



GALATIANS CHAPTER THREE

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law,
shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ,
that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmas-
ter.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on
Christ.

28 There is neither Jew nor Greek, there is neither bond nor free,
there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs
according to the promise.



Galatians Chapter Three

BY WORKS OR BY LAW?

Explain Paul's use of the word 'foolish' in regards to the Galatian church.

How does the example of Abraham apply to salvation? (See Genesis 15:6, 22:18, and 28:14)

When did the law become a 'curse' to man? (See Deuteronomy 27:26)

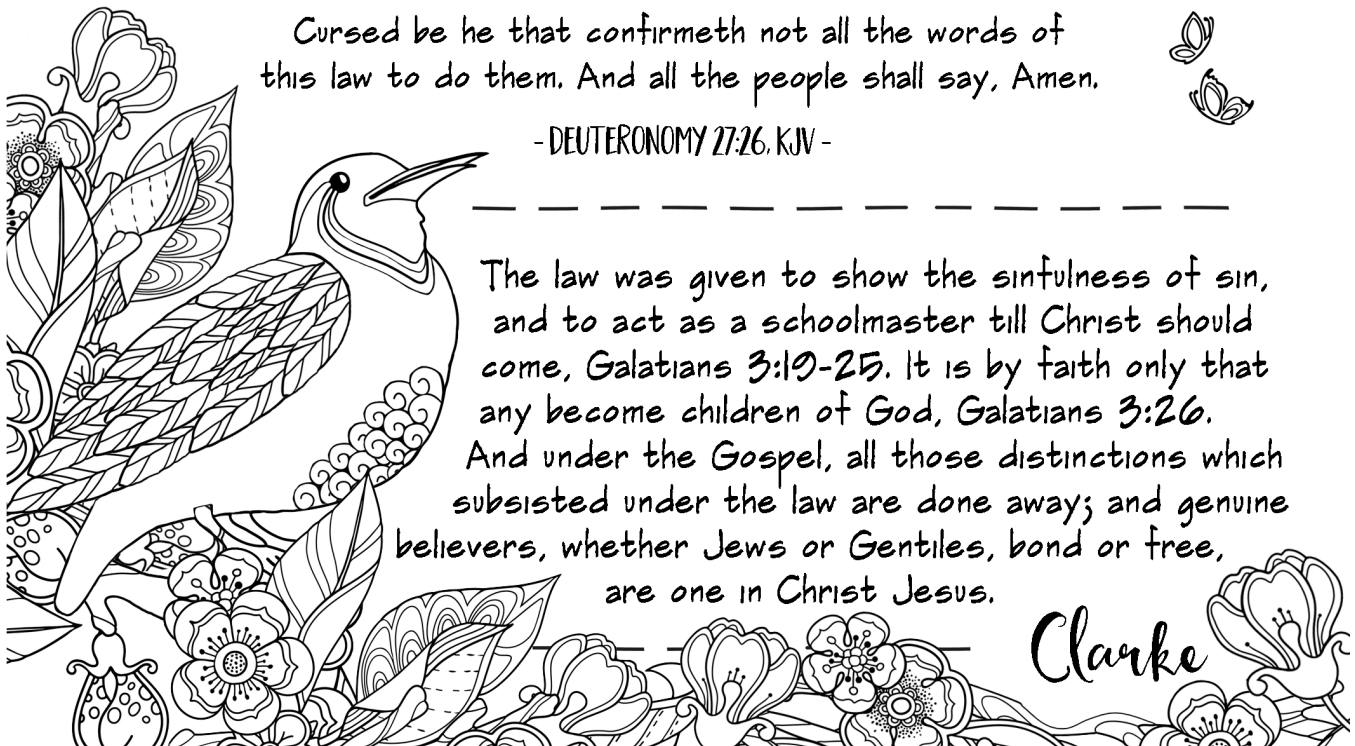
*Cursed be he that confirmeth not all the words of
this law to do them. And all the people shall say, Amen.*

- DEUTERONOMY 27:26. KJV -



The law was given to show the sinfulness of sin, and to act as a schoolmaster till Christ should come, Galatians 3:19-25. It is by faith only that any become children of God, Galatians 3:26. And under the Gospel, all those distinctions which subsisted under the law are done away; and genuine believers, whether Jews or Gentiles, bond or free, are one in Christ Jesus.

Clarke



Those who try to win God's favour by keeping the law are condemned to death by that law when they break it. Since all break it, all are condemned (10). Another reason why people cannot be justified through the law is that justification is by faith; but the law requires obedience, not faith (11-12). Christ's death on the cross was the clear sign to all that he bore the curse of God. He suffered the death penalty on behalf of the law-breakers, so that all who believe in him might escape the law's curse. Like Abraham, they are justified by faith (13-14).

Flemming

Why does the law never save? (Habakkuk 2:4 and Leviticus 18:5)

Who has released us from the 'curse' of the law? (Deuteronomy 21:23)

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

- DEUTERONOMY 21:23. KJV -

The law God gave to Moses neither replaced nor conflicted with the promise he gave to Abraham. The purpose of the law and the purpose of the promise were different. God never intended the law to be a means of salvation. It showed people God's standards, but showed them also how helpless they were to meet those standards. It impressed upon them that they could receive life and righteousness only by the promised gift of God, and they had to receive that gift by faith (21-22).

Flemming



Explain who the 'sons' of Abraham are, according to Paul. How does this apply today?

Define the REAL purpose of the Law.

In what way are we to 'put on Christ'?

Explain verses 28 and 29, as it applies to the church today.

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O foolish Galatians That is, foolish for having yielded to the influence of the false teachers, and for having embraced doctrines that tended to subvert the gospel of the Redeemer. The original word used here (ἄνοητοι anoētoi) denotes void of understanding; and they had shown it in a remarkable manner in rejecting the doctrine of the apostles, and in embracing the errors into which they had fallen..... It is implied that they were without stability of character. The particular thing to which Paul refers here is that they were so easily led astray by the arguments of the false teachers.

Barnes

