

Trinity Lutheran Church

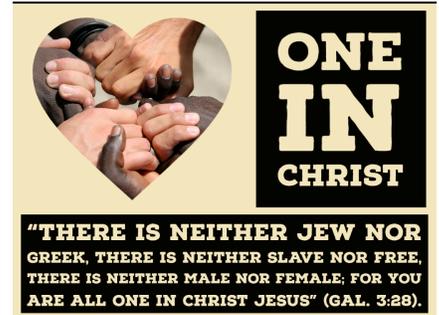
Norman, Oklahoma – www.tlcnorman.org

The Book of Galatians

Theme: “The True Gospel You Have Received”

Date: 8-7-22

Lesson: 20 - Chapter 3:28-29



TEXT AND STUDY

(26) for in **Christ Jesus** you are all sons of **God**, through faith. (27) For as many of you as were baptized into **Christ** have put **on Christ**. (28) There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all **one in Christ Jesus**.

(Rom 3:30; 6:3-11; 10:12; 13:14; 1 Cor 11:11; 12:13; Eph 2:14-16; Col 3:11)

(29) And if **you are Christ's**, then you are Abraham's offspring, heirs according to promise.

(Lk 3:8; Rom 8:14-17; 9:7; Eph 3:6; 1 Cor 3:23; 2 Tim 1:1; Titus 1:2; Heb 9:15)

Luther's Commentary - Vol. 26

*“As many of you as have been baptized have put on **Christ**.”*

That is: “You have been snatched beyond the Law into a new birth that took place in Baptism.

Therefore you are no longer under the Law, but you have been dressed in a new garment, that is, in the **righteousness of Christ**.” Therefore Paul teaches that Baptism is not a sign but **the garment of Christ**, in fact, that **Christ Himself is our garment**. Hence Baptism is a very powerful and effective thing. For when we have put **on Christ, the garment of our righteousness and salvation, then we also put on Christ, the garment of imitation**.

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

In a short statement Paul here transfers all the glory of Lebanon to the desert; that is, he makes all the Gentiles the offspring of Abraham and transfers to the Gentiles the fatherhood and the blessing promised to Abraham. Scripture had predicted long before that this would happen when it said (Gen. 22:18): “In your **Offspring** shall all the nations be blessed.”

Because we Gentiles believe and because by faith we receive the blessing of the Offspring of Abraham, therefor Scripture calls us sons of Abraham and hence heirs. And so we are **all one in Christ**, who is the **Offspring of Abraham**. Hence the promise, “In **your Offspring**, etc.,” applies also to us Gentiles; and **the Christ** who is promised here is ours also. Of course, the promise was given only to the Jews, not to the Gentiles, as Ps. 147:19–20 states: “He declares His word to Jacob. He has not dealt thus with any other nation.”

Nevertheless, what was promised comes to us through faith, by which alone **the promise of God** is received. Although it was not promised to us, it was promised about us; for we were named in the promise, “In your Offspring, etc.” The promise shows clearly that Abraham was to be the father not only of the Jewish nation but of many nations, the heir not of one kingdom but of the entire world (Rom. 4:13). Thus **the glory of the whole kingdom of Christ** has been transferred to us.

For you are all one in Christ Jesus.

There is neither Jew nor Greek, but all are one; for there is one body, **one Spirit**, one hope of the calling of all, one and **the same Gospel**, one faith, one Baptism, **one God and Father of all, one Christ, the Lord** of all (Eph. 4:4–6). The **same Christ** whom Peter, Paul, and all the saints have, we have too—you and I and all believers; and all baptized infants have the same one also. Here the conscience knows nothing about the Law but looks only **at Christ**. This is why Paul always makes it a practice to add the words “**in Christ Jesus**”; if **Christ** is lost sight of, everything is over.

Christ should be set forth in such a way that apart from Him you see nothing at all and that you believe that nothing is nearer and closer to you than He. For He is not sitting idle in heaven but is completely present with us, active and living in us as chapter two says (2:20): “It is no longer I who live, but **Christ** who lives in me,” and here: “You have put **on Christ**.”

Therefore faith is a constant gaze that looks at nothing except **Christ, the Victor over sin and death and the Dispenser of righteousness, salvation, and eternal life**. In his epistles, therefore, Paul sets forth and urges **Jesus Christ** in almost every verse. He sets Him forth through **the Word, since Christ** cannot be set forth any other way than through **the Word** and cannot be grasped any other way than through faith.

Thus if I am to gain comfort in a struggle of conscience or in the agony of death, I must take hold of nothing **except Christ** alone by faith, and I must say: “I believe in **Jesus Christ, the Son of God**, who suffered, was crucified, and died for me. In His wounds and death I see my sin; and in His resurrection I see victory over sin, death, and the devil, and my righteousness and life. I neither hear nor see anything but **Him**.”

This is the true **faith of Christ and in Christ**, through which we become members of **His body**, of His flesh and of His bones (Eph. 5:30). Therefore in Him we live and move and have our being (Acts 17:28). Hence the speculation of the sectarians is vain when they imagine that **Christ** is present in us “spiritually,” that is, speculatively, but is present really in heaven. **Christ** and faith must be completely joined. We must simply take our place in heaven; and **Christ** must be, live, and work in us. But He lives and works in us, not speculatively but really, **with presence and with power**.

Small Catechism – Holy Baptism – Fourth Part

What does such baptizing with water indicate?

It indicates that the Old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever.

Where is this written?

St. Paul writes in Romans chapter six: “We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Romans 6:4).

LIFE APPLICATION

If we are all one in Christ, how does this affect how we treat one another?