

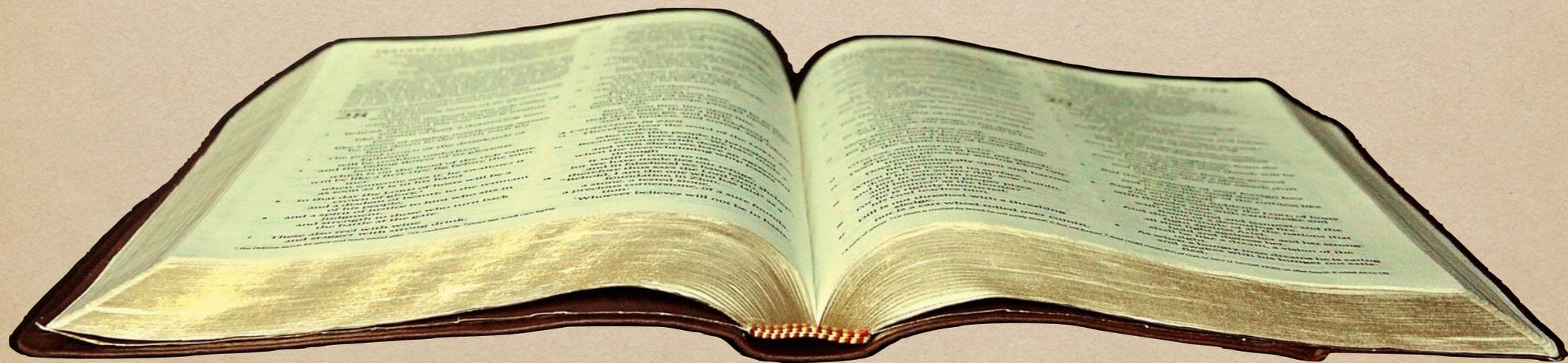
# Galatians



## Heirs of God

Part 2

Gal 4:1-7



## Galatians 4:1-7



<sup>1</sup> Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,

<sup>2</sup> but he is under guardians and managers until the date set by the father.

<sup>3</sup> So also, we, while we were children, were held in bondage under the elemental things of the world.

<sup>4</sup> But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

<sup>5</sup> so that He might redeem those who were under the Law, that we might receive the adoption as sons.

<sup>6</sup> Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

<sup>7</sup> Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

-We ended last week halfway through verse four. Now this week:



## Verses four through seven:

<sup>4</sup> But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

<sup>5</sup> so that He might redeem those who were under the Law, that we might receive the adoption as sons.

<sup>6</sup> Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”

<sup>7</sup> Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

## Review

-Right now, we will only review verse four from last week.

4:4a When the fullness of time came, God sent forth His Son. . .

-We'll be reminded of the first three verses as we get into today's text.



- The phrase “fullness of time” appears twice in New Testament.
- Both referring to Christ; here in Galatians 4:4 concerning His first coming, and in Ephesians 1:10 concerning His second coming.
- We normally think of the fullness of time as relating to a perfect set of conditions in history.
- That perfect time was apparent in the first century.
  - Politically: The ‘Pax Romana’, that is the Roman government had brought in a safe and stable environment.
    - There was a unified empire and thousands of roads which led to the spreading of the gospel.

# ROMAN ROADS







# THE ROMAN EMPIRE WITH ROADS IN THE FIRST CENTURY





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- That perfect time was apparent in the first century.
  - Politically: The ‘Pax Romana’, that is the Roman government had brought in a safe and stable environment.
    - There was a unified empire and thousands of roads which led to the spreading of the gospel.
  - Culturally: Koine Greek had become the common language enabling the gospel to reach everyone.
  - Scripturally: Years before, the Old Testament predicted the coming of the Messiah.
    - This is seen in Daniel’s 70 weeks. Daniel 9:24-27
      - The Jewish Calender accurately predicted the day in which Jesus would ride into Jerusalem on a donkey.



**BABYLONIAN EMPIRE**

← 605-530 BC

**MEDO-PERSIAN EMPIRE**

← 539-331 BC

**GREEK EMPIRE**

← 331-63 BC

**ROMAN EMPIRE**

← 63 BC-AD475



← **ETERNAL KINGDOM**

↑ **DIVIDED KINGDOMS**

-This was also seen in the statue depicting the successive world governments leading up to Rome in Daniel 2:31-35

-This was accomplished by Alexander the Great and his four Generals as predicted in Daniel 8:5-8,21,22

-The stone depicting Christ's first and second coming, destroying the feet of iron and clay.

-Then we have the wise men from the east, the Magi, knowing precisely when the Messiah would arrive from their study of Daniel's writings in Babylon found in Matthew 2:1-12

-That would be the normal meaning for this phrase, "the fullness of time".

**But now here in chapter four, 'the fullness of time' takes on a far greater meaning.**

-This marks a precise turning point in God's promise to Abraham when "God sent forth His Son".



-I think it would be safe to say, everything in history either looks forward to, or back to, '**God sending forth His Son**'.

-You might say that the "fullness of time" is just like the Roman father making his child an adult son. When the father chose the perfect time to remove the tutor and allow the son full possession of all he had.

-Notice the precise language here, "Sent forth His Son"

-It doesn't say "when the fullness of time came Jesus was born".

-It says "when the fullness of time came, God **sent forth His Son**"

-This speaks of the pre-existence of Christ.

-Jesus is the only one in history who lived before He was born.

-The night before His crucifixion Jesus prayed in John 17:5:

**Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.**

**Now this brings us up to today's passage.**

-We're going to divide this passage up into two main sections:



**I. The Birth of Jesus vs 4**

**A. Born of a Woman**

**B. Born Under Law**

**II. The Principle of Redemption vs 5**

**A. Resulting in Adoption vs 5**

**B. Resulting in the Indwelling Spirit of God vs 6**

**C. Resulting in Inheritance vs 7**

**I. The Birth of Jesus vs 4**

**“Born of a woman, born under the law”**

**A. Born of a woman**

-Jesus didn't just appear as a man. He actually became human.

-By saying He was **“born of a woman”**, this emphasizes the incarnation as a real human birth.

-The Son of God entered the human condition the same way we all do yet without sin. The virgin birth.



-The main point here: Jesus is 'God Incarnate', not some celestial being detached from human experience.

## B. Born under the Law

-Although there is no definite article here, "~~the~~ Law", it is obvious from the context Paul is referring to the Mosaic Law.

-"**Under Law**", means being into subjection to its authority and obligations.

3:23 **But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.**

-Jesus was born a Jew, circumcised the eighth day, and lived His life in full compliance with the Mosaic Law; something no other human had perfectly done.

-The fact that Christ was human like us and lived a perfect life under the Mosaic Law qualified Him to be a substitute for us.

3:13 **Christ redeemed us from the curse of the Law, having become a curse for us.**



-Before Christ's coming, Israel was in bondage **under** the Law.

-That also applied to all of us, Jew and Gentile alike:

4:3 **So also we, while we were children, were held in bondage under the elemental things of the world.**

-Paul's use of the word "under" (ὑπὸ - hypo) emphasizes subjection, bondage, and slavery:

"Under sin" 3:22

"Under guardians and managers" 4:2

"Under the elemental things of the world" 4:3

"Under" the Law" 4:5

-Christ temporarily entered that same position, **"born under Law"**, But not because He was enslaved to it, but to set us free. 5:1

**"It was for freedom that Christ set us free; therefore, keep standing firm and do not be subject again to a yoke of slavery."**

**This brings us to our second section:**

## II. The Principle of Redemption vs 5-7



-Everything in Chapters three and four can be summed up in these next three verses.

<sup>5</sup> so that He might redeem those who were under the Law, that we might receive the adoption as sons.

<sup>6</sup> Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”

<sup>7</sup> Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

-Redeem (ἐξαγοράζω - *exagorazō*) to buy out of the slave market (the agora).

-It pictures a transaction: purchasing a slave out of bondage.

-Once purchased, the slave becomes the property of the new master; in our context, Christ.

-This redemption describes both what Christ accomplished for believers and what that accomplishment produces in them.

-In this passage Paul brings out three results of our redemption:



Adoption - the Indwelling of the Holy Spirit - and Our Inheritance

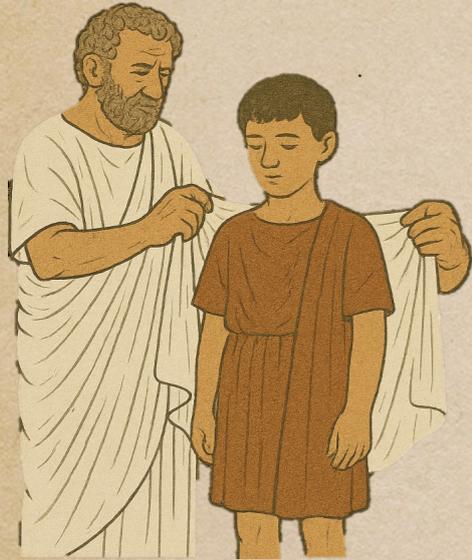
## A. Adoption

-There were two forms of adoption in the Roman family.

-The adoption of a natural son (within the family), and the adoption of an outsider (from another family).



## **Roman Toga Virilis Ceremony**



-The Roman toga virilis ceremony marked a boy's passage into adulthood, his coming of age as a Roman citizen.

-At around age 14–18, a boy would remove his toga praetexta (the child's toga with a purple border) and put on the plain white toga virilis ("toga of manhood").

-It represented his entrance into public life and legal adulthood, no longer under the protection of the tutor, with all the rights, privileges, wealth, and inheritance of the family.

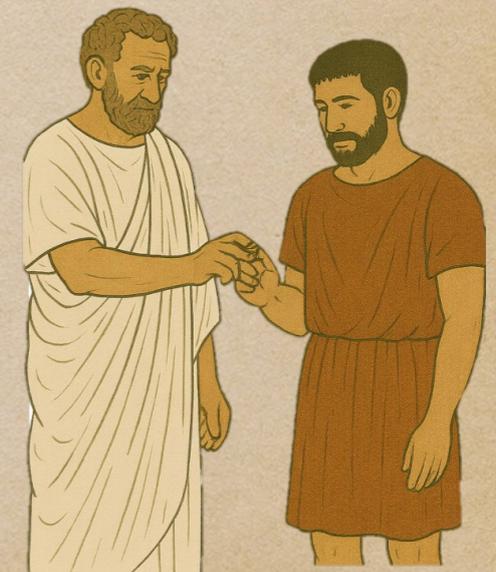
-Although a natural son, this was considered an adoption.

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-Roman adoption outside the family was a legal act by which a man (usually without a male heir) brought someone from another family, often a young adult male, into his own family line. Identified with a signet ring and a purchase.

-The adopted son left his birth family completely, losing all previous rights and inheritance, and came fully under the authority (patria potestas) of the new father. He received the family name, status, and inheritance rights of his adopter as if born to him.

## **Roman Adoption Ceremony**





-In this passage Paul brings out three results of our redemption:

Adoption - the Indwelling of the Holy Spirit - and Our inheritance

## A. Adoption

-There were two forms of adoption in the Roman family.

-The adoption of a natural son (within the family), and the adoption of an outsider (from another family).

1. The Jew was illustrated by the son within the family.

-The young child (a teknon) was under the authority of the tutor (the Mosaic Law).

-When he became an adult son (a huios) at the Toga Virilis (the coming of Christ) the tutor (the Mosaic Law) was no longer needed and done away with.

2. The Gentile is illustrated by the outsider from another family.

-The Gentiles were not natural heirs of Abraham's Covenant, nor were they under bondage to the Mosaic Law.

-But they were in bondage to basic pagan religious systems: astrology, superstition, rituals, and cosmic powers.



-Essentially, the Gentiles were enslaved to the spiritual forces that ruled the world system apart from God.

4:9 **But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?**

-As believers, we have been purchased out of that slavery and now are full-fledged members of God's family.

## **B. Indwelling of the Holy Spirit vs 6**

4:6 **Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"**

-A lot can be said concerning the ministry of the Holy Spirit (H.S.), but we are only going to deal with it as it relates to our context here.

-Redemption from slavery leads to adoption as adult sons.

-**"Because you (we) are sons"** we have the indwelling of the H.S.



-Paul is pointing out the importance of the H.S. in the lives of the Galatian believers as well as believers today.

-If we are no longer under the Law or any set of rules, does it matter how we live our lives? Yes, by faith in the leading of the H.S.

-Paul begins in chapter three developing the importance of the H.S. in our lives.

3:2,3<sup>2</sup> This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

-It's through the H.S. that we can have a personal, intimate relationship with Christ.

4:6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

-It's through the H.S. that we can have victory over our old sin nature.

5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.



-It's through the H.S. that we are to live our life from day to day.

5:25 **If we live by the Spirit, let us also walk by the Spirit.**

-It's what's done by means of the H.S. that will last into eternity.

6:8 **For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.**

-There are at least 11 direct mentions of the H.S. in Galatians.

(3:2, 3:3, 3:5, 3:14, 4:6, 5:16, 5:17, 5:18, 5:22, 5:25, 6:8)

-The opposite of living under the law is living by means of the Holy Spirit which is by faith.

-In addition to Our Adoption, and Our Indwelling of the H.S. Christ's Redemptive work results in Our Inheritance.(vs 7).

### **C. Inheritance vs 7**

4:7 **Therefore, you are no longer a slave, but a son; and if a son, then an heir through God.**



-Just as a slave was bought out of the slave market, the believer is freed from law, sin, and bondage.

-This freedom came by the redemptive work of Christ at the cross.

-With that redemption comes a fantastic inheritance 'In Christ'.

-Ephesians chapter one describes the believer's inheritance as both present today, and in eternity.

-Paul repeatedly uses the phrase 'In Him' or 'In Christ' emphasizing our union with Christ as the source of all blessings. 25 times in Ephesians

-We are blessed with every spiritual blessing 'In Christ'. vs 3

**Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ.**

-We have a new identity and position 'In Christ'. vs 4

**<sup>4</sup>Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him.**

-This is our new standing before God, not based on what we do, but on what Christ has done.

-Our position means that God sees us 'In Christ's' perfection.

-We are seated now with Christ at God's right hand. 2:6



And raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus

-This shows our position; not striving but resting in His finished work.

-We participate in His power and resurrection. vs 18,19

<sup>18</sup> So that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, <sup>19</sup> and what is the surpassing greatness of His power toward us who believe.

-Inheriting Christ's life means progressively becoming like Him in thought, word, and deed.

-Finally, once again. vs 18

***I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints.***

**-Our inheritance isn't what we get from Christ,  
but our inheritance is Christ Himself.**



Now -

Andrew gave me the job of defining a woman.

Our leaders in Universities and the Government and the Media can't even define a woman.

But I will give it a try

(Thanks Andrew, you owe me a box of cookies)

I think I'll let a wiser man than me do that:

King Solomon

# WHAT IS A WOMAN?

Song of Solomon chapters 4&7



Well, here goes -

- Your eyes are like doves 4:2
- Your hair is like a flock of goats 4:1
- Your teeth are like a herd of sheep 4:2
- Your temples are like pomegranates 4:3
- Your nose is like the tower of Lebanon 7:4
- Your lips are like scarlet thread 4:3
- Your neck is like the tower of David 4:4  
on which are hung thousands of shields
- Your lips drip honey 4:11
- Honey and milk are under your tongue 4:11
- Your breasts are like twin fawns 4:5
- Your belly is like a heap of wheat 7:2





# King Solomon's Woman





# Galatians

## Heirs of God

### Part 2

Gal 4:1-7

