

Galatians 3

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- 1 ¶ O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?**
- 2 This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?**
- 3 Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?**
- 4 Have you suffered so many things in vain--if indeed it was in vain?**
- 5 Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?**

- 1: What caused the Galatians to become foolish?
 - They became "bewitched" by some other teaching instead of beholding Christ crucified
 - Foolish – walking, in effect, as if there was no God (Ps 14:1 & Ps 53:1)
 - Bewitched – as if placed under a spell, lit: 'to fascinate upon' (as an empty stare)
 - IOW: They were blinded to the clear portrayal of Jesus' crucifixion, and didn't walk in obedience
- 2: What insight did Paul want to learn from the Galatians?
 - How they received the Spirit – by the law, or the hearing of faith
- 3: What did Paul regard as foolish?
 - Attempting to be made perfect by the flesh
 - If they began in the Spirit (by faith in God's word), then they need to finish in the same way
- 4: What was Paul concerned that they might have done in vain?
 - Suffered! - IOW: If their works perfect them, then suffering for their faith in Jesus was in vain.
- 5: How does God supply the Spirit, and how does He work miracles among believers?
 - By the hearing of faith, not by the works of the law! (Describe what this means)

- 6 ¶ just as Abraham "believed God, and it was accounted to him for righteousness."**
- 7 Therefore know that only those who are of faith are sons of Abraham.**
- 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."**
- 9 So then those who are of faith are blessed with believing Abraham.**
- 10 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."**
- 11 But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."**
- 12 Yet the law is not of faith, but "the man who does them shall live by them."**
- 13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),**
- 14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.**

- 6: What happened when Abraham believed God?
 - It was accounted (credited) to him for righteousness
 - IOW: Abraham was regarded as righteous, simply because he believed God's word
- 7: What is required to be regarded as 'a son of Abraham'?
 - "Only those who are of faith" – IOW: Those who hear God and subsequently believe God's word
- 8: What did the Scripture say about the Gentiles, in reference to Abraham?
 - "In you all the nations shall be blessed"
 - IOW: The Gentiles would (like Abraham) be justified (credited as righteous) by faith
- 9: How are Gentile believers and Abraham alike?
 - Both are blessed (accounted righteous) by faith/belief (in God's word)
 - Note: This is NOT an ambiguous "faith", but one based upon that which God has spoken
 - Ro 10:17 So then faith comes by hearing, and hearing by the word of God.
- 10: What is the consequence of being "of the works of the law"?
 - If "of the law", then are "under the curse (of the law)"
 - IOW: If a believer is IN Jesus, and Jesus fulfilled the law and its curse, then there's victory in His resurrection! BUT: If a person functions outside of Jesus' "ministry", then he's back under the law.
 - MUST: "continue in ALL things which are written, and DO them" (or be cursed!)
- 11: What is evident regarding justification in the sight of God?
 - a) no one is justified ("just-if-I") by the law b) the just shall live by faith
 - Hab 2:4 "Behold the proud, His soul is not upright in him; But the just shall live by his faith.
- 12: Describe why "the law is not of faith"?
 - The law is about doing works ("the man who does them") = abiding BY the law
 - Faith is about hearing and subsequently believing/trusting = abiding IN the Lord (who abided BY the law)
- 13: How did Jesus redeem us from the curse of the law?
 - He became a curse by "hanging on a tree" (Dt 21:23) (ie going to the cross, on our behalf)
 - IOW: Though w/o sin, he bore our sin and fulfilled the law for us by bearing our consequence @ Calvary
- 14: What was "the blessing of Abraham" made available to Gentiles in Christ Jesus?
 - That we might "receive the promise of the Spirit through faith"

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- 15 Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.**
16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.
17 And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.
18 For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.

- 15: Who confirmed the covenant to Abraham, and what were the implications?
a) confirmed by God in Christ (v17)
b) implications: no one annuls (rescinds) or adds to it
Note: "I speak in the manner of men..." – Paul uses the example of secular contractual agreements
- 16: To whom were the promises (from v8 & Gen 22:18) made?
Ge 22:18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."
To Abraham and his Seed (singular): Jesus Christ
Implications: A believer must be IN Jesus Christ to take part in this blessing!
- 17: What effect does the law have upon the promise given 430 years before?
None – God already confirmed it!
Note: God was "obligated" to reconcile both; one could not contradict the other!
- 18: How did God give the inheritance (His blessing as a Father) to Abraham?
By promise – IOW: A gift, by His word; Abraham didn't have to work for it!

- 19 ¶ What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.**
20 Now a mediator does not mediate for one only, but God is one.
21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.
22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.
23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.
24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.
25 But after faith has come, we are no longer under a tutor.
26 For you are all sons of God through faith in Christ Jesus.
27 For as many of you as were baptized into Christ have put on Christ.

- 19: What purpose did the law serve?
"Added because of transgressions (sin)" – IOW: to define "righteousness & sin"
"Till the Seed should come" – IOW: then, a way to live by faith would be fully established
How was the law given?
"Appointed through angels" – represented of God
Note: In a way, the idea of "law" is severe and alien to God
"By the hand of a mediator" – Moses (v17; 430 yrs later), represented of the people
- 20: For how many does a mediator mediate?
Not "one only", but for two or more.
Is a mediator necessary between God the Father and His Son?
No – God is one! – IOW: If believers are IN him, then there's no need for a mediator (Moses & the law).
- 21: How does the law relate to the promises of God?
It is not against God's promises...
However, the law does not give life, otherwise the promises would not be necessary
- 22: What does the Scripture do in relation to the promise?
The Scripture has confined all under sin, so that the promise by faith can be given.
IOW: The Scripture, due to its rigidity, presents the need for a promise (gift of grace) to be given
- 23: What were the 2 purposes of the law before faith came?
1) "Kept under guard by the law" – IOW: reminding of the sin nature and the need for grace
2) "Kept for the faith which would afterward be revealed" – IOW: reminding that faith (Jesus) would come
- 24: In what way was the law our tutor?
"Brought us to Christ, that we might be justified by faith"
IOW: Taught truth, (fatalism of) discipline, resulting in the need for Christ and justification by faith
- 25: Is there still need to be under the law?
No – "after faith has come, we are no longer under a tutor"
Note: This verse doesn't abolish the law, but emphasizes a new relationship to God (& the law's fulfillment)
- 26: What is the manner of a believer's relationship with God?
"You are all sons of God through faith in Christ Jesus"
IOW: We're sons, no longer in need of a contractual agreement (the law) with a mediator (by Moses)
- 27: What is the effect of being baptized into Christ?
"Have put on Christ" – IOW: When God the Father sees the believer, He sees Jesus
Note: "Baptized into" emphasizes 'immersed', 'thoroughly engulfed within'

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***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.
29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.***

28: When speaking of Christ's body, what distinctions are made between the individual believers?

None! "Neither Jew nor Greek... slave nor free... male nor female"; YOU ARE ALL ONE

Note: Paul emphasizes that our only identity should be that of Christ Jesus ALONE

29: How are believers regarded?

1) We "are Christ's" – His possession (bride)

2) Abraham's seed (singular), speaking of Christ and those found in Him

3) Heirs according to the promise (Eph 2:8-9; grace through faith)

IOW: All that is the Father's, is also the Son's, is also the believer's (the bride's)

Overview

From this chapter: Which verse leaves the greatest impression, and why?