

## Spiritual Blessings Come From Promises...Not The Law (Gal. 3:1 – 4:31)

### Introduction

Having given and proven his 1st proposition, Paul moved to the 2nd one **(2:16)**. The Gentile Christians needed to be reminded that the Judaizing teachers troubling them were taking them back to a “system” that not only would not bless them, it would actually put them under a “curse” **(3:10)**. Paul even uses Abraham as a “case study” re: possessing the kind of faith that justifies **(3:6-29)**. In this discussion, the apostle also states the purpose of the Mosaic Law **(3:19-25)**. This section is very similar to points found in Paul’s letter to Rome **(Rom. 4-5)**.

Paul also states that full sonship comes through faith, not law **(4:1-11)**. Finally, he uses an allegory of an O.T. event familiar to the Judaizers...and actually applies the conclusion to what ought to be done to these false teachers **(4:21-31)**.

This section of Paul’s letter to Galatia **(chs. 3-4)** is the “doctrinal section.”

- (1) Before proving his 2nd proposition **(2:16)**, Paul pauses to chastise the Galatian saints [similar to what he had already done...**(1:6)**]. This “chastisement” was in a series of rhetorical questions **(3:1-5)**. List them in the spaces below.

(v. 1) \_\_\_\_\_

(v. 2) \_\_\_\_\_

(v. 3) \_\_\_\_\_

(v. 4) \_\_\_\_\_

(v. 5) \_\_\_\_\_

- (2) In **3:6**, Paul begins to prove his 2nd proposition. How does the last phrase in **3:5** lead him into the discussion beginning at **3:6**?

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(3) We believe Paul offers 3 main “proofs” of this assertion. Comment on how each of the following verses proves what he affirms. Supply other N.T. passages in your answers. Also comment on the O.T. passages the apostle quotes.

(a) **3:6-9** \_\_\_\_\_

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Why would Paul’s use of Abraham be so compelling in his argument?  
**(Mt. 3:8; Jn. 8:33, 37, 39-41)**

(b) **3:10-14** \_\_\_\_\_

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How do we know Paul is *not* saying we no longer have to worry about, contend with law? **(1 Cor. 9:21; Jas. 1:25)**

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(c) **3:15-18** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(4) Given these 3 proof statements, Paul seems to ask & answer the question most likely posed by disagreeing Judaizers. What would be their question? **(3:19a)**

(5) Paul declares the Law served 2 main purposes. What were they?

(a) **3:19b-22** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(b) **3:23-25** \_\_\_\_\_  
\_\_\_\_\_  
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- (6) Paul makes some final observations re: Abraham's "children" in **3:26-29**. Be able to connect it back to **3:7**.

In **Gal. 4**, Paul uses 2 illustrations re: the promises previously discussed.

(a) An heir (child) and a slave in a household (**4:1-7**)

(b) An allegory of Abraham & his 2 sons (**4:21-31**)

- (7) Connect the last phrase of **3:29** to what Paul is about to discuss. (**4:1a**)
- (8) What 2 main characters are found in the household? (**4:1**) Who do they each represent?
- (9) How do their respective futures differ? Despite the child's promising future, what is his status while he is a minor? (**4:1-2; 3:23-24**)
- (10) Who do you suppose is the "we" of **4:3-5**? How does Paul's illustration of the under-age son in **4:1-2** help us understand his point re: God's actions in **4:4**?
- (11) What was God wanting to accomplish for the Jew by sending Jesus? (**4:5**)

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- (12) Who do you suppose is the “you” of **4:6a**? How had they become “sons” like the fully-matured Jew? (**3:26-29**)
- (13) What is the point Paul is making in **4:6b**? What is his conclusion to the Gentile Christian in **4:7**?

In the midst of these 2 important illustrations, Paul seems to pause for a second time to chastise the Galatians (**4:8-20; 3:1-5**).

- (14) How does he initially describe the Galatians before their conversion to Christ? (**4:8**) After “God came to know them,” what question does Paul ask to expose their foolishness in listening to the Judaizing teachers? (**4:9-10**)
- (15) What was Paul’s fear? (**4:11**) What did he beg of them? (**4:12**) In what way(s) could he have been their example?
- (16) Notice the personal remarks Paul makes re: his labor among the Galatians in these verses: **4:13-14a, 15b, 19**. What does that indicate to you about the relationship that existed, especially in Paul’s mind?

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- (17) Consider **4:12b-15** as one thought. What does Paul remind the Galatian saints of? How had they felt about him?
- (18) Although it is useless to speculate re: Paul's bodily infirmity in **4:13**, do you think **4:15b** and **6:11** provide any clues?
- (19) Because they had been so supportive of him in the past, what made Paul's words in **4:16** so painful? How does Paul rebuke the Galatians in **4:17-18**?
- (20) How does Paul describe the sorrow he presently felt re: what was happening in the Galatian churches? (**4:19**) What did he greatly desire? (**4:20**)
- (21) What rhetorical question does Paul ask in **4:21**? To whom is it asked?
- (22) What "facts" does he review? (**4:22-23**) Where is this found in the O.T.?

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- (23) What does Paul do with this factual O.T. story? **(4:24-29a)** Define "allegory."
- (24) How was Sarah's birth of Isaac "of promise" and Hagar's birth of Ishmael "of the flesh?"
- (25) What application does Paul want the Galatians to make? **(4:29b-31)** What should they do with the Judaizers?