

GALATIANS

CHAPTER 3



Discipleship, Teaching & Tool's To Grow

Galatians



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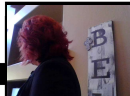
BY LAW OR HEARING BY FAITH?

VERSE 1-9



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Galatians



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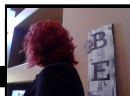
VERSE 1

O you foolish *and* thoughtless *and* superficial Galatians, who has bewitched you [that you would act like this], to whom—right before your very eyes—Jesus Christ was publicly portrayed as crucified [in the gospel message]?



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HELPS Word-studies

940 *baskainō* (from *baskanos*, "to cast an evil spell, wishing injury upon someone; to bewitch") – properly, to exercise evil power over someone, like putting them under a spell; (used only in Gal 3:1); (figuratively) *captivate* ("be spellbinding"), appealing to someone's *vanity and selfishness*; "to blight by the evil eye, bewitch" (Abbott-Smith).




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2. to depict or portray openly (cf. *πρό*, d. *α*: οἷς κατ' ὀφθαλμούς Ἰησοῦς Χριστός προεγράφη ἐν ὑμῖν (but ἐν ὑμῖν is dropped by G L T Tr WH) *ἐσταυρωμένος*, before whose eyes was portrayed the picture of Jesus Christ crucified (the attentive contemplation of which picture ought to have been a preventive against that bewitchment), i. e. who were taught most definitely and plainly concerning the meritorious efficacy of the death of Christ, **Galatians 3:1**. Since the simple *γράφειν* is



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Publicly Portrayed G4270


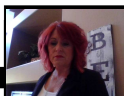
5

VERSE 2

²This is all I want to ask of you: did you receive the [Holy] Spirit as the result of obeying [the requirements of] the Law, **OR** was it the result of hearing [the message of salvation and] with faith [believing it]?



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◀ 2983. lambanó ▶

Strong's Concordance

lambanó: to take, receive
 Original Word: λαμβάνω
 Part of Speech: Verb
 Transliteration: lambanó
 Phonetic Spelling: (lam-ban'-o)
 Definition: to take, receive
 Usage: (a) I receive, get, (b) I take, lay hold of.

HELPS Word-studies

2983 *lambanó* (from the primitive root, λαβ, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). 2983 *lambanó* ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

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IN THE CHURCH OF ACTS – HAVING RECEIVED THE HOLY SPIRIT WAS A GIVEN – AN ACCEPTED UNDERSTANDING OF WHAT OUR WALK WITH CHRIST ENTAILED

Cheryl M. Discipleship, Teaching & Tool's To Grow *Galatians*

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HELPS Word-studies

4102 *pistis* (from 3982/*peithō*, "persuade, be persuaded") – ~~properly, persuasion~~ (be persuaded, come to trust); *faith*.

Faith (4102/*pistis*) is always a *gift from God*, and *never* something that can be produced by people. In short, 4102/*pistis* ("faith") for the believer is "God's *divine persuasion*" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously *births faith* in the yielded believer so they can know what He prefers, i.e. the *persuasion of His will* (1 Jn 5:4).

Of Faith G4102

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VERSE 3



³Are you so foolish *and* senseless? Having begun [your new life by faith] with the Spirit, are you now being perfected *and* reaching spiritual maturity by the flesh [that is, by your own works and efforts to keep the Law]?

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By the, In the or Of the flesh G4561



4561 (*sarks*) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (*camal*)" is by definition displeasing to the Lord – even things that *seem* "respectable!" In short, *flesh* generally relates to *unaided human effort*, i.e. decisions (actions) that originate from self or are empowered by self. This is *carnal* ("of the flesh") and proceeds out of the *untouched (unchanged)* part of us – i.e. what is *not* transformed by God.

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Are you being perfected G2005

§ 37). Middle (in Greek writings to take upon oneself. τα του γήραος, the burdens of old age, Xenophon, mem. 4, 8, 8; θάνατον, Xenophon, Apology 33; with the force of the act.: τι, Polybius 1, 40, 16; 2, 58, 10) to make an end for oneself, i. e. to leave off (cf. παύω): τη σαρκί, so as to give yourselves up to the flesh, stop with, rest in it, Galatians 3:3 (others take it passively here: are ye perfected in etc., cf. Meyer).

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John 15:8 Amplified Bible (AMP)
⁸ My Father is glorified and honored by this, when you bear much fruit, and prove yourselves to be My [true] disciples.

 Discipleship, Teaching & Tool's To Grow *Galatians* 

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VERSE 4

⁴Have you suffered so many things *and* experienced so much all for nothing—if indeed it was all for nothing?



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HELPS Word-studies

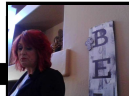
3958 pásxō (a primitive verb) – properly, to feel heavy emotion, especially suffering; affected, experiencing feeling (literally "sensible" = "sensed-experience"); "the feeling of the mind, emotion, passion" (J. Thayer).

3958/pásxō ("to experience feeling") relates to any part of us that feels strong emotion, passion, or suffering – especially "the capacity to feel suffering" (J. Thayer). The Lord has privileged us to have great capacity for feeling (passion, emotion, affections). Indeed, this is inherent because all people are created in the divine image. Note for example how Jesus in His perfect (sinless) humanity keenly felt 3958/pásxō, see Lk 17:25, 22:15, 24:26, 46 etc.

**To Suffer
G3958**

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VERSE 5

⁵So then, does He who supplies you with His [marvelous Holy] Spirit and works miracles among you, do it as a result of the works of the Law [which you perform], **OR** because you [believe confidently in the message which you] heard with faith?



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Hebrews 11:6 Amplified Bible (AMP)

6 But without faith it is impossible to [walk with God and] please Him, for whoever comes [near] to God must [necessarily] believe that God exists and that He rewards those who [earnestly and diligently] seek Him.



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VERSE 6

6 Just as Abraham BELIEVED God, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS, [as conformity to God's will and purpose—so it is with you also].



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**BELIEVED
G4100****Strong's Concordance**

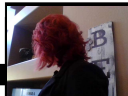
pisteuō to believe, entrust
 Original Word: πιστεύω
 Part of Speech: Verb
 Transliteration: pisteuō
 Phonetic Spelling: (pis-tay'-o)
 Definition: to believe, entrust
 Usage: I believe, have faith in, trust in; pass: I am entrusted with.

HELPS Word-studies

4100 πιστεύω (= "to believe, faith") derived from 3982 (peithō, "persuade, be persuaded") – believe (affirm, have confidence), used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether 4100 (pisteuō) ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's rebirthing of faith.



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Genesis 15:5 Amplified Bible (AMP)

⁵ And the LORD brought Abram outside [his tent into the night] and said, "Look now toward the heavens and count the stars—if you are able to count them." Then He said to him, "So [numerous] shall your descendants be."



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VERSE 7

⁷ So understand that it is the people who live by faith [with confidence in the power and goodness of God] who are [the true] sons of Abraham.



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VERSE 8

⁸ The Scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the good news [of the Savior] to Abraham in advance [with this promise], *saying*, "IN YOU SHALL ALL THE NATIONS BE BLESSED."



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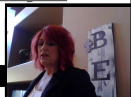
21

Genesis 22:16-18 Amplified Bible (AMP)

16 ...**"By Myself (on the basis of Who I Am) I have sworn [an oath], declares the LORD, that since you have done this thing and have not withheld [from Me] your son, your only son [of promise], 17 indeed I will greatly bless you, and I will greatly multiply your descendants like the stars of the heavens and like the sand on the seashore; and shall possess the gate of their enemies [as conquer your seed rors]. 18 Through your seed all the nations of the earth shall be blessed, because you have heard and obeyed My voice."**



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HELPS Word-studies

Cognate: 1344 *dikaiōō* (from *dikē*, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, or conformed to a proper standard (i.e. "upright").

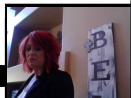
The believer is "made *righteous/justified*" (1344 /*dikaiōō*) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are *justified* (1344 /*dikaiōō*, "made right, righteous") by God's grace each time they receive (obey) faith (4102 /*pistis*), i.e. "God's inwrought *persuasion*" (cf. the -ōō ending which conveys "to bring to/out"). See 1343 (*dikaioōsynē*).

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**Faith
Justifies
Us
G1344**



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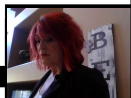
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VERSE 9

9 So then those who are people of faith [whether Jew or Gentile] are blessed *and* favored by God [and declared free of the guilt of sin and its penalty, and placed in right standing with Him] along with Abraham, the believer.



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WHAT ARE YOU LIVING & DEPENDING ON?

VERSE 10-14



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VERSE 10

¹⁰For all who depend on the Law [seeking justification and salvation by obedience to the Law and the observance of rituals] are under a curse; for it is written, "CURSED (condemned to destruction) IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, SO AS TO PRACTICE THEM."



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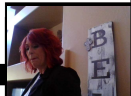
26

IS IT RIGHT TO TELL A CHRIST FOLLOWER TO TITHE? OR SHOULD WE BE TEACHING TO GIVE? IS THERE A DIFFERENCE?



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MALACHI 3:8-10

⁸ "Will a man rob God? Yet you are robbing Me! But you say, 'In what way have we robbed You?' In tithes and offerings [you have withheld]. ⁹ You are cursed with a curse, for you are robbing Me, this whole nation! ¹⁰ Bring all the tithes (the tenth) into the storehouse, so that there may be food in My house, and test Me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven and pour out for you [so great] a blessing until there is no more room to receive it."



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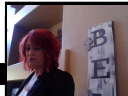
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MATTHEW 10:8

⁸ Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received, freely give.



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2 CORINTHIANS 9:7

⁷ Let each one give [thoughtfully and with purpose] just as he has decided in his heart, not grudgingly or under compulsion, for God loves a cheerful giver [and delights in the one whose heart is in his gift].



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1 CORINTHIANS 16:2

²On the first day of every week each one of you is to put something aside, in proportion to his prosperity, and save it so that no collections [will need to] be made when I come.



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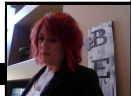
1 Timothy 6:18

¹⁸*Instruct them* to do good, to be rich in good works, to be generous, willing to share [with others].



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VERSE 11

¹¹Now it is clear that no one is justified [that is, declared free of the guilt of sin and its penalty, and placed in right standing] before God by the Law, for "THE RIGHTEOUS (the just, the upright) SHALL LIVE BY FAITH."



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Habakkuk 2:4 Amplified Bible (AMP)
4 “Look at the proud one,
His soul is not right within him,
But the righteous will live by his faith
[in the true God].



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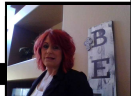
VERSE 12

¹²But the Law does not rest on *or* require faith [it has nothing to do with faith], but [instead, the Law] *says*, “HE WHO PRACTICES THEM [the things prescribed by the Law] SHALL LIVE BY THEM [instead of faith].”



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VERSE 13

¹³Christ purchased our freedom *and* redeemed us from the curse of the Law *and* its condemnation by becoming a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS [crucified] ON A TREE (cross)”—



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VERSE 14

¹⁴in order that in Christ Jesus the blessing of Abraham might also come to the Gentiles, so that we would all receive [the realization of] the promise of the [Holy] Spirit through faith.



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DID THE LAW DIMINISH THE COVENANT PROMISE?

VERSE 15-18

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VERSE 15

¹⁵Brothers and sisters, I speak in terms of human relations: even though a last will and testament is just a human covenant, yet when it has been signed *and* made legally binding, no one sets it aside or adds to it [modifying it in some way].



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VERSE 16

¹⁶ Now the promises [in the covenants] were decreed to Abraham and to his seed. God does not say, "And to seeds (descendants, heirs)," as if [referring] to many [persons], but as to one, "And to your Seed," who is [none other than] Christ.



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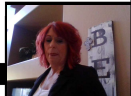
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VERSE 17

¹⁷ This is what I mean: the Law, which came into existence four hundred and thirty years later [after the covenant concerning the coming Messiah], does not *and* cannot invalidate the covenant previously established by God, so as to abolish the promise.



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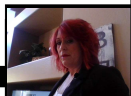
41

VERSE 18

¹⁸ For if the inheritance [of what was promised] is based on [observing] the Law [as these false teachers claim], it is no longer based on a promise; however, God granted it to Abraham [as a gift] by virtue of His promise.



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WHY EVEN HAVE THE LAW?

VERSE 19-25



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VERSE 19

¹⁹Why, then, the Law [what was its purpose]? It was added [after the promise to Abraham, to reveal to people their guilt] because of transgressions [that is, to make people conscious of the sinfulness of sin], and [the Law] was ordained through angels *and* delivered to Israel by the hand of a mediator [Moses, the mediator between God and Israel, to be in effect] until the Seed would come to whom the promise had been made.



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◀ 3316. mesités ▶

Strong's Concordance

mesités: an arbitrator, a mediator

Original Word: μεσιτης, ου, ο

Part of Speech: Noun, Masculine

Transliteration: mesités

Phonetic Spelling: (mes-ee'-tace)

Definition: an arbitrator, a mediator

Usage: (a) a mediator, intermediary, (b) a go-between, arbiter, agent of something good

HELPS Word-studies

3316 mesités (from 3319 /mésos, "in the middle") – properly, an arbitrator ("mediator"), guaranteeing the performance of all the terms stipulated in a covenant (agreement).

3316 /mesités (a "mediator") intervenes to restore peace between two parties, especially as it fulfills a compact or ratifies a covenant.

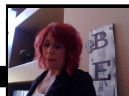
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Mediator G3316



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VERSE 20

²⁰ Now the mediator *or* go-between [in a transaction] is not [needed] for just one *party*; whereas God is *only* one [and was the only One giving the promise to Abraham, but the Law was a contract between two, God and Israel; its validity depended on both].

God + Abraham (1 party)

God ◀◀ (Moses) ▶▶ Israel (Many)



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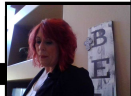
VERSE 21

²¹ Is the Law then contrary to the promises of God? Certainly not! For if a *system of* law had been given which could impart life, then righteousness (right standing with God) would actually have been based on law.



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VERSE 22

²² But the Scripture has imprisoned everyone [everything—the entire world] under sin, so that [the inheritance, the blessing of salvation] which was promised through faith in Jesus Christ might be given to those who believe [in Him and acknowledge Him as God's precious Son].



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Romans 3:23-25 Amplified Bible (AMP)

²³ since all have sinned and continually fall short of the glory of God, ²⁴ and are being justified [declared free of the guilt of sin, made acceptable to God, and granted eternal life] as a gift by His [precious, undeserved] grace, through the redemption [the payment for our sin] which is [provided] in Christ Jesus,



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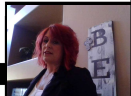
Galatians

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²⁵ whom God displayed publicly [before the eyes of the world] as a [life-giving] sacrifice of atonement *and* reconciliation (propitiation) by His blood [to be received] through faith. This was to demonstrate His righteousness [which demands punishment for sin], because in His forbearance [His deliberate restraint] He passed over the sins previously committed [before Jesus' crucifixion].



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VERSE 23

²³ Now before faith came, we were kept in custody under the Law, [perpetually] imprisoned [in preparation] for the faith that was destined to be revealed,



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VERSE 24

²⁴ with the result that the Law has become our tutor *and* our disciplinarian *to guide us* to Christ, so that we may be justified [that is, declared free of the guilt of sin and its penalty, and placed in right standing with God] by faith.



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VERSE 25

²⁵ But now that faith has come, we are no longer under [the control and authority of] a tutor *and* disciplinarian.



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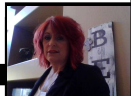
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ARE YOU [in]?

VERSE 26-29

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VERSE 26

²⁶For **YOU** [who are born-again have been reborn from above—spiritually transformed, renewed, sanctified and] are **all** children of God [set apart for His purpose with full rights and privileges] through faith in Christ Jesus.



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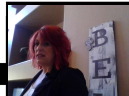
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VERSE 27

²⁷For all of you who were **baptized into Christ** [into a spiritual union with the Christ, the Anointed] **have clothed** yourselves with Christ [that is, you have taken on His characteristics and values].



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◀ 907. baptizō ▶

Strong's Concordance

baptizō: to dip, sink
 Original Word: βαπτίζω
 Part of Speech: Verb
 Transliteration: baptizō
 Phonetic Spelling: (bap-tid'-zo)
 Definition: to dip, sink
 Usage: lit: I dip, submerge, but specifically of ceremonial dipping; I baptize.

HELPS Word-studies

907 baptizō – properly, "submerge" (Souter); hence, baptize, to immerse (literally, "dip under"). 907 (baptizō) implies submersion ("immersion"), in contrast to 472 /antéxomai ("sprinkle").

**BAPTIZED
G907**

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◀ 1519. eis ▶

Strong's Concordance

eis: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)

Original Word: εἰς

Part of Speech: Preposition

Transliteration: eis

Phonetic Spelling: (ice)

Definition: to or into (indicating the point reached or entered, of place, time, purpose, result)

Usage: into, in, unto, to, upon, towards, for, among.



HELPS Word-studies

1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**INTO
G1519**

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Strong's Concordance

enduo: I put on, clothe

Original Word: ἐνδύω

Part of Speech: Verb

Transliteration: enduo

Phonetic Spelling: (en-doo'-o)

Definition: to clothe or be clothed with (in the sense of sinking into a garment)

Usage: I put on, clothe (another).

Thayer's Greek Lexicon

STRONGS NT 1746: ἐνδύω

ἐνδύω, see ἐνδύω.

THAYER'S GREEK LEXICON, Electronic Database
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Strong's Exhaustive Concordance



array, clothe with, endue, put on.

From en and duo (in the sense of sinking into a garment); to invest with clothing (literally or figuratively) – array, clothe (with), endue, have (put) on.

**CLOTHED /
PUT ON
CHRIST
G1746**

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VERSE 28

²⁸There is [now no distinction in regard to salvation] neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you [who believe] are all **ONE** in Christ Jesus [no one can claim a spiritual superiority].

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Because EN [in] CHRIST...

We live in a condition (state) in which something (Christ through the Holy Spirit) operates from the inside



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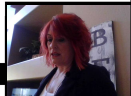
VERSE 29

²⁹ And if you belong to Christ [if you are in Him], then you are Abraham's descendants, and [spiritual] heirs according to [God's] promise.



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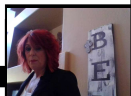
EPHESIANS 2:8-9

⁸For it is by grace [God's remarkable compassion and favor drawing you to Christ] that you have been saved [actually delivered from judgment and given eternal life] through faith. And this [salvation] is not of yourselves [not through your own effort], but it is the [undeserved, gracious] gift of God; ⁹not as a result of [your] works [nor your attempts to keep the Law], so that no one will [be able to] boast *or* take credit in any way [for his salvation].



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EPHESIANS 2:10

¹⁰For we are His workmanship [His own master work, a work of art], created in Christ Jesus [reborn from above—spiritually transformed, renewed, ready to be used] for good works, which God prepared [for us] beforehand [taking paths which He set], so that we would walk in them [living the good life which He prearranged and made ready for us].



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◀ 18. agathos ▶

Strong's Concordance

agathos: good
 Original Word: ἀγαθός, ἰ, ὁ, ὁ
 Part of Speech: Adjective
 Transliteration: agathos
 Phonetic Spelling: (ag-ath-os)
 Definition: good
 Usage: Inherently good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.

HELPS Word-studies

18 agathós – inherently (intrinsically) good; as to the believer, 18 (agathós) describes what originates from God and is empowered by Him in their life, through faith.

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**GOOD
WORKS**

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EPHESIANS 2:11-12

¹¹Therefore, remember that at one time you Gentiles by birth, who are called "Uncircumcision" by those who called themselves "Circumcision," [itself a mere mark] which is made in the flesh by human hands—¹²remember that at that time you were separated from Christ [excluded from any relationship with Him], alienated from the commonwealth of Israel, and strangers to the covenants of promise [with no share in the sacred Messianic promise and without knowledge of God's agreements], having no hope [in His promise] and [living] in the world without God.



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EPHESIANS 2:13-14

¹³ But **now** [at this very moment] in Christ Jesus you who once were [so very] far away [from God] have been brought near by the blood of Christ. ¹⁴ For He Himself is our peace *and* our bond of unity. He who made both *groups*—[Jews and Gentiles]—*into* one body and broke down the barrier, the dividing wall [of spiritual antagonism between us],



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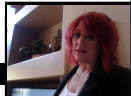
67

EPHESIANS 2:15-16

¹⁵ by abolishing in His [own crucified] flesh the hostility *caused by* the Law with its commandments *contained* in ordinances [which He satisfied]; so that in Himself He might make the two into one new man, thereby establishing peace. ¹⁶ And [that He] might reconcile them both [Jew and Gentile, united] in one body to God through the cross, thereby putting to death the hostility.



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EPHESIANS 2:19

¹⁹ So then you are no longer strangers and aliens [outsiders without rights of citizenship], but you are fellow citizens with the saints (God's people), and are [members] of God's household,



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EPHESIANS 2:22

²² In Him [and in fellowship with one another] you also are being built together into a dwelling place of God in the Spirit.



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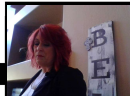
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ARE YOU CONSECRATED TO GOD?
I AM NOT TALKING ABOUT....

going to church once a week	repeating the sinner's prayer
daily devotions	volunteering
fasting during lent	leading a small group
keeping the 10 commandments	raising your hands in worship
sharing your faith	OR going on a mission trip
giving God the tithe	



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All of those things are good things, but that isn't consecration. It's more than behavior modification. It's more than conformity to a moral code. Is more than doing good deeds. It's something deeper, something truer.



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The word consecrate means to set yourself apart. By definition, consecration demands full devotion. It's dethroning yourself and enthroning Jesus Christ. It's a complete divestiture of all self-interest. It's giving God veto power. It's a rendering all of you to all of Him.



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It's a simple recognition that every single second of time, every ounce of energy, and every penny of money is a gift from God and for God. Consecration is an ever-deepening love for Jesus, a childlike trust in the Heavenly Father, and a blind obedience to the Holy Spirit.



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Consecration is all that and a 1000 things more. But for the sake of simplicity, let me give you my personal definition of consecration.

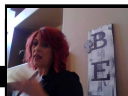
It is going All In and All Out for the All in All



ALL IN by Mark Batterson, pg 19

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