

Sunday, June 4, 2023—Galatians 3:26-27 Children of God By Faith in Christ Jesus

### **Galatians 3:26**

- **For ye are all the children of God by faith in Christ Jesus.**
- The first thing we need to note in verse 26 is that Paul has changed from talking about “we” in verses 23-25, to talking about “ye” in verse 26.
- In other words, Paul is talking once again to all the Galatian saints, both Jews and Gentiles.
  - Give the illustration of talking to only half of the room.
- There exists in religious circles the idea that all men are children of God. These people say that it is our responsibility to find God in our own way. There are people who believe in the fatherhood of God and the brotherhood of man by quoting only half of the verse. All roads lead to God according to this type of thinking.
- The Word of God is clear here in verse 26; the only way to become a child of God is to place faith in Jesus Christ.
- When this verse talks about being the children of God, it is speaking about our Sonship status in Jesus Christ.
- Romans 8:14-17—when we place our faith in the finished work of Jesus Christ, the Holy Spirit places us into Christ. Once we are in Christ, we become partakers of all that belongs to him. We are made joint heirs with Jesus Christ.
  - All believers are heirs of God (Rom 8:16, Gal 4:7) who inherit all things (Rom 8:32).
  - Christ is an heir of God who inherits all things (Heb 1:1-2).
  - Therefore, all believers must be "joint-heirs with Christ" because both are heirs of God who inherit all things (Rom 8:17).

### **Galatians 3:27**

- **For as many of you as have been baptized into Christ have put on Christ.**
- Most of you can already see the potential problem that much of professing Christendom has with this verse. Baptism is automatically equated with water. If water baptism is referred to in this verse, then the verse is teaching baptismal regeneration.
  - J.B. Brown says that water baptism is a means of “spiritual transference; from one state into a living union with Christ.”

- *The Pulpit Commentary* states that “water baptism brings us into union with Christ, into union with life, and that the sacrament of water baptism puts men into Christ.”
- The basic meaning of the word baptize is identification. The word can be used in reference to both physical and spiritual identification. The context must determine the intended meaning.
- The Scriptures speak about twelve distinct kinds of baptism, and only five of these have any reference to a ceremony involving water or any other physical substance.
- The five ritual/physical types of baptism mentioned in the Scriptures are:
  - Hebrews 9:9-10—the divers baptisms required of the Law (Leviticus 19). It is most important to understand that water baptism is not an innovation of the New Testament. Israel practiced many baptisms for fifteen hundred years before New Testament times.
  - Mark 7:1-9—the traditional baptisms of the Jews that were not required by the Law.
  - John 1:31, Luke 3:3—John’s baptism for entrance into the Little Flock.
  - Matthew 3:5—the baptism of Christ by John.
  - Acts 2:38, Mark 1—the baptism of repentance for the remission of sins.
- The seven baptisms that are either spiritual or figurative in nature are:
  - Matthew 3:11—Christ baptizing with the Holy Spirit, which took place on the day of Pentecost and resulted in the endowment with miraculous power from on high (Luke 24:49).
  - Luke 3:16—Christ baptizing with fire. From the context, it appears that this baptism of fire is yet future and describes the phenomenon which will accompany Christ’s second coming.
  - I Corinthians 12:13—the Holy Spirit baptizing believers into the Body of Christ.
  - Luke 12:50—Christ’s baptism into death upon the cross.
  - I Peter 3:20-21—the typical baptism of Noah’s ark, the anti-type of which is Christ death baptism, the baptism which now saves us.
  - I Corinthians 10:2—the baptism of the children of Israel unto Moses in the cloud and in the sea.
  - I Corinthians 15:29—this much-debated baptism for the dead.
- Galatians 3:27—the immediate context is spiritual in nature; there is no suggestion that it is dealing with physical water baptism. The baptism here in Galatians 3:27 is talking about our spiritual baptism into Jesus Christ by the Holy Spirit.

- I Corinthians 12:13—the moment one believes in Jesus Christ as their Savior, he or she is identified with the Body of Christ, he or she is placed into the Church, through the baptism of the Holy Spirit.
- This baptism is a once for all transaction through which believers are made members of the Church the body of Christ, in which position they are sealed and secured unto the day of redemption.
  - Ephesians 4:30
- **put on Christ.**
- Not only have we been made children of God in verse 26, but here in verse 27, it says that we have “put on Christ.”
- The words “put on,” means to “invest with clothing,” according to *Strong’s Concordance*. In other words, we are clothed and suited with Christ.
  - Romans 13:14—it is this clothing in Christ which allows us to live the Christian life.
  - Romans 6:4—because of our identification with Christ we now have the capacity to “walk in newness of life.”
  - II Corinthians 5:17—those who are “in Christ” have been made a “new creature.”
  - Colossians 3:10—notice that the grammar is exactly the same as in verse 9. The believers in Colossi had already at a point in time in the past put on the “new man.”
  - Ephesians 4:24—creates confusion because it seems to indicate that one might not have fully “put on” the new man. The point here is not to say that you have “two natures” but that believers need to practically reckon and yield to new positional reality of who they are in Christ.
- Galatians 3:27—note the logical progression established by verses 26 and 27.
  - Those are children of God by faith in Christ Jesus
  - Have been baptized into Christ.
  - Are therefore suited in Christ.