

They Which Are Of Faith,
The Same Are The Children Of Abraham
Galatians 3 < > Genesis 12-15

Gal 3:1-5 (KJV) 10 foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? If it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith

Foolish Showing, or resulting from, a lack of good sense or judgment

Bewitched To fascinate or be very desirable to somebody

The apostle Paul had previously taught those of Galatia the truth concerning Jesus Christ and it resulted in repentance. Many had turned from their pagan practices leaving behind Idolatry and likewise many turned from Judaism leaving behind the Old System of the Law. But now they were turning back to those things that they had left behind, having begun in the spirit they had returned to those things that bound them. The one most prevalent throughout the history of the early Church was circumcision. Paul addresses them here as "Foolish Galatians" identifying them here as a people who had shown a lack of Good sense and judgment. He follows that up by asking "who hath bewitched you?" The idea here is it's almost as if someone has used some type of magic on them or bewitched them. He didn't actually believe this, but he's simply using this as a figure of speech. This is how amazing this is to Paul, to have tasted the gift of Grace that comes through Jesus Christ and to latter reject it is something that is shocking to Paul. **Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:**

He's expressing this same amazement here. They had not used good judgment and the knowledge of truth that they had received. This bewitching they had allowed to take place had resulted in disobedience to the truth. Paul reminds them of what it was that they had seen and acknowledged as truth (*Jesus Christ evidently set forth, crucified among you*) this led Him to be in shock of their decision to turn away. This was significant because of what Christ death on Cross accomplished. ***Hebrew 2:3, Hebrews 2:17, Hebrews 5:9, Hebrews 7:22 -25, Hebrews 9:1-7 1 Then verily the first covenant (being the Old Law) the Hebrew writer says had also ordinances of divine service,*** This 1st covenant wasn't simply something that was man made or worldly in the sense that it wasn't divine. This 1st covenant had a law or rule. This was something that was divinely instituted by God and had laws that were authorized by God that had to be adhered to. But notice the past tense, it had ordinances of divine service ***and a worldly sanctuary.*** The refuge or sanctuary was one belonging to this physical world. ***Verse 2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. 3 And after the second veil in the tabernacle you had that which is called the Holiest of all; verse 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubim's of glory shadowing the mercy seat; of which we cannot now speak particularly. 6 Now, this being the case when these things were thus ordained, when they were commanded and authorized the priests went always into the first tabernacle, accomplishing the service of God. 7 but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:***

Leviticus 16:11. 11 *“Aaron will bring the bull. He will then slaughter it as his own offering for sin. By doing this he will make peace with the Lord for himself and his family.*

The blood of the bull or goat was offered for himself and for his house. He offered this sacrifice not only on behalf of the people but for himself as well because the priests needed this atonement just as any other man.

Hebrews 10:4 *It is not possible that the blood of bulls and goats should take away sins*

Even though that is what the Old Law authorized, that wasn't what was taken from the Garden in the beginning when sin entered the world for the 1st time. The perfection of man was taken. So why carry out all this if it was never meant or could make the true atonement required.

Hebrews 9: 8 *The Holy Ghost this signifying or using this, to show the way into the holiest of all was not yet made manifest or revealed the true way was yet to be revealed, while as the first tabernacle was yet standing: The physical literal tent 9 Which was a figure or a symbol for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, or complete as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time reformation. To reform something means to improve by removing faults. This first tabernacle, the offered gifts and sacrifices, which stood in meats, drinks, different kinds of washings and all these carnal ordinances, would be imposed until the time that the covenant would be improved by removing the faults. This required a new priesthood **Hebrews 9:11** *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

Christ became this High Priest of a greater more perfect tabernacle, not made with hands. This tabernacle which was Christ was not the copy but the real thing. He went in with His own blood once and obtained eternal redemption for us. Through this sacrifice, the way was open.

Matt 27: 50-54. The veil of the temple was rent or torn in two opening the way to the presence of God. In **Hebrews Chapter 9 verse 14 through chapter 10** we see things such as The Blood of Christ purging us from our dead works. Christ as the mediator of this New Testament, brought into effect by His death. We are told of the necessity of Blood and without it there is no remission of sins. Christ is established as the 1 time sacrifice. We are again told of the Tabernacle being a copy of the real heavenly one to come. Notice **verse 9 and 10 of Hebrews Chapter 10** **9** *Then said he, Lo, I come to do thy will, O God. He takes away the first, that he may establish the second. 10* *By the which we are sanctified through the offering of the body of Jesus Christ once for all.*

The Old Law had a purpose, when that purpose was fulfilled there was no longer need for that law as means of authority. This was the message that had been evidently declared and shown to the Galatians and this is where in they believed and were baptized.

So Paul raises this question based on what we have just noticed. **Did you receive the spirit by the Works of the Law or by the Hearing of faith?** Paul essentially ask; while you were doing the Works of the Law, was it at that point you received the gift of the spirit of God? Not one instance can we point to nor could the Christians in Galatia at this time whether they were Jew or Gentile, whether they attended the local Church at Lystra, or Iconium or Perga not one could honestly say they had received the same Spirit of God that they received when they obeyed the Gospel of Jesus Christ. The reason they could not say this is because when they were under the Law the events that were necessary for this promise to take place had yet to

be fulfilled. They did not receive the spirit by the Works of the Law. Those on the day of Pentecost inquired of Peter what must we do to be saved. Many of these had diligently kept the Law. But they recognize they had not received the spirit while performing the works of the Law. They received the spirit by the hearing of Faith. **Romans 10:17**

These are the obvious answers as Paul rhetorically asks these questions. He is trying to help them see the danger of what it is they have done and are continuing to do by allowing themselves to be led astray by the perversion of the doctrine of Christ. After calling to their mind some questions that ought to challenge their thinking he asks at the beginning of **Verse 3 Are ye so foolish? Having begun in the spirit are ye now made perfect by the flesh?** Having become Children of God by hearing what the spirit has revealed, by believing it, and obeying it, Paul asks, do you now expect to attain perfection by turning away from the things that are spiritual and eternal? Christ had bestowed many spiritual blessings upon them, how could they consider returning to bondage. **Verse 4 Have ye suffered so many things in vain?** Paul is reminding the Galatians of the persecutions, hardships and death threats they had experienced for the cause of Christ. He's reminding them of what they had endured due to their commitment to Christ. If the doctrine of Christ in which they suffered was false or had false aspects to it, their suffering was vain. Because what advantage was it to suffer for something that was false? They experienced this pain emotionally and physically because they had embraced the *gospel*- justification by a crucified Redeemer; and now, if this is wrong, their sufferings had been wholly in vain. Paul says **if it be yet in vain**

We notice 6 Questions in the 1st 5 verses

1. Who hath bewitched you that you should not obey the truth?
2. Received ye the spirit, by the works of the law or by the hearing of faith?
3. Are ye so foolish?
4. Are ye now made perfect by the flesh?
5. Have ye suffered so many things in vain?
6. He that minister to you the spirit and works miracles among you doeth he it By the works of the law or by the hearing of faith?

Paul poses these questions in relation to the problem that was occurring here in the province of Galatia and lays them on the table for their consideration and then with these questions in mind he presents unto them the case of **Abraham**.

Notice **Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness**. NIV says Consider Abraham. In light of these questions which clearly calls for a decision, is it through Christ or is it through the Law, Paul says Consider Abraham.

Abraham believed God and it was accounted to Him for righteousness. For us to truly appreciate the point Paul is making here it's very important that we understand what exactly it was that Abraham believed. Notice some things about the life of Abraham. Abram as he was called early in His life was the Son of Terah. **Gen 11:27**. Abram took a wife by the name of Sari. After taking Sari as his wife he left the land of Ur of the Chaldee's. And dwelt in the land of Haran with his father and his nephew Lot and Lot's wife Milcah. While dwelling here in Haran, Abraham received a calling from God Notice **Genesis 12: 1-3 Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed**.

Abram was not told immediately where He would go; but he would make this journey under the guidance of God. This call of Abram was the beginning of the Old Testament revelation of

God's divine purpose of redemption and Salvation to all nations. From Abrams seed would come a blood line and a nation set apart that would carry this blessing forward and from this blood line ultimately would come the promised child of a Virgin who was Jesus Christ.

Matthew Chapter 1 verse 2 Abraham begat Isaac and Isaac begat Jacob and so on through out the next **16 verses** What was Abrams reaction to what God had said unto Him? **Genesis 12:4 So Abram departed as the Lord had spoken unto Him**, From the very outset we learn what it means to believe God? Abram was given a command in **verse 1** and in **verse 4** scripture says he departed as the Lord had said. Abram gives us an example of what is essential to having a saving relationship with God. Abram obeyed God. He left behind what ever was required of him. He was told to leave His home country, uncertain of where he was going. How difficult would this have been? Abram had faith to trust in God. So from the very outset the kind of faith we see is a very active faith. Faith requires action and Abram very diligently acts upon the faith of what God had told Him. After they left Haran they passed through Canaan and came to Sichem in the plain of Moreh, and here God makes another promise to Abram. Notice **verse 7 And the Lord appeared unto Abram, and said Unto thy seed will I give this land, and there built he an altar unto the Lord, who appeared unto Him**. The promise given here was that his seed would receive the land of the Canaanites. This is the same land that we read about latter in **Exodus 33:1- 3**, that Moses was leading the Children of Israel to .Abram built an altar in this land promised to His descendants and again in **verse 8** on a mountain east of Bethel built and altar unto the Lord and called upon or prayed to the Lord. It's important to note that Abram was not perfect. We see this throughout the remainder of this chapter. There was a great famine in the land where they were dwelling so they go to Egypt. Abram was fearful that he would be killed because of the beauty of His wife Sari and notice **verse 13 Say I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee**. As actively faithful as Abram was from the beginning his trust here in God turned to doubt for a short time. Just because he believed God and acted upon that faith up to this point didn't relive him of his poor decision to involve himself and his wife in deceit. There were consequences. In **verses 17 through 20 this lie led to great plagues coming upon Pharaohs house and led to a very shameful exit**. Notice Abrams reaction shortly after his departure in **verses 3 and 4 of Chapter 13 Gen 13:3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD**

Abram called upon the name of the Lord, he wasn't negligent in returning to the Lord and making an appeal to His mercy and guidance once again. After Lot and Abram parted ways we drop down to **verse 14 Gen 13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. 18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD**. God reaffirms the land promise here and also speaks of Abrams descendants. In **Genesis Chapter 14** A war occurs between several Kings, from various nations this included the Kings of Sodom and Gomorrah. During this war the kings of Sodom and Gomorrah fell and the other kings took all the spoil including Lot. Abram gets news of this and he arms 318 of his trained servants and leads them into battle. They were successful in their mission. Notice what we see beginning in **verse 18 Gen 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God,**

possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. A man by the name of Melchizedek is mentioned and he is called a priest of the Most High God. What's significant about Melchizedek is we see no beginning point to his priesthood and we see an ending point to His priest hood? **Heb 7:1-3 1 For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually** This is significant because, as Paul references the Galatians back to Abraham, while he doesn't specifically mention Melchizedek the point that he hopes to accomplish is defiantly strengthened by the Eternal Priesthood of Christ. This eternal priesthood is represented in the example of Melchizedek whom Abram received a blessing from and had 1st hand experience with. I am put in awe of the mind of God. Abram crosses paths with a man who would be a symbol of the eternal priesthood of Jesus Christ. The same Christ whom the promise given him would come through. Simply amazing.

Genesis 15

The text in **Galatians 3:6** Abraham believed God, and it was accounted to him for righteousness is referenced here in **Gen 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness.**

What Abraham believed:

#1 His heir would come from His own bowels

#2 His seed would be as the Stars of the heaven

A question preceded this promise though. Notice in **Genesis 15 verse 2 what will thou give me seeing I go Childless?** Think about what prompted this question; Abram had done everything God had asked. He left his home land unsure of where he was going. He was very diligent in his faith acting upon all that God required of Him. Now he has just finished this emotionally and physically draining battle with these various Kings and God reassures Him in a vision that He was his shield, great reward and that he was his protection in any battle he may face. But Abram was at a point I believe we all come to some times, he was tired and frustrated. He heard the Word of God, but he had no children, so he had no heir. The promise was made that his seed would inherit this land and that a great nation would be made in his name. He was troubled, he was tired and he was frustrated. God reassures Him your heir will not come from Eliezer, it will come from you and the long term result will be something you cannot imagine. Your descendants will be as the stars of heaven. As Blood bought Christians we are being spoken of here in **Genesis 15:5 Gen 15:5 And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be.** Again I am put in awe and humbled by God's magnificence. Think about how much God loves us. When he reassured Abram of this promise he had you and I in mind. He was in the early process of providing you and I and everyone who would walk the face of this earth a way, a hope, and a means in which we could regain that relationship with Him that was lost in the Garden. **What type of faith is needed toward God?** When difficult situations seem impossible, believe God, trust God, and put reliance in God knowing that He will be faithful to what He has promised. The type of faith Abram possessed is absolutely the type of faith we must possess. Because the type of faith Abram possessed required more than simply acknowledging that he must leave his home country, it required more than declaring his belief that his descendants would receive the Land, it

required more than believing that all nations would be blessed through His seed. Simply acknowledging, declaring and believing was vain without acting upon this belief.

Notice **Genesis 15:7-8** *7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, Lord GOD, whereby shall I know that I shall inherit it?* The Lord describes the covenant in a symbolic way and there is something very significant in this description concerning the type faith Abram would still be required to have. Read **Genesis 15: 9-21**. *A Covenant was made in verse 18; a covenant is a solemn agreement that is binding on all parties.* There must be an agreement and a commitment from at least 2 parties. The symbolism's of the animals being cut in half here consisted of separating the 2 halves. The 2 making the covenant would walk between the 2 halves symbolizing that if the covenant was not kept they would perish just as the slaughtered animals. It was simply a symbol of two entering into a covenant and the consequences of failing to meet the requirements agreed upon. There is another reference to this type of symbolic covenant in **Jeremiah 34** and it references back to an instance in **Exodus 23 and 24**. God established these promises and obligations and Abrams responsibility was to accept it in an obedient faith. It would be necessary to not only believe this promise, but a belief resulting in an obedient action would be required to inherit this land. There no doubt would be an inheritance, **Deuteronomy Chapter 1:8** *Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. Joshua 21:43* *And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.* To be part of this inheritance obedience was required.

Joshua 23:11-16 *Joshua 23:11 Take good heed therefore unto yourselves, that ye love the LORD your God. 12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: 13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you. 14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. 15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. 16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.*

The belief that Abraham had that was accounted to him for righteousness was one that resulted in obedience and all those who would stand to inherit the promises must likewise believe and obey. **Galatians 3: 6- 9** *6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.*

Paul teaches those in Galatia, in the same way that Abraham believed God and it was credited to him for righteousness, **“they which are of faith”** not the works of the law but **“they which are of faith the same are the children of Abraham.”** Notice **John the 8th chapter** as Christ deals with those who were mistaken concerning who the Children of Abraham were. **John 8:30-32** *as he spake these words, many believed on him. Then said*

Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. This idea of being set free didn't sit to well with the Pharisees because they didn't feel they were in bondage.

Verse 33 We be Abraham's seed and not only are we not in bondage now we never were in bondage to any man, Why do you say we shall be made free? They were viewing this from the physical earthly standpoint. Christ goes on to answer them, this wasn't a matter of being enslaved in the physical sense, but this was enslavement to sin. Christ says in **Verse 34 whosoever commits sin is the servant of sin.** Christ goes on to say the Servant, abides not or does not remain in the house forever. There was a time under this Old Law before the full knowledge of God came through Jesus Christ, God winked at the ignorance of man **Acts 17:30** that time here in **John 8** would shortly come to pass. True redemption from the bondage of sin could not be realized under the Old Law. Christ says this servant of sin the one under the slavery of sin cannot remain in the house forever. But the Son (**Jesus Christ**) abides forever **verse 36** if the Son therefore shall make you free ye shall be free indeed. Christ continues in **verse 37 I Know that you are Abraham's seed.** They were Abraham's seed according to the promise, in the sense that they stood to be blessed the same way all nations would. Through Jesus Christ. Christ goes on to say **but you seek to kill me because my word has no place in you, I speak that which I have seen with my Father and ye do that which ye have seen of yours.** Their response, Abraham is our father, in which Christ responds if you were Abraham's Children you would do the works of Abraham. This is very significant to what Paul hopes to reestablish with those in Galatia. The problem occurring here was a turning back to what they left behind. They were turning away from faith in Christ crucified and appealing to the works of the law over the hearing of faith. There was a great misunderstanding here as was with Christ about what it meant to be the Children of Abraham. The Jews had their idea which essentially left the Gentiles out. It was their desire to make it virtually impossible for the Gentiles to have salvation through Christ alone. Their desire was to force them to adhere to this Old Law and be circumcised after the manner of Moses. Paul says here the Children of Abraham are those who are of faith. Christ tells those He disputed with in **John 8** if you were the children of Abraham you would do the works of Abraham. It's evident here and in various other places that there were those who considered the Children of Abraham, those who kept the Law of Moses. There was one big problem with this, the promise made to Abraham was not made under the Law and would not be fulfilled under the law. The promise spoke to a time when all nations would be blessed through his seed. The nation that was blessed under the Law was Israel. But it was not the works of the Law that justified Abraham, it was the faith Abraham possessed. Abraham lived His life according to the faith that he had in the promise of Jesus Christ. Abraham believed in Christ and allowed his action to be predicated on the basis that all nations would be blessed through the promise of Jesus Christ. This was a promise that he would not see in his life time. But he believed God. He had the faith that is defined in **Hebrews Chapter 11 and verse 1 Faith is the substance of things hope for the evidence of things not seen** he understood what the Hebrew writer wrote in **Hebrews Chapter 11 and verse 6 without faith it is impossible to please Him those who would come to Him must believe that He is and the He is a rewarder of those who diligently seek Him**, it's safe to say that Abraham diligently sought after Christ because **verse 13 of Hebrews 11 Says concerning Abraham and others These all died in faith , not having received the promises, but having seen them afar off and were persuaded of them embraced them and confessed that they were strangers and pilgrims on the earth.** Abraham was persuaded by and embraced the promise and made this confession because he heard the Gospel. He heard the word of God.

Galatians chapter 3 and verse 8 and the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham Abraham's faith was based on The Word of God. Genesis 15: 5-6 And He brought him forth abroad, and said look now towards heaven and tell the stars, if thou be able to number them: and He said unto Him so shall thy seed be and He believed the Lord: and He counted it to Him for righteousness. Abraham received his faith the same way you and I do, upon hearing the Word of God. The Gospel message is faith that in the seed of Abraham all nations would be blessed. **Verse 9**, this being the case they which be of faith, (a diligent obedient faith in the Gospel of Jesus Christ), are blessed with faithful Abraham. **verse 10 of Galatians 3 For as many as are of the works of the law are under the curse for it is written , Cursed is everyone that continues not in all things which are written in the book of the law to do them.** Seeking justification by the works of the law is placing oneself under the curse of the law **Deuteronomy 27: 26 Cursed be he that confirms not all the words of this law to do them.** Think about what is implied here. Paul states a fact **in verse 9 That they which be of faith are blessed with faithful Abraham 10 For or because as many as are of the works of the law are under the curse**, here is why they are under the curse, because it is written in **Deuteronomy 27: 26 that Cursed is everyone that continues not in all things which are written in the book of law to do them** Keeping the Law required perfection which was not possible. Peter say's to those in **Acts 15** concerning this same problem **Verse 10 Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear.** Paul goes on to validate that in **verse 11 of Galatians 3 But no man is justified by the law in the sight of God is evident. Because The Just shall live by Faith.** Notice the continuation: The Just shall live by faith and the law is not of faith, so what does that tells us about justification through the law? Paul essentially says you in Galatia who are seeking justification through the law, you're not going to find it because it is through faith and the law is not of faith. The law required continuing therein **verse 12 of the man to do them** the man that doeth them shall live in them. The man that decides the path that will choose is seeking justification in the eyes of God by keeping the Law will be required to keep the whole thing. Up to this point no one had ever succeeded in doing this. Think about the Great Patriarch Abraham that we have been talking about. He lied and told Pharaoh that Sarah was his sister. Moses disobeyed God by striking the rock rather than speaking to it and was denied entrance into the land he had been leading God's people to. So as we said earlier it is evidently shown that keeping the whole law and doing those commands were not possible. That's why **verse 13 Christ hath redeemed us from the curse of the law being made a curse for us for it is written cursed is everyone that hangs on a tree.** He was made a curse for us. **For the reason** that the blessing of Abraham might come on the Gentiles through Jesus Christ that we might receive the promise of the spirit through faith. **2nd Corinthians Chapter 5 verse 21** For God hath made him Jesus Christ **to be sin for us, who knew no sin;**

1 Peter 2:21-25 until we submit our lives to Christ we are dead in our sins, Christ redeemed us from this curse. The Call of the Gospel is to take our life we live in this world and put that sinful life on the cross with Christ who there bore our sins in His own body. On the cross He sacrificed himself, becoming that curse, that the blessings of Abraham might come on the Gentiles through Christ. It was only through Christ that this promise and this blessing could be realized. All nations would be blessed this included the Gentiles. In order for the Gentiles to be partaker there of it had to come through Christ, whether the Jews realized it or not they needed it just as much as the Gentiles did. It was only through Christ that they would receive the promise of Abraham. Notice as Paul continues in verse **15 Brethren, I speak after the manner of men; though it be but a mans Covenant if it be confirmed no man**

disannuls it or adds to.

If an agreement is firmly set in place and there is a covenant between 2 people and we both sign, agreeing to be bound by the terms and conditions of this covenant, Paul says neither side has the right to disannul. This means to cancel, they have no right legally to withdraw from the contract or Paul says they have no right to add to it. If I have a contract to buy 1 acre of land from a man that owns 100 acres, after a couple of years I can't decide I want another acre and simply pull out that contract and get a pencil and scribble out the 1 and write a 2 beside the number of acres we agreed upon. Paul says a mans contract doesn't work that way. Now, here was a covenant of divine magnitude. Paul says To Abraham and His seed were the promises made. **16 He saith not And to seeds as of many, but as of one, and to thy seed, which is Jesus Christ**, Paul states the truth about mans covenant and then reaffirms the covenant made with Abraham in **Genesis the 15th Chapter** and He does all this to make this point. **Verse 17 and this I say that the Covenant**, the agreement that was signed and sealed by God in Christ, which is the Gospel that was confirmed with Abraham, **The Law, (The Law of Moses) which was four hundred and 30 years after, cannot disannul, that it should make the promise** (that all nations would be blessed through Jesus Christ) **of none effect**. The Gospel of Jesus Christ, God's plan for the redemption of man, the gift of Grace and requirement of faith in Christ was set in place long before Moses ever journeyed up Mnt Sinai to receive the Law. Moses receiving that law in no way canceled out the previous agreement and covenant that God established with Abraham. From **verse 15** we also notice something else this Law was not to be an addition to the promise of Abraham. Remember the example Paul gives of mans covenant. Those seeking to add the works of the law specifically circumcision as a condition to being in a right relationship with God were stepping where they ought not be. It wasn't Jesus Christ plus the Law and it wasn't the Law plus Jesus Christ. Paul says in **verse 18 For if the inheritance be of the law it is no more of promise** because it would have been fulfilled when Moses received the Law on Mount Sinai. But it pointed to a time far beyond the law, it pointed to a Messiah who would be given for a New Covenant **Isaiah 49: 8**. It pointed to one who would be given as an offering for our sin **Isaiah 53**. If it were of the law it would no longer be of promise, but God gave it to Abraham by promise. Paul concludes **verse 18** by stating what is fact that the inheritance, is not in the law but is in **the promise made to Abraham**. This being so, Paul says in **verse 19 wherefore then serveth the Law?** Why make an appeal for salvation in something where it cannot be found? Paul goes on to speak of the purpose of the Law. Remember what was stated back in **verse 8 The Gospel of Jesus Christ was preached to Abraham** and **verse 17 There was a 430 year stretch that passed after the promise was given to Abraham until the Law came**. Why the Law? **It was added because of transgression till; the seed should come whom the promise was made**. This tells us there was to be an end to this law. During this time it was set in place because of transgression and it would serve for this purpose till the seed, which was Jesus Christ, should come. Paul continues in **Verse 19 it was ordained by angels in the hand of a mediator**.

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

A Mediator is defined as somebody who works with both sides in a dispute in an attempt to help them reach an agreement. The word ordain here means to appoint or administer, this law was appointed or administered into the hand of a mediator which is someone who works with 2 sides in a dispute. What was the dispute between man and God? It was the dispute of sin. We see several times throughout the Old Testament, the Angel of God being sent to offer some type of protection or relay some message or command of God. This was usually relayed to the leader in which God had chosen. So what we see here is that a mediator implies more than one. There would be you and I the mediator or the one working on our

behalf with the Head God. What this tells us is under this system there was no way for man to come into the presence of God because of the dispute of Sin. This mediator was needed and was set in place in order to make atonement for this sin which was the dispute between man and God. These men in the Old Testament were called the High Priest. The High Priest would once yearly go into the Holiest of Holies and sacrifice for the sins of the people and themselves. We noticed this earlier in **Hebrews 9:6**.

After Christ death on the cross that curtain separating the Holy from the most Holy, was taken away opening the way for all. In **Hebrews 9:15** we see Christ spoken of as the mediator of this New Testament. What's significant about Christ being spoken of as the mediator of this New Testament? Notice again our verse in **Galatians 3:20 Now a mediator is not of one**, implying as we saw in the definition at least 3 were involved, the 2 which had the dispute and the one working both sides in order to bring reconciliation, **verse 20** says this but ends with **but God is one. John 1:1 In the beginning was the Word and the Word was with God and the Word was God.** Jesus Christ is God, we no longer require the mediator as in the sense of an earthly High Priest. We now have the eternal High Priest Jesus Christ **Hebrews 5:5, Hebrews 6:20, Hebrews 7:17** Entering in once sacrificing Himself one time. **2nd Corinthians 5: 18 All things are of God who hath reconciled us to himself by Jesus Christ.**

So all this being said Paul says **Verse 21 is the law then against the promises of God? God Forbid. For if there had been a law given which could have given life, verily righteousness should have been by the law. Verse 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that, believe**

Knowing this to be so the promise given to Abraham by Faith in Jesus Christ might be given to everyone that believes. There still lays on the table a decision to be made. **(To them that believe)** Paul says **“but before faith came, we were kept under the Law, shut up** or confined or imprisoned under The Law. We were confined **unto faith which should afterwards be revealed. Verse 24 The Law was our schoolmaster or tutor,** The Law had a purpose it served as a tutor, its intention was to instruct Gods people to prepare and improve their knowledge of God's will and it was designed to **verse 24 Bring us to Christ,** for the purpose **that we may be justified by faith.** When we have a tutor and that tutor has accomplished their goal and we are knowledgeable on the subject, do we still need that tutor to instruct in the subject we have passed? No. The purpose was served. What that tutor was intended for was fulfilled and we are no longer under that tutor nor need to be. Paul says, “Concerning the Law it was our school master to bring us to Christ that we might be justified by faith.”

Verse 25 But after that faith is come we are no longer under a school master. Because the schoolmaster served its purpose. **Verse 26 for you are all the Children of God by faith in Christ.** I have been reading about a debate that took place around 1949, 1950 between Roy. E. Cogdill who was a brilliant mind that preached for a church of Christ in Lufkin Texas and a man by the name of Mr. Jackson who was a Baptist preacher in Louisiana. The very first topic dealt with was, that man was saved by faith alone separate and apart from water baptism and this is one of the very 1st verses Mr. Jackson makes his appeal to in making his argument. He explains away **verse 27** by saying that because **verse 26** says that we are children of God by faith before it mentions baptism that baptism isn't essential for salvation. But again, what kind of faith did Abraham have? **Hebrews Chapter 11:13 These all died in faith. Having not received the promises but being persuaded of them they embraced them and the counted themselves as strangers and pilgrims in this world.** When He was told to leave his home land and go unto land that I will show you **Gen Chapter 12** did he

believe that? Yes. What did he do in return? He got up and went. We see all throughout Abraham's life when God told him that something would take place or your ancestors will receive this inheritance it required and active, obedient faith. Paul says here in Galatians **Ye are all children of God by faith in Christ Jesus as many of you that have been baptized into Christ have put on Christ.** What is implied here is, if as many of you that have been baptized into Christ have put on Christ, then as many of them that have not been baptized into Christ, have not put on Christ. Faith produces action within us. If we truly believe the promises of Christ we will not question His commands. Paul is reminding the Galatians you all are Children of God by Faith in Christ Jesus because you were baptized into Christ and when you did this you put on Christ. You are seeking to return to a state where salvation is not found. They were washed in the Blood of Christ and this leads Paul to say **Verse 28 29 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.** In the promise made to Abraham the saving message of the Gospel of Christ was clearly spoken. They which are of faith, the same are the children of Abraham and stand to inherit eternal life.

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