



# GALATIANS

VERSE-BY-VERSE



SESSION 22 | OVERVIEW, PART 4 | GALATIANS 3:5-

## A PROPOSED OUTLINE

1. Galatians 1:1-12 | Paul Introduces His Gospel and the Dilemma of the Letter. – see session 19
2. Galatians 1:13-24 | Paul's Theological Journey prior to the Mystery – see session 20
3. Galatians 2:1-21 | Paul's Theological Journey after the Mystery – see session 21
4. Galatians 3:1- 5:12 | Paul Confronts the Judaizers and their Theology
  - 4.1. Galatians 3:1-5 | The Bewitched Galatians
  - 4.2. Galatians 3:6-4:7 | The Theology of Pauline Salvation
    - 4.2.1. Galatians 3:6-9 | The Example of the Abrahamic Promise
    - 4.2.2. Galatians 3:10-14 | The Works of the Law Are a Curse
    - 4.2.3. Galatians 3:15-18 | The Assurance of the Abrahamic Covenant
    - 4.2.4. Galatians 3:19-28 | The Purpose of the Law
    - 4.2.5. Galatians 4:1-7 | Sons of God

## GALATIANS 3:1-5 | THE BEWITCHED GALATIANS

- It would be one thing for those who do not know much about Christ to be fooled, but it is very different when Jesus has been **evidently set forth** is fooled.
- Paul does not blame the *Judaizers* in these verses, he blames the Galatians. We have a responsibility to make sound theological decisions based on truth. If we do not, we are *foolish!*
- As Christians, we were almost altogether shared a gospel of grace and we started out in grace. Paul's instruction: *stick with grace!*
- Can we be **made perfect by the flesh** (v. 3)? Absolutely not! We start by faith, and we must finish by faith! God's work among the Galatians is *not* a work of the Law, but of the Spirit (v. 5).

## GALATIANS 3:6-4:7 | THE THEOLOGY OF PAULINE SALVATION

### GALATIANS 3:6-9 | THE EXAMPLE OF THE ABRAHAMIC PROMISE

- Verses 6 and 7, together and independently, are some of the most misused and misunderstood passages of Scripture in all the Bible. This is because they are almost never used in context, but rather as a theological island unto themselves.
  - Verse 6 is almost universally taken to show that salvation has always been “by grace through faith.”
    - Never with explanation of all the requirements of the Law (many which were under penalty of death).
    - Never with the explanation that the Bible expressly states that people did not understand the death, burial, and resurrection of Jesus Christ before it was completed (Lk. 18:31-34).
    - Never with any hard questions answered.
      - Did the Abrahamic covenant *save* anyone?
      - Would anyone be saved by believing in the Abrahamic covenant at any time in history?

- Does this verse (in any of the places it is quoted) teach that Abraham entered into a relationship with God (or was saved) *by grace, through faith*?
  - Verse 7 is almost universally taken to show that Christians are the **children of Abraham**.
    - Paul makes a change of pronoun from **ye** to **they**. One must ask, *why didn't Paul say, "Ye which are of faith...?"* It is likely that Paul was referring to Jews, and reminding us that Judaism included a strong faith element.
    - Are *all* people of faith the **children of Abraham**? Buddhists? Islam? Christian?
    - At best, Paul is saying that "when God provides faith-based promises, these promises are given on the same basis as the Abrahamic covenant.
- Verses 6-9 are an *illustration* and should not be made into a *theological doctrine*.
  - The salvation we have today is, just like the Abrahamic covenant, a promise of grace.
  - God gave Abraham a faith-based promise. He (at the same time) promised that others would be blessed by this same faith-based promise.
  - All this serves as an illustration that what is being offered today (a faith-based salvation) is not wholly unusual in the work of God.

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#### GALATIANS 3:10-14 | THE WORKS OF THE LAW ARE A CURSE

- It is important to distinguish between **the works of the law** and man-made additions to the Gospel.
  - A man-made addition to the Gospel is *never* acceptable. However, this Scripture does *not* tell us that a person who receives the Gospel under such additions is under a curse.
    - Example: You must place your faith in Christ, *then* be baptized and join the church.
    - Such teaching is unacceptable, but not what this passage is referring to.
  - Under consideration is one who teaches that partial Torah observance is required for salvation.
    - The **works of the law** is *that which is accomplished by the law*, and therefore do not include all man-made obligations added to the Christian life.
    - Example: circumcision, sabbath observance as a requirement for salvation, etc.
- It is important to recognize that there was once a **righteousness which is of the law** (Rom. 10:5), but that this righteousness is no longer available.
  - Galatians 3:24 teaches that the law served a temporary purpose.
  - We must recognize that the law *did* serve a "*saving*" purpose during the dispensation of the law.
  - In this current dispensation, **no man is justified by the law** (v. 11).
- It is important to recognize that the law was *doing* while salvation today is by *faith* (even as the Abrahamic covenant was by faith).
  - The law required the *doing* of the totality and carried a curse for only doing a partiality.
  - Christ has redeemed the Jews (**us** – compare with v. 14, **the Gentiles**) from this curse of partiality by becoming the means of salvation for us. Now mankind can be totally free from the law *and* totally saved!
- Living in this dispensation, our desire is to rejoice in the *promise* of eternal life, which is *by faith* and not *by law*. We therefore lead others to faith and let works come where they may.