

# Galatians

## Chapter 3, Part 3

### I. Introduction

- a. In our previous lessons, Paul has addressed to major points:
  - i. We are not justified by the Law
  - ii. We are not sanctified by the Law
- b. In the immediately previous lesson, we learned that *“as many as are under the works of the law are under the curse”*
  - i. Children of God that have been saved by the grace of God cannot be said to be under the curse of the Law
- c. We also learned that just as Abraham was saved and sanctified apart from the Law, so are we

### II. Commentary

#### a. **Verses 19-20**

- i. The purpose of the Law obviously needs to be considered to rightly deal with this subject, and these churches Paul is writing to
  1. The Law was *“added”*
    - a. Despite the thoughts of many who try to declare that the Law was in place before Sinai, God’s Word makes it quite clear that the Law was not part of mankind’s standards originally
      - i. It could not have been *“added”* if it was original with Creation
  2. The Law was *“added because of transgressions”*
    - a. The Law points out sin more clearly
    - b. The Law shows that sin has a penalty
    - c. The Law foreshadowed the remedy to the sin problem
      - i. Jesus’ work at Calvary is pictured clearly in the old sacrificial system
  3. The Law was *“added because of transgressions till the Seed should come”*
    - a. The Law was temporary
      - i. It was added *“till the Seed”* came
        1. There is simply no question who this *“Seed”* is as Jesus is said to be this *“Seed”* in verse 16
          - a. So, the Law ended for the believer with Christ (**Mark 5:17-18**)
        - ii. There really is no way to argue this point Biblically
- ii. God alone made the covenant with Abraham
  1. However, God’s covenant with Abraham was based on the work of Jesus as a Mediator for His elect
    - a. A mediator stands between two estranged parties
      - i. Jesus, as our Mediator, stands between God (Who is righteous) and us (who are unrighteous)
        1. The Law showed the need for this

#### b. **Verses 21-25**

- i. The Law does not invalidate the promise of God
  1. It shows the need of Jesus to fulfill God’s promise

- ii. Paul declares that if a righteous God could give an unrighteous man a law which *“could have given life”*, then salvation would have been *“by the law”*
    - 1. However, the gap is just too wide for this to occur
      - a. Simply, no matter what law God gives, it will always be perfectly and completely righteous
        - i. An unrighteous man cannot keep such a law
  - iii. The Scripture has clearly declared that all descendants of Adam fell in him and are sinners by nature
    - 1. Jesus is the only human that has ever lived up to God’s standard of righteousness
    - 2. The Law condemns us and shows us our need for Christ
      - a. The promise given to Abraham is *“given to those who believe”*
        - i. Remember, the unbeliever remains condemned (**John 3:18**)
  - iv. Before we believed, even the elect are declared to have been under the Law and *“by nature children of wrath, just as the others”* (**Ephesians 2:3**)
    - 1. The Law was actually used to convict us of our sins and show us our need for Christ – it was *“our tutor”*
      - a. Under the Law, we are regularly reminded that we are unable to meet God’s demands on our own
        - i. This, by design, shows us the need of a Mediator to take our place and be our Substitute
    - 2. After God brought us to faith in Christ by His grace, *“we are no longer under a tutor”*
      - a. If the previous passage wasn’t clear enough, this one drove it home
        - i. Believers are not under *“the tutor”* which is clearly said to be the Law
- c. **Verses 26-29**
- i. Like Abraham, we are declared to be children of God *“through faith in Christ Jesus”*
    - 1. The unbeliever is a yet in his trespasses and sins (**Ephesians 2:1**)
      - a. The believer has been justified by faith (**Romans 5:1**) and declared to have been adopted into the family of God
  - ii. We were “baptized into Christ” and have *“put on Christ”*
    - 1. Baptism clearly does not save (**Acts 10:44-48**)
      - a. So, this is not the meaning of this passage
    - 2. There are two possibilities
      - a. First, when we are baptized in water, we put on Christ like a soldier puts on a uniform
        - i. The uniform does not make a person a soldier and baptism does not make a person a Christian
          - 1. They both declare what a person already is
      - b. Secondly, it is possible that this is talking about regeneration by the Spirit
        - i. Had the Greek word “baptizo” been accurately translated as “immerse”, this may be our position
          - 1. Certainly, believers are immersed in the Holy Spirit when they are saved
  - iii. All true believers no matter their ethnicity or sex are children of promise