

# Live in Gospel Freedom! This News is Vital because of Sonship!

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[ 0 : 00 ] Take your Bibles and please go to the book of Galatians.

Galatians chapter 3. Galatians chapter 3.

Galatians chapter 4 verse 7. Page 148 in that black Bible. In the chair in front of you, go towards the back. Find page 148. They renumber the New Testament.

Galatians 3. 23 through chapter 4 verse 7. Let me read. But before the faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

Therefore, the law has become our tutor to Christ in order that we may be justified through faith. But now that faith has come, we're no longer under a tutor.

[ 1 : 30 ] For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There's neither Jew nor Greek.

There's neither slave nor freeman. There's neither male nor female. For you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's offspring, heirs according to promise.

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. But he's under guardians and managers until the date set by the father.

So also we, while we were children, were held in bondage under the elemental things of the world. But when the fullness of the time came, God sent forth his son, born of a woman, born under the law, in order that he might redeem those who were under the law, that we might receive the adoption as sons.

And because you are sons, God has sent forth the spirit of his son into our hearts crying, Abba, Father. Therefore, you are no longer a slave, but a son.

[ 2 : 46 ] And if a son, then an heir through God. It's very soon, into the trilogy of Tolkien's Lord of the Rings, the Aragorn's legacy is revealed.

Unlike the movies, which they keep that under wraps, in the books, it's much more, in a sooner way, is that what I would say?

They reveal it. And he was the son of Isilur, who was the king of Gondor. So Aragorn was heir to the throne of Gondor.

And he would eventually take the throne. There in the last book of the trilogy, Return of the King. In that fictional series, and in the days of the ancient Near East, it was extremely significant to have an heir.

Which is why a king, one of the reasons why, a king had many wives, so he could perpetuate his dynasty. To be a son, or even a daughter, of a king meant royalty, a crown, a dynasty.

- [ 4 : 17 ] One would be heir of a kingdom, and rule over it. So, sonship was vital, significant, important.
- And it's vital to our salvation as well. Live in gospel freedom. That's what the book of Galatians is all about. And today we'll see, living in gospel freedom, this news is vital because of sonship.
- It's vital because of sonship. This is all by God's grace. God's so gracious to us, that through this news of gospel freedom, we become sons, no, we become heirs of the kingdom.
- Reminds me of, what Paul said to the Corinthians, you're gonna own everything. What are you griping about this and that?
- You're gonna own it all. Now that's Jim's translation, right? The message of, we are justified by grace alone, through faith alone, in Christ alone, so live in this gospel freedom, this news is vital.
- [ 5 : 39 ] And we saw a few weeks ago, justification is vital. In chapter three, verse one through 14, faith is vital.
- In chapter three, verse 15 through 22, Paul told us the intention of God's law. It's second rated. It indicates. It's temporal. It's inferior.
- It's impotent. It incarcerates. God's intention was to lead his people to Christ. That faith in Christ was vital.
- And also this news is vital because through it, through this news, we obtain sonship. We are heirs of the kingdom of Christ, being in Christ.
- we're heirs of the kingdom to come. This kingdom where Jesus will reign upon the earth for a thousand years, we are heirs to this kingdom.
- [ 6 : 44 ] This is good news. That's why this news is vital. Because of sonship. And so this news, which comes through sonship, this news, this sonship, can never come by works or by the law, but only through faith in Christ, only by union in Christ, and only by belonging to Christ.
- Notice how it's all linked to Jesus Christ. Faith in Christ. Union in Christ. Belonging to Christ. That's the only way.
- It's not going to be by works. It's not going to be by your good deeds. It's not going to be by keeping the law. It's not. It's not. So this news of the gospel tells us how we can attain this sonship.
- How to become an heir. And notice how it begins first in these first couple verses, verse 23 and 24. It is not by law or by works.
323. Before faith came, literally before the faith, which is centered in Christ, so before this new covenant faith in the Christ of history, looking forward to the coming of the promised Christ, we were kept in custody under the law, being shut up to the faith, which was later to be revealed.
- [ 8 : 16 ] The law held us helplessly. The law was the jail keeper. It functioned like blinders on a horse pointing to only one direction.
- It's pointing us to Jesus, the law fulfiller. Sin obtains its power from the law. Liberation from its bondage can only come through the news of Jesus Christ.
- You can be made right with God by grace alone, through faith alone, in Christ alone. So Christ alone breaks the prison doors of sin.
- Breaks the prison doors of the law. We were shut up, he says, or confined by the law. It binds you.

It restrains you. It held you helplessly. And then he says, being shut up to the faith, which was later to be revealed, or better, destined to be revealed, until the purpose of the faith was displayed.

[ 9 : 42 ] By its commands, its ordinances, the law brings sinners to despair so as to cause a desire by the Spirit's power to become a son.

To be freed from this subjecting slavery. I mean, what comes to mind is Roman Catholicism.

It's slavery, slavery, slavery. You're bound to this. That's why Martin Luther, he saw it, and when he broke free, when he rediscovered the truth of the gospel, he's like, this is amazing.

Yes. Because you're set free from the subjecting slavery of the law. And Paul spoke not only just to Gentiles, but to Jews.

Not just to Jews, but Gentiles. Both under the law. Look at verse 24. Therefore, excuse me, the law has become our tutor to Christ, or better to say, our attendant, our custodian, our guardian.

[ 10 : 52 ] This word emphasized the custodial and disciplinary purpose of the law. Like a slave who was charged with the supervision of kids, of children.

See, in wealthy Greek homes and Roman homes, an attendant was put in charge of a son's behavior and actions until the time purposed by the father. You'll see that in chapter 4, verse 2.

We'll look at that. So this one was in charge of administering the father's discipline until manhood. And they were severe disciplinarians, too.

So the law disciplines sinners to come to Jesus through whom God justifies sinners by Christ's death. It drives us to Christ.

The law demonstrates a sinner's desperate need for righteousness. How you can be made right with God is not by your works, not by works, not by the law.

[ 12 : 04 ] Not by works, not by the law, but number one, only through faith in Christ.

Look at the next part of verse 24. In order that we may be justified by faith, the law by God's grace dissatisfies us and it drives us to Jesus, drives us to faith for redemption and freedom in order that we may just be justified through faith, ek pisteos.

So it's not by works. It's not by law. It's faith. Notice verse 25. But now that faith has come, we're no longer under a custodian.

We're no longer under a guardian. The disciplinary function of the law is not needed anymore. There's no need to be under it.

The custodial role of the law is obsolete. The law was the disciplinarian until the faith came.

[ 13 : 20 ] Faith in Christ delivers believers, whether you're talking about a Jew or a Gentile, from the prison, harsh discipline of law. only through faith in Christ, faith is the only way towards sonship.

Faith is the only way you can be made a son. Faith is the only way you can be made a child of God. And he says, now that the faith has come, that faith that brings us freedom, you're no longer prisoners, no longer minors.

It's only through faith in Christ. You're no longer under this guardian, verse 26 now. For, you are all sons of God through faith in Christ Jesus. There it is. It's only through faith in Christ that you can be made a son.

Believers are sons of God through faith in Christ. To put it another way, the only way one can become a son of God is by faith in the Son of God. The only way one can become a son of God is by faith in the Son of God.

Sonship comes only through faith alone in Christ alone, by grace alone. As one writer says, quote, in the cross, God shakes hands with us sinners, indeed embraces us.

[ 14 : 51 ] End quote. He embraces you. He welcomes you. He gives you a big bear hug.

So it's only through faith in Christ, but notice also, it's only by union in Christ. Verse 26, through faith in Christ Jesus for all of you who are baptized into Christ have clothed yourselves with Christ.

Notice the phrase, in Christ, in Christ, with Christ. This refers to our union with Jesus. When one is united in Jesus, one enjoys privileges, obligations, and inheritance rights as God's true sons, all because she or he is united to Jesus Christ.

He says here in verse 27, for all of you who are baptized into Christ have clothed yourselves with Christ. What is it? With baptism. He ain't talking about this.

Not the little baptismal thing behind me. He's not talking about that. This speaks about the baptism by means of the Holy Spirit into the body of Christ done by Jesus himself.

[ 16 : 15 ] This baptism is common to all Christians. Jew, Greek, no matter your social standing, male, female, only two genders.

So, all who are in Christ and have faith in him alone receive the baptism by means of the Holy Spirit.

Cultural, social, sexual distinctions are irrelevant when it comes to spiritual privileges and status in God's kingdom salvation.

So, I also want to make mention, he says in verse 26, in, you are all sons of God in Christ Jesus, baptized into Christ, equal to with Christ.

Why this son of God? Why does he not bring up daughter? Paul says sons of God not because he was a male chauvinist. That's not why egalitarians like to bring this up.

[ 17 : 20 ] No, he wasn't a male chauvinist. For that culture in the first century, only the son will become an heir. in God's kingdom, females are considered sons, are considered heirs of the kingdom.

And yet, that's why we read from 2 Corinthians chapter 6, verse 17 and 18, compare that where there are daughters as well, sons and daughters. But notice, we're in Christ and we've clothed ourselves with Christ, he says, the end of verse 27.

Christians put on Jesus as one puts on a garment. you have a new identity. Jesus is your cloak. There's not an identity in reference to your sexual orientation.

It's ridiculous. That's not from the word of God. There's not an identity in reference to your preference of this or that.

The identities that we find, I identify, I'm an alcoholic. That's not your identity. I'm a drug addict. That's not your identity. Identity is we are sons of God.

[ 18 : 40 ] I'm a follower of Jesus. In Roman society, a youth who came of age was given a special toga which admitted him to the full rights of the family and state.

He's all grown up. He's a son now. He's a son. You're a child of God. That's who you are. Only through faith in Christ.

Only by union in Christ. And then notice he brings this up here in verse 28 where this union in Christ, this Christ is the only one who brings this oneness, this unity which gives us this side point, oneness in Christ, oneness in Jesus.

Verse 28. There's neither Jew nor Greek, slave nor freeman, male nor female for you are all one in Christ Jesus. Notice the three distinctions here, or lack thereof.

There are no cultural or ethnic distinctions, Jew or Greek. Justifying righteousness belongs to both Jews and Gentiles.

[ 19 : 50 ] No, no, no. No. Gentiles don't have to keep the law. To all of those who have entrusted themselves to Jesus and are in union with him alone, they can be justified.

This flies in the face of Jewish pride. Greek, excuse me, neither Jew nor Greek, there's neither slave nor freeman.

Notice, there are no social distinctions either. no advantage to being male, excuse me, no words mark out a revolution, there's no advantages to being rich or poor.

It's impossible for one of higher rank to claim a greater share in God's gracious kingdom because of your social status, because you have more people on your Facebook page than others.

There's no social distinctions. There's no ethnic distinctions, there's no social distinctions, and third, there's no sexual distinctions. There's no advantage to being male or female. In Paul's day, especially in Jewish culture of Paul's day, women were despised.

[ 21 : 03 ] They were valued appropriately. So this is a powerful phrase for Paul to say this. There's neither male nor female. A Jewish man despised women.

Rabbis insisted that women may find a place in the kingdom being connected to a circumcised man. Very similar to Islam and Mormonism. It's not like that in God's kingdom.

It's not like that in God's kingdom salvation. See, this is what distinguishes us from all the other religions of the world. world. We are all one in Christ, not through social, political, economical, sexual, or generational commonalities that are common today.

Not because your social connection, your political connection, your economical connection, sexual, well, I identify this way, I identify that way. Not generational, no.

No. This is what distinguishes Christianity from all these belief systems in this world. This speaks to men and women of completely diverse origins who gather together in unity in Christ through their allegiance to Him.

[ 22 : 28 ] You should have people of all different walks of life, all different ethnicities, we gather together to worship and praise the living God because we're all one in Christ.

So now, this phrase, there's neither male nor female, some disclaimers, so to speak. This does not mean that there are not different functions in the church.

in other words, women are called to follow the leadership of men in the church. Women are not called to be elders or pastors. Wives are called to submit to their husbands and everything as to the Lord.

It does not advocate same-sex marriage or any other kind of homosexual relationship. but it does mean that there are not special spiritual privileges to males or females.

And notice there's only two genders. He says, you are all one in Christ Jesus. No matter your heritage, sex, class, historical background, vocation, skills, education, geography, blah, blah, blah.

[ 23 : 56 ] It doesn't matter. You're all one in Christ. And the basis that God receives us in Jesus is the same basis that we're called to receive each other.

Receive each other in that same way. No matter heritage, class, sex, historical background, vocation, skills, education, geography, everything. We express the same oneness with each other as Christ does with us, as the Father does with us with His Son.

So only through faith in Christ only by union in Christ, and then three, and only by belonging to Christ.

Look at verse 29 of chapter 3. And if you belong to Christ, literally, if you are of Christ, then you're Abraham's offspring, heirs according to promise.

They all belong to Jesus because of their trust in Him. they are all Abraham's seed. Look at chapter 3 verse 7. Therefore be sure that it is those who are of faith who are sons of Abraham.

[ 25 : 14 ] There it is. All who have faith in Christ, all who are in union with Christ, all who belong to Christ, are heirs according to the promise, are sons of Abraham.

Abraham. In Jesus, we are the spiritual seed of Abraham. Heirs of the kingdom salvation according to promise.

Gentile believers inherit the national promises given to the believing Jewish remnant in the new covenant. You will get to partake of the wonderful time when Jesus returns to earth and sets up His kingdom.

You will be a part of that. You will take part in that great promise that was given to the nation of Israel in the Old Testament. You as a Christian, Gentile, you're in on that.

What an amazing truth. And then what Paul does here, he's going to sum up everything, but like a good preacher, he gives us a good illustration.

[ 26 : 21 ] So chapter 4, verse 1 and 2, is an illustration. Let me illustrate for you how this works. Chapter 4, verse 1, now I say as long as the heir is a child, he's going to give him a legal situation.

Very familiar with this. Now for us, we wouldn't be so familiar. But the first century person living in southern Galatia, you read this like, oh yeah, yeah, we're familiar with this.

The heir was a minor, but he does not possess anything yet. As long as the heir is a child, verse 1, he does not differ at all from a slave, although he's owner of everything.

He's destined for freedom, destined to inherit it all, but they were entirely subject to the law. Being Lord of all, that heir, that son, was no better than a slave.

So before the coming of Jesus, God's people did not yet fully enjoy the privileges of this divine, vital news. Instead, look at verse 2, but he is under guardians and managers until the date set by the father.

[ 27 : 37 ] So this son, this heir, would be kept under the direction of guardians and stewards until the time that the father has set for him to become an heir of what he had.

The guardian supervised the minor guarding possessions, being stewards of it. These guardians were truly in charge.

That's why the son was not more than a slave. He was also an heir. So this is the illustration he's presenting. Now, you might read this, right? God, this doesn't make sense to me. It made sense to them in the first century.

So here's an illustration and now what he does, he gives the meaning of the illustration. Look at chapter 4, verse 3. So also we, while we were children, were held in bondage under the elemental things of the world.

This is what this means. Paul is not just concerned about Israel, but all Gentiles who were enslaved under the basic elements of the world. Notice the phrase held in bondage, enslaved.

[ 28 : 55 ] What are these elemental things though? Things that both Jews and Gentiles go back to in order to try to obtain a right standing with God outside of the grace of the gospel.

How can I be made right with God by my works? How can I be made right with God by law? Jews and Gentiles, they go back to that.

That's what he means by these elemental things. is those conditions that religious people place upon themselves and others to try to achieve freedom, Jews, and the bondage of paganism by which they try to appease themselves or the gods, Gentiles.

Both are subject to ceremonialism, legalism, adding to grace. but then notice what he says, verse 4. When the fullness of the time came, fullness of time, the time of the Father, this refers to Jesus' first coming where Judaism ends, was fulfilled really.

The time was determined by God. It was perfect timing. When the fullness of time came, it was perfect. There at the beginning, during the first century, Greek was the lingua franca of the day.

[ 30 : 35 ] It was the language of the day. If you lived in the West, you had to know Latin. In the East, Jews, Aramaic, and some other languages.

But to do any type of commerce, Koine Greek was known by all. This is a great way to get the gospel out.

Perfect. the lingua franca. Synagogues were all over the Roman Empire. They were platforms by which you can proclaim the gospel.

Roman roads. If you don't have roads, how can you get anywhere? Romans built roads all over the Roman Empire so you can get to different places. That's how the gospel was able to get around.

And then the Pax Romana, Roman peace. He had within the Roman Empire, there was the Roman Empire, the peace, the Pax Romana, so there would be peace, the gospel can spread.

[ 31 : 36 ] So this is the fullness of the times from verse four. The fullness of the time came, God sent forth his son. Refers to his, Jesus' preexistence being God the son, his defined authority.

Notice, born of a woman, born under the law. Born of a woman to emphasize his humanity, this is an incarnation, and born under the law himself to achieve eternal salvation for those that are under that law.

So, long statement here, God's purpose of the incarnation was to redeem sinners under the yoke of the law. Jesus must bear that yoke to free his people, he must take the chains of his people if they are to be freed.

That was the purpose. It was the perfect time. God sent forth his son, born of a woman, born under the law. Then notice verse 5. There's two purposes here.

First, in order that he might redeem those who were under the law. So here, God's purpose was to redeem sinners under the yoke of the law.

[ 32 : 51 ] He must take the chains of his people if they're to be freed. In order that, here's that first purpose. The first purpose was to redeem those who were under the law, who lived under the law, both Jews and Gentiles. Jesus kept the law perfectly to show he was the perfect sacrifice sent by God.

Chapter 3, verse 13. Christ redeemed us from the curse of the law, having become a curse for us, for it is written, curse is everyone who hangs on a tree. Jesus kept the law perfectly, fulfilled the law perfectly, and paid the curse perfectly.

The law cannot redeem us. Only Jesus can do that. Only Jesus can take the curse for you.

Only Jesus can be the one who can die in your place. It's only Jesus, not your works. If you're here and you don't know Jesus, listening to this message and you don't know Jesus, come to Jesus.

He's the only one who can redeem you. He's the only one who can save you. It's only Christ and Christ alone. Come and he will receive you. Trust in Christ.

[ 34 : 09 ] You say, I repent of my sins. I trust you Jesus that you died in my place. you will be saved. He'll save you. So the first purpose was to redeem those who live under the law.

And then second, he says adoption. The second purpose was a redemption unto adoption. Notice, again, verse 5, that we might receive the adoption as sons.

the second purpose is a redemption towards adoption. He redeems you so he can adopt you.

And this adoption finds its basis in Old Testament history, but also finds parallels in the Roman legal system. The adopted son would be given all the rights and privileges of a blood son.

Yet all the rights and privileges of a blood son. And look at verse 6. And because you are sons, God has sent forth the spirit of his son into our hearts crying, Abba, Father.

[ 35 : 24 ] Sons receive the promise of their inheritance in the giving of the Holy Spirit, the fruit and evidence that they truly are sons. And this where he says, because it links us to the adoption, links adoption to the Holy Spirit.

So he says, because linking us to the adoption through the Holy Spirit, because your sons, God sent forth the spirit of his son, which is Jesus himself. Notice the trinity at work in your salvation.

The spirit of his son into our hearts. The spirit dwells inside his people as opposed to the external authority of the law, which cannot change your heart. crying, Abba Father.

This whole section indicates intimacy with God. Him as our Father. The access of the invulner spirit you can have to his throne.

Or you can say, Daddy, I need you. Daddy, I call upon you. And I don't mean this in a flippant way or in a funny way, but I mean this in a real way.

[ 36 : 39 ] God is your daddy. We can cry out to the Father because we are sons of God, being in union with the Son of God.

We are loved and received because of Christ's work. We have assurance of kinship like the kinship and the communion that the Son enjoys with the Father, that the Father enjoys with the Son.

And then look at how he sums this up for you in verse 7. Therefore, you're no longer a slave but a son. And if a son, then an heir through God.

You're not a slave, you're a son. No, no, no. You're an heir to the kingdom. him. Here's a long statement.

God the Son came down and exchanged places with us so God's just wrath will be exhausted upon Christ, his Son, so that the Father may adopt sinners to be his sons who have trusted in the Son and are set free from the law and now you're an heir of the kingdom that's to come.

[ 38 : 11 ] That's what you have. That's what you have only through faith in Christ, union in Christ, belonging to Christ.

It's only Christ. Not a slave but a son and an heir. Our future, notice our future inheritance is a present possession.

You have it now. because you've trusted Christ, because you're united in Christ, because you belong to Christ.

This future inheritance is a present possession. You have it now. Now. So this news is vital because through it we obtain sonship.

We are heirs of the kingdom of Christ in Christ. That's why this news is so vital. It's the only way you can have sonship.



[ 39 : 27 ] It's the only way you can be made an heir. So this sonship, it can never come by works. It never comes by the law.

But only through faith in Christ, only by union in Christ, and only by belonging to Christ. It's the only way. And then we could celebrate that in the Lord's Supper.

sin. Because you're reminded of your sin. You're reminded that you're unworthy. And yet you're reminded that Christ is worthy.

And you're reminded that you are a son and a daughter. You're an heir to the throne. You're an heir to the kingdom. You can remind yourself of this in a very tangible, real, tasting, touching way.

you're reminded of this. Let's pray. Gracious Father, Father, there's no sin that we've done by which you cannot come and bring your gracious forgiveness.

[ 40 : 49 ] goodness. We're so thankful for your mercy upon us. Father, we pray we can celebrate this great truth, this vital, divine news, work in our hearts.

Let's be so filled with such thanks, praise, joy, celebrating what you have done. What you have done through the Lord Jesus Christ, faith in Jesus, union to Jesus, belonging to Jesus.

Encourage us, we ask. I encourage you, take this moment, prepare your hearts, prepare your hearts to partake of the Lord's Supper, examine your heart, preach the gospel to yourself.

If you're not a Christian, it's not for you, it's not for you to take this. If you know Christ, though you're not a member here, but you come from a church of like faith and practice, join us in partaking of the Lord's Supper, reminding yourself of this gospel truth.

And relish, take such pleasure in God's grace to you. Enjoy and know the love of God that's found in Christ and Christ alone.

[ 42 : 35 ] repeat these truths of the gospel to yourself in these few moments. Pick a little bit of my guitar as you're still focusing and meditating.

Ponder these truths. Do that now, please, would you? Kind of go and it's going on one que one or to use or oko music