

Galatians 3.15-4.7: One in Christ

2.15-21: *Propositio*: The Heart of the Letter to the Galatians

Justified = *Dikaiosune*, 'just' or 'righteous' (2 Cor. 3.9, 6.14; Ephesians 4.24; Romans 5.17; 10.3-5)

Genesis 15.5-6 (Romans 4.3): *And (God) brought (Abraham) outside and said, "Look towards heaven, and number the stars, if you are able to number them." Then (God) said to (Abraham), "So shall your offspring be." ⁶ And Abraham believed the LORD, and (God) counted it to him as righteousness.*

3.6-14: An Argument from Old Testament Texts

6 Look at Genesis 15.6 in light of Genesis 14. What makes Abraham 'righteous'/right with God?

8 'all the tribes of the earth' being blessed through Abraham' Romans 15.9-12; 2 Sam. 22.50; Deut. 32.43

10 'curse' – Deuteronomy 21.23. Look at Deuteronomy 27. What does Paul mean by 'curse'?

The Great Exchange: Christ became the curse for us (2 Cor. 5.21)

10-14: The Texts

Deuteronomy 27.26 (also Leviticus 18.1-5)

"Cursed be anyone who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'

Habakkuk 2.2-4

And the LORD answered me: ⁴"Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith

3.15-18: The Covenant with Abraham was a Promise God will Keep

430 years: the time between God's covenant with Abraham and Moses' reception of Torah

3.19-25: The Purpose and Function of Torah

a. It was added – added to the covenant with Abraham

b. because of 'Transgressions' - lit. 'deviation from the standard' or 'neglecting an obligation'

The function of the Law was to bring a knowledge of and condemnation of sin. 'God's strange work' (Torah) was instituted to prepare people for 'God's proper work' (the Cross of Christ)

c. until the Seed should come – the Torah was in effect until the coming of Christ

d. Ordained through angels by the hand of the mediator- (Exodus 19.18; Deut. 33.2); Who was the mediator?

'in custody under the Law' – Torah brought all humanity under the curse of the Law

'supervisory guardian until Christ' – a *pedagogue*; In ancient Greek culture, the word meant those who were leaders, disciplinarians, and custodians of children; In Midrashim, Moses is depicted as Israel's pedagogue.

3.26-29: All are One in Christ!

'sons of God in Christ' - *huios*

'In Christ' – phraseology used 172 times in letters of Paul

27 'Baptism is the outward sign and heavenly seal of a relationship with Christ established by faith.'
Longenecker 156

'clothed with Christ' – a common metaphor for Paul, also in Coloss. 3.12; 1 Thess. 5.8; Romans 13.12; Ephesians 6.11-17

28 There is neither Jew nor Greek, there is neither slave^[g] nor free, there is no male and female, for you are all one in Christ Jesus.

1 Corinthians 12.13: 'For in one Spirit we were all baptized into one body—Jews or Greeks, slaves^[g] or free—and all were made to drink of one Spirit.'

Colossians 3.11: 'Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave,^[e] free; but Christ is all, and in all.'

Consider this text in light of the traditional 1C Jewish *berakot* ('blessings', 'benedictions')"

'Blessed be God that He did not make me a Gentile; Blessed be God that He did not make me a boor (an ignorant peasant); Blessed be God that he did not make me a woman' R Judah ben Elai 150 A.D.

Plato in Plutarch's *Marius* 46: Gratitude 'that I was born a human being and not a beast, a man and not a woman, a Greek and not a barbarian'

29 Conclusion – relationship with Christ relates Gentile Christians directly to Abraham and God's promise

4.1-7: From Minors and Slaves to Sons and Heirs

Torah functioned as a Guardian when God's people were spiritual minors. With the Incarnation of Christ, believers are to live freely as mature sons 'in Christ', no longer under the supervision of the Law.

2 Roman law - *tutela impuberis* : 'guardianship of a minor'

3 Gal. 3.23-25

'basic principles' – in Greek, means letters, syllables, words, sounds; four elements; rudimentary teaching

4 'fullness of time' – sound familiar? Also in Rom. 8.3-4; John 3.16-17; 1 John 4.9-10; Matt. 1.22; 2.15-23

Jesus described Himself as God's Son and spoke of Himself as 'sent' by God (Mark 9.37, 12.1-12; Matt. 15.24)

Romans 8.3-4: 'For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us'

'born under the Law' – Christ came as a Jew born under obligation to Torah (Matthew 5.17-18)