

### **Galatians 3:21–4:12 (NET)**

<sup>21</sup> Is the law therefore opposed to the promises of God? Absolutely not! For if a law had been given that was able to give life, then righteousness would certainly have come by the law.<sup>22</sup> But the scripture imprisoned everything and everyone under sin so that the promise could be given—because of the faithfulness of Jesus Christ—to those who believe.

<sup>23</sup> Now before faith came we were held in custody under the law, being kept as prisoners until the coming faith would be revealed. <sup>24</sup> Thus the law had become our guardian until Christ, so that we could be declared righteous by faith. <sup>25</sup> But now that faith has come, we are no longer under a guardian.<sup>26</sup> For in Christ Jesus you are all sons of God through faith.<sup>27</sup> For all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female—for all of you are one in Christ Jesus. <sup>29</sup> And if you belong to Christ, then you are Abraham’s descendants, heirs according to the promise.

<sup>1</sup> Now I mean that the heir, as long as he is a minor, is no different from a slave, though he is the owner of everything. <sup>2</sup> But he is under guardians and managers until the date set by his father. <sup>3</sup> So also we, when we were minors, were enslaved under the basic forces of the world. <sup>4</sup> But when the appropriate time had come, God sent out his Son, born of a woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we may be adopted as sons with full rights.<sup>6</sup> And because you are sons, God sent the Spirit of his Son into our hearts, who calls “*Abba!* Father!”

<sup>7</sup> So you are no longer a slave but a son, and if you are a son, then you are also an heir through God. <sup>8</sup> Formerly when you did not know God, you were enslaved to beings that by nature are not gods at all.<sup>9</sup> But now that you have come to know God (or rather to be known by God), how can you turn back again to the weak and worthless basic forces? Do you want to be enslaved to them all over again?<sup>10</sup> You are observing religious days and months and seasons and years. <sup>11</sup> I fear for you that my work for you may have been in vain. <sup>12</sup> I beg you, brothers and sisters, become like me, because I have become like you. You have done me no wrong!

### **I. The law as a \_\_\_\_\_**

The law was never intended to bring \_\_\_\_\_

The law does bring:

1. The \_\_\_\_\_ of sin
2. The reality of \_\_\_\_\_
3. The weakness and powerlessness of \_\_\_\_\_

Paul parallels the law for Jews with the

\_\_\_\_\_ of Gentiles. Both are part of the \_\_\_\_\_ creation and have been set aside in the Messiah.

### **II. Christ as the mature \_\_\_\_\_**

By his faithful work, Christ entered into the promised \_\_\_\_\_, and though he was born under the law, he is no longer under a \_\_\_\_\_.

### **III. The privilege of being in him, and the**

**foolishness of returning to \_\_\_\_\_**

In Christ, we are now \_\_\_\_\_

and no longer under a \_\_\_\_\_

The significance of baptism - \_\_\_\_\_

The elimination of fleshly \_\_\_\_\_

How should this impact how we read the OT?

Where do fleshly divisions still exist among Christians?

How does this passage help us trust in God’s wisdom?