

CLASS

LESSON NUMBER

425A

THOUGHT PROVOKING BIBLE STUDIES



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BOOK OF GALATIANS – LESSON 7

Chapter Three, Continued

- Salvation From Sin (V22)** “*But the _____ hath concluded _____ under _____.*” The word “*scripture*” means the Law and the Prophets—OT Scripture. It is conclusive that feeble man cannot save himself. God promised “*by _____ of _____ Christ*” that salvation “*might be _____ to _____ that _____.*” This “*faith of Jesus Christ*” is the “means” (ie: the system of doctrine) by which man learns, of which he is convicted, and to which he renders dedicated obedience. Past covenants couldn’t give salvation and were “time limited.”
- It Took Time (V23)** “*But _____ faith _____, we were _____ under the law, _____ unto the faith which _____ should be revealed.*” There was no choice. In the metaphor used adherents to God were incarcerated—locked up in prison—and had to do the best they could with what they had. God’s plan gradually developed until the time was right for the next pieces of the mosaic to be fitted into place. Eventually the advent of Christ, establishment of the NT Church, and subsequent miraculous confirmation of God’s plan for Christianity was completed.
- Law = Our Caretaker (V24)** “*Wherefore the law was our _____ to bring us _____ Christ, that we might be _____ by _____.*” The Law served Israel both civilly and spiritually. It was the (prison) keeper, the chaperon, or caretaker of God’s children. The Israelites were (V23) “*kept under the law*” for around 1,500 years being “*shut up*” until Christianity came. The Law of Moses was their (then) binding law, nothing more. OT prophecies that pointed to the Messiah and his kingdom during that time are not law, pointing only to a “better hope.” Our text word “*schoolmaster*” is from the GK *paidagōgos*, literally meaning *a servant whose job is to take the children to school*, and is best understood as keeper, chaperon or caretaker.
- When Faith Came (V25)** “*But after _____ faith is _____, we are no longer _____ a _____.*” When Jude (1:3) spoke of “*the faith*” it is used in the nominative sense (ie: a person, place, or thing). The “*faith*” that Paul has been mentioning is “a thing,” that is, a system of belief principles that constitute the gospel of Christ. God’s children, once that “system of faith” came on Pentecost (Acts 2), are no longer “*shut up*” and “*kept under the law.*”
- Receipt Of Faith (V26)** “*For ye are _____ the _____ of _____ by _____ in Christ Jesus.*” Again, they were God’s children because (Rom 6:17) they “_____ from the _____ that form of _____ which was _____ you.” Yes, they (a) believed in it, and (b) obeyed it. One cannot become a child of God without a roadmap. The NT gives us direction on how to get from being an interested non-believer all the way to how to get into Christ—and then tells us how to remain steadfast. It is not a subjective trust/faith situation, rather a system of spiritual doctrine to be believed and obeyed. The popular “faith only” doctrine is no where taught in the NT.