



**Date:** March 4, 2025

**Galatians Section:** Galatians 3:15-29

**Key Text:** Galatians 3:28-29

**Main Idea:** Justified By Faith

**Genre:** Letter

**Author:** Paul

**Audience:** The Church in Galatia (Specifically Gentiles)

**Setting:** Between 47 and 55 A.D.

**Quote of the Week:** (Latin for Double Grace) “Duplex Gratia” → Christ for Pardon and Christ for Power

## **Galatians Preview:**

### **Highlight:**

The Book of Galatians is a New Testament epistle written by the Apostle Paul to the churches in Galatia. This letter serves as a passionate defense of the gospel of grace, addressing the critical issue of justification by faith apart from works of the law. Paul confronts false teachings that insist on adherence to Jewish customs for salvation, affirming that believers are made right with God solely through faith in Jesus Christ. Themes of freedom in Christ, the role of the law, and the transformative power of the Spirit are central to the letter. Paul also emphasizes the unity of all believers, declaring that in Christ there is no distinction of race, social status, or gender. Galatians culminates in a call to live by the Spirit, producing the fruit of godly character, and to use this freedom to serve one another in love. The book is a foundational statement of the Christian faith, underscoring the sufficiency of Christ's work and the freedom it brings.

### **Focus of Galatians:**

- **Topic/Themes for Galatians:**

- Freedom in Christ Alone
- The Gospel of Grace—No Additions Required
- Justification by Faith, Not Works of the Law
- The Spirit Empowers, Not the Flesh
- **The Cross Defines Our Identity and Freedom**
  - Our response to this Truth:
    - Believe in the True Gospel - Walk by Faith - Stand Firm in Freedom - Live by the Spirit - Love and Serve One Another

### **Recap:**

## Galatians 3:15-29: Law vs. Promise

### **3:15-22: The Nature of the Promise**

- The Law vs. The Promise
  - In verse 15, Paul gives a “human example”, what does he give a human example of?
  
- God’s promises remain fast, he does not forget them, he does not push them aside, he remains steadfast in them to the end of eternity.
  - Verse 16 establishes that the promises given to Abraham are ultimately fulfilled in Jesus. The Law shows our blatant need for a savior, one that can bring salvation, and the promise points us towards the only savior who can save us, Jesus.
- **What did God promise to Abraham, and how was Jesus the ultimate fulfillment of these promises?** (Genesis 12, 15, 17, 22)
  
- In verses 17 and 18 Paul is explaining his meaning of the analogy he used in verse 15. The law established through Moses does not annul, trump, or merely even have a step on the promise given to Moses.
- In no sense does the promise lose any of its power because the covenant of the Law is established. In many ways, the benefits appear amplified under the Law, the Law amplifies our sin and our desire for someone who can intercede, and the promise points to a figure who can fulfill and hold fast to the Law.

- Why then the Law? As the text says, it was added due to transgressions of the Israelite people.
  - I know we have talked about this idea relatively extensively in the past couple of studies and will continue to cover this topic in Connor's section. But I will briefly cover some of the purposes that Paul brings out in this text.
    - The Law as a means to separate Israel as God's nation.
      - Standard of holiness
      - A guide for the people of Israel until Jesus' incarnation.
    - Show us our sin and need for a savior.
      - Points us to the Promise.
- Verse 20 - "Now an intermediary implies more than one but God is one."
  - In order to make this clearer, it will be helpful to read both Genesis 15 and Exodus 24.
    - **Exodus 24:3-8** – Moses came and told the people all the words of the LORD and all the rules. And all the people answered with one voice and said, "All the words that the LORD has spoken we will do." And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the LORD has spoken we will do, and we will be obedient." And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words."
    - **Genesis 15:17-18** – When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates."
- What are the differences in the Covenants we see in these verses? How does it apply to verse 20?

- **Law and Promise**

- In verse 21 Paul reaffirms the idea that the Law and the Promise do not contradict each other (“Certainly not!”). The Law cannot bring the salvation that comes through the promise of Jesus that is given to Abraham.
  - In fact, if the promise was meant to be used as the Galatians are using it, then the Law and the Promise would be contradictory. If the law has the capacity to save, the Promise and ultimately Jesus is useless.
  - The purpose of the Law has never been and never will be to amplify our obedience and save us, it aggravates us and puts us in uncomfortable situations where we have to wrestle with our sin and God shows us the answer very clearly through his promise and ultimately in Jesus.
  - This dealing with our sin is intentional as seen in verse 22 where Paul lays out that the ugliness of our sin, the dirtiness of its consequences both eternally and physically only magnify the glory of God so that we may believe and worship him all the more, not because we have accomplished anything or that our worship will change our position, but it is an outpouring of our heart posture as sinners saved by a gracious God.
    - That is why when we look to the law for motivation in our sanctification it will only lead to discouragement, dissatisfaction, and disappointment. Looking at what we are supposed to do and how far we fall short may encourage zeal to be better, but when this zeal is not planted in something concrete, we will keep on falling short (Romans 10).
    - But when we recognize our sin (Law), we can look at what God has done for us (Promise) and live from it. We cannot do anything **FOR** Jesus but we can live **FROM** what he has done for us.
- **How did this section further Paul’s argument, which he is portraying to the Galatians?**

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### 3:23-29: The Implications of the Promise

#### Verses 23-25:

- **Paul describes the Law as a form of imprisonment and as a guardian (tutor). What do these metaphors teach us about the role of the Law before Christ came?**
- **Was the Law actually effective in restraining God’s people?**

- ### Verses 26-29:

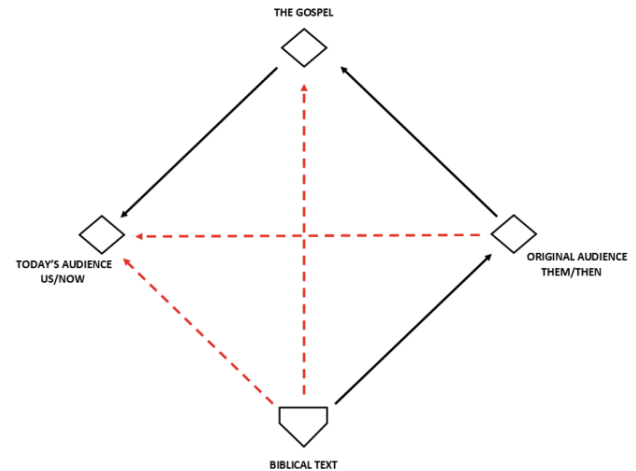
- Our guardian is no longer the law but instead our Savior, our guardian is Christ. He is the one who leads us and guides us, as we are now sons of God and heirs with Him through faith.
    - I like what the theocast guys have to say on this idea..
      - **“If sanctification were accomplished by the law, we would not need the Gospel’s supernatural power. To teach law-based sanctification is a tactic of Satan. It’s how he keeps us vulnerable to his attacks. The call needs to be walk by faith, not by law.”**
  - What are some implications of verse 27 of this idea of being baptized and clothed in Christ? (TALK WITH SOMEONE NEAR YOU)
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- We see these ideas play out in verses 28-29...
    - Unity is at the heart of what Paul is getting at.
    - Paul’s message in verses 28-29 is revolutionary, especially for his original audience.
      - Unity, as they understood it, often meant unity within their own privileged group—primarily for elite Jews who saw themselves as God’s chosen people.
      - But the unity Paul proclaims is far greater and far more disruptive. It is not a unity of convenience or exclusivity but a unity made possible by a greater Uniter—Jesus Himself.

- Verse 28 says there is "neither Jew nor Greek, slave nor free, male nor female" in Christ. How should this truth impact the way we view ourselves and others in the church (locally/globally)?
- After emphasizing the unity of believers in verse 28, Paul brings the argument to its climax in verse 29:
  - "And if you are Christ's, then you are Abraham's offspring, heirs according to promise."
    - Our ultimate belonging is not based on nationality, race, social class, or personal achievements. It is not about being born into the right family or having the right background. Rather, it is entirely about being in Christ. This echoes what he has already established: we are baptized into Christ (v. 27), clothed with Him, and part of one unified body (v. 28).
- All who believe are united as one in Christ Jesus, and the promises made to Abraham are now ours in an even greater way through Christ.

As a son of God	There is	Privilege
	There is	
	There is	
	There is	
	There is	
<b>THUS</b>		
	I have	
	I have	
	I have	
	I have	
	I have	

## ANOTHER WAY TO GO ABOUT THIS IDEA: THINK BASEBALL

- When preparing and studying scripture, our focus is to always stay true to the scripture.
  - In order to best do this, we use a method called the Simeon Trust method, which simply lays out a process to faithfully discern the Bible.
- FIRST:
  - Understanding who the text was written to. (The Audience)
  - Understanding why the text was written. (The Purpose)
  - Understanding the structure, genre, context, emphasis, and melodic line of the text.
  - In a nutshell: The first step focuses on understanding what the text meant to its original audience.
- SECOND:
  - Once we have done this, we must filter it through the Gospel.
  - This means understanding when and why this text was written in reference to the cross. → Is it pointing to the coming of Christ (OT), is it pointing to Christ and what Christ has already done (NT), is the text speaking of law, is it speaking of the Gospel, etc?
- THIRD:
  - Once we've understood the text's original meaning/audience, and have filtered it through the Gospel lens, we are able to determine what it means to us now. Without this process, proper application of the Bible is essentially impossible.
- COMING HOME:
  - Once we understand the appropriate application of the text, our leg work essentially stops and we become fully reliant on the Holy Spirit to work in us.



## **The Gospel: *We Can't, God Can, Jesus Did!***

- **Sin.** None of us can escape it. Because of sin, we are enslaved and burdened under the weight of the law. We are trapped in a cycle of guilt and condemnation, unable to achieve the righteousness God requires. God's standard is perfection, and no amount of good works, rule-following, or religious activity can justify us. The law has revealed our sin, but in our brokenness, we need someone to save us from it.
  - “**10** For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” **11** Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” **12** But the law is not of faith, rather “The one who does them shall live by them.” (Galatians 3:10-12)
- **Christ Redeems.** These two words are at the heart of the gospel. In His mercy, God provided the only way for our salvation—through Jesus Christ. Christ redeemed us by becoming a curse for us, bearing the full weight of our sins on the cross. Through His sacrifice, we are delivered from the curse of the law, declared righteous through faith, and granted the promised Spirit.
  - “**13** Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— **14** so that in Christ Jesus the blessing of Abraham might come to the Gentiles so that we might receive the promised Spirit through faith.” (Galatians 3:13-14)
- **Crucified with Christ.** Being crucified with Christ, our old self is put to death, and we are raised to new life in Him. This life is not earned by our efforts but is lived by faith in the completed work of Christ, who loved us and gave Himself for us. It is only through Christ that we are made alive and can live a life pleasing to God.
  - “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” (Galatians 2:20)