



*But may I never boast about anything except the
cross of our Lord Jesus, the Messiah,
by which the world has been crucified to me,
and I to the world!*
Galatians 6:14 NRSV



The Crucifixion Aaron Douglas (1927)

When I Survey the Wondrous Cross
Isaac Watts (1707)

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God!
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then I am dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Children in New Testament World

- In chapter 4, Paul makes an analogy between humankind and children. When Paul says that heirs are no better than slaves, he is making reference to the social, economic and legal customs of the Roman Empire.

Typically, children would sleep with nursemaids or custodians, rather than in the same quarters as their parents. Roman law dictated that male children, even the eldest son, remain under the authority of their fathers, regardless of age or marital status until the father died. Fathers also had the legal right to take the lives of their children.

- Paul compares life before a revelation of Jesus Christ to being a minor who is *enslaved to the elemental spirits of the world*. This remained true only until *the fullness of time had come, and God sent his Son*. Paul goes on to emphasize Jesus' full humanity (*born of a woman*) and identification with the human condition (*born under the law*) in order to emphasize that Jesus is able to liberate humanity by overcoming the enslaving power from within.
- Paul then uses the language of adoption to emphasize the common status of Gentiles (Galatians) and Jews. By sharing the same faith in Jesus Christ, Gentiles and Jews both become members of God's family.
- Paul uses both the Aramaic (language spoken by Jews in Palestine) and the Greek word for father in order to reinforce the unity of Jew and Gentile.



Jesus Blessing the Children Jersey City
Stained glass window St. Joseph's Church

⁴My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; ²but they remain under guardians and trustees until the date set by the father. ³So with us; while we were minors, we were enslaved to the elemental spirits of the world. ⁴But when the fullness of time had come,

God sent his Son, born of a woman, born under the law, ⁵in order to redeem those who were under the law, so that we might receive adoption as children. ⁶And because you are children, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!' ⁷So you are no longer a slave but a child, and if a child then also an heir, through God. Galatians 4:4-8 NRSV