

- I) V15 INTRO: Brethren I speak in the manner of men: Though it is only a man's
In our last study we closed with verses 13-14
Christ **redeemed us from** the curse of the law having become a curse for us
IN OUR LAST STUDY
- II) I mentioned to you that **redeemed** speaks of buying a slave's freedom
Exegorasen: To buy out of something; to ransom; to rescue from loss
Ek speaks of removing something, agora is a marketplace
- III) Jesus purchased us, removing us from the marketplace of sin and freeing us
- IV) During NT times, Rome had approximately 6 million slaves
If my friend was a slave, I could buy him, write a certificate, and set him free
I could **redeem him** from slavery after paying the price of redemption
- V) This is what Jesus did for us when He died on the cross
He paid the price for the redemption for every living person
DEVELOP
- VI) Ever since the fall, all mankind has been slaves to sin and moral corruption
We all have been in spiritual bondage to **a nature in** rebellion against God
Ro 8:7-8 For the sinful nature is **always hostile to God**. It never did obey God's
laws, and it never will. That's why those who are still under the control of their sinful
nature **can never please God**
- VII) No one can escape the ultimate consequence of sin: death (Ro 6:23)
This is what God told Adam when Adam disobeyed, and took of the fruit
Gen 2:17 (He said) you must not eat from the tree of the knowledge of good and
evil; for in the day that you eat of it, you will surely die
- VIII) This not only speaks of **physical life**, but also of **spiritual life**
The **physical perfection** that you presently experience will be gone
Gen 3:17-19 Then to Adam He said, "Because you have heeded the voice of your
wife and have eaten from the tree of which I commanded you, saying, 'You shall not eat
of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your
life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the
field. In the sweat of your face you shall eat bread **Till you return to the ground**, For out
of it you were taken; For dust you are, And to dust you shall return."

ALSO

- I) The spiritual union that you have will also be destroyed: sin breaks fellowship
Is 59:2 It's your sins that have **cut you off from God**. Because of your sins, He has turned away and will not listen anymore.
- II) The result of this is spiritual bondage, slavery, to sin
Ro 6:16, Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey; whether of sin leading to death, or of obedience leading to righteousness?
- III) Before redemption, we are all held in bondage to our sin nature
The fact is: Sin keeps us captive...demands a payment for release
God paid the price, and this is what Paul just said (Gal 3:13)
- IV) What was the price? Jesus' blood
Lev. 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.
1 Pe 1:18-19 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with **the precious blood of Christ**, a lamb without blemish or defect.
- V) In Christ, we have **the forgiveness of our sins**
Eph 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace
- VI) People today like to explain sin away, excuse it or blame it on someone else
My genes, addictions, parents, environment, education, my government
The bible simply says that the problem is that we sin, and are in bondage
- VII) Paul is teaching us that Jesus takes away sin
Jn 1:29 (the Baptist) Behold the Lamb of God who takes away the sin of the world
- VIII) In Christ, our sins are completely forgiven
Ps 103:12 As far as the east is from the west, so far has He removed our transgressions from us.
1 Jn 2:12 I write to you, little children, because **your sins are forgiven** you for His name's sake.

- I) When we sin, we are able to come to Christ, and confess: 1 Jn 1:9
As Christians, we identify with this reality: We are completely forgiven

PRACTICAL APPLICATION

- II) Finally, forgiveness is what sets us free from our bondage to sin
This includes bondage to the guilt of what we have done in our past
Since we all have a history of sin, we all need to be forgiven
- III) Forgiveness restores our relationship with God and leads to a deeper love for Him
It also can lead to restoring broken relationships
It also opens the door to new beginnings

THE POINT

- IV) The law of Moses condemned us, but the grace of God sets us free
The law reveals our sin, which brings us to judgment
Ro 7:7 What shall we say, then? Is the law sinful? Certainly not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting really was if the law had not said, "You shall not covet."

- V) The law demanded complete obedience, but our inability renders us guilty (V10)

THE SOLUTION

- VI) God sent His Son to perfectly fulfill the requirements of His law
Heb 4:15 we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet He did not sin

- VII) V13 Having become a curse for us: Christ took our just punishment on Himself
Jesus died on the cross, becoming the atoning sacrifice on our behalf
2 Co 5:20 God made Him who knew no sin **to be sin** for us, so that in Him we might become the righteousness of God.

- VIII) V14 That the **blessing of Abraham** might come upon the Gentiles in Christ
The blessing of Abraham refers to salvation and blessings, by faith
These blessings extend to all who had Abraham's kind of faith

- IX) Those who have faith in Jesus are children of Abraham
He had already made this clear: 3:7-9
The point: The curse is lifted by our placing faith in Jesus
We are in the family of Abraham, the redeemed, through faith in Jesus

- I) V14 We also receive the promise of the Spirit, **through faith**
He comes and dwells in us as we trust in Jesus
Lu 11:13 If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him

BEGIN STUDY

- II) V15 Brethren I speak in the manner of men
Paul desires to show the superiority **of faith** in God's promise **over the law**
- III) I will taken an example we are all familiar with being part of every day life
We are all familiar with contracts: cars, houses, boats, lawns, services
His thought: Men draw up contracts that are binding: God's promises are binding
- IV) When we draw up such contracts, it isn't intended to be annulled or added to
It is binding, as is: once it's signed, new conditions aren't to be simply added
- V) When we draw up a contract, we might want to change it or break it
When God draws up a contract, it is as solid as He is
Heb 6:13-14 When God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you."
- VI) V16 Now to Abraham and **his Seed** were the promises made He does not say
Every promise given in the covenant with Abraham **was fulfilled in Jesus**
This means **the only way** to receive the promises is to be a fellow heir with Jesus
THE FACT IS
- VII) His promise **was not** fulfilled **in the Law of Moses**, but in fact **predates** the Law
The Law came after God had made His original **promise** to Abraham
Gen 22:18 In **your seed** shall all the nations of the earth be blessed because you have obeyed My voice.
- VIII) God made a promise to bless the descendants of Abraham **through Messiah**
This promise included the Gentiles (V8-9)
PAUL'S POINT
- IX) His covenant therefore **remains unchanged and binding**, in Jesus
2 Co 1:20 All the promises of God **in Him** are yes and in Him amen to the glory of God through us

- I) V17 And this I say: The law which was 430 years later **cannot annul the covenant**
God's promise of salvation through grace through faith is superior
It was given first, before the law of Moses was given
- II) Remember, the Judaizers were demanding obedience to **Moses' law**
Paul is saying that the promise of salvation **through faith came first**
- III) Abraham is the Father of the Jewish nation
He pre-dated Moses by around 645 years, long before the Law was given
This means that he was **never under the Law**
- IV) V6 This is what Paul had just made clear: Abraham **believed** God
It was his faith in God that resulted in God saving him
Gen 15:6 Abram believed the Lord; and He credited it to him as righteousness
- V) The Judaizers were teaching the people that they needed works righteousness
Paul is making it clear that salvation is by God's grace, through faith
Gal 3:11 But that no one is justified **by the law** in the sight of God is evident, for
the just shall live by faith
BRIEFLY
- VI) V17 The law which was 430 years later **cannot annul the covenant**
The law actually came 645 years before Moses
WHY THE DIFFERENCE OF YEARS
- VII) The 430 years refers to the time elapsed between God's last statement of the
Abrahamic covenant and His giving of the Law to Moses.
THE PROMISE WAS REPEATED
- VIII) In Gen 26:24 The Lord repeated His promise to Abraham's **son**, Isaac
In Gen 28:15 He then repeated the promise to **his grandson** Jacob, 215 years later
THIS WOULD MEAN
- IX) The law came 430 years after God repeated the promise of Abraham, to Jacob
- X) V18 For if the inheritance **is of the law it** is no longer **of promise** but God gave it
THOUGHT
- XI) The inheritance is based **on a promise** and depends on the power or God
- XII) An inheritance based on **obedience** depends on man's power to perform
God's promise is superior because man **can't help but fail**, and God can never fail

- I) This is why we trust God because **He can't fail and never breaks His promises**
Heb 10:23 Let us hold unswervingly to the hope we profess, for **He who promised is faithful**

Ps 145:13 The Lord is **trustworthy** in all He promises, and **faithful** in all He does
Nu 23:19 God is not a man that He **should lie** or a son of man that He should **change His mind**. Has He said, and **will He not do it?** Or has He spoken, and **will He not fulfill it**

KEY

- II) An **inheritance** is normally something you receive, not something **you earn**
It also ordinarily comes after **somebody has died**

Heb 9:16-17 In the case of a will, it is necessary to prove the death of the one who made it, because a will is in force only when somebody has died; it never takes effect while the one who made it is living

THE PRODIGAL SON

- III) This gives us insight into a parable Jesus gave illustrating the grace of God
The prodigal son (Lu 15:11-32), centering on a younger son and his older brother
The younger son represented sinners, and his older brother the Pharisees

- IV) In the parable, the younger son asked for his inheritance early
Lu 15:12 Father, give me the portion of goods that falls to me

- V) In doing this, the son was actually wishing that the father **were already dead**
He took the money and squandered it in a **far country** with reckless living
Some believe he went **as far as India**, abandoning his family and Jewish faith

- VI) When he had spent everything, there arose a great famine and he was broke
This is when he made his plan to return to his father's estate, to be fed

- VII) He came up with a plan: I will tell my father I sinned against heaven and him
I will ask for a job: I will ask him to make me like one of his hired servants

THIS WAS A PLAN, NOT REPENTANCE

- VIII) He made his long journey home, but was surprised at what he saw
His Father was looking for him and saw him from afar, coming down the road
His father ran, held him tightly, and kissed him

- IX) This is when the prodigal said I have sinned, I am not worthy to be your son
This is when he truly repented
His father said bring out the best robe, put a ring on his hand and sandals

- I) **The robe** of righteousness, gained through repentance
Is 61:10 I delight greatly in the LORD; my soul rejoices in my God. For He has clothed me with garments of salvation and arrayed me in **a robe of his righteousness**, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels
- II) **The ring** symbolizes special favor
The sandals reveal that he was **treated as a son**: servants went barefooted
- III) Instead of being rejected, by **the gracious love** of the father, he was restored
The older brother, representing the Law, was angry and would not rejoice
- IV) The father pleaded with him to join the celebration, but he refused
The parable closes with the father reasoning with the older son
Lu 15:31-32 My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.'
- V) The older son represented the Pharisees, under the strict code of the law
The younger son reveals the loving grace of God towards repentant sinners
Mercy triumphs over judgment, and Grace triumphs over the law
- VI) Paul is making it clear that trying to earn the inheritance is foolish
The only way to receive the inheritance is by faith in His promises
- VII) The Judaizers were insisting that the Gentiles needed to keep the law
Paul now gives **one of the purposes** of God giving the Law to Israel
- VIII) V19 What purpose does the law serve It was added **because of transgressions**
If salvation has always been by faith, then why did we have the Law, anyway?
It was a to reveal man's sinfulness, exposing the depth of his sin nature
- IX) It's impossible demands were to compel us to see ourselves **as helpless sinners**
Ro 7:7 What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."
It was to drive us to despair over our sins and to desire to be delivered
I am sick and tired of being sick and tired: God, help me!

- I) V19 Till **the seed** should come **to whom** the promise was made
Man could not keep the Law perfectly, so He sent Jesus to do it on our behalf
- II) The law of Moses actually pointed to Jesus
Ro 10:4 Christ is the end of the law for righteousness to everyone who believes.
HIS POINT
- III) Till Jesus came and fulfilled every element of the Law, on our behalf
Mt 5:17-18 Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until **everything is accomplished**.
- IV) V19b It was appointed through angels by the hand of a mediator
God gave the covenant of the law through Moses and by angels
- V) Angels were involved in the giving of the Law to Moses
This was done In a way not fully explained
Ac 7:53 Who have received the law by the disposition of angels, and have not kept it
Heb 2:2 For if **the word spoken by angels** was steadfast, and every transgression and disobedience received a just recompense of reward
THE POINT
- VI) Angels are great, and Moses is also great but they were only mediators
Do not exalt angels and Moses over God Himself
- VII) It would be easy to exalt an angel because of how glorious they are
- VIII) This is shown in Revelation, after John sees the glory of heaven by an angel
Rev 19:9-10 Then he said to me, write: Blessed are those who are called to the marriage supper of the Lamb! And he said to me, these are the true sayings of God. And I fell at his feet **to worship him**. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. **Worship God!** For the testimony of Jesus is the spirit of prophecy."
- IX) V20 Now a mediator does not mediate for one only, but God is one
A mediator is needed when there are at least two parties
God gave the covenant to Abraham without a mediator

- I) This is because He is the only one making the covenant (Gen 15:7-17)
Abraham was simply the witness and beneficiary of the covenant
God gave the covenant directly to Abraham, without a mediator
- II) V21 Is the law then against (contrary to) the promises of God? Certainly not
God gave both the promise and the law
Does the law undermine God's promises and contradict them?
- III) Of course not. The law prepared man for Jesus
By awakening us to our sinfulness, it prepared us for God's grace
Ro 3:20 No one will be declared righteous in God's sight by the works of the law;
rather, through the law we become conscious of our sin
- IV) It awakened in us the frustration that comes by desiring to be a better person
The Law could not save sinners, only Jesus can
- V) V22 But the Scripture has confined all under sin, that the promise by faith in
Confined: To shut up on all sides in a prison dungeon
Under the law: All are found to be sinners, with no escape
- VI) Because no one can keep the law it encloses us all, under sin
The purpose is to drive us to cry out for grace and mercy, through Jesus
Ro 7:24 O wretched man that I am! Who shall deliver me from the body of this
death?
Ro 8:1 There is therefore now no condemnation to them which are in Christ
Jesus, who walk not after the flesh, but after the Spirit.
- VII) Our failure to be and to do good drives us to the One who makes it possible