

Freedom in Christ

Overview of Galatians

...a messenger, so as not to receive
an answer from the Gentiles.
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an answer from the Gentiles.
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an answer from the Gentiles.

PSALM 42
To the chief Musician, Maschil, for the sons of Korah.
As the hart panteth after the water brook, so my soul
panteth after thee, O God.
My tears have been my meat day and night, while
they continually say unto me, Where is thy God?
When I remember these things, my soul is
filled with grief, and I will say, My prayer
is not heard, O God, because mine iniquity
is multiplied, and I have done wickedly
against thee. Hear my voice, O God, for
mine iniquity is multiplied, and I have done
wickedly against thee. My heart is
filled with grief, and I will say, My
prayer is not heard, O God, because
mine iniquity is multiplied, and I have
done wickedly against thee.

PSALM 43
To the chief Musician, Maschil, for the sons of Korah.
My soul is troubled, O God, my heart is vexed,
because mine enemy hath vexed my soul; and
I am vexed, because mine enemy hath
vexed my soul. My heart is vexed,
because mine enemy hath vexed my soul;
and I am vexed, because mine enemy
hath vexed my soul. My heart is
vexed, because mine enemy hath
vexed my soul; and I am vexed,
because mine enemy hath vexed my
soul.

PSALM 44
To the chief Musician, for the sons of Korah.
We have heard with our ears, O God, our fathers
have told us, what work thou didst in their days, in
the times of old. Thou didst drive out the heathen
and planted them, how thou didst afflict the
people, and cast them out.
For they got not the land in possession by their
own sword, neither did their own arm save them:
thy right hand, and thine arm, and the light of
thy countenance, because thou hadst a favour unto
them.
Thou art my King, O God, command
deliverance for Jacob.
Though there will we push down our enemies,
through thy name will we tread them under that rise
up against us.
For I will not trust in my bow, neither shall my
sword save me.
But thou hast saved us from our enemies, and
hast put them to shame that hated us.
In God we boast all the day long, and praise thy
name for ever, Selah.
But thou hast cast off, and put us to shame,
and hast not our feet out from the enemy;
and they which hate us have beset us,
and they which have hated us have spoiled us,
because we have despised thy name, O God.
Thou hast scattered us among the heathen,
and hast increased the number of our enemies,
because we have despised thy name, O God.

PSALM 45
To the chief Musician upon Shoshannim, for the voice
of Korah, Maschil, a Song of love.
My heart is girding a good warfare, I speak of
the things which I have made touching the king, my
tongue is the pen of a ready writer.
Thou art fairer than the children of men, grace
is preferred into thy lips: therefore God hath blessed
thee for ever.
Gird thy sword upon thy thigh, O most mighty,
with thy glory and thy majesty.
And in thy majesty ride prosperously because
of truth and meekness, and righteousness, and thy
right hand shall reach these terrible things.
Thine arrows are sharp in the heart of the
king's enemies, whereby the people fall under thee.
Thou lovest righteousness, O God, for ever, and
ever: thy kingdom is a right scepter.
Thou lovest righteousness, and hast wickedness
and hated every.
All thy garments are saffron, and thou
shalt be clothed in gold.
The throne of thy glory is excellent above the
firmament of gold.
Thou hast a multitude of mercies, O God, and
thy right hand is exalted.
All thy garments are saffron, and thou
shalt be clothed in gold.
Thou hast a multitude of mercies, O God, and
thy right hand is exalted.

Justification by Faith, Sonship by Spirit

3-4



Key Words in Chapters 3-4

- You, who, I, we, he, me, them (48, 17, 16, 9, 8, 5, 5)
- Christ, Jesus (14, 6)
- Law (19)
- Son, Children, Sons (7, 6, 5)
- God (15)
- Faith (14)
- Promise (9)
- Abraham (8)
- Spirit (6)
- Bondwoman (5)
- Born (5)
- Written (5)
- Bondage (4)
- Brethren (4)
- Flesh (4)
- Seed (4)
- Works (4)

Surrendering Superiority of Spirit to Flesh?

3:1-5



Why So Foolish?

O foolish Galatians! Who has bewitched you that you should not obey the truth, ¹before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: ... Are you so foolish? ... (3:1-3)

- *Adding* circumcision and the Law resulted in “*not obeying the truth*”, even though they took away nothing, disobeyed nothing!
11. What 5 reasons does Paul cite that should have prevented the Galatians from succumbing to Judaism? What about these reasons explains Paul’s manner of correction?
- Received Holy Spirit by Paul’s message, “*hearing of faith*” (3:2).
 - If Holy Spirit message sufficient to convert, then can finish (3:3).

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11. What 5 reasons does Paul cite that should have prevented the Galatians from succumbing to Judaism? What about these reasons explains Paul’s manner of correction?
- Persecution endured was meaningful, valuable, telling (3:4).
 - Worked miracles by Holy Spirit, received by hearing of faith (3:5).

Why So Foolish?

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- *Adding* circumcision and the Law resulted in “***not obeying the truth***”, even though they took away nothing, disobeyed nothing!
11. What 5 reasons does Paul cite that should have prevented the Galatians from succumbing to Judaism? What about these reasons explains Paul’s manner of correction?
- All of these were *self-evident, obvious* reasons that should have settled the matter and prevented apostasy, justifying its tone.

“Dead to the Law through the Law”

3:6-25

...the chief musician, a psalm of David.
...the law of the Lord, and the thought which
...the law of the Lord, and the thought which
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Justification by Faith Foretold

12. How did Paul use Scripture to prove that no one was justified under the law?

*... does He do it by the works of the law, or by the hearing of faith? - just as Abraham “believed God, and it was accounted to him for righteousness.” (3:5-6; also, **Gen. 15:3-6; Rm. 4:20-24; Deu. 10:22**)*

• Abraham was similarly saved, justified by “*faith*” - apart from the Law, before it existed, and apart from the flesh (ancestry).

Therefore know that only those who are of faith are sons of Abraham. (3:7)

• By Law, must be saved like Abraham to be his child (**Jn. 8:39-45**)!

Justification by Faith Foretold

12. How did Paul use Scripture to prove that no one was justified under the law?

And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.” So then those who are of faith are blessed with believing Abraham. (3:8-9)

- The Law *foretold* salvation to all by faith - including Gentiles - by tying it to Abraham’s manner justification, “*believing*” (Gn.12:3).
- If they were truly listening, obeying the Law, they would not have gone back to it!

“Insufficiency” of the Law, by the Law

*For as many as are of the works of the law are under the curse; for it is written, “**Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.**” But that *no one is justified by the law in the sight of God is evident, for “the just shall live by faith.” Yet the law is not of faith, but “the man who does them shall live by them.” (3:10-12)**

- The Law only promised salvation, life to those who obeyed it completely. A *single sin* brought the curse of death (**Deu. 27:26**).
- Some “*lived*”, but not by keeping the law perfectly (**Lev. 18:5**). Those recognized as “*just*” only did so “*by faith*” (**Habakkuk 2:4**).
- The Law, according to the Law, was insufficient to save *sinner*s!

Atoning Sacrifice Foretold by the Law

*Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the *blessing of Abraham* might come upon the *Gentiles in Christ Jesus*, that we might receive the promise of the Spirit through faith. (3:13-14)*

- The Law provided a means by which One could be cursed in our stead, redeeming us, but it could not itself provide such a One.
- Again, the Law itself helped provide justification apart from itself.
- This redemption is provided by “*promise ... through faith*”, not flesh, not ancestry, not perfect keeping works of the Law.
- The New Covenant was not “plan B”, but rather the plan all along.

Unchangeable Covenant

*Brethren, I speak in the manner of men: **Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.** Now to Abraham and his Seed were the promises made. ... And this I say, that **the law, which was four hundred and thirty years later,** cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but **God gave it to Abraham by promise.** (3:15-18)*

- The promise of redemption by Christ predates the Old Law, and therefore cannot be superseded by it.
- Shows immutability of God's Word (**1:6-9; Ps.89:34; Hb.6:13-18**).

Promise Focused on Jesus, not Jews

Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ. (3:16)

13. How might Paul’s emphasis on “*seed*”, singular, versus “*seeds*”, plural, have deflated one of the primary motivations of Judaism?
- Even modern Judaism today believes that they are the gateway to blessing upon the whole earth (**Romans 11:16-24**).
 - Paul’s emphasizing the singularity of the seed focuses the blessing upon Christ, not the Jews, their ancestry, carnal worship, etc.
 - Paul has already shown how spiritual worshipers would have turned by the Law. Resistant Judaizers are carnal, not spiritual.

The “Weakness” of the Law

14. Why was the “*law added*”? What was its “*purpose*”? Why could it not “*give life ... righteousness*”?

What purpose then does the law serve? It was added because of 1 transgressions, till the Seed should come to whom the promise was made; ... Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. (3:19-22)

- No law could give life! Something was inherently “weak”, insufficient.
- What was the systematic weakness that prevented law from saving?

the law: .. “the man who does them shall live by them.” (3:12)

The “Weakness” of the Law

Therefore the law is holy, and the commandment holy and just and good. Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. (Romans 7:12-13)

- The Law provided a reflection, demonstration of darkness of sin.
- It taught us how bad sin really is, its cost.
- Relate?
 - “Child, this will hurt you.”
 - “No, it won’t, Dad. I can do it. ...”

The “Weakness” of the Law

For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

(Romans 8:3-4)

- *We* are the “weakness” of the law. Law depends on us to obey!
- We needed a system that foresaw, accommodated for our weaknesses and sin (**1 Peter 1:20; Revelation 13:8**).
- Relate? “Dad, I can do this by myself. I don’t need you!” “Ok, if you won’t listen to me, there’s only one way you might learn ...”

Do Not Return to Kindergarten

But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. (3:23-26)

- The Law served to teach, to instruct, to discipline in preparation. However, once that time was fulfilled, (*“till the Seed should come”*), returning to the Old Law would be comparable to returning to kindergarten after graduating.

United, Justified Family in Christ by Faith

3:26-29



“Sons of God through Faith”

For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.

(3:26-27)

15. In the context, how could baptism enable us to be “*sons of God through faith in Jesus Christ*”?

- Abraham was justified by faith, based on the promise of God through Jesus Christ, as foretold to Him.
- We are his children if we obey and are saved like him.
- In baptism, we trust God to save us, through Christ, like Abraham, and become ultimately God’s children by faith, not by law.

“All One In Christ Jesus”

16. How is the unification offered by Judaism and Christ similar and yet very different?

*For you are **all sons of God through faith in Christ Jesus**. For as many of you as were baptized into Christ have put on Christ. There is **neither Jew nor Greek**, there is **neither slave nor free**, there is **neither male nor female**; for **you are all one in Christ Jesus**. And if you are Christ's, then **you are Abraham's seed, and heirs according to the promise**. (3:26-29)*

- Judaism united by making everyone a Jew, following the Law. However, it maintained a distinction in birth, ancestry, the flesh.
- In Christ, such distinctions are nullified, uniting all, becoming “**heirs by the promise**”, receiving Abraham's inheritance of spiritual blessing, justification, salvation by faith - not the curse of the law!

Slave or Son?



4:1-10



Returning to Slavery?

Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. ... Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. But then, indeed, when you did not know God, you served those which by nature are not gods. But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years. (4:1-10)

Returning to Slavery?

17. How could being a Jew under the OT Law be described as being *“in bondage under the elements of the world ... turning again to weak and beggarly elements”*? Please explain the analogy to slavery and bondage.

- Old Law codified many laws, although shadows (**Heb. 10:1**), rooted primarily in fleshly, elemental regulations - not inherently moral.
- Additionally, these laws were weak to save (**Col. 2:16-23**), serving only as a former slave master, guardian, yet they were returning to them!
- Slaves do not receive an inheritance, as children. They must obey only to avoid punishment.
- *Application:* Do we obey just enough to avoid punishment?

“Father, Father”

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. (4:4-7)

18. In what way did God send the Spirit “into your hearts, crying out, ‘Abba, Father!’”?

- Holy Spirit inspired and miraculously confirmed gospel message teaches us that we can be sons, we are sons (**Heb. 2:3-4**)!
- Learning, realizing that we are sons and in need, we naturally cry out to our Father for help, as did Jesus (**Luke 11:9-13; Mk. 14:36; Heb. 5:7-8**).

“Father, Father”

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18. In what way did God send the Spirit “into your hearts, crying out, ‘Abba, Father!’”?

- Understanding we are God’s children - not slaves - set to receive His inheritance, helps us see sin and life differently.
- The New Covenant, by faith, helps us reconcile and build this relationship in a way that is more pronounced, stressed (**Mt. 6:8-9; 7:11**).