

Galatians

Chapter 3

Let's open with prayer,

Our heavenly Father,

We come to you as your children to study of your inheritance for us. We pray that as we study from the apostle Paul, that you will teach us, instruct us, give us understanding of your ways and your truth that we might not only function in those truths, but also be equipped to share with others that truth and that freedom that you have for us. We pray in Jesus' name, Amen!

Just to go over the outline of Galatians again before we get started, Galatians Chapters 1 and 2 is the defense of Paul's ministry and message. Galatians Chapters 3 and 4 is the doctrine of Justification. And Galatians Chapters 5 and 6, the doctrine of sanctification.

Galatians is a smaller version of the book of Romans. But they are taught differently. Romans establishes the doctrine for us. Galatians has the same truth applied to false teaching that is in the region of Galatia.

As I mentioned before, the believers left Jerusalem and many wound up in Antioch of Syria, where a great revival, both of the Jews and of the Greeks broke out.

And of course the apostle Paul eventually made it here. But Barnabas, when he heard what was happening with Paul, and remember Paul, Saul of Tarsus, was persecuting the believers.

<http://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

6/23/2018
Page 2 of 24

Well, Barnabas left Antioch of Syria, and came over to Tarsus which was the hometown of Saul of Tarsus. And he observed and spoke with him.

Paul had ministered for about 11 years, anywhere from 11 to 14 years here in Tarsus. And Barnabas encouraged him to return with him back to Antioch.

And of course when Paul came back to Antioch and the believers heard of who he was, they were a little leery of him. But because of Barnabas' encouragement, Paul eventually worked his way into fellowship there, and service there.

And it was here in Antioch of Syria that Paul and Barnabas received their calling to take the first missionary journey which came down through Cyprus, and came up over onto the mainland, and up into this area of southern Galatia.

The Celts, the Gauls, migrated over and settled in the northern part of Asia and that was known as "ethnic" Galatia.

And when the Romans came in and defeated the Gauls, the Romans made Galatia a province. Not just northern, but they included the entire area as the province of Galatia.

The Gauls were still in the northern part. There were not too many Gauls in the southern part. But it was still called Galatia.

And it was at this time that Paul made his first missionary journey through, and doubled back, he came back through the mainland and went straight over back to Antioch. And it is to this group that he visited a couple of times, and wrote letters to them.

As a matter of fact, after he was finished with his missionary journey, he went down to Jerusalem for the Jerusalem council, where the council there made a decision that the Gentiles can be saved and do not need to obey the law. They are not under the law. They don't have to become Jewish!

But when the delegation returned back to Antioch, they were still what we call Judaizers, that is Jews who confess to believe in Jesus as Messiah, but they said that you also have to keep the law.

There is salvation through Messiah, but they said that you are not a son of the covenant until you become circumcised, until you keep the law, and become Jewish. So they said that the covenants and the promises are not yours until you obey the law.

And that's where Paul wrote the letter to these churches. Galatians is the only letter that is specifically written to more than one church at a time, even though Ephesians was a circular letter.

We have the letter that was sent to the Ephesians. But Galatians was a circular letter to all of the churches in this region that were being bombarded by Judaizers.

If you stop and think about it, in fact, if you do a study on it, it's a fantastic issue to study of how even believing Jews, after the council made the decision that the Gentiles should not live according to the law, is that these professing believing Jews still went up there and said that the Gentiles had to keep the law.

Now that's the Jewish version. The basic principle that we wrestle with in the body of Christ today is the same principle. There are people that believe in Jesus Christ as their Lord and Savior, but they think you've got to keep the laws, the rules, and the regulations.

Not so much the Jewish rules, as much as maybe the "traditions" of the church, or even other things that say that you can be saved, but if you're not doing certain things, then your salvation is not complete!

So we still have it in our day. We just can't seem to get away for that. People think that they have to pay Jesus back for what He did for us. There's always something we have to do.

I think it's a very interesting issue and a very interesting subject to know that the early church had problems with it, and we have problems with it in a different shade, if you will!

That was Jewish and ours is Gentile. And we still have legalists in the church.

So when Paul wrote to Galatia, and as I had mentioned, the Lord through Paul founded these churches, people were saved, he went back through and instructed them some more.

And he actually came back again on his second missionary journey, only he came by way of land through Tarsus, and then back through these churches again to help establish them in the things of the Lord.

So they and Paul were very close, as he would say "I fathered you through the gospel. You came to know Christ through me. And I instructed you. I got you established, and I'm like a father overseeing your churches!"

But when the Judaizers came in, and this is always going to be the case with false teachers, the first thing they wanted to do was separate the people from Paul.

And if you can slander the character of the messenger, then nobody is going to listen to them. As much as they care about Paul, the Judaizers came in and said "there's a lot that he didn't tell you. You're supposed to keep the law!"

And they talked to them, and talked to them, and finally persuaded them that that's what they should be doing.

Well, when Paul heard about it, he was incensed! And he wrote this letter, and he spent the first two chapters explaining to them about his ministry and message, because that's what they attacked!

They said that Paul, if he's an apostle, why is he always getting in so much trouble? And why isn't he healthy? And why doesn't he have money? And it was all judging according to the outward appearance.

So Paul made a bold statement, and it still stand today in Galatians Chapter 1 Verses 8 and 9, where Paul says that if anyone preaches any other gospel than that which I have preached, let him be accursed.

There are several places in his letters where he says "Compare what you're hearing, and what you're doing to us."

It's a pretty bold statement to make, but Paul had the authority to say it. And if we understand that, we understand that God has given us safeguards all the way through His word.

Now either Paul is a liar, or God has established a person for us, who's just like us in the weakness of the flesh, and yet he went around saying that my relationship with the Lord is normal, not his ministry, but his relationship.

And when he shared with people, it was to bring them into a closer relationship with Christ which he, Paul, already had.

And I think that's an interesting observation that Paul would minister to others and with a sensitivity to their relationship with the Lord. Either they know Him well or they don't. They're either close to Christ or they're not!

So when Paul shared, he shared instruction to bring people deeper in their relationship with Christ.

But Paul went on to trace his history in Chapter 1, how he was raised in Judaism, and that there wasn't anything in the Jewish religion that influenced him to follow Christ.

He said I was persecuting the church and pursued these Christians. So it wasn't anything in my prior life in Judaism that influenced me with any of these teachings.

But then he talked about his conversion, and how that immediately he did not converse with flesh and blood, with people. But he went out into the Syrian Desert and visited Damascus which was right on the outskirts of the desert.

He was out there for three years being instructed by Christ Himself, no people. And after he came back in, he did go to Jerusalem. He did see Peter and spent 15 days with Peter. Also James, the Lord's brother. And then he left.

And that's where his ministry began up in Tarsus. It wasn't until Barnabas went up to Tarsus to bring him back to Antioch for the body of Christ to get to know him and his teaching.

Barnabas was very impressed with Paul's relationship with Christ. He said you have to come down to Antioch. They need your relationship with the Lord there and the revelation that Christ has given you.

Barnabas was also convinced, as Paul explains in Ephesians Chapter 3, that God chose Paul to reveal to Him the mysteries of Christ, that he would reveal them to the church.

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Bible Studies - The Way, The Truth, and The Life

6/23/2018
Page 6 of 24

So Barnabas brought him down to Antioch. And that's where the missionary endeavors began.

And in Chapter 2, we studied about the Jerusalem council. In Act's Chapter 15, after the Gentiles were receiving Christ, they had the council in Jerusalem.

And in Chapter 2 of Galatians, Paul is saying that I went and spoke in front of them and told them of our ministry, and of the fruit of that ministry, that the Gentiles were being saved. And he says they could not add one thing unto me.

What that means is, that after Paul explained his doctrine and teaching, they couldn't add anything to it. He wasn't lacking anything. And then they gave to him and Barnabas the right hand of Christian fellowship.

So he says first of all, my commission and my message came directly from Jesus Christ. It did not come from people. No committees, no human institutions. It came directly from the Lord. And that was confirmed and established to be true by the Jerusalem Council.

So he spent the first two chapters defending his ministry and his message, and that his ministry and message came directly from Jesus Christ.

But now as we get into Chapters 3 through 6, we get into two chapters each for the doctrine of justification in Chapters 3 and 4, and the doctrine of sanctification in Chapters 5 and 6.

For justification, the word justification, and the word righteousness are the same words in Greek. They are legal terms in the Greek and Roman justice system.

And it means to be lined up with the law.

So when someone goes to court, and they are examined, they're being examined as to whether they line up with the law or not. Obviously they're in court because somebody doesn't think they are.

But if you line up with the law, you will be pronounced justified, or righteous as we would say. And so justification before God, when God says you are now righteous before God, Paul says that is by grace, through faith alone. The key term is by faith alone, by faith in what Christ has done for us. Anything more than that is not the gospel!

So when the Judaizer's came in and said "Yes, we are made righteous through the sacrificial death of Christ on the cross, but you also have to keep the law." We call it the "Jesus, and" doctrine!

Any time it is Jesus and something else, don't agree with it. It's Jesus and nothing else. Out of God's grace, he provided salvation through Jesus Christ, and we receive it and believe it by faith.

That's it! It sounds too simple doesn't it? But that's where the legalists, and we'll see two groups of people, the legalists are the Judaizers, and then we see the Libertines. These are two groups that Paul dealt with. He will deal with them specifically in Chapter 5.

But the Libertines basically said, "Well, you're not under the law? You're not under any rules. You can do anything you want to do. Even if you go out and sin, you're free!"

So you've got extreme left, the legalists, and extreme right, the Libertines. And these young Christians were getting bombarded from the different versions from these different groups.

It's just like people get bombarded today from various people. People find out that you are a Christian or that you are studying the bible, whatever their background is, Christian or otherwise, they will tell you things like "You have to get water baptized to be saved, or you're not truly saved unless you join our church!"

So it is good to have Paul step up and really minister these things to us. He is angry. He's not so much angry with these people. He's already told them in Chapter 1 that I am surprised that you are so soon removed from the one who called you by His grace." He was shocked! "How can you follow these legalists?"

So when he talks about himself, he was a little gentle about presenting his defense of his ministry and message, but he's not too gentle when he talks about what the truth is in Christ and what the error is that they are following.

So they are following false doctrine. Now it's interesting, and I'm going to give you a couple of lines here of Verse 1.

<http://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

6/23/2018
Page 8 of 24

S.O.

Galatians Chapters 3 - 4 The Doctrine of Justification

C.O.

Galatians 3:1-5 The Inquiry by Paul
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1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

It says, O foolish Galatians,

Now the word foolish, normally in the New Testament comes from the word moron, Moros in Greek.

That word is not used here. This is the word senseless, or more specifically, without perception. They have lost their spiritual perception to the truth.

He says, who has bewitched you.

The word bewitched is actually brought over from the Old Testament. In the Old Testament, it is known as the "evil eye," because if someone has the evil eye, they can hypnotize you. They can bring you under their spell. So it's called the evil eye.

It had to do with hypnotizing someone, putting a mental spell on someone. Notice that I didn't say spiritual. This is a mental spell. A believer can be brought under a mental spell. And that mental spell comes from being persuaded.

Some people have a certain persuasion that appeals to the flesh in which people get hypnotized by listening to the same teaching over and over and over again.

You can show them scripture and say "Look, that violates the word," and they will not listen. It's like the people that come around to your door on Saturday, and you're running your hand across their eyes as you are trying to tell them something.

It's like they are in a trance or something. They have a script to follow and they will wait for you to finish so they can continue. It's like they are in some sort of a trance and they can't hear you!

So, O foolish Galatians. That is Galatians that have lost their spiritual perception. Who has put a spell on you, that you should not obey the truth, before whose eyes Jesus Christ has been evidently, or publicly set forth, crucified among you?

He's presenting their condition. They have lost their spiritual perception. They have had a spell put on them to not obey the truth. And these are the people to whom Jesus Christ has been publicly set forth as having been crucified.

And the reason why he's emphasizing that is because he continually preached Christ and the fulfilment of all of God's requirements in Christ.

And so who are you following now? Publicly, we proclaimed Christ to you, and now you're not obeying the truth. Now because of this, they lost their perception. He does not go back and remind them what that doctrine was that they're disobeying. A lot of wisdom here!

Paul uses questions to make them research in their own minds what happened. He asks them about their conversion experience. And by the way, the next couple of verses are some of my favorites. I think it applies to our day more than any other piece of scripture does.

What he does is he asks them a series of questions to make them research in their own mind, think about it, and go back in time when they first received Christ.

And then he's asking them to compare. Are you following the same persuasion now as you did when you got saved? Compare it! Rather than him tell them because they're going to defend themselves, and they're going to defend the false teaching. So he says "I'll let you think about it. You come to the conclusion."

Look what he says in their conversion in Verse 2:

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

This only would I learn of you, did you receive the Spirit by the works of the law, or by the hearing of faith?

Please notice what he's calling salvation. Did you receive the Spirit?

<http://john14-6.webs.com/biblestudies.htm>
Bible Studies - The Way, The Truth, and The Life

6/23/2018
Page 10 of 24

In the early church, a person who received Christ, they literally received His Spirit. And by the indwelling of the Spirit of Christ, that person is then confirmed to have been saved. Salvation is not a religious experience. It's a Spiritual experience.

Now Paul was there when they received Christ. So he knows that they received the Spirit. And it's kind of interesting. He says did you receive the Spirit?

First of all, was it from out of the works of law as a source, or from out of the hearing of faith?

Paul also said in Romans 10:17 that faith comes by hearing, and hearing by the word of God. So he's pointing out to them that it was the hearing of faith.

They listened to the gospel. And God's Spirit took the truth of the gospel and they received the Spirit of Christ. And they became born again, regenerated.

But it wasn't from out of the works of the law. It wasn't because they were keeping certain laws to where they finally reached a phase where they could get saved.

As he will teach us as we go through this book, no one can be saved by keeping the law. It wasn't meant for that. Plus, keeping the law is a human effort. Please keep that phrase in the back of your mind.

So he asked them, "Think back, did you receive the Spirit of God from out of doing the works of the law, or from out of the hearing of faith?"

And then their completeness in Verse 3:

Basically what he's going to say is, if you began that way, are you now going to be made complete by doing the works of the law?

You see, there's two phases here. How did you get saved? Well, how you got saved is the same way you walk with Christ. There's no difference. It's by faith!

M.V.

Galatians 3:3

So he says in Verses 3 and 4:

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Are ye so foolish? And again, this is the word senseless. Having begun in the Spirit, are you now made perfect, or complete, or mature by the flesh?

What a fantastic question that every believer and every church needs to wrestle with!

If you began in the Spirit by faith, are you now made complete, or mature, by the works of the flesh?

There isn't anything that I can do in the human. In fact, the more I do in the human when it comes to the things of Christ, the more I take away from His finished work. I can't add to it. I can only receive and believe!

4 Have ye suffered so many things in vain? if *it be* yet in vain.

And then he says, have ye suffered so many things in vain, or for nothing? He taught them that it is through suffering. In fact, he used the word Thlipsis.

In Acts Chapter 14, he went back through those cities and said that it's through much stress that we enter into the kingdom of God. So trials are going to come to your life to chase you out of the world and into Christ.

So he tells them, have you suffered so many things for nothing? If *it be* yet in vain.

It's through the difficulties and trials that we grow in Christ. It's not by the keeping of the law!

Then the conduct of ministry in Verse 5:

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

If therefore the one who has ministered to you the Spirit, and works miracles amongst you, does he do it out of the works of the law, or from out of the hearing of faith?

Is God's Spirit ministering to you because somebody is up front doing the works of the law, and by that he gets the spirit going? Or is it just by the hearing of faith?

The more you walk with the Lord, the more that you realize that it's a scary position to be in. Maybe not one on one with someone else where you kind of fall into a situation that the Lord has

led you into, but when you stand in front of a group of people and represent the Lord to teach, there has to be some sort of pressure there.

What if you are standing in front of a group of people to teach the word, and the Lord decides He's taking the night off? What are you going to do? What are you going to say? It's got to be from Him or it means nothing!

So I trust by faith that if God wants me there, that He's going to use whatever is said, and He's going to minister something for His purposes because if that's not the case, it's a waste of time.

If the Lord doesn't minister by faith through the hearing of His word, then our meeting together is for nothing.

So the conduct, how you receive and how you give, you're used as a vessel for ministry, and you're used in you vessel to follow Christ. It's all by the hearing of faith. That's all it is. We trust that He is ministering.

It's just like Paul said at the end of 2 Corinthians Chapter 12, it's the messenger that gets pounded because the flesh must decrease so that Christ can increase. There always has to be a human element there, but the less that it is a distraction, the better.

So we can't have people up here dancing and doing whatever to entertain you, and trying to bring the things of Christ to you. It's a distraction.

C.O.

Galatians 3:6-9

The Illustration of Abraham

K.V.

Galatians 3:6

Genesis 15:6

So he's called them to go back in their conversion experience and decide whether they believe by faith, or from the works of the law. If it's from faith, then you keep on by faith.

How are you made complete by believing by faith, and then doing the works of the law? You're not. You went backwards!

So he uses the illustration of Abraham. And we call this first section calculation.

6 Even as Abraham believed God, and it was accounted to him for righteousness.

Even as Abraham believed God, making reference back to Genesis 15:6, even as Abraham believed God, and it was accounted to him for righteousness.

The word accounted is an accounting term and it means to calculate. It was put on his account. And to be made righteous, or considered righteous, all he did was believe. That's it!

Justification, which is being declared right with God, is something that is imputed to you. It is something that is put on your account. You're still the same and you're not any more righteous or unrighteous than you were before. But it's put on your account.

What is imparted to us is the Holy Spirit for sanctification. Righteousness is not imparted to us. It's put to our account.

But what is given to us is the Holy Spirit of God. When that happens, I am sanctified. And those are the two doctrines that we are dealing with.

So Abraham believed God, and it was accounted to him for righteousness. He believed!

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

Now if you know your bible and have read your bible, you know that there are different groups who have claimed to be the children of Abraham.

And there's several amongst the Hebrew society. They claim that they were of God and God's chosen people, and that they are saved and going to heaven because they are from the lineage and genealogy of Abraham, physical descendants.

But Paul's teaching says "Yes, you're Jewish because you came from Abraham. But it doesn't mean that you're going to be saved. You have to be saved just like a Gentile!"

It's those who believe by faith, as he will present to us, both Jew and Gentile, they are the children of Abraham, the sons of Abraham. It's those who believe by faith. It's not by race.

As a matter of fact, there's a couple of facts about Abraham. I think it's kind of interesting that back in Genesis Chapter 12, when Abraham received the promise of God in Genesis 12:3, I will

bless them that bless thee, and curse them that curse thee, and in you shall all the families of the earth be blessed.

It's interesting that when he received that promise, he wasn't Jewish. He was a Gentile. He was called out of the Ur of the Chaldees. He came into Canaan, and he's still Gentile!

The Jewish nation wasn't born until coming through Jacob and Esau, and then Isaac, and through the whole line. In fact, the Hebrew and Jewish people, they are called Jewish because they come from Judah.

So Jude was the first in the line of the Jewish ethnic origin. They all came from Abraham but Abraham's a Gentile. When God gave him the promises of the covenants, he was a Gentile. And when God gave him the promises of the covenants, he was not circumcised. He wasn't a Jew. He's a Gentile!

And when God gave him the promises of the covenants, it was 430 years before the law was given.

If you put those three factors together, that makes it very interesting. For everybody that believes like Abraham did, they are the sons of Abraham.

Was Abraham Jewish? No. Did he keep the law? No. Did he have to do any rituals? No!

And the fourth thing that I find fascinating about Abraham is back in Romans Chapter 4, how Abraham tried to help God out.

God made the promise, you're going to have a son. So he waited and waited and waited, and he's getting older and older and older, until he got really old. And he said to his wife "You know, we're getting up there in our age and God promised."

So she tells him to go into Hagar her handmaid. So she conceived and she bore him a son named Ishmael. And the first thing Abraham did was he said "The son of promise!"

And God said no, that's a son according to the flesh. That was a human effort to fulfil God's promise. It's not the son of promise until God does it. If God promises, He will do it!

But Abraham left us a tremendous example of not only what it means to believe, to be a believer, and what it means to live by faith, but also what it means to not live by faith.

In Abraham's situation, it was like God's not coming through. It's been several years so maybe we're supposed to do something. Maybe God promised but we're supposed to produce it some other way?

This is a tremendous example for us that if you begin in the Spirit, you're not made perfect by the flesh. The work that begins with God, and is God's work, has to be done by God. It can't be done by people. It can be done through people, but not by people.

Verses 8 and 9, the coverage of this justification:

K.V.

Galatians 3:8
Genesis 12:3

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

That's that quote from Genesis 12:3.

9 So then they which be of faith are blessed with faithful Abraham.

C.O.

Galatians 3:10-14
The Instruction Concerning the Law

K.V.

Galatians 3:10
Deuteronomy 27:26

M.V.

Galatians 3:10

Paul then gives instruction concerning the law. He says first of all in Verses 10 through 12 about the curse:

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

Everything! You can't just do one or two. And if you're thinking of the 10 Commandments, that's not Jewish.

There are 613 commandments in the Old Testament that they had to do which they couldn't do.

In James Chapter 2 Verse 10, it says that if you violate one law, you've broken them all. That's not too encouraging is it?

James introduces for us that it's not a matter of keeping rules and regulations, but it's that you have violated the law-giver because the law is God's standard of holiness. This is why we keep failing. It's because we are not God.

But that's our comparison. If we compare ourselves to other people and tell ourselves that we're not as bad as other people, well, how do you line up with God? That's a different story!

God says we have fallen short of the glory of God. That's what that means. We have fallen short of His holiness.

And therefore, the law says in Deuteronomy 27:26, that if you are in the law and if you violate the law, even one, the curse is on you. Cursed is everyone that does not continue in all things which are written in the book of the law to do them.

K.V.

Galatians 3:11
Habakkuk 2:4

M.V.

Galatians 3:11

11 But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.

But that no man is justified by the law in the sight of God, *it is evident*: for, a quote from Habakkuk Chapter 2 Verse 4, The just shall live by faith.

Again, the word just is the same word for righteousness, and the same word for justification. The righteous man, the man who has been justified, shall live by faith, period!

Now can you imagine that you have received the gospel message by faith, you believed by faith, but then the Judaizer's come in and say you have to keep the law?

Paul says that as soon as you start keeping the law, what happens when you break one? What are you going to do about it? You put yourself under the consequences of the law!

The law was never meant to save people. It was given to convict people.

K.V.	Galatians 3:12 Leviticus 18:5
M.V.	Galatians 3:12

Notice this bold statement in Verse 12:

12 And the law is not of faith: but, The man that doeth them shall live in them.

And the law is not of faith:

Wow! They don't even mix. They're not even the same.

But the man that does them shall live in them. It's talking about the law. If you're going to be a law keeper, you've got to stay in it, even though you will fail!

K.V.	Galatians 3:13 Deuteronomy 21:23
M.V.	Galatians 3:13

And the cause for Paul's concern:

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

M.V.	Galatians 3:14
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14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

And He died and became the curse for us, in order that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive what? The promise of the Spirit through faith.

Notice three things:

The giving of God's Spirit is a promise. You can't work for it. He gives His Spirit by promise.

Secondly, and again he mentions the term Spirit. He doesn't give any kind of salvation formula. He gets right down to the "nitty-gritty" that it's God's Spirit that saves you.

And thirdly, it's through faith, not through works!

C.O.	Galatians 3:15-18 The Instruction Concerning the Covenant
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Verses 15 through 18 is the instruction concerning the covenant, or contract. This all has to do and deals with legal contracts.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

Brethren, I speak after the manner of men;

So that which is known among the people about contract law.

Though it be but a man's covenant, yet if it be confirmed, no man disannulls, or adds to it.

In other words, once a contract has been made, and certified and legalized, you can't take away from it, and you can't add to it when two people enter into a contract.

That's why in our society, they say read the small print. They won't add anything. It's just down there and you didn't see it. But once the contract has been signed between two people, that's it!

Unless there is a clause that says "You can get out of this contract by doing this," you can't add to it or take away from it once it is confirmed.

K.V.	Galatians 3:16 Genesis 12:7; 13:15
M.V.	Galatians 3:16

The contents of the contract:

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Now to Abraham and his seed were the promises made.

So this contract, this covenant, we call it the Old Testament and the New Testament. The word testament means covenant or contract.

He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

So you see, the promise was made for Christ. Again, we're looking at the Father providing the promise for and through Christ. Therefore, everyone who is in Christ receives the promise.

So he's correcting. He says please take note of your Tanak. It's singular, not plural. Not seeds, but seed. To Abraham and his seed, that would be Christ.

And the confirmation of this:

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

And this I say, *that* the covenant, or contract, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul,

The law cannot cancel out the contract. If God gives the law to the Jews 430 years later, that doesn't cancel the contract. And the contract itself has nothing to do with the law.

that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

The law is not of faith.

C.O.

Galatians 3:19-29
The Intention of the Law

M.V.

Galatians 3:19

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

Wherefore then *serveth* the law?

In other words, what purpose does the law serve?

It was added because of transgressions, till the seed should come to whom the promise was made;

Notice that. The seed being Christ, the law was given because of sin, until Christ comes. And it is to Him that the promise was made.

And it was ordained by angels in the hand of a mediator.

We know from the Jewish writings, the Jews believed that the angels were part of that process in Exodus Chapters 19 and 20 in the giving of the law on Mount Sinai.

But it was done in the hand of a mediator. Now the term mediator in our text, in legal contract terms, a mediator is somebody who mediates between two people.

He's the one that listens to both sides. He makes up the contract that is agreeable to both. And those two sign it. He has mediated a contract much like the NFL and NBA are doing today.

But then it says about the character of the mediator:

20 Now a mediator is not *a mediator* of one, but God is one.

What does that mean?

A mediator does not mediate with one person. He mediates with two. But God only mediated with one. And even the one didn't have anything to do with it.

Let's follow this through. The Conclusion:

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

When God mediated this promise and covenant with Abraham, and it's interesting that it is recorded for us in Genesis Chapter 15. In those days, when two people made a contract, they had

certain animals that were killed, the animals were cut in half and put in two rows. And how the contract would be "signed" as we would call it, is that both parties would walk through those pieces of animals.

And by both parties walking through those animals, they are confirming their approval and making the covenant.

Now what is interesting is that God caused a sleep to come over Abraham. And God took the animals, and God passed through the animals, not Abraham!

You see, God mediated His own covenant. And He mediated it to Abraham, but Abraham didn't have any say. It wasn't up to Abraham.

In other words, God could have said "You and I walk through the pieces of animals together and we both agree, but you haven't kept your bargain so the contract is cancelled."

The contract was only legalized by one person, God!

That's why Jesus came and He said when He taught His disciples about communion, He said "This cup represents the blood of the new covenant which is given for you."

New covenant? When did I sign a contract? I didn't! This is God's contract with us. It's the blood of the new covenant. It's through Christ.

So God says I have made of covenant with you. I have kept all the requirements of the covenant. And you get to partake of the covenant by faith. And it's not dependent upon you. There isn't anything you can do to cancel the covenant. You either receive it or reject it.

You see, God made sure that we wouldn't have anything to do with it so that people would say "Well, you know, we made a covenant with God, He made one with us, and we haven't kept our covenant. We haven't lived like we should, so the contract is broken. It's cancelled. God owes us nothing. We're lost!"

Romans 3:20, we said in Verse 19 that therefore by the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin.

It was added because of transgressions. It was added because of sin. God mediated between us. He says in Verses 21 and 22, is the law against the promises of God?

No, it's not! But it is to show that all people have sinned. Everyone is a sinner. And God goes out of His way to tell everybody this, not to condemn them, but to say you need to go over here to the tent because you're a sinner.

If you stay in the condition you are, you're going to die in your sins. I want to tell you about this contract that I made for you, this covenant that I am making for you.

I sent my Son to suffer the penalty for your sins, and the punishment for your sins, and through His death and sacrifice, you can have your sins forgiven and you can become a child of God.

That's a pretty good deal! There's only one reason why a person wouldn't receive God's deal. Because it requires that you surrender yourself!

You see, when you receive Christ, when you ask God's Spirit to come into your life, you're surrendering yourself. He's coming in and He's taking over.

Isaiah 53 Verses 6 and 7 tells us who a sinner is. He's somebody that goes his own way. That's it!

Even religious people that make up their own version of Christianity, what they think it is, and what they believe God is like, and there are many people that profess to be Christians that don't believe a lot of what's in the bible.

"Well, I don't agree with that." They've made up their own version. And they are very faithful and very committed to their version of what Christianity is but they haven't given up themselves! They've just reshaped the truth of Christ, and reshaped it for their own benefit.

But that's what it means to be saved. I received Christ. I receive what He did for me. I receive all the promises that God is giving to me, and all of His provision.

It's a free deal. What could possibly go wrong? Except you have to give up yourself. And that's what sin is.

The confinement in Verses 23 and 24:

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

But before faith came, and that would be Christ, we were kept under the law, shut up unto the faith which should afterwards be revealed.

M.V.

Galatians 3:24

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

Wherefore the law was our schoolmaster. That's the Greek word pedagogue. It's equivalent to our nanny type person. The pedagogue was in charge of educating the children, or taking the children to school, dressing them, preparing them, making sure they made it to dinner on time.

The law was like our schoolmaster, *to bring us* to Christ, that we might be justified by faith.

M.V.

Galatians 3:25

But then the change comes:

25 But after that faith is come, we are no longer under a schoolmaster.

In other words, the law has done its job. God's law has showed us our need to receive Christ to be saved by faith. And once we see that and receive Christ, we're not under the law anymore, because all it does is reveal the knowledge of sin. That's what the law does. It doesn't give life to anybody!

Then the condition:

26 For ye are all the children of God by faith in Christ Jesus.

M.V.

Galatians 3:27

27 For as many of you as have been baptized into Christ have put on Christ.

That's Spiritual baptism.

1 Corinthians Chapter 12 Verse 13 tells us that we've all been baptized by one Spirit into the body of Christ. It's another phrase for the Spirit of God coming into a person's life. It represents cleansing and identification.

M.V.

Galatians 3:28

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

It's the same for everybody as far as salvation goes!

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Let's close with prayer,

Our heavenly Father,

Again we thank you for your word. We thank you for your provision. We look forward to each and every time we get to spend in your word. We pray that through your Spirit, we might come to know you more through the ministry of your word. we pray in Jesus' name, Amen!