

Galatians 3

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?**

A. O foolish Galatians

1. **foolish**- Gr. **anoetos**- *not understanding, unintelligent; implication sensual: indicates a folly which is the outgrowth of a moral defect.*
 - a. This verse shows us that we can slip from our understanding of the gospel. We can harden our heart to the gospel by focusing on ourself and our performance instead of Christ and His perfect performance in order to get God's acceptance. This is called legalism. Legalism produces hardened hearts towards God and makes you a fool. Receiving the perfection of Christ by faith is the basis for our acceptance with God. This makes you real smart! Keeping our eyes on Jesus and His finished work will impact your actions in a positive way. Focusing on your self and how you measure up to God's standards will actually make your actions worse! If you do this then you will slowly come under the sway of guilt, shame, and fear.
 - b. We become foolish when we turn from faith in Jesus' perfect life lived for us and His perfect sacrifice for our sins, and turn to trusting in our own imperfect life to be right with God. This is moronic! This is spiritual stupidity!
 - c. The foolish build upon the sand. **Matt. 7:26** Building your life on legalism is building on the sand- quick sand- you sink real quick!

2. Galatians

- a. I believe Paul is addressing the southern Galatians. He had visited there several times during His missionary journeys and preached the gospel to them. He seems to have a good knowledge of their past history and present condition.

B. who has bewitched you

1. **bewitched**- Gr. **baskaino**- *to charm, to bewitch; to lead astray by evil arts; bewitch by spells*
 - a. Legalism deals with manipulation. Manipulation is a form of

witchcraft. When someone tries to manipulate you through guilt, shame, or fear they are trying to control you. This is what the Judiazers were doing to the Galatians.

- b. The Judiazers were bringing the Galatians guilt and shame because they did not measure up to the Law. The Judiazers were bringing fear to the Galatians telling them that they were not going to be saved because they were not circumcised and did not keep the Law. You can control people with fear and they will do things they normally would not do. None of these men would have chosen to be circumcised as an adult unless they were afraid of going to hell if they didn't.
- c. You can have a spell cast over you if you yield to guilt, shame, and fear. This is what happened in Guyana with Jim Jones. This man manipulated a bunch of people with guilt, shame, and fear and ended up killing them by making them all drink cool-aid! Don't drink the cool-aid of legalists! Don't drink the cool-aid of legalism! You are foolish if you drink the cool-aid! Keep your eyes on the perfection of Jesus and to His cross.

C. that you should not obey the truth,

1. obey the truth

- a. In the New Testament, obeying is seen as believing. [Acts 6:7](#), [2 Thes. 1:8](#), [1 Pet. 4:17](#), [Heb. 5:9](#)

D. before whose eyes Jesus Christ has been evidently set forth,

1. before- Gr. *kata-* *to set down in front of*

2. evidently set forth- Gr. *to depict or portray openly; post up, placard, paint before the eyes by vivid portraiture in preaching*

- a. A good teacher or preacher will paint vivid pictures in their speaking. Paul clearly painted the portrait of the cross and the significance of it to the Galatians. The Galatians had received this painting and put it up on their mantles. However, Judiazers came in and got the people to take down the painting of Christ and got the Galatians to put up self portraits in its place! In this letter, Paul is telling the Galatians to put back up the portrait of Christ. To do this they have to take theirs down first! Many people are

unwilling to remove their own portrait for Christ's.

E. crucified among you

1. The crucifixion is not a pretty picture to look at, but we need to look at it. The picture is the picture of what our sins deserve. The crucifixion is God's sentence upon sin. Instead of receiving the death sentence upon sin, many are trying to rehabilitate themselves! God has put humanity on death row. Death row is for those who can't be rehabilitated! Jesus came to take our death sentence. Once someone has been executed they paid their debt to society. However, they do not have life to go free. Jesus came into our prison cell and took our crimes on himself. He took our death sentence, but had life in Himself to raise Himself and us out of death! [John 10:18](#) We are now free!

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

A. This only would I learn of you,

1. This only

- a. Paul was not interested in going back to law school! He just wanted to hear them try to teach him one lesson. He wanted them to take him through "How to receive the Spirit of God 101."
- b. In this one teaching he is hoping to wake the Galatians up to their error and get them back into grace again.
- c. Legalism makes life very complicated and difficult. If this is happening to you, then you need to go back to the simplicity of the gospel. Your mind can be corrupted from the simplicity of the gospel. [2 Cor. 11:3](#) Ask yourself, "How did I get saved?" It was by simple grace through simple faith. Well, you need to continue on in the Christian life in the same way you received Christ the Lord! [Col. 2:6](#) We are to continue to walk in simple grace through simple faith. If you are adding anything to this formula then you are drinking the cool aid of legalism! It will first make you crazy, then it will kill you!

2. learn- Gr. manthano

- a. One thing that comes with legalism is pride. Legalists always

believe they can and should teach others in the art of living better for God. They love putting people into their private law school.

- b. Paul is saying here, "Ok, you want to teach me something, then teach me this one thing. How do you receive the Spirit of God?"

B. Received ye the Spirit by the works of the law,

1. received- Gr. lambano

2. the Spirit

- a. Paul is talking about receiving the Spirit in salvation. When we believe upon Christ, the Spirit of God indwells our spirit. **Rom. 8:9** We become the temple of the Holy Spirit. **1 Cor. 3:16** We receive the Holy Spirit in salvation by grace through faith. We cannot merit the indwelling presence of the Holy Spirit. The baptism of the Spirit in salvation is different than the baptism in the Spirit for service. In salvation the Spirit baptizes us into the body of Christ. **1 Cor. 12:13** In the baptism in the Spirit for service Jesus baptizes us into the Holy Spirit. **Matt. 3:11** The person doing the baptism is different and the person we are baptized into is also different. In the baptism of the Spirit in salvation the Spirit baptizes into the person of Christ. In the baptism in the Holy Spirit for service Jesus baptizes into the person of the Holy Spirit.
- b. The baptism in the Holy Spirit is a subsequent experience to salvation, but the "receiving" the baptism in the Holy Spirit is received the same exact we got saved, which is by grace through faith.
- c. Receiving the Spirit is receiving the blessing of Abraham. **Gal. 3:14** The blessing of Abraham comes by faith, not by works.
- d. The giving of the Holy Spirit is called a gift. **Acts 2:38, Acts 10:45** Gifts are freely given, not earned.

3. works of the law

- a. There is a difference between the "works of the law" and "good works".
- b. Many "grace teachers" today are disparaging of all works. When they hear the word **works**, they break out into hives

and have a hissy fit!

- c. Paul, the preacher of grace, often encouraged the saints to do good works and to maintain them. Eph. 2:10, 1 Tim. 2:10, 1 Tim 5:10, 1 Tim 6:18, 2 Tim. 3:17, Titus 2:7, Titus 2:14, Titus 3:8, Titus 3:14, Heb. 10:24
- d. The works of the Law are works done in our own energy and for our own selfish motives to have merit with God and man. Good works come from the empowering presence of the Holy Spirit, and are to be to God's glory and to the benefit of others. They come out of our new spiritual nature.
- e. You cannot get born again by the works of the Law. You cannot receive the Spirit by the works of the Law. However, we can and should produce good works.

C. or by the hearing of faith

1. hearing of faith

- a. Faith comes by hearing, and hearing by the Word of God. Rom. 10:17
- b. Grace must first be heard, before it can be received. Legalism is not based upon hearing, but merely upon outward doing. We are called to do things as Christians, but our doing first starts with hearing grace, then receiving grace by faith, and then acting in faith being empowered in that grace which produces good works. 1 Cor. 10:15 These good works are done to God's glory and to benefit people as a witness to them of God.
- c. The ministry of the Holy Spirit is tied to hearing the Word of God. This is why many Christians can't sense the ministry of the Holy Spirit in their lives. It is because they are Word deprived! The Spirit works with the Word to confirm it with signs following. Mark 16:20

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

A. Are you so foolish?

- 1. so foolish- Gr. *in this manner of unintelligence or stupidity.*
 - a. Basically what Paul is saying here is, "How stupid can you get

and still breathe?"

B. having begun in the Spirit,

1. **begun**- Gr. **enerchomai**- *to make a beginning*

2. **in the Spirit**

- a. This phrase "in the Spirit" refers to being born again. **Rom. 8:9** The Galatians began their Christian life by being born again. They were born again by grace through faith. The phrase "in the flesh" means that someone is not born again. It is possible however for a Christian who is "in the Spirit", to walk "according to the flesh". We who are "in the Spirit" are also called to walk "according to the Spirit". **Gal. 5:25**

C. are ye now made perfect by the flesh

1. **now**- Gr. **nun**- *in the present time*

- a. Their present condition and walk with the Lord

2. **made perfect**- Gr. **epiteleo**- *to bring to an end, accomplish, perfect, execute, complete*

3. **by the flesh**- Gr. **sarx**- *the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God*

- a. At the new birth our salvation began. We were born again in our spirit. We were sanctified in our spirit. We were saved in our spirit. However, we are a three part being. We are spirit, soul, and body. We have been saved in our spirit, we are being saved in our soul, and one day we will be saved in our body at the resurrection. We have been sanctified in our spirit, we are being sanctified in our soul, and we will be sanctified in our body at the resurrection.
- b. Our soul cannot be perfected by the flesh, which is deals with self-effort. There is no good thing in the flesh. **Rom. 7:18** Trying to become sanctified by our own corrupt flesh is like trying to clean your feet standing in a mud puddle! Once you get one foot cleaned you must put it down in the puddle again to clean the other. You think you are making progress, but it won't take too long to realize you are really not. That is the way it is by trying to become

sanctified in your soul by the flesh. You think you are making progress, but it will not take long before you realize you are not! God is not into self-improvement. He is into Spirit transformation through His Word. You must get out of the mud puddle of the flesh. You need to stop standing in the Law. You can't get clean that way! You need to stand rather in God's cleansing grace! **Rom. 5:2** That is how you will become sanctified and cleansed. **Acts 20:32**

c. Instead of trying to do better, we need to steadfastly look into the mirror of the Word and behold the glory of the Lord. We will be transformed into the same image of the Lord from glory to glory, even by the Spirit of God. **2 Cor. 3:18**

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

A. Have you suffered so many things in vain?

1. **suffered**- Gr. **pascho**- *to be affected or have been affected, to feel, have a sensible experience, to undergo; in a good sense, to be well off, in good case; in a bad sense, to suffer sadly, be in a bad plight*

- a. When these Galatians first were converted, they were persecuted by the religious Jews and Judiazers. The very people who at first persecuted them, the Galatians now had joined their side. It was because they either were persuaded by their false gospel or did it to escape their persecution. Both reasons are probably true. We cannot join the enemy and be safe from their harm. The Galatians were experiencing far worse harm by joining the Judiazers than the suffering they endured from them at first. Legalism was destroying their faith in the Lord.
- b. Often those who come out of legalism are persecuted by those who are still in legalism. In the book of Hebrews the saints had endured a great fight of afflictions after they were first illuminated. **Heb. 10:32** This happened also to the Galatians. Paul is concerned here that if they went back to legalism, then all that they suffered would be in vain.
- c. There is a reward we receive when we suffer for

righteousness sake. [Matt. 5:12](#) Instead of receiving this reward the Galatians were in danger of suffering in vain.

d. This shows us that it is possible to endure many afflictions throughout our Christian life, but if we turn from Christ and reject Him, all that we endured was in vain.

2. **vain**- Gr. **eike**- *inconsiderably, without purpose, without just cause; without success, idly, that is, without reason (or effect).*

B. If it be yet in vain

1. be yet in vain

a. The Galatians had not gone too far into legalism that they could not be reclaimed to the truth. God is very patient with us in our wanderings and faithlessness. He abides faithful to us, even when we are faith walk is not as it should be. [2 Tim. 2:13](#) The Galatians had not yet abandoned Christ entirely to justify themselves by the Law, but they were moving that direction. They were in dire danger of rejecting Christ in order to try to be justified by their works. The most dire warnings to Christians are not those who are sinning in worldly ways as we consider sin. The most dire warnings are to those who had rejected grace and Christ to return to be justified by the Law. The greatest warnings to Christians are found in Galatians and Hebrews. Both groups of people were in danger of rejecting Christ to return to the Law for justification. If you reject Christ there is no more sacrifice for sins. [Heb. 10:26](#)

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?

A. He therefore that ministereth to you the Spirit,

1. **ministereth**- Gr. **epichoregeo**- *to lavishly outfit the choir, abundantly supply*

a. This word was first used as a theatrical term. In ancient Greek one the favorite entertainment was plays and theatrical productions. These were costly to put on and often they would run out of money. Many times the productions had to shut down. This did not make the masses very happy. Rich

benefactors would come forward with large sums of money to get the productions back up and going. Many times rich benefactors would compete for the honor of outfitting the choir and productions. This word came to *mean to supply an overwhelming amount more than what is needed.*

- b. Although men and women minister the Spirit, only God supplies the Spirit. The Greek word here means to abundantly supply. So this verse is not speaking of Paul, but God supplying the Spirit.
- c. The ministration of the Holy Spirit is one of grace. [2 Cor. 3:8](#) The ministration of the law is one of death. [2 Cor. 3:7](#)

B. and worketh miracles among you,

1. **worketh-** Gr. **energeo**
2. **miracles-** Gr. **dunamis**

- a. God is the one who works miracles through people. Here it is means God worked miracles among them through Paul. God worked miracles through the hands of Paul. [Acts 19:11](#)

C. doeth he it by the works of the law,

1. The ministry of the Spirit and miracles does not come through adherence to the Law. There are some Christian legalists that teach that if you will observe the Jewish feasts you can obtain special blessings, miracles, and movings of God in your life. This verse says that this is G-A-R-B-A-G-E. God's Spirit and miracles are not tied to adherence to the Law, but it comes from the hearing of faith.

D. or by the hearing of faith?

1. Faith comes by hearing, and hearing by the Word of God. [Rom. 10:17](#) The message of grace will produce faith. The law is not of faith. [Gal. 3:12](#)

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

A. Even as Abraham believed God,

1. Even as

- a. The words "even as" is connected to the last verse. This means Abraham received the ministry of the Spirit and the miracle working of God by the hearing of faith. What

miracle did Abraham receive by faith? The miracle was that the Spirit of God made Abraham's reproductive system come alive after it died and that same thing happened to Sarah. Not only that, but Sarah was also healed of the barrenness she had when she was of child bearing age. God made a promise to Abraham about a son and he believed Him. The Spirit then wrought a miracle in his and Sarah's body.

2. Abraham believed God

- a. Abraham believing God means he participated in the hearing of faith. Abraham heard the promise from God he would have a son and he believed.
- b. It is important to know that Abraham was not declared righteous because he believed **IN** God. The demons believe in God, but they are not justified! [James 2:19](#) No, it was what Abraham believed that caused him to be declared righteous. He believed God about His Seed that would come. God told Abraham..."so shall your **SEED** be." Later in this book, Paul brings out the importance of the singular word SEED and not SEEDS. [Gal. 3:16](#) Abraham did not believe God about many SEEDS that would come from him. He believed God about his SEED. That Seed was Jesus Christ. [Gal. 3:16](#) Abraham believed in the Lord [The SEED] and was accounted righteous. He was declared righteous like everyone else, by faith in the Lord Jesus.

B. and it was accounted to him for righteousness.

1. **accounted-** Gr. **logizomai-** *to reckon, count, compute, calculate, count over; to take into account; metaphorically to pass to one's account, to impute*
2. **righteousness-** Gr. **dikaisune-** *in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God*
 - a. In the Old Testament believers were accounted as righteous. In the New Testament believers are not only accounted righteous [Rom. 4:11](#), they are made righteous in their re-born spirit. [2 Cor. 5:21](#) In Christ Jesus we are in the state of being as we ought to be! Do you believe that in your heart? If not, then you are looking to your behavior or past. We must look to the

mirror of the Word which shows us who we are in our spirit in Christ Jesus.

- b. We are to no longer know no man after the flesh. This means us too! [2 Cor 5:16](#)

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

A. Know ye therefore that they which are of faith,

- 1. **know**- Gr. **ginosko**- *come to know through a process; progressive knowledge*

- a. knowing who we are in Christ is a process.

- 2. **of faith**- Gr. **ek pistis**- *out from faith*

- a. We are born again out from our faith in Christ.

B. the same are the children of Abraham

- 1. **children**- Gr. **huios**- *adult, mature, legal sons*

- a. The use of the Greek word **huios** means that all Christians are legal heirs of Abraham from the day they are born again! It does take a maturing process however to learn what belongs to us and how to appropriate it. That comes through the process of knowing [**ginosko**].
- b. In our souls we must go through the process of knowing that we are now the mature legal sons of Abraham in our spirit.
- c. The Jews thought they were all children of Abraham by physical birth. [Acts 8:39](#) Here Paul shows that the children of Abraham are those who are of faith in Christ. God could have made stones into the natural children of Abraham. [Matt. 3:9](#) The religious Jews Jesus spoke to were children of stones [referring to the stone tablets of the Law]. The true children of Abraham are born not of the flesh but of the Spirit through faith. These are of the seed of Abraham. [Rom. 9:7-8](#)
- d. The children of Abraham not only believe upon the Lord like Abraham, but also walk in the STEPS of the faith of Abraham. [Acts 4:12](#) If we were born again by faith, there ought to be some form of walk of faith afterwards. [Gal 5:25](#)

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.

A. And the scripture,

1. **the scripture**- Gr. **ho graphe**- *the Scripture, used to denote either the book itself, or its contents*

- a. Usually this term is referring to the Old Testament writings since the New Testament had not been written or completed yet.
- b. Here, however, the term "The Scripture" is a title! If you look at this verse carefully it says the Scripture foresaw and preached the gospel to Abraham. Objects don't foresee or preach. So, who foresaw and preached to Abraham? Who was the Scripture? **"The Scripture" is a title for the Lord Jesus Christ!** It was Jesus who foresaw that God would justify the heathen, and preached the gospel to Abraham! Jesus is the Scripture. [Gal 3:22](#), [Gal 4:30](#), [Rom 9:17](#)

B. foreseeing that God would justify the heathen through faith,

1. **foreseeing**- Gr. **proeido**- *to see in advance, to know intuitively in advance*
2. **justify the heathen**- **dikaioo ethnos**- *to declare the nations [ethne] right and as they ought to be*
3. **through faith**
 - a. The nations are certainly not right and as they ought to be by their works! It is by faith in Christ and His perfect finished work of Christ that they are declared right and as they ought to be.

C. preached before the gospel unto Abraham,

1. **preached before the gospel before**- Gr. **proeuaggelizomai**- *to proclaim the good news or message in advance*
 - a. People before the cross got the gospel preached to them in advance of Jesus dying. [Heb. 4:2](#) This preaching came in different forms. [Heb. 1:1](#) Under the Law you could see and hear the gospel in the significance of the tabernacle, later the temple, and all the sacrifices. Abraham heard the gospel from the Lord Himself. He heard it from the Scripture, Jesus Christ!

2. **unto Abraham**

- a. When did the Lord preach the gospel to Abraham? It was in [Genesis 12:3](#), [Genesis 15:1-5](#). In Genesis 15, it says the Word of the Lord spoke to Abraham. Jesus is the Word of God.
- b. Later in [Genesis 22:15-18](#), Abraham obeyed the Lord by taking Isaac to Mt. Moriah to sacrifice him in obedience. However, it says the Angel of the Lord stopped him and told him that in his SEED all the nations of the earth would be blessed through him. Another Old Testament title for Jesus was "The Angel [Messenger] of the Lord." The word angel means messenger. Jesus is not and never was an angel. However, He is the **Messenger of the Lord**.

D. In thee shall all nations be blessed

1. nations- Gr. **ethnos**

- a. All nations outside of Israel
- b. It was never God's intention to only save and redeem Jews. He intended from the very beginning to provide salvation for every man, woman, and child that has ever lived or will ever live. [Rom 3:28-30](#) Not all will accept His offer and gift of salvation, but he provided it to everyone. [1 John. 2:2](#)

2. be blessed- Gr. **eulogia-** *to be blessed- well spoken of in*

- a. We are blessed in Abraham's Seed- Jesus!
- b. We are well spoken of by God in Him! We need to stop and meditate on those verses that tell us who we are "in Him". That is who we are in our spirit!

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

A. So then

- 1. Since Abraham and the nations were blessed by faith, we can conclude we who believe in Christ are blessed with believing Abraham as well.

B. they which be of faith

- 1. We are saved and blessed out from faith, not by works.

C. are blessed- Gr. **eulogeo-** *to speak well of*

- 1. We are blessed as a Christian by grace through faith. We do not deserve the least of God's blessings by our own merits.
- 2. It is important to know that many of God's blessings are contained

and released in the fruit of the Spirit. For instance Proverbs says that a faithful man will abound with blessings. [Prov. 28:20](#) The fruit of the Spirit are manifestations of the grace of God in our life. They are not produced by our own efforts or own goodness.

3. It is important to maintain the walk of faith in order to manifest the fruit of the Spirit. There are blessings contained in and released in the nine fruit of the Spirit.

D. with faithful Abraham-

1. Translate this "believing Abraham".
2. Abraham became faithful as his faith grew in the Lord. Abraham started out not so faithful! He disobeyed the Lord and brought his family from Ur. He was not faithful to his wife when he tried to give her away twice to two different kings! In each instance where he was unfaithful, Abraham was in unbelief and in fear. We will not be faithful if we are not in faith.
3. We will only become as faithful in our Christian life as our faith in the Lord grows. At the new birth we are given the measure of faith, but we can grow in the utilization of that faith. [2 Thess. 1:3](#)

10. For as many as are of the works of the law are under the curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT CONTINUE IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW, TO DO THEM."

A. For as many as are of the works of the law are under the curse,

1. of the works of the law

- a. Before we have seen that believers are said to be "of faith".
- b. Religious unbelievers are of the works of the law. It is possible for believers to walk according to the works of the law, but if they are born again they are of faith- born out from faith.

2. under the curse- Gr. **hupo katara-** *under imprecation, curse*

- a. Notice the singular- *the curse*. Many will say this verse speaks of the curses that are found in [Deut. 28](#). There we see the plural- *curses*. This verse is not referring to [Deut. 28](#). The curses of [Deut 28](#) are spoken to the nation of Israel and what would happen to them if they forsook the Law. If someone today tries to follow the Law it does not mean

that all the curses of [Deut. 28](#) would come on them. Now, I will say concerning [Deut 28](#) that all the curses found in that chapter have been taken by Jesus on the cross and we are redeemed from them. It is scriptural to claim freedom from any of those curses in [Deut. 28](#), but this verse is not talking about [Deut. 28](#).

b. This curse is explained in this verse below.

B. for it is written

1. Those that are under the Law only have a relationship with what was written. They did not have a personal relationship with the living God. There were some in the Old Testament that understood and received grace and therefore had a personal relationship with God, such as David.
2. If we only live by principles and formulas then we do not have the proper relationship with the living God.

C. cursed is everyone who does not continue in all things which are written in the book of the Law

1. **cursed**- Gr. **epikataratos**- *accursed, execrable, exposed to divine vengeance, lying under God's curse*
 - a. What is the curse of the law? It is the curse of having to perfectly and without ceasing keep all things written in the Law. Of course, this includes the repercussion of failing to do so which is death!
 - b. Living under the Law brings wrath because no one can keep it perfectly, all the time, in all points. [Rom. 4:15](#)
2. **continue**- Gr. **emmeno**- *to remain in*
3. **all things**
 - a. If you want to become justified before God by the Law you have to always keep ALL THINGS that are written in the book of the Law. [James 2:10](#), [Deu 27:26](#), [Jer 11:3](#)
 - b. This is an impossibility in two ways. First it is impossible because of man's heart and flesh. You cannot get perfection from that which is corrupt! Second, it is impossible to do all things written in the Law because the temple has been destroyed in Jerusalem. Many things in the Law depended on the temple and the sacrifices made there. Every Jew had to go to Jerusalem to the temple three times a year and

sacrifice. That is impossible today. God has made it impossible to even keep the law today even if you tried. No Jew can fulfill all things written in the Law as long as the temple is gone.

4. written

- a. Again the only relationship you had with God under the Law was with what was written. It is hard to have a relationship with cold stone tablets! We should have interaction with what has been written- the Bible, but it should lead you to know and interact with the living God. You can relate to Him as your Father.

5. book of the Law

- a. This refers to the first five books of Moses- *the Torah*.

D. to do them

1. do- Gr. poieo

- a. The focus in the Law is upon **doing**. In the New Testament it is upon **believing** which impacts our doing.

11. But that no one is justified by the law in the sight of God *is* evident, for "THE JUST SHALL LIVE BY FAITH."

A. But that no one is justified by the law in the sight of God is evident,

1. no one

- a. There has never been a person that was justified by the law. Even Jesus wasn't! Jesus was born Just. He was Just under the Law, but not by the Law. He was Just by His holy nature. All mankind are born sinners. The Law can only expose sin, not remove sin or make you right with God.
- b. Man's sin nature produces sins. There is no one that does not sin, because all are sinners. **1 Kings 8:46** Every human is guilty before God by nature and deed. The Law can only pass sentence, not justify. The Law must be satisfied. Jesus fully satisfied the Law. The Law became a happy camper by Jesus' perfect life and perfect sacrifice for us on the cross. The debts under the Law have been paid in full. Jesus cried out- **IT IS FINISHED**- literally meaning-**PAID IN FULL!!** **John 19:30**

2. justified by the law

- a. This means to become right by your own efforts. This is what is meant by the term "self-help". One of the most popular book sections at your local bookstore is the self-help section. People are addicted to self help. Religion is a self-help club. It is impossible for that which is corrupt to become perfect of itself. A bad apple that has fallen from the tree can't heal itself, climb back up the tree, and re-attach itself. That is what people in religion are trying to do!

3. in the sight of God

- a. This is an important phrase. No man is justified by their own works **in God's sight**. It is possible to look right in people's sight, but not God's. God looks past the outward actions to the heart from which they originate. Saul of Tarsus said under the Law he was blameless. **Phil. 3:6** People could not find fault with the actions of Saul. However, it was revealed to him he was the chief of sinners. **1 Tim. 1:15** It was said of Job and Noah that they were blameless, but they were sinners in need of salvation in God's sight.

4. **evident**- Gr. **delos**- *clear, evident, manifest*

B. **for the Just shall live by faith**

1. The Just shall live by faith. **Hab 2:4; Rom 1:17; Heb 10:38** This was the revelation that brought Martin Luther to salvation and the Great Reformation to the forefront.
2. The point of justification is life or death. Sin brought death. Righteousness brings life. **Rom. 5:17** Man had a death problem. They were spiritually dead. No amount of works and effort could give new life to their dead spirits. Christ came and took man's death and brought man out of death by the resurrection. He gives new life to those who believe. This comes through justification. We are made alive spiritually by faith. We are to live our daily lives by faith and blessed are those who die in faith.

12. **Yet the law is not of faith, but "THE MAN WHO DOES THEM SHALL LIVE BY THEM."**

A. **Yet the law is not of faith,**

1. The law had nothing to do with faith. There can be no dependence upon God under the Law. The Law was all about man performing

for God. Grace is where God performs for us, and then empowers us to perform for His glory to the benefit of others.

2. Out of the 613 commands of the Law, **not one of them is to pray.** Prayer is language of dependence. Prayer is the medium in which we place faith in God's promises and receive grace to glorify Him in the earth. The Law is not of faith. The Law is of works.
3. Sure signs you are operating in self effort in your life is prayerlessness and unbelief. Prayerlessness and unbelief are ugly cousins.

B. but, the man who does them shall live by them.

1. This means that if a man could keep all the commands of the Law all the time then he would stay alive. However, man was spiritually dead to start with! The wages of sin is death, but man was dead spiritually already. **Rom. 6:23** The breaking of the Law demands death. Every one has sinned and is under the death sentence. God provided animal sacrifices so that man did not have to die for his sin. No one could keep the Law so that is why no person can be justified or live by the Law. No one could give themselves new life in their dead spirit by their works even if they could keep all of the commands.
2. The Law was to stir up transgressions so that people would realize that there was something seriously wrong in their heart. The Law was to bring people to understand that they were sinful and corrupt and needed salvation. They needed a new heart and a new life., **Ezek. 18:31**, These are promised and realized in the New Covenant! **Ezek. 11:19, Ezek. 36:26**

13. Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"),

A. Christ has redeemed us from the curse of the law,

1. **redeemed-** Gr. **exagorazo-** *to redeem by payment of a price; to recover from the power of another, to ransom, buy off; to buy up, to buy up for one's self for one's use*
 - a. This word redeemed means to buy back by payment of a ransom price from the power of another. We had incurred debt to God by breaking His Law. The Law demanded a just

payment which was death.

- b. The currency of exchange for our liberation was the precious eternal blood of Christ. [1 Pet. 1:18-19](#) Life is in the blood. [Lev. 17:11](#) Since the blood of Christ was incorruptible we have an eternal redemption! [Heb. 9:12](#) Hallelujah! The life of Christ was poured out unto death for us. In doing so the debt to God by broken justice under the Law was fully paid and satisfied.

2. curse of the law

- a. Again the curse of the Law is singular so it does not refer to the curses of [Deut 28](#). It is true we are redeemed from all the curses under the Law; however, the singular curse of the Law is the curse of having to live and relate to God by the Law. The curse of the Law is that the Law was a ministry of condemnation and death that could not bless, but only condemn those under it.
- b. Jesus has forever satisfied the Law for us. We no longer have to base our relationship with God upon our performance. It is now based upon Christ's perfect performance and finished work for us. We are redeemed from having to perform FOR God anymore! Now we are free to live and perform FROM God's empowering presence in us! We no longer are to perform FOR God for Him to bless us, but we now perform FROM God's blessing in us in order to bless others!

B. having become a curse for us

1. become a curse

- a. Jesus became a curse for us. It does not say he bore the curse. It says He became a curse for us. He became sin for us. [2 Cor. 5:21](#)
- b. Jesus became a curse and sin for us so we could become blessed and the righteousness of God in Christ! [Eph. 1:3, 2 Cor. 5:21](#) If Christ did not become a curse and sin, we could not have become blessed and righteous!

2. for us

- a. Everything Jesus did was for us and as us. He was our representative from birth to death. He lived as us and for us

to offer God perfect righteousness that God demanded from mankind. Jesus was our representative on the cross. He fully identified with humanity on the cross. He assumed our debts as His own. He died as us and for us. What happened to Him happened to us because He was a legal representative. This is identification.

C. for it is written, cursed is everyone who hangs on a tree

1. **hangs**-Gr. *kremannumi*- *to hang up, suspend*

2. **cursed is everyone who hangs**

a. If you were hung on a tree you were cursed. No doubt that Judas after betraying Jesus went and hung himself on a tree. [Matt. 27:5](#) It is a tragedy that Judas chose to bear his own curse, instead of allowing Christ who hung on a tree to bear the curse for him. Judas could have been saved by faith, but he chose to bear his own curse in unbelief.

3. **tree**- Gr. *xulon*- *wood*

a. Man [Adam] fell by partaking of a tree, so man's salvation is found by a Man [Jesus] partaking of another tree.

b. God commanded that those who were hung on a tree must be taken down before night fall. [Deut. 21:23](#), [Josh. 10:26-27](#) Jesus was taken down before night fall. [John 19:31](#) After Jesus left, the earth has been in darkness. The church is the light of the world. We shine the light of God's grace and goodness to a dark world.

14. that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

A. that the blessing of Abraham might come upon the Gentiles in Christ Jesus,

1. blessing of Abraham

a. Abraham was blessed with righteousness, health, and wealth. [Gen. 15:6](#), [Gen. 25:8](#), [Gen. 24:1](#) It came by faith in God's grace, and not what he deserved.

b. The blessing of Abraham was passed down to each generation to someone that it was not owed to or deserved it. This was also called the blessing of the firstborn. In each generation the firstborn was rejected so the firstborn

blessing of Abraham came on someone to whom it was not owed. Ishmael was rejected and Isaac received the firstborn blessing. Esau was rejected and Jacob received the firstborn blessing. Reuben was rejected and Joseph received the firstborn blessing. Manasseh was rejected and Ephraim received the firstborn blessing. Finally, God rejected His firstborn Jesus on the cross so that the blessing of Abraham-the blessing of the firstborn would come upon us who it was not owed and to whom it was not deserved. Hallelujah!

- c. Notice something in these two verses- 13-14. Jesus redeemed us from the curse of the Law, so that the blessing of Abraham could be given to us. You would think that if Jesus redeemed us from the curse of the Law, we would then get the blessing of the Law. What do verses 13-14 mean then?
- d. The covenant of Abraham was a covenant of grace. It revealed God's grace and that God blesses man by grace and not by their deservedness. However, the Abrahamic covenant was incomplete. It had missing revelations that were needed to bring man to salvation. The Abrahamic covenant was deficient in that it did not reveal God's holiness, justice, and hatred for sin. It did not reveal the nature of man which was sinful and corrupt. It also did not reveal what God would have to do to deal with man's sin in order to save mankind. To fill in this missing revelation, God added the Law. [Gal. 3:19](#) The Law gave the missing revelations. The Law revealed God's holiness, justice, and wrath on sin. It also revealed to man his true corrupt nature before God. It also vividly portrayed what God would have to do to redeem us from sin which was to die for us sacrificially!
- e. The Law was given as a test case for all humanity. God selected out of the well of humanity a group of people- the Jews. They were no different than the rest of humanity. They were selected out for a test case for all of humanity. The Jews were given special privileges and covenants. The

Law was given to the Jews to see how they would fair. They failed miserably! The test group was a miserable failure. Just like if a scientist took out a sample out of a well of water and tested it, so God did with the Jews. If the test sample the scientist selected was proven polluted then the well from which it came would be condemned. So it was with all of humanity. When the test group [the Jews] were found to be corrupt and guilty, all of humanity from which the Jews were taken out of were condemned as well. The Law made all of mankind guilty before God. **Rom. 3:19**

f. The Law was a barrier to the blessing of Abraham from coming to both the Jews and Gentiles. The guilt the Law brought had to be dealt with before the full blessing of Abraham could be given in it's fulness. Jesus came and took upon Himself the full penalty for the broken Law and fulfilled the demands of the Law in full. In His death He caused all to die to the Law. The Law then could be put aside, and for those who believe, the blessing of Abraham could then be given freely. God could now be Righteous in blessing us freely.

2. might come upon

a. Notice the word "might". This means that it is not automatic. You have to believe and receive the promise. Universalism is error.

3. the Gentiles in Christ Jesus

a. Now that the Law which brought condemnation to mankind has been removed, by it being fulfilled, the Gentiles could equally receive the grace of God along with Jews. Performance or nationality was no longer a question under grace. Grace is given freely because of what Jesus did. All can receive grace if they believe. The blessing of Abraham now has come upon anyone who believes in Christ. Righteousness, health, and wealth now belong to us through faith!

B. that we might receive the promise of the Spirit through faith

1. might receive

a. Again, notice the word "might". It is not automatic. Again,

universalism- *everyone is automatically saved* is a grievous error. The promise must be received! This is an act of choice to believe and claim as one's own.

b. **receive**- Gr. **lambano**- *to take with the hand, lay hold of; to take what is one's own, to take to one's self, to make one's own; to claim, procure, for one's self; of that which when taken is not let go, to seize, to lay hold of, apprehend*

2. **promise**- Gr. **epaggelia**- *to announce upon; promise good to*

3. **of the Spirit**

a. The blessing of Abraham is realized through the new birth. The new birth is God's beach head of operation in man. Those who believe upon Christ are given new birth in their spirit. Everything that the blessing of Abraham contains is given to us in our reborn spirit when we are saved. We are like Prego- it's all in there! The forces of righteousness, health, and prosperity have been placed into our reborn spirit! The Holy Spirit has come to dwell in our spirit. The divine presence of God is now in us. Wherever the ark of God's presence rested in the Old Testament there was blessing to that place. The ark of God's presence is now in us! If we believe and receive this promise then we will experience blessing as well!

4. **through faith**

a. All of God's blessings do not come automatically to us. If so then everyone would be equally blessed in their daily life. The blessings of God must be received by faith. That is why many Christians are not experiencing blessing. They either are trying to earn God's blessings, or they are in unbelief and are not laying hold of them by faith.

15. **Brethren, I speak in the manner of men: Though *it is* only a man's covenant, yet *if it is* confirmed, no one annuls or adds to it.**

A. **Brethren,**

1. Paul is speaking to believers- both Jew and Gentile

B. **I speak in the manner of men:**

1. **manner of men**- Gr. **kata anthropos**

a. Paul means he is now using a natural analogy to teach about

the covenant of the Law. Paul would often do this in his teaching. [Rom 6:19](#); [1Co 15:32](#)

C. Though it is only a man's covenant,

1. **covenant-** Gr. **diatheke-** *a disposition, arrangement, of any sort, which one wishes to be valid; a compact, a covenant, a testament*

D. yet if it is confirmed,

1. **confirmed-** Gr. **kuroo-** *to make authoritative; to confirm publicly or solemnly, to ratify*

E. no one annuls or adds to it

1. **annuls-** Gr. **atheteo-** *to do away with, to set aside, disregard; to thwart the efficacy of anything, nullify, make void, frustrate; to reject, to refuse, to slight*
2. **adds-** Gr. **epidiatassomai-** *to ordain besides, to add something to what has been ordained; to appoint besides, that is, supplement*
 - a. Paul is saying that the Law was not a supplement to the Abrahamic covenant. These were two separate covenants. Since the Abrahamic Covenant was given first it was not annulled by the giving of the Law. When the Law was given the Abrahamic Covenant was still in effect for those who believed and chose to receive grace by faith. Under the Law there were believers who switched from operating under the Law to operating under the Abrahamic covenant. David was such a man. He got a revelation of the coming Messiah and of grace. When he sinned with Bathsheba and murdered Uriah he should have died under the Law, however, David received grace by faith. Any person under the Law could have gotten a revelation of grace and switched covenants! Matter of fact, when God presented the Law to Israel, they could have declined it, in order to stay in the Abrahamic Covenant!

16. Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "AND TO YOUR SEED," who is Christ.

A. Now to Abraham and His Seed were the promises made

1. **Now-** Gr. **de-** *but*
2. **Seed-** Gr. **sperma-** *offspring, progeny*

2. the promises made- Gen 15:5, Gen. 22:18

B. He does not say, And to seeds, as many but as one

1. to seeds, as many

a. This shows that not all the offspring of Abraham are heirs to the promise of righteousness. The physical Jews are not automatically saved, born again, and made right with God.

2. but as one

a. We were lost because of one person-Adam. We are now saved by one seed- Jesus Christ.

C. and to your seed, who is Christ

1. The one Seed referred to here is Jesus Christ. All the promises of God were given to Abraham and to His Seed- Christ. When we believe upon Christ, then God places us into Christ. We are saved, born again, and are made righteous. We are identified with Jesus and share what is true and belongs to Him!

2. There is a teaching today that all people are now in Christ because of Jesus' death for them on the cross. This is not true. The only way you enter into Christ is by believing **into** Him. When you see the phrase "believe on Him" in the New Testament, the word "on" comes from the Greek word **eis**, which means *into*. It should be translated **believe into Him!**

17. And this I say, **that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.**

A. And this I say,

1. **This I say**- It is very important what the Word of God says, but more importantly than that, is what do you say? The Word can say one thing, but if you say something different than the Word then the Word can't impact your heart and life in a positive way.
2. Paul uses this expression, "This I say" seven times in his writings. Seven speaks of completion. In order to see the Word of God have completion in your life you need to speak the same thing the Word says! The Word says one thing, but you need to say the same thing for the Word to be completed and fulfilled in your life! It needs to be not only the Word that says it, but also "This I say!"

B. that the law,

1. The Mosaic Law given on Mt. Sinai

C. which was four hundred and thirty years later,

1. The Law was given at Mt. Sinai 430 years after God made a covenant with Abraham- Gen. 15. In Genesis 15 God told Abraham that the time of his people's release from bondage would be in 400 years. **Gen. 15:13** This means that Moses was ten years premature in trying to deliver Israel from bondage! Because of his impatience and self effort Moses was in the back side of the wilderness for 40 years. His act of self will and self trust postponed God's timetable and plan 30 years.
2. Our own self will and acts of impatience can delay God's plan in our life. We need to learn to wait on God and move when, where, and how He directs us.

D. cannot annul the covenant that was confirmed before by God in Christ,

1. **annul-** Gr. **akuroo-** *to render void, deprive of force and authority*
 - a. Once God has purposed something no one can disannul it. **Is. 14:27** They can make it void in their own life, but God's purpose will still get done, with you or without you! God purposed to bring salvation to mankind by grace through faith in Christ. The Law did not annul God's purpose. The Law was used by God to actually fulfill His purpose in leading people to faith in Christ. The Law was a schoolmaster leading people to faith in Christ. **Gal. 3:24** The Law was not against the promises made to Abraham- **Gal. 3:21** The Law was given to help establish them!
 - b. The Abrahamic covenant was not annulled by the Law, but the Law was annulled by the fulfillment of the Abrahamic Covenant! Jesus came and lived under the Law. He satisfied the Law in every respect. Then he died in our place and bore our sins and penalty for breaking the Law. The Law was fully satisfied by the death of Jesus. Once the Law was fulfilled it was annulled and set aside. The Abrahamic covenant will never be annulled, but the Law has! **Heb. 7:18**
2. **confirmed before-** Gr. **prokuroo-** *to make of force and authority before, to enact previously*
 - a. This means that the Abrahamic covenant still had force,

authority, and effectiveness for those who chose to operate in it even during the time the Law was in effect!

- b. In Hebrews 11 we see the hall of faith. These men did great things in and through God. Some of the men in that list lived during the Law. Every thing these men did during the dispensation of the Law in Hebrews 11 was wrought because the individuals operated in the Abrahamic covenant and not the Law. As we saw earlier that no miracle working power of God could be done under the Law. [Gal. 3:5](#) Only by the hearing of faith is the miracle working power of God made effective.

3. before by God in Christ

- a. This means that the Abrahamic covenant involved God and Christ! In [Genesis 15](#), God cut a covenant with Abraham. However, God put Abraham in a deep sleep first! Then God cut open animals and let their life blood bleed out on the ground. Then in between the pieces a smoking oven and a burning torch met in the middle and the covenant was cut. What was the significance of the smoking oven and burning torch? They represented God the Father [smoking oven] [Ps. 21:9](#) and Jesus Christ [the burning torch]. [Is. 62:1](#)
- b. The smoking oven represents God's holiness and divine wrath on sin. The burning torch speaks of the light of God's righteousness and beacon of hope for mankind. God is a Holy and Just God. He must punish all sin in it's full. His righteousness demands it. However, He is also love and out of His deep love for mankind He decided to satisfy His own just demands by becoming flesh and taking all the wrath of broken justice Himself! Jesus took all the fiery wrath of God on the cross for us. God's justice was fully meted out on us in the person of Jesus. Jesus paid the penalty for our sins which was death. Three days later Jesus rose from the dead. He now sent out His disciples with the burning torch message that righteousness can be had for free by faith! *Is. 62:1 says For Zion's sake I will not hold My peace, And for Jerusalem's sake I will not rest, Until her righteousness goes forth as brightness, And her salvation as a lamp that burns.*

Jesus is both God's righteousness and salvation!

- c. The Abrahamic Covenant of grace was enacted between God the Father and His Son Jesus Christ. Christ was not only God's Son but Abraham's coming SEED. It is important to note that the New Covenant that we have in Christ is the fulfillment of the Abrahamic covenant that the Father enacted with His Son Jesus- the Seed of Abraham. This means that you do not have your own covenant with God the Father. You were placed into a covenant between God the Father and Jesus Christ! You better be glad that the covenant was not made with you because you would have broken the covenant! But the covenant you are in is held together forever based upon the character and ability of God the Father and Jesus Christ. It therefore is an unbreakable covenant! You can't mess it up friend! As long as you have your faith in Jesus for salvation you are secure. Your imperfect performance has no bearing on the covenant you are in. The covenant is secure based upon the finished work of Christ and the faithfulness of God the Father to His promise.

E. that it should make the promise of no effect

- 1. **no effect**- Gr. *katergeo*- *to render idle, unemployed, inactivate, inoperative*
 - a. The Abrahamic covenant of grace and blessing is effective, operative, fruitful, and powerful towards all who place their trust in Jesus Christ and His finished work!
 - b. The blessing of Abraham has come upon all who believe upon Christ and have been born again. We were born again by faith, and if we want to continue to experience God's goodness, love, and blessings we must continue to walk in the same way we got saved, which is by grace through faith.
Col. 2:6
 - c. The law is not of faith. **Gal. 3:12** Those living under the Law were living in unbelief. Even so, man's unbelief does not negate God's faithfulness. **Rom. 3:3** Whoever chose to believe the promises of God and live by faith in God's grace they would experience the power of God working in and for

them, even if they lived during the Law! Most of the people who lived during the Law lived in unbelief. That did not mean the promises made to Abraham were no longer valid. They were always there to be received and enacted by those who believed like David did when He slew Goliath! David rested upon the covenant Israel had with God. The covenant that he was trusting in was not the covenant of the Law! He was trusting in the covenant of Abraham! That covenant produced the power of God to defeat the giant!

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

A. For if the inheritance is of the law,

1. inheritance- Gr. **kleronomia-** *an inheritance, property received (or to be received) by inheritance; what is given to one as a possession; heirship, getting by apportionment*

- a. The Abrahamic covenant was God's promise to pass on His inheritance to Abraham's Seed. Inheritances in the bible times was passed to your firstborn son. We can see here that God intended to make His own firstborn son the Seed of Abraham! Jesus is the firstborn of the Father and is the legal heir of all that the Father has. He is also the Seed of Abraham and is the legal recipient of the inheritance by the Abrahamic Covenant. He is the Seed of Abraham.
- b. Here is the kicker! When we accept Christ as Savior we are placed into Christ. We are placed into the firstborn. That is why the church is called the church of the Firstborn! **Heb. 12:23** Not only that but we are placed into the Seed of Abraham and share in the inheritance promised to the Seed of Abraham!
- c. Everything that God the Father owns was given to Christ in the inheritance. That means being in Christ we share in all the Father has! We have obtained the inheritance in Christ! **Eph. 1:11**
- d. Abraham and His Seed were promised to inherit the world! **Rom. 4:13** We share in that promise by being in Christ, in the Seed.

B. it is no longer of promise

1. **no longer**- Gr. *ouketi*

2. **of promise**- Gr. *epaggelia*- *to announce upon, promised good*

C. but God gave it to Abraham by promise

1. **gave** - Gr. *charizomai*- root is **charis**- *grace- to show one's self gracious, kind, benevolent, to give graciously, give freely, bestow*

a. Inheritances are given not out of what is due or for good works, but by the grace of being birthed!

b. Christ received the inheritance from the Father by the fact that He is the Firstborn.

c. We receive the inheritance from God by grace. We do not earn it. It is given to us because we are born again into the firstborn!

19. **What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.**

A. What purpose then does the law serve?

1. **purpose then does the law serve**- Gr. *Why then the Law?*

a. If God made a covenant of promise to Abraham and to His seed, the why did He add the Mosaic Law later? What was it's purpose?

B. It was added because of transgressions,

1. **added**- Gr. *prostitemi*- *to add; to place additionally- we get the English word **prosthesis** from this word.*

a. The Law was a **prosthesis** that was added to the Abrahamic covenant. A prosthesis is given when a limb is missing or incomplete. The Law worked as a prosthesis to the Abrahamic covenant because it was incomplete in regards to missing revelation needed to bring salvation and redemption to mankind. The Abrahamic Covenant did reveal that God's blessings come by grace and not works. However, there were some other revelations that were needed that the Abrahamic Covenant did not give. First, it did not reveal God's holy nature and wrath against sin. Second, it did not reveal the true sinful nature in man and his utter need for salvation. Third, it did not reveal what

God would have to do to deal with man's sin in order to save him. The Law was added as a prosthesis to give these missing revelations! The Law revealed God's holy nature and wrath towards sin. The Law revealed to man His sin nature. The Law also vividly portrayed in every sacrifice what Christ would have to do to redeem mankind.

2. **transgressions**- Gr. **parabasis**- *a going over the breach of a definite, promulgated, ratified law; to create transgressions, i.e. that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused.*

a. Before the Law there was sin in the world, but people did not know the extent of what sin was or their depravity because of it. To expose the ugliness of sin, God gave the Law. **Rom. 3:20, Rom. 7:7, John 15:22** Under the Law sin became transgression! **Rom. 4:15, Rom. 5:20, Rom. 7:13** The more people tried to keep the Law, the more they transgressed it! The goal of the Law was to reveal to man his utter depravity and sinful nature so man would call out to God for His grace and salvation by grace. God always saw the sin and heart of man, but man did not. The Law brought it all out in the open for man to see it.

C. **till the Seed should come to whom the promise was made,**

1. till Christ should come, who was the SEED of Abraham and heir to the Abrahamic Covenant.
2. We will see the Law was a schoolmaster to lead people to Christ. **Gal. 3:24** Once the Law did it's work it is not needed any longer.

D. **and it was appointed through angels by the hand of a mediator**

1. **appointed**- Gr. **diatasso**- *to arrange, appoint, ordain, prescribe, give order*
2. **angels**- Gr. **aggelos**- *messengers*
 - a. God met with Moses on Mt. Sinai with the presence of angels. **Acts 7:53, Deut. 33:2, Acts 7:38** The angels guarded the presence of God from Moses and Moses from coming too close to the presence of God.
 - b. It is interesting that images of angels were sown into the fabric that made up the veil that separated the holy of

holies and the holy place. [Ex. 36:21](#) The veil separated and guarded man from God's presence.

- c. In the Garden of Eden, angels were sent to protect the way to the tree of life and separated man from it. They guarded man away from God's presence. [Gen. 3:24](#)

3. **mediator**- Gr. **mesites**- *one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant, a medium of communication, arbitrator*

- a. Moses was the mediator of the Law. He was a go between God and man. He was not a sufficient mediator though because he could not fully represent God. Moses was a sinner and sinned against God in the wilderness. He was not permitted to enter the Promised Land because of his sin.

[Num. 20:12](#)

- b. Moses was a type of the perfect mediator between God and man that would come which is the God/man Jesus! [1 Tim. 2:5](#) Jesus fully represented God because He was fully God, and fully represented man because He was fully man.

Where Moses failed, Jesus did not. Jesus never disobeyed God. Through His mediatorial work He has brought us into the Heavenly Promised Land and into eternal redemption!

[Heb. 9:15](#)

20. **Now a mediator does not *mediate* for one *only*, but God is one.**

A. Now a mediator does not mediate for one only,

- 1. When a mediator is present then there is responsibility placed on two different parties. When the Law was given there was a mediator. That means that there was responsibility placed on both sides. The responsibility placed upon man was total and absolute obedience to God's commands. If that was done, then God was obligated to bless Israel. The problem with that arrangement is that man could not keep their end of the bargain, so God could not keep His.

B. but God is one

- 1. However, when God made a covenant with Abraham He put Abraham to sleep! Abraham did not participate at all! God alone

made a covenant with Himself! The burning oven and the flaming torch was God the Father and God the Son cutting covenant with each other. Since God is one and in total agreement with Himself, then the covenant is keep secure to all of Abraham's Seed!

21. Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

A. Is the law then against the promises of God?

1. Although law and grace are opposing principles, God gave the law to bring people to the realization of their need for grace. God gave the law to facilitate people turning to grace and faith.
2. Jesus was doing this in the sermon on the mount. Not a single command Jesus gave in the Sermon on the Mount could have been done by those listening to him, because they were not born again and had only flesh to lean on. The flesh cannot satisfy the demands given in the sermon on the mount! Our flesh can't either! Those listening to Jesus if they were honest had to say, "I can't do that! God have mercy on me! Give me a new heart that can do that!"
3. We can only live out the sermon on the mount through the power of the Spirit by faith.

B. Certainly not!

1. Many today are treating the Law as if it was evil and unholy. Is it? CERTAINLY NOT!! The law is holy, just, and good! [Rom. 7:12](#)
2. If the law is used lawfully, then it is good. [1 Tim. 1:8](#) If it is used to show people their need for grace and to place their faith in the sacrifice of Christ for their sins then the law has served its divine purpose, and that is good!

C. For if there had been a law given which could have given life,

1. The law could not impart life! People who are spiritually dead cannot be given life by the law. The law only had the power to condemn and put to death. The law was a ministration of condemnation and death. [2 Cor. 3:7, 9](#)
2. Jesus is a life giving Spirit. [1 Cor. 15:45](#) Through faith in the finished work of Christ we receive new life in our spirit. [Rom. 6:4](#)

D. truly righteousness would have been by the law

1. Righteousness is the main theme of the Bible. How can a man be right with God? **Job 25:4** Can a man be made right by his own works, or does he have to be made right by God and just trust God for it? The giving of the law proved to man that the first way was impossible, and that man only had the last option available to him.

22. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

A. But the Scripture has confined all under sin,

1. **the Scripture**- Gr. **graphe**- *the writing- also used as a title for the Lord Jesus in the OT*
2. **confined**- Gr. **sugkleio**- *to shut up together, enclose, to shut up on all sides, shut up completely*
 - a. The reason for this is because we were all shut up under unbelief, so that He could have mercy on all. **Rom. 11:32**
The root of sin is unbelief. Adam and Eve did not believe God, and all of us disbelieved God at one time or another. Only Jesus had the perfect obedience of faith towards God.
3. **all**- The law proved to both Jews and Gentiles that they were sinful and had no hopes of being saved without God's grace and mercy.
4. **under sin**- Gr. **hupo hamartia**
 - a. Criminals that have been properly sentenced are shut in prison by their own guilt. It is the same with all humans because of the Law. The Law has properly sentenced all people to the prison of guilt and death. All humans are on death row due to the sentence the Law has given them.

B. that the promise by faith in Jesus Christ might be given to those who believe.

1. promise by faith

- a. The promise that comes in Jesus Christ is not given in realization to all. It is the promise **BY FAITH** in Jesus Christ. To receive the promise of righteousness you must have faith in Jesus Christ! Universalism that teaches that everyone is made righteous and saved regardless if they believe or not is in direct opposition to the Word of God. It is heresy.

2. given- Gr. didomi

- a. Righteousness is given, not earned. A gift must be accepted or rejected. It is one or the other. If it is not accepted then it is rejected. We accept by faith, and reject by unbelief.

3. who believe

- a. Again, the promise of righteousness is given to those who believe. Those who do not believe it is not given to. It is just that plain and simple folks.

23. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.

A. But before faith came,

1. Before the death, burial, and resurrection of Christ.

B. we were kept under guard by the law,

1. **kept-** Gr. **phroureo-** *to guard, protect by a military guard, either to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight; to protect by guarding, to keep by watching and guarding; to preserve one for the attainment of something*

- a. The law was a prison guard making sure we could not attain freedom. The strength of sin is the Law. The Law came to expose sin in man. As long as the Law was in place we were in the prison of sin and failure. We were on death row without any hope or help.

- b. We thought the Law had the worst intentions as our prison guard, but all along the Law was on it's post waiting for Jesus to come, die, rise, and fulfill the Law in totality. Then the Law would walk away from it's post and mercy would come and open up the prison door and let us go free! **Titus 3:5**

C. kept for the faith which would afterward be revealed

1. **kept-** Gr. **sugkleio-** *to shut up together, enclose, to shut up on all sides, shut up completely*

2. **revealed-** Gr. **apokalupto-** *to uncover, lay open what has been veiled or covered up; disclose, make bare, to make known, make manifest, disclose what before was unknown*

- a. Faith can only be revealed when Jesus is revealed. To the

degree Jesus is revealed to you, then faith is revealed.

- b. The more you struggle to live for God in your own efforts, instead of looking to the death and resurrection of Christ, the less faith you will have. Self effort and trust can't co-exist! You do one or the other!
- c. Christianity is called "The Faith", however so called "grace" teachers are trying to remove the necessity of faith in Christ for salvation. We don't need more grace teachers. We need more **grace and faith** teachers! Don't be fooled folks! It is called "The Faith" for a reason. That is because salvation is by grace through faith in Jesus Christ. God has a part and we have a part. God has moved in grace and we must respond in faith to receive the promise of eternal life in Christ Jesus.

24. Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith.

A. Therefore the law was our tutor to bring us to Christ,

- 1. **tutor-** Gr. **paidagogos-** *a tutor, i.e. a guardian and guide of boys. Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.*

- a. As the tutor or schoolmaster served in Greek society, so the Law served among the Jews. The schoolmaster was a slave in the house that was in charge of teaching and disciplining a child in the family until they were reached maturity and could attain to full sonship. Similarly, the Law was sent to discipline the behavior of the Jewish nation. All of mankind were bad boys so to speak, but they did not know how bad. God took out some of mankind and gave them the Law. The Law exposed just how bad they were. They were rotten to the core! The Jews were God's A team who represented mankind. If they were proven rotten to the core, how much more did the gentiles could know they also were rotten and

could not be saved by their actions? The Law was sent as both a teacher and discipliner of wrong behavior. The Law taught of God's righteousness and need for salvation and ultimately about the Savior who would die for mankind. The Law disciplined and condemned wrong. The Law held everyone guilty for their wrong, so they had no choice but to be justified by grace through faith, or not at all.

B. that we might be justified by faith

1. **justified**- Gr. **dikaioo**- *to render righteous or such he ought to be, to show, exhibit, evince one to be righteous, such as he is and wishes himself to be considered; to declare, pronounce, one to be just, righteous, or such as he ought to be*
 - a. If mankind were going to be as they ought to be in God's sight, it sure was not going to happen by their performance. Let's get that straight right now!
 - b. God offers mankind a shocking gift! The gift is that He will remove our sin and transgressions and give us His very own righteousness freely if we believe! Scandalous! Wonderful!
 - c. I have a question for those who believe on Jesus and have been born again- Do you believe in your heart that you are as you ought to be before God? Do you believe in your heart that you are such as God wishes you to be? If not, then thank you for being honest first off. Secondly, you have your eyes in the wrong place however! You have your eyes on your performance and not Jesus! Jesus perfectly identified with you on the cross where He became sin and bore your sins in His own body. Every sin was judged in full and paid for. Jesus rose from the dead and by faith in Him we become fully identified with Him! We share His righteous nature in our spirit. We are holy, pure, loved, and in favor with God! Is Jesus in favor with the Father? SO ARE YOU!! You are in Him! Jesus could not be in favor with the Father, and something of Him or in Him not be! You are in Christ through faith! You are in favor with the Father! You are as you ought to be in His sight. You are just as He wishes you to be in Christ! Can you dare to believe that? Can you dare to say that? You have to in order for it to

impact your heart and life folks!

25. But after faith has come, we are no longer under a tutor.

A. But after faith has come,

1. You could be right in also saying, "When grace has come", but that is not the whole truth! You must also say, "When faith has come". It took more than grace to save you. You also had to have faith in the person of Christ and what He did to give you that grace.

B. we are no longer under a tutor

1. Once a Greek or Roman child reached maturity he went through a ceremony in which he was conferred sonship- legal participation in the family name and resources. This was adoption in the ancient world. Today we adopt someone born outside of our family, however, in the ancient world you adopted those who were born from in your family. Being adopted means that you were received into the full right and access of the family name and resources.
2. The Jews were called out by God Himself. He was their father. However, their standing were no different than slaves. Under the Law they were slaves even though they were seen as God's people. [Gal. 4:1](#) The same way the tutor did in the ancient world, the Law was sent to teach and discipline the Jews so that they would be prepared to receive sonship by faith in Christ. Once a child reached maturity and was adopted into the family the tutor's job was over. He no longer exercised control or lordship over the son. Likewise, once we have accepted Christ and have been adopted into God's family, we have full access to the family name and resources. The Law has no more control or authority over us as sons. We are no longer slaves, but sons in the family.

26. For you are all sons of God through faith in Christ Jesus.

A. all

1. Universalists would have you believe the world "all" here speaks of all of humanity. This letter was not written to all of humanity folks! It was written the church of Jesus Christ! It was written to all those who are born again by grace through **FAITH**.

B. sons of God

1. sons - Gr. *huios*- *mature, legal sons*

- a. Notice here that ALL Christians are legal adult sons in the family of God. That means that every Christian, even if they were just born again, have full access to the family name and the family resources!
- b. Now it takes a process of time and maturity to learn what belongs to us in Christ and how to appropriate them, but God is not holding anything back from us. We have already been blessed with every spiritual blessing in heavenly places in Christ Jesus! [Eph. 1:3](#)

C. through faith

1. Let's not gloss over this. How do all become sons of God? It is through FAITH! Without faith you are not a son of God. Many in world like to say that all humans are the children of God. That is not so! You have to receive Christ by faith have the right and authority to become a son of God! [John 1:12](#)

D. in Christ Jesus

1. Universalists like to say that all people are in Christ. That is not so. You must believe your way into Christ Jesus. You do no work your way into Christ Jesus. You are born into Christ Jesus by grace through faith.

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

A. as many of you

1. This shows that not all people have been baptized into Christ. Here it says, "**As many of you** as were baptized into Christ".

B. baptized- Gr. *baptizo*- *to immerse, to submerge (of vessels sunk); to cleanse by dipping or submerging, to wash, to make clean with water; to overwhelm*

C. into Christ

1. We must be baptized into Christ. We are baptized into the body of Christ by the Holy Spirit when believe upon Christ Jesus for salvation. [1 Cor. 12:13](#)

D. put on- Gr. *enduo*- *to sink into (clothing), put on, clothe one's self*

1. Paul is fond of using clothing terms such as "put on" and "put off". Clothing speaks of identification. We are identified by the clothing

we wear or lack thereof! This verse says that when were baptized into Christ we became fully identified with His death, burial, and resurrection. We were made one with Christ. We put on Christ! [Rom. 13:14](#) We shared equally His death, burial, resurrection, ascension, and seating. As He is so are we now in the present world! [1 John 4:17](#)

2. Jesus is the son of God. He is the mature, legal heir to God. He has full access the family name and resources. When we were baptized into Him, we put on sonship, and have become heirs of God and joint heirs with Jesus Christ. [Rom. 8:17](#)
3. We have the same nature of Jesus in our spirit. We must walk by faith of who we are in the spirit in order to live properly in this world as sons of God.
4. This is the same as putting on the new man. [Eph. 4:24, Col. 3:10](#)
The old man was Adam. The new man is Christ. We partook of the old man before we were born again. Now that we are born again, we partake of the new man who is Christ!

28. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

A. There is neither Jew nor Greek,

1. In Christ there is no distinction of races. There is one new race- the new creation.

B. there is neither slave nor free,

1. In Christ there is no distinction of classes.

C. there is neither male nor female,

1. In Christ there is no distinction of sexes.

D. for you are all one in Christ Jesus

1. Grace and faith are the great levelers of humanity! We cannot rest upon our race, nationality, class, sex, or achievements to distinguish ourselves any longer.
2. We must all humble ourselves before the cross and admit we are all equally unworthy of God's salvation or favor. We must all receive by the same grace through the same faith and the receive the same righteousness given freely.
3. To renew our mind to this means that we cannot look at anyone any longer according the flesh. [2 Cor. 5:16](#)

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

A. And if you are Christ's,

1. **If-** That is a big if folks! That means that not all people are Christ's.

Rom. 8:9

B. then you are Abraham's seed,

1. **If** you are Christ's, **THEN** you are Abraham's seed. Not all people on earth are Abraham's seed. Believers are Abraham's seed.

2. We become Abraham's seed by being baptized into Abraham's Seed, who is Christ. We share everything with Jesus!

C. and heirs according to the promise

1. **heirs-** Gr. **kleronomos-** *one who receives by lot, an heir one who has acquired or obtained the portion allotted to him*

a. To become an heir you are born into the family. To be an heir of God you must be born into His family. You do that by faith in Christ. We are not only born into God's family, but we were born into Abraham's Seed- Jesus Christ- and share equally in all the promises that belong to Him.

D. the promise

1. The promise of righteousness, blessing, and being an heir of the world.