

Chapter 3: The Doctrinal Address – 3:1-5 What the Gospel is and what it isn't.

In Second Timothy 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction": We find that **Romans** is for doctrine **First and Second Corinthians** is for reproof of wrong practice and **Galatians** is to correct wrong doctrine.

We read Romans to be **grounded** in Christian doctrine; we read Corinthians to be **guided** in Christian practice; and we read Galatians to be **guarded** against deceptive error. (J. Sidlow Baxter)

Galatians 3:1-5; Doctrinal argument

Seeking to be justified by the law was not only an addition to the gospel, but a complete reversal to its' true meaning. It did not enhance it, but it totally destroys the gospel of grace. In the books of Corinthians, the issue was about the attacks on Paul's person. In the book of Galatians the main issue is upon Paul's doctrine.

In chapter 1 and 2, Paul defends the **authenticity of the gospel** which he preached by declaring that it originated from Jesus Christ himself. In chapter 3 and 4, Paul will prove the **superiority of the gospel** without the law for righteousness and justification.

A. Verse 1;

1. Paul says they are *fools* – without understanding, illogical. It has the idea of mental laziness, the opposite of the Bereans, **Acts 17:11**.
 - a. They were ready to receive the Word,
 - b. They searched the scriptures daily,
 - c. To prove the words they received.
2. *Bewitched* means to lead away into error as though a spell had been cast upon them. Remember that Paul was there when the Judiazers were there. He rebuked their false doctrine in front of them. Why did they no longer believe the truth?

A person will live according to what they believe, some Galatians were living under the law because the Judiazers changed what they believed, 2 Tim. 2:13.

3. *That they should not obey the truth*. God declares that all men should;
 - a. Obey the truth means to believe the Gospel – 2 Thess. 1:8, Rom. 10:13-16, John 6:28-29.
 - b. Speaking the truth, Eph. 4:14-15 means to instruct and strengthen fellow believers.
 - c. Continue in the truth of the Gospel meaning to let what you know about the truth sustain and propel you, Gal. 2:5, Col. 1:21-23, 28.
 - d. *"Before whose eyes Jesus... evidently set forth"* 2 Cor. 4:3-6, Crucified among you as though, "the event was so graphically portrayed by me that it was if you were there in person." **If I was crucified with Christ, so were you.**
 - e. The evidence of the resurrection of Christ;
 - 1) No one ever lived through a crucifixion.
 - 2) 3 Roman physicians had to certify that the person was dead.
 - 3) The Roman guard.
 - 4) The more than 500 eyewitnesses.

- 5) The martyrs who died because they would not recant what they saw.
- 6) The cover up by the high priests.
- 7) The empty tomb, unlike others.
- 8) No one produced a corpse.

B. **Verse 2;** Paul wants them to recall how they received the Spirit –They had to recall that they already had the Holy Spirit, so how did they get it? They certainly didn't get it when the Judiazers came, they got it when they believed Paul's message of the Gospel.

1. How and when does one receive the Holy Spirit?
 - a. After belief – Eph. 1:13
 - b. By the hearing of faith,
 - Hearing - John 5:24
 - Then belief - 7:39-40
 - Hearing by the word of God - Rom. 10:16-17,
2. Faith in the noun form is *pistis* means the conviction of the truthfulness of God, Heb. 11:1, John 5:24
 - a. Two applications for faith;
 - 1) Saving faith – simply to believe what **God said** and faith in what **Christ did** for salvation.
 - 2) Live by faith – The heroes, champions of faith listed in Heb. 11 lived according to what they believed. This is for service.
 - b. The error of Calvinist is to say that man cannot be saved until God gives them the faith to believe. – Eternal Life is the gift of God not faith. Rom. 6:23.
3. Four ministries of the Holy Spirit at the moment a person believes:
 - a. Regenerating - born of the Spirit which is the new birth, John 3:3,
 - 1) Not to be confused with Matt. 19:28 "... followed me in the regeneration..." is referring the renewing of earth for the kingdom age. Same concept, but different applications.
 - 2) Remember that the Calvinist believes regeneration occurs before belief – impossible!
 - b. Baptism of the Holy Spirit which is being placed into the body of Christ, 1 Cor. 12:13,
 - c. Sealed by the Holy Spirit which is the stamp of ownership, Eph. 1:13-14, 1 Cor. 6:19-20.
 - d. Indwelling by the Spirit - John 14:17 Indwelling is a consequence of belief, it is automatic instantaneous directed by God and does not involve our effort and it is eternal.
 - 1) Indwelling of the Spirit – the Holy Spirit lives resides within every believer of the church age and is a consequence of belief in Christ, 1 Cor. 6:19.
 - 2) Indwelling is for a purpose – comfort, recall, discernment, witness.
 - 3) Indwelling is eternal – John 14:16 abide with you forever.

Filling of the Holy Spirit – is God using the believer who is in obedience with God the Holy Spirit. Filling is dependent upon our obedience by yielding and is not eternal. We allow for the filling of the Holy Spirit by our obedience. Filling is commanded by God – Eph. 5:18

 - **Grieve** means to do or say something we shouldn't do. Eph 4:30,
 - **Quench** means to say no to His prompting about what we should do, 1 Thes. 5:19,

- **Walk** in the Spirit means walking in obedience to the will of God (or being controlled by God's word). Gal. 5:16.

- C. **Verse 3;** Classic definition of Galatianism – having begun in the Spirit and made perfect by the flesh. Note: flesh is referring to the old sin nature that was under the law not the body. The deeds done in the body cannot produce the righteousness or perfection needed to go to Heaven.
1. Perfect means godliness, completeness, and spiritual maturity,
 2. Legalism does not perfect the believer. That is, following rules and traditions does not make a person spiritual.
 3. **Judaism, the Jews religion is legalism** – seeking to be saved (being made righteous) by following rules and traditions.
 - a. Legalism in the church can create a false sense of spirituality, Luke 18:9-14, Psalm 34:18, 51:17. But it cannot produce spiritual growth.
 - b. True spirituality comes from obedience (yielding) to the Holy Spirit, being perfected by Him not by works. It has more to do with the way a person thinks than what he does, because it follows that what a person does is the consequence of what he thinks, Rom. 8:4.
 4. **The flesh/law makes nothing perfect;** Heb. 7:19, 10:1, perfection is only found in Christ, Col. 1:28.
 5. To grow spiritually one must;
 - a. Study God's word, 2 Tim. 2:15,
 - b. Have daily, meaningful prayer with God, John 15:7,
 - c. And share the Gospel with others, Mark 16:15, 1 Cor. 9:16.
 - d. The true measure of spirituality is obedience.
 - e. *See Proverbs 16:3.*
- D. **Verse 4;** suffered in vain? Heb. 10:32-39.
1. By this reference Paul is telling us that the people in Galatia were changing the message and beliefs they were once persecuted for.
 2. The question implied by Paul is, "Were the persecutors right after all because you are now going to the works of the law?"
 3. "If it yet be in vain"; was it all in vain when you suffered for standing for the truth of the gospel before the Judiazers came? Isn't it worth standing for now? Isn't it worth suffering for now? Paul hopes they will see their error and realize that the former persecution was a blessing, Matt 5:11-12, Peter in Acts 5:41. **Adding works can lessen their persecutions.**
 4. Suffer for the cause of Christ, Acts 5:40-41, 1 Peter 4:12-16.
- E. **Verse 5;** Does the He who ministers (provides) the Holy Spirit unto you and works miracles among you, does He do it because of your works or because of your faith? God is the source of the miracles but it was performed through the Apostles. Were the Apostles doing this by the works of the law or by faith?

Galatians 3:6-9; Gospel argument proven by their Old Testament.

- A. Verse 6-9; Abraham, the patriarch of the Jews (the man to whom even the Judiazers would subordinate themselves to as an authority, (John 8:48-59), how was he saved, Paul asks?
1. **Verse 6**; **Even as** Abraham believed God. Paul is saying "just like Abraham, in the exact same way..."
 2. Abraham saved by faith, Gal. 3:6, Gen. 15:6, Rom. 4:1-5,
 3. **Verse 7**; Know ye therefore! Paul is establishing the scriptural truth that these Judiazers, though Jews by ethnicity, were not truly sons of Abraham, John 8:48-59 and Rom. 9:1-8.
(Gal 3:26) For ye are all the children of God **by faith** in Christ Jesus.
(Gal 3:29) And **if** ye *be* Christ's, **then** are ye Abraham's seed, and heirs according to the promise.
 4. **Verse 8** Abraham knew the Gospel, Gal. 3:8,
 - a. Abraham understood and was expecting the resurrection, Heb. 11:17-19
 - b. Scripture tells (**foresees-foreknowledge**) that God would justify the heathen (JEW and GENTILE). "... in thee shall all nations..." clarity found in Gen. 22:17-18 "...because he obeyed the voice of God" not the laws of God.
Note: The word Gospel was a contemporary term and Abraham would not have known the meaning of the word itself. It is not the word Gospel that saves it is the message of the Gospel that saves. Paul is explaining that before the Gospel, the current vernacular they were familiar with, Abraham understood and believed the message of the Gospel. I believe when God said to Abraham, "in thee shall all families of the earth be blessed," Abraham understood that God was referring to the Messiah. That means that Abraham understood the mission and purpose of the Messiah, Heb. 11:17-19. Paul is saying that Abraham understood and believed the exact same message, the Gospel. And Paul had given it to them not the Judiazers.
 - c. God tells us what he would **DO** (**predestination**). God would justify through faith. God predetermined that everyone, including Abraham and the Jews, would be justified in the exact same way – through faith, the "conviction of the truthfulness of God!"
 5. Abraham was declared righteous; through faith or the law?
 - a. The law was given to Israel for man's righteousness, Deut. 6:25 (430 years later)
 - b. Before the law and outside of Israel men knew that God's righteousness was different than anything a man could produce – "How should man be just with God?" Job 9:2.
 - c. Paul shows the reason for Israel's failure; they did not submit themselves to God's righteousness, Rom. 10:3, they had become self-righteous in their works.
 - d. Even today, nearly every person will readily admit, "Well, nobody's perfect." Rom. 1:19.
 - i. God planted knowledge of right and wrong in every person, Rom. 1:19.
 - ii. All men are created knowing the judgment of God, Rom. 1:32. It is the conscience that caused Adam and Eve to hide from God in the garden. Men can become so hardened by sin and rebellion and not respond to that conscience but it is there nevertheless – because God said it is!

- iii. Could the ability to recognize right from wrong be the age of accountability? Rom. 2:1-2. (Jas 4:17) Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.
 - iv. I believe that this fact is one of the strongest arguments against evolution and atheism. Namely, if all biological things contain the same DNA, why is man the only one that is born understanding the concepts of right and wrong? A child does not have to be taught to lie and he does not have to be taught that it was wrong, he understands it naturally.
 - e. How was God's righteousness reckoned to Abraham (put to his account)? Gal. 3:6, Rom. 4:9-12 It was imputed Rom. 4:6-7. This is a declaration of God, the same idea as justification.
6. **Verse 9**; Who are the true children of Abraham? Gal. 3:7. Children of the promise, Rom. 9:6-8. Who are blessed with faithful Abraham? See Gen. 12:3 "all families of the earth be blessed." To be blessed is to be "justified" meaning to be declared righteous.

B. Galatians 3:10-12, Paul, having dealt with salvation by belief; the starting point for all men including the patriarch of Israel, Paul now focuses on the law.

1. **Verse 10**; the law is a curse – "If you keep them I'll bless you, if you don't, I'll curse you," Duet. 11:26. There was a direct consequence for not doing the works of the law! They must all be kept; James 2:10-11, Deut 27:26. Law is the opposite of grace, Rom. 11:6. With the law, man receives what he deserves. With grace, man gets what he doesn't deserve. What is the opposite of a curse? A blessing
2. **Verse 11** No man is justified by the law in the sight of God. That is, no man with his own righteousness could be declared "as never having sinned at all" in the presence of God. This point is crucial in understanding the justification that James is referring to in the second chapter of his epistle.
 - a. Let's pretend that works play a part in justifying a man for salvation. If that is the case, then **how was Lot (nephew of Abraham), Gen. 12:5, justified?** 2 Pet. 2:7-8.
 - i. Was attracted to worldly things, Gen. 13:10-13.
 - ii. Sat in the gate of Sodom, Gen. 19:1, a place of importance because of his relationship to Abraham who rescued the city from war – Gen. 14.
 - iii. Was not a good father, Gen. 19:8. He was a drunkard, Gen. 19:32.
 - iv. He didn't live righteously even though he knew what was right, Gen. 19:3. He didn't teach his family about the Lord, Gen. 18:32 compared to Abraham 18-19.
 - v. So if Abraham was justified by his works, how was Lot justified? By faith without works!
 - b. The law is not of faith. It's DO. They are antagonistic to each other.
 - i. Heb. 10:38, only one man was able to please God through the law – Jesus Christ.
 - ii. Heb. 11:1, works can be seen, they are visible; faith cannot.
3. **Verse 12**; the law is not faith. They are antagonistic to each other – like Jacob and Esau!
 - a. But, "to the contrary," meaning it is the opposite.
 - b. The man that doeth them shall live in them is referring to the conditional covenant of the Mosaic law – do and live physically.
 - c. Faith means; done and live eternally, Rom. 10:4-6.

Chapter 3:13-14 Doctrinal address cont'd – the Curse of the Law vs the Blessing of Grace.

A. Verse 13-14 law and grace-love

1. Redeemed – to purchase or to buy, to pay with a price, a ransom. In usage, spiritually, it means to purchase a slave for the purpose of setting him free.
 - a. Christ **HATH** redeemed. This is past tense, a finished act performed in the past.
 - b. Redemption of the purchased possession, Eph. 1:14.
 - i. You are bought with a price, 1 Cor. 6:19-20.
 - ii. Know how to possess your vessel, (body) 1 Thess. 4:14. You are just renting!
 - iii. Vessel of honor or dishonor, 2 Tim. 2:19-22.
 - c. Until the day of redemption, Eph. 4:30. Paul referred to himself as a bond slave in Rom. 1:1. It refers back to Ex. 21:1-6, "love slave" **The principle of redemption and the verses that teach it are verses on eternal security!**

2. The curse of the law; Rom. 7:25-8:2

- a. What are the laws of Moses and which **sacrificial** laws do we keep?
 - i. The law of burnt offering, sin offering, meat offering, trespass offering, peace offering, consecrations offering, plague of leprosy offering, and which offerings must include beasts or fowl.
 - ii. There are **moral laws**, like the Ten Commandments, civil, like capital punishment, Gen. 9:6, and **ceremonial laws**.
 - iii. All these are elements of the **Mosaic Law**. Again, it was never given for salvation, Duet. 6:24-25!
 - iv. And there are **Natural Laws**. These would refer the characteristic or nature of things. Homosexuality would be a violation of natural law. Gravity could be considered another natural law.
 - v. Law can also refer to a **principle**, Rom. 7:21. For example, sowing and reaping would be considered a law principle.

3. Who exactly is under the curse of the law, verse 10, and what law is Paul referring to? If it's the Mosaic Law, does that mean that Gentiles were not under the law and therefore not under a curse? The answer of course is no. So if the **Mosaic law is Jewish**, why would Paul write to Gentiles as though they had knowledge of the Mosaic law? I believe that the word law as we read in scripture, at times can be referring to two laws, the Mosaic and another law that would apply to all men – the **Law of God**.

- a. The Law of God is the standard for the righteousness of God whereby all men are judged and would be included in the Natural law.
 - i. It is universal to all men, including and not limited to the Jews.
 - ii. This law is a principle that drives all other laws; natural, eternal, Mosaic, etc.
 - iii. It is planted in the conscience of every person – Rom. 2:12-15 & 1:19-20.
 - iv. It is holy, just, good, and spiritual, Rom. 7:12.

- v. Condemns all men, Gal 2:16 - unable to be kept by human effort,
- vi. Slays all men, Rom. 7:11.
- vii. Identifies the need for God to intervene, Rom. 7:9.
- viii. It is evidenced by the fact that all men are born with the knowledge of right and wrong, Rom. 1:19-20 & 2:1.
- ix. Extended from this law is the Mosaic Law – “This is how you serve Me, “blessing or curse physically,” while still subject to the law of God spiritually.
- x. Christ hath redeemed us from the curse – eternal death. He took the power of eternal death away from us, “O death where is thy sting, O grave where is thy victory” Hos. 13:14, 1 Cor. 15:55.
- xi. The Law of God is for the spirit, Rom. 2:14. (To fail in loving the Lord or one another reveals our spiritual deadness.)

Note: The Old Testament uses the term law of God and is generally always referring to the Mosaic law. Remember, the Old Testament is Jewish and there would be no need to separate the two applications.

- b. The Mosaic Law is the standard for the righteousness of men, specific to Israel.
 - i. Given to Israel, Ex. 19:3-8.
 - ii. Identified what sin was, Rom. 7:7.
 - iii. For preservation of physical life, Gal. 3:12.
 - iv. For blessings, Deut. 6:25.
 - v. To be the source of God’s truth to the world, Ex. 19:3 (peculiar treasure, kingdom of priests).
 - vi. The Mosaic Law is for control of the natural man or for constraints of the flesh, 1 Tim. 1:19.

Note: The righteousness of God is revealed in the Mosaic law. Though it is the standard for the righteousness of men (Israel), it reveals the righteousness of God.

- c. The law of sin produces death, Eze. 18:20, it is **universal to all men**, to the believer and to the lost.
- d. The law of the Spirit of life gives life, 2 Cor. 3:6, universal to all men, to the believer and to the lost.
- e. Verse 13; Being made a curse for us,
 - i. The tree; refers to the cross. In the case of shameful violation of the law the body was then hung on a tree so that all may see it as a public example of shame **Heb. 12:2**, Josh 8:29, 10:26, 2 Sam. 4:12. The Jews did not crucify criminals, **they stoned them**.
 - ii. 2 Cor. 5:21, made into sin for us.
 - iii. John 3:14, which refers to Num. 21:5-9.

The event of the brass serpent is a picture lesson of the plan of salvation. God’s wrath was kindled against Israel for their rebellion and God sent them the physical judgment of death. God told Moses to make an

image of a serpent, the biblical symbol of sin, and place it on a pole, a tree, and lift it up. And when they simply believed what God said and looked upon the serpent, the judgment of death would pass. God's wrath is against all mankind for his rebellion and His sentence is physical death, which He declared in Gen 3 and spiritual when they were separated from God. God made one way to escape the wrath by making His Son, Jesus Christ sin and raising Him on the tree - cursed is everyone that hangs from a tree, Gal. 3:13 and Deut 21:23. Jews referred to Christ as the "hanged one" and citing that instance of the curse for reasons not to believe in Him. Their understanding was that since Jesus hung upon a tree, between Heaven and earth, He was worthy of neither, therefore, rejected by both. Justin Martyr.

B. Verse 14; The Blessing of Abraham is the righteousness of God being given to those that believe, (have faith), Gen. 12:3, "just like Abraham".

Note: this does not mean that those who lived before Abraham were saved differently, or that righteousness by faith was only after Abraham. *Remember the audience that Paul is addressing, are those that had been corrupted by the misrepresentations of the law by the Judiazers, so Paul is showing the Galatian believers that they were saved the same way that Abraham was saved.*

1. The blessing of Abraham was confirmed through Jacob at Bethel, Gen 28:4, 14 "in thee shall..." was repeated. This is the dividing line for Islam. It is at this point they reject Israel. Muslims acknowledge correctly that Abraham was and is their father but they believe the land and blessings belong to line of Ishmael not to the line of Isaac. They reject the Hebrew Scriptures accounting that the Jews, the line of Isaac, corrupted and misrepresented the truth. Has the world been blessed by the children of Ishmael?
2. And the blessing of Abraham would come to the Gentiles, Gen. 12:3, and Gal. 3:8, also Luke 2:10 "...I bring you good tidings of great joy, which shall be to ALL people."
3. The promise of the Spirit through faith.
 - a. The envy of Jews at Pentecost, Acts 2:38-39.
 - b. The gift of the Spirit given to Cornelius, Acts 10:45.
 - c. No Jew received the promise of the Spirit by the law.

In the Old Testament, the Holy Spirit indwelt and filled men at His discretion. It was never permanent and was generally for the person to accomplish a specific task. The Holy Spirit left Saul and indwelt David. David prayed for the Holy Spirit to not be taken from him, Psalm 51:11. Whereas the believer today is promised that the Holy Spirit will be in him and with him forever, John 14:16.
 - d. Paul asked the Galatians in verse 3:2, "How did you receive the Spirit?" It was by faith not by the law.

Chapter 3:15-20 Doctrinal address cont'd – The Covenant Vs. The Law.

C. **Galatians 3:15-18**; the covenant came before the Law of Moses.

1. Covenants and dispensations;
 - a. There are 2 types of covenants;
 - i. Covenant means compact or fetter, that which binds together
 - ii. **Conditional** - dependent upon man's performance or actions.
 - iii. **Unconditional** - independent of man's performance or actions.
 - b. There are considered to be 8 covenants. Abrahamic and Davidic are 2 examples.
2. Dispensations;
 - a. Have absolutely nothing to do with the method of salvation. Simply a period of time in which God deals with man specifically with regard to sin and man's responsibilities.
 - b. There are considered to be 7 dispensations. Law and grace are 2 examples.
 - c. Covenants occur within dispensations and are linked.
3. Verse 15; Paul drives his point by using something familiar, the principles of a human covenant;
 - a. Made for 2 or more parties.
 - b. Cannot be annulled, altered, or added to it by one party.
4. **Abrahamic covenant – superior to the law.**
 - a. Made by God, ratified when Abram was sleeping, Gen 15:12.
This was how covenants were made. An animal would be split into two halves, it was symbolic but whatever was covered at that point could not be changed by either party.
 - b. It was made 430 years before the law was given.
 - c. There was no mediator, one who stands between the 2 parties involved.
 - i. The law - Moses was the mediator between Israel and God, the law given through angels to Moses, Acts. 7:53.
 - ii. The promise – God is one, verse 20, meaning there was no need for a mediator for the promise to Abraham because it was made by God alone, Heb. 6:13-20.
1Ti 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*
 - d. It was an **unconditional covenant of promise** to justify man without his works.
5. **Verse 16**; to Abraham and his seed – one seed. This is Christ. Paul is showing that the blessing of Abraham, the covenant, the promise of receiving the blessing was only through one seed, Christ, not through many seeds which would be through men and the law. The conduit for all to receive the blessing of Abraham was specific to one seed – Christ.
6. **Verse 17**; so something that comes after the first covenant, the law, can't cancel or change any part of the first, the original. The law was 430 years after the promise.

7. **Verse 18;** **If** it be of law, then it is more of promise. And **if** it be of promise, then it is no more of law. Similar to Rom. 11:6?
 - a. God gave it to Abraham! The promise was made to Abraham. All families of the earth benefit from that covenant that God made with him. God did not make that covenant with us or Israel, He made it with Abraham. So Paul is implying that for salvation to be grace and the law, God would be a liar and a deceiver; that He would have had to have broken his own covenant/promise with Abraham.
 - b. What you call someone that broke an agreement? God was untrustworthy.

D. **Galatians 3:19-20;** so why the law, what was the purpose?

1. **Verse 19;** It was added (added means "to run alongside of" because of the transgressions; Sin was in the world before the law was given, Rom. 5:12-14.
 - a. All are under sin, Gal. 3:22.
 - b. The dispensation of grace is not an excuse for believers to be sinful!
 - c. Being ordained by angels? God gave angels authority to carry out and deliver the law to Moses.
 - d. Angels did not create or enact the Mosaic Law but it was received by the angels from God and delivered to Moses, the mediator between Israel and God.
 - e. Moses viewed the tabernacle of Heaven when he was on the mountain of God for 40 days, Heb. 8:5, and that tabernacle is ministered to by angels.
 - f. So, it is reasonable to believe that angels participated in some aspects of the law as it was carried out by Israel.
 - g. Angel means messenger from God, sent one, envoy and is sometimes used to describe men not just the spiritual beings we often think of.
 - h. Angels guard the holiness of God, Gen. 3:24, Rev. 4:8.
 - i. Angels interact, watch, and minister to men on God's behalf, Heb. 1:14.
 - j. Angels act upon God's behalf, Gen. 19:1, 1 Kings 22:19-23, 2 Kings 19:35.
 - k. A fallen angel accuses believers of their sin to God, Rev. 12:10.
 - l. Angels are greater in power and standing and yet were commanded to minister to men. 1 Cor.11:10
2. **Verse 20;** a mediator is not needed for an agreement made by one person like an agreement made to one's self. Paul is saying that with the promise, there was no mediator because made the promise to Abraham without him needing- it was for him. But the law had a mediator because there were multiple parties involved - God, angels, Moses, and Israel.
3. The Mosaic law (school master)
 - a. Distinct from the promise - added 430 yrs. after the promise.
 - b. In harmony with the promise - runs alongside.
 - c. It was inferior - required a mediator.
 - d. It was temporary - bring us unto Christ.
 - e. The Law was the school master - which was literally a trustworthy slave.

- i. This slave was not the child's father but was the guardian.
- ii. He was also the disciplinarian.
- iii. Brought the child to maturity.
- iv. He was responsible for teaching the child in all education.
- v. After maturity the slave was no longer needed.
- vi. The Father chose the time when the child would no longer be under the school master.
- vii. The school master was Israel's trainer until Christ came.
- viii. It was not uncommon for the school master's own children to be under his supervision and would receive the same care and education.

The household revolved around the desires and wishes of father or husband. Contrast this with the focus of current society on that of the child. See what God declares was a reason for Israel's down fall as a society in Isa. 3:12.

(Isa 3:12) As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

- f. The ultimate weakness of law, the law did not produce a motivation to love God.
 - i. Though it required perfect love, Matt. 22:37, Mark. 12:30, Luke 10:27.
 - ii. God had to love man first, Rom. 5:8.
 - iii. Motivation through love, John 14:31, 1John 4:19.
 - iv. It could not make man perfect, mature or complete, Heb. 7:19.
- g. The law was incapable of giving life.
 - i. It did not give life, it regulated life.
 - ii. The new man was not born through the law.
 - iii. New man was born of love, Rom. 7:22, 25, 8:7-9, 1 John 4:7-10.

Galatians 3

Chapter 3:21- 29; Doctrinal address cont'd - the seed, the son, the heir, and the inheritance.

A. **Verse 21;** so is the law against the promise? Paul is saying a question that they might be thinking, namely, does the law contradict the promise? No. the promise was to life not death which was the law. II Cor. 3:6, And Paul continues that if there could have been one thing man could do to receive life, then God would have demanded that and not His Son. **(The Law was to bring us to Christ)**.

John 6:28-29, what shall we do to do the works of God? Believe on whom He sends. Sadly we see in the following verses that they would not believe.

B. **Verse 22;** the promise is given to those that believe. **(Belief comes First)**

THE CURSE; the soul that sinneth it shall die, Eze. 18:20. The word curse means **execration** which means the object of abomination. The root word means "to hate or curse" in Latin.

1. Sin, all sin, is an abomination to God. We judge sin incrementally but to God, all sin is an abomination.
2. Therefore, the sinner is an abomination to God. And yet, while we were still in this state God loved us and sent His Son to die for us. And the only way God could do it was to make His own Son into the object of abomination.
3. The curse of the law, the law of God, includes the mental anguish caused by the realization of the sinner's predicament. This is what Paul meant when he said, "I was alive once without the law of God (His righteousness) but when the commandment came (the realization that I needed to be as righteous as God) sin revived and I died , (I saw the abomination that I was), Rom. 7:9.

C. **THE BLESSING** of Abraham; that God's righteousness can be imputed to anyone by believing what God says – the Gospel, Rom. 3:21-22, 4:23-24

D. **THE COVENANT OF PROMISE;** the unconditional covenant made to Abraham by God that;

1. His seed would be more numerous than the stars in Heaven,
2. God would give him the land of Canaan,
3. That in him, through his seed (lineage) the Messiah would be born.
 - a. Messiah, Hebrew term and Christ, Greek term are the same.
 - b. Messiah speaks to his mission not his name.
4. Heb. 8 - a new covenant?
 - a. This is not an improvement to the Abrahamic covenant but rather the Mosaic covenant, Heb. 8:6 "... a better covenant which was established upon better promises." The promises mentioned here are of the law – if you will serve me I will bless you or curse you if you don't.
 - i. Jer. 31:31-37, the new covenant.
 - ii. It is a new covenant for Israel who was under the Mosaic law.
 - iii. New covenant was better than the Mosaic one efficaciously not morally, meaning that there was one payment for sin forever not yearly and temporary.
 - iv. Established on unconditional promises – did not depend on their works.

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- v. Produced the proper motivation for obedience, love not fear.
 - vi. Was founded and secured by the finished act of Christ's payment for sin.
 - vii. It prepares Israel for their role in the kingdom.
 - b. New, in that it is referring to Christ as the high priest being a better way than that of the Aaronic priests, Offering sacrifices daily, for himself and for others, and every year, etc.
 - c. This new covenant puts the law within their minds, Heb. 8:10, Jer. 31:31, which is referring to the Holy Spirit Paul refers to the same effect in Rom. 7:25, "... with the mind, I myself serve the law of God..." the way you think and the motivation for what you do.
 - d. It is also an everlasting covenant, Heb 13:20. The Aaronic priesthood, which is within the Mosaic law, was not an everlasting priesthood but the priesthood of Christ is everlasting.
 - i. Who was Melchisedec?
 - ii. Gen. 14:17-20, King of Salem and priest of the most high God received tithes from Abraham.
 - iii. Heb. 5:1-10, the begotten son forever called of God a high priest after the order of Melchisedec.
 - iv. Heb. 7:1-19, Is Christ Melchisedec? Heb. 7:3.
- E. The Inheritance; inheritance is the fulfilled promise of the Abrahamic covenant.
- 1. A human perspective of inheritance;
 - a. An inheritance gives full rights and benefits to inheritor.
 - b. An inheritance can transfer the position and authority.
 - c. An inheritance can give full ownership.
 - d. An inheritance is only effective after the death of the benefactor.
 - e. An inheritance can be given to anyone including persons that are not in the family.
 - f. An inheritance is solely decided upon by the benefactor not the inheritor.
 - 2. The Biblical perspective of inheritance;
 - a. The rich young ruler asks for it, Mk. 10:17
 - b. It is the promise of salvation in the Messiah to all that believe, the blessing of Abraham. Blessing refers to inheritance, Gen. 27:41, "...Esau hated Jacob because of the blessing wherewith his father blessed him..."
 - c. And, it is all that the believer will have in eternity as a result of salvation - rewards. Inheritance creates the capacity for rewards not the reward itself.
 - d. God the Father is the rewarder for serving Christ the Lord, Col. 3:24,
 - e. Don't lose your reward, 2 John 8. **You have inherited the right to earn rewards.**
 - f. So, it is everything that Abraham was given by God and can be passed down by inheritance to his children.
 - i. God's righteousness imputed by faith/belief.
 - ii. Children by faith
 - 3. **Verse 18;**
 - a. This inheritance is not available through the law.
 - b. If it is by the law then it is no more of promise, Rom. 11:6.
 - c. It was a gift given to Abraham, even he didn't do works for it.
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E. The Seed, verse 16 & 19.

1. The seed of the woman, Gen. 3:15 is Jesus Christ.
 - a. How is the word seed used in scripture? As both physical and spiritual offspring and agricultural.
 - b. Attributes of a seed;
 - i. A seed is something that grows or produces life.
 - ii. A seed is unique unto its kind.
 - iii. A seed contains within itself all the information it needs to reach its maximum potential.
 - iv. A seed contains within itself the ability to create other seeds.
 - c. Applications for these attributes;
 - i. The Gospel seed, Matt. 13:18-23.
 - ii. The new birth, 1 John 3:9.
 - iii. Bad seeds bad fruit, good seeds good fruit, Matt. 7:17-18.
 - d. The seed of the serpent, Gen. 3:15 God's promise to the seed of... Abraham, David, Jeconiah, etc. God worked according to the promise He made to them regardless of their seed's (children's) performance of following Him, 2 Kings 13:1-6
2. The seed and the promise. This promise was not made to the seeds. This seed was Christ and the promise was the righteousness of God by faith (eternal life) through that seed.
 - a. The promise regarding Abraham's seeds
 - i. One of the seeds would be the Messiah, Gen. 12:3 through which salvation would come for all families of the earth.
 - ii. His physical seed would inherit the land, be in bondage for 400 yrs, be blessed with all that God made available to Abraham, Gen. 12:7, 15:13.
 - iii. His spiritual seed, verse 3:29, would number more than the stars of heaven or the sand of the sea, those that are born again.
 - b. All the promises were by faith.
 - i. Isaac is a forerunner to the child of the promise.
 - ii. Isaac was a prophetic pattern of the future death, burial and resurrection of Christ.
3. **Verse 22-25, The Faith;**
 - a. **Verse 22;** by faith - by faith of Jesus Christ is not referring to His faithfulness but the source of faith in regard to the promise. Read as ("...by the faith of Jesus Christ means as the object of our faith)
 - b. **Verse 23;** read as, "But before the object of our faith..." which is Christ, the seed. Before faith - does not mean that salvation by faith came with the coming of Christ. (Abel offered an acceptable sacrifice to God by faith Heb. 11:4, he believed what God said.) Here, faith is referring to the current dispensation of grace. The promise is now preached through the Gospel, a contemporary term to those of time of Jesus, but now faith has come once for all.
 - c. **Verse 23** cont'd; "shut up unto the faith" – shut up like a fish caught in a net until the next dispensation, grace, which should afterward be revealed – it was a mystery, Eph. 3:2-5. Israel in bondage to Egypt is a perfect analogy;

- i. Israel was in bondage physically to Egypt and was delivered by power and with blood.
 - ii. The law put them back into bondage spiritually for which they could not be delivered physically but spiritually.
 - iii. Moses was a physical deliverer and Jesus was the spiritual deliverer.**
 - iv. Some Israelites didn't want to leave Egypt and some constantly wanted to return – to bondage. In the same way, many Jews want to stay under the bondage of the law.
 - v. The Israelites had to believe by faith that God would deliver them from the bondage of the Egyptians, had to believe that by applying the blood, the curse of death would pass over them. The parallel is the same.
 - vi. Jesus came to deliver the Jews from bondage, spiritually, (but they were again looking for physical deliverance) but most chose to stay under the bondage of the law.
 - vii. The same is true for Gentiles. People prefer to trust in their works than solely by faith in what Christ did for them.
- d. **Verse 24**; our schoolmaster, educator, disciplinarian, tutor, while we were children who us to completion – Christ. Paul uses the words our and us just as he did in Gal. 1:8 & 9.
- e. **Verse 25**; but after that faith – meaning after that dispensation of the law, then we have the dispensation of grace which is “that faith” which is come, and the schoolmaster is no longer needed. That faith refers to Christ who by His coming put away the need for the law as a requirement for the Jews. This is not speaking of salvation but the purpose of the law which was to govern the daily lives of Israel.
4. Many Messianic Jews insist on following the law, not for salvation but as a practice for their daily lives. Some even go as far as to say that Gentile believers should also be practicing the law, again, not for salvation but as a way of life. Is this idea scriptural? No! Paul makes it clear that we are not in the age of the law. Abraham rejoiced to see his day, John 8:56. He didn't rejoice to see the day of the law but rather the day of Christ – the faith!
- a. There was a perfect time, chosen by God for the seed to come, then the law would be done away with.
 - b. It was temporary – the schoolmaster, “...to bring us unto Christ...” verse 3:24.
5. **Verse 26 – 29**;
- a. **Verse 26**, We are all the children of God – by faith, not by the flesh birth!
 - b. **Verse 27**, Baptized into Christ, 1 Cor. 12:12-13, this is speaking of the baptism of the Holy Spirit, which is the placing of the believer into the body of Christ, spiritually.
Put on Christ – this is the positional aspect of that baptism before God. Literally as putting on a garment so that Christ is seen before men, Rom. 13:14.
 - c. **Verse 28**, Jews and Gentiles are the same in Christ Jesus. No male or female, bond or free is referring to our position in Christ, He doesn't see us, he sees His Son, Christ.
 - d. **Verse 29**, If you are Christ's then you are of Abraham's seed and an heir by the full power and faithfulness of the promise. If you approached a Jew, who knew that you were a Gentile and proclaimed, “I am of the seed of Abraham and therefore a rightful heir to all that God promised him!” They would not believe you and ask you to prove it. Your proof is what God promised to the seed (spiritual), not the seeds (physical).

