NOT SLAVES BUT SONS: A BIBLICAL THEOLOGY OF GALATIANS FOR MINDEN BAPTIST CHURCH IN MINDEN, TX

Abstract
This project provides a series of seven sermons expounding the bulk of the book of Galatians from a biblical-theological perspective. The first chapter gives an explanation of what biblical theology is and how it aides our preaching of the Bible. The following seven chapters consist of sermons on major sections of Galatians. Particular attention is given to the doctrine of justification, the unity of Jews and Gentiles in the church, and Paul’s use of the OT (especially the Abraham narrative).
Biblical scholars almost unanimously agree that Galatians was written by the Apostle Paul to a group of churches in the Roman province of Galatia, in what is now central Turkey, sometime between AD 49 and 58.[1] Paul was writing to churches he had founded through the preaching of the good news of Jesus Christ. These churches existed in a culturally and religiously diverse environment and had recently been influenced by Judaizers (Jewish Christians who argued that all Christians must keep the whole law if they want to experience the full Christian life). Although a theology of work is not quite the same as a theology of charity, this verse explicitly links the two.

- Therefore you are no longer a slave but a son: Sons are never slaves and slaves are never sons in their father’s house. Jesus illustrated this in the parable of the prodigal son, where the son was determined to return to his father as a slave – but the father refused, and would only receive him as a son.
- If a son, then an heir: There is a beautiful progression.

* He studied his Bible, prayed, fasted, and gave regularly. Yet all the time, he was bound in the chains of his own religious efforts, because he trusted in what he could do to make himself right before God instead of trusting in what Jesus had done. Later, he came to “trust in Christ, in Christ only for salvation,” and came to an inner assurance that he was now forgiven, saved, and a son of God.