

Galatians

Chapter 4

Let's open with prayer,

Our heavenly Father,

Again we thank you for your word. We pray that as we begin yet another chapter that you will open up our hearts and minds so that we might learn from you. We pray this in Jesus' name, Amen!

In Galatians Chapter 3 and 4, Paul is presenting the doctrine of justification. That is to say that God's word declares that a person is accounted as righteous and just before God by faith. That's part of God's covenant with us. Not ours with Him, but His with us.

As we continue on with Chapter 4, Galatians 4:1-7 are the inheritance laws. This is again some legal terminology that has to do with inheritance, and why God predestined an adoption process for us.

It seems kind of strange that He just gives us His Spirit, and we get saved. God has a complete legal justice system purpose for what He does.

And we will get into those terminologies, and hopefully it will help you understand the same terminologies when you come across them in other places in the bible.

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Bible Studies - The Way, The Truth, and The Life

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C.O.

Galatians 4:1-7 The Inheritance Laws

First of all, in Verses 1 through 3, the condition:

1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Now I say, *That* the heir, and that is the one that is in line to inherit all things, as long as he is a child, he differs nothing from a servant, though he be lord of all;

It could be a boy that's 10 years old, and he's in line to inherit his father's estate. But as long as he's underage, and has not reached the age where the father has declared him to be the heir, he's just like everybody else.

He's going to have the schoolmaster, the pedagogue that's in charge of him, the governors, and the tutors that are going to be telling him what to do, he has to obey just like everybody else. He has no special privileges.

2 But is under tutors and governors until the time appointed of the father.

But he is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

Even so we, when we were children, we were in bondage under the elements of the world:

His application is that just as in the law, so it is in life, that we were under the elements of the world. That is, locked up as he'll explain to us, locked up in sin, imprisoned.

And the change takes place.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

We begin to catch some glimpses as to why God planned it this way.

He was made of a woman, came in the flesh in the human, and He was made under the law.

Jesus fulfilled the law perfectly, which is why when we have glimpses of Him in the gospels when he was a young boy and He was teaching in the temple, and Mary and Joseph realized that He wasn't with the caravan and they had to go back looking for Him, and basically Mary gave him a scolding.

And He says "Did you not know that I must be about my Father's business?" But He submitted to them and went because that's what the law says.

Very interesting! Not only did he fulfill the law Himself, but He fulfilled all the requirements of the law for you and me. He kept it perfectly!

5 To redeem them that were under the law, that we might receive the adoption of sons.

He did this to redeem them that were under the law, that we might receive the adoption of sons.

Did you catch that?

Adoption, Huiothesian, has to do with putting a person in place to be the inheritor. That's what the Huio is.

There are different Greek words for the term son. And the people who go door to door on Saturday, they will tell you how can Jesus be God when He's God's Son?

And they also take logic and reason and say since there's God the Father, and there's His Son Jesus, there also has to be god the mother. You got to have a man and a woman before you can have a son! So they make up the doctrine of god the mother.

But the word Son, in the title Son of God doesn't have anything to do with someone who is a son by birth.

It is a legal term that means the person, who through the legal system, has been placed into a position to inherit all things.

If I had an estate, I would have to pick someone. And the person doesn't necessarily have to be in my family. That's where the adoption process takes place.

Someone can legally be put in the position of the Huio through the legal process. It could be my trusted faithful servant. I could say that my kids are not deserving of the inheritance and choose to give it to my servant who's been with me all these years. He will inherit all things.

And I would go through the legal system, and he would be adopted as a son, not just a son into a family, but adopted into the process of inheriting all things.

So He came to redeem them that were under the law, that we might receive the adoption of sons.

M.V.

Galatians 4:6

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

And because you are sons, God has sent forth the Spirit of his Son into your hearts, and here it is again three times, the Spirit, the Spirit of His Son!

Part of my inheritance as a legal son of God in the position of inheriting all things, part of my inheritance is to receive the Spirit of God.

Notice what it says: God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Abba is the Aramaic word for father.

In 1 Corinthians Chapter 12 Verse 3, it says wherefore I give you to understand that no man speaking by the Spirit of God calls Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost.

That term "Jesus is the Lord," in the Greek text it's literally Lord Jesus. It is a personal intimate response. No one can say to Jesus, Lord Jesus, as their personal Lord, without the Holy Spirit.

Through the Holy Spirit, I have a relationship with God. It's not human. It's not religious.

In Romans Chapter 8, when we went through Romans, we saw that even the Holy Spirit prays for us because of our weakness. It's because we don't know what to pray for.

So He's interceding for us, and Christ is interceding at the right hand of the throne of God. Christ is our high priest in heaven interceding for us. The Holy Spirit is here in us, with us, interceding for us.

We don't know what to pray for. So why do we pray? It's because I am a child of God. I am His son. I participate with Him in the prayer process.

The Holy Spirit is praying 24 hours a day, 7 days a week. Even when I'm not thinking about it, the Holy Spirit is interceding for me. But then God by His Spirit leads me to participate, and to sense what God senses. When God is grieved, His Spirit will grieve me.

He allows me to participate in a living relationship, not only with Him, and because I have a relationship with Him, God wants to share with me the very things that He grieves over, that He rejoices over, and that He's concerned about. I get to participate in that!

In James, it says the effectual fervent prayer of a righteous man avails much. Broken down, since that's a passive voice, it reads the righteous man who is being energized to pray, has much strength.

So when God's Spirit in you moves in prayer, it's pretty powerful stuff. Me by myself, no! I can pray until I am blue in the face and it isn't going to help me any. God's Spirit energizes us to pray.

I want to point out that the bible emphasizes the fact that I have a personal relationship with God, I cry to Him as my Father, I call Jesus my Lord in a personal intimate way because of the Holy Spirit who has been given to me.

The conclusion:

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Wherefore thou art no more a servant, but you are a son;

Once you become a child of God, you are like that heir or inheritor who was under the tutors and governors until he reached age.

And he says the moment that you received Christ, you reached age. You are no longer under the elements of this life. You have now reached son-ship with God.

And if a son, then an heir of God through Christ. I inherit the things of God through Christ.

C.O.

Galatians 4:8-20
The Indictment against Them

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

Before you came to know the Lord, you were serving pagan deities, things that were not God.

M.V.

Galatians 4:9

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

But now, after that ye have known God, and I want to point this out to you because it's very subtle. He did it in Colossians but he also did it here.

He says but after you have known God, or rather are known of God.

He corrected himself in Colossians as well. And we do it all the time. We ask people "Do you know the Lord?" The scripture says does the Lord know you?

In Matthew Chapter 7 Verses 22 to 23, Jesus said many will say to me in that day, Lord, Lord, have we not prophesied in your name? And in your name, have we not cast out demons? And in your name, have we not done many wonderful works or miracles? And then I will profess unto them, I never knew you.

Now these are going to be people that have been prophesying in the Lord's name, and even performed miracles. They're going to stand before Him and say "Look at all we did for you." And Jesus is going to say I never knew you.

The bible says a relationship with Christ is not based on me knowing Him, but Him knowing me, which is a relief. Because, before He saved me, He knew me!

But now after that you have known God, or rather that you are known of God, how turn you again to the weak and beggarly elements, whereunto ye desire to be in bondage again?

10 Ye observe days, and months, and times, and years.

They began to celebrate the Jewish festivals according to the law.

And I think that's very interesting because many of the Messianic movements that are started by Jadaizers, they say that you can believe in Jesus Christ as Messiah by faith and be saved, but you have to keep the festivals because it's a requirement!

That's what happened here. You observed days, Sabbath days, and times, and months, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

He says I am afraid of you, lest I have bestowed upon you labour for nothing.

His command:

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

Brethren, I beseech you, or I appeal to you, be as I am; for I am as you are:

We're the same. But it doesn't look like that, Paul is saying. You're following the law, and I'm still following Christ by faith. Be like me!

He says, you have not injured me at all.

And he shows them their contrast. And you can see a contrast by how people relate to others, how they first related to them, and then later on.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

He's always emphasizing "In the weakness of my flesh, I preached the gospel to you, at the beginning!"

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

And my temptation which was in my flesh you despised not, nor did you reject; but you received me as an angel of God, and the word angel is also the word messenger, *even* as Christ Jesus.

Now that's pretty good hospitality, to receive a messenger of God as if you were receiving Christ Himself!

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

It gives you the indication that Paul's thorn in the flesh had something to do with his eyesight.

It was to the point that they just said "Look, if it were possible, I'd pluck out my eyes and give them to you." That's a lot of love!

So he says where is this blessedness? Now I'm your enemy. What happened?

16 Am I therefore become your enemy, because I tell you the truth?

He continues with his indictment against them about correct motives:

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

He says, they zealously affect you, but not in a good way; they would exclude you, that you might affect them.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

So he says it's good to be zealous and fervent towards good things. But these people have made you zealous for them.

And then a change in attitude:

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Wow! That's a pretty sad, but important situation to be in, especially for Paul. He says have I labored in vain, and then he says you know, I'm really beginning to have doubts.

You see, it's not that people can lose their salvation.

There's a very, very important principle, although it's hard to accept as being true, but the bible says that there are two divisions that take place in this life.

Jesus said don't think that I came to bring peace upon the earth. I did not come to bring peace, but a sword, for a division. There will be a family of five, and two will be against three, and three against two.

That is, only a couple people in the family will receive Christ, and the other three will be against them. So in that way, the Lord's bringing division.

So the first division that takes place is nonbelievers becoming believers. And they now become separate because there are only two groups. There are believers and nonbelievers.

Once a person becomes a believer, they are separated from that group and brought over to the family of God.

Now I think it's interesting that both Paul and John mentioned the fact that there's a second division that takes place. And that takes place in the church!

Paul, in 1 Corinthians Chapter 11 Verse 19, he says I hear that there are divisions amongst you, and I partly believe it. It's because of your reputation, but also because it is necessary, so that those that are approved of God might be made manifest.

God's Spirit works very powerfully whether we understand the word of God or not. God's going to say, like Paul, here's my word. That person says they represent me and that that's the truth. What does God's word say?

Like the Bereans, who received gladly what Paul had to say, but they searched the scripture daily, to see if it was true!

There is so much advantage in coming to know what God's word says. So when persuasive people come along and try and persuade you that they are telling you the truth, just compare it to the word of God. What does God's word say about it?

John, in 1 John Chapter 2 Verse 19, he said concerning those who started to follow gnostic heresy that used to be in their fellowship, he says "They went out from us because they were not of us,

for had they been of us, they would not have gone out from us. But because they went out from us, God manifested that they were not of us.

It sounds like a bunch of double-talk!

God makes division by His word. It's not my beliefs against your beliefs, but God's Spirit makes it evident who is of God and who isn't.

And even within what we call the church, there are two groups. There are people who profess to be Christians and they are not saved, and there are people who profess to be Christians who are saved.

Somebody once estimated that 80% of the people in the cult groups once were in fundamentalist churches, and they got enticed with a different gospel.

You just never know who people are. But God does!

C.O.

Galatians 4:21-31
The Illustration of the Two Sons

K.V.

Galatians 4:22
Genesis 16:2-4, 15; 21:1-3

21 Tell me, ye that desire to be under the law, do ye not hear the law?

The circumstances in Verse 22:

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman was by promise.

But he *who was* of the bondwoman was born after the flesh, or according to the flesh;

That is a big, big prepositional phrase in the bible. Emphasize according to the flesh, human effort!

But the other of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

For this Agar is mount Sinai in Arabia, both geographical location and those who follow the law that came on mount Sinai, and answers to Jerusalem which now is, and is in bondage with her children.

Interesting! Jerusalem is in bondage today. The Jews are under the judgement of God, which is why they don't have their land. At Christ's second coming, the boundaries that God gave them will be restored.

But you have to understand that they rejected the Messiah. So they will have a difficult time until Christ returns.

26 But Jerusalem which is above is free, which is the mother of us all.

But Jerusalem which is above is free, and we're talking about heavenly Jerusalem, not the physical geographical location, which is the mother of us all.

K.V.

Galatians 4:27 Isaiah 54:1

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

That's a quote from Isaiah 54:1. He's talking spiritual versus physical. The one who's barren in the physical realm, the one who is in hardship in the physical realm with no children, has more children than the one who has a husband.

The difference between the two covenants, Ishmael was born through Hagar, and Abraham had Isaac through the freewoman, his wife.

And they both represent two different covenants. One is the covenant of the free, and the other is the covenant of death.

This is why in the Middle East, we have what we have today. And I think it's interesting that all these factions that are fighting against each other, all claim to be the seed of Abraham, because Ishmael, his first son, God told Abraham to send her out. He can't be with the son of promise. There's division!

And so we have the various factions in Arabia that are warring against the Jews. We have Ishmael fighting against Isaac. One is the son of promise, and the other is the son according to man's efforts.

He goes on to say in Verse 28 about the children of promise:

28 Now we, brethren, as Isaac was, are the children of promise.

Now we, brethren, as Isaac was, we are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

K.V.

Galatians 4:30 Genesis 21:10

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

Conclusion in Verse 31:

31 So then, brethren, we are not children of the bondwoman, but of the free.

So then, brethren, we are not children of the bondwoman, but we are children of the free.

Paul liked to use these two boys as parallels in illustration of the difference between human effort doing God's work, and then God doing it by His promise.

God's Spirit is sent to us by promise. You can't work for God's Spirit. You can't do any laws to get God's Spirit. In fact, Jesus said that God will send the Holy Spirit to those who ask.

But you have to understand that the Holy Spirit is coming to take over. You're not your own. You were bought with a price.

Jesus paid it all. It'll cost you nothing, except you going your own way!

So Jesus says what will a man give in exchange for his soul? How can you pass up the deal that God gives?

But there are people who are willing to lose their soul throughout eternity and die in their sins, rather than give up a little freedom here, which is destroying them anyway!

So he says to the Christians in Galatia, if you keep the law, you are following a different covenant, and you're following after a different son.

Isaac is the son of promise. And it is only in Isaac, through Abraham, or Abraham through Isaac, if you want to look at it that way. Isaac is the son of promise.

When I believed in Jesus Christ, I became a child of God, and a descendent of Abraham through Isaac by faith, because I believed the same way they did. No law, I just believed the promise of God!

And as time goes on, God's Spirit helps us to believe even more. But then there can be a persuasion that appeals to our human, a gospel that says you can become rich, something that appeals to the flesh to make us chase after it, but it's not the true gospel.

If the gospel you hear does not include the surrender of your life to Christ, it's not the true gospel.

There are some people that say that Jesus will join you, and Jesus will help you fulfil your dream.

No! I must deny myself and take up my cross and follow Christ. But I can't do that. His Spirit in me empowers me to reject myself, take up my cross daily, and follow the Lord.

Even the ability to fulfill what He wants me to do is a gift. I can't do it. It's His Spirit. It's all a gift!

But as we see when we continue on in this book, the moment I step out to try to do it myself, or add to what Christ has done, we will see that Paul says "You have fallen from grace."

That doesn't mean you lost your salvation. It means you have fallen from the sphere of grace. You're no longer functioning according to God's grace on your life through faith. You've taken it up yourself. You want to do it your way!

Next, we will get into the study of the fruit of the Spirit. We've got four bearings going on, the bearing of fruit, the bearing of one another's burdens, the bearing of seed, and brand bearing.

Paul says don't bother me anymore. I bear in my body the marks of the Lord Jesus. He was branded!

Let's close with prayer,

Our heavenly Father,

Again, thank you for this time and for your faithfulness. We confess our total dependency upon your Spirit, and that you would go beyond the human words, and the human ability to understand, and that you would minister the truth to our hearts, so that we will be changed and transformed and drawn to Christ. We pray that your Holy Spirit will continue to remind us just to believe by faith, not by works. We pray in Jesus' name, Amen!