

Galatians-Chapter 3

Gal 3:1 O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.

- O foolish Galatians- This is not to be taken as some sort of insulting pronouncement. Paul was grieved over having spent so much effort, see so much progress only for them to have been bewitched (*Gk.940- to fascinate [by false representations]*) by those who were attempting to “Judaize” them. How fickle could they be? Perverting the gospel (*not obey the truth*) would be the same as disobeying it. These weren’t like the Samaritans who didn’t hear the message of the gospel before they were being “bewitched” (*KJV*) (*Act 8:9*) by Simon. That would have been understandable, to a point. Most of the inhabitants of Palestine then were illiterate so thus would have believed anything spoken in the way of religion. But these already heard the message spoken by Paul himself.
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- Publically portrayed- *Gk.4270- Thayer: to depict or betray openly* before whose eyes was portrayed the picture of Jesus Christ crucified (the attentive contemplation of which picture ought to have been a preventative against that bewitchment), i.e. who were taught most definitely plainly concerning the meritorious efficacy (*effectiveness, value*) of the death of Christ. They were explained to, in detail to the point of actually feeling as though they were there, what Jesus went through to obtain their salvation from eternal punishment. It was the next best thing to having a Hollywood, all-star production on the big screen at the local drive-in. (*Notice I said “the next best thing”.*)

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Gal 3:2 Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?

- The phrase let me ask you only this (“*Tell me this one thing*”- *GNB*) is Paul’s way of getting them to think about something. If they could answer this correctly then he would have something to **rebuild** on. If they couldn’t, then he would have to (*if permitted*) “teach [them] again the basic principles of the oracles of God” because they would only have been able to digest “milk, not solid food” (*Heb 5:12*). They were taught “the basic principles” so they should have known the basic doctrines concerning “the Spirit of adoption” (*Rom 8:15*), the “renewal of the Holy Spirit” (*Titus 3:5*), that they were “saved, through sanctification by the Spirit and belief in the truth” (*2 Thes 2:13*) and a host of other teachings by Paul and other inspired preachers. These teachings were (*and should be today*) fundamental to a strong foundation in the faith.
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- Some observations on the Spirit that Paul referred to here: (*Taken from The Holy Spirit: Person and Work by Owen Olbricht*)
 1. “The Holy Spirit’s work in bringing the life-giving seed, the Word of God, is necessary to our conversion. The Bible gives no example of the Spirit’s working on the heart of a sinner or converting him separate and apart from the Word. The Word of God is the Spirit’s agent by which the heart of the sinner is touched and turned to God. We receive salvation only when our faith, which comes through the Word, motivates us to correct a broken relationship with God.” (*pgs. 92-93*)

2. “The Holy Spirit is given to Christians to dwell in them so that they can live in the world without being overcome by the world. This does not mean that the Spirit gives them directions, feelings, or direct guidance.” (pg. 179)
3. “The Holy Spirit plays an important role in our lives as Christians. Through the Spirit we have been blessed with revelation, direction, strength, and many other benefits. The Spirit blesses our lives through His work when we follow the truths He has delivered.” (pg. 192)

Thus said we can now deal with where it was that Paul was directing his question. His question wasn't “**did** you receive the **Holy Spirit when** you believed?” like in Acts 19:2. He understood the fact that they received the **Spirit when** they obeyed “the truth through the **Spirit**” (1 Pet 1:22-KJV) and were immersed (Acts 2:38). His question was asked in the way of provoking them to think by giving the two choices presented at that time. The “**Judaizers**” were attempting to get the **Galatians** to accept parts of the **Old Law** as valid to their salvation and Paul was trying to get them to understand that the **Old Law** was fulfilled by Jesus “nailing it to the cross” (Col 2:14). The hearing with faith was the other choice they had which is through the gospel message. The death, burial and resurrection of Christ were the fulfillments of the things “**which were written in the law of Moses, and in the prophets, and in the psalms concerning**” Him (Lk 24:44). Once fulfilled they are no longer valid other than “for our instruction” (Rom 15:4). That was the answer Paul was looking for because he knew it to be the correct one.

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Gal 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

- Asking rhetorically, Paul questioned them in a way they would have had to admit their foolishness. To have begun by the Spirit they would have heard the **New Covenant** gospel message preached and would have been convicted by it. How could they start there and end at a point somewhere before that. Has “the dog [returned] to its own vomit, and the sow, after washing herself, [returned] to wallow in the mire (2 Pet 2:22)?” These (*faux*) **Christians, Judaizers**, once **Jews** that Peter was talking about, probably feigned their conversions in order to get these saints to follow them. The **Galatians** were **Gentile Christians** that were looking to return to a point where they never started. The **Judaizers** were an example of what Paul spoke of when addressing the **Ephesian** elders saying “from among your own selves will arise men speaking twisted things, to draw away the disciples after them” (Act 20:30). They were doing that very thing. **Judaism** isn't the icing on the cake! It is the oven that baked the cake but you can't return the finished product back into the oven expecting it to be done any further.
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- by the flesh- Has to do with the subject of circumcision. The **Old Law** contained the ordinance where it was commanded that “on the eighth day the flesh of his (*the newborn male*) foreskin shall be circumcised” (Lev 12:3) because it was considered “a sign of the covenant between **Me (God)** and you (**Abraham**)” (Gen 17:11). That covenant went on into the **Law of Moses** but was nailed to the cross of Christ along with all the other ordinances of the **Old Law**. The **New Covenant** circumcision is spiritual and not physical. When asking the **Galatians** where their “perfection” (*Gk.2005- to fulfill further*) really came from, notice what he said to the church at Colossae.

Col 2:10 and you have been filled (*Gk.4137- to make replete, satisfy, finish*) in Him, Who is the Head of all rule and authority. 11 In Him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, 12 having been buried with Him in baptism, in which you were also raised with Him through faith in the powerful working of God, Who raised Him from the dead.

There was to be no further room for “a different gospel” (*Gal 1:6*) because Christ is “the fullness ... Who fills all in all” (*Eph 1:23*). In this case completion cannot be perfected!

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Gal 3:4 Did you suffer so many things in vain--if indeed it was in vain?

- From this statement Paul must have known of some persecution or other hardship the Galatians were suffering because of their commitment to the gospel. Why go through such suffering for such a lost cause (*if they now considered it such, which Paul was hoping they didn't*) and why pay such a high price for something you are now abandoning (*if in fact that's what you've come to believe*)?

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Gal 3:5 Does He Who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith--

- The He here could be referring to either God or Christ. The message of salvation (*the gospel*), Paul questioned them (*as Gentiles*), having revealed “the mystery, that was kept secret for long ages” (*Rom 16:25*) which has “now been revealed to His holy apostles and prophets by the Spirit” (*Eph 3:5*), confirmed by the miraculous works that God performed among you; were they performed by works of the law (*the now “regulations for the body imposed until the time of reformation [Gk.1357- the Messianic restoration]” [Heb 9:10]*) or by the hearing with faith (*Gk.4102- the gospel*)? Because “the first” covenant God now made “obsolete. And what is becoming obsolete and growing old is ready to vanish away” (*Heb 8:13*). The restoration of the relationship between God and man (*which man forfeited in the garden at the beginning by disobeying the commandment to not eat “of the tree of the knowledge of good and evil”- Gen 2:17*) could not be accomplished by the old sacrificial system because “it is impossible for the blood of bulls and goats to take away sins” (*Heb 10:4*).

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Gal 3:6 just as Abraham "believed God, and it was counted to him as righteousness"?

- believed (*Gk.4100- to have faith, that is, credit; by implication to entrust*) God- It's not just enough to believe in God. Faith requires, even demands, that we believe God! The “Judaizers” were basing their assumption of the necessity of circumcision on the righteousness of “the father of the circumcised” (*Rom 4:12*), Abraham. Paul uses that assumption when making his argument concerning Abraham's faith. Righteousness was ascribed to Abraham (*Paul used Gen 15:6 as his reference*) because he knew without doubt that God would, in order to keep His promise that “through Isaac shall your offspring be named” (*Gen 21:12*), raise him up after being sacrificed to Him (*if indeed that would have occurred*).

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Gal 3:7 Know then that it is those of faith who are the sons of Abraham.

- Paul now further deals with the subject of the one person the Jews were “proud” to be in the lineage of (*or so they thought they were*). Know then is to be considered as somewhat of a dig at their (*the Galatians’*) intellect. It should have been known by them what it was that gave Abraham credit for his righteousness and Paul here is reminding of that fact.

Rom 4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring--**not only to the adherent of the law** but also to the one who shares the faith of Abraham, who is the father of us all,

- The Galatians were being infiltrated by Jews that were attempting to convince them that circumcision would put them into the same lineage of Abraham. But according to Paul, those of faith are the true descendants of the patriarch, not just those physical Jews under the Law, but the spiritual Jew that included both Jews and Gentiles (*Rom 2:28-19*) who were converted through the gospel message; those who possess something Abraham possessed (*faith*) even before the covenant of circumcision (*v. 17*).

Gal 3:8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."

Gen 22:18 and in your offspring shall all the nations of the earth be blessed, because you have obeyed My voice."

- Referring to this passage, Paul reminds these Gentile converts that they didn't have to convert to Judaism before becoming Christians. It was always in the mind of God to offer this spiritual inheritance, obtainable **only** by faith (*the same faith that Abraham had- v. 6*), to all nations of the earth.
- Gospel- Gk.4283- *to announce glad news in advance*. Long before Abraham lived, the message of salvation that would return man to the relationship he lost with God in the beginning, was being proclaimed. The first time in the presence of the very ones that first fell; Adam and Eve.

Gen 3:15 I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise your head, and you shall bruise His heel.

Gal 3:9 So then, those who are of faith are blessed along with Abraham, the man of faith.

- So then (*in conclusion to this*) those who possess this obedient faith, since that was the type of faith Abraham had in order to have attempted to offer Isaac, are the only ones who will then prosper with him. This faith is sacrificial, as was Abraham's. If we possess such an attribute then are we known as offspring of this righteous patriarch. And as his offspring we are part of his seed (*which is Christ- v. 16*).

Gal 3:10 For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."

Deu 27:26 "'Cursed be anyone who does not confirm the words of this law by doing them.'
And all the people shall say, 'Amen.'

Jas 2:10 For whoever keeps the whole law but fails in one point has become accountable for all of it.

- of the law is in reference to the Old Law of Moses, the Levitical and sacrificial systems and those who were under it. If the Galatians were interested in practicing parts of it (*circumcision*) without considering the rest that was involved in full obedience to it, they would suffer the consequences (*and not that that system was still valid either*). As James states they would be “accountable for all of it” and would suffer the penalties pronounced for their disobedience. Paul refers to this scripture as a means to warn them of the consequence of following this diluted, false idea of the law’s purpose.

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Gal 3:11 Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith.

- Justified... by the law- According to the standards of the law and its precepts, none being able to fully achieve them, the law was not meant to be the ultimate system in which many could be accepted into God’s presence.

Heb 8:7 For if that first covenant had been faultless, there would have been no occasion to look for a second. 8 For He finds fault with them (*man in general, the Jews here specifically*) when He says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,

- This “new covenant” (*Heb 8:8*), “enacted on better promises” (*Heb 8:6*) is based on faith (*Gk.4102- moral conviction, especially reliance upon Christ for salvation*).

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Gal 3:12 But the law is not of faith, rather "The one who does them shall live by them."

- The law had to do with works which had very little, if anything at all, to do with faith. It wasn’t what constituted what was necessary to take away sin and thus be able to stand in the presence of God with a “good conscience” (*1 Pet 3:21*). But it definitely was necessary and good.

Rom 7:7 What then shall we say? That the law is sin? By no means! Yet if it **had not been for the law**, I would **not have known sin**. For I would not have known what it is to covet if the law had not said, "You shall not covet."

Rom 7:12 So the law is holy, and the commandment is holy and righteous and good. 13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order **that sin might be shown to be sin**, and **through the commandment might become sinful beyond measure**.

Lev 18:5 You shall therefore **keep My statutes and My rules; if a person does them, he shall live by them: I am the LORD**.

- does them- This had to do with the moral judgments coming from the “spiritual” aspect of the **Old Testament** because no man could faithfully execute all the “various washings, regulations for the body imposed” (*Heb 9:10*) by the **Mosaic law**.

Rom 7:14 For we know that the law is spiritual, but I am of the flesh, sold under sin.

Rom 8:4 in order that the **righteous requirement of the law** might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

Gal 5:14 For **the whole law is fulfilled in one word: "You shall love your neighbor as yourself."**

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Gal 3:13 Christ redeemed us from the curse of the law by becoming a curse for us--for it is written, "Cursed is everyone who is hanged on a tree"--

- the curse of the law- In offering **His** own body on the cross of **Calvary**, **Jesus** became the ultimate sacrifice to end all sacrifices for sin. Under the **Old Covenant**, anyone that violated the ordinances set therein, was punished if the crime had witnesses.

Deu 17:6 On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death; a person shall not be put to death on the evidence of one witness. 7 The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst.

Deu 19:15 "A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established.

- becoming a curse for us- **Jesus** was “born in the likeness of men” (*Php 2:7*) because only “in the **likeness** of sinful flesh” was **He** able to “condemn sin in the flesh” (*Rom 8:3*). Not that **He** took upon **His** own body the sins of all mankind since the first sin, but that **He**, as **God** incarnate, took upon **Himself** the resulting punishment of death that is a final, justified sentence for every and all sin that isn’t covered “with the precious blood of Christ, like that of a Lamb without blemish or without spot” (*1 Pet 1:19*). **He** stood in our place as criminal before judge. In all that **He** suffered, **He** did it as though **He** was guilty of the crime **He** was being punished for, and knowing **His** innocence before **His** accusers, **He** “did not revile in return; when **He** suffered, **He** did not threaten, but continued entrusting **Himself** to **Him Who** judges justly” (*1 Pet 2:23*). **He** knew **His** Father knew the truth and placed **His** life in **His** hands, and not man’s hands, to be judged.

Joh 19:11 Jesus answered him, "You would have no authority over Me at all unless it had been given you from above...."

- for it is written- Next, **Paul** rehearses a scripture from the **Old Law** where all those who were hung were “accursed of **God**” thus reinforcing his statement of **Jesus** becoming a curse for us, standing in our stead, and making plain once again to the Galatian church how it was before [their] eyes that **Jesus Christ** was publicly portrayed as crucified (v. 1).

Deu 21:22 "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, 23 his body shall not remain all night on the tree,

but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance.

- tree- Gk.3586- timber (as fuel or material); by implication a *stick, club or tree* or other wooden article or substance.

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Gal 3:14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

- So that- Paul explains why Christ became a curse substituting His body for the Gentiles to whom he is writing. How could they even think of distorting what they received from Paul in order to fellowship the Judaizers. Paul expressed his reason for being so perplexed at the beginning of this chapter because he understood with what great cost Jesus became a curse for us. Since the Gentiles weren't born into the promise (*as was Israel*) they could receive it by means of the same way Abraham, who also wasn't an Israelite before his circumcision, received it by his faith. Of course now that the Old Covenant was done away at the cross all peoples, including Israel, are to be reborn into the New.

- Receive the promised Spirit- Besides having been the Messenger from God through the inspired writers, Holy Spirit is also the One Person in the Godhead that presents us with an advance payment for our eternal abode.

Eph 1:13 In Him you also, when you heard the word of truth, the gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit, **14** Who is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory.

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Gal 3:15 To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.

- Now addressing the legality of the covenant between God and Abraham Paul makes a simple statement with reference to covenants made between men. If a man-made pact, once signed, could not be made void or supplemented without agreement from both parties, why just flippantly do such with one that originated from God? If the blessings came through the honoring of the covenant (*if we do certain things then He will reward them with certain things*) then to alter it without His seal of approval would make null and void any and all recompenses of reward.

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Gal 3:16 Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," Who is Christ.

- The promise to Abraham went from Abraham to Isaac to Jacob to Judah, down through to Jesse and David, all the way down through the lineage of Christ to Jesus Himself. Neither brother of Isaac (*Ishmael*) or of Jacob (*Esau*) were included in the seed promise. It was narrowed thus in order for Paul to make the true statement concerning a singular seed. Christ was always the focus of the promise but in order for Him to receive it there

had to be a narrowed, providential lineage through whom He would come. When such was finally fulfilled, according to “the fulness of time” (*Gal 4:4*), the Seed (*singular*) to Whom the promise was ultimately meant, came.

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Gal 3:17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.

- The covenant that God established with Abraham concerning Christ was confirmed before (*KJV*)(*Gk.4300- to ratify previously*), long before, the Mosaic law. The 430 years was not the timeframe from when God called Abraham and gave him the covenant of circumcision or made the seed promise until the time the Israelites left Egypt.

Exo 12:40 The time that the people of Israel lived in Egypt was 430 years.

Moses didn't receive the Law until after they left Egypt. And since the covenant was re-established with the Patriarchs since Abraham, the reconfirmation here must have been done with Israel since the law was given 430 years after.

Act 7:6 And God spoke to this effect--that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years.

Exo 2:24 And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

The receiving of the law did not make void the promise in the original covenant God made with Abraham concerning Abraham's obedient faith or the coming Messiah (*a.k.a. the Seed*).

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Gal 3:18 For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

- inheritance- *Gk.2817- heirship*, that is, (concretely) a *patrimony* or (generally) a *possession*. Thayer: “the eternal blessedness in the consummated kingdom of God which is to be expected after the visible return of Christ.”

Eph 1:13 In Him you also, when you heard the word of truth, the gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit, 14 Who is the guarantee (*Gk.728- pledge, security*) of our inheritance until we acquire possession of it, to the praise of His glory.

- by the law- If this inheritance came through doing the works that were associated with the ordinances of the Mosaic law, it could then have been “earned” by performing the deeds mandated therein. Inheritances usually aren't merited so much as promised.

Rom 4:14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void.

- but- Since such is not the case, since the inheritance was established long before the ordinances of the law were established, it had to be a free gift from God through His

grace by the faith Abraham showed when he would have sacrificed his son Isaac. Therefore, once a promise from God, always a promise from God. And nothing, once He has established a promise, can never alter or make void a promise from God.

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Gal 3:19 Why then the law? It was added because of transgressions, until the Offspring should come to Whom the promise had been made, and it was put in place through angels by an Intermediary.

- If the promise came having nothing to do with the law, what was the reason for the law to begin with? Answer: because of sin. And "sin, that it might appear sin...through the **commandment** might become sinful beyond measure" (*Rom 7:13*).

Rom 7:7 What then shall we say? That the law is sin? By no means! Yet if it had **not been for the law, I would not have known sin**. For I would not have known what it is to covet if the law had not said, "You shall not covet."

Rom 8:4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the **Spirit**.

- Jesus as **the Offspring** came to fulfill the promise and in the meanwhile eliminated the carnal aspects of the **Mosaic law** which only the **Offspring** could do.

Col 2:13 And you (*Gentiles*), who were dead in your trespasses and the uncircumcision of your flesh, **God** made alive together with **Him**, having forgiven us all our trespasses, **14** by **canceling the record of debt** that stood against us **with its legal demands**. This **He** set aside, nailing it to the cross. **15** **He** disarmed the rulers and authorities and put them to open shame, by triumphing over them in **Him**.

- to Whom the promise had been made- The promise here having to do with "the promised **Spirit through faith**" that would come on all who are **in Christ** (*v. 14*). Said promise was made first in fullness to **Christ** Who received it at **His** baptism (*Mat 3:16/Lk 4:1*) and to those who would benefit from being **His** progeny through obedience (*v. 29*). And that genealogy didn't stop at **Christ** even though **He** went back to **Heaven** without leaving a "physical" offspring to reproduce down through the ages.

Isa 53:10 Yet it was the will of the **LORD** to crush **Him**; **He** has put **Him** to grief; when **His** soul makes an offering for guilt, **He** shall **see His offspring**; **He** shall **prolong His days**; the will of the **LORD** shall **prosper in His hand**.

- put in place through angels- The **Mosaic law** was instituted (*Gk.1299*) by messengers from **God** and delivered to **Moses** on **Mt. Sinai**.

Act 7:51 "You stiff-necked people, uncircumcised in heart and ears, you always resist the **Holy Spirit**. As your fathers did, so do you. **52** Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the **Righteous One, Whom** you have now betrayed and murdered, **53** you who received **the law as delivered by angels** and did not keep it."

Heb 2:2 For since the message **declared by angels** proved to be reliable, and every transgression or disobedience received a just retribution, **3** how shall we escape if we

neglect such a great salvation? It was declared at first by the **Lord**, and it was attested to us by those who heard,

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- **by-** At the direction or under the supervision of a higher authority than those delivering it.

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- **Intermediary-** Gk.3316- a *go between*, that is, (simply) an *internunciator*, or (by implication) a *reconciler (intercessor)*. Obviously this refers to **Christ**. Anytime a mediator is employed there must be two parties involved in an agreement. Not only was **Christ** involved in the creation (*Gen 1:26*) and throughout the Old Testament writings, **He** was involved with the overseeing of the giving of the law to **Moses**. It was **He** that spoke to **Abraham** preventing him from offering his son **Isaac** (*Gen 22*) and from the flaming bush to **Moses** as the pre-incarnate **Son of God**, the **Angel of the Lord** (*Ex 3:2*).

1Ti 2:5 For there is one **God**, and there is one **Mediator** between **God** and men, the man **Christ Jesus**,

Heb 8:6 But as it is, **Christ** has obtained a ministry that is as much more excellent than the old as the covenant **He** mediates is better, since it is enacted on better promises.

Heb 9:15 Therefore **He** is the **Mediator** of a new covenant, so that **those who are called** may receive **the promised eternal inheritance**, since a death has occurred that redeems them from the transgressions committed under the first covenant. (*This is the seed promise to the "heirs according to promise"- v. 29*)

Heb 12:24 and to **Jesus**, the **Mediator** of a new covenant, and to the sprinkled blood that speaks a better word than the blood of **Abel**.

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Gal 3:20 Now an intermediary implies more than one, but **God** is one.

- Usually when a mediator is employed to settle a dispute it is in the form of a defense attorney or some intercessor that is making reconciliation **between two parties**. In the case of a defense attorney facing a judge there is no "oneness" that exists between them. Not so with **God** and **Christ** when implementing the eternal plan to save mankind from an eternal **Hell**.

Deu 6:4 "Hear, O **Israel**: The **LORD** our **God**, the **LORD** is one.

*"It follows, therefore, agreeably to the argument of the apostle, that the Law given so long after the promise, could not abrogate it, because they pertained to the **same** plan, were under the **same one** God, Who was **one unchanging party** in all this transaction, and had reference to the **same** Mediator and were **alike under His control.**" (emp. mine)*

Albert Barnes

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Gal 3:21 Is the law then contrary to the promises of **God**? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.

- Asking rhetorically the question is posed “does one thing implemented by God supersede something else He Himself implemented?” Obviously not! They comment each other.

Mar 3:24 If a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house will not be able to stand.

- that could give life- Just because no man could be justified by works found in the Mosaic law doesn't mean that law wasn't necessary or that it was defective. If it did remove sin through daily and yearly sacrifices and those offering them were made complete, then righteousness could be obtained via the Old Covenant law of Moses.

Rom 7:12 So the law is holy, and the commandment is holy and righteous and good.

Heb 10:1 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.

A shadow of something cannot take the place of the object it represents. It is only a representation of that image. So it is with the Mosaic law. It was a shadow of the New Covenant which was “enacted on better promises” (Heb 8:6). All “according to the eternal purpose that He has realized in Christ Jesus our Lord” (Eph 3:11).

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Gal 3:22 But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

- the Scripture- Speaking of the Old Covenant and the Mosaic law. The New Covenant has not imprisoned everything under sin because salvation can be obtained through faith in Jesus Christ via the gospel.
- those who believe- Gk.4100- to *have faith*, that is *credit*; by implication to *entrust* (especially one's spiritual well-being to Christ). This promise of eternal life can only be found in the gospel message.

1Jn 2:25 And this is the promise that He made to us--eternal life.

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Gal 3:23 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.

- The faith here spoken of is that system which was set up by an Intermediary. Even though the Mosaic law was overseen by Christ, the New Covenant system of the gospel was also. Only in the New system the Mediator had a personal role to play as the final sacrifice in bringing it about.
- we were held captive under the law- Referring to the Jewish nation here (*the apostle himself a Jew*) because “Gentiles, who do not have the law, by nature do what the law requires, [thus] they [were] a law to themselves” (Rom 2:14). The Gentile nations weren't excluded from the moral statutes of the law because if they kept “the precepts of the law, [would] not his uncircumcision [have] be regarded as circumcision?” (Rom 2:26)

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- imprisoned- The **Old Law** was restrictive. It kept those under it in a system which did not avail them to justification through works. Both **Jew** and **Gentile** had yet to be exposed to the gospel until the (then) coming faith would be revealed.

Eph 2:13 But now in **Christ Jesus** you who once were far off have been brought near by the blood of **Christ**. **14** For **He Himself** is our peace, **Who** has made us both (*Jew and Gentile*) one and has broken down in **His** flesh the dividing wall of hostility **15** by abolishing the law of commandments expressed in ordinances, that **He** might create in **Himself** one new man in place of the two, so making peace, **16** and might reconcile us both to **God** in one body (*bringing Jew and Gentile into His body, the church*) through the cross, thereby killing the hostility. **17** And **He** came and preached peace to you who were far off (*Gentiles*) and peace to those who were near (*Jews*).

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Gal 3:24 So then, the law was our guardian until **Christ** came, in order that we might be justified by faith.

- guardian- *Gk.3807- a boy leader, that is, a servant whose office it was to take the children to school; (by implication [figuratively] a tutor ["pedagogue"]). (Gk.2012- a commissioner, that is, domestic manager, guardian: -steward, tutor)* The purpose of the law as a "*boy leader*" was to lead us to **Christ**, our **Instructor**, **Rabbi** and **Teacher**. As the pedagogue of old, the law's purpose was to restrain and rebuke to make ready the people for the "better covenant" (*Heb 8:6*). While at the same time using that sacrificial system as a shadow representation of the cross and sacrifice of **Christ**, the law fulfilled its allegorical purpose.

- justified by faith- The gospel accomplished "what the law, weakened by the flesh, could not do" (*Rom 8:3*).

Rom 10:4 For **Christ** is the end of the law for righteousness to everyone who believes.

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Gal 3:25 But now that faith has come, we are no longer under a guardian,

- that faith- Once the scheme of redemption burst on the scene that "*boy leader*" finished his purpose of pointing us in the direction of what truly saves us, the gospel. **Peter** once referred to the law of circumcision as "a yoke on the neck of the (*Gentile*) disciples that neither our fathers nor we have been able to bear" (*Acts 15:10*). That yoke was part of "the law of commandments expressed in ordinances" (*Eph 2:15*) and was the "shadow of the good things" (*Heb 10:1*) that came on that notable day when the **Jews** celebrated the **Feast of Pentecost** (*A.D. 33*) and the **Holy Spirit** was poured out on the twelve apostles when they "began to speak in other tongues (*in other languages*) as the **Spirit** gave them utterance" (*Acts 2:4*).

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Gal 3:26 for in **Christ Jesus** you are all sons of **God**, through faith.

- No longer under the “*boy leader*” we are now privileged to be called **God’s children**, who have within us the same obedient faith that **Abraham** had, who have been born from above.

Joh 1:12 But to all who did receive **Him**, who believed in **His** name, **He** gave the right to become children of **God**, **13** who were born, not of blood nor of the will of the flesh nor of the will of man, but of **God**.

Joh 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

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Gal 3:27 For as many of you as were baptized into **Christ** have put on **Christ**.

- All who were baptized (*Gk.907- to make whelmed [that is, fully wet]*) into **Christ**, i.e. have figuratively followed **Him** in **His** death, burial and resurrection, through literally being immersed in water.

Rom 6:3 Do you not know that all of us who have been baptized into **Christ Jesus** were **baptized into His death**? **4** We were **buried therefore with Him by baptism into death**, in order that, **just as Christ** was raised from the dead by the glory of the **Father**, we too might walk in newness of life. **5** For if we have been **united with Him in a death like His**, we shall certainly be **united with Him in a resurrection like His**. **6** We know that our old self was **crucified with Him** in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

According to **Paul’s** letter to the **Roman** church, baptism is a burial. When you bury someone you don’t sprinkle dirt on their casket, nor do you pour dirt over their vault. Their dead body is submerged underground. **Christ** was buried in **Joseph of Arimathaea’s** tomb only to resurrect from the dead the third day. Through baptism we emulate **Christ’s** death, burial and resurrection.

1Co 15:3 For I delivered to you as of first importance what I also received: that **Christ died** for our sins in accordance with the **Scriptures**, **4** that **He was buried**, that **He was raised** on the third day in accordance with the **Scriptures**,

- put on Christ- To put on **Christ** would mean to wear **Him**, to wear **His** attributes, **His** holiness, **His** purity and all the other traits that define **Him**. After all, when we are seen by **God** “in” **Christ**, **God** see us through those qualities that **Jesus** exudes. And the only way to “wear” **Christ** is to put **Him** on in **Scriptural** immersion. From that point forward “we [should] no longer be enslaved to sin” (*Rom 6:6*).

Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

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Gal 3:28 There is neither **Jew** nor **Greek**, there is neither slave nor free, there is no male and female, for you are all one in **Christ Jesus**.

- Now that Christ “has broken down in His flesh the dividing wall of hostility” (*Eph 2:14*), the Old Covenant having been nailed to His cross (*Col 2:14*) the Israelite nation consists of “all peoples, nations, and languages [that] serve him” (*Dan 7:14*). Because, as Paul has said in *Rom 11:26*, “all Israel will be saved” (*i.e., those that remain grafted into the olive branch- Rom 11:17-24*).

Rom 2:29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

This by no means denies the different roles played in the church when it comes to gender either. It just refers to the equality of all of mankind whether social status, gender or national origin. The one is to have no advantage over the other when it comes to being eligible for salvation . No matter how high or low on the totem pole of life, every soul carries the same value in the sight of the Father.

Act 17:26 And He made from one man every nation of mankind to live on all the face of the earth...

Onesimus was a runaway slave that Paul found and returned to Philemon. But notice how that relationship changed once Onesimus became a Christian. Anyone that says Christianity promotes slavery doesn't really understand Christianity. Acceptance is based on obedience.

Phm 1:16 no longer as a slave but more than a slave, as a **beloved brother**--especially to me, but how much more to you, both in the flesh and in the Lord.

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Gal 3:29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

- If one is an offspring of Christ (*born “of God”- Jn 1:13*) then you are the spiritual offspring of Abraham because Christ is the seed of Abraham that should come (*v. 19*) “to Whom the promise had been made”. And Christians, as spiritual descendants of Abraham, are heirs to that promise.

1Jn 2:25 And this is the promise that He made to us--eternal life.

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