

L10: Galatians 3:15-29: The Law & The Gospel

Sermon Review: Review/Summarize

- The Blessing of Abraham - the just shall live by faith
 - The Curse of the Law - continue in them to live by them
- Christ redeemed us from the curse of the law that -
 - "the blessing of Abraham might come on the Gentiles" - provision
 - "that we might receive the promise of the Spirit through faith."

Sermon Preview:

- The Manner of Covenants
 - Covenant Confirmed
 - No Man Disannul or Add
- Through the Forbearance of God
- The Service of the Law
 - Added because of transgressions
 - Till the seed
 - Angels
 - Law not against the promises of God
 - No life
- The Conclusion of Scripture
 - All Under Sin
 - The Promise by Faith of Jesus Christ
 - Might Be Given
 - To Them That Believe

Sermon:

(Galatians 3:15)

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.

- **"after the manner of men; though it be but a man's covenant"** - things that man does as it concerns "covenant"
 - Rom. 9:1-4 - covenants and giving of the law
 - Heb. 6:13-20 - men verily swear
 - **"yet if it be confirmed, no man disannulleth, or addeth thereto."**
 - **"confirmed"** - to make authoritative
 - **"disannul"** - set aside, violate

- "add" - supplement
- What would the law add to what God did with Abraham?
 - Faith add works! No, what God confirmed with Abraham the law cannot disannul or add.

(Galatians 3:16)

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.

- Abraham and his seed were the promises made - one being the promise (eternal life) (:14)
 - Gal. 3:29
 - Gal. 4:28
 - Rom. 4:1ff
- **"He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ."**
 - What was witnessed in the scriptures Paul is manifesting through the revelation of Jesus Christ.
 - Gal. 3:28 - "...ye are all one in Christ Jesus."

(Galatians 3:17)

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,"** - Paul's revelatory gospel.
- **"that the covenant"** - that made with Abraham by promise
 - **"that was confirmed before of God in Christ"** - Abraham's seed would the promise come by
 - **"the law, which was four hundred and thirty years after"** - from Genesis 12 to the Exodus/Mt. Sinai
 - **"cannot disannul"** - impossible to disannul what God already set forth by His own promise
 - Abraham would be imputed righteousness by believing God before the promise would come.
 - **"that it should make the promise of none effect."**

- The law cannot disannul to make the promise of none effect, that is, Abraham had eternal life before the promise provided for based upon Abraham's faith.
- The law cannot disannul and make the promise of none effect.
- God justified on the basis of His promise (inheritance) through His forbearance.

(Galatians 3:18)

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

- **"for"** - further explanation and amplification
- **"if the inheritance be of the law, it is no more of promise:"** - the reason and explanation of why the law cannot make the promise of none effect
 - The inheritance is of the promise and therefore if it is of the law it is no more of promise it has been disannulled or added to and it is no more by promise.
 - It had been by promise up to that point.
- **"but God gave it to Abraham by promise."**
 - Adverse conjunction that God gave the inheritance to Abraham by promise before the promise fulfilled based upon His forbearance till the seed come and Abraham's faith.

(Galatians 3:19)

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.

- What is the purpose of the law?
 - It was added, not to supplement the promise as if it needed it as if the seed that would come wasn't sufficient and thus needed something until that time.
 - It was added for another reason - "because of transgressions"
 - The law would be added because of transgression till the seed should come.
 - **"ordained by angels in the hand of a mediator."**
 - Different then the covenant of promise and only be for a time

(Galatians 3:20)

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

- Explanation of the "mediator" concept and the distinguish of the covenant of promise which is "of God".

(Galatians 3:21)

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.

- **"Is the law then against the promises of God?"**
 - **"God forbid."** - so it didn't supplement what the seed would eventually provide and God would impute righteousness by faith alone of the individual and the law was added therefore because of transgressions, but is it against the promises of God.
 - Romans 3:31
 - Romans 4:13-14
- **"for if there had been a law"** - any law that man could do on their own in the sight of God.
- **"given which could have given life"** - eternal life, the promise, the blessing
- **"verily righteousness should have been by the law."**
 - The law is holy, just, and good - that isn't the issue, it is that the law and any law is of the flesh.
 - Admits there is the righteousness of the law (judicial and in holiness)
 - Admits that the law isn't the means by which God gives eternal life or sanctification.
 - Not by works or faith plus (add/and) works

(Galatians 3:22)

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

- **"But the scripture"** - not just the law, but that which came before and the prophets and the psalms
- **"hath concluded"** - God has given the testimony of this issue throughout the ages.
- **"all under sin"** - why so significant it is because man is under sin in which is the reason God can only justify on the basis of faith alone. Works are counted as debt.

- **"that the promise by faith of Jesus Christ might be given to them that believe."**
 - Promise of eternal life would be by "the seed" and give to "them that believe"
 - Faith and the seed are compatible
 - Faith add works and the seed are incompatible
 - Romans 4:16
 - The promise is sure to all the seed on the basis of faith
 - From Adam to Christ through His forbearance

(Galatians 3:23)

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

- **"But before faith came"** - faith of Jesus Christ (not the issue of faith in God)
- **"we were kept under the law"** - the law had a service
 - "shut up unto the faith which should afterwards be revealed." - it was only witnessed, Paul not revealing it

(Galatians 3:24)

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

- **"Wherefore the law was our schoolmaster to bring us unto Christ"**
 - Historically, but also in the past
 - The use of "Christ" - Gal. 3:17
 - Romans 10:1-4, 5-7
 - The law schooled them to "faith alone" so when "faith came" it would be applied to them
 - Rom. 3:31

(Galatians 3:25)

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

- **"But after that faith is come"** - faith of Jesus Christ
- **"we are no longer under a schoolmaster."** - preach Christ manifest, not Christ witnessed
 - Justification
 - Sanctification
 - 2 Cor.

(Galatians 3:26)

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

- When we believe in Christ we become the children of God, and Isaac was a child of promise

(Galatians 3:27)

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

- Total identification - we have been clothed with Christ

(Galatians 3:28)

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.

- Oneness as members of the one body of Christ, but oneness as it concerns Adam or Christ.
- Flesh vs. Spirit/Works vs. Faith

(Galatians 3:29)

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

- **"And if ye be Christ's"** - if and its true, we "have put on Christ" and we have believed and been baptized
- **"then are ye Abraham's seed"** - thus Abraham is our father
- **"and heirs according to the promise."** - inheritance of eternal life according to the promise that is eternal life given and provided for by Christ and received by faith like Abraham.

Sermon Conclusion: Review/Summarize