

**GALATIANS**  
**Freedom in Christ**  
**Session 6**  
**October 14, 2020**

Luke 24:25-27 – Road to Emmaus:

25 Then (the risen Jesus) said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared!

26 Was it not necessary that the Messiah should suffer these things and then enter into his glory?”

27 **Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.**

1<sup>st</sup> Christians convinced that Jesus was spoken of in the “Law”

= *the Hebrew Bible = our Old Testament Scripture*

But the word “Law” in ancient Judaism Could refer to something else:

= **the covenant/constitution** *made between Moses and God’s ancient people*

= an expansion of the covenant relationship begun with Abraham (400 yrs before Moses)

This

**“Abraham/Moses covenant/constitution”** Created a relationship with God

+ Symbolized by the Tabernacle/Temple

Which the people were instructed to build, maintain, and observe by “works of the law”

+ Symbolized also by circumcision

especially after the days of the Tabernacle and far away from the Jerusalem Temple)

### Genesis 17

17 When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. <sup>2</sup>And I will make my covenant between me and you, and will make you exceedingly numerous.

<sup>9</sup>God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup>This is my covenant, which you shall keep, between me and you and your offspring after you: **Every male among you shall be circumcised.**

**Similar in emotional content** to . .

- Pledge of Allegiance
- National Anthem,
- The Flag
- July 4
- Thanksgiving Day

*Don’t do these things?*

*Not an American! & Maybe a traitor!*

Circumcision . .

linked you to the covenant & laws

that led to the tabernacle/temple



Q. Why was this so important?

A. Because of

### **The Human Predicament described in Genesis 1-3**

Inside **the law as Scripture**, Genesis 1-3 paints a picture of a **predicament both human and divine**.

#### **Genesis 1-3 – summarized . .**

- **In Genesis 1** God speaks . . .
- **In Genesis 1** God is the benevolent Creator who “*speaks*”
  - *all of creation into being*,
  - including human beings *made in God’s image* (Gen.1:26)
- **In Genesis 2:16** God is the *benevolent provider* of sustenance for human beings: speaking a word of abundant grace – declaring that the eating of fruit from “all the trees in the garden” except one is permitted
- **In Genesis 2:17** God *speaks a word that includes a serious consequence*: Human beings have a choice to eat or not eat the fruit from the one and only forbidden tree: “*the day you eat of it, you will die.*” (cf. Rom 6:23)  
In speaking this way, God treats human beings-made-in-God’s-image as fully accountable, not as puppets or children.
- **In Genesis 3** The human beings ignore what God has said in Gen.2:17, and eat the fruit.
- **In the light of what God has said in Genesis 2:17**, for God to maintain righteousness – *to be rightly-related to the now-sinful-human beings* the human beings **must die** (Gen. 2:17 is God’s “righteous decree” referred to by Paul in Romans 1:32).

**This “Death”** enters the picture in Genesis in three ways:

1. The universe – *physically, relationally, morally* – becomes twisted (Gen. 3:18 thorns and thistles enter paradise)
2. Humans are *driven out from God’s intimate presence* in the Garden of Eden (in Greek = “paradise”). And *the way back is barred* to the Garden and the “Tree of Life” is by angels (Gen.3:24)
3. *Physical death* becomes the norm in human and material life

#### **The Divine Predicament**

This situation leaves the God of Grace a significant **predicament** . .

- God is a God who leans towards mercy (Exodus 34:6; Psalm 86:5; Psalm 86:15; Jonah 4:2).
- But for God to maintain any kind of relationship with the sin-choosing human beings
- and **for God to be righteous** and not wishy-washy (*to be rightly related/truthful to what God has said*),
  - **God must keep his word** in Genesis 2:17 = “*the day you eat the fruit, you die.*”
  - Sin-choosing human beings must die.
  - There is no escape from Genesis 2:17 (which Paul in Romans 8:2 calls “the law of sin and death” -- the indissoluble union between sin and its consequence, death.)

#### **The Human Predicament**

- Paul believed that *all human beings have chosen to listen to voices other than God’s*, thus following in Adam’s footsteps, eating “forbidden fruit.” (Romans 3:23; 5:12)

To be righteous (*rightly-related to what God has said*) **human beings who choose to sin must die**

- all human beings are under the power of sin (“the power of sin is the law.” 1 Corinthians 15:65)
- all human beings have no escape route from the death that ‘reigns over us’ (Rom. 5:14,17)

**What options are open?**

→ **For God?** → **For Humans?** Can God find a righteous way

- *to “undo” the law of Genesis 2:17? or to “fulfil it” within “a greater law”?*

## YES!! . . . GOD begins to do this

- Providing **A PARTIAL RIGHTEOUS SOLUTION:**
- within the **LAW AS A COVENANT ESTABLISHED WITH ABRAHAM/MOSES,**

### In the Abrahamic/Mosaic Covenant

**1. The Ten Commandments:** provide a partial solution to #1

-- *un-twists the twisted morality and relationships caused by human disobedience.*

The commandments outline a path back to the “good life” – life as it was meant to be lived in the Garden.

### In the Abrahamic/Mosaic Covenant

**2. The Tabernacle/Temple:** constructed through the diligent observance of “works of the law,” provides a partial solution to #2

-- *God grants definite but limited access back into God’s presence.*

- This access is achieved by a death – the death of substitute animals.
- This access that is only possible for some who are born into the privileged caste of the priesthood
- This access is still dangerous to sinful human beings, who are protected by a highly structured system of rules and barriers that humans work to keep in place
- This access that shows that moral accountability is no small thing to God.

### In the Abrahamic/Mosaic Covenant

3. HOWEVER -- **there is no solution, partial or ultimate to #3 – physical death** -- whether for human beings, or for the universe as a whole.

(cf. Rom.7:24; 8:20-22)

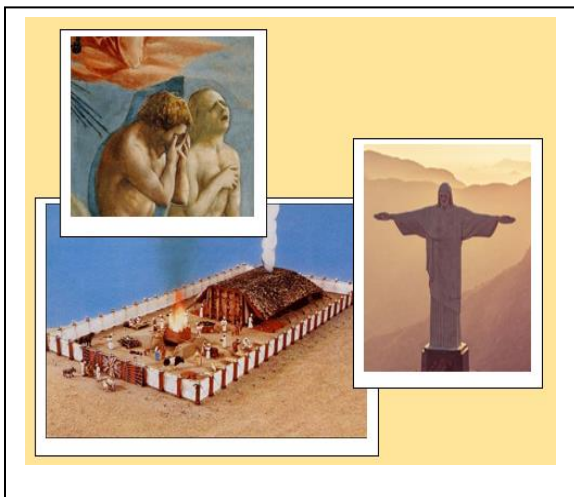
BUT what Paul believed was that “the law as Scripture” also says  
(*within the Books of Moses, including the stories of Abraham*) that

- **THE FULL RIGHTEOUS SOLUTION IS ON ITS WAY**
  - Enabling God to remain rightly-related to what God has said
  - Enabling sin-choosing human beings to remain rightly-related to what God has said

### **This NEW COVENANT of JESUS**

- Is sometimes simply called “Faith” or “Christ”
- Was always God’s “1<sup>st</sup> plan” but has now become evident at “*the right time*” in history (Gal.4:4)
- Takes into account fully what God has said in Genesis 2:17

### **God does this through Jesus**



**1. The Ten/Two Commandments:** Jesus life and teaching – “untwist” the spiritual and moral confusion caused by sinful choices. Jesus’ teaching expands on the Ten Commandments and provides “the law” that we follow.

**2. Jesus The Temple.** Jesus’ life is a pre-built tabernacle/temple, made without human hands (“in him the whole fullness of God was pleased to dwell” Colossians 1:19). His presence in flesh and blood, and then by His Holy Spirit, is the same presence of God experienced by Adam and Eve in the Garden, and by the High Priest in the Temple

3. **Jesus’ Death** is the one and only sacrifice needed, to break the power of death that “reigned” since and because of Genesis 2:17. Jesus’ death is THE amazing “righteous deed” (Romans 26, 5:16,

5:18, 8:4) the death of God within the death of a sinless human being, who alone because of his faithfulness was not subject to Genesis 2:17

- His death was “large enough/divine enough” to embrace every death in all of time and creation
- His life as a temple, and his death as the “Genesis 2:17 righteous deed” is one into which all are invited – Priests, non-priests, Jews, Gentiles, men, women
- His death is “entered into” simply by faith, belief, and trust that this is a free gift of God
- And once entered, his death “exits” to resurrection (as if exiting from a plane or elevator) – being raised/transported by Christ from Good Friday to Easter

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A quick look at “Hints of the New Covenant” within the Law as scripture . .

### JEREMIAH 31

31The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. 32It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. 33But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.

### ISAIAH 49.6; 52:10

49 “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as **a light to the nations**, that my salvation may reach to the end of the earth.”

52<sup>10</sup>The Lord has bared his holy arm before the eyes of **all the nations**; and **all the ends of the earth shall see the salvation of our God**. Lord will go before you, and the God of Israel will be your rear guard.

### ISAIAH 52: 3, 10; 53:8

<sup>3</sup>For thus says the Lord: **You were sold for nothing, and you shall be redeemed without money (as a gift by grace).**

<sup>13</sup>See, **my servant shall prosper; he shall be exalted and lifted up, and shall be very high.** <sup>14</sup>**Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—**

<sup>53</sup><sup>8</sup>By a perversion of justice he was taken away. Who could have imagined his future? For **he was cut off from the land of the living, stricken for the transgression of my people.** <sup>9</sup>They made his grave with the wicked and his tomb with the rich, although **he had done no violence, and there was no deceit in his mouth.**

### NUMBERS 21

<sup>7</sup>The people came to Moses and said, “We have sinned by speaking against the Lord and against you; pray to the Lord to take away the serpents from us.” So Moses prayed for the people. <sup>8</sup>And the Lord said to Moses, “**Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.**” <sup>9</sup>So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

JOHN 3 -- <sup>14</sup>And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him may have eternal life. <sup>16</sup>“For God so loved the world

### DEUTERONOMY 21:23

<sup>22</sup>When someone is convicted of a crime punishable by death and is executed, and you hang him on a tree,<sup>23</sup>his corpse must not remain all night upon the tree; you shall bury him that same day, **for anyone hung on a tree is under God’s curse.**

### GENESIS 15

<sup>2</sup>But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?”

<sup>5</sup> God brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” **6And he believed the Lord; and the Lord reckoned it to him as righteousness.**

### GENESIS 17

When Abram was ninety-nine years old, the Lord appeared to Abram,

**<sup>4</sup>You shall be the ancestor of a multitude of nations.** <sup>5</sup>No longer shall your name be Abram, but your name shall be Abraham; **for I have made you the ancestor of a multitude of nations.** <sup>6</sup> **and kings shall come from you.**

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## GALATIANS 3

<sup>2</sup>The only thing I want to learn from **you** (*Gentile Galatians*) is this

**1. Did you receive the Spirit** (*gain access to the very presence of God experienced by the priests in the tabernacle/temple – even though you are neither Jewish nor priests!*)

- **by doing “works of the law”** (*maintaining the Covenant Law/Rules that created and gained access to God through the tabernacle temple*)
- **or by believing what you heard** (*in the Law as Scripture about the faithfulness of Christ*)?

**2.** <sup>3</sup>Are **you** (*Gentile Galatians*) so foolish?

- Having **started with the Spirit**, (*the very presence of God experienced by the priests in the tabernacle/ temple – even though you are neither Jewish nor priests!*)
- are **you** now ending (*going backwards in time*) with the flesh (*trying to become Jewish law-keeping priests?*)

<sup>4</sup>Did **you** experience so much for nothing? —if it really was for nothing.

*(Don’t you remember? This is what “the Law-as-Scripture” says in **Genesis 15:6***

***Abraham ‘believed God, and it was reckoned to him as righteousness’***

<sup>7</sup>Well, **there you have it in a nutshell: those who “believe”** are the descendants of **Abraham**.

<sup>8</sup>And the law (*as scripture*) fore-seeing that God would justify the Gentiles **by faith**, “declared-the-gospel-beforehand” to **Abraham**, saying, (**Genesis 12:3; 17:4**) ***‘All the Gentiles shall be blessed in you.’***

<sup>9</sup>For this reason (*because the Law-as-Scripture says so*),

**anybody who believes** (both Jews and Gentiles) is blessed with **Abraham** who believed

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*Let me remind you of one more critical item*

<sup>10</sup>all **who rely on the “works of the Law”** (*the Laws that build the tabernacle/ temple in the old Covenant*)

**are under a curse!! For it is written** (*in the Law--in Dt. 27:26*)

***‘Cursed is everyone who does not observe and obey all the things written in the book of the law’***

<sup>11</sup> Thus it is evident (*from the Law-as-Scripture*) that **no one** is put into *a (fully?) right relationship with God and his word* (=made righteous/justified -- especially with regard to the “curse” of death) by the (covenant) law (that builds the tabernacle/ temple).

**Rather, what the Law as Scripture says in **Habb.2:4** is**

***‘The one who is righteous will live (find true life with God) by faith.’***

<sup>12</sup>But the law (*as covenant*) does not rest *on faith*; on the contrary (*this is what the Law as Scripture says about the Law as covenant in Leviticus 18:5*),

***‘Whoever does the “works of the law” will live by them.’***

*BUT what we as believers know is that* <sup>13</sup>Christ redeemed **us** (both Jew and Gentile)

from the curse of the law (*death/ Gen 2:17*) by becoming a curse for **us** (*in his death*)

-- for it is written, [in the Law in Deut. 21:23]

***‘Cursed is everyone who hangs on a tree’***—

<sup>14</sup>in order that **inside the new covenant temple established by Christ Jesus**

- the blessing of **Abraham**
- might come to the Gentiles,

so that **we** (both *Jews and Gentiles*) might receive the promise of the Spirit (Not only Joel 2:28 – “*I will pour out my Spirit on “all flesh”*”; but the “*Garden of Eden/temple Presence of God*”) through faith (*in the promise that pointed to the faithfulness of Jesus*).

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**BUT Why did God give out “his Salvation/Presence” in phases?**

- Why the Old Covenant Law/Temple *and only then*, Christ/the New Covenant Temple?
- Why not go straight to “Phase II”?

▪ **Paul says = A MATTER OF TIMING**

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<sup>15</sup> Brothers and sisters, (yes, you Gentiles are in Abraham’s and MY Family!) I give an example from daily life:

- once a person’s will (covenant) has been ratified, no one adds to it or annuls it.

<sup>16</sup>Now the promises were made to Abraham and to his “offspring”;

- it does not say, ‘And to offsprings’, as of many; but it says, ‘And to your offspring’,
- that is, to one person, who is Christ.

17 My point is this: the law [as covenant], which came four hundred and thirty years later, does not annul a will/covenant previously ratified by God, so as to nullify the promise.

18 For if the inheritance comes from the law [as covenant], it no longer comes from the promise; but God granted it to Abraham through the promise.

19 **Why then the law?** (the tabernacle/ temple covenant)?

(a) It was added because of transgressions (*Expose them? Limit them? Remind us of them?*)

-- until (the timing was right: Gal 4:4-5) ‘the offspring’ would come to whom the promise had been made;

(b) and it was ordained -- through angels by a mediator. (?)

- **Acts 7:38, 53**

<sup>38</sup>This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai . . . <sup>53</sup> you who received the law as ordained by angels, and yet did not keep it.”

- **Hebrews 2**

<sup>2</sup>For if the word spoken through angels proved unalterable

<sup>20</sup>Now a mediator involves more than one party; but God is one. (point?)

23 Now **before “faith” came** (before Jesus came)

- **we** (*Jews*) were *imprisoned and guarded* under the law **until “faith” would be revealed.** (*Jesus revealed as the new temple*)

24 Therefore the law (*that told us how to build the tabernacle*) was our lesson-teacher (disciplinarian)

**until Christ** (*the new temple*) **came**

so that **we** (*all of us, Jew and Gentile*) might be brought into a right relationship with God (justified/made righteous)

**by faith** (*in Christ the new Temple*)



25 That is, now that faith has come (*the new covenant/ temple that depends on faith in the faithfulness of Jesus*) **we** (*Jews*) are no longer subject to a lesson-teacher (a disciplinarian),

26 for in (*the new temple established by*) **Christ Jesus** **you** are all (Jew and Gentile)

- children of God
- through faith in the faithfulness of Christ Jesus.

27 As many of **you** as were

- baptized **into** Christ (*so that you now live inside him*)
- have clothed yourselves with Christ (*the clothes of the High Priest?*).

28 There is no longer (a different law for different categories of people)

- There is no longer Jew or Greek,
  - There is no longer slave or free,
  - There is no longer male and female;
- for all of **you** are one in Christ Jesus.

29 And if you belong to Christ, then **you** are **Abraham**’s offspring,  
→ heirs (of the kingdom of God!!) according to the promise.

## CHAPTER 4

WHY THE LAW . . . as Phase 1?

### 1. In society we have laws for childhood and then for “coming of age”

My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property;

<sup>2</sup>but they remain under guardians and trustees until the date set by the father.

<sup>3</sup>So with **us** (even us Jews); while we (Jews) were minors,  
**we** were enslaved to the elemental spirits of the world (*rules and regulations*)

<sup>4</sup>But when the fullness of time had come,

God sent his Son, born of a woman,  
born under the law (as temple/tabernacle covenant),

<sup>5</sup>in order to redeem those (Jews)  
who were under the law (as temple/ tabernacle covenant),  
so that **we** (all of us together) might receive adoption as children.

<sup>6</sup>And because **you** (Gentiles) are **children**,

God has sent the Spirit of his Son (the Shekinah Glory!) into our hearts, crying, “**Abba! Father!**”

<sup>7</sup>So you (Gentiles) are no longer a slave but a child, and if a child then also an heir, through God.

<sup>8</sup>Formerly,

when **you** (Gentiles) did not know God, you (too) were enslaved to beings that by nature are not gods.

<sup>9</sup>Now, however, that **you** have come to know God, or rather to be *known by God*,

- how can **you** turn back again to the weak and beggarly elemental spirits?
- How can **you** want to be enslaved to them again?
- <sup>10</sup>**You** are observing special days, and months, and seasons, and years.

### PAUL’S PAIN IN THE RELATIONSHIP

<sup>11</sup>I am afraid that my work for **you** may have been wasted.

<sup>12</sup>**Brothers** (Gentiles – members of the same family) I beg **you**, become as I am,  
for I also have become as **you** are. (*like a Gentile*)

**You** have done me no wrong – that is, <sup>13</sup>**You** know that it was because of a physical infirmity that I first announced the gospel to **you**;

<sup>14</sup>though my condition put **you** to the test, **you** did not scorn or despise me,  
but welcomed me as an angel of God, as Christ Jesus.

<sup>15</sup>What has become of the good will **you** felt?

For I testify that, had it been possible, **you** would have torn out your eyes and given them to me.

<sup>16</sup>Have I now become your enemy by telling you the truth?

<sup>17</sup>**They** (the men from James?) make much of you, but for no good purpose;

they want to exclude you (Gentiles: *to keep reminding you that you are 2<sup>nd</sup> class Christians*)  
so that you may make much of them (*as 1<sup>st</sup> class Jewish Christians*)

<sup>18</sup>It is good to be made much of for a good purpose at all times, and not only when I am present with you.

<sup>19</sup>**My little children**, for whom I am again in the pain of childbirth until Christ is formed in you,

<sup>20</sup>I wish I were present with **you** now and could change my tone,  
for I am perplexed about you.

## Another Example from the Law as Scripture

<sup>21</sup>Tell me, **you** (*Gentiles*) who desire to be subject to the law (as the temple/ tabernacle covenant), **will you not listen to the law?** (as Scripture)?

<sup>22</sup>**For it is written** (Gen.16) that Abraham had two sons,  
one by a **slave woman** (HAGAR)

and the other by a **free woman**. (SARAH)

<sup>23</sup>One, the child of the **slave woman**, was born according to **the flesh**;  
the other, the child of the **free woman**, was born through **the promise**.

<sup>24</sup>Now this is an allegory:

these women are **two covenants**.

- **One woman**, in fact, is Hagar, from Mount Sinai  
(where Moses received the covenant), bearing children for **slavery**.

<sup>25</sup>Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem,

→ for she is in **slavery** with her children.

<sup>26</sup>**But the other woman** (SARAH) corresponds to **the Jerusalem above**;

→ she is **free**, and she is our mother.

<sup>27</sup>**For it is written**, (Is.54:1)

*“Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birthpangs;  
for the children of the desolate woman are more numerous than the children of the one who is married.”*

<sup>28</sup>Now **you**, Gentiles are brothers & sisters **are children of the promise, like Isaac** (*not merely of physical descent*)

<sup>29</sup>But (don't forget this!!) just as at that time

- the child who was **born according to the flesh**
- persecuted the child who was **born according to the Spirit**,

**so it is now also.**

<sup>30</sup>But **what does the scripture say?**

*“Drive out the slave and her child; for the child of the slave  
will not share the inheritance with the child of the free woman.”*

<sup>31</sup>So then, friends, **we** are children,  
not of the **slave woman** but of the **free woman**.

## CHAPTER 5:1-4

<sup>1</sup> **For freedom Christ has set us free.**

- Stand firm, therefore,
- and do not submit again to a yoke of **slavery**.

<sup>2</sup>Listen! I, Paul, am telling **you** that

- if you let **yourselves** be circumcised,  
Christ will be of no benefit to **you**.

<sup>3</sup>Once again I testify to

- every man who lets himself be circumcised that  
he is obliged to obey the entire law.

<sup>4</sup>**You** who want to be

- put in a right relationship with God (justified/made righteous) by the law  
(as the temple/ tabernacle covenant)
- have cut yourselves off from Christ;
- you have fallen away from grace (gift).