

McCoy Memorial Baptist Church

Date: April 19, 2020

Spring Quarter: "Faith and Freedom" (Galatians)

Today's Lesson: "God Keeps His Promises"

## INTRODUCTION:

1. In the first two chaps., Paul estab. the divine origin of his apostle-ship and message (his gospel). Judaizers were undermining both.
2. Then (in chaps. 3 & 4) he turned to the Galatians who were being urged to add works to faith, to keep the Mosaic Law in addition to placing faith in Christ as the grounds of acceptance before God. But, Paul argued, to **supplement** the work of Christ is to **supplant** it. There can only be one way of salvation; by faith in Christ alone.

## VINDICATION OF JUSTIFICATION BY FAITH ALONE (Chapter 3)

1. By the experience of the Galatians (3:1-5)
2. By the example of Abraham (3:6-9)
3. By the illogic of reliance on the Law (3:10-12)
4. By the work of Christ (3:13, 14)
5. By the permanence of the promise made to Abraham (3:15-18)
6. By the purpose of the Law (3:19-25)
7. By the believer's present position (3:26-29)

Paul's vindication of the doctrine of justification by faith alone reached a climax in these verses as he contrasted the position of a justified sinner with what he had been under the Law. Three changes are noted.

A. All who believe in Christ become **SONS** of God (3:26, 27)  
Now that Christ had come, the Galatians were adult sons thru faith and were no longer under a Jewish "slave-guardian." Why would they want to revert to their inferior status—children, treated like slaves?

B. Believers are all **ONE** in Christ Jesus (3:28)

**NOTE:** Elsewhere, while affirming the co-equality of man and woman in Christ, Paul did nonetheless make it clear that there's a headship of the man over the woman (1 Cor. 11:3), & there are distinctions in the area of spiritual service; in the home (Eph. 5:22-24) & in the church (1 Tim. 2:12).

C. Believers in Christ are Abraham's **SEED** (3:29)

Christ is the "Seed" of Abraham (3:16, 19). Therefore, being in Christ makes a believer a part of that Seed and an heir of the promise made to Abraham.

## ONCE SLAVES, BUT NOW SONS (Chapter 4)

In Galatians 3 the apostle Paul surveyed 2,000 years of O.T. history. In particular, he showed the relation between three of the great figures of biblical history—Abraham, Moses, & Jesus Christ. He explained how God gave Abraham a promise to bless all the families of the earth through his Seed (offspring; namely, Christ); how He then gave Moses a Law which, far from annulling the promise, actually made it more necessary and urgent; and how the promise was fulfilled in Christ, so that everyone whom the Law drives to Christ inherits the promise which God made to Abraham.

Now in Galatians 4, Paul rehearses the same history again, **contrasting** man's condition under the Law (vv. 1-3) with his condition when he is in Christ (vv. 4-7). He follows with an impassioned, personal appeal to the Galatians (vv. 8-20).

### 1. He explains their ADOPTION (vv. 1-7)

#### A. What We Were: Man's Condition Under the Law (vv. 1-3)

Paul states that before Christ, the Galatians (Jews & Gentiles) were, like little children, in bondage to "the basic principles (elements) of the world" (ver. 9 - "weak & miserable principles"). The "basic principles (elements)" refer to the elementary stages of religious experience, whether Jews under the Law or Gentiles in bondage to heathen religions. And so, all were enslaved until Christ came to emancipate them.

#### B. What God Did: God Sent for His Son (vv. 4, 5a)

1) When?

2) How?

3) Why?

#### C. What We Are: Man's Condition "in Christ" (vv. 5b-7)

1) Christ's incarnation and death secured for believers "the full rights of sons" (or, "the adoption of sons" NKJV).

2) God sent "the Spirit . . . into our hearts."

3) God has made you an "heir." See Rom. 8:17; cp. Psa. 2:6-8.

### 2. He gives an impassioned, personal APPEAL (vv. 8-20)

#### A. An appeal not to turn to LEGALISM (vv. 8-11)

#### B. An appeal to remember their RELATIONSHIP (vv. 12-16)

#### C. An appeal to consider Paul's ATTITUDE toward them (vv. 17-20)