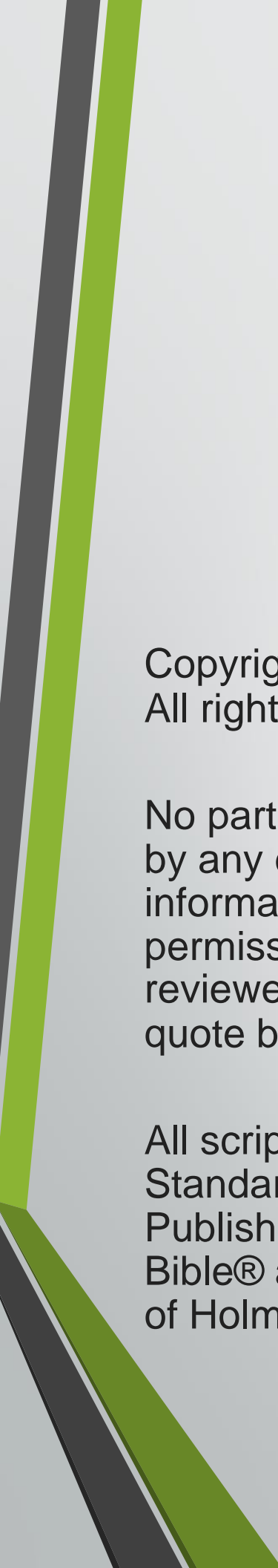




The Book of Galatians

Study Guide-Chapter 3

By Tiffani Davis



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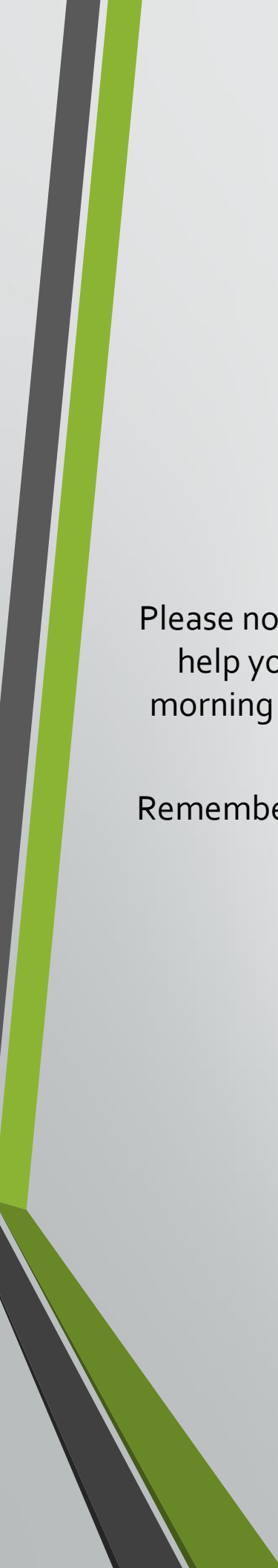
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If you'd like to support our mission, you can do so securely [HERE](#).

Book of Galatians' Bible Study Schedule

Galatians	Date
Intro.-	Wed, Jan 10
vv. 1:1-10	Fri., Jan 12
Communion	Mon., Jan. 15
vv. 1:11-24	Wed., Jan 17
vv. 2:1-10	Fri., Jan 19
Communion	Mon., Jan. 22
vv. 2:11-21	Wed., Jan 24
vv. 3:1-14	Fri., Jan 26
Communion	Mon., Jan. 29
vv. 3:15-26	Wed., Jan 31
vv. 3:27-29; 4:1-7	Fri., Feb 02
Communion	Mon., Feb. 5
vv. 4:8-20	Wed., Feb 7
Vv. 4:21-31	Fri., Feb. 9
Communion	Mon., Feb. 12
vv. 5:1-15	Wed., Feb 14
vv. 5:16-26	Fri., Feb 16
Communion	Mon., Feb. 19
vv. 6:1-10	Wed Feb 21
vv. 11-18	Fri., Feb. 23



Please note this study guide is meant to be supplemental material to help you study Galatians. The guide may not be followed by the morning Bible study facilitator. Please feel free to share any of your answers or questions from the guide on the line.

Remember we are learning from each other so don't hesitate sharing what God is showing you throughout the study!

Book of Galatians Outline

-Greeting
(Chpt. 1:1-5)

-Introduction
(Chpt. 1:6-10)

-Paul's defense of
his Apostleship
and the Gospel
(Chpts. 1:11-2:10)

-Freedom from the
law
(Chpt. 2:11-21)

-Justified by Faith
in Christ
(Chpt. 3:1-9)

-The Promise
(Chpt. 3:10-26)


-Heirs and Sonship
(Chpts. 3:27-4: 1-
7)

-Don't return to
the Tutor (Chpt.
4:8-20)

-Two Covenants
(4:21-31)

-Freedom
(Chpts. 5:1-6:10)

-Conclusion
(Chpt. 6:11-18)



Chapter Three

*This study guide uses The Christian
Standard Bible*

*vv. 1-2a You foolish Galatians! Who has hypnotized you, before whose eyes Jesus Christ was vividly portrayed as crucified?
I only want to learn this from you:*

Paul uses strong language calling the Galatians foolish. This comes from the ancient Greek word *anoetos* which was used to refer to people who *could* think for themselves but *fails* to do so. How is this generation of believers even more susceptible to the dangerous of not thinking for themselves?


Not only did Paul accuse the Galatians of not thinking for themselves, but being hypnotized or under a spell because the message of the gospel he left with them was clear.

What false teachings and influences do you think are most dangerous and potentially “bewitching” the church today? How can you avoid being led astray?

vv. 2a-3 Did you receive the Spirit by the works of the law or by hearing with faith? Are you so foolish? After beginning with the Spirit, are you now going to be made complete by the flesh?

Paul ask questions to help the Gentiles think about what they know to be true. What was Paul trying to get the Galatians to understand by asking them how they received the Spirit?

What does Hebrews 7:25 tell us about how we are made complete?



vv. 4-5 Did you suffer so much for nothing-if in fact it was for nothing? So then, does God supply you with the Spirit and work miracles among you by the works of the law or by hearing with faith?

The Galatians probably suffered for their belief in Christ, and now Paul is asking them about that suffering and the works of the law.

Can we ever earn or deserve God's blessings? Do you find it difficult to think you don't have to try to earn God's blessings? Why or why not?

vv. 6-9 Just as Abraham believed God, and it was credited to him for righteousness, so understand that those who have faith are Abraham's sons. Now the Scripture foresaw that God would justify the Gentiles by faith and foretold the good news to Abraham, saying, All the nations will be blessed in you. So those who have faith are blessed with Abraham, who had faith.


Having faith is not only necessary to please God, but for us to be justified. Abraham was a sinner like every person is, but he was declared to be righteous by God. How does James 2:20-24 support the argument Paul is making in vv. 6-9?

Read Romans 4:1-12. What truth is Paul trying to highlight in those verses?

v. 10 For all who [rely on] the works of the law are under a curse, because it is written: Cursed is everyone who does not continue doing everything written in the book of the law.

Paul reminds the Galatians about what's said in Deu. 27:26. Read Deu. 27:26. Why is it important to counter false teachings with the Word of God?

Review Isaiah 64:6, Habakkuk 2:4, and Romans 3:19-23. What do they say about our dependence on the law? Where should our dependence be?




vv. 11-12 Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith. But the law is not of faith, rather “The one who does them shall live by them.”

Paul countered the false ideas the Judaizers planted in the minds of the Gentiles with the truth that's only found in the Word. Anyone who lives by the law must perform it without fail. How does that compare to living by faith?

v. 13-14a Christ has redeemed us from the curse of the law by becoming a curse for us, because it is written: Cursed is everyone who is hung on a tree. The purpose was that the blessing of Abraham would come to the Gentiles in Christ Jesus,

Paul is now finishing his scriptural argument that you can't live by faith and under the law. He gives the Gentiles the only answer to what we are to do and that is to focus on Christ Jesus. He did what we were not able to do. Jesus Christ redeemed us from the curse of the law. Redeemed comes from the Greek word *exegorasen* which means to buy back from slavery. Read John 8:34. What does the Word say about those who practice sin? Read Deu. 21:23 when did Jesus redeem us?

Notice we are not redeemed from the law, but the curse of the law. The law was given to prepare people for the seed of Abraham. It revealed sin, showing people how lost and helpless they are without a Savior. The law exposed us to be sinners in need of repentance. Sin is still prevalent but now we have a Savior to keep us from being a slave to sin. Therefore, we are not to continue in sin. What do Rom. 7:7; Rom. 10:4; and Rom 3:20 reveal about the law?



v. 14b so that we could receive the promise of the Spirit through faith.

What does Acts 1:8 tell us about the promise we received? How should this impact our lives?

vv. 15-16 Brothers, I'm using a human illustration. No one sets aside even a human covenant that has been ratified, or makes additions to it. Now the promises were spoken to Abraham and to his seed. He does not say "and to seeds," as though referring to many, but and to your seed, referring to one, who is Christ.

Paul is now countering the Judaizers false teaching using a legal example when referring to a covenant. The type of covenant Paul is referring to here, is like a will for an inheritance. He may have used this example because per Greek law, a will could not be changed after it was completed. Read Ps. 105:9-11. What is the covenant Paul is referring to?

Christ's redemptive work on the cross made it possible for Gentiles to become the children of Abraham by faith and receive the blessings that come with that relationship. Paul even refers to them as *brothers*.

The promises God made to Abraham's offspring are through faith, and the most important part of the promises is **Jesus Christ**. Abraham was Jesus's descendant. What promise was made in Gen. 22:18? How does that apply to you?

vv. 17-18 And I say this: the law, which came 430 years later, does not revoke a covenant that was previously ratified by God, so as to cancel the promise.

For if the inheritance is from the law, it is no longer from the promise; but God granted it to Abraham through the promise.

Part of the Judaizers false teaching was that the law replaced God's covenant promises- see Gal. 2:4. Paul emphatically makes the case that the law instituted under Moses did not void the promises to Abraham. Abraham's inheritance wasn't based on the law because Abraham wouldn't have been able to keep the law. The inheritance was based on promise.

The word granted comes from the Greek word *charizomai* which means to give grace. What does Jer. 31:31-34 say about the New Covenant?

v. 19-20 Why the law then? It was added because of transgressions until the Seed to whom the promise was made would come. [The law] was ordered through angels by means of a mediator. Now a mediator is not for just one person, but God is one.

Paul laid out a very convincing case that the law can't save us from sin. The law revealed God's holy standard and our need for salvation. He asks, "Why then the law?" and answers because of transgressions.

Romans 5:20 says the law came to increase our trespass. In a sense it convinces people of how much sin they must be saved from. What effect does the law have on people according to Rom. 7:5?

Paul mentions the law was a two-way covenant between God and Israel which essentially said if Israel would keep God's commands, He would bless them. If they didn't, they would be cursed. In this covenant the angels represented God and Moses represented Israel on Mt. Sinai (Acts 7:38).

The promise God made to Abraham was a unilateral covenant. A unilateral covenant is between two parties, but only one must do something. God is "one", He was the mediator and didn't need human involvement. God was the only one required to act. The Abrahamic covenant is found in Gen. 12:1-3. The ceremony is recorded in Gen. 15; Abraham was in a "deep sleep" and only God passed between the two animal halves binding Himself to the covenant- a unilateral covenant.

v. 21 Is the law therefore contrary to God's promises? Absolutely not! For if a law had been given that was able to give life, then righteousness would certainly be by the law.

Paul again answers his own question; this time with great emphasis that the law is not contrary to God's promises. The law can't give life because no human can keep it perfectly except for Jesus Himself.

How does Hebrews 4:15 support this fact?

vv. 22-23 But the Scripture has imprisoned everything under sin's power, so that the promise by faith in Jesus Christ might be given to those who believe. Before this faith came, we were confined under the law, imprisoned until the coming faith was revealed.

Paul uses the illustration of imprisonment to understand the binding effect of the Scripture because it exposed our sinful condition and the law put us in prison.

According to v. 23 what frees us from our confinement?

vv. 24-25 The law, then, was our guardian until Christ, so that we could be justified by faith. But since that faith has come, we are no longer under a guardian, described as such a slave. This slave was not a teacher,

The law was our guardian or tutor teaching us about God's holiness and how unclean man is. The only way to restore the relationship between God and man was to deal with sin, which is what Jesus Christ did. We are justified (made right) when we come to faith in Jesus and stop trying to justify ourselves through our works.

Read Rom. 3:20 and Rom. 8:3. What do these verses tell us about every man's need for Jesus Christ?

vv. 26-29 for through faith you are all sons of God in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is no Jew or Greek, slave or free, male or female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, heirs according to the promise.

Read Rom. 8:14-17. How can sons of God be identified? How does this impact how you see yourself?

These verses rule out what a works- based gospel creates, the mindset to compare ourselves with one another or people thinking themselves more important than they ought to.

Notice Paul says we should all be clothed **IN** Christ and we have been baptized **INTO** Christ. We should all be totally immersed in Jesus Christ.

How do these verses reinforce the idea in Rom. 2:11 that there is no respect of person with God? How should this shape our perception of one another and help us better relate to each other?

