



HIGHER GROUND
CALVARY CHAPEL

SCHOOL OF MINISTRY

GALATIANS: FAITH VERSUS WORKS

Class 03

Abraham, Father of Faith

1

Galatians 3

Depending on what Bible translation and publisher you prefer, Galatians 3 may be divided into two to six sections (or no division in some)

2

I have found four topics of study for Galatians 3:

- Foolish Galatians (3:1-9)
- Faith and Works (3:10-14)
- Three Covenants (3:15-22)
- Freedom From the Law; Freedom in Christ (3:23-29)

3

Foolish Galatians

Galatians 3:1-9

4

Up to this point in his letter to the Galatian church, Paul has been defending himself and the gospel of salvation by grace.

He has shown proof that he was an apostle only by Jesus Christ, that no other being (human or spiritual) appointed him to be an apostle.

5

He has also proven that the gospel he was preaching was not only accepted by the other apostles, but that it was the same as what they were preaching.

6

Paul also began attacking the validity of salvation by works, which the Judaizers were insisting must accompany salvation by grace, not just grace alone.

7

Paul can't believe that these Christians were so weak in their faith that they succumbed to the teaching of these Judaizers and false teachers.

If he were speaking to them directly, he would now be raising his voice, "You foolish Galatians!"

8

The Greek word for "foolish" is anoētos (an-o'-ay-tos) and means: not understood, unintelligible (Strong's G453) ; it signifies "senseless," an unworthy lack of understanding (Vine's Expository Dictionary).

9

R.C. Sproul states that this foolishness “is an expression of fallen humanity, an expression of sinfulness.”¹

This was such a stupid act of foolishness and spiritual treason (1:6) that Paul can only conclude that some sorcerer has “bewitched” them.

10

Certainly no one in their right mind would turn from the gospel message, which they received and believed, and turn to the Judaizers believing the falsity of their demand to add the works of the Mosaic Law to their salvation by grace.

11

“Bewitch” means “to bring evil on a person by feigned praise, or mislead by an evil eye, and so to charm (Vine’s).

Some translations use “cast a spell” or “fascinate”

12

He uses the word, “*who*”; when used in this question is singular, which implies that Paul is referring to the devil himself.

Jesus calls him a liar and the father of lies in John 8:44

He is also a deceiver.

13

Typically, when one refers to the “devil” it does not necessarily mean Satan, but rather one of his demons, who are *of the devil*.

This does not mean that the Galatian Christians were possessed by demons.

14

It means that these false teachers (Judaizers) were not only influenced by a demon or demons, but their words were such that the believers in the church were mesmerized by them.

15

Paul is saying that they too were under the influence of this devilish behavior by yielding to these Judaizers.

At the beginning they accepted and adopted the truth of the gospel (that all sinners, through faith, are justified by grace in Christ alone).

16

But now they have forsaken the adoption of the gospel of justification by grace and adopted the teaching that salvation must include circumcision and works of the law.

17

When someone adopts a child they normally don't "unadopt" that child.

They adopt the child and love him/her as if they naturally conceived him/her.

They keep that child for the duration of their lives.

18

The child belongs to them
The child has their last name
and will likely carry on that
name with their own children.
Also an adopted child doesn't
normally unadopt
himself/herself from the
parents.

19

The moment a person believes
in Jesus Christ (accepting Him
as their savior, surrendering
their lives to Him), that person
is immediately adopted into
God's family.
That person becomes a son or
daughter of God the Father.

20

The Father will never give one
of His adopted children up.
But people who say they are
Christians sometimes turn
away from the Father and
seek other religions.

21

I question whether they were really ever true believers or if they were just going through the motions.

It is not my place to judge them
But, just like these Galatians, how could a true believer turn away from their adoption and give into another adoption.

22

You cannot have two sets of parents (though technically one who is adopted may have a biological parent, that parent is not raising them and rarely has any contact with them).

Therefore, you cannot have two gods (the one true God and some other god) or two gospels

23

You cannot add a third parent either.

The Galatians were, in all practicality, attempting to add another “parent.”

They had adopted the truth of the gospel.

24

Now, in believing the lies of the Judaizers, they were adding to that gospel by adopting the addition of works.

When Paul says, *“before whose eyes Jesus Christ was clearly portrayed among you as crucified,”*

25

he is saying that when the gospel had been preached to them, it was done so in a way that Christ crucified to could be seen.

It wasn't so much a visual as it was a “word picture.”

26

Teachers use word pictures all the time when making a description.

Jesus used a word picture in In John 15:1-8; his lesson about the vine and the branches.

27

Everyone was familiar with the vineyard so they could relate to this comparison.

In John 15:1-2, 4 Jesus says,
*¹“I am the true vine, and My Father is the vinedresser.
² Every branch in Me that does not bear fruit He takes away;*

28

and every branch that bears fruit He prunes, that it may bear more fruit. ⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.”

29

In this word picture Jesus is making a point that it is only because of Him and only through Him that His true followers are able to bear fruit, do the works they are called to do as His followers.

30

Every vineyard needs care.
Pruning is done so that a vine will produce more grapes.
If they just grow wild and are not properly cared for they will still produce fruit, but it will be small and have little taste.

31

Those grapes will not make good wine.
In this word picture, Jesus is saying that it is through trials and tribulations that the Father allows that is going to make the quality of our fruit (our works) sweeter and valuable for His kingdom

32

This is how everyone speaks of the way salvation is accomplished; through word pictures.
We paint word pictures of Christ crucified on the cross.
This is the exact way the Galatians received the truth of the gospel from Paul and believed.

33

Not only were their physical eyes open, but their spiritual eyes were open to spiritually see their need for a savior and to see Christ crucified for their sins.

Now they have given in to some “evil eye” (bewitched)

34

Their spiritual eyes have wondered to some new attraction.

Verses 2-5 Paul asks 4 questions: “Did you receive the Spirit by the works of the law, or by the hearing of faith?”
“Are you so foolish?”

35

Having begun in the Spirit, are you now being made perfect by the flesh?” Have you suffered so many things in vain—if indeed it was in vain? ⁵ Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?

36

We know (and Paul knew) that when a person receives Christ, when they believe the truth of the gospel, the Holy Spirit immediately indwells within them.

37

In our last module, The Gifts of the Spirit, we learned that at the time of Pentecost and some time after (perhaps even to the end of the apostolic age) that many new believers received the Holy Spirit by the laying on of hands and the anointing of oil.

38

This wasn't always the case, but there are several accounts throughout the New Testament. Paul believed the Galatian Christians had received the Holy Spirit baptism when they believed the truth of the gospel.

39

So now he is asking how that happened.

Was it through works of the law or by what they heard and through faith in the truth of the gospel?

What is meant by the “works of the law” is obeying the demands of the law.

40

We should know the difference between the law and the gospel.

The law says, “Do this and Don’t do that.”

The gospel says, “Christ has already done all, nothing else *can* be done.”

41

The law requires people to work for accomplishments

The gospel requires one’s faith in Christ’s accomplishments

The law places demands on us and tells us to obey

The gospel gives promises and only asks us to believe

42

We can see how the gospel and the law are against each other.

Just as the flesh and the spirit are against each other.

They dwell together, but they cannot work together.

43

Foolish in verse 3 is the same word as in verse 1, but now the tone seems to be different.

Now he asks, "Are you so foolish?"

"Do you not understand?"

44

"Are you so easily persuaded that you have become senseless to the gospel you first believed?"

"And not only that, when you believed you were born in the Spirit."

45

Your new life in Christ began also with the Holy Spirit. Nothing else had to be done. They had not submitted to circumcision. There had been no law to obey, or even attempt to obey.

46

All that was done was the act of hearing and then believing the gospel for them to receive the Holy Spirit. Paul says that it is a ridiculous notion that *having begun in the Spirit*, they would now expect to be complete *by the flesh*.

47

We are not told what these Christians had *suffered*. It may have been persecution from the Jews. They may have been ostracized from their families for turning to Christianity.

48

Whatever their suffering was, Paul was aware of it and he asks if they are giving up what they first believed and the sufferings that they endured was for not.

Who is it that works miracles in your life?

49

Is it God the Father who gives the Holy Spirit, who works through your faith or through the works of the law?

I have never seen a miracle take place through my works, or obedience, of the law and neither had the Galatian Christians.

50

Neither has the Holy Spirit worked miracles through works of the law.

That thought process is complete ridiculousness.

There is such a distinct difference between the works of the law and works through faith.

51

The works of the law are always physical.
The works through faith are always spiritual.
Accomplishments through the law require obedience;

52

Accomplishments through the Holy Spirit require faith (belief) and prayer, though they are not dependent upon prayer.
God is certainly able to work miracles through the Holy Spirit without anyone praying.

53

And though Paul does not mention prayer, prayer is certainly a part of the sum of the total equation – Faith + Prayer = God working.
It is apparent that through their sufferings they had experienced miracles,

54

which were only accomplished by God the Father through the Holy Spirit and through their faith – “Faith comes by hearing, and by hearing the Word of God” (Romans 10:17).

55

Verses 6-9

This is a brilliant move by Paul
The Judaizers were looking to Moses and the Mosaic Law as their teacher and guide.
Paul goes several hundred years before Moses to Abraham.

56

His statement is from Genesis 15:6
You may remember what took place.
Abraham (Abram) had a vision from God.

57

Abraham was old and had no children, except for the one son through Sarah's handmaiden (Ishmael)
God took him outside and showed him the heavens which contain all the stars.

58

If you have ever been to a place that is very dark at night, no city lights for hundreds of miles, you know what Abraham was looking at.
God made a promise to Abraham that his descendants would be as numerous as the stars, which he was not able to count.

59

Let's take a look at what took place regarding Paul's statement.
First, there is a promise from God.

60

John R.W. Stott says, “The promise of the descendants was paraded before Abraham’s eyes, much as the promise of forgiveness through Christ crucified was paraded through the eyes of the Galatians.”²

61

Second, Abraham believed God. Even with the human improbability that something of this magnitude could actually be possible, Abraham had a relationship with God that was based on His love and faithfulness.

62

Third, Abraham’s faith was accounted as righteousness. He didn’t have to do any works to obtain this righteousness from God. He only had to believe. That is all God asks anyone to do.

63

His justification did not come because he had done something to deserve it or because he had kept the law, or because he had been circumcised – neither the law nor circumcision had not been given yet.

64

He was justified solely by his belief of God's promise. The verse in Genesis states, "And he believed in the Lord..." The original Hebrew text does not include "in the;" it would be "*He believed Jehovah (God)..*"

65

Accounted or *counted* have the same meaning in Hebrew and Greek. It's the same word as *imputed* that Paul uses in Romans 4:11, 22-24. It means to put to one's account.

66

Weirsbe states, “More than this, the believer’s sins are no longer put to his account.”³

Verses 7-9 don’t make sense to a lot of Christians as Paul is stating that the gospel came first to Abraham.

67

“Those who are of faith are sons of Abraham.”

What Paul is not saying here is that all physical descendants of Abraham are his children.

Paul is saying that those who believe just as he believed God will be spiritual descendants of him.

68

Remember Ishmael? He was a physical descendant of Abraham, but he was not justified by faith.

Sproul states, “If you call yourself a child of Abraham, the only way you can be Abraham’s child is if you share the same faith that Abraham had.”

69

Verses 8 -9

Paul was not only educated deeply in the Tanakh (Old Testament), but also by Jesus.

The gospel which God preached to Abraham was justification by faith in God alone.

70

It is the same gospel Paul was preaching; justification by faith in Christ alone.

Therefore, all who believe Jesus Christ by faith are justified.

71

God told Abraham that all nations (all peoples) will be blessed through him.

That is, all people who believe by faith will be blessed along with Abraham, who “believed and it was accounted to him as righteousness.”

72

In verse 8 Paul is quoting
Genesis 12:3

*"I will bless those who bless
you,*

*And I will curse him who
curses you;*

*And in you all the families of
the earth shall be blessed."*

73

Verse 9 is easily read in the
NKJV improperly:

*⁹ So then those who are of
faith are blessed with believing
Abraham.*

The KJV translates it: *"So then
they which be of faith are
blessed with faithful Abraham."*

74

NIV: *"So those who rely on
faith are blessed along with
Abraham, the man of faith."*

Paul is saying that everyone
who believes Jesus Christ by
faith alone receives the
blessings through the promise
given to Abraham.

75

Again, Paul's point is that salvation came to Abraham through faith in God and not by any works. He only needed to believe. That is all that's needed today too. "Believe on the Lord Jesus Christ and you will be saved" (Acts 16:31).

76

Faith and Works

Galatians 3:10-14

77

Some people might struggle with these verses because right out of the gate Paul brings up that word, *curse*, again. In chapter 1:8-9 Paul said that anyone who preaches a different gospel is accursed, whether human or spiritual being.

78

Now he is taking the Galatians, and ultimately the Judaizers back to the law they are so fanatical about keeping. In these verses we see Paul speaking of two options for living.

79

When you buy a new car it comes with several options. The options you pick may depend on your wallet. A car with all the options that are available would be great, but it often comes down to necessities.

80

Do I need to have heated and cooled seats?
Do I need a sun/moon roof?
Then, each option is included in a specific "package."
So, you may want two or three options, but you don't want all of them.

81

Too bad, those three options are part of package 'B' so you get 5 other options you don't necessarily need.

This is not the case here in verses 10-14

You only pick one and either suffer the consequences or reap the benefits.

82

Option 1: (verse 10) J.B. Phillips Translation: *"Everyone, however, who is involved in trying to keep the Law's demands falls under a curse."*

Unless a person is in a coma, it is impossible for anyone to keep the law, *all* of the law.

83

When we read the Bible and we read or hear about "the law" we automatically think of God's law He passed down to Moses.

That is certainly what is being referred to here in Galatians.

But, everyone in the world always has been and always will be under the law of God.

84

Those who don't believe in Him, those who have rejected Him and those who believe in Him, such as the Jews.

Even those who have replaced God (Yahweh or Jehovah) with their own god, such as "Allah", Buddha, Krishna, etc.

85

Their gods are not going to save them and they are under the laws of their gods and also **the** God.

Paul is saying that not only those who live trying to keep God's law, but everyone who is living to keep any law is under a curse.

86

But he comes to the specifics for the Galatians and Judaizers, quoting Deuteronomy 27:26

Paul uses the word, "continue" which means if you slip up just one time you have failed to keep the law.

87

If you have ever read Leviticus and Deuteronomy you know there are many, many parts to the book of the law (the “Book of the Law” is the *Torah* – Genesis through Deuteronomy).

88

It is an impossibility to remember everything and an even greater impossibility to obey every facet of the law. If salvation came by way of the law, it would be impossible for anyone to be saved.

89

So option one is: be condemned and do your best to live by the law and you will receive the curse of death by the law.
Option 2: be justified and live by faith

90

The evidence is clear.
Paul is speaking as if he is before
the court.

*“But that no one is justified by the
law in the sight of God is evident.”*

He just showed proof in their own
law that those who try to live by
the law are condemned; they are
cursed

91

What better evidence is there?

No one, means, no human
being.

Not one person on this earth is
justified by the law

There is no righteousness to
be found in the law

92

Where are the Pharisees?

They should read this letter
too.

Not only is there no
justification in the law, those
who think they *are* justified by
the law are not justified in
God’s sight.

93

Paul now quotes Habakkuk 2:4 - *“the just shall live by faith.”*

Everyone who has believed in Christ alone have been justified (made righteous in Him).

94

They are just because of Christ and Christ presents them before the Father as just. They are just and they live by faith alone.

Paul continues presenting his case:

Yet the law is not of faith -

95

As Paul has been saying all along, the law is made up of works, working to be obedient to all that the law is; God’s dos and don’ts.

The law has nothing to do with faith and faith has nothing to do with the law.

96

Does one need faith to obey the law?

No

but “the man who does them shall live by them.”

That is, the law

Paul now quotes Leviticus 18:5 –

97

“Keep my decrees and laws, for the person who obeys them will live by them. I am the Lord.”

No one has ever “done them”, that is, obeyed (kept) each and every law.

98

No one has ever obeyed the 10 commandments so how could anyone possibly obey the whole law?

Since no one has obeyed them, no one can live by them.

99

13 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"),

Paul is referencing the law of the kinsman-redeemer by stating that Christ has redeemed us from the curse of the law

100

The law of the kinsman-redeemer is in Leviticus 25:25-55 and Deuteronomy 25:5-10

There are three parts of the law:

- The law functions in connection with redeeming land (Lev 25:25-34).

101

- The law functions in connection with redeeming poor people (Lev 25:35-55).

- The law functions in connection with redeeming widows (Deut 25:5-10).

102

The word “redeem” means: To ransom, liberate, or rescue from captivity or bondage, or from any obligation or liability to suffer or to be forfeited, by paying a price or ransom; to ransom; to rescue; to recover; as, to redeem a captive, a pledge, and the like. (Webster's Revised Unabridged Dictionary) ⁴

103

The greatest example for human redemption we have is that of Boaz, who redeemed Naomi's land and with that came Ruth, a Moabite woman. Ruth was a relative only by marriage to Naomi's son and therefore Boaz qualified as a kinsman-redeemer.

104

Paul now equates Jesus to be the kinsman-redeemer to all people, not just the Jews. Jesus Christ qualifies as a kinsman-redeemer because, He says we are His “brethren” (Hebrews 2:11)

105

["brethren" a fellow believer, united to another by the bond of affection; Christians, as those who are exalted to the same heavenly place];

He also redeems us because of our great need (to be rescued from the curse of the law), one that only He is able satisfy.

106

Just as Boaz rescued and redeemed Ruth, the Lord Jesus Christ bought us for Himself, out of the curse, out of our poverty. He made us His own cherished bride. He blessed us for all generations.

107

He is the one and only kinsman-redeemer for all who call on Him in faith. The law allowed a kinsman to refuse to redeem a relative. It also allowed the one who needed redemption to refuse to be redeemed by a kinsman.

108

With that thought, when Jesus said He fulfilled the law, He was speaking of the entire law, which included the portion regarding the kinsman-redeemer.

109

He chose to accept the responsibility as the Kinsman-Redeemer for all people
But, not everyone will accept Him as their kinsman-redeemer.
Many have rejected Him and many will continue to reject Him.

110

By becoming our Kinsman-Redeemer, He took the curse of the law upon Him when He willingly carried and placed Himself on that cross.
Paul quotes Deuteronomy 21:23 - *“Cursed is everyone who hangs on a tree.”*

111

Stott states, “The fact that Jesus died hanging on a pole remained for Jews an overwhelming obstacle to faith, until they saw that the curse he bore was for them. He did not die for his own sins; he became a curse for us.”

112

Finishing up this section:
14 “that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.”

Remember that the blessing of Abraham was two-fold: justification by faith.

113

And the promise he would have innumerable descendants, not by physical means, but spiritual means. It is by this same faith that we are justified in Christ.

114

It is through faith that all believers receive the promise given by Jesus Christ, that of receiving the Holy Spirit.

The only options for all human beings are the blessing of God or the curse of God.

115

Three Covenants

(Abraham, Moses, Jesus)

Galatians 10: 15-22

116

To better understand verse 15;
J.B. Philips New Testament –
“Let me give you an everyday illustration, my brothers. Once a contract has been properly drawn up and signed, it is honoured by both parties, and can neither be disregarded nor modified by a third party.”

117

Paul uses the word “covenant” because the Jews could relate to it. God made several covenants in the Old Testament.

118

There were at least five Old Testament Covenants

- Creation Covenant
- Noahic Covenant
- Abrahamic Covenant
- Mosaic Covenant
- Davidic Covenant

119

The “man’s covenant” that Paul is speaking of is a contract or more like our modern day “last will and testament.”

A contract can be changed, amended or even cancelled.

120

However, today, a will can only be changed by a judge in a court of law.

A will is more binding than a contract.

What Paul is saying is that the wishes and promises contained in a will cannot be altered.

121

He may have been referring to the Greek Law which stated that an executed and ratified will could not be revoked or modified.

122

In any case, he is certainly stating that if a human will cannot be changed by either removing or adding something, how much more are God's promises unable to be changed.

123

It is impossible.

Verse 16

God made two promises to Abraham.

One was a promise of land, the other a promise of descendants who would inherit the land.

124

Paul now quotes Genesis 22:18 *"In your (Abraham's) seed all the nations of the earth shall be blessed, because you have obeyed My voice."*

Paul already tells us that this is one seed, an offspring.

125

It is a single seed, not multiple descendants.

And Paul has interpreted it for everyone.

This seed of Abraham is none other than Jesus Christ.

126

When God was telling Abraham of this inheritance that was to come, He wasn't speaking of physical inheritance, but a spiritual inheritance.

The spiritual inheritance of salvation and eternal life to those who are in Christ.

127

This is the blessing for all who believe Christ.

Verses 17-18

128

Even though the covenant law with Moses came after the Covenant promise to Abraham it doesn't mean that the law is able to make the promise null and void.

They are two different covenants.

129

They have different characteristics and different purposes.

There were blessings for obedience and penalties for disobedience given in the covenant with Moses.

130

Conditions were made by God in the Mosaic covenant.

There were no conditions set by God in the promise to Abraham.

Verses 19-20

131

Paul asks a question and answers it.

Why is there need for the law?

Because of transgressions.

Certainly there was sin before the law.

Remember the flood?

132

God caused a flood over the whole earth in order to destroy all mankind, save for 8 – Noah and his family.

Why? Because of the wickedness of man's heart.

Paul is not saying the law replaces the promise given to Abraham.

133

R.C. Sproul states that the law "quickens the promise to Abraham. It is as if the descendants of Abraham fell asleep in their consciences. They excused themselves by repeated sins. They deceived themselves into thinking that they didn't need a redeemer who would justify them by faith." ¹

134

The law makes everyone accountable for their sins, for their disobedience to God.

It was added in order to convince people of their need for salvation.

But the law is temporary.

Paul says it was added "*till*" the Seed shall come.

135

There is a specific time period.
The “law was given for the interval between the time of Moses until the time of Christ.”
(J. Vernon McGee)⁵
The law “*was appointed through angels by the hand of a mediator.*”

136

What does Paul mean by “appointed through angels”?
Deuteronomy 33:2, Psalm 68:17, Acts 7:53 and Hebrews 2:2 all mention the activity of angels being involved with the giving of the law.

137

We don’t know to what extent they were involved, but it is quite possible that the law, or portions of it, was spoken to Moses through angels.
The mediator is Moses

138

There were two mediators: the angels receiving the word from God and speaking to Moses; Moses receiving the word and speaking to Aaron and subsequently the people.

139

When God gave the promise to Abraham, He spoke directly to him, which may be what Paul is referring to in verse 20 – “God is one.”

Verses 21-22

140

The previous question Paul asked was in reference to what the Judaizers were saying. If the law is not needed for salvation, what is its purpose? The question he asks now seems to be directed *to* the Judaizers.

141

In this question he is basically accusing them of doing just this.

They are making the law contradict the gospel, God's promises.

There is no law that gives life (eternal life).

142

There is no law that even comes close, one that can even make one righteous.

Even if there were, no one could ever attain it.

Everyone one would be working so hard to achieve the impossible goal of being righteous on their own that they would fail.

143

It is an impossibility.

But God made a way for us to attain His righteousness through the promise of the Seed.

The word "confined" means to shut up together, enclose; to shut up on all sides, shut up completely.

144

“The Apostle shows that, by the impossibility of being justified by keeping the Law, all, Jew and Gentile, are under sin, so that righteousness might be reckoned to all who believe” (Vine’s Expository Dictionary).

145

It is synonymous with being a captive in prison, surrounded by four walls and inescapable.
Being confined for life without a pardon.
A pardon being much greater than “parole”.
Being on parole is still being held under the law.

146

Being pardoned is being free of the law, no longer holding anything over that offender.
Psalm 14:3 tells us that no one does good, not even one.
Therefore, the Bible teaches universality of human sin.

147

Paul says that scripture confines all sinners or their sins, *that the promise by faith in Jesus Christ might be given to those who believe.*

Before we believed Christ crucified, we were held prisoners in our sins.

148

But we have now been set free from that prison by the promise of faith in Christ Jesus who paid the penalty for our sins.

All who believe Christ crucified have received the promise of faith and have received a pardon for their iniquities.

149

Freedom From the Law;
Freedom in Christ

Galatians 3:23-29

150

Paul uses two very visual word describing what we are (were) under the law in verses 23-24.

First is being held captive in prison.

Then it is a tutor, but not the kind of tutor you may be thinking of.

151

Under guard is also translated “held in custody”.

It means to “protect by military guards”.

When the word is applied to a walled city it was used to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight. (Strong’s G5432)

152

Paul was familiar with this word (which may be why he uses it here) since he was trapped in Jerusalem and the only way of escape was through a window and to be lowered in a basket outside the city wall.

153

The word “tutor” is the Greek word “*schoolmaster*” and means training or discipline, not of one who imparts knowledge.

The schoolmaster (tutor) “exercised a general supervision over him and was responsible for his moral and physical well-being.” (Vine’s Expository Dictionary)

154

The literal meaning is “a guide or guardian of boys.”

Now that faith has come we are free not only from captivity, but also from the guide and disciplinarian.

Verses 26-29

155

These verses don’t need a great deal of explanation.

Paul has told us what we were under the law, now he tells us who we are in Christ.

I don’t suppose any of you have ever experienced the freedom of being released from jail or prison.

156



My freedom in Christ is much greater than that of the freedom from jail or prison. Instead of being a ward of the state I am a child of God. In Christ every true believer through faith is a child of God.

158

Paul is not saying that our baptism in Christ has saved us or has added to our salvation by grace through faith alone. That would be ludicrous since he has been saying all along that nothing needs to be added.

159

What he is saying is that being in Christ inwardly by faith (v. 26) and outwardly by baptism (v. 27) we are all children of God.

In Christ we are not only children of God, we are all brothers and sisters.

160

We belong to God and we belong to each other.

With God there is no distinction between color, race, social status, male or female.

This does not mean that Christians don't see various skin color or recognize sexual and social distinctions.

161

Christians are still human being so we notice all of the differences in other people.

We need to see people through God's eyes and not our own.

162

“When we say that Christ has abolished these distinctions, we mean not that they do not exist, but that they do not matter. They are still there, but they no longer create any barriers to fellowship.” (John R.W. Stott)

163

In Christ, we are heirs to the promise of Abraham.
Abraham was saved by faith and we are saved by faith.
We are beneficiaries of God’s promise to Abraham.

164

Resources

- ¹ “For Freedom Christ Has Set Us Free, Galatians” *Galatians: An Expositional Commentary*, R.C. Sproul, 2022 by R.C. Sproul Trust, pp. 55, 59, 60, 71
- ² “The Message of Galatians” ” by John R.W. Stott, 1988 Varsity Press, pp. 26, 29, 35, 36, 48
- ³ “The Bible Exposition Commentary,” *New Testament Volume 1*, by Warren W. Wiersbe, 1989, 2001, p. 699

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⁴ *Webster's Revised Unabridged Dictionary* – <https://biblehub.com/topical/r/redeem.htm>

⁵ "Galatians" by J. Vernon McGee, *Thru The Bible Commentary Series: The Epistles, 1991 Thru The Bible*, p. 58

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QUESTIONS



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