

## The Book of Galatians

### Chapter 3

#### Background

- Written by Paul possibly as early as A.D. 49.
- The purpose of this letter is to counter the spread of false doctrines concerning salvation, especially the false teaching that believers must keep the Law for salvation.
- Outline
  - Defense of the Gospel – Chapters 1-4
  - Application of the Gospel – Chapters 5-6

#### Chapter 3

- I. The Galatians' Experience with Faith – vs. 1-5
  - vs. 1 – Who or what caused you to change?
  - vs. 2 – Did you receive the Spirit by faith or the law?
  - vs. 3 – Is the Spirit enough to save but not enough to continue in?
  - vs. 4 – Are the hardships/persecutions you faced before now vain?
  - vs. 5 – Has God given victories through faith or the law?
- II. The Faith of Abraham vs. the Law – vs. 6-14
  - The father of the Jewish people was Abraham. It was his faith in following God that founded the nation of Israel and sets the pattern for all men to follow.
  - vs. 6 – quotes Genesis 15:6
  - vs. 7 – Christ expresses this same thought in John 8:39
  - vs. 8 – Paul interprets the promise to Abraham (Genesis 12:3, 18:18, 22:18) to be prophetic of the Salvation to come to all men through Christ.
  - vs. 10 – Through faith comes blessing (as illustrated in Abraham), but through the law comes a curse – Deuteronomy 27:26, Jeremiah 11:3
  - vs. 11 – The quote from Habakkuk 2:4 is also quoted in Romans 1:17 and Hebrews 10:38.
  - vs. 12 – Quotes Leviticus 18:5 to show the incompatibility of “shall live by faith” to “shall live the Law”.
  - vs. 13 – quotes Deuteronomy 21:23. Note that our Holy Christ became accursed, not glorified, under the dictates of the Law to bring us life through Salvation.
- III. Promise vs. Law – vs. 15-29
  - The basis for Paul's argument in this section is that the Promise of Faith in Abraham is not superseded by the Law of Moses.

- vs. 15 – Here appeals to “common sense” and human legal systems.
- vs. 16 – the spiritual promises are to Abraham and through singular seed – Christ.
- vs. 17 – the Law cannot change God’s promises made 430 years prior.
- vs. 18 – The blessings cannot be by both promise and the Law.
- vs. 19 – The law was not given to make men holy, but to show they are unholy and in need of the promised Savior
- vs. 19-20 – I think Moses is the mediator spoken of here, not Christ. Compare to Acts 7:37-38. God gave Moses the Law and Moses gave it to the Jews and a covenant between the two parties was established. God’s promises to Abraham do not require a mediator as they are promised without regard to the other party’s actions.
- vs. 21 – The Law is good in its place and role, which is “not to prevent sin, but to discover sin” (Carroll). It is not good when it is elevated to a means of Salvation.
- vs. 22 – all under sin – Paul further expounds this in Romans 3.
- vs. 23-25 – Again, the role of the law is to prepare us for the Savior. Through it we see our sin, its awful debt, and the need for salvation and a Savior.
- vs. 24 – schoolmaster – Greek *paidagogos* – “a guide and guardian of boys. Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood” – Thayer
- vs. 25-29 – In the end, all believers are alike in standing with and entrance into the promises of God
- vs. 27 – I don’t think this verse refers to the ordinance of baptism by immersion in water. I think it refers to us being “plunged into” or made part of Christ, as it does in Romans 6:3-4.