

A	Area of Study: Gal 4; reference materials: B 4/1-3 + B3/12-15	
B	<p><u>In the fullness of time, humanity will become God’s children through the grace of Jesus</u></p> <p>St Paul supports justification by faith by pointing out 3 facts: God grants humanity the Holy Spirit (Gal 3:1-5), Abraham is justified by faith (Gal 3:6-26), people are baptized in Christ (Gal 3:6:27-29). The fourth fact: the period of minors and guardian has passed, and in the fullness of time, humanity will become God’s children through the grace of Jesus.</p> <ul style="list-style-type: none"> • Fullness of Time: history is within God’s control and plan, when the time is here the Word becomes flesh and enter the world. This brings history into its climax as time is fulfilled in eternity. The birth of Christ is the fulfillment of time and history. • Born of a Woman: The Church connects the “woman” in Lk 1:28 with that of Gen 3:15 to reveal Mary’s virginity. Mary gave birth to the Son of God, therefore, she is called “the Mother of God”. • Born under the Law: God became the Son of Man so that men may become sons of God. In the same way, the God of freedom born under the law so that those who were born under the curse of law would be free. • God sent His Son to fulfill redemption; He also sent the Spirit of His son into our hearts so that we may live in holiness and understand that we are God’s children; allowing us to cry, “Abba! Father!” Only those who are moved by the Spirit to convert to Christ can understand and cry from the depth of their hearts to God, calling Him “Father”. • How do we become adopted children of God? <ul style="list-style-type: none"> - The Spirit fills our souls with God’s divinity and guides us to live in holiness; the human spirit is raised and enters into a new life filled with the grace of God’s children. - In the end, the human body will be resurrected and live in the glory and joy of God’s children. 	<p>Gal 4:1-7</p> <p>NJBC 47:21-25</p> <p>Gal 4:1-11</p> <p>JP II on Preparation for Y2K, IBC p 24 Gal 4:4</p> <p>B. Ruby, <u>Mary of Galilee</u>, p 14 Gal 4:4, IBC p 24, CCC 495.723</p> <p>IBC p 24 Gal 4:4</p> <p>Gal 4:6-7, Rm 8:14-17 Ezek 36:27 B4/2</p> <p>Gal 4:5-7, IBC p 24, Gal 4: 5-6 Rm 8:15, Phil 1:5</p> <p>Rm 8:23</p>
C	<p><u>St. Paul is saddened by the Galatians, who have become the sons of God but willingly enslave themselves again</u></p> <ul style="list-style-type: none"> • They are once again enslaved by the law, “observing special days, and months, and seasons, and years”. This means they are accepting the ritual under the law of Moses = giving up the privilege of God’s children and becoming slaves of the law again. However, this does not mean the celebration of birthdays or anniversaries in general. 	<p>Gal 4:8-11</p> <p>IBC p 24 Nehemiah 10:29 ff</p>

	<ul style="list-style-type: none"> • Ishmael who was born of a slave represents the lack of freedom, that is, OT. Isaac who was born of Sarah represents NT, the era of salvation coming from God’s grace, and is free; living in the NT means freed from the law of OT. • “Allegory” – the spiritual meaning of Scripture and typology. • The Allegory of the Two Brothers in Genesis: Cain / Abel, Ishmael / Isaac, Esau / Jacob, Reuben / Joseph, Manasseh / Ephraim ⇨ Israel (first born of all nations) / New Israel • “Rejoice, you childless one, you who bear no children, ... children of the desolate woman are more numerous”: <ul style="list-style-type: none"> - OT scriptures use different women to prepare and bring out the woman in NT - Mary, whose characteristics (virginity; conceived of the Holy Spirit; mother; New Eve; the bride of Jesus; Tabernacle, etc.) represent the fulfillment of the Church (another NT woman). OT records numerous instances of childlessness / difficulties in bearing children / miraculous birth, including Sarah, Rebekah, Hanah, and Jochebed, all foretell Mary’s virgin birth and her motherhood, as well as bringing out the motherhood and catholicity of the Church. - “Desolate”: Israel after conversion; “married women” represent Israel before its conversion. The converted Israel is like the “desolate” and the childless woman, from whom the Messiah will be born. He brings about the Catholic Church, as the miraculous birth of the OT women and Mary. 	<p>Gal 4:21-31 IBC p 25</p> <p>IBC p 25, CCC 115-7, CCC 128-130</p> <p>S. Hahn, “Father Keep Promises”, p 112, Ex 4:22</p> <p>Gal 4:27</p> <p>B. Buby, Mary of Galilee II, p 81 93, 105</p> <p>IBC p 25</p>
<p>D</p>	<p><u>Conclusion</u></p> <p>In this lesson, you have learned:</p> <ul style="list-style-type: none"> • Not only does the grace of salvation eliminate human sins, more importantly, it allows humanity to become God’s children through Jesus. • Since humanity has received the freedom and privilege as God’s children through Jesus and the Holy Spirit, we cannot be restrained by the law live under its enslavement. • Scriptures use the allegory of Ishmael, who was born of a slave, to indicate the lack of freedom of OT and the law; and use Isaac, who was born of grace, to indicate the freedom of NT and faith. Therefore, all children of God should not rely on and be enslaved by the law. • Scriptures use allegories to explain and foretell the big brother Israel will be replaced by the younger brother, New Israel. • Scriptures use allegories to explain and foretell the motherhood and the catholicity of the Church. 	