

# Reflection Questions

## Doctrine (What does this passage teach us):

How does Paul illustrate our union with Christ?

## Reproof (What wrong thinking does this passage expose):

How do we participate in the blessings of Abraham?

## Correction (How does this passage fix wrong thinking):

How does Paul's illustration of being clothed with Christ help us to understand our sinful nature?

## Instruction in Righteousness (How does this passage help us to continue):

How do we live by faith today?

# Calvary Baptist Church

Sunday, May 7, 2023

Making Disciples for the Glory of God

## Order of Service

Call to Worship ~ Revelation 15:3-4

Song #27 ~ Holy, Holy, Holy

Prayer

Scripture Reading: Song of Songs 7:1-13

Song #247 ~ The Love of God

Scripture Reading: Song of Songs 8:1-14

Prayer

Sermon ~ Galatians 3:23-29

Prayer

Lord's Supper

Song #225 ~ The Blood of Jesus Speaks for Me

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.

Pastor Dan Benitez ~ 813-751-4305

[www.CalvaryBaptistTampa.com](http://www.CalvaryBaptistTampa.com)

## Text: Galatians 3:23-29

**Theme:** Justification and sanctification are by faith apart from the works of the Law (Gal. 3:3).

**Introduction:** Paul divides the history of the world into 2 time periods—the Old Covenant when we were under the Law and the New Covenant when faith came. The distorters in Galatia (1:7) were attempting to keep everyone under the Law even though Christ had already come. Paul concludes his argument (29) by pointing out that those who belong to Christ are Abraham’s descendants.

I) We are sons of Abraham not because we obeyed the Law but because we belong to Christ (23-29; cf. 29).

A. The Law kept us under custody until Christ came (23-25).

**Explanation:** When Paul says “we” who is he referring to? Although it’s possible that Paul could be referring to both Jew and Gentile, he has previously identified the “we” as referring to the Jews which included him (cf. 2:15). In this context, the Jews would have felt that they had a better claim to be called sons of Abraham because they had received the Law.

1. The Law was our tutor *until* Christ came (23-25).

**Explanation:** Although the NASB interprets “guardian” as a tutor that *leads us to* Christ, the context suggests a more negative connotation (i.e. shut up everyone under sin, 22; held captive under the Law, 23; no longer under a tutor, 25).

2. Faith came, or more specifically, the object of our faith came—Christ (23-25).

**Explanation:** The phrase, “before faith came” does not mean that there was no faith. Paul has already said that Abraham believed God (3:6). The phrase “until the faith which is about to be revealed” (23) is parallel to the phrase “until Christ” (24). Christ, then, is the object of our faith.

**Application:** How do we live by faith? The author of Hebrews points out that we live by faith by laying aside the things that hinder us and by fixing our eyes on Jesus who authored and perfected our faith (Heb. 12:1-3).

B. Our union with Christ (not the Law) connects us to the promises given to Abraham (26-29).

**Explanation:** Paul shifts from “we” (23-25) to “you” (26-29). Paul shifted from the Jews (“we”) in Galatia (1:7) to the Gentile believers (“you”). The Gentiles did not need to keep the Law (i.e. be circumcised; 5:2) in order to participate in the blessings of Abraham. Rather, their union with Christ enabled them to enjoy the blessings of Abraham.

1. Baptism pictures our union with Christ (27).

**Explanation:** Physical baptism is a picture of a spiritual reality. Baptism pictures our union with Christ in His death (Rom. 6:3-4). Being raised out of the water pictures our resurrection with Christ.

2. At salvation, we are clothed with the new self (27; cf. Eph. 4:24; Col. 3:10).

**Explanation:** Joshua, the High Priest, illustrates this reality as he was clothed with filthy garments before the angel of the Lord and Satan the accuser (Zechariah 3:1-5). God removed his iniquity (filthy garments) and clothed him with a clean garments. In Christ, we have been clothed with clean garments.

3. Therefore, we are all one in Christ (28-29).

**Explanation:** Regardless of one’s ethnicity or standing in life, we are all one in Christ.

**Conclusion:** The incarnation of Jesus Christ marked an unparalleled time in history—God unveiled His master plan to reconcile His fallen creation back to Himself.