

Summary 3:26-27

1. In Israel an individual was never referred to as a "son of God" but as a "servant" of God.
2. Even those who were on intimate terms with God were not called "sons" but servants.
Josh 1:2 = Moses, My servant is dead. I Kg 11:38 = David My servant.
3. Jesus was the first one that He called His Son. Mt 3:16-17
4. It is only through faith in Jesus Christ that one becomes an adult son of God and therefore an heir of the promise.
5. The baptism referred to here is clearly by the Holy Spirit, a real one and a dry one.
6. This, the Baptism of the Holy Spirit, is one of the salvation ministries of the Holy Spirit whereby He enters each one who believes into union with the Lord Jesus Christ.
7. The Baptism of the Holy Spirit (BHS) is unique to the Church age and no believer before the Church began was entered into union with the Lord Jesus Christ. Col. 1:25-28
8. Reason that it is unique to the Church age is that the formation of the body of Christ did not begin until the day of Pentecost.
9. This change of the ministry of the Holy Spirit which includes the indwelling of the Holy Spirit was prophesied by Jesus Christ in John 14:16-17 and in Acts 1:5.
10. The mechanics of the BHS are found in 1 Cor 12:13.
11. The BHS is related to our position in Christ. Rom 6:2-4; Col. 2:12
12. Since the BHS occurs at the moment of salvation, is the work of God on our behalf, (passive voice) therefore it is important to understand that it is not an emotional experience, not repeated, not commanded, and its not limited to a select group of believers.
13. In the Roman society when a youth came of age (16) he passed from the need of a pedagogue to a son with all the rights and privileges of that status. At that point he was given a special toga, toga virilis, to indicate this new status as an adult son.
14. Paul uses this analogy here when referring to being clothed with Christ, to indicate our new status as believers in the Church age, with new rights and privileges because of our new position in Christ as a result of the BHS.
15. So what's Paul's point here? His argument to the Galatians is this, you've laid aside the old garments of the Law and are now clothed with the righteousness of Christ, and are now in Him which gives to you full rights and acceptance before God.

16. The question to them, Why would you want to put on the old clothing, the law?

3:28 True equality in Christ

Verse 28 is the climax of this section. It demands that the very distinctions which the Judaizers and others emphasized must be set aside as inconsistent with the equality which all of us have in their standing before God in Christ.

There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for (explanatory) you are all one in Christ Jesus.

Summary 3:28

1. Paul spells out here the implications of being in Christ. The oneness that is to be the reality of that position in Him.
2. Three groups are detailed of which man goes to great lengths to stress the importance of.
3. The distinctions emphasized.
Jew nor Greek. = racial
slave nor free = social
male nor female = sexual
4. What's the point?
The distinctions which men make, based upon ethnic origin, gender, and cultural, social or economic status, do not in any way determine one's standing in Christ.
5. Because this is true is another thing that undermines the viewpoint of the Judaizers since Jewishness is not superior. What matters? Are you justified and in Christ?
6. Must also remember that experientially, in life, these differences do remain but they are not an issue in our relationship with God.
7. This is not in any way at odds with or rule out the establishment of authority in the local church or in the home.
 - even in the Godhead there is a change of command 1 Cor 11:3
 - authority and chain of command deal with function, doing things in orderly manner.
 - role and function distinctions are a part of the giving of spiritual gifts by God 1 Cor 12
 - role of women in the church seen in 1 Tim. 2:12; 1 Cor 14:34
8. The point Paul is making is that as far as our standing before God is concerned, all human distinctions are done away with in Christ.

9. This frees the Christian from seeking a superior spiritual status by striving to change his social, economic, ethnic, or sexual status.

3:29 Another blessing that results from our position in Christ

And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

Summary 3:29

1. This verse really sums up what Paul has been pulling together ever since 3:7.
2. Paul has made the point that all of the **spiritual** blessing and privileges that Abraham enjoyed were his by faith therefore by grace not by a system of works.
3. In the Abrahamic Covenant there was a promise to bless all the nations through him, that is through a descendent, a seed.
4. Paul in this context has identified the seed (3:16) as Christ.
5. Your tie or link to Abe is through Christ. Are you in Christ? Do you belong to Him?
6. If you are, then you are a part of Abraham's seed, his descendants and heirs according to the promise, ie. the covenant.
7. The promise is backed by the essence and character of God and therefore is inviolable and cannot be broken.
8. If you think about it this phrase "the seed of Abraham" is a very inclusive, very important and encompassing a great deal.