



# GALATIANS

VERSE-BY-VERSE



SESSION 23 | OVERVIEW, PART 3 | GALATIANS 3:15-4:7

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

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

- Session 22

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

- Session 22

### GALATIANS 3:15-18 | THE ASSURANCE OF THE ABRAHAMIC COVENANT

- The human standard of covenants: *once confirmed, they cannot be changed* (v. 15).
- The Abrahamic covenant was for *a land* – Genesis 13:15, 17:8.
- The *people* of Israel would hold the land in trust, until it is inherited by *the seed, which is Christ* (v. 16) – Genesis 17:9,
- The inheritance of this land was never and is not based on law, otherwise the covenant would have been *disannulled* and made of **none effect** (v. 17).
- Important: *what does this have to do with the Gospel of grace?*
  - Directly: NOTHING! This is *ONLY AN ILLUSTRATION*.
  - Indirectly: just as the Abrahamic covenant is not disannulled by a later covenant, so the Gospel of grace is not bound to an earlier and unrelated covenant.
- Important: *does this metaphor teach that people have always been saved by grace?*
  - To build such a case, you would have to use another scripture passage.
  - What in this passage speaks of Abraham's salvation? The passage is rather about how the land covenant to Abraham was a grace-based promise, and serves as a metaphor to the grace-based promise of the Gospel.

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## GENESIS 3:19-28 | THE PURPOSE OF THE LAW

- Because the Law does not change the Abrahamic Covenant nor affect the later Grace gospel, what is the purpose of the law? (v 19).
  - The law was not added *as the instrument through which the Jewish people would inherit the land promised to Abraham*. Rather, **it was added because of transgressions, till the seed should come**.
  - The law *was given to be temporary*. Those who teach it as eternal need to deal with this passage.
  - The law was given **in the hand of a mediator** – whose name is Moses (Ex. 20:19-22).
- The law was between two parties, thus had a mediator. God is one of the parties (v. 20).
- Since the law had a mediator (and two parties), does it mitigate the **promises of God** in the Abrahamic covenant? **God forbid!** (v. 21). The law also did not give life or righteousness (v. 21).
- Knowing what the Law *didn't* do, what *did* the law do?
  - It **concluded all under sin** (v. 21). (YLT, “shut up the whole.”)
  - Prior to the Law sin was not imputed (Rom. 5:13). After the law, sin was imputed, and the only hope was perfect obedience or a coming Savior.
- Prior to the law:
  - Faith was unavailable as an option for any covenant promises (v. 23).
    - Important: If Israel was **shut up unto the faith** (v. 23) prior to the arrival of Christ, how do so many claim that salvation has always been *by faith*?
      - Example: *Got Questions*: “If the Old Testament way of salvation was not keeping the Law, then how were people saved? Fortunately, the answer to that question is easily found in Scripture, so there can be no doubt as to what was the Old Testament way of salvation. In Romans 4 the apostle Paul makes it very clear that the Old Testament way of salvation was the same as the New Testament way, which is by grace alone, through faith alone, in Christ alone. To prove this, Paul points us to Abraham, who was saved by faith: “Abraham believed God, and it was credited to him as righteousness” (Romans 4:3). Again, Paul quotes the Old Testament to prove his point—Genesis 15:6, this time. Abraham could not have been saved by keeping the Law, because he lived over 400 years before the Law was given!” (<https://www.gotquestions.org/Old-Testament-salvation.html>)
      - Note: they speak of this 400-year period, but also say that Israel had a “400-year sojourn in Egypt” (<https://www.gotquestions.org/400-years-Egypt.html>). Does *Got Questions* think that Abraham went to Egypt, or are they just giving standard evangelical answers?
  - The law was a **schoolmaster**, protecting the nation until Christ arrived.
- Now that **faith is come** (v. 25) we can all become **children of God by faith** (v. 25) in that those of faith are **neither Jew nor Greek** (v. 28) but have been **baptized unto Christ** (v. 27).

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## GALATIANS 4:1-7 | SONS OF GOD

- Paul again uses an illustration, this time of sons and servants. He does this to display the dispensational truth of the age of grace (namely, it is *not* the age of law).
- An heir may be **lord of all** (v. 1) but cannot do anything of his own accord because he is **under tutors and governors** (v. 2). This represents Israel under the law.
- The Jewish people, under the law, were **in bondage** (v. 3) but redeemed and given their full rights in Christ (vv. 4-5).
- Being **in Christ**, all believers (Jew or Gentile) are now heirs of God **through Christ** (v. 7).