

Galatians Chapter 3

Throughout most of chapters 1&2 Paul has been defending his mission and message which had been derived from God, and were independent of men.

In chapter 3, Paul begins to develop the *theological* aspects of his gospel.

His personal appeal shows how passionate he was to guide them through this crucial issue.

3:1-5 Paul Appeals To Their Own Experiences

- **V1** Greek: *anoetos* (an·o·ay·tos): foolish; refers to one who knows better, but refuses to understand
 - Personal and passionate
 - Rhetoric: Persuasive speaking

- **V2** receiving the Spirit
 - Compare and Contrast
 - Faith/Believe: Gk *pistis*, to believe to the extent of complete trust and reliance

- **V3** Philippians 1:6

- **V4** suffered: experienced or persecution?

- **V5** is God's giving action

~ By listening to the false gospel of the Judaizers, the Galatians were denying their own experience. They needed to remember how they received the Spirit with all his power and wonders! So then, what does *Scripture* have to say about this?

3:6-9 Abraham's Faith and the Promise

- **V6** Abraham precedes Moses, therefore trumps him in this argument
 - Gk: *dikaosune* (dik·ah·yos·oo·nay) righteousness (state)

- a status of legal rectitude that satisfies the moral requirements of God's character.
- **V7** Faith (**pistis**) = Gk: **hiuos**; NIV: children; **sons**
- **V8** This was always the plan
- **V9** *Therefore...*

~ The Galatians, having believed by faith, are children of Abraham! What about The Law then?

3:10-14 From Abraham to The Law

- **V10** (Dt 27:26) cursed: God's divine judgement
- **V11** (Hk 2:4) makes the connection between righteousness and faith
- **V12** (Lv 18:5) Law requires compliant action
- **V13** (Dt 21:23) redeem: to buy someone back from slavery or capture
- **V14** Christ is introduced as the connection between Law and Faith!
- **Summary of Paul's Argument:** If you rely on the law, which is not based on faith, you are cursed and not justified. Sinless Christ became cursed, thereby redeeming us so that Gentiles might receive the blessing of Abraham and the promised Holy Spirit.

~ Righteousness must come through faith rather than law because the law cannot justify.
What then *is* the function of the Law?

3:15-22 The Place of the Law

- Historical-Theological context of Abrahamic Covenant:
 - Started in Ge 12:1-3
 - Confirmed in Ge 14 & 15
 - Specifically in Ge 15 God goes through a ceremony
 - Reconfirmed in Ge 17

- **V15-17** Binding nature of a covenant

- **V19-20** The Law was...

- **V21-22** The law is not *contrary* to God's promise

~ The Promise came by Faith; The Law was never meant to impart life! So where does that leave us?

3:23-29 True Sons and Heirs

- **V23-24**
 - Custodian: Gk *paidagogos* (pahee-dag-o-gos) lit "boy guider"

- **V25-27** Ceremony – Son/Huioi (v7)

- **V28** There is now total equality and unity in Christ

- **V29** Therefore, no more distinction was made between Jew and Gentile; only between those who have faith in the Messiah and those who do not.