

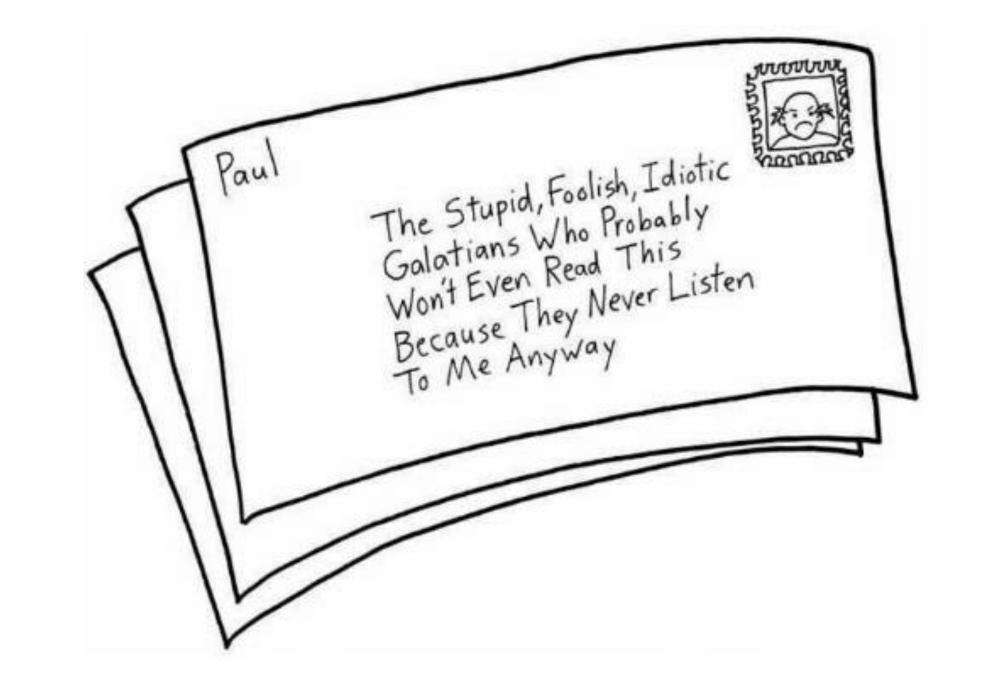


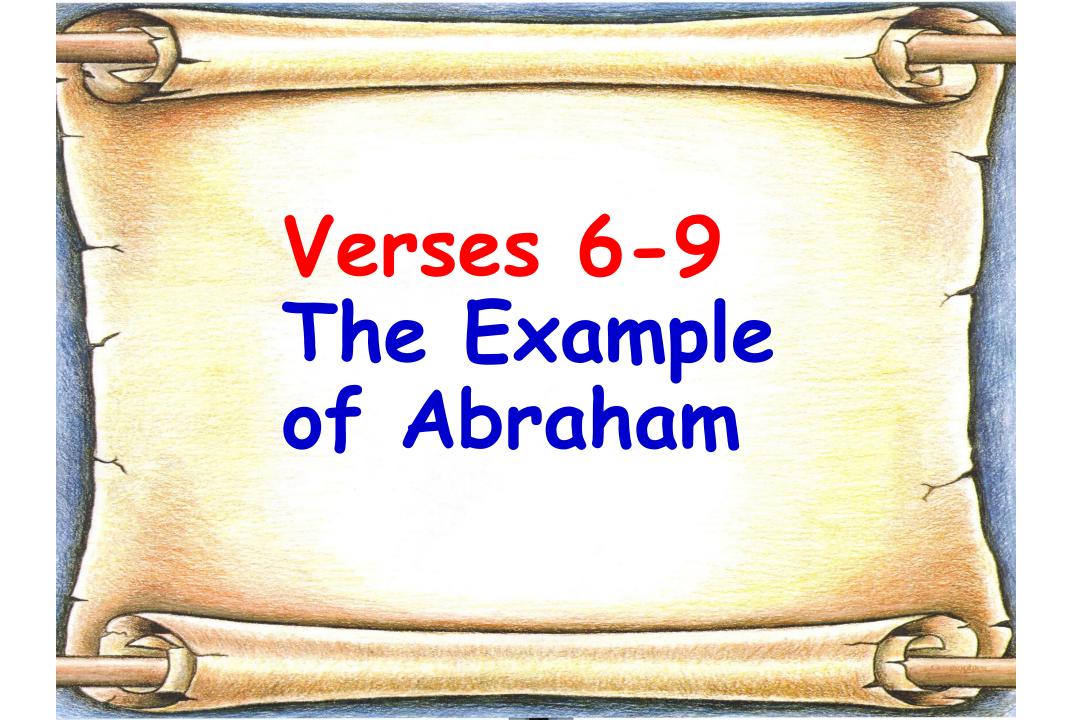
Galatians 3

Part 2



Wednesday July 11, 2018





#### Abraham believed God (v.6) Genesis 15:6

- Paul quotes this 3 times (Rom 4:3, 22; Gal 3:6)
- Abraham believed that God would do what was humanly impossible to accomplish (that's faith!)



- God would make him a father and he would have as many descendants as the stars in the sky (he's about 85 and Sarah about 75 now)
- Abraham's belief (faith in God) was counted to him as righteousness – and he wasn't even circumcised yet! (Rom 4:9-12)

#### Works should flow from faith

#### **James 2:18**

But someone will say, "You have faith, and I have works. Show me your faith without your works, and I will show you my faith by my works."



These are works of faith, not works of law!

#### Real "Jews" live as Abraham's children



#### Rom 2:28-29

28 For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical.

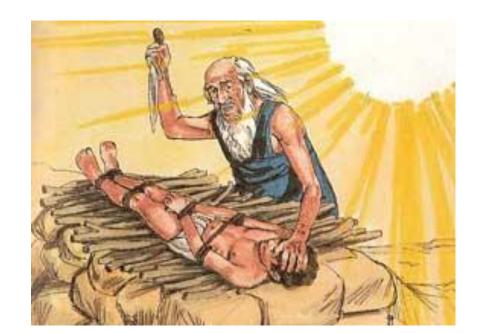
29 He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God.



## **Faith of Abraham**

- Heard God
- Believed
- Counted Righteous
- Later was circumcised
- Later offered up Isaac





#### Law keepers cannot afford to ever fail!

#### James 2:8-13

- 8 If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well;
- 9 but if you show partiality, you commit sin, and are convicted by the law as transgressors.
- 10 For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.
- 11 For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.
- 12 So speak and so do as those who will be judged by the law of liberty.
- 13 For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

IAM THE LORD YOUR GOD.
WHO BROUGHT YOU OUT OF THE
LAND OF ERYPT, OUT OF THE
LAND OF ERYPT, OUT OF THE
HOUSE OF BRONAGE.
YOU SHALL HOW END OTHER GODS
BEFORE ME.
YOU SHALL NOT MAKE FOR YOURSELF
A CARVES MAKE. OR ANY LYCRESS OF
ANY THAT IS NO HEAVEN ABOVE.
OR THAT IS NO THE WATER LINDER THE
BATTH. YOU SHALL NOT BOW DOWN
TO THEM NOR SERVE THEM.
YOU SHALL NOT TAKE THE NAME OF
THE LORD YOUR BOY ON VAN. FOR THE
LORD YOUR NOT HOUR HOM GUILTIESS
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# Abraham's Sons



**Abraham** Sarah Hagar Ishmael Isaac (of the flesh) (of Faith)

Descendents of children (Jn 8:37-39)

Abraham's children were Abraham, but not his counted through Isaac – these are the children of faith

For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." (Rom 9:6-7)

## Paul's gospel is the one preached to Abraham

"In you all the nations shall be blessed" (Gen 12:3)

- Paul's Bible proof Gen 12:3
- God is doing it!
- Faith is the key: it opens the door of assurance to everyone who has the faith of Abraham.

## Why did Galatians go back to Law?

- Comfortable to human nature
- Makes people feel better about themselves because they compare themselves to others



 A religion that allows you to do what you want to on your own time

Man wearing phylacteries



10 "For as many as are of the works of the law are under the curse: for it is written, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.'"

9 And so the blessing of Abraham's faith is now our blessing too!

10 But if you choose to live in bondage under the legalistic rule of religion, you live under the law's curse. For it is clearly written:

"Utterly cursed is everyone who fails to practice every detail and requirement that is written in this law!"

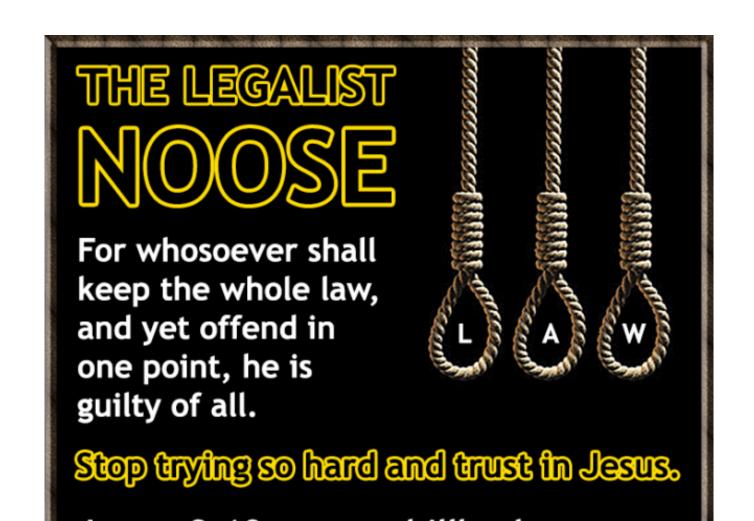
10 "For as many as are of the works of the law are under the curse: for it is written, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.'"

The law requires **perfection** for justification. James (2:10) wrote:

"10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

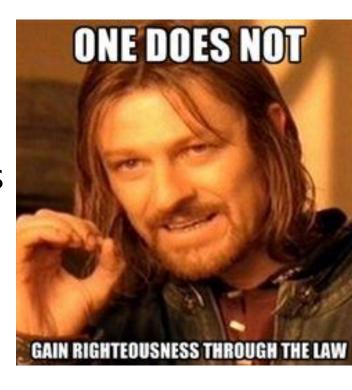


"11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."



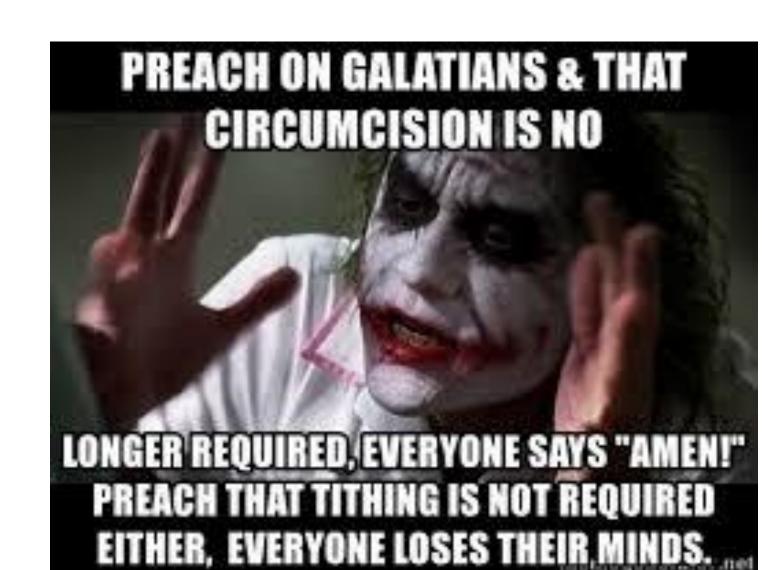
"11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

- The truth is one must first be just before he can live by faith.
- Eternal justification comes through the new birth, where the atoning blood of Christ is applied to the soul and we are born of the Spirit of God, which gives us spiritual life.
- Christ does this under his covenant work.
- Once we are justified by the atoning blood of Christ and born of the Spirit, we have the fruit of the Spirit, which includes faith.



Now we can live a spiritual life by faith.

## Legalism can take many forms....



"12 And the law is not of faith: but, The man that doeth them shall live in them."

Deut 27:26 cursed everyone who failed in one point of the law "The just shall live by faith" (Hab 2:4)

• Implies no one could be justified by law (cp 2:16)

The law is not of faith – you don't need faith to follow works of law (became a checklist)

• "man who does them shall live by them" (Lev 18:5)

The Law even cursed Christ – a righteous man – and did not justify him!

• "cursed is everyone who hangs on a tree" (Dt 21:23)

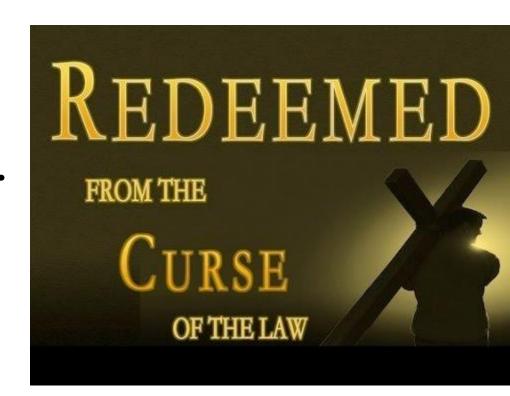
13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree:'

• Throughout the Old Testament, the lessons of substitutional sacrificial atonement are manifest.

Christ was made to be sin for us that we might be made the righteousness of God in him (2 Cor. 5:21).

 Christ, in becoming our curse on the tree of his cross, redeemed us from the curse of the law "13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

- We no longer are under the curse of the law.
- Christ performed this work all by himself.
- There is **nothing** in this statement that indicates that man had anything to do with bringing this to pass.
- The work of atonement was by grace alone.



14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

This phrase can be understood in either the objective genitive or the subjective genitive.

- a. If used in the objective genitive, the Spirit is promised.
- b. If used in the subjective genitive, the Spirit promises.

\*\*\*Genitive case = Possessive case

Abraham knew that the land and city that were promised to him and his seed for an everlasting possession were heavenly, not earthly (Heb 11:8-10, 13-16).

- <sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
- <sup>9</sup> By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
- <sup>10</sup> For he looked for a city which hath foundations, whose builder and maker is God.

#### **Hebrews 11**

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire **a better count**ry, that is, an **heavenly**: wherefore God is not ashamed to be called their God: **for he hath prepared for them a city**.

14 "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The promise under consideration in Gal 3:14 is **the inheritance** which God gave to Abraham by promise (Gal 3:18).

- a. Therefore "the promise of the Spirit" is used in the subjective genitive: **the Spirit made the promise to Abraham**.
- b. The Holy Ghost/Spirit, who is God, made the promise to Abraham.

# The promise of eternal inheritance is to those who are called.

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

**Hebrews 9:15** 

# GOD DOESN'T CALL THE QUALIFIED

HE QUALIFIES
THE CALLED



Isaac was a day dreamer, Jacob was a cheater, Peter had a temper and denied Christ,
David had an affair and tried to cover it up with murder, Noah got drunk. Elisha was suicidal,
Jonah ran from God, Paul was a murderer and he was way too religious. Timothy had too many ulcers,
Gideon was insecure, Miriam was a gossiper, Martha was a worrier, Thomas was a doubter,
Sara was impatient, Elijah was moody, Rehab was a prostitute, Samson — he liked prostitutes.



Isaiah preached naked for three years, John the Baptist ate bugs and had second thoughts about the very Messiah he baptized Jeremiah was way too emotional, Moses stuttered, Zacheus was too short, Abraham was old and Lazarus was dead.

God doesn't call the qualified, He qualifies the called!

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

#### Hebrews 9:15

This is the <u>effectual</u> call from spiritual death unto life, and all who are called in this way are justified.

**Rom 8:30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

#### **Hebrews 9:15**

Those who are justified by God's grace are made heirs of eternal life.

**Titus 3:7** That **being** justified by his grace, we should be made heirs according to the hope of eternal life.

The promise to Abraham that "in thee shall all nations be blessed" was accomplished by God justifying the heathen (Gentiles) by Christ's faith.

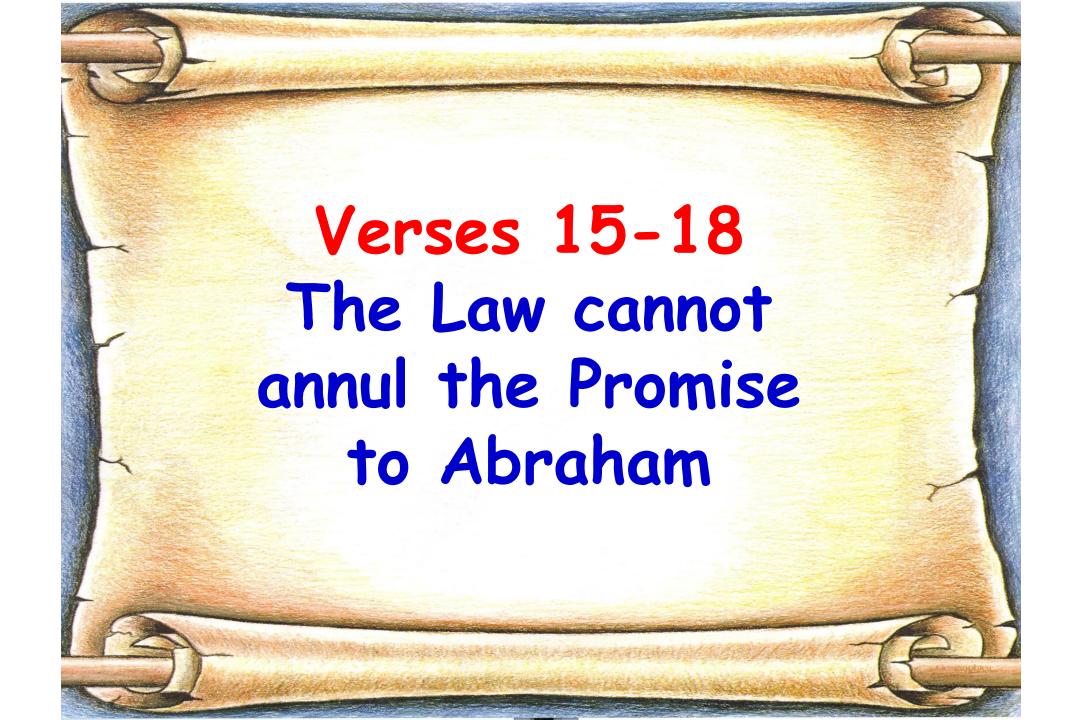
2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ...

3:8 And the scripture, foreseeing that God would justify the heathen through faith...

Therefore, "the promise of the Spirit through faith" (Gal 3:14) was by the "faith of Jesus Christ" (Gal 3:22).

2:16 Knowing that a man is not justified by the works of the law, but **by the faith of Jesus Christ**...

3:8 And the scripture, foreseeing that God would justify the heathen through faith...



- **Gal. 3:15-18** "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.
- 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
- 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
- 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

#### Can't change a covenant after it is confirmed

- Can't add to it or annul it (v. 15)
- God made His promise (covenant) about Abraham's inheritance back in Gen 12 (v.16)
- The Law of Moses came 430 years later so it cannot annul the promise (v.17)
- God gave Abraham His promise the law is based on earning by works (v.18)

Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. **Heb 6:17-18** 

"15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."



Paul is showing to the brethren at Galatia that based on a "covenant" being confirmed, no man can disannul it or add to it. This is true under man's system of laws, and it is even more so under God's system of jurisprudence.

"15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."

Once a covenant is **confirmed**, the covenant is in effect and cannot be disannulled or added to. The terms of the covenant **must** be carried out.

God made a covenant before the foundation of the world. This covenant is stated for us in Rom. 8:29

30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

"16 Now to Abraham and his **seed** were the promises made. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ."

Abraham had a total of eight sons by natural birth.

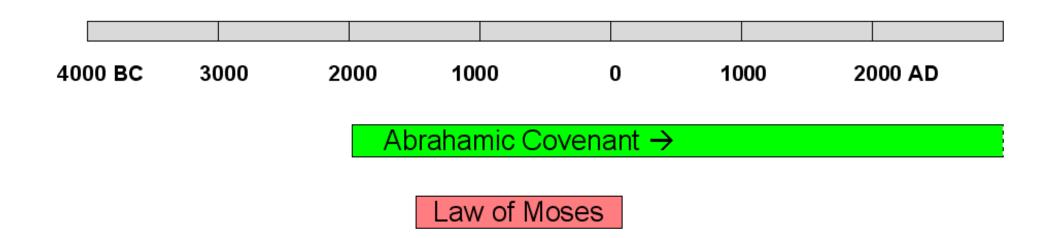
He had one son by promise.

- Yet none of the eight sons was the seed that God had under consideration when he confirmed the covenant unto Abraham.
- The seed under consideration is "Christ."
- Christ is the seed that God said he would multiply as the dust of the earth, and as the sand upon the seashore, and as the stars of heaven. Christ is the seed that possessed the gate of his enemies.
- Christ is the seed that all nations, kindreds, peoples, and tongues are blessed in.

"17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

- Since the covenant promise has before been confirmed of God in Christ, then no man can disannul it or add to it.
- Names cannot be added to this covenant promise nor names be taken out of it. It is fixed forever.
- This covenant promise is sure to all the multiplied seed.
- The law which came four hundred and thirty years *after* the promise was confirmed in Christ cannot disannul the covenant promise or add to it.

# The Law cannot annul the covenant that was confirmed before by God



The Law was only a temporary tutor (shadow) until the reality of Christ had come

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

- The inheritance is not by the law, but it is by promise.
- Our eternal inheritance has been given to us by covenant promise that God promised before the world began.
- No law can disannul it or add to it.
- This completely destroys the "grace, but" doctrine.
- The doctrine that says you have to do something in order to get eternal life would either disannul the covenant promise or add to it. This is just not possible.
- The inheritance is certain to all the heirs of promise and it cannot be altered.

# Questions?

