

2/22/26

### Galatians 3

Paul has made the transition from the personal section of his letter to the doctrinal at the end towards the end of the second chapter by focusing on the justification by faith in Jesus Christ apart from the law based on grace. Gal. 2:16-21

\* Paul now begins to reason with the Galatians doctrinally to reveal the folly and futility of depending on the law to be just before God.

He will use many contrast throughout the chapter.

1. Faith verses works.
2. Grace verses the Law.
3. Blessings verses the curse of the Law.
4. Promise verses the Law.
5. Jesus, “the seed” to redeem us rather than our own works.

#### **3:1-5 The believers justification is by faith.**

\* Paul begins by relating to their personal experience.

**3:1** The apostle Paul rebuked them sharply.

- 1) The words of Paul are out of loving concern, “O Foolish Galatians!” vs. 1a
  - a) The word foolish “anoetos” refers to a person who can think, but has failed to exercise the power of perception.

\* We might use the term “empty-headed” for the lack of wisdom in a matter.

- 2) The question of concern, “Who has bewitched you.” vs. 1b
  - a. The word bewitched “baskaino” means a fascination by an evil eye, to influence a person.
    - 1) The word is used only this time in the New Testament and was a gentile superstition and uses it to illustrate his point.
    - 2) People are fascinated by many things and allured away from Christ to disobey the truth of the gospel.
  - b. The Bible warns us in many ways.
    - 1) Satan is the god of this world. 2Cor. 4:4
    - 2) Thoughts come against the knowledge of God. 2Cor. 10:4-6
    - 3) Satan and angels of light can transform themselves into angels of light. 2Cor. 11:14-15
    - 4) False teachers will spread damnable heresies and have great followings. 2Pet. 2:1
    - 5) The latter times will have Seducing spirits teaching doctrines of devils. 1Tim. 4:1

\* The warning is clear, Let him who thinks he that stands, take heed lest he fall. 1Cor. 10:12

- 3) The sharp rebuke was due to the privilege of hearing and receiving the gospel, “that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?” vs. 1b-c
- a) They did not obey “aletheia” the truth of the gospel of Christ that was presented as dying on the cross for them.
  - b) The word portrayed “porgrapho” is used of a public reading, like a placard or an announcement, much like a billboard would be seen by all.
  - c) The gospel preached to them was Christ crucified with a continual result.
    - \* Their denial of Christ, crucified Him afresh to open shame. Heb. 6:6

**3:2** The first rhetorical question.

- 1) Paul confronts them directly, “This only I want to learn from you.” vs. 2a
  - a) Paul wanted the Galatians to reflect and think this through, before they answer!
  - b) Paul had preached the gospel to them, not the law.
- 2) Paul’s rhetorical question has an obvious and correct answer, “Did you receive the Spirit by the works of the law, or by the hearing of faith?” Rom. 10:17
  - a) By the hearing of faith!
  - b) The promise of the Holy Spirit by Jesus to his disciples. Jn. 14-16; Acts 1:5, 8

- c) The same occurrence of receiving the Holy Spirit throughout the book of Acts.
  - \* At Pentecost, Samaria, Cornelius, Missionary journeys, Ephesus Acts 2:8;10; 19
- d) Paul told the Ephesians after hearing the word they were sealed with the Holy Spirit. Eph. 1:13

**3:3** The second rhetorical question.

- 1) Paul reprimands the Galatians as their spiritual father, “Are you so foolish?” vs. 3a
  - a) The word foolish “anoetos” is the same as in verse one.
  - b) They were able to think, but has failed to exercise the power of perception.
- 2) Paul’s rhetorical question again has an obvious and correct answer, “Having begun in the Spirit, are you now being made perfect by the flesh?” vs. 3b-c
  - a) The answer is no!
  - b) Revealing that having begun in the power of the Holy Spirit, a person cannot be made perfect in the faculties of the flesh?
  - c) The two are opposed and mutually exclusive.
    - 1)) Paul says, “Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.” Phil. 1:6

- 2)) Paul again say, “For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.” 2Tim. 1:12

**3:4** The third rhetorical question.

- 1) The question is based on the conclusion that they had received the gospel and the Holy Spirit, “Have you suffered so many things in vain.” vs. 4a
- a) The word suffered “pascho” means to be affected and have been affected, the context will dictate if it is good or evil, positive or negative.
- 1)) Our text seems to be positive, the context is being justified and Spirit filled, the letter reveals no suffering by the Galatians, only deception.
- 2)) The obvious and correct answer is no!
- b) The term vain “eike” means without purpose, success or effect, confirming the benefit, again the obvious answer is no!
- 1)) The Galatians had been made one with God by faith, through Christ and given the Holy Spirit, what the law could not do.
- 2) The affirmation that the spiritual benefit was not without purpose or successful in

affecting their lives, “if indeed it was in vain?” vs. 5b

- a) It was God Who supplies the Holy Spirit and did miracles among them, not by the work of law, but the hearing of faith!
- b) The book of Hebrews says God bore them witness with signs and wonders by Holy Spirit. Heb. 2:4

**3:5** The fourth rhetorical question.

- 1) Paul comes to a concluding statement, “Therefore He who supplies the Spirit to you.” vs. 5a
- a. Notice Paul returns to his original question of verse two, that God is the supplier of the Holy Spirit by the hearing of faith, not the works of the Law.
- b) He, who supplies the Spirit to them was Jesus and the Father.
- 1)) The word supplies “epichoregeo”, means to supply abundantly or bountifully and is in the present participle, something ongoing.
- 2)) The word is found five times in the New Testament, the root word “choregia” means a generous expense or supply at one’s own cost, used of one who paid the training and performance of a chorus.
- 3)) Also in marriage documents for the husband’s support for the wife.

- 2) Paul continues in connection with the Holy Spirit that it is God who, “and works miracles among you.” vs. 5a
- a) The word for miracle “dunamis” is the same as the word Jesus used for the Holy Spirit in Acts. Acts 1:8
  - b) The meaning is inherent power by virtue of its nature of the miraculous, defying the laws of nature by the Super-natural.
  - c) The specific is “among you” in the midst of the body life and their personal lives.
    - 1)) The Galatians had experienced the regenerating work of the Holy Spirit in their lives.
    - 2)) The Galatians had experienced illumination of the gospel truth.
    - 3)) The Galatians had experienced the gifts and miracles through Paul.
- 3) Paul is dealing with the faith of the Galatians experiencing miracles by way of contrast, “does He do it by the works of the law, or by the hearing of faith?” vs. 5b-c
- a) The fourth and last rhetorical question.
    - 1)) The answer is obvious again by the hearing of faith, not the works of the law!
    - 2)) Paul said earlier that the gospel worked effectively in him toward the Gentile, apart from the law. Gal. 2:8
  - b) The entire personal experience of the Galatians was based on three things.

- 1)) By the Gospel of Jesus Christ!
- 2)) By faith!
- 3)) By the work of the Holy Spirit!

- 3:6** The apostle Paul placed the Gentiles on equal standing with Abraham as the model of faith. Gen. 15:6
- 1) Abraham believed by faith, “just as Abraham “believed God.” vs. 6a
    - a) Abraham was trying to work out how God might logically fulfill His promise of an heir, all he had was Eliezer his servant. Gen. 15:1-3 LXX
    - b) God told Abraham, “This one shall not be your heir, but one who will come of your own body shall be your descendants. Gen. 15:4
  - c) Then God brought him outside and asked him to count the stars for so his descendants would be. And he believed the Lord. Gen. 15:5-6
    - 1)) He believed contrary to hope, not wavering at the promise of God through unbelief, but was strengthened in faith, giving glory to God. Rom. 4:17-22
    - 2)) Faith is the substance of things hoped for the evidence of things not seen. Heb. 11:1

- 2) Abraham's faith was imputed righteousness like theirs, "and it was accounted to him for righteousness." vs. 6b
- a) Paul is quoting, the declaration of God about Abraham believing by faith the promise of God. Gen 15:6
  - b) The word accounted "logizomai" is used in papyri as a business term, to calculate, count up or put to one's account, imputed righteousness. Rom. 4:1-4
  - c) Abraham was not circumcised, but uncircumcised. Rom. 4:10-11
  - d) Paul uses Abraham throughout the doctrinal section to illustrate and prove justification by faith apart from the works of the law, which came 430 years after. Gal. 3:6, 8-9, 14, 16, 18, 29; 4:22

**3:7** The conclusion of Paul is that only those who are of faith are sons of Abraham.

- 1) The word "Therefore" is a word of conclusion.
  - a) Based on all that has preceded.
  - b) Faith is superior to works for salvation!
- 2) The conclusion is very specific and very narrow, "know that only those who are of faith are sons of Abraham."
  - a) Rabbinical writings said Abraham was often called "a bag of myrrh" for just as myrrh is the most excellent of spices, so

Abraham was the chief of all righteous men.

- b) Faith being the means to sonship and therefore Abraham is called the father of many nations. Gen. 17:4; Rom. 4:17

**3:8** The testimony of Scripture.

- 1) The Scriptures revealed this from the start, "And the Scripture, foreseeing that God would justify the Gentiles by faith." vs. 8a
  - a) The Scripture is personified as a person, as wisdom in the Proverbs.
    - 1)) The Scriptures are the revelation of God, His will, His purposes and His plans for man's redemption.
    - 2)) The Scriptures are God breathed, Inerrant and Infallible. 2Tim. 3:16-17; 2Pet. 1:20-21
    - 3)) The Scriptures are all that God will ever hold us responsible for!
  - b) The Jews did not think the Gentiles could be saved and called them dogs unless they proselytized.
    - 1)) Some believe God put plan #2 into effect when the Jews rejected Christ.
    - 2)) But God had the Gentiles in mind all along from the beginning. Gen. 3:15; 12:3; 18:18; 22:18; 26:4; 28:14
2. God knew the Gentiles would be justified by faith in the One who would come through the seed of Abraham so, "preached the

gospel to Abraham beforehand, in you all the nations shall be blessed.” vs. 8b-d

a) Paul by the Holy Spirit interprets the text to mean blessing of justification, not mere material blessing, “In you shall all the families of the earth be blessed.”

Gen. 12:3c

\* Justification is the act of God removing the sinner’s guilt and penalty of sin demanded by God’s wrath by the death of Christ, making him righteous before God. Rom. 5:1

b) Where and how did God preach to Abraham?

1)) It could have been when Melchizedek met Abraham returned from the recovery of those taken captive from Sodom and Gomorra. Gen. 14:18-24

2)) It could have been when Abraham offered up his son Isaac on Mount Moriah. Gen. 22:1-14

\* Jesus said, “Abraham rejoiced to see my day and saw it and was glad.” Jn. 8:56

**3:9** The mutual benefit of Abraham and Christians.

1) The identification of the believers, “So then those of faith.”

\* The ones who had believed the revelation of God concerning faith in the work of

His Son and received it as promise. Gal. 3:16

2) The indication of the believer’s benefit, “They are blessed with believing Abraham.”

a) The word blessed “eulogeo” gives us our word eulogy, to speak well of one.

\* Abraham is called a friend of God.

2Chron. 20:7; Is. 41:8; Ja. 2:23

b) Believers are spoken well of by God.

1) Called sons and daughters of God.

2) Called friends.

3) Called heirs of God.

4) Called the bride of Christ.

Faith is the means for sonship.

**3:10-14** **The Law did not justify man, but condemned man.**

**3:10** The apostle Paul quoted the law.

1) The proclamation of judgment, “For as many as are of the words of the law are under the curse.” vs. 10a

a) This was an indictment against the Judaizers or Galatians trusting the works of the law for justification or righteousness.

b) This was a stern warning to the Galatians, who had allowed themselves to be deceived by the Judaizers.

2) The quotation from the law, “Cursed is everyone who does not continue in all things

which are written in the book of the law, to do them.”

- a) This was the last of the twelve curses. Deut. 27:26
- b) The standard was perfection.
- c) The offense in merely in one point of the law, it made man guilty of the entire law. Ja. 2:10
- d) The law was the ministration of death and condemnation. 2Cor. 3:7, 9
- e) The doer is justified, not hearer. Rom. 2:13

**3:11** The standard of God has always been faith.

- 1) The law never justified one person, “But that no one is justified by the law in the sight of God is evident.” vs. 11a
  - a) The justification of man was declared prophetically from the beginning, the Seed of the woman, the Messiah Jesus Christ. Gen. 3:15
  - b) The law was a tutor or school master to bring us to Christ that we might be justified. Gal. 3:24
  - c) Every part of the Tabernacle, the sacrifices, the blood and the priesthood were prophetic in types and figures of Christ. Heb. 8:1-10:1

- 2) The justification of sinners has always been by faith, “for “the just shall live by faith.” vs. 11b
  - a) Paul is quoting Habakkuk who was to believe God for Israel’s restoration, even though he could not see it. Hab. 2:4
  - b) Linskie the Greek scholar says that it should read literally, “from faith”.
  - c) The indication is the future, “shall”.
  - d) Faith is believing and acting on the revelation of God’s word in obedience.
  - e) Three times this verse is quoted in the New Testament.
    - 1)) In Romans, the just is emphasized. Rom. 1:17
    - 2)) In Galatians, the shall live is emphasized. Gal. 3:11
    - 3)) In Hebrews, by faith is emphasized. Heb. 10:38

**3:12** The incompatibility of faith and law.

- 1) The clarification, “Yet the law is not of faith.” vs. 12a
  - a) One cannot believe and trust the law to justify sinful man.
  - b) The law only accused man of being guilty before God and unable to keep the entire law.
- 2) The explanation, “but “the man who does them shall live by them.” vs. 12b
  - a) Paul is quoting Leviticus. Lev. 18:5

- b) Paul is showing clearly that law is based on doing.

**3:13** The person of Christ was condemned for for the entire world.

- 1) The person of freed us from sin and death, “Christ has redeemed us from the curse of the law.” vs. 13a
  - a) The word redeemed “exagorazo” means to buy out of the slave market.
    - \* “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.” Gal. 4:4-5
  - b) Paul quotes again the law. Deut. 21:23
    - \* All of which are from the LXX.
  - c) The Jews were under the law of Moses.
  - d) The Gentiles were under the law of conscience and creation, written in their hearts. Rom. 1:20; 2:14-16
- 2) The sacrifice of Jesus was vacarious in place and instead of every sinner in the world, “having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”). vs. 13b-d
  - a) “Jesus paid the price for our sins, “All we like sheep have gone astray; We have turned, every one, to his own way; And

the LORD has laid on Him the iniquity of us all.” Is. 53:6

- b) Jesus bore the wrath of God for the judgment of our sins, “My God, My God, **why have You forsaken Me?** Why are You so far from helping Me, And from the words of My groaning? O My God, I cry in the daytime, but You do not hear; And in the night season, and am not silent. **But You are holy**, Enthroned in the praises of Israel.” Ps. 22:1-3
- c) “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” 2Cor. 5:21
- d) “knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1Pet. 1:18-19
- e) “who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.” 1Pet. 2:24
- f) The preaching of the cross is foolishness to some. 1Cor 1:18

**3:14** The purposed plan of God and the reason is given.

- 1) For the promise of God to Abraham be fulfilled, “that the blessing of Abraham might come upon the Gentiles in Christ Jesus.” vs. 14a
  - a) Jew and Gentile, one in Christ Jesus. Eph.
  - b) The middle wall of separation, having abolished in His flesh the enmity...so as to create in Himself one new man from the two, thus making peace and reconcile both in one body through the cross. was broken down. Eph. 2:14-16
- 2) For the Holy Spirit to be in and baptize every believer, “that we might receive the promise of the Spirit through faith. vs. 14b
  - a) “Until the Spirit is poured upon us from on high, And the wilderness becomes a fruitful field, And the fruitful field is counted as a forest.” Is. 32:15
  - b) “For I will pour water on him who is thirsty, And floods on the dry ground; I will pour My Spirit on your descendants, And My blessing on your off-spring.” Is. 44:3
  - c) “And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. And also on My menservants

and on My maidservants I will pour out My Spirit in those days.” Joel 2:28-29

- d) This is quoted by Peter at the day of Pentecost and others. Acts 2; 8; 10; 19

**3:16** The promised seed explained.

- 1) The declaration of the promise, “Now to Abraham and his Seed were the promises made.” vs. 16a
  - a) The word Seed “sperma” is in the singular not plural.
  - b) This speaks of one particular person, as will be stated in the last part of this verse.
- 2) The clarification about the Seed, “He does not say, “And to seeds,” as of many.” vs. 16b-c
  - a) This affirms the promise of God was speaking about the descendants of Abraham, plural.
  - b) This confirms the promise of the singular, Seed.
- 3) The interpretation of the promise, “but as of one, “And to your Seed,” who is Christ.” vs. 16d-f
  - a) The word “but of one” marks the sharp contrast to the many descendants of Abraham, the plural.
  - b) The one is identified to be the Messiah Jesus, “your Seed, who is Christ.”
  - c) The NKJ capitalizes “his Seed and your Seed”, because it identifies Jesus, who is

God! Gen. 3:15; 12:3; Is. 7:14; Jn. 1:1, 14

d) The believer is born again of God by and through the “Seed” singular, Jesus Christ.

1)) John says, “who were born, **not** of blood, nor of the will or the flesh, nor of the will of man, but of God.” Jn. 1:13

2)) Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” Jn. 3:5-6

3)) Peter says, “Having been born again, **not** of corruptible seed but incorruptible, through the word of God which lives and abides forever” 1Pet. 1:23

**3:17** The apostle Paul makes application to his principle of not adding nor annulling.

1) The promise was given years before the law, “And this I say, that the law, which was four hundred and thirty years later.” vs. 17a-c

a) The law came 430 years later after the promise. Ex. 12:40

b) The promise was first given to Adam 2,000 years before Abraham and 4,000 years before the coming of Jesus Christ. Gen. 3:15; 12:3

2) The law cannot cancel the promise, “cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.” vs. 17d-e

a) The law therefore could not add, annul nor invalidate what God had promised to Abraham.

b) There was 2500 years from Adam to Moses and there was no law .

c) There was 1500 years from Moses to Jesus, which there was law.

**3:18** The apostle Paul summarizes the promise.

1) The presupposition is if the inheritance is of the law, then it cannot be of promise, “For if the inheritance is of the law, it is no longer of promise.” vs. 18a-b

a) Then the law would supersede the promise to Abraham.

b) Such is not the case!

2) The affirmation of the promise to Abraham, “but God gave it to Abraham by promise.” vs. 18c

a) The word but marks the sharp contrast between the law and the promise.

b) Since God gave the inheritance to Abraham by promise, therefore it is his inheritance.

c) The word gave “kecharistai” is based on the word for grace. Rom. 8:32; Phil. 1:29

- 1)) To show oneself gracious, kind, benevolent.
- 2)) The gift given was by generosity without any strings attached, past completed with present results.
- 3)) As many as received him, to them gave he the authority... Jn. 1:12
- 4)) The guarantee “arrabon” of our inheritance till the purchased possession is the Holy Spirit. Eph. 1:14

### 3:19-25     The purpose of the law.

3:19     The purpose declared.

- 1) Paul prefaced the question, “What purpose does the law serve?” vs. 19a
- 2) Paul answered his own question, “It was added because of transgression.” vs. 19b  
\* The law was given to reveal man’s sin and show his inability to keep it as a sinner, one who misses the mark. Rom. 3:20; 4:15; 5:20; 7:14, 18
- 2) Paul gives the duration of the law, “till the Seed should come to whom the promise was made.” vs. 19c
  - a) The law was given for a temporary time, from Moses till “Seed singular” the Coming of the Messiah through the Incarnation that was promised to Abraham.

- b) “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.” Matt 5:17
- c) He was the end of the law. Rom. 10:4
- 3) Paul revealed the inferiority of the law due to having two mediators, “and it was appointed through angels by the hand of a mediator.” Deut. 33:2; Ps. 68:17; Acts 7:53; Heb. 2:2

3:20     The function of a mediator is declared.

- 1) A mediator is for two not one, “Now a mediator does not mediate for one only.” vs. 20a
- 2) God being One needs no mediator for He became the God-Man in Jesus!, “but God is one.” vs. 20b

3:21     The apostle Paul stated the obvious question.

- 1) Paul asked the Galatians, “Is the law then against the promises of God?” vs. 21a
- 2) Paul then answers his own question, “Certainly not!” “No!” vs. 21b  
\* Perish the thought, God forbid!
- 3) Paul declared the reason the law was inferior to the promise of faith, “For if there had been a law given which could have given life, truly righteousness would have been by the law.” vs. 21c-d

\* The law was never given to impart righteousness, if it had then righteousness would of come by the law.

**3:22** The problem was not the law in itself, but man.

- 1) The Bible declares all humans to be sinners, "But the Scripture has confined all under sin." vs. 22a
  - a) All are under sin nature, all have sinned, there is none righteous, no, not one ." Rom. 3:10, 23
  - b) The soul that sins, it shall die! Ezk. 18:14
- 2) The reason follows, "that the promise by faith in Jesus Christ might be given to those who believe." vs. 22b
  - a) What the law could not do due to the weakness of sinful flesh, God did by sending His only Son in the likeness of sinful flesh and condemned sin in the flesh. Rom. 8:3
  - b) Therefore the promise is given by faith in Jesus Christ to all who believe. Jn. 1:12
    - 1)) All are guilty before God. Rom. 1-3
    - 2)) All are able to be justified in Christ, who believe. Rom. 4-5

**3:23** The intervening time from Moses to Christ.

- 1) All were kept under guard by the law, "But before faith came, we were kept under guard by the law." vs. 23a
  - a) The word kept "phrouneo" refers to being confined like a military guard unable to escape for 1500 years.
  - b) The word is used of a watcher in advance, to mount a guard as a sentinel and translated "garrison" in Corinthians. 2Cor. 11:32
- 2) The law as a guard was for protection till the promise should come, Christ, "kept for the faith which would afterward be revealed." vs. 23b

\* Again the law and teh prophetes spoke of the Coming of the Messiah.

**3:24-25** The law was tutor.

- 1) The role and purpose of the law was solely to direct us to Christ to be justified by faith, "Therefore the law was our tutor to bring us to Christ, that we might be justified by faith." vs. 24
  - a) The word tutor "paidagogos" was a servant to tend to the child, to care for his supervision and to take him to school and return, so as not to get into trouble and bad company, he did not teach him.
 

\* This was from age 6-16 years. 1Cor. 4:15

- b) The law was like that tutor to accompany man to Christ, Who the law spoke of!
- 3) The fact that faith has come, tells us that man is no longer under the law, for the promise has arrived, “But after faith has come, we are no longer under a tutor.” vs. 25
  - a) Salvation history is fulfilled in Christ!
  - b) Paul declares man to be “under” many things in this epistle.
    - 1)) Under the law. Gal. 3:23; 4:4; 5, 21; 5:18
    - 2)) Under sin. Gal. 3:22
    - 3)) Under a pedagogue. Gal. 3:24, 25
    - 4)) Under a guardians and stewards. Gal. 4:2
    - 5)) Under the elements of the world. Gal. 4:3

**3:26-29     The result of faith is sons and heir of God.**

**3:26**     The way to God was Christ.

- 1) The confident declaration of Paul about the Galatians, “For you are all sons of God.”
  - a) By faith in the promise of Jesus Christ.
  - b) Not by the law.
- 2) The way the Galatians became sons of God, "through faith in Christ Jesus."
  - a) “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Jn. 1:12-13

- b) All who reject faith through Christ are not sons of God, but sons of the devil. 1Jn. 3:10

**3:27-28**     The identification of the Galatians with Christ.

- 1) After being born again they gave a witness of their repentance from their sins, “For as many of you as were baptized into Christ have put on Christ.” vs. 27
  - a) Those who were water baptized had confessed Christ in faith according to the promise.
  - b) Baptism in and of itself does not save, it is only a public confession of what already has happened in the heart by faith. 1Pet. 3:19-21; Eph. 4:1-6; Tit. 3:5
  - c) To put on Christ refers to depend on the work of the Spirit to work in and through the person on a daily basis.
- 2) The new birth gives every repentant sinner one in Christ, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” vs. 28
  - a) All have the same standing before God.
  - b) There is no racial favor, Jew or Gentile.
  - c) There is no social favor, slave nor free.

- d) There is no gender favor, male or female.
  - e) For all are one in Jesus Christ.
  - f) Jew and Gentile have been made one in Christ Jesus, the bride and church of Jesus Christ.
- \* “Give no offense, either to the Jews or to the Greeks or to the church of God.” 1Cor. 10:32

### 3.29 The result of faith.

- 1) Those believing the promise of Christ by faith are descendants of Abraham, “And if you are Christ’s, then you are Abraham’s seed.” vs. 29a
- 2) Those believing by faith the promise of Christ are His heirs, “and heirs according to the promise.” vs. 29b