

## **Detour Through Galatians – Part 2**

In the introduction to the book of Romans, Paul praised the Roman church for their faith which was known throughout the world.

Here in Galatians chapter 3, Paul takes the Galatian churches to task because they were saved by faith but then turned to works and the Law for the Christian life.

Take a look around the current day Christian churches. Isn't that what they have done? Just like the book of Judges describes not only the culture of Israel at a certain time in their history, so in principle it describes the culture of America today. We have become prosperous and fairly isolated from wars around the globe.

But on the horizon there appears to be great turmoil. There may be peace in the Middle East today, but there are great pressures on our society. The government is in serious debt. An unsustainable debt. It would appear that the dollar is losing its value. The social divide is very great. Drugs and drug addiction appear rampant. There are now acts of violence in our cities. Attacks on police officers. Assassinations and attempted assassinations. The list goes on.

There is a need for a revival in the United States, indeed in the world. After Charlie Kirk's death, there has been an increased interest in Jesus Christ and salvation in the U.S. But believers need spiritual food to survive. Who is teaching that? Some of us. But not many. Pray that there will be an increase in pastor-teachers teaching three phases of salvation. What Paul calls justification is salvation phase 1. It starts the believer's journey in the plan of God. Sanctification is what Paul calls phase 2 salvation. This is Paul's emphasis here in Galatians. It is not by works of

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the Law. It is not by works from the human sin nature. It is only accomplished through walking by faith dependence on the Holy Spirit.

| Phase      | Justification                | Sanctification               | Glorification                             |
|------------|------------------------------|------------------------------|-------------------------------------------|
| Tense      | Past                         | Present                      | Future                                    |
| Saved from | Penalty<br>of sin            | Power<br>of sin              | Presence<br>of sin                        |
| Scripture  | Ephesians 2:8-9<br>Titus 3:5 | Philippians 2:12<br>Romans 6 | Hebrews 9:28<br>Romans 13:11 <sup>1</sup> |

**Galatians 3:1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?**

**Foolish.** This is the word for thinking, specifically, understanding plus the alpha “a” which negates the idea. I have heard the term “unthinking.” Wuest uses “unreflecting.”

**Bewitched.** This is likely appealing to the culture in Galatia concerning the “evil eye” and bewitching.

From Biblehub.com

“[In classical Greek, Aristotle used (*baskainō*) for "bewitching through the use of an evil power." That is, putting someone under a spell so they no longer could think (act) according to reason. (*baskainō*) is also associated with *envy* (so Josephus V:425; Demosthenes 20,24; Theocr. 5,13, *ala Abbott-Smith*).]<sup>2</sup>”

From Wuest:

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<sup>1</sup> From slbc.org, soteriology [https://cdn.slbc.org/wp-content/uploads/2016/03/07000720/SLBC-010\\_Soteriology-03\\_23\\_20161.pptx](https://cdn.slbc.org/wp-content/uploads/2016/03/07000720/SLBC-010_Soteriology-03_23_20161.pptx) which I made some small edits

<sup>2</sup> <https://biblehub.com/greek/940.htm>

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“The word bewitched is from *baskaino*. Paul’s metaphor is derived from the popular superstition of the evil eye. The word denoted either the fascination of an evil eye or some malignant influence akin to it. The infatuation of the Galatians is attributed to the baneful effect of some mysterious power of evil.<sup>3</sup>”

**Publicly portrayed.** This translation may seem difficult to understand. There was no picture of Jesus on the cross being reenacted. Here is Wuest to help us understand what is meant.

“The words *set forth* are from *prographo*. It is the usual word speaking of the act of posting up public announcements or notices. The word is found in early secular documents where a father posted a proclamation that he would no longer be responsible for his son’s debts. It does not here speak of the act of painting the crucified Christ on a placard for public notice, but of posting a public announcement to the effect that He was crucified. This Paul did in his preaching among the Galatians. This placarded notice of the crucifixion of the Lord Jesus should have been enough to keep the eyes of the Galatians from wandering to the enticements of the Judaizers.<sup>4</sup>”

**Galatians 3:2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?**

It is obvious from Paul’s question that the Galatians were solidly grounded in faith alone in Christ alone. Justification, phase 1 salvation, came by faith not works of the Law.

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3 Wuest, K.S. (1966). *Word Studies in the Greek New Testament, volume 1*. Wm. B. Eerdmans Publishing. Galatians p84.

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**Galatians 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?**

**Foolish.** Same word as used in verse 1.

**Galatians 3:4 Did you suffer so many things in vain—if indeed it was in vain?**

**Galatians 3:5 So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?**

**Galatians 3:6 Even so Abraham believed God, and it was reckoned to him as righteousness.**

The quote from Genesis 15:6 is important. He again used it in Romans 4:3. He points to the principle of faith provided in the book of Genesis, the book of beginnings, as a template or example of how faith works throughout history.

**Galatians 3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham.**

Remember the faith of Gentiles in the gospels and how Jesus marveled at their faith in contrast to many Jews who had none.

**Galatians 3:8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham,**

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**saying, “All the nations will be blessed in you.”**

Paul is now quoting from Genesis 12:3, part of the Abrahamic covenant. Let me expand on this when we get to Galatians 3:14. This is something as Christians that we often fail to recognize. The Abrahamic covenant is still in effect. But, the covenant was not made with Gentiles. It was made with Abraham and his descendants. But we can trace our salvation as a benefit from it.

**Galatians 3:9 So then those who are of faith are blessed with Abraham, the believer.**

**Galatians 3:10 For as many as are of the works of the Law are under a curse; for it is written, “Cursed is everyone who does not abide by all things written in the book of the law, to perform them.”**

**Galatians 3:11 Now that no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.”**

**Galatians 3:12 However, the Law is not of faith; on the contrary, “He who practices them shall live by them.”**

**Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—**

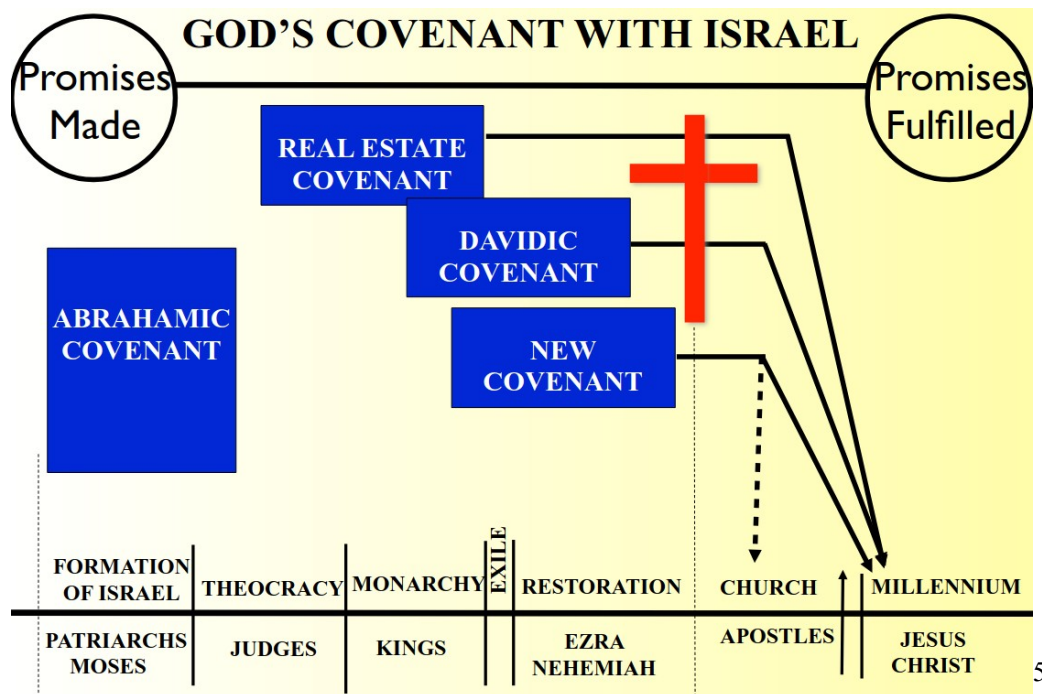
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**Galatians 3:14 in order that in (or by means of) Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.**

Here in these verses, Paul is going back to the Abrahamic Covenant as expressed in Genesis 12 and Genesis 22. He is relating the Abrahamic Covenant to what we have now in the Church Age. Why?

I encountered an increased importance in the Abrahamic Covenant while studying this verse. It surprised me. It was a blessing. Another part of the fabric of Scripture that starts in the Old Testament, in this case in the book of Genesis, the book of beginnings. Let me approach this in points. There are some points used below which draw on material from Robby Dean.

First let us look at a chart of the Abrahamic Covenant which relates it to the subsequent covenants.



5 <https://deanbibleministries.org/dbmfiles/slides/2014-GPAGES-012b.pdf>

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1. Let's start by asking the question, "Why does Paul refer back to the Abrahamic covenant?" To begin with, the Abrahamic Covenant is still in effect today. It was made with Abraham and his physical descendants. But blessings flow to all the families of all the nations. It is why Messianic Christians, Jews who have believed in Jesus as savior, still practice circumcision. It is a sign of the Abrahamic Covenant.
2. What do I mean by "covenant." From Robby Dean, "A covenant is a legal contract between two parties that obligates one (unconditional covenant) or both (conditional covenant) to a certain course of action or behavior."<sup>6</sup>
3. The Abrahamic Covenant was between God and Abraham including his physical descendants (Isaac and Jacob/Israel).
4. The Abrahamic Covenant is said to have three "paragraphs:" Land, Descendants and Blessing. These three paragraphs are expanded in separate but related covenants: Land Covenant (also sometimes erroneously called the "Palestinian" Covenant), Davidic Covenant and the New Covenant.
5. Statements of the Abrahamic Covenant.

There are a series of statements of the Abrahamic Covenant.

**Genesis 12 → Genesis 13 → Genesis 15 → Genesis 17 → Genesis 22**

Here is the call of "Abram."

**Genesis 12:1 Now the Lord said to Abram, "Go forth from your country, And from your**

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<sup>6</sup> <https://deanbibleministries.org/new-testament-menuitem/galatians-menuitem/message/1998-galatians-027>

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**relatives And from your father's house, To the land which I will show you;**

**Genesis 12:2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;**

**Great nation.** This implies people (descendants) and land.

**Genesis 12:3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."**

**All the families of the earth will be blessed.** Universal blessing.

This covenant is so important that it is repeated and restated multiple times. Indeed, one might make the case that the rest of Genesis is about it.

Now look at Genesis 13. The context is about land. Abram gave Lot the choice of where to live. They could not live in the same area because that land could not sustain the flocks of both men because they were so large. So Lot chose to go to the Jordan Valley.

**Genesis 13:14 The Lord said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward;**



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**Genesis 13:15 for all the land which you see, I will give it to you and to your descendants forever.**

**Genesis 13:16 I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered.**

Here is a restatement of the Abrahamic Covenant. But, it does not include all three paragraphs. I wondered at first why. Context, context, context. God used events in the life of Abraham to focus and expand elements of the covenant. These are statements of the covenant. It is not until chapter 15 that the covenant is actually “cut.” That is the Hebrew term for ratification of a treaty or covenant. It is ratified by animal sacrifice in which the animals are killed and *cut* into pieces. Then the parties walk between the pieces. Except, for the Abrahamic covenant, only God “walks” through the pieces because it is a unilateral/unconditional covenant. Only God is obligated in the covenant.

And subsequently the covenant is reaffirmed to Isaac and then Jacob.

Abraham was concerned that he was childless without an heir descendant from him.

**Genesis 15:5 And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.”**

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**Genesis 15:6 Then he believed in the Lord;  
and He reckoned it to him as righteousness.**

Because of the Hebrew grammar, Robby Dean states that Abraham did not believe in Genesis 15:6 but prior to that in Ur of the Chaldees. This verse points backwards to that act of faith. Here is his rationale for that which I included in a previous lesson.

Now, in verse 6 there is an interpretive problem. Some would say that Abram first believes here in verse 6. But, as we have seen, Abram has already demonstrated his faith. Robby Dean adds supporting documentation to this view from the Hebrew grammar.

“Furthermore, the grammar of this passage is very different from that which surrounds it. In the verses before, you have a standard Hebrew narrative construction. When you start off in beginning Hebrew, you read Genesis and other narrative literature because it is very simple type of Hebrew. The way it is written would not be good English. “This happened, and he said, and he said, and they did this, and they did that.” It almost always begins with the Hebrew vav consecutive which is the “and”. That is not how we write in English, but that is how they write in Hebrew. It would be followed by usually a verb in the imperfect tense. Suddenly when you want to change and get out of the flow of events and break that pattern, then you change from an imperfect tense verb to a perfect tense verb. What that means is that now all of a sudden this new structure of the conjunction plus a perfect tense verb throws that verse into a different time frame. The sense of the perfect tense has to do with completed action.<sup>7</sup>”

“When you have this kind of a structure with a vav plus perfect tense, it indicates completed action. Because it is out of order, out of sync with the flow of the events here, it tells us that verse six is not describing

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<sup>7</sup> <https://deanbible.org/new-testament-menuitem/romans-menuitem/message/2010-romans-040b/read>

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something that happens as a result of verses four and five, but it is taking us out of this flow of events and reminding us of something that had already taken place. That Abraham had already believed in the Lord, and it was already accounted to him as righteousness. The perfect tense can either emphasize the fact that it was completed in the past or can emphasize the present ongoing results from a completed past action. That is how, I believe, it is being used here. It is emphasizing that this is present results of an action that was in the past.<sup>8</sup>”

In Genesis 17 God reiterates the covenant with emphasis on becoming a multitude of nations. This implies land and people. Note that where you see “descendant” in the English, the is the word for “seed” in the Hebrew.

**Genesis 17:6 I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.**

**Genesis 17:7 I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.**

**Genesis 17:8 I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”**

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8 <https://deanbible.org/new-testament-menuitem/romans-menuitem/message/2010-romans-040b/read>

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**Genesis 22:15** Then the angel of the Lord called to Abraham a second time from heaven,

**Genesis 22:16** and said, “By Myself I have sworn, declares the Lord, because you have done this thing and have not withheld your son, your only son,

**Genesis 22:17** indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.

**Genesis 22:18** In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Here is the source of Paul’s claim in Galatians

**Galatians 3:14** in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

6. This same covenant is reaffirmed to Isaac (Son) & Jacob (Grandson).

Isaac: Genesis 26:3-5; (Descendants & Land)

**Genesis 26:3** Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I

**will establish the oath which I swore to your father Abraham.**

**Genesis 26:4 I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed;**

**Genesis 26:5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws.”**

Jacob: Genesis 28:13-15

**Genesis 28:13 And behold, the Lord stood above it and said, “I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.**

**Genesis 28:14 Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed.**

**Genesis 28:15 Behold, I am with you and will keep you wherever you go, and will bring you**

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**back to this land; for I will not leave you until I  
have done what I have promised you.”**

Additionally, there are statements of the covenant as the covenant to Abraham, Isaac and Jacob. For instance:

**Exodus 2:24 So God heard their groaning; and  
God remembered His covenant with Abraham,  
Isaac, and Jacob.**

See also Exodus 6:8; 32:13; 33:1; Deuteronomy 6:10; 2Kings 13:33

The three paragraphs of the Abrahamic Covenant were supported by individual covenants:

Land (Palestinian) Covenant: Deuteronomy 28-30

Descendants (Davidic) Covenant in 2 Samuel 7

Blessing – New Covenant in Jeremiah 31:27-37/Ezekiel 36:22-32

7. None of the covenants were made with Gentiles. But Gentiles received blessing from the covenant.

8. Conclusion

“The blessing of Abraham we find in Galatians 3:14 is a technical phrase related to this third provision or the the Abrahamic covenant and the promised blessing to the Gentiles. This is why Paul goes back to this provision of the Abrahamic covenant in talking to the Galatian Gentiles because he is saying justification by faith alone comes from paragraph three of the Abrahamic covenant which promises universal blessing, blessing to all the families of the earth.”<sup>9</sup>

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9 <https://deanbibleministries.org/new-testament-menuitem/galatians-menuitem/message/1998-galatians-027>

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**Galatians 3:15 Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.**

**Galatians 3:16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.**

**Galatians 3:17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.**

**Galatians 3:18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.**

**Galatians 3:19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.**

**Galatians 3:20 Now a mediator is not for one party only; whereas God is only one.**

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**Galatians 3:21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.**

**Galatians 3:22 But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.**

**Galatians 3:23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.**

**Galatians 3:24 Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.**

**Galatians 3:25 But now that faith has come, we are no longer under a tutor.**

**Galatians 3:26 For you are all sons of God through faith in Christ Jesus.**

**Galatians 3:27 For all of you who were baptized into Christ have clothed yourselves with Christ.**

**Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is**



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**neither male nor female; for you are all one in Christ Jesus.**

**Galatians 3:29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.**