

GALATIANS SESSION 3

Review: Last time we went through chapter 2 of which Paul tells of his two defenses of the gospel (once in Jerusalem and once in Antioch). In Jerusalem, he recounts how he took Barnabas and Titus with him and preached the gospel in private to the leaders of the Jerusalem church. False brethren infiltrated one of the meetings and pressed Titus to be circumcised and tried to bring them all under bondage. Paul said that they didn't suffer them even for an hour that the truth of the gospel might stand which is justification by faith alone in Christ alone. He stated that Peter, James and John recognized his ministry and gave them the right hands of fellowship to go to the Gentiles. He then recounts how that Peter got sideways in Antioch when he separated from eating with Gentiles when certain people came from James in Jerusalem. Peter's actions caused others to separate as well and even Barnabas got caught up in the hypocrisy. Paul confronted Peter about his actions and said he was not walking uprightly according to the truth of the gospel which is that by faith we have been justified in the sight of God without the law.

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? *The word "fool" in scripture is not a reference to someone who lacks intelligence, formal education, or rational capacity. It's someone who lacks spiritual sense. The Galatian church had been tricked, the word bewitched means "to cast a spell on" or "to hypnotize". These people had heard the gospel of Jesus Christ in power and had been convinced of its truth.*

Galatians 3:2-5 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? *Paul asks them a series of questions:*

- **Did you receive the Holy Spirit by faith or by works of the law?** How were you saved?
- **If you began in the Spirit, are you now completing God's work by your works?** Are you finishing what God started?
- **The suffering you have endured will be in vain if you turn to the law**
- **Those that operate in the Spirit among you (prophecy, healing, miracles) do they do that by faith or by law works?** Pentecost came without any works of the law

Galatians 3:6-9 Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. *The Judaizers want to take these believers back to Moses but Paul goes back even further to Abraham. He wants them to understand how that Abraham was justified, by simply believing what God revealed to him. Abraham was accounted*

righteousness without law and before circumcision. He then states that God declared that Gentiles would be gifted righteousness the same way that Abraham was ...by faith in Jesus Christ. Abraham believed in the seed that was promised which was Christ and we believe in the Christ that came.

Galatians 3:10-12 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. *Everyone that trusts in the law for righteousness is under a curse because*

Deuteronomy 27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. **James 2:10** For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. *The law demands perfection but we have a sin nature which makes that impossible. If you break any portion of the law, you are then under it's curse. So God instituted a way for man to be righteous by faith without the law.*

Galatians 3:13-14 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. *Christ redeemed us from the curse of the law by being made a curse on the cross. He wore the crown of thorns – thorns were a direct result of the curse of God on the ground. Christ took not only our curse but creation's curse as well. He did that so that the blessing of Abraham(justification by faith) would be available to the Gentiles and that we would receive the promise of the Spirit – the new birth(spiritual regeneration).*

Galatians 3:15-17 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. *Paul uses the illustration of a person's will. A validated will can't be altered. You can't change it or supersede it. Having established this, he makes a spiritual point...the covenant God made with Abraham concerned land and a seed. The seed was the future coming of Jesus Christ and He gave this to him by PROMISE. The law didn't come into effect until 430 years afterwards so it cannot dis-annul the promises God made to Abraham.*

Galatians 3:18-20 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one. *By pushing the law as the basis for salvation, the Judaizers were essentially saying that God's law had eradicated God's promises to Abraham. But God unconditionally promised Abraham an inheritance – the blessing of all nations through justification by faith. Therefore this inheritance is not based on the law. So keeping the law has nothing to do with being justified*

before God. If the law can't justify, can't provide the Spirit, and only brings a curse, what was it's point? God gave it because of Israel's transgressions. Their sins produced the need for the law, which served as a means of restraint. Secondly, the law was temporary – it was given “until the seed should come to whom the promise was made” it was in effect until the death and resurrection of Jesus Christ. God's promises to bless all nations through Abraham has been fulfilled through Christ. Through faith in Him, we receive the blessing of justification, a righteous standing before God, and the power of sanctification through the work of the Holy Spirit.

Galatians 3:21-24 *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. The law is not in conflict with the promises of God. The problem was not the law, it was sin. The law acted as a mirror so that sinners might see their inability to live up to God's standard and helplessness to make themselves right with God. This guiltiness and helplessness positioned sinners to accept Jesus Christ as their only hope of salvation. A mirror reveals your flaws but it can't fix them. The law revealed sin but couldn't save.*

Galatians 3:25-29 *But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Now that we're justified by faith, we don't need the law. A schoolmaster in Paul's time was a servant who was responsible for looking after children, providing them with moral instruction and discipline and seeing that they get to school. Thus, the law functioned in this way, preparing us to come to Christ by faith, not by works. When the children grew up, they no longer needed the schoolmaster. Now that we have become children of God by faith, we no longer need the law. The baptism spoken of here is the Spirit baptizing us into Christ. When a person is immersed in water, they come up completely covered in that water. At the moment of conversion, a person is baptized by the Spirit into Christ, which covers them in Jesus Christ. Being in Jesus Christ unifies us all – we don't cease to be male and female, Jew and Gentile etc. No one is superior to anyone else before God. We all share equally in our relationship with Him through Jesus. The Galatians didn't need to become Jews because they were already children of God.*