

3:22 “Scripture declares,” the Old Testament is filled with examples and proclamations that the people of the world (as well as Israel) are sinners in need of salvation.

“whole world is a prisoner of sin” ***sunekleisen***, locked up on all sides. Universal sin problem. No human way out of this condition. So, the Law simply proves this problem to man, so they will be ready to see the answer. But, the answer is NOT more Law or a more serious attempt to keep the Law.

The Law is not in conflict with the Promise, because the Law was used to serve to purpose of the promise which is justification by faith.

3:23 The Judaizes were making “sonship” in Israel an issue, so Paul takes their term sonship and redefines it in light of an under aged son who is under the authority of a teacher and a mature son who has inherited the family estate.

In the Old Covenant the world was held prisoner by sin and were under the supervision of the jailer or child-custodian called the Law.

3:24 ***Paidagogos***, literally “boy-leader.” The word for “put in charge” (NIV) or “schoolmaster” (KJ) is ***paidagogos*** which means “a child-custodian” or “child-attendant.” A ***paidagogos*** was usually the slave who conducted the freeborn youth to and from school and oversaw his conduct in class and followed through on homework completion. The ***paidagogos*** was not the ***pedagogue***, or the teacher of the young boy. The law exposed our sin as transgressions and caused us to stop rationalizing that we were good enough and forced us to look for another way to God. That way is justification by faith and not justification by good works.

The Mosaic Law was never intended to provide salvation for Israel or the world. God gave the Law to his people after the Exodus to reveal his holiness and their responsibilities as redeemed people living with a holy God. An impossible task.

- The Law had a regulatory purpose.
- The Law had a revelatory purpose.
- The Law NEVER had redemptive purpose, nor did it have the power for redemption.

3:25 There is no need now for the law since we have found Christ.

3:26 We are now sons of God

“We are now sons of God in Christ . . . we are in Christ through faith.”

The text here is saying that faith in Jesus Christ (as already mentioned in 3:22-23 and 3:25) is the basis of this new relationship of sonship

3:27 “Baptized into Christ” is “placed” or “positioned” into Christ. We have spiritually been moved from our first location, or condition, into the location (condition, position, relationship) of Christ. In this new condition we are, like Christ, sons of God.

. In this new relationship we are in union with Christ Jesus, who is the Son of God.

- “baptized into Christ” – this is the union with Christ. Detailed in Romans 6:3-11 where Paul uses this fact to encourage the Romans to avoid sin and instead grow and live in this union.
- “clothed yourselves with Christ” – “clothed” is ***enduo*** means to “sink into clothing” and “put on clothes.” Paul uses this again in Romans 13:11-14; Ephesians 4:22-28; Colossians 3:10 to again encourage believers to avoid “deeds of darkness,” but instead “clothe yourselves with the Lord Jesus Christ.” PLEASE NOTE: the same illustration in

Galatians of a spiritual reality that occurs as a result of faith in Christ becomes an ethical responsibility for spiritual growth in time.

- Sonship by Creation. . .natural to all men and referred to in Acts 17:28
- Sonship in Christ. . . .not natural or given to all men.

It is the same phrase but refers to something other than being a creation of God.

- Mature Sonship . . .This is the sonship of Galatians 3:26 and refers to the fullness of our position in Christ. This is granted to every believer in Christ.
- Mature Son.This is contrasted with the immature son (1 Cor. 3:1; Heb. 5:11-6:2) and refers to growing into the position God has called us to or assigned us to. This must be attained by the Spirit-led believers who hear and understand God's word.

3:28 Does not say racial/national differences, social differences, and the differences between male and female do not exist. God has made these differences and they are natural. This is saying that these differences are not figured or recognized in the new position of being a Son of God (being in Christ.) A healthy church will have all of these different people who still maintain their natural differences yet function as the spiritual body of Christ.

We do not need to destroy the natural in order to attain the spiritual. God is the creator of both. God's creation, both natural and spiritual, work in harmony.

3:29 According to Gal.3:16 Christ was the heir of the promises spoken to Abraham. Here it states that if we are in Christ then we are the "seed" and "heirs."

The Legalizers (in this case, the Judaizers) had promised the Galatians that they could become part of Abraham's seed by obeying the Jewish laws. They would at best be imitators of Abraham's natural seed. Paul tells them that by being in Christ, the heir of the promises, they are given the promises of Abraham by being his spiritual seed. Point: Even the natural seed (Jews) need to become Abraham's spiritual seed by faith. So there is no advantage in taking the detour through the law of Moses.

All that is available is in Christ. Christ is mentioned 7 times in the last 8 verses.

Three things are discussed in this three-dimensional application:

- 1) The height – In Christ we are reconciled to the transcendent God of the universe (3:26)
- 2) The width - In Christ we are united to all other believers and they to us. (3:28)
- 3) The length – In Christ we are joined to a long line of believers throughout history (3:29)

Galatians 4:1

This begins the final contrast

This develops the thought of the pedagogue in verses 23-29

4:1-2 – "the time set by his father" is **prothesmias**, an Athenian legal term referring to an appointed time for the termination of the child's status as a minor. This time is set by the father of the child.

In Judaism a boy became a man at the age of 12

In Greek culture a boy passed from the care of his father to the care of the state at age 18. The Greek boy was then responsible to the state.

Under Roman law there was also a coming of age, but it was not a code or a year. It was a time set by the discretion of the father. The Roman child was under the guardians until the time set by the father had come. At the annual festival on March 17 the child was officially adopted by the father as

the father's son and heir. The son then received the *toga virilis* in place of the *toga praetexta* "*toga virilis*" – "the white toga of manhood assumed by boys of ancient Rome at age 15."

Note: "Pedagogue" is replaced with the terms "guardians" and "trustees."

Paul is thinking of our status before Christ as compared with in Christ.

4:3 "When we were children" refers to before Christ and under the supervision of a law. We were "**in slavery under the basic principles of the world.**" What does this mean: (this "basic principles of the world" has been widely debated.)

1. The elementary stages of religious experience common to all men. This word is used in Hebrews 5:12; and Colossians 2:8,20. Paul would have been referring to the elemental phases of religion for both the Jew and the Gentile. This is hard to accept for it would include Paul giving recognition to the pagan rituals as foundational in the development of Christianity. This view would not be supported by his teaching in Romans 1.
2. Paul is referring to the Law of Moses. This view is consistent with Paul's earlier teaching concerning the law holding us in bondage. The difficulties are:
 - a. It would not apply to the Gentiles which are included in this discussion.
 - b. Why would Paul say, "of the world," if he were talking about "of Israel?"
3. This view is based on a different meaning of the Greek word "stoicheia." The word can mean "elements" as well as "alphabet," or "basic principles." This word is used the way we refer to chemistry and the elements that make up the universe. The ancient world had four elements: earth, fire, air, water. These had been expanded in the days of Rome to include: the sun, moon, stars, planets. The connection to this verse comes when we understand that each of these was associated with a god, or a demon. These "gods" controlled the calendar and were associated with feast and celebration. Paul is referring to the bondage or slavery to the practice of demon worship and a lifestyle dictated by beliefs and superstitions produced by these pagan gods. This view is supported by the following reasons:
 - a. 4:8, "Formerly, when you did not know God, you were slaves to those who by nature are not gods."
 - b. 4:9, "those weak and miserable principles."
 - c. 4:10, "You are observing special days and months and seasons and years."
 - d. Romans 8:38, 39; Eph. 6:10-13, shows Paul's world view included a conflict of interest, values, priorities with demons.

So, to be in Christ means to be free from bondage to:

- a) the Mosaic Law if you are Jewish
- b) the demonic forces of false religions if you are a Gentile