

# L9: Galatians 3:6-14: The Blessing of Abraham & The Gospel

## Sermon Intro: Review/Summarize

- Paul Withstanding Peter
  - Sinners of the Gentiles vs. Jews by Nature or Sinners of the Jews
  - The doctrine of the Pharisees
- Belief of the gospel gives new identity and new relationship to God and the law
  - Dead to the law
  - Alive unto God
  - Live by the faith of Jesus Christ, not by the law or the Jews religion of the law

## Sermon Preview:

- Brief Look at Galatians 3:1-5
- The Gospel unto Abraham?
  - The Gospel of God, The Gospel of Christ, Paul's Gospel
- The Blessing of Abraham

## Sermon:

### Brief Look at Galatians 3:1-5

**Galatians 3:1-5** 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? (2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? (3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? (4) Have ye suffered so many things in vain? if it be yet in vain. (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?

- "foolish Galatians"
  - Foolish on the basis that Christ was evidently set forth, crucified among you and that going back to the law rejects one of the purposes for Christ's death.
- "bewitched"
  - To fascinate; to gain an ascendancy over by charms or incantation
  - "miracles" most likely involved
- "should not obey the truth"

- Similar expression of that with Peter
- Paul's withstanding of Peter to be applied to the Galatians
- **"before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"**
  - Eyes of their understanding with all the doctrinal evidences set forth in Romans
    - Romans 3:9, 19-26
- **"received ye the Spirit"**
  - Eternal life (Gal. 3:14, 21-22)
  - Heb. 9:12, 14, 15
  - How did you receive the Spirit?
    - **"by the works of the law"**
      - Not by the works of the law
      - Neither could Israel (Romans 9 & 10)
    - **"hearing of faith"** - faith comes by hearing and hearing by the word of God
      - Matter of the heart when you are confronted with the gospel
      - Hearing of the faith of Jesus Christ
- **"begun in the Spirit"**
  - Justification
  - **"made perfect by the flesh"** - the works of the law demand only the flesh (infirmity of the flesh, weak through the flesh)
- Examine the one that ministers the Spirit

The Gospel unto Abraham?

### **Righteousness which is of Faith**

**Galatians 3:6-9** Even as Abraham believed God, and it was accounted to him for righteousness. (7) Know ye therefore that they which are of faith, the same are the children of Abraham. (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. (9) So then they which be of faith are blessed with faithful Abraham.

- **"even as"**
  - We received the Spirit, the promise by faith even as Abraham when he believed God.

- Circumcision was a sign of the righteousness of the faith
  - Identifier of the nation God would use
  - The Israel of God is those of Abraham's children
    - Romans 9:8; John 8:33 (Abraham's seed), 39 (Abraham's children)
    - Romans 2:28-29
    - Inward and outward circumcision
    - Common bond between Jew and Gentile is the inward circumcision
  
- Argument is that the hearing of faith is even or equal to Abraham believed God
- Receiving the Spirit, the imputation of God's righteousness when Abraham's faith accounted to him for righteousness
  
- **"know ye therefore"**
  - Conclusion based upon Abraham
  - **"they which are of faith, the same are the children of Abraham."**
    - Romans 4:12-13 - the righteousness of faith God will do it
  
- **"and the scripture, foreseeing"**
  - God had Moses write Genesis 15 down and it saw something future that was not a mystery, but that is, God justified a Gentile through faith.
  - The scripture doesn't foresee the mystery
    - Error by some that claim to rightly divide the word of truth, this is a wrong division
    - The scripture didn't foresee the mystery
      - Ephesians 3 - hid in God, unsearchable
    - Paul could go back to Genesis and search out what he is teaching
      - This truth was always there and was to be partly understood and believed
      - Doesn't quite make sense until the manifestation of the faith of Christ.
  - Acts 2:31
  
- **"God would justify the heathen through faith"**
  - This was all in view of God's great nation
  - Now it is in view of the mystery of Christ
  
- **"preached before the gospel unto Abraham"**
  - The gospel of Christ in its' witness form (Rom. 3)

- **"In thee shall all nations be blessed"**
  - "in thee" - Christ will be the blessing
  - Abraham believed God - imputed righteousness
- "So then they which be of faith are blessed with faithful Abraham."
  - "of faith" - in contrast to the flesh, or the law
  - "are blessed" - eternal life
  - "with faithful Abraham." - Abraham had faith

### **The Law of Righteousness (Establishing their own Righteousness)**

**Galatians 3:10-12 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. (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. (12) And the law is not of faith: but, The man that doeth them shall live in them.**

- **"for as many as are of the works of the law"** - children of the flesh, own righteousness
- **"are under the curse"**
  - **"cursed is every one that continueth not in all things which are in the book of the law to do them."** - this is our righteousness, need to continue without breaking at one point
- **"but that no man is justified by the law in the sight of God, it is evident"**
  - Plain; open to be seen; clear
- **"for, The just shall live by faith."**
  - Not for the dispensation of the grace of God
  - Not for the mystery of Christ
  - For something that was written by Habakkuk to Israel
- **"And the law is not of faith"** - the law doesn't necessitate believing God, but "the man that doeth them shall live in them."
  - The law establishes the need for faith, but it isn't of faith

### **Christ is the End of the Law for Righteousness to Every One that Believeth**

**Galatians 3:13-16 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: (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. (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. (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.

- **"Christ hath redeemed us from the curse of the law"**
  - Do not need to continue in the law
- **"being made a curse for us"**
  - "for it is written, Cursed is every one that hangeth on a tree:" - for not continuing
- **"that the blessing of Abraham might come on the Gentiles through Jesus Christ;"**
  - The hearing of faith, the righteousness which is of faith
  - Scripture foresaw this coming on the Gentiles in view of the kingdom, Paul has in view this coming upon the Gentiles in view of the mystery of Christ.
- **"that we might receive the promise of the Spirit through faith."**
  - The righteousness which is of faith to receive the promise of the Spirit
- Abrahamic covenant confirmed and cannot be disannulled or added to
  - Cannot be faith alone then works, or faith add works
- Because of the promise was made to Abraham and his seed, Christ
  - Faith in Christ we are counted for the seed although we have a different election
  - Eph. 3:6 - "partakers of His promise in Christ by the gospel"
    - The mystery provides the foreseen blessing to the Gentiles to be partook in, but according to the mystery for another purpose.

**Sermon Conclusion: Review/Summarize**