

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.”⁸

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*, (pied-a-go-gone)?
- Q What was then, the purpose of the *παιδαγωγόν*, (pied-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?

GALATIANS 3:23-4:7

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

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

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

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

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

⁸Paul uses a special phrase/word with which his readers would be familiar; to wit, *παιδαγωγόν*, (pied-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.

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Q We've been redeemed from slavery so we do not 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 4:8-16 *Why the Turnaround?* When you did know God, you were slaves [δουλοι] to those whose nature can not be deity. But now that you know God and especially God knows you, why are you turning back to such miserably weak principles? Do you want to be enslaved to them again? You're observing pagan holidays as if you were still enslaved to such nonsensical deities. I'm afraid I've wasted my effort on you all.

So, I beg, I plead, I exhort you my brothers—become like me—I became like you. You've done me no wrong, and as you know, it was because of an illness that I first preached to you. Even though my illness was a pain troubled you, you didn't scorn me, nor act with contempt. No, instead you welcomed me as if I were a messenger of God Himself, as if I were Christ Jesus Himself.

So? What in blue blazes has happened to your joy? I know if you could have, you would have torn out your eyes for me. Am I now your enemy because I tell the truth?

Q According to Paul, when do we stop becoming slaves?

Q Provide an example of some of those miserly weak principles which substantiate Paul's premise that we worship not the Lord our God, but some created deity. [e.g., adultery among the gods; God living on a far away planet; the Son is the brother of Satan; God will permit pedophilia in heaven if we avoid it on earth]

Q What is the significance of the plural "them" in verses 8&9 in helping you understand what Paul is talking about in the next verse; i.e., "special days and months and seasons and years?"⁹

GALATIANS 4:8-16

Formerly, when you did not know God, you were slaves [δουλος-derived, specifically ἐδουλεύσατε, 1398] to those who by nature are not gods. ⁹But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? ¹⁰You are observing special days and months and seasons and years!

¹¹I fear for you, that somehow I have wasted my efforts on you.

¹²I plead with you, brothers, become like me, for I became like you. You have done me no wrong. ¹³As you know, it was because of an illness that I first preached the gospel to you.

¹⁴Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself.

¹⁵What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. ¹⁶Have I now become your enemy by telling you the truth?

⁹A typical "we're not Hebrews or Jews" (in spite of Galatians 3:29) commentary bias is exemplified:

"Such as the Sabbath and the Day of Atonement (tenth day of Tishri; see Lev 16:29-34), which had never been, and can never be, in themselves means of salvation or sanctification. *months and seasons*. Such as New Moons (see Nu 28:11-15; Isa 1:13-14), Passover (Ex 12:18) and Firstfruits (Lev 23:10). *years*. Such as the sabbath year (see Lev 25:4). The Pharisees meticulously observed all these to gain merit before God." –NIV 1996 Commentary.

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Galatians 4:17-20 *Seriously?* These knuckle-heads are at least anxious, if not zealous to win you over to such nonsense, and for not good. What do they want? Alienation from the Truth we've brought you, and loyal zealousness for them. I suppose it is fine to be zealous, provided the goal is righteous, and provided the zealousness is consistent (and not just when I'm around).

My dear children [or descendants]—for whom I bear again the pains of childbirth until Christ is formed [μορφωθῆ] in [εν] you. Oh, how I wish I could be with you now, and change my tone [φωνήν]. Right now, I am so perplexed about you!

- Q What is there about democratic principles that belittle the truth? How can we avoid such cultural influences? [e.g., “it must be true, because the majority,” or “the 12 have consensus”]
- Q Why are people anxious for you to believe the way they believe?
- Q Why is it useful for one religious perspective to seek your alienation from your own roots?
- Q What are the pains of childbirth associated with becoming a descendant of Abraham by being εν Christ?

GALATIANS 4:17-20

Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them.

¹⁸It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you. ¹⁹My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, ²⁰how I wish I could be with you now and change my tone, because I am perplexed about you!

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