

## THE HEART OF THE MATTER — JUST WHO ARE THE “CHOSEN ONES”

Galatians 3:15-22 *The Law's Functionality*. Let me explain further—from every day life. You can not abrogate, or add for that matter, to a contract which has been “signed, sealed and delivered.” That’s the whole point of a contract—to specify in advance the responsibilities of the signatories. It is true in this case with Abraham and the Lord our God. To wit:

The promise to bless all nations made to Abraham through his descendant clearly specifies a singular descendant, not many descendants. And that one descendant—Jesus the Christ, the Anointed One. Let me clarify some more: The Law was introduced about 430 years after the covenant/contract with Abraham, yet it does NOT supersede the promise made to Abraham. After all, if our inheritance depends on the Law, then it no longer depends on the promise made by the Lord our God. It was through God’s gift (grace, *κεχάρισται*) through a promise (*ἐπαγγελίας*).

So then, what was the purpose of the Law? It was created intentionally to fulfill a purpose (*προστέθη*, see Acts 2:47 “added”); specifically, because of transgressions until the Christ (Descendant, Seed; see Genesis 3:15) of promise has come. The Law became effectuated through messengers by a mediator<sup>7</sup>—now that mediator, however, does not represent just one party in the contract, but nonetheless God is one.

Now, back to the Law... Is it opposed to the promises by the Lord our God? Of course not! Think about it—if a law had been given that could impart life (*ζωοποιῆσαι*; *zōopoiēsai*, impart life, 2227), then righteousness itself would have arisen by and from the Law. But the Scripture testifies that the whole world is captive to sin, and that what is given by trust in Jesus the Christ might be given to those who believe (*πιστεύουσιν*).

- Q What point of grammar is Paul making about the Abrahamic covenant? So what?
- Q Verse 19: Transgressions were present before the Law; about what code/norm/rule were our transgressions “against?”
- Q What was the purpose of the Law?
- Q What Scripture supports Paul’s contention “that the whole world is a prisoner of sin?”

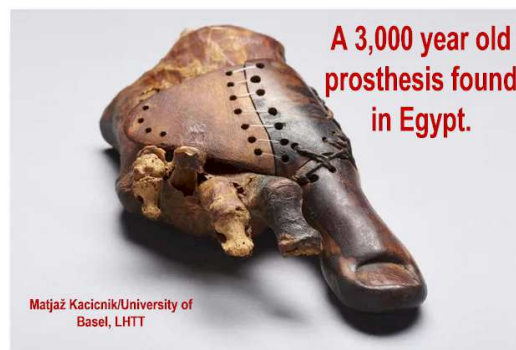
<sup>7</sup>See Deuteronomy 33:2; Acts 7:38,53; Hebrews 2:2

### GALATIANS 3:15-22

Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. <sup>16</sup>The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,”<sup>Gen 12:7; 13:15; 24:7</sup> meaning one person, who is [the] Christ. <sup>17</sup>What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. <sup>18</sup>For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

<sup>19</sup>What, then, was the purpose of the law? It was added [*created intentionally*] because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. <sup>20</sup>A mediator, however, does not represent just one party; but God is one.

<sup>21</sup>Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. <sup>22</sup>But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus [the] Christ, might be given to those who believe.



Galatians 3:23-4:7 *We Are the Chosen*. Before trust became alive, we were prisoners of the Law—locked up until trust was revealed as the atoning factor. The Law as put in charge just like a paid tutor/guardian to lead us to the Christ. Why? So we could be declared righteous by trusting in the trustworthiness of the Lord our God. We are justified by His faithfulness. Now that His faithfulness has been revealed, we are no longer “under its supervision.”<sup>8</sup>

So, you are not slaves of the *παιδαγωγόν*, you are sons of the Lord our God through trust (*πιστεος*) in Christ Jesus. Because—all of you were immersed into/unto/towards/in (*εις*, 1519), then you have clothed (see Romans 13:12) yourselves with the Christ! So? There is no longer Jew nor Greek, slave nor free, male nor female, for you all are one (*εις*, 1520) in Christ Jesus. And, then, if you are one in the Christ—belong to Him—you are Abraham’s descendant, and an heir to the promise!

You are no longer equivalent to a slave, a *παιδαγωγόν*, for you are an heir—a child (unlearned, infant, *νήπιός* 3516) of the Lord our God. A slave is subject to guardians and trustees until it’s time for the father to set things moving. When we were children, we were enslaved under the natural, fundamental principles of the world. But when the time for the womb to deliver came, God sent His Son, born of from a woman’s womb, born under Law no less. But—the purpose of all this? To redeem those under the Law that we might receive full rights as legitimate children. Because you are sons, Father God sent the Spirit of His Son into our hearts, our very *raison d’être*. Spirit cries out for us—Abba, Father. You are no longer a slave, but a child of the family, and since you are a child, the Lord God Almighty has made you also an heir.

- Q What are the advantages & disadvantages of being required to answer to the *παιδαγωγόν*, (*pie-d-a-go-gone*)?
- Q What was then, the purpose of the *παιδαγωγόν*, (*pie-d-a-go-gone*)?
- Q What metaphor does Paul use here (verse 27) to help us understand immersion *εν* Christ?
- Q What is the good news about being a descendant of Abraham, one of the chosen? And the downside of that news?
- Q What are the implications of being a descendant of Abraham, today, here and now?
- Q We’ve been redeemed from slavery so we no answer to the tutor, but to the owner of the tutor—we are now heirs. But heirs of what? (verse 4:7; 3:29) Just what is this “estate” we’re inheriting? Note John 14:1ff

### GALATIANS 3:23-4:7

Before this faith came, we were held prisoners by the law, locked up until faith should be revealed.

<sup>24</sup>So the law was put in charge to lead us to [the] Christ that we might be justified by faith. <sup>25</sup>Now that faith has come, we are no longer under the supervision of the law.

<sup>26</sup>You are all sons of God through faith in Christ Jesus, <sup>27</sup>for all of you who were baptized into Christ have clothed yourselves with [the] Christ.

<sup>28</sup>There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. <sup>29</sup>If you belong to [the] Christ, then you are Abraham’s seed, and heirs according to the promise.

<sup>41</sup>What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. <sup>2</sup>He is subject to guardians and trustees until the time set by his father. <sup>3</sup>So also, when we were children, we were in slavery under the basic principles of the world. <sup>4</sup>But when the time had fully come, God sent his Son, born of a woman, born under law, <sup>5</sup>to redeem those under law, that we might receive the full rights of sons. <sup>6</sup>Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “*Abba, Father.*” <sup>7</sup>So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

<sup>8</sup>Paul uses a special phrase/word with which his readers would be familiar; to wit, *παιδαγωγόν*, (*pie-d-a-go-gone*) a boy’s guardian or tutor, a slave who had charge of the life and morals of the boys of a family, not strictly a teacher, 3807.