

## GALATIANS

- Galatians 1:1-10**      **ONLY ONE GOSPEL**
- Galatians 1:11-24**    **ONLY ONE PAUL**
- Galatians 2:1-10**     **THE ISSUE OF GENTILE BELIEVERS**
- Galatians 2:11-21**   **JUSTIFICATION - BY FAITH ALONE**
- Galatians 3:1-14**     **ABRAHAM - MAN of FAITH**
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- Galatians 4:1-18**     **BELIEVERS - SONS or SLAVES?**
- Galatians 4:19-31**   **BELIEVERS - CHILDREN of SARAH or CHILDREN of HAGAR?**
- Galatians 5:1-15**     **LIVING IN FREEDOM**
- Galatians 5:16-26**   **LIVING BY THE SPIRIT**
- Galatians 6:1-10**     **LIVING FOR OTHERS**
- Galatians 6:11-18**   **BOASTING ONLY IN THE CROSS**

### TWO ANTIOCHS

#### Some key passages:

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|-----------------|--|
| <b>1:3-4</b>    | <b>The Heart of the Gospel.</b>                    |
| <b>1:8-9</b>    | <b>The Purity and Unity of the Gospel.</b>         |
| <b>2:16, 20</b> | <b>The Life of the gospel.</b>                     |
| <b>3:11</b>     | <b>The way of life for the Christian.</b>          |
| <b>3:22-24</b>  | <b>The schoolmaster to bring us to Christ.</b>     |
| <b>4:4-7</b>    | <b>The fullness of time.</b>                       |
| <b>4:22-31</b>  | <b>The great allegory.</b>                         |
| <b>5:19-26</b>  | <b>Works of the flesh and fruit of the Spirit.</b> |
| <b>6:7</b>      | <b>Law of sowing and reaping.</b>                  |

## **Galatians 3:1-14**

## **ABRAHAM - MAN of FAITH**

*The Scriptures foresaw that God would justify the Gentiles by faith, and announced the Gospel in advance to Abraham: "All nations will be blessed through you." So those who have faith are blessed along with Abraham, the man of faith. 3:8-9*

How old is the Gospel? How old is God? From the very first evidence in Scripture that shows men worshipping God, we find faith and works. Righteous Abel brings the sacrifice which typified the True Sacrifice which God promised in the Gospel; Cain brings the work of his own hands and is rejected. All through the Bible there are recorded examples of the ways that men invent in their prideful efforts to earn the favor of God. Unmerited grace is offensive to man's pride.

Paul, in his letter to the church in Galatia, is dealing with the same issue - grace or works. It is still the issue in our day. Is God sovereign in the matter of salvation or can He be coerced into giving His grace by something that a person may think, say, or do?

### **1. FAITH in CHRIST CRUCIFIED**

**3:1-5**

Paul had not read "How to Win Friends and Influence People," all he had was the Holy Spirit. He calls them foolish! This is not the word that means stupid or mentally defective, but it does mean thoughtless and failure to use good sense.

What does the crucifixion of Christ mean?

Was it not **sufficient** for the sin of the world?

You think that your puny works can complete what Christ has already accomplished?

How utterly foolish!

Paul asks a series of questions. In your own experience, how did you come to believe in Christ? If you believe something, do you believe it any more after you do some little trick?

The very idea is foolish.

### **2. THE FAITH of ABRAHAM**

**3:6-9**

Abraham is the "father of the faithful." Abraham is the premier example of justification by faith. The Jews were proud to be "children of Abraham." Yet they believed that they became so by their works, i.e. circumcision. It was a natural conclusion (if you start out wrong, you will end up wrong) that, in order to become a Christian, you must first become a Jew - by circumcision.

When was Abraham justified? Before or after he obeyed God in circumcision?

The answer will tell you all you ever need to know about the place of obedient works. At the same time God justified Abraham, He also promised how He (God), would justify all men, Jews and Gentiles.

### **3. FAITH and the LAW**

**3:10-12**

If a person insists on law-keeping in order to gain salvation, they have chosen an impossible way to be saved. You don't get to pick and choose the laws you imagine that you can actually keep.

To be justified by your works requires that you keep all the law, all the time, perfectly!

Cf. Deut 27:26 and Habakkuk 2:4

Many people today are taught that God justified {saved} people in the Old Testament times differently than He does after Christ was crucified. The Scripture teach that God has never had but one way of justifying a sinner and that is by grace through faith alone.

Paul insists that faith and works are mutually exclusive in the matter of justification. Part of the confusion today is that the modern "Judaizers" try to say that works equal faith so it is not works. For example: "Baptism is part of your faith, therefore it is not a work." Gobbledygook!

### **4. FAITH and the PROMISE**

**3:13-14**

The person who insists on works for justification is bringing condemnation on himself. The Law only brings cursing, not blessing. The Gospel is the Good News because it tells us that the curse of the Law is dealt with in Christ.

When Jesus, the Christ, was crucified, He "hung on a tree." The very Son of God was made to be sin, cursed under the Law, as the Substitute for sinners. If a person would rather trade their own works for what Christ has done, they are condemning themselves and insulting God by despising Christ.

Are you a child of Abraham? You are only if you can trust Christ for your righteousness?

## Galatians 3:15-29

## GOD'S LAW and GOD'S PROMISE

*The law...does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on the promise; but God in His grace gave it to Abraham through a promise.*

3:17-18

We have seen that if a person could be justified {saved} by law- keeping, then Christ died in vain. The Bible teaches that a person is foolish (not using good sense) if they believe that they can make the work of Christ perfect {complete} by their works.

The example Paul uses is Abraham who was justified through faith many years before the law was given to Moses. We know that the law existed from Adam to Moses in the hearts of men because men died. (Romans 5:12-14) The point is that anyone who is saved, from Adam onward, is saved by receiving the free gift of faith from God and not by their works.

Then a fair question from the Jews would be: "What was the purpose of the law?"

Paul, before he was saved, as do all other legalists, believed that a person earns merit with God by their obedience to God's law.

### 1. THE PRIORITY of the PROMISE

3:15-18

Paul uses an everyday example {he is not denying the inspiration of the Holy Spirit} to make a point. After a covenant {a will} has been properly prepared and ratified, it cannot be annulled or altered. The wishes of the testator must be carried out, whether or not they are agreeable to the beneficiaries. If this is true on a human level, how much more trustworthy is the covenant {promise} of God?

The promise was made to Abraham and to his **Seed**. Paul makes the point that the Seed is singular and is none other than **Christ Himself**. Throughout history the faithful have looked to Christ for their righteousness. Before the advent of Jesus, the faithful looked forward to a future event, the coming of the Messiah. After Jesus made atonement for sin, the faithful {including those saved before His death, burial, and resurrection} look back to the completed Sacrifice for sin. There is nothing that man can add to, or take away from, what Jesus the Christ has already done once for all time.

Another argument that Paul makes is that the promise preceded the law by hundreds of years. Following the analogy of the covenant, it would not be possible for the promise to be set aside and replaced by another basis for justification.

## 2. THE PURPOSE of the LAW

Does the priority of God's promise over the law mean that the law was unnecessary or pointless? While the law itself cannot redeem a person, it has an awesome purpose in human redemption.

### a) The Law as a Preparatory Measure

3:19-20

The law is what makes sin, "sinful." If there were no law, no objective truth to judge human behavior, then there would be no sin. {Cf. 1 John 3:4}

This is the big lie of the New Age Movement which teaches that there is no objective truth, no right or wrong. According to New Age, you determine your own "truth." And, your "truth" and my "truth" can be opposites and both still be "true." What utter nonsense!  
That's why Francis Schaeffer coined the term "True Truth."

Hendriksen on verse 20: "Though a human intermediary may be ever so important, he is, after all, only a third party acting between two other parties. Moses served as a human link between God and the people. Such an intermediary lacks independent authority. God, however, is One. When God made his promise to Abraham - and through him to all believers, whether Jew or Gentile {Romans 3:30}, He did this on his own sovereign account, directly, and personally. God was speaking from the heart to the heart."

### b) The Law as a Prison Warden

3:21-23

The law is not in competition with God's promise, nor is it an alternate way of being justified. The law does keep everyone confined under sin, like a prison warden, until Christ is revealed.

### c) The Law as a Pedagogue

3:24-25

*Pedagogue* is from two Greek words that mean "child-leader." The word "teacher" or "tutor" is misleading because of our modern connotation of those words. The *paidagogos* was not the instructor of the child; he exercised general supervision over him and was responsible for his moral and physical well-being. So the law serves to train or discipline {not teach} until faith is created in the heart.

### **3. THE PRIVILEGE of DEVINE SONSHIP**

**3:26-29**

First, the believer is a child of God - in Christ. This is not water baptism itself, but what water baptism symbolizes. The basic meaning of “baptize” is to overwhelm. Examine the use of “baptize” in the Bible: Unto Moses; Holy Spirit; fire; water. The believer is overwhelmed with Christ. This is where the modern "Judaizers" “err not knowing the Scripture,” because they don't understand that baptism doesn't always refer to the act of immersion in water.

Second, all believers are equal as far as their standing before God is concerned. You can't use this text to prove the ordination of women because there are other clear passages that prohibit it. It does mean that in Christ there is no distinction based on race, social status, or sex.

Third, all believers are the seed of Abraham and are the heirs of the promise.