

# Galatians

## Chapter 3, Part 1

- I. Introduction
  - a. In our previous lesson, Paul clearly addressed that salvation is not gained by the keeping of the Mosaic Law
    - i. Nobody can fully keep the Law
    - ii. If salvation came through the Law, the death of Christ is negated
  - b. He also hinted as to the subject matter in today's lesson
    - i. Sanctification does not come through the keeping of the Mosaic Law
      - 1. This is a much misunderstood truth today
- II. Commentary
  - a. **Verses 1-4**
    - i. This is one of those blessed truths in the Lord's Word that is often ignored
      - 1. Paul clearly addressed our freedom from the Mosaic Law as a means to righteousness in the previous passage
        - a. This passage addresses something altogether different
          - i. Though we may be saved apart from the Law, some maintain we are still required to keep it
            - 1. This comes in various forms
              - a. Some say keep it all
              - b. Some say keep only parts
                - i. This generally is a set of principles handpicked by some group that fits them
                - ii. No Biblical writer ever splits the Mosaic Law into different parts – it is always taken as a whole
      - ii. These believers had been "*bewitched*" into following error
        - 1. Do not take this lightly
        - 2. "*Bewitched*" means "*fascinated; charmed*" (Webster's 1828)
          - a. Some false teachers had charmed these believers into believing a lie
            - i. Strangely, this lie brought these believers back into bondage which Paul had taught them that they were free from
    - iii. Paul had clearly preached the Gospel to these people
      - 1. He had explained that the work of Jesus Christ freed us from the Law
        - a. Jesus paid the debt that we owed as a result of transgressing the Law
        - b. Jesus fulfilled the Law for the believer freeing him from the Law itself
    - iv. Paul asks a rhetorical question meant to spark a clearer understanding of the believers relationship to the Law
      - 1. Simply, did we receive the gift of the Holy Spirit by working our way into harmony with God's standard through the keeping of the Law?

- a. Clearly, the answer to this question is an emphatic “NO”
  - i. Nobody has ever kept the Law except Jesus
    - 1. So, the act of regeneration and the sealing of the Holy Spirit is a gift from God
      - a. It is not earned
  - b. Chronologically, after we believed, we were sealed with the Holy Spirit (**Ephesians 1:13**)
    - i. Both those that do not understand the doctrines of grace and those that push them too far misunderstand this point
      - 1. Very few really understand this
    - ii. Faith brought about the gift of the Holy Spirit
      - 1. And faith is a gift of God (**Ephesians 2:8-9**)
- v. Paul asks another question in response to the rhetorical question He just asked
  - 1. If believers are given the Holy Spirit apart from the keeping of the Mosaic Law, are we somehow “*made perfect by the flesh*” – that is, by the keeping of the Law?
    - a. This is Paul’s 2<sup>nd</sup> major point in this book
      - i. We are not sanctified (made perfect, or mature) by the keeping of the Law
        - 1. This is a much misunderstood truth
        - 2. Many seem to understand that we are saved by grace through faith
          - a. And yet, these same ones would assert that believers grow into maturity by subjecting themselves to the Mosaic Law
            - i. Most would exclude the ceremonial part
            - ii. These same ones ignorantly exclude most of the moral or civil part as well
    - b. Paul makes it clear that the same Spirit that saved us is perfecting us
      - i. That is, we grow into maturity as we follow the leadership of the Holy Spirit
        - 1. The Mosaic Law plays no part in our spiritual growth
          - a. You are not made to be more mature in Christ by wearing a garment made of all one type of thread
          - b. You are not made perfect in Christ by not wearing a goatee
          - c. You are not made perfect in Christ by circumcision
          - d. Many other applications could be made
- vi. Paul asks if they had “*suffered so many things in vain*”
  - 1. The word translated “*suffered*” can (and probably does) mean something more like “*experienced*”
    - a. They had experience the liberty we have in Christ

