

Galatians 3 Part 2 - 3:15-27

- Paul tones down his comments in this section.
- See Gal. 3:1 “O foolish, Galatians”

GAL 3:15 Brethren [brothers], I speak in terms of human relations [examples]: even though it is only a man's covenant [binding contract], yet when it has been ratified [confirmed], no one sets it aside or adds conditions to it [except by the consent of both parties].

1. Lit. “Brothers, according to man I say” ;
 - NIV “Brothers, let me take an example from everyday life.”
 - It has the idea “I speak from a human point of view.”
2. The Greek “diatheke” means “contract, agreement, covenant, or will or testament. (Heb. 9:15-17).
 - a. It was commonly used among the Greeks to mean “will” or “testament.”
 - b. It was also used to mean a “covenant” (agreement).
 - c. The idea here is mostly that of a legal contract.
 - d. Agreements could only be changed by mutual agreement, and wills (testaments) could not be changed after the death of the testator.
3. His point is that the Law could not alter the promise that had been earlier ratified.

Note: “kuroo” means “confirm solemnly or publicly, to ratify.”

GAL 3:16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.

GEN 22:17 indeed I will greatly bless you, and I will greatly multiply your seed [pl. idea] as the stars of the heavens, and as the sand which is on the seashore; and your seed [pl. idea] shall possess the gate of their enemies. 18 "And in your seed [sing. idea, Christ] all the nations of the earth shall be blessed, because you have obeyed My voice."

1. Paul informs us that the word “seed” is singular in Genesis 22:18 and refers to Christ.
2. The Hebrew word “seed” is usually taken in a plural sense, but Paul, by inspiration, tells us that it was used in a singular sense.
3. How did he do this? Did he manipulate the scriptures?

- a. The Old Testament gradually reveals it was a Person who would be the Savior. (Deut. 18:15; Isa. 7:14; 9:6, 7; 53; Mic. 5:2).
- b. Abraham - Descendants (Gen. 12:3) - Judah (Gen. 49:10) - David (Psa. 132:11; 89:3,4; Lk. 1:32, 33; 2 Sam. 7:16) - Solomon - Christ

Note:

1. In Romans 4:13, 16-18 Paul gives a collective meaning to the word “offspring” (spermati).

ROM 4:13 For the promise to Abraham or to his descendants [seed] that he would be heir of the world was not through the Law, but through the righteousness of faith.

ROM 4:16 For this reason it is by faith, that it might be in accordance with grace, in order that the promise may be certain to all the descendants [seed], not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

ROM 4:17 (as it is written, "A father of many nations have I made you") in the sight of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.

ROM 4:18 In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, "So shall your descendants [seed] be."

2. Here Paul insists the noun is technically singular and refers only to Christ. (Gen. 22:18)

From Promise To Giving Of Law 430 Years

GAL 3:17 What I am saying is this: the [Mosaic] Law, which came four hundred and thirty years later [after the promise], does not invalidate [cancel] a covenant previously ratified [confirmed] by God, so as to nullify the promise. akuroo - abolish, make ineffective

1. **Paul argues that it was 430 years from the promise made to Abraham to the giving of the Mosaic Law.**

- The promise was made to Abraham when he was 75 years old. (Gen. 12:3, 4).
- Isaac was born **25** years later when he was 100. (Gen. 21:5).
- Isaac was **60** when Jacob was born. (Gen. 25:26).
- Jacob was **130** when he went to live in Egypt. (Gen. 47:9).

This adds up to 215 years. The remaining 215 years was the time the Hebrews were in Egypt until the Law was given.

2. The Septuagint has 215 years in Canaan and 215 years in Egypt. (Exod. 12:40).

- 40 The Samaritan Pentateuch reads, ““Now the sojourning of the children of Israel, and of their fathers in the land of Canaan and in the land of Egypt, was 430 years””. The Alexandrine copy of the LXX. has the same reading; and the same statement is made by the apostle Paul, in [Gal 3:17](#), who reckons from the promise made to Abraham to the giving of the law. That these three witnesses have the truth, the chronology itself proves;

for it is evident that the descendants of Israel did not dwell 430 years in Egypt; while it is equally evident, that the period from Abraham's entry into Canaan to the Exodus, is exactly that number.

- Thus, from Abraham's entrance into the promised land to the birth of Isaac, was 25 years; Isaac was 60 at the birth of Jacob; Jacob was 130 at his going into Egypt; where he and his children continued 215 years more; making in the whole 430 years. See Kennicott's Dissertation on the Hebrew Text. sojourning. Acts 13:17, Heb. 11:9, four hundred Gen 12:1-3 Gen 15:13, Act 7:6, Gal 3:16,17
- The 400 years mentioned in scripture is a rounded figure.

GEN 15:13 And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.

ACT 7:6 "But God spoke to this effect, that his offspring would be aliens in a foreign land, and that they would be enslaved and mistreated for four hundred years.

- **The actual years were 430.**
3. Paul contends the Law came 430 years after the promise.
 - a. The promise had been given about 1876 B.C. and the Law was given about 1446 B.C..
 - b. Temple was built in 966 B.C.. (1 Kgs. 6:1).
 4. The promise is nullified if the Law was an additional requirement for salvation.
 - a. Abraham lived long before the Law was given.
 - b. **No subsequent arrangement could invalidate this divine promise.**

Note:

1. The Hebrew text of Exodus affirms 430 years were spent in Egypt.
Exod. 12:40 Now the time that the sons of Israel lived in Egypt was four hundred and thirty years.
2. The rendering of the Septuagint and Samaritan Pentateuch agree with the facts given in Genesis. See above notes.

Salvation Based Upon Promise - Not on Mosaic Law

GAL 3:18 For if the inheritance [salvation] is based on [Mosaic] law , it is no longer based on a promise; but God has granted it to Abraham by means of a promise. Gen. 15:6

1. Salvation cannot be a gift and be earned. (Rom. 11:6).
2. Salvation is a "free gift." (Rom. 6:23).
3. It was not based on obedience to Mosaic Law.

Purpose Of The Law

GAL 3:19 Why the [Mosaic] Law then? It was added [much later] because of transgressions, having been ordained through angels by the agency of a mediator [go-between], until the seed [the Descendant, the Heir, the Messiah] should come to whom the promise had been made.

- Lit. “by (the) hand of a mediator”
1. God - angels - Moses-people - See Deut. 33:2; Acts 7:53; Heb. 2:2.
 2. The Greek “mesites” means a “mediator, go-between.”
 3. “because of transgressions”
 - a. The law helped check sin (by clearly defining it and warning against it) and made men conscious of it and of its consequences.
 - b. “charin” - “for the sake of, because of, by reason of.” “for this cause” (Eph. 3:1, 14; Tit. 1:5).
 4. It punished transgressors.
 - a. Punishment does not eliminate sin, but for many or most it is a strong deterrent.
 - b. How much worse men would be if there was no law.

Note:

1. It may be inferred that the promise was also superior because it was given directly by God to Abraham whereas the Law was given to Moses by go-betweens. **This is not certain.**
2. Moral sins existed before the Law of Moses. (Gen. 6:5; 19:23, 24). **See Nineveh, Babylon, etc.**

GAL 3:20 Now a mediator [go-between] is not for one party [individual] only; whereas God is only one.

- Lit “Now the mediator is not of one, but the God is one.”
1. The law was a contract or an agreement between God and Israel.
 - a. It is a unilateral agreement.
 - b. It is defined by one party - God.
 - c. God is the sole party in giving the promise and mandating the conditions of the agreement.
 2. The law came through a mediator to Israel.
 - a. God - Angels - Moses - people.
 - b. Moses was the mediator. (Jn. 1:17).

Is The Law Then Contrary To The Promises Of God?

GAL 3:21 Is the [Mosaic] Law then contrary [opposed] to the promises of God? May it never be [Absolutely not]! For if a law had been given which was able to impart [spiritual, eternal] life, then righteousness [justification, salvation] would indeed have been based on [Mosaic] law.

1. The Law was excellent (Rom. 7:12), but not for salvation. See Psalms 119
2. Paul delighted “in the law of God,” but he found no life in it. (Rom. 7:22).

GAL 3:22 But the Scripture [Old Testament including Mosaic Law] has shut up [imprisoned] all men [Jew and Gentile] under [the condemnation of] sin, that the promise by faith in Jesus Christ might be given to those who believe.

- “sugkleio” (soog klay’ o) - enclose, confine, imprison, shut up.
1. The law keeps all under a state of condemnation as a jailor keeps people in custody because of sin.
 2. Life does not come by Law, but it is “given to those who believe.” (Jn. 3:16, 36; 5:24; 11:24, 25).

GAL 3:23 But before faith [Christ and the gospel] came, we [Jews] were kept in custody [locked up, imprisoned] under the law [of Moses], being shut up [locked up, imprisoned] to the faith [Christ and the gospel] which was later to be revealed.

1. The Jews stood condemned until Christ came.
2. The blood of Jesus covered those who lived under the Mosaic Law. (Heb. 9:15-17).

HEB 9:15 And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

HEB 9:16 For where a covenant is, there must of necessity be the death of the one who made it.

HEB 9:17 For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.

“The Law Has Become Our Tutor”

GAL 3:24 Therefore the [Mosaic] Law has become [to us Jews] our tutor [guide, guardian] to lead us to Christ, that we may be justified [saved] by faith.

1. “paidagogos” refers to a slave guardian of a child.
2. This word means chiefly an “attendant, custodian, a guide.” (Arndt-Gingrich).
 - a. The literal meaning is derived from two Greek words, which combined mean “boy-leader.”
 - b. The “paidagogos” was frequently a slave employed by certain families to have general oversight of a boy during the years of about six to sixteen.

- c. He was an escort, and also disciplined.
- d. The child (or children) were under his charge as they went to and from school.
- e. They would accompany the children during their walks and creation.
- f. He was to guard them against evil and immoral influences.

3. The Law

a. Taught men of the Christ to come.
b. Taught men more about sin.
c. It made men aware of their sinfulness and inability to save themselves.
d. It led men to Christ.
e. Taught men about God and His will for man.
f. Taught men the futility of animal sacrifices for sin.

4. The Jews were under the control or supervision of the Law until “faith” came.

“Now That Faith Has Come”

GAL 3:25 But now that faith [Christ and the gospel] has come, we are no longer under [the supervision of] a tutor [guide, the Law].

- 1. Men are “no longer” under “a tutor”
- 2. “Faith” stands here for Christ and the goods news that men must accept to be saved.

GAL 3:26 For you [Jews and Gentiles] are all sons [children] of God through [trusting, obedient] faith in Christ Jesus.

- Instead of being led about by a child trainer, they are not “sons of God.”
- They are free in Christ.

GAL 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

- 1. “all” (male or female, Jew or Greek, master or slave) are “sons of God”.
 - Black/white, educated/uneducated, rich/poor makes no difference to God.
 - Christ died for all. (Heb. 2:9).
- 2. This sonship has been obtained “through faith in Christ Jesus.” See John 1:12.

3. It is not earned by human works.

4. It not by:

Physical Birth, race, nationality	Education or fame	Wealth or Power	Misc
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GAL 3:27 For all of you [Jews and Gentiles] who were baptized [immersed] into Christ have clothed yourselves with Christ.

- “baptizo” means to “dip, immerse.”
- “put on Christ” - put on His personality, likeness. **Gr.** “**enduo**” - en doo’ o - array, clothe (with), endue, have (put) on.

At baptism we begin to put on the likeness of Christ	This is a process that continues throughout life.	We should grow and become more like Christ every day.
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1. Verse 27 should be read with verse 26.
2. The same “all” (v. 26) “were baptized into Christ.”
3. Those “who were baptized into Christ” had “clothed” themselves “with Christ.”
4. Paul is showing that faith and baptism are both a vital part of salvation.
 - a. Baptism is an action of faith, not a meritorious work.
 - b. It is through baptism that one receives the remission of sins. (Acts 2:38; 22:16).
 - c. It is through baptism that one puts on Christ. (Gal. 3:27).
 - d. It is through baptism that one becomes a child or son of God. (Gal. 3:26).
 - e. It is after baptism that one arises to walk in the newness of life. (Rom. 6:3, 4; Col. 2:12; 3:1).

“All One In Christ Jesus”

GAL 3:28 There is [now in Christ] neither Jew nor Greek, there is [now] neither slave nor free man, there is [now] neither male nor female; for you are all one [united] in Christ Jesus.

1. The simple meaning of this verse is all are “one in Christ Jesus,” that is all are part of the same body and all enjoy salvation in Christ.
 - a. What a marvelous truth - salvation is for all and all enjoy salvation and fellowship in the same body.
 - b. Jesus is the “head” (Col. 1:18; Eph. 1:22, 23; 5:23).

1CO 12:18 But now God has placed the members, each one of them, in the body, just as He desired.

1CO 12:19 And if they were all one member, where would the body be?

1CO 12:20 But now there are many members, but one body

2. It does not mean that upon conversion a Jew ceases to be a Jew or a Greek ceases to be a Greek.
3. It does not mean that slaves were freed from their earthly masters. (Eph. 6:5-8, 9).
4. It does not mean that men ceased to be men and women ceased to be women. (Eph. 5:22-23).
 - a. The genders have different roles.

TIT 2:3 Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, 4 that they may encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.

- b. They have different limitations. (1 Tim. 2:8-10; 1 Cor. 14:33, 34).

GAL 3:29 And if you [Jews and Gentiles] belong to Christ, then you are Abraham's offspring [seed, children], heirs according to promise [made to Abraham]. Lit. "sperma" - seed

1. The "if" is used in the sense of "since". There is no doubt they belong to Christ.
2. Those who belong to Christ are "heirs" to all God's spiritual blessings. (Eph. 1:3).
3. The Judaizers taught one becomes a child of Abraham by obeying the Law especially being circumcised.
4. Paul affirms one become a child of Abraham by faith in Christ.
5. When one trusts in Jesus, he becomes a spiritual child of Abraham.

GAL 3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham.

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

GAL 3:9 So then those who are of faith are blessed with Abraham, the believer.

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