

# Galatians

## Chapter 3:26 - 4:7

*January 29, 1995*

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Galatians 3:26-4:7

In the last section, Paul answered two objections: 1) If what you are saying is true Paul, then what was God's purpose in delivering the law, and 2) It sounds to me like the law is completely contrary to a promise of blessing. Paul explains that the purpose of the law was to wake us up to our sinfulness and cry out for the grace of God. However, some (the non-elect) have not responded in this way and have adopted a heretical view that believes that righteousness can be obtained through observing the law. Secondly, Paul stated that the law was completely in line with the promise and that it was a necessary component of God's fulfillment of the promise of grace.

***26 For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ.***

- Paul just finished giving us the analogy of the law as a tutor. In this capacity the law was to bring us up to maturity in Christ. The law was to point us to the promise of grace in Christ. In this verse, which he begins with "for", he teaches that before Christ came the church (those who had faith like Abraham) was in its infant or immature stage. It knew something better was to come, but it had not been revealed yet.
- It is important that we master Paul's use of words in this verse. He says that we believe in Christ and are baptized into Him. Many people will say that they believe in a historic Jesus (that such a man very well could have lived back then) or they may say that they believe He was a great teacher or many other kinds of sayings. These are all valid forms of belief or faith, but none of them are saving faith. It is not enough for someone to just believe that He existed, they must believe in Christ in such a way as they are put into Him. They are to put on Christ like a robe. This concept reveals the importance of the concept of imputation. To impute means to transfer from one place or thing to another. In Christianity, there are three imputations: 1) the imputation of Adam's sin to us, 2) the imputation of our sin to Christ upon the cross, and 3) the imputation of Christ's righteousness to us.
- I believe that his use of the word baptize can be understood by the effect of the baptism: putting on Christ. Water baptism is not when someone becomes righteous in God's sight; they are being obedient and the covenant becomes sealed but justification occurs and righteousness is imputed at the moment faith is revealed and a sinner is included in the Seed.

***28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.***

- In recent years many have attempted to use this verse as the justification for eliminating the distinctions among men and women. In no way is this verse trying to say that with regard to Christians there is no such thing as maleness or femaleness nor does this verse say that men and women have been given the same responsibilities and expectations by God. However, this verse does say that sexual, national, ethnic or occupational distinctions are of no regard to God in issues of salvation. God has created us the way we are for His glory not ours.
- As we have said before but now Paul says explicitly, the promise was given to Abraham and his Seed (Christ). The way that we are included in the blessings of this promise is by being in Christ. The promise was made to Christ and if we are in Him then we too are recipients of the promise of blessing.
- Another question might follow that asks, "What is the role of Abraham and how does he relate to us if we are included in the promise through Christ?" the answer to this is that Abraham demonstrated the prototypical faith which we are to possess. If we are of the faith of Abraham then there should be some family resemblance just as Jesus said to the Pharisees in John 8:39.

***1 Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, 2 but is under guardians and stewards until the time appointed by the father. 3 Even so we, when we were children, were in bondage under the elements of the world. 4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons.***

- Paul uses further the analogy of a son and an inheritance. Being a son of a father naturally brings with it the expectation of an inheritance. If a wealthy father were to pass away and leave his estate to someone other than a son then we would naturally think that perhaps something was wrong or the relationship was strained. This is simply the way the world operates and it is good. Now there are also those who think that they are sons or who are trying to be real sons through other means. These are not true sons and therefore would not receive an inheritance from their father. Paul brings up this analogy to demonstrate that under the law the sons (the church) were young and they did not manifest their full maturity but given time it would all be revealed. But when Christ came the sons grew up into full maturity and they became easy to differentiate true sons from false sons.

*6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" 7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. (NKJV)*

- The primary benefit of this inheritance is the receiving of a relationship with the Father. The true sons cry out to their father and the father hears them. We are in awe of the father today and we will continue to be so for eternity to come.