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Heirs of the Promise

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **February 5, 2017**

Worship with us at 3201 Mary St until we rebuild our sanctuary at 15th & State.
...We're located just behind Kaufman's Lumber Company in Little Rock Arkansas...

Galatians 3:26 – 4:7

Introduction: The New Testament uses many words and figures to describe the experience of salvation. Among them are words like "righteousness," "sanctification," and "redemption," drawn from the words of the law court, the temple, and slave market, respectively. These words and the concepts they illustrate – primarily indicate what **God has done for us IN Christ.**

Other figures focus on our relationship to the Lord and with one another as part of God's family. Hence, we are brothers and sisters (Jas. 2:15), as well as sons and daughters (II Cor. 6:18).

To be part of an earthly family, a person must be either **born** or **adopted** into that family. While Jesus, Peter, and John all spoke of the new birth (1 John 3:1-8; 1 Peter 1:23; 1 John 5:1), Paul used **adoption to illustrate** membership in **God's family.** Since he was the apostle to the Gentiles (Gal. 2:7), he may have deemed this figure particularly useful for non-Jews, as they were NOT natural children (Rom. 11:13-25).
(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

Galatians 3:15, *Brethren, I speak after the manner of men; Though it be but a MAN'S COVENANT, yet if it be confirmed, no MAN disannulleth (set aside), or addeth thereto.*

Covenant defined 1242, a contract (an agreement or covenant between two or more persons, in which each party **BINDS** himself to DO or FORBEAR some act, and each acquires a RIGHT to what the other promises) (**especially a devisory will** [the disposition of a mans estate, to take effect AFTER his death.]).

Thought 1. Paul is working his way up to the fact since a man's covenant cannot be set aside or added to, how much more is God's covenant **binding** on him. The truth is man learned about Covenants from God. God knew once we understood the reality of how they work, it would NOT only help us deal with one another, but have peace of MIND about how HE deals with us. He wants us to KNOW he's bound by his word, SPOKEN or WRITTEN, as a **PROMISE or COVENANT**, he will NOT change it!

Psalms 89:34, My **covenant** will I NOT break, nor **alter (change)** the thing that is gone out of my lips.

Psalms 111:5, He hath given meat unto them that **FEAR** (reverence) him: he will ever be **MINDFUL** of his **covenant (compact [agreement]).**

Jeremiah 1:12, Then said the Lord unto me, Thou hast well seen: for I will **hasten** **(WATCH)** **my WORD** to **PERFORM** it.

Galatians 3:16-17, Now to Abraham and his **seed** were the **promises** made. He saith not, And to seeds, as of many; but as of ONE, And to thy seed, which is Christ. And this I say, that the **covenant**, that was **confirmed before (ratify [make valid] previously)** of God in Christ, the law, which was four hundred and thirty years after, CANNOT DISANNUL, that it should make the **PROMISE** of none effect.

NOTE: But, if it should be said that a GRANT or testament may be defeated for want of persons to **CLAIM** the **benefit** of it (v. 16), he shows that there is no danger of that in this case. Abraham is dead, and the prophets are dead, but the **covenant is made** with Abraham and **his SEED**. And he gives us a very surprising exposition of this. We should have thought it had been meant only of the people of the Jews. "Nay," says the apostle, "it is in the **singular number**, and points at a single person—**that seed is Christ,**" So that the covenant is still in force; for Christ abideth for ever in his person, and in his spiritual SEED, who are **his by FAITH**. And if it be objected that the law which was given by Moses did disannul this covenant, because that insisted so much upon works, and there was so little in it of faith or of the promised Messiah, he answers that the subsequent **law** could NOT disannul the previous COVENANT or PROMISE.

(Source: *The Matthew Henry Commentary on the whole Bible*)

Galatians 3:18, For IF the inheritance BE of the **LAW**, it is no more of **PROMISE:** but God gave it to Abraham **by PROMISE.**

NOTE: God gave it to Abraham by promise, and **therefore** (for this reason) it would be inconsistent with his holiness, wisdom, and faithfulness, by any subsequent act to set aside the **promise**, and so alter the way of justification which he had thus established. If the inheritance was given to Abraham by **promise**, and thereby entailed upon his spiritual **SEED**, we may be sure that God would not retract that promise; for he is not a man that he should repent. (Source: *The Matthew Henry Commentary on the whole Bible*)

Numbers 23:19, God is NOT a man, that he should **LIE**; neither the son of man, that he should repent: hath he **said**, and shall he not **DO it?** Or hath he **spoken**, and shall he not make it good?

Galatians 3:19-20, Wherefore then **serveth** the **LAW**? It was added because of transgressions, till the seed should come to whom the promise was made; and it was **ordained (set in order)** by **angels** in the hand of a **mediator (go-between)**. Now a **mediator** is not a mediator of one, but God is one.

NOTE: It was not designed to **disannul** the **promise**, and to establish a different way of justification from that which was settled by the promise; but *it was added* to it, annexed on purpose to be subservient (acting as a subordinate instrument; useful) to it, and it was so **because of transgressions**. The Israelites, though they were chosen to be God's **peculiar** (special) people, were **sinner**s as well as others, and therefore the law was given to convince them of their SIN, and of their obnoxiousness (offensiveness) to the divine displeasure on the account of it; for **BY the LAW** is the **KNOWLEDGE of SIN** (Rom. 3:20)...
...**Moses** was only a **mediator** between God and the spiritual seed of Abraham; and therefore the law that was given by him could not affect the promise made to them, much less be subversive of it. II. The law was given to convince men of the **necessity** of a Saviour. (Source: *The Matthew Henry Commentary on the whole Bible*)

Romans 7:5, 7-8, 18-21, 24-25, For when we **WERE** in the **flesh**, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
...Is the **law sin**? God forbid. Nay, I had not **known sin**, but by the **law**: for I had

not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the **commandment**, wrought IN me all manner of **concupiscence (desire)**.

...For I know that **IN** me (that is, in my **flesh (human nature: the old man)**), dwelleth no good thing: For to **will** is present with me; but **how** to perform that which is good I find not. For the good that I **would (desire)**, I do not: but the evil which I **would (desire) not**, that I do. Now if I do that I would not, it is no more I that do it, but **SIN** that dwelleth in me. I find then a law, that, when I **would (desire)** do good, evil is **present with me**. ...O wretched man that I am! who shall **deliver** me from the body of this **death**? I thank God through Jesus Christ our Lord.

Thought 1. So, as we see, when Paul said in Romans 7:18-21 about not being able to DO the good he desired, he was speaking of how it was **BEFORE** he was born again: delivered from death. That's why he started out by saying, "WHEN we **WERE** in the flesh (*old nature*). Earlier, he said the old man is crucified Rom. 6:6.

Romans 6:1-7, What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that **are dead** to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of **life**. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: **Knowing this**, that our **old man** IS **crucified** with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is **freed** from **sin**.

Galatians 3:21-22, Is the **LAW** then **against** the **PROMISES** of God? God forbid: for if there had been a **LAW** given which **could have given life**, verily **righteousness** should have been by the **law**. But the scripture hath concluded **all under sin**, that the **PROMISE** by **FAITH** of Jesus Christ might be **GIVEN** to them that **believe**.

Thought 1. This is Paul's most important point! The **LAW** could **NOT give LIFE!** Because of the first Adam, every human from his seed, at **BIRTH**, is **BORN** spiritually **DEAD!** This is why scripture says that "ALL have sinned"! (Romans 5:12) This is also why God sent the "Last Adam:" Jesus (Yahshua). **LIFE** comes only by **FAITH** in HIM.

Romans 5:12-14, 18-21, Wherefore, as by one man (*Adam*) **sin entered** into the **world**, and death by sin, and so death passed upon **all men**, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law.

Thought 2. Lucifer (Satan) was the cause of **SIN** and death coming into existence. But, sin and death did **NOT ENTER** the world until Adam disobeyed God.

Ezekiel 28:15, Thou wast perfect in thy ways from the day that thou wast created, till **iniquity (moral evil, wickedness [SIN])** was found in thee.

Nevertheless **death** reigned from Adam to Moses, even over them that had **not sinned** after the similitude of Adam's transgression, who is the figure of him that was to come. ...Therefore as by the **offence** of **ONE judgment** came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's **disobedience** many were **made** sinners, so by the **obedience** of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, **grace** did much more abound: That as **SIN** hath reigned unto **death**, even so might grace reign through **righteousness** unto **eternal life** by Jesus Christ our Lord.

Galatians 3:23-26, *But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our **schoolmaster (a servant whose office it was to take the children to school)** to bring us unto Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are **ALL** the children of God **by faith** in Christ Jesus.*

Thought 1. Notice how Paul uses plain reasoning about children and schoolmasters to clarify the truths about God's spiritual children. This, plus scripture, is very effective! And since they also have the Holy Spirit through the new birth, he, the teacher, who lives on the INSIDE of them, and us, enlightened their understanding to SEE the truth.

Galatians 3:27-28, *For as many of you as have been **baptized into Christ** have **PUT ON Christ**. There is neither Jew nor Greek, there is neither bond nor free, there is **neither male nor female**: for ye are all **ONE** (single by union, a united body) IN Christ Jesus.*

Thought 1. In the home, the husband is the head. He's over his wife. But, when it comes to the body of Christ and its' WORK in ministry, Jesus is the ONLY head. (Col. 1:18) Everybody else is just a part of his body! That truth means races, and genders do NOT exist IN Jesus' body. We all are just Christians. We are not Jewish or Greek, nor male and female Christians. We're just Christians! This means the offices of ministry (pastor, etc.) are dictated by God's call and so, ministers are NOT of a gender in Jesus' body. There is neither male nor female in him! That's reality! The ministry is the Lord Jesus and those of his body through whom he works. Anybody that thinks and argues **gender**, when speaking of Jesus' BODY, needs to get a good understanding of Gal. 3:28.

Galatians 3:29, *And if (since) ye be Christ's, then are ye Abraham's seed, and **heirs (inheritor)** according to the **PROMISE**.*

Thought 1. There are also other benefits to being IN Christ about which the bible tells us. Looking at them will tell us just how good we have it being a part of Christ, with his Spirit!

Romans 8:9, But ye are **NOT** IN the **flesh** (*old nature, the old man*), but IN the **Spirit**, if so be that the Spirit of God dwell in you.

Ephesians 5:8, For ye **WERE** sometimes **darkness**, but **NOW** are ye **light** IN the Lord...

Galatians 4:1-2, *Now I say, That the **HEIR (inheritor)**, as long as he is a **child**, differeth nothing from a **servant**, though he be lord of all; But **is under TUTORs** and **GOVERNORS** **until** the TIME **appointed** of the father.*

NOTE: The word rendered "tutors", is adopted by the Jewish Targumists and Rabbins into their language; and by the former is used for any ruler and governor, civil or domestic; and by the latter, for such as are **guardians** of infants, fatherless children, and such as are under age, as it is here used; and who were either appointed by the will of the deceased, or by the sanhedrim, of whom they say, (Nnymqwm al ynnqydl apwrjwpa), "we do not appoint a tutor or guardian for a bearded person"; that is, an adult person, one that is grown up to man's estate; but (aqwnyl apwrjwpa hyl Nnymqwm), "we appoint a guardian for an infant"; and they had not used to appoint women or servants, or such as were minors themselves, or any of the common people; but men of **substance, integrity, and wisdom**; a fatherless child had **two tutors**; the power that guardians so appointed had, is at large described by Maimonides. Governors were such as acted under the tutors or guardians, and were employed by them for the improvement of their estates and minds, as stewards, **schoolmasters** until the **time appointed** of the father; by his last will and testament, which might be sooner or later, as he pleased; but if he died intestate (dying without having made a will), the time of minority, and so the duration of tutors and guardians, were according to the laws of the nation; which with the Romans was until a man was **twenty five** years of age; and with the **Jews**, for a male, was until he was **thirteen** years

of age and one day; and for a female, until she was **twelve** years of age and one day, if the signs of ripeness of age appeared; but if they did not, the time was protracted (delayed) until they were **twenty**, and even sometimes till they were **thirty five** years of age, before the matter was determined. (Source: *The New John Gill Exposition of the Entire Bible*)

Galatians 4:3-5, Even so we, when we **were children**, were in **bondage** UNDER the **elements** (**principle** [MIND, LAW]) of the **world**: But when the **fulness** of the time was come, God sent forth his Son, made of a woman, made under the LAW, To **REDEEM** (**rescue from loss**) them that were **under the LAW**, that we might **receive** the **ADOPTION** of SONS.

NOTE: The person who was employed to introduce this new dispensation was no other than the Son of God himself, the **only-begotten** of the Father, who, as he had been prophesied of and promised from the foundation of the world, so in due time he was manifested for this purpose. He, in pursuance (following) of the great design he had undertaken, **submitted** to be **made of a woman**—there is his incarnation; and to be made under the law—there is his subjection. He who was truly God for our sakes **became man**; and he who was Lord of all consented to come into a state of subjection and to take upon him the form of a servant; and one great end of all this was to **REDEEM** those that WERE **under the law**. (Source: *The Matthew Henry Commentary on the whole Bible*)

John 1:1-2, 14, In the **beginning** was the Word, and the **Word** was with God, and the Word was **God**. The same was in the beginning with God.
...And the Word was **MADE** **flesh (a human being)**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father),...

Hebrews 2:6-7, 9, But one... ..testified, saying, What is **MAN**, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little **lower** than the **angels**... ..But we see **Jesus**, who was **MADE** a little **LOWER** than the angels (*a human being*) for the suffering of **death**, ...that he by the grace of God (*the Father*) should taste **death** for every **man**.

Luke 1:34-35, Then said **Mary** unto the angel, **how** shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the **power** of the **Highest** (*God the Father*) shall **OVERSHADOW** thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Overshadow defined 1982, to envelope in a haze of brilliancy [great brightness].

Galatians 4:6-7, And because ye are SONS, God hath sent forth the Spirit of his Son **into** your hearts, crying, **Abba (father)**, Father. Wherefore thou art **NO MORE** a servant, but a SON; and if (since) a son, then an **HEIR of God** through Christ.

NOTE: This is a privilege that exceeds all others; it is more to be **a son** than to be a saint; angels are saints, but not sons, they are servants; it is more to be a child of God, than to be redeemed, pardoned, and justified; it is great grace to redeem from slavery, to pardon **criminals**, and justify the ungodly; but it is another and an higher act of grace to make them sons; and which makes them infinitely more **honourable**, than to be the sons and daughters of the greatest potentate upon earth; yea, gives them an honour which Adam had not in innocence, nor the angels in heaven, who though **sons by creation**, yet not by **ADOPTION**. The consequence, and so the evidence of it, follows, The Syriac and Arabic versions read, "our Father"; all the **three** divine **persons** here appear, as having a concern in this business, as before observed; here are God (*the Father*) and his Son, and the Spirit of his Son, said to be sent; by whom is designed not any work of his upon the heart, nor any of his gifts and graces; but **HE** himself **in person**, even the same Spirit of God that moved upon the face of the waters at the creation of the world, and moved holy men of God to write the Scriptures... (Source: *The New John Gill Exposition of the Entire Bible*)