

**Review; Galatians 3:23-27**

And so, we can see from Galatians 3:27 that our adoption involves putting off the *toga praetexta* of childhood, namely, a lifestyle of enforced humility under the Law of unbelief.

Our adoption also involves putting on the *toga virilis* of adulthood, namely, a lifestyle of genuine humility under the grace of salvation.

**Galatians 3:27** - For all of you who were baptized into Christ [baptism of the Holy Spirit] have clothed yourself with Christ [toga virilis].

This adoption emphasizes several things:

A natural-born son can be rejected by the father as heir of his estate. In his place a substitute can be designated from another social class, even another race.

Once adopted into the patrician family, this former outsider is considered as a blood relative. This means that the adopted son is considered to have privileges far greater than those of the genetic line who were not adopted. Thus, the adopted son's heritage, culture, race, and status is immediately disregarded at the moment of adoption.

All of these characteristics of Roman adoption are used by Paul to convey to the Gentiles at Galatia that at the moment of salvation their spiritual status underwent a permanent change.

**Galatians 3:28** - There is neither Jew nor Gentile, there is neither slave or free, there is no distinction made between male and female, because all of you are one in Christ.

Please note that this is not water baptism but the baptism of the Holy Spirit. This is made clear in:

**1 Corinthians 12:13** - By means of the Holy Spirit, all of us [Paul and the believers being addressed at Corinth] were immersed into one body [baptism of the Holy Spirit placing us "in Christ"], whether Jew or Gentile, slaves or free, we have all been identified with one Spirit.

**1 Corinthians 12:27** - You [Corinthian church] are Christ's body, and individually members of it.

This is the foundation for the equal privileges and equal opportunities found in the perfect plan of God. This is true affirmative action. It guarantees that all believers begin the Christian life totally equal with all others.

As is the case wherever equality occurs, there is the development of rapid entropy. Whereas all believers are imputed the same divine operating assets at salvation, not all choose to maximize those assets. Thus, inequality develops within the body of believers.

Some choose even to remain under the principles of enforced humility, to make a lifestyle out of kicking the goats, and to spend a lifetime of pain and suffering under divine discipline. Others, the few actually, use their volition to orient and adjust to God's plan and are always, without fail, promoted in due time. All are heirs to the Father's estate, but only the few receive the conveyance of special blessings and rewards.

The equal station of all believers at the moment of salvation is indicated in:

**Galatians 3:29** - And since you are Christ's, then you are Abraham's seed, heir's according to the promise.

The Galatians were being propagandized by the Judaizers who taught that by submission to the Mosaic Law, the Galatian Gentiles would become heirs to promises made to Abraham. In other words, remain under the Law, or the pedagogue, and you, through enforced humility, will become recipients of Abraham's estate.

Paul insists that adoption into the Royal Family makes the Gentile heir to Abraham's estate. The baptism of the Holy Spirit places the believer into Christ who, in His humanity, is of the seed of Abraham, likewise those who are in Him.

Paul continues to argue his case that those under the Law are in an inferior position in chapter 4.

**Galatians 4:1** - Now I say, as long as the heir is a child [*nepios*: a minor, a very young child up to puberty], he does not differ at all from a slave, even though he is owner of all.

**Galatians 4:2** - but is under guardians and stewards until the time previously fixed by his father.