

Chapters 3-5 represent the “heart of the matter”. The following is a high level overview of these three chapters.

- 3:1 Rhetorical Question. Figure of Speech “Erotesis” – does not have a stated answer immediately following it.
- 3:2 This is another Rhetorical Question, as are verses 3, 4, and 5. There are six rhetorical questions altogether.

These questions churned up their minds to recognize their error, in order to receive correct doctrine. The first question is introduced by the figurative expression, "O foolish Galatians." The second question is introduced by a startling statement “This only would I learn of you.” Then questions 3, 4, and 5 in verses 3 and 4 really form one question. We will even see that part of it is actually a statement. But they are introduced by the first startling statement, "Are ye so foolish?" The final question or the fourth one in verse 6 is introduced by the logical conjunction, "Therefore." So we technically have 4 instead of 6 questions that are to be answered in a logical and systematic order.

The first question is “O foolish Galatians...?” It is not to be the first one answered; it is interspersed with the other questions. It is really a side issue; it does not deal with the doctrine itself, only those that affect a change in the doctrine. (There is nothing in Romans to answer this question.)

The second question "How did you receive the spirit?" is really the first one to be answered. Galatians 3:6 – 4:7 answers the question. Verse 4 will tie into the question in verse 3. (This question is also answered in Romans 1:16 – 5:11. It’s the doctrine. Only, they didn’t have a doctrinal error. They just needed the doctrine.)

The third, or next logical question to ask is “What do you do with it after you’ve got it?” The next question is just that (vs.3). You got it by believing, but now are you made perfect by the works of the flesh? This question is answered in Galatians 4:8 – 5:12. (This question is also answered in Romans 5:12 – 7:25.)

The forth question (vs.5) really answers the question: "Then how do you walk by the spirit?" This question is answered in Galatians 5:13 – 26. (This question is also answered in Romans 8:1-39.)

- 3:6 Paul quotes the Old Testament here, his footnote, his documentation from the Word for what he was saying. Did Abraham work? No, he believed God and it was accounted to him for righteousness.
- 3:7 – 4:7 This section will dwell on: 1) why it’s by believing, and 2) why we are the sons of Abraham. We are sons of Abraham by believing and we are sons of God, heirs of God through Christ.
- 4:8 Begins to answer the second question, "What do you do with it after you have got it?"

4:9-11 They were justified by believing, now they want to go back and be made perfect by the works of the flesh.

5:1 After you have been justified by believing, stand fast – don't get entangled again with the yoke of bondage – don't fall back.

5:4-7 This even reflects on the original question, "Who hath bewitched you?" (It is interspersed)

5:13-26 Deals with the last question, "How then do you walk by the spirit?" vs. 13 – by love, vs. 16 – walk in the spirit, vs. 25 – walk in the spirit.

Romans 4:16 – 5:11, answers the first question. Romans 5:12 – 7:25, answers the second question (6:1, 15; 7:1, 4, 5, all of chapter 8, especially verse 4 and 12). Romans does not answer who hath bewitched you because the Romans had not been bewitched, they simply needed the doctrine.

This concludes the high level overview of these three chapters. Now we go back to a verse by verse overview of Galatians chapter 3:1-14.

3:1 “foolish” – the word in Aramaic means insufficient, lacking in reason or mind, illogical.

"O foolish Galatians" is a Figure of Speech “epitimesis”: a reprimand, an expression of feeling by way of reproof.

“bewitched” – to mislead by pretenses as by magical art, to fascinate or seduce with an evil eye, to charm. Drugs were prominent in Galatia, closely related with other religions that went on there. There is an analogy drawn by this word between the seduction of the believers and the common practices in Galatia that centered around the magical arts.

"that ye should not obey the truth" is omitted in the Aramaic and most of the Critical Greek texts.

“evidently set forth” – Aramaic, to be fashioned or painted. Greek, to write before (before in place, not time). This was used of a writing that was posted in public where it could be clearly seen by everybody. Only an evil eye, a magical art, seduction, the bewitching, would cause a person not to see it. II Corinthians 4:4 somebody had blinded the Galatians.

(literal according to usage)

O senseless Galatians! Who has cast a spell on you? Before your eyes the crucifixion of Jesus Christ was graphically declared and posted.

3:2 “received” – lambano

“spirit” – (usage 2a) the gift; new birth

“faith” – believing

“hearing of believing” – a genitive of character, hearing characterized by believing or

hearing that generates believing, hearing to the end of believing. “This only would I learn of you”, an idiomatic way of saying "I'm gonna give it to you."

(literal according to usage)

Let me ask you this one question. How did you receive the gift of the spirit in manifestation? By the deeds of the law or by believing what you heard?

3:3 “foolish” – the Aramaic uses the regular word for this, not the one used in verse 1.

“spirit” – (usage 2a) the gift; the new birth

“made perfect” – to complete or perfect, used of the carrying out of service, the actualizing of things that have begun.

The religious service we are to perfect is Romans 12:1, 2 – the renewing of the mind, (not by works of the law, but by believing). See II Corinthians 8:6, Philippians 1:6 – our reasonable service.

“flesh” – Figure of speech “metonymy” – (flesh is used for the deed of the flesh) part used for the whole.

(literal according to usage)

Are you so foolish as to believe that having previously begun by the spirit you are now made perfect by religious deeds of the flesh?

3:4 This verse ties into the question in verse 3. It could be translated as a question or a fact, a statement. It should be translated as a statement.

“suffered” – to endure, to bear, to experience or put up with.

When Paul came to Galatia, there was some persecution. Acts 14:22, 23, leading back from his first itinerary. It is through a good fight with the devil, it is not a bed of roses! See Acts 13:9 – 11.

“in vain” – eike (gr.) without a cause. Because they left the right doctrine they were suffering things without a cause.

“if it yet be in vain – but I wish that it were without a cause” – Aramaic. Paul said this because Galatia thought that they had a cause. The cause was those Judeans that came in bewitching them, drugging them, to stand for something other than the doctrine of Grace (3:1, 4:17, 5:7 – 9).

(literal according to usage)

You put up with so many things without a cause. I wish that it really were without a cause.

3:5 “ministereth” – to supply, like for a storehouse (gr.); “to give” (Ar.). Either way, God is the Giver.

“spirit” – (usage 2a) the gift; the new birth

“worketh” – energeo; to work, energize (Gr.)

“of believing”, genitive of character like in verse 2.

(literal according to usage)

Now then, He who supplies the spirit and energizes miracles among you, does He do it by your doing of deeds of the law or by your believing what you hear?

1) God supplies the spirit

2) God energizes the miracles among you by that spirit (by your believing because he doesn't possess).

It has nothing to do with the works of the law. They work against the believing in your life!

3:6 Begins to answer question in verse 2. “Figure of Speech” gnome – a quotation or a citation – a wise saying. Genesis 15:6, the reason for it being worded differently is because in Genesis it emphasizes the believing of Abraham. (Active voice in Genesis, passive voice in Galatians) See Romans 4:3-5. This is in the doctrinal section of Romans.

“righteousness” – used as a parallel to our acquisition of righteousness.

Righteousness is result of being justified (the legal part). It is the quality of being able to stand in the presence of God without any sense of sin, guilt or condemnation. Man has been able to stand in the right before other men, but no man has been able to stand before God giving himself the quality of righteousness.

“accounted” – like scores in a ballgame; get enough of them and they add up.

Religion makes man the author of his own righteousness.

Romans 10:10 (Ar.) for the heart believing in Him is made righteous
(Gr.) for it is believed unto righteousness with the heart

It's believing unto righteousness, and it's accounted to you (added to your score).

(literal according to usage)

As Abraham “believed God and it was laid to his account for righteousness.”

3:7 Romans 4:3-25, before he (Abraham) was circumcised. Righteousness is the result of being justified, giving us the quality of being able to stand in the presence of God without any sense of sin, guilt, or condemnation. Because Abraham believed God's promises and God accounted his believing to him for righteousness. No man has ever been able to give

himself the quality of being righteous before God. Abraham did not bring righteousness. Accounted – each time you believe you get points. Religion makes man the author of his own righteousness and this was the attitude which brought doctrinal error to Galatia. To correct this error God points out how Abraham was made righteous, likewise with us.

(literal according to usage)

So you know that those who are [justified] by believing are the sons of Abraham.

- 3:8 Scriptures can not see. Aramaic – because God foreknew. Aramaic also adds "as the Holy writings say" where it is italicized (*saying*) then we have another fig. gnome. These are his footnotes, his authority of what he is saying. Genesis 18:18 – Gentiles, Sodom and Gomorra (all nations blessed); and Genesis 12:3 (all families of the earth blessed). Galatians deals with the nations, Gentiles, EVERYBODY!

Acts 3:25 is the original promise in Abraham in whose seed Christ would come and all families will be blessed. Genesis 22:18 – in his seed (Christ) was Isaac's offering.

(literal according to usage)

Since God foreknew that He would justify the Gentiles by believing, He declared the good news beforehand to Abraham, as the Scripture says, "All Gentiles shall be blessed in you."

- 3:9 (literal according to usage) – "Therefore, believers [justified by believing] are blessed with believing Abraham."

- 3:10 The curse of the law is listed in Deuteronomy 27:14-26 & 28:15-68. Deuteronomy 27:26 is the verse from which this verse is quoted – another fig. gnome. The only difference between Deuteronomy 27:26 and Galatians 3:10 are the phrases "words of the law" (Deuteronomy) and "things written...law" (Galatians). Paul gives a literal translation according to usage which would really communicate with the Galatians!!! Emphasis by expansion.

(literal according to usage)

For those who are [justified] by the deeds of the law are under the curse [of the law] for it is written, "Cursed is everyone who does not continue to do all that has been written in the book of the law."

- 3:11 fig. gnome. quoted from Habakkuk 2:4 (Romans 1:17; Hebrews 10:38). The context is different because of it being a universal principle that is applied to different situations, which is clearly stated in Romans 3:27, 28. The law of believing applies to many things.

(literal according to usage)

Now it is evident that no one is justified by the law before God, because it is written, "The justified ones shall live by believing."

- 3:12 fig. gnome. Leviticus 18:5; Nehemiah 9:29; Romans 10:5

(literal according to usage)

However, the law is not based on believing, but “Whoever makes a practice of the things written in it [the law] shall live by those things.”

- 3:13 fig. gnome. quoted from Deuteronomy 21:22, 23 of God (Heb. tradition of Idiom). That is why it is not written here. Jesus Christ was numbered with the malefactors, but he wasn't one! A malefactor would fall into the category of Deuteronomy.

(literal according to usage)

Christ redeemed us from the curse of the law by becoming a curse on our behalf, (for it is written, “Everyone who hangs on a tree is cursed.”)

- 3:14 “receive” – lambano

“spirit” – (usage 2a) the gift; the new birth

“faith” believing

(literal according to usage)

So that the blessing of Abraham might come to the Gentiles by Jesus Christ, and so that we might receive in manifestation the promise, that is the spirit, by believing.

Acts 13:28-30

Jesus Christ was NOT cursed, but became a curse for us!

This sums up the first part of God’s argument for how you got the spirit!