

Sons and Heirs? or Slaves?
Galatians 3–4 (Galatians at a Gallup)

Grace Chapel
INTRODUCTION

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REVIEW (Galatians 1:1–3:14)

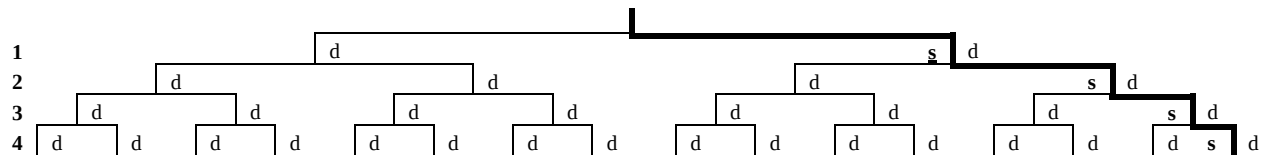
Paul was amazed that the Galatians let amateur legalists pull them from the grace gospel revealed directly by God to Paul (a former legalist). Thus, Paul did not learn it from men, not even from the apostles (ch. 1). Instead, the ones claimed as great heroes to the legalists (Peter, James, & John) actually see Paul as an equal, with Peter even accepting Paul's rebuke for shunning Gentile believers in Antioch (ch. 2). Although divine signs persuaded these believers about Christ and they received the Spirit [as a seal], legalists tricked them that the Law was also the legalists; specifically all law-keepers are under a death-curse, but Christ death removed the death curse from all believers (3:1–14)

1. God unilaterally confirmed the Abrahamic Covenant to the [linear] Seed, so not even Moses could annul or amend it (3:15–18)

1A. No one can annul or add amendments to a signed contract between people (3:15)

1B. Thus, God's promise to Abraham & his Seed [about blessing the Gentiles] cannot be altered to a promise to seeds (3:16)

Not all of Abraham's descendants were his seed



Isaac, Jacob, Judah, Perez,¹ Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed,² Jesse, David, Solomon,³ Rehoboam, Abijah, Asa, Jehoshaphat, Joram, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jeconiah,⁴ Shealtiel, Zerubbabel, Abiud, Eliakim, Azor, Zadok, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph,⁵ Jesus.⁶

Members of Abraham's seed requiring special explanation

¹ Perez was born to Tamar after she tricked her father-in-law to a levirate relation.

² Obed's mother was not Jewish, but Moabite.

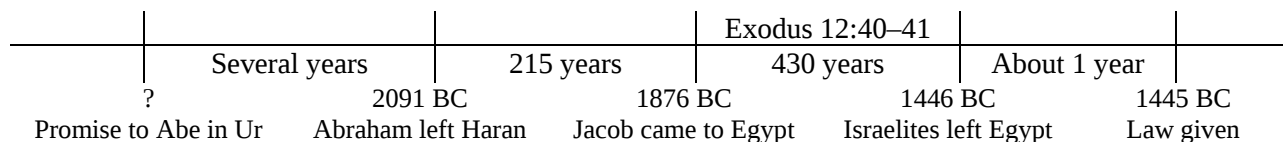
³ Solomon's mother was married by David after David murdered her husband.

⁴ Jeconiah's physical lineage was cursed—none would be king.

⁵ Joseph was under Jeconiah's curse.

⁶ Jesus escaped Jeconiah's curse through virgin-birth. He was adopted by Joseph)

1C. [More than] 430 years lapsed between God's promise [to bless the Gentiles] & the giving of the Law, so the Law cannot nullify God's promise to [bless Gentiles] (3:17)



1D. The explanation of the Law not nullifying the promise is that the same inheritance cannot both be by law and by promise (3:18)

2. *The purpose for the temporary bi-lateral Mosaic Covenant was to display transgression until Christ came to give life to believers (3:19–25)*

2A. The Law's purpose was to highlight temporarily the (death-curse incurred by) transgressions until Christ came (3:19)

2B. A mediator is needed for a bi-lateral covenant (e.g., the Law), but God is the only party in the Abrahamic Cov (no one can mediate a promissory covenant) (3:20)

2C. The Law does not contradict God's promises, because neither life nor righteousness comes by the Law (but life & righteousness come by promise—e.g., by grace) (3:21)

2D. [The implication of life and righteousness not coming from the Law is] that Scripture declares all under sin [and death] in order that only believers in Christ will receive what Christ promises—life (3:22)

2E. During OT times, the Law (with its reminder of the death-curse) guarded Israel in preparation for people to believe Christ at the time the Father revealed Him (3:23)

2F. The implication of the Law guarding Israel before Christ was revealed is that its temporary child-conductor-role ended upon justification by faith in Christ (3:24-25)

3. *The Galatian believers are God's children through faith in Christ, so no soteriological distinction along racial, gender, or life-station lines exists for children of God blessed through the Abrahamic Covenant (3:26–29)*

3A. An implication of the Law temporarily highlighting the death curse (for Israel) until Christ came is that believers receive regeneration life (3:26)

3B. All whom the HS baptizes into union w/ Christ have been clothed with Christ (3:27)

3C. No hierarchy of position exists in Christ's body based on ethnicity, gender, or social position, because all (Church Age) believers have the same position in Christ (3:28)

3D. All who belong to Christ (in the Church Age) are Abraham's seed and heirs according to the promise (3:29)

How does this reconcile with Paul's earlier use of *seed* in the passage?

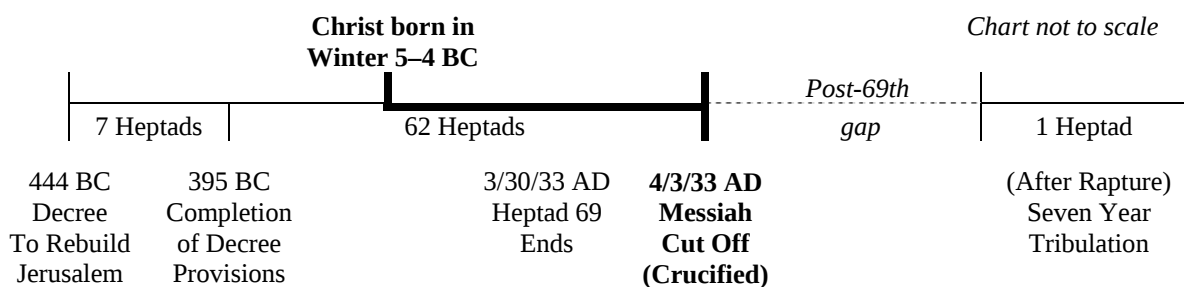
4. A minor heir is under guardians & does not receive authority (until majority); even so (despite Israel being promised that it will be the key nation of the world in the Kingdom), the Law (as a babysitter) ruled Israel until Christ redeemed both Jews & Gentiles, making all believers sons & heirs (4:1–7)

4A. A minor heir (who will rule all) is under babysitters' authority til legal majority (4:1–2)

4B. Israel was under bondage to the Law, but at the right time God sent Christ to redeem Israel and to give Jewish believers the inheritance rights of adult sons (4:3–5)

As sometimes happens in Paul (esp. Ephesians), *we* refers here to Jews/ *you* to Gentiles. Observe that *we* in verses 3–5 are people who *were* under the Law (Jews). Observe that *you* (verses 6–7) are the Galatian Gentiles, who were never under the Law. There will be explanation in verse 7 with regard to these Gentiles *no longer* being slaves. Paul is not saying that he (or God) ever regarded any Gentiles as being under the Law.

The Fullness of Times



The preceding timeline sets forth the chronology of Daniel's seventy heptads. The first reason for the gap between the sixty-ninth and seventieth heptads is that certain events are said to happen after the sixty-ninth heptad, but before the seventieth. The second reason for the gap is that the whole vision concerns God's working with Israel (in preparation for the Kingdom), not the Church. During 33 AD, God instituted the Church, but 7 more years of dealing with Israel (before the Kingdom) are yet future. [360-day years are common in biblical prophecy]

The big point of the timeline is that Christ's birth was timed just right to allow the crucifixion to occur right on schedule. That is the significance of His birth being *in the fullness of times*.

4C. The Galatian Gentile believers are also sons, so the Spirit testifies that they are sons, so they should no longer (think of themselves) as slaves [to the Law] (4:6–7)

No Gentiles have ever been under the Law. What does *no longer* mean?

Relating the issues of *sonship*, *heirship*, and *seed of Abraham* in Galatians

Conclusion and Application

Please pray for those in the congregation with health concerns, including our pastor, George.