



The following is a summary of the first three (3) chapters of Galatians:

What's the big idea? Why was Paul writing to the churches in Galatia?

When the Galatians fell away so quickly from the gospel of grace Paul had preached to them, they also made clear their disloyalty to Paul's authority as an apostle. Therefore, Paul began the letter to the Galatians by spending two chapters defending that very issue. Only in chapter 3 did he begin to get to the heart of their error; namely, that these Galatians sought to be justified by the Mosaic Law. In contrast, Paul presented his argument that justification comes to people by faith in Jesus Christ, not by their works under the Law.

SHUT UP UNDER SIN

(Galatians 3:19-22), "Why, then, have the law at all? The law was added to the situation to define what transgressions are, until the seed should come, to whom the promise, which still holds good, had been made. That law was enacted by angels and came by means of a mediator. Now there can be no such thing as a mediator of one; and God is one. Is, then, the law contrary to the promises of God? God forbid! If a law which was able to give life had been given, then indeed right relationship with God would have come through the law. But the words of scripture shut up everything under the power of sin, for the very reason that the promise should be given to those who believe through faith in Jesus Christ."

Why introduce the law at all?

- *It was introduced, as Paul puts it, for the sake of transgressions. What he means is that where there is no law there is no sin. A man cannot be condemned for doing wrong if he did not know that it was wrong.*
- *Therefore the function of the law is to define sin. But, while the law can and does define sin, it can do nothing whatever to cure it.*

Example: It is like a doctor who is an expert in diagnosis but who is helpless to clear up the trouble which he has diagnosed.

Difficult Scripture: (BARCLAY) In the old story in Exodus 20:1-26 it was given direct to Moses; but in the days of Paul the Rabbis were so impressed by the holiness and the remoteness of God that they believed that it was quite impossible for him to deal direct with men; therefore they introduced the idea that the law was given first to angels and then by the angels to Moses (compare Acts 7:53; Hebrews 2:2). Here Paul is using the Rabbinic thoughts of his time. The law is at a double remove from God, given first to angels, and then to a mediator; and the mediator is Moses. Compared with the promise, which was given directly by God, the law is a second-hand thing.

Now we come to that extraordinarily difficult sentence--"There can be no such thing as a mediator of one; and God is one."

- *An agreement founded on law always involves two people, the person who gives it and the person who accepts it; and it depends on both sides keeping it. That was the position of those who put their trust in the law. Break the law and the whole agreement was undone.*
- *A promise depends on only one person. The way of grace depends entirely on God; it is his promise. Man can do nothing to alter that. He may sin, but the love and the grace of God stand unchanged.*
- *To Paul it was the weakness of the law that it depended on two persons, the law-giver and the law-keeper; and man had wrecked it. Grace is entirely of God; man cannot undo it; and surely it is better to depend on the grace of the unchanging God than on the hopeless efforts of helpless men.*

GRACE IS GIVEN WHEN WE CHOOSE TO TRUST/HAVE FAITH IN GOD AND UNDERSTAND THE BLOOD COVENANT/PROMISE.

How do I apply this in today's world?

- *Unfortunately, the false teaching brought to the Galatian churches by the Judaizers has been extremely difficult to root out even today.*
- *We must walk a fine line—on one hand, we do not want to fall into the legalism that the Galatians struggled with, but on the other, we cannot just live as if anything goes.*
- *The Christian's commitment to Christ is based on the free gift of grace through faith, but as Paul articulated at the end of Galatians, it also results in a life of walking by the Spirit.*



THE DAYS OF CHILDHOOD

Galatians 4:1-7, This is what I mean--so long as the heir is an infant there is no difference between him and a slave, although he is owner of everything, but he is under the control of stewards and overseers until the day which his father has fixed arrives. It is just the same with us. When we were infants we were in subjection to the elementary knowledge which this world can supply. But when the fullness of time came, God sent forth his Son, born of a woman, born under the law, in order that he might redeem those who were subject to the law; so that we might be adopted as sons. Because you are sons, God sent forth the Spirit of his Son into our hearts, crying "Abba! Father!" The consequence is that you are no longer a slave but a son; and if a son, an heir because God made you so."

In the ancient world the process of growing up was much more definite than it is with us.

Jewish World:

- ✓ On the first Sabbath after a boy had passed his twelfth birthday, his father took him to the Synagogue, where he became A Son of the Law.
- ✓ The father then would state a benediction, "Blessed be thou, O God, who has taken from me the responsibility for this boy."
- ✓ The boy prayed a prayer in which he said, "O my God and God of my fathers! On this solemn and sacred day, which marks my passage from boyhood to manhood, I humbly raise my eyes unto thee, and declare with sincerity and truth, that henceforth I will keep thy commandments, and undertake and bear the responsibility of mine actions towards thee."
- ✓ There was a clear dividing line in the boy's life; almost overnight he became a man.

Grecian (Gentile World):

- ✓ *A boy was under his father's care from seven until he was eighteen.*
- ✓ *He then became what was called an ephebos, which may be translated "cadet," and for two years he was under the direction of the state. Before a lad became an ephebos, at a festival called the Apatouria, he was received into one of ten clans; and at a ceremonial act his long hair was cut off and offered to the gods.*
- ✓ *Once again, growing up was quite a definite process.*
- ✓ *Under Roman law the year at which a boy grew up was not definitely fixed, but it was always between the ages of fourteen and seventeen.*
- ✓ *At a sacred festival in the family called the Liberalia he took off the toga#1, which was a toga with a narrow purple band at the foot of it and put on the toga#2, which was a plain toga which adults wore.*
- ✓ *He was then conducted by his friends and relations down to the forum and formally introduced to public life. It was essentially a religious ceremony.*
- ✓ *There was a Roman custom that on the day a boy or girl grew up, the boy offered his ball, and the girl her doll, to Apollo to show that they had put away childish things.*

NOTE: When a boy was an infant in the eyes of the law, he might be the owner of a vast property but he could take no legal decision; he was not in control of his own life; everything was done and directed for him; and, therefore, for all practical purposes he had no more freedom than if he were a slave; but when he became a man he entered into his full inheritance.

When we enter into an agreement with God through Jesus, His Son, we become heirs to all the promises in the Word of God. (Heaven and all its benefits). It is not anything we have done ourselves to gain our inheritance; it is by the grace of God that we are joint heirs with Jesus. Yes, we must accept the gift, but grace is what gives us the gift.

Accept Jesus and His death, burial, and resurrection as the truth...and you will know the Truth!

RUN THE RACE WITH GRACE!