

*Inheriting a Blessing*  
**Galatians 4 (Galatians at a Gallup)**  
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Grace Chapel  
**INTRODUCTION**

**REVIEW (Galatians 1:1–3:29)**

1. Amazingly, amateur legalists pulled Galatians from the grace gospel revealed to Paul (a former legalist). Thus, Paul did not learn it from men, not even from the apostles (ch. 1). Instead, the great heroes to the legalists (Peter, James, & John) see Paul as an equal, with Peter even accepting Paul's rebuke for shunning Gentiles (ch. 2). Though divine signs persuaded these believers about Christ & they received the Spirit [as a seal], legalists tricked them that the Law was also needed; but all law-keepers are under a death-curse, which death curse Christ removed from all believers & gave life (3:1–14). God unilaterally confirmed the Covenant to Abraham & his [linear] Seed, so it cannot be altered, but God temporarily added the Law to display sin as sin until Christ made believers alive, (specifically) faith in Christ rendered the Galatian believers God's children (blessed through the Abrahamic Covenant), rendering all racial, gender, or life-station distinctions secondary (3:15–29)

*1. 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)*

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

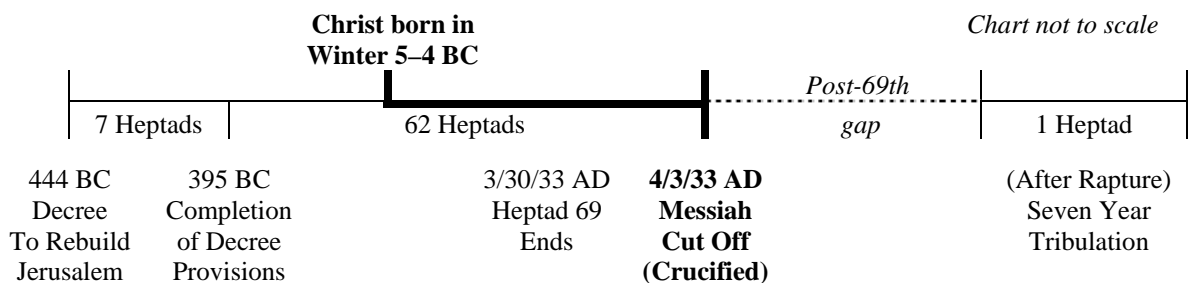
**1B. Israel was under bondage to the Law, but at the right time God sent Christ to redeem Israel and to give Jewish believers the inheritance rights of adult sons (4:3–5)**

*We = Jews/ you = Gentiles.*

*We (Jews, vv 3–5) were under Law (Jews).*

*You (Galatian Gentiles, vv 6–7) were never under it.*

***The Fullness of Times***



**1C. The Galatian Gentile believers are also (regenerate) sons, so the Spirit testifies that they are sons, so they should no longer (view 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

**2. *They were once pagan polytheists, but now as believers who have known God, their re-enslavement to human rules risks loss of reward for Paul (& especially for them) (4:8–11)***

**2A. The Galatians were once pagan polytheists who were ignorant of God, so it is amazing that they would voluntarily return to enslavement (4:8–9)**

**2B. Proof of voluntary enslavement: A religious calendar (controls these Gentiles) (4:10)**

**2C. Their return to slavery risks loss of reward for Paul (and especially for them) (4:11)**

**3. Paul urges them (like himself) to become (free from the Law) as he became (free from the Law) as they (in fact are), Paul does not take (personal) offence, remembering that they would have sacrificed for him & did not shrink from him (4:12–15)**

*Many wrongly allege that 4:12–20 has no argument, but is “emotional and irrational.” Let’s check it out.*

**3A. Paul urges them to become (like himself) to become (free from the Law) as he became (free from the Law) as they (in fact are) (4:12a)**

Many views of *Brethren, become like me* do not make sense of *for I became like you*

Brethren, become like me

For I became like you

**3B. Paul does not take personal offence at them (4:12b)**

**3C. The reason Paul does not take personal offence at them is because they welcomed him, despite his physical infirmity when first ministering to them (4:13–14)**

*Because of infirmity.* Did the infirmity cause him to (1) go there or (2) remain longer?

What was the physical infirmity?

Paul went to Galatia less than 14 years prior to writing 2 Corinthians, so it may be his “thorn in the flesh” (2 Cor 12:7), another illness, or injuries received for ministry.

Acts 14:

*4. Courtship by legalists has turned their former gratitude for Paul into enmity, but the Galatians need to be zealous for grace even when apart from Paul, who is giving birth again to them & who longs to be present with these over whom he anguishes (4:15–20)*

**4A. Their former gratitude for Paul (willing to be blinded for him) is now absent (4:15)**

**4B. The result of Paul telling them the truth is that they regard him as an enemy (4:16)**

**4C. [Paul blames] the legalists who court the Galatians to separate them from Paul & to include them in their own circle [for turning the Galatians against him] (4:17)**

**4D. They ought to be zealous for grace (the good), even when Paul is absent (4:18)**

**4E. The anguish of re-persuading them of grace until they are conformed to Christ is akin to giving birth to the same children twice (4:19)**

**4F. Paul longs to minister to them in person with an encouraging tone, because he is in anguish over them (4:20)**

**Conclusion and Application**