

309. Was all the sin of the world laid upon Christ? Cf. Isaiah 53:12; II Cor. 5:21
310. Did Christ serve as the sacrifice as though he were guilty?
311. Is it possible for one person to be guilty in place of another?
312. Is assuming one's punishment the same as assuming one's guilt?
313. Is the "how Christ did it" as important as the fact of it?
314. Was Christ a successful curse for us?
315. Name three areas in which Christ was a successful curse as indicated under "scope."
316. What text is quoted by Paul to back up his teaching concerning a curse?
317. Why would Moses refer to "hanging" when the common Jewish method of punishment was stoning?
318. Give evidence that Jews were also hanged.
319. Does Paul teach here that the curse was for Jews only?
320. Did Christ become a curse for all in order to be a blessing for all men?
321. Does he teach that the curse also brought the Spirit?
322. Was the Spirit promised to Abraham?
323. Did the prophets foretell the Spirit?
324. How is the Spirit obtained — by law or by faith?
325. Why would men seek the law, when it cannot produce the Spirit?

B. SUPERIORITY OF THE GOSPEL TO THE LAW.

3:15-29

1. Illustrated and proved by the covenant with Abraham.
3:15-18

TEXT 3:15-18

(15) Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. (16) Now to Abraham

were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (17) Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. (18) For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.

PARAPHRASE 3:15-18

15 Brethren, in confuting those who affirm that the blessing of the nations in Abraham, and in his seed, is to be accomplished by their conversion to Judaism, I speak according to the practice of men: No one setteth aside or altereth a ratified covenant, though it is but the covenant of a man.

16 Now, to Abraham were the promises made, that in him all the families of the earth shall be blessed; and to his seed, that in it likewise all nations, the Jews not excepted, shall be blessed. God does not say, And in seeds, as speaking concerning many, but as speaking concerning one person he saith, And in thy seed the nations are to be blessed; not through the whole of Abraham's seed, but through one of them only, who is Christ.

17 Wherefore, this I affirm, that the covenant with Abraham, which was anciently ratified by God with an oath, concerning the blessing of the nations in Christ, the law, which was made four hundred and thirty years after, neither with the consent of Abraham, nor of his seed Christ, but of the Jews only, cannot annul, so as to abolish the promise, by introducing a different method of blessing the nations, namely, by the works of the law of Moses.

18 Besides, if the inheritance even of the earthly country be obtained by works of law, it is no longer bestowed by promise as a free gift. Yet Moses expressly declares, that God bestowed the inheritance of Canaan as a free gift on Abraham by promise.

COMMENT 3:15

no one maketh it void, or addeth thereto

1. Civil law prohibits tampering, Paul illustrates.
2. Will men dare to observe man's law so carefully, then alter God's?
 - a. Who would dare to set aside the laws of the Masonic order?
 - b. Yet men want to add to and take away from God's law.

COMMENT 3:16

To Abraham were the promises spoken, and to his seed

1. A testament is not a law, but an inheritance.
2. Heirs do not look for laws and assessments when they open a last will, they look for grants and favors.
3. The testament to Abraham contained promises of great spiritual blessing.

He saith not, And to seeds, as of many: but as of one

1. the promises were made in view of Christ — one seed.
 - a. "The gift by the grace of the one man, Jesus Christ, did abound unto the many." Romans 5:15
 - b. One seed is able to bless all of the seed of Abraham.
2. It is actually two seeds in thought.
 - a. The physical seed would bring Jesus.
 - b. The spiritual seed would be Abraham by faith.
 - c. The Jews argue that seed is a collective noun and refers to many.
 - d. Paul says it can mean one, and that one is Christ.

COMMENT 3:17

a covenant confirmed beforehand

1. The covenant is made in Gen., chapter 12 and confirmed

in chapters 16 and 17.

2. The covenant is confirmed in Gen. 22.
 - a. "By myself have I sworn saith Jehovah," vs. 16.
 - b. God confirms by swearing by Himself.
 - c. How many years between Gen. 12 and 22:16?
 - 1) Abraham departs from Haran — journeys through Canaan — is driven by famine into Egypt — returns from Egypt — battles the Kings — sees the destruction of Sodom — Isaac is born.
 - 2) This accounts for at least 25-40 years.
3. Perhaps there was some other confirmation with Jacob — which would be about 215 years later. See Gen. 28:4

the law, which came four hundred and thirty years after

1. This 430 years is a problem of chronology.
 - a. It is the number given in the Septuagint, and for argumentative purposes is sufficiently correct as a round number.
 - b. Perhaps some other confirmation than the one Abraham provides, is the date of reckoning.
2. The time from Abraham is accounted as follows:
 - a. The promise is made in Gen. 12:3, when Abraham was 75.
 - b. From the promise to the birth of Isaac was 25 years, when Abraham was 100. Gen. 21:5
 - c. The birth of Isaac to the birth of Jacob was 60 years. Gen. 25:26
 - d. From Jacob's birth to the descent to Egypt was 130 years.
 - e. This would leave 250 years that the Jews were in Egypt.
 - f. This conflicts seemingly with Exodus 12:40.
 - 1) "Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years."
 - 2) The King James Version says, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."
3. Paul quoted from the Septuagint Version.
4. The Hebrew copies make the sojourn in Egypt 430 years, thus the promise to Abraham 215 years earlier than Jacob's

entrance would be 645 which strengthens Paul's argument even more.

doth not disannul, so as to make the promise of none effect

1. Evidently the Jewish argument was that the law was given because God was not satisfied with the former.
2. Abraham was never justified by the law, for the law was not in effect for 430 years — possibly 645.
3. If God had meant for us to be justified by law, He would have given it perhaps 430 years before the promise.

A COVENANT 430 YEARS AFTERWARDS 3:17

The two covenants were mixed in Paul's day and well meaning people are confusing them in this very hour. Out of about 30 things said about the inferior covenant, the following twelve should be sufficient.

1. It is done away, II Cor. 3:11.
2. Vanished away, Heb. 8:13.
3. Taken out of the way, Col. 2:14.
4. Disannulled, Heb. 7:18.
5. Abolished, Eph. 2:15; II Cor. 3:13.
6. Slain, Eph. 2:16.
7. Waxed old and decayed, Heb. 8:13.
8. Broken Down, Eph. 2:14.
9. Nailed to the cross, Col. 2:14.
10. Blotted out, Col. 2:14.
11. Fulfilled, Matt. 5:18; Jn. 19:30.
12. Dead, Romans 7:6.

We are not held accountable to the old covenant for six reasons.

1. We are dead to it, Romans 7:4.
2. We are not under it, Romans 6:14.
3. We are redeemed from it, Gal. 3:13; 4:4-5.
4. We are not children of it, Gal. 4:24, 31.
5. We are delivered from it, Romans 7:6.
6. We are no longer under the schoolmaster, Gal. 3:24-26.

WORD STUDY 3:17

“Covenant” (*diatheke* — dee ah THAY kay). There were two words for “covenant” available for use in the Greek. The first, *suntheke* (soon THAY kay), denotes an equal partnership agreement, and is never used in the New Testament. The second, *diatheke*, is an arrangement made by one party with full power, which the other party may accept or reject, but cannot alter.

The covenant between God and man is a grant, not a partnership. We can accept or reject the gift of salvation, but we cannot do enough to be worthy of it, nor can we change the terms of acceptance.

COMMENT 3:18

if the inheritance is of the law, it is no more of promise

1. What God has promised He can not take back from faithful Abraham.
2. An inheritance does not come from two parties.
 - a. If it came by law — it couldn't come by promise.
 - b. It came by promise, so law is ruled out.

STUDY QUESTIONS 3:15-18

326. Why would an inspired apostle speak after the manner of men?
327. What was Paul's illustration?
328. Why do men enforce civil law so carefully yet change God's so thoroughly and feel so lightly about it?
329. What have men added to God's law today?
330. Name the objects of worship today, not taught in the N.T.
331. Does the Scripture warn against adding and taking away?
332. Who was included in Abrahamic promise?
333. Name the phases of the promise?

334. Why is seed in the singular?
335. Whom does the seed refer to?
336. Are we then to be considered seed of Christ?
337. Compare Isaiah 53 to discover if Jesus has seed.
338. What is the covenant referred to?
339. When was the covenant made?
340. When was it confirmed?
341. How was it confirmed?
342. What did this confirmation precede and why is this important?
343. Was the confirmation ever repeated?
344. If Abraham could be justified before the law — then is it possible for God to justify us today after the law?
345. How is the inheritance given?
346. How faithful is the promise?
347. Was the promise made void by law, since the law came later?

2. Superiority of the Gospel to the Law seen in that the law was a temporary arrangement. 3:19-29

TEXT 3:19, 20

(19) What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. (20) Now a mediator is not a mediator of one; but God is one.

PARAPHRASE 3:19, 20

19 But if the inheritance was not by the law, but by the promise as a free gift, why was the law added after the promise? It was added on account of restraining transgressions; and was to continue till the seed should come to whom it was promised,

that all nations should be blessed in him; being spoken by angels who put it in the hand of Moses, as a mediator between God and the people.

20 The giving of the law by a mediator, shewed the Israelites that God was displeased with them; because a mediator is not employed between parties who are in friendship: But God is in friendship only with the righteous.

COMMENT 3:19

What then is the law

1. If it does not annul the promise and if it can not confer salvation, why did God send it?
 - a. Paul states it was added because of transgression.
 - b. Further, it was only temporary.
 - c. It was ordained at the hands of angels through a mediator.
 - d. The law served a very important purpose as a tutor.
Gal. 3:24
2. Luther answers like this:
 - a. That there might be a people of God rigidly controlled out of which could come Jesus Christ.
 - b. That a people burdened by many laws might sigh and long for a redeemer.
 - c. The ceremonies foreshadowed Christ.
 - d. Therefore, the law was meant to confirm the promise until the fulness of time should come.

It was added because of transgressions

1. It was added to show man's sinfulness and his need of the mercy of God.
2. Men would know sin only in a general way without law.
3. "For until the law sin was in the world; but sin is not imputed when there is no law." Rom. 5:13
4. "I had not known sin, except through the law." Rom. 7:7
5. "For through the law cometh the knowledge of sin."
Rom. 3:20

till the seed should come

1. We have at least a two-fold purpose of the law.
 - a. One is civil.
 - 1) Law was given to restrain sin.
 - 2) Law seeks to preserve the good.
 - b. The other is spiritual.
 - 1) The law led us to grace — to Jesus.
2. This gives us the limitation.
 - a. When God said "forever" He meant it to be until He sent Christ.
 - 1) "It shall be a statute for ever throughout their generations on the behalf of the children of Israel." Exodus 27:21
 - 2) "And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: (passover) throughout your generations, ye shall keep it a feast by an ordinance forever." Exodus 12:14

to whom the promise hath been made

1. Was the promise made to Jesus? No.
2. "To whom" refers to the descendants of Abraham.

it was ordained through angels

1. What is "it"?
 - a. The promise? No.
 - b. The law. Yes.
 - c. It was not given by divine lips as to Abraham directly.
 - d. It was given by angels.
 - 1) "He shined forth from mount Paran and he came from the ten thousand of holy ones: at his right hand was a fiery law for them." Deut. 33:2
 - 2) "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompence of reward." Heb. 2:2
 - 3) "The chariots of God are twenty thousand, even thousands upon thousands: The Lord is among them, as in Sinai, in the sanctuary." Psalm 68:17

- 4) "The law as it was ordained by angels." Acts 7:53
- e. This, of course, is not as great as swearing by Himself.
 - 1) It was given in a different way in a different manner.
 - 2) There was no mediator between God and Abraham.
- f. Note the limitation of the mediator.
 - 1) Moses was only a mediator between God and Israel, not between God and Spiritual Israel.
 - 2) Thus a promise to include everyone could not be altered by a covenant such as the one Moses gave.
2. "Ordained" simply means that angels mediated it and it was no less divine. Cf. Heb. 2:2, Acts 7:38, 53

by the hand of the mediator

1. Moses was the mediator.

"I stood between Jehovah and you at that time, to show you the word of Jehovah: for ye were afraid because of the fire, and went not up into the mount." Deut. 5:5
2. There was no mediator between Abraham and God: He acted singularly.

COMMENT 3:20

now a mediator is not a mediator of one

1. The Catholic Bible says, "Now there is no intermediary where there is only one."
2. This verse has many ideas: first, what is a mediator?
 - a. A mediator signifies a middle person: There must necessarily be two parties.
 - 1) He acts in reference to both.
 - 2) He is supposed to have the interests of both equally at heart.
 - b. Though Moses was a mediator between God and its one seed which is to come;
 - 1) He was the mediator of one part of Abraham's seed, but not the mediator of the other seed.
 - 2) The mediator of the Gentiles is Christ.

God is one

1. "God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith." Romans 3:30
 - a. You can't be a mediator of God only — for God is one.
 - b. God does not offend any one, therefore He needs no mediator.
2. Hear O Israel: Jehovah our God is one Jehovah. Deut. 6:4
 - a. The Hebrew word for one is *Ethod*.
 - 1) It means to unite.
 - 2) It means a compound unity.
 - b. The Scriptures offer the following illustrations:
 - 1) One day — combining light and dark. Gen. 1:5
 - 2) One flesh — made two. Gen. 2:2-24
 - 3) One tribe — one of 12. Gen. 49:16
 - 4) One of a cluster. Numbers 13:23
 - c. It is seen also in the use of language.
 - 1) Motto of U.S. *E Pluribus Unum* a unity of many — one composed of many.

STUDY QUESTIONS 3:19, 20

348. Are you able to answer Paul's question?
349. Why was the law added?
350. If it can't offer salvation and did not change the promise, then why was it given?
351. To what was it added?
352. How long was the law to last?
353. Did not God say that the Jews were to keep the law forever?
354. Who is referred to by the expression "To whom the promise hath been made"?
355. Was the promise ordained?
356. What does "it" refer to?
357. How was it by angels?
358. Were angels involved in the giving of the promise?
359. Define "mediator."
360. Why did God give the law by a mediator?

3:21, 22 GUIDANCE FROM GALATIANS

361. Does this indicate anything, the fact that the law was given by a mediator, while the promise was not?
362. How many parties are involved when a mediator is used?
363. Was the mediator of Moses limited in his scope?
364. Why does he say "God is one" in this connection?
365. Is it possible for God, the Son, and the Holy Spirit, to be one?
366. Do we use the word "one" to include many?

TEXT 3:21, 22

(21) Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. (22) But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

PARAPHRASE 3:21, 22

21 Is not the law, then, which subjects men to the curse for their sins, contrary to the promises of God, wherein he declares that he will justify them by faith? By no means. The law, by subjecting men to the curse, without giving them the least hope of mercy, obliges them to flee to the promises for justification. For if there had been a law given, which was able to make sinners alive, either from the spiritual death under which they were lying, or from the temporal death to which they were condemned for their sins, certainly justification would have been obtained by that law.

22 But, so far is this from being the case, that the scripture hath shut up together all, as condemned to death on account of sin (that is, hath declared that they are so shut up) that the promise of justification made known by the gospel of Jesus Christ might be given to them who believe.

COMMENT 3:21

Is the law then against the promises of God

1. No — God can not act in a contrary way.
2. The law is not a competitor nor in opposition.

if there had been a law given which could make alive

1. If it could give life, it would be a rival to the gospel.
2. Some divide the law into a ceremonial part and a moral part.
3. Still, the Word says there is no law able — not one.

COMMENT 3:22

but the Scripture shut up all things under sin

1. All the prophets declared men were sinners.
 - a. The O.T. prophets did not foretell alone, but preached against sin.
 - b. In the N.T. John the Baptist preached vigorously about sin to the Jews.
 - 1) The Jews considered themselves righteous and the Gentiles sinners.
 - 2) Jesus' parable of the good Samaritan rather reversed the picture as did the story of the Publican.
2. The law prescribed means of taking care of sins.
3. Men were locked in sin until such a time as they could be released, according to Paul.
 - a. There is a graphic picture of men in sin in Romans 3:19-20.
 - b. "For God hath shut up all unto disobedience, that he might have mercy upon all." Romans 11:32

the promise by faith in Jesus Christ might be given to them that believe

1. All were prisoners of hope.
2. Thus the law was not against the Gospel, but helped men to see the blessedness of the Gospel.

STUDY QUESTIONS 3:21, 22

367. Is God acting contrary to himself in giving the law?
368. Is the law in competition to the promise?
369. If the law could give life, would it be a rival to the promise?
370. Is the law divided by Paul into Moral law and Ceremonial law?
371. What is meant by "the scriptures shut up"?
372. Tell what is included in "all things."
373. How long were things locked up?
374. What could do the releasing?
375. Why did men need to be shut up in order to be prisoners of hope?

TEXT 3:23-25

(23) But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. (24) So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. (25) But now that faith is come, we are no longer under a tutor.

PARAPHRASE 3:23-25

23 Wherefore, before the gospel was published, we were kept in durance under law—the law of nature and of Moses; shut up together as criminals whom these laws had condemned, to make us embrace the law of faith which should afterwards be revealed.

24 So that the law of nature and of Moses, by making us sensible of the impossibility of being meritoriously justified by works, hath in all ages been our pedagogue to bring us to Christ, that we might be justified by faith gratuitously.

25 But the law of faith being promulgated, we in that dispensation are no longer under the pedagogue. There is no

occasion for the law as a pedagogue to bring us to Christ.

COMMENT 3:23

But before faith came we were kept in ward under the law

1. That is, before faith in Jesus, before the gospel was published.
2. The law serves as a prison, keeping men from evil deeds and enforcing an outward behaviour.

shut up unto the faith which should afterwards be revealed

1. Law existed until the day of faith.
 - a. John declared a new lamb to take away sin. Jn. 1:29
 - b. Jesus preached the new birth. Jn. 3:3
 - c. John declared his purpose in writing. Jn. 20:30-31
 - d. At Pentecost a new Spirit was declared. Acts 2:38
 - e. The apostles declared a new Gospel. I Cor. 15:1-5
2. A new revelation eliminates the authority of the old.

COMMENT 3:24

is become our tutor

1. McGarvey states that most families had a slave, who served as a tutor or who took the child to the teacher. He had charge of him from childhood to manhood to shield and protect him.
2. He affirms that the law was such a tutor to bring those under its care to a state of development fit for society and fellowship of Christ, the spiritual father.

that we might be justified by faith

1. Not justified by the work of the law, but faith.
2. This phrase is repeated much in the Scriptures but many do not believe the truthfulness of it.
3. He does not say "faith alone." This is not all of it.

WORD STUDY 3:24

The "tutor" (*paidagogos* — pie dah go GOSS) was the slave who was in general charge of the children in a Greek family. He was responsible for discipline, physical training, and protection. He was not the teacher of the children; he was their escort to school. He at all times tried to guard them against evil and immoral influences. Until the child came of age, he was under the constant scrutiny of this guardian slave.

Notice how closely this ties in to the argument in chapter four concerning the minor child. Although he is destined to inherit everything, as long as he is a child, he is no better than the slave who guards and governs him. The Children of Israel were confined under the guardianship of the Law, until Christ came.

COMMENT 3:25

we are no longer under a tutor

1. The tutor authority ceased with the day of Pentecost when the gospel was preached.
2. This is emphasized in many passages.
 - a. "Having abolished . . . the law of commandments." Eph. 2:14-15
 - b. Having blotted out the bond written in ordinances . . . nailing it to the cross." Col. 2:14
3. The tutor was the law and Paul says that we are not under it. The Christian is strictly a new covenant person.

STUDY QUESTIONS 3:23-25

376. What faith is referred to here?
377. How was man inward?
378. Under what sentence did man live inward?
379. Define the day of faith.

380. What purpose did the law serve as stated in this verse?
 381. How long was the law a tutor?
 382. Do we need a tutor when we learn from Christ?
 383. Does he say that "faith only" will justify?
 384. It is well to name the various elements stated in the word of God that do justify.
 385. Does he teach that Christ is sufficient?
 386. If Christ is sufficient, then are works of the law insufficient?
 387. Why do men hold to the law, a tutor, when Paul says we are not under it?

TEXT 3:26-29

(26) For ye are all sons of God, through faith, in Christ Jesus. (27) for as many of you as were baptized into Christ did put on Christ. (28) There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. (29) And if ye are Christ's, then are ye Abraham's seed heirs according to promise.

PARAPHRASE 3:26-29

26 It is not necessary to your being the sons of God, and heirs of the promise, that ye be under the law: For ye are all the sons of God, through your believing the gospel published by Christ Jesus.

27 Besides, as many of you as have been baptized into Christ, have thereby professed that ye have put on the very temper and virtues of Christ, God's greatest Son; and having so done, ye are really, not nominally, the sons of God, and are greatly beloved of your Father.

28 In Christ Jesus there is no distinction of persons, as under the law; under the gospel, no Jew is superior to a Greek,

neither are slaves inferior to free men; nor are males preferred to females; for ye are all one, in respect of dignity and privileges, under the gospel dispensation.

29 And if ye be Christ's brethren by possessing his temper of mind, certainly ye are Abraham's seed, more really than those Jews who are related to him only by natural descent, and heirs of the heavenly country according to God's promise to Abraham.

COMMENT 3:26

ye are all sons of God, through faith, in Jesus Christ

1. You can be a child of God without Jewish blood or submitting to a Jewish rite.
2. The condition of sonship.
 - a. Relationship.
 - b. Adoption.
 - c. Liberty.
3. The origin of sonship.
 - a. Through faith.
 - b. Through union with Christ by baptism.
4. The consequences of sonship.
 - a. Universal brotherhood: social and racial differences cease.
 - b. Inheritance or ancient promises.

COMMENT 3:27

as were baptized into Christ

(Catholic — who have been baptized into Christ)

1. How do we get into Christ? "Baptized into."
2. The verb tense is past, completed action.
3. There are two classes of prepositions.
 - a. One means motion.
 - b. One means rest.
 - c. The preposition here is motion. We have moved into

Christ where there is no condemnation. "There is therefore now no condemnation . . ." Rom. 8:1

did put on Christ

1. This means to put on or to be clothed with one.
 - a. It means to assume the character of the one.
 - b. The Christian is to assume the character of Christ.
2. The old man must be put off first.
 - a. "our old man was crucified" Romans 6:1
 - b. "That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit." Eph. 4:22
 - c. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Romans 13:14
3. "He clothes us with righteousness of Christ by means of baptism." Luther

BAPTISM 3:27

I believe that Paul is writing concerning the same baptism that Peter preached on the day of Pentecost. The Pentecostal Assembly asked how to be saved. Peter's reply was repentance and baptism were essential for the remission of their sins.

Those who teach and preach "faith only" accuse preachers of baptism of making salvation a matter of works (law) and not of faith only. And, it is true that Paul preached the doctrine of justification by faith, without the deeds of the law (Gal. 2:16). But James says, "that man is justified by works and not by faith alone" (James 2:24). Paul and James are speaking the same thing; that is, justification through Christ, and what they say is perfectly harmonious.

Paul came up through the ranks of sinners who needed to know what to do to be saved or justified.

Ananias, a servant of the Lord, was sent to tell Paul what he must do. Ananias laid his hands on Paul and restored his

sight, and seeing the exact condition of this young convert as a believing penitent, lacking only the knowledge of forgiveness—the remission of his sins—he says, “And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord.” Paul arose, was baptized, his gloom and disquiet disappears, food is put before him of which he partakes, and he appears before us as verifying his own statement, “Justified by faith and having peace with God through our Lord Jesus Christ.” This furnishes an apt comment upon the words of James, as to his meaning when speaking of faith without and with works, or faith dead and alive; and at the same time shows, as by the clear shining sun at noonday, that Paul never had such a thought in his mind as faith alone. The only faith that justifies is a living one! “Ye see then how that by works a man is justified and not by faith only.”

Galatians 3:27 is not an isolated text.

In the great Roman epistle whose object is to prove that man is “justified by faith apart from the works of the law,” the apostle twice emphasizes the importance of the “obedience of faith” (Romans 1:5, 16:26) as the object of the Gospel, for which there can be no room whatever in any system that makes faith itself void.

Therefore, he who seeks forgiveness by being baptized into Christ (Romans 6:3; Gal. 3:27) because he believes and repents, is not looking to himself, but to Jesus, not ‘going about to establish his own righteousness,’ but looking for salvation on the feasible condition of trust in his Redeemer.

To say that believing is turning, or coming to God, is accusing the apostles of inconsistency. And to say that sinners are justified when they believe, nothing more and nothing less, without evidence of Scriptural commitment of their having turned to God, is to say that they were justified by faith only. To depend on water baptism only is equally erroneous. I know of no one who believes that water only saves, except those who sprinkle children in infancy. Water baptism then becomes a magical rite. The Word of God does not teach it.

BAPTIZED INTO DEATH 3:27

The subject of baptism is a religious battlefield. Many say that baptism is a work and if it is done for salvation then man depends on works instead of grace.

Paul did not reveal a conflict between grace and baptism. As the greatest exponent of grace the world has ever known he had no concept of an unbaptized person in union with Christ Jesus. The very thought of death to sin as he wrote the sixth chapter of Romans caused his mind immediately to revert to the burial with Christ in which they lay dead, as a prerequisite to being raised with him. No man can be a faithful expositor of the Roman letter who belittles or negates either grace or baptism. Galatians supports this truth.

Baptism is more than obedience. It signifies historical events in the life of the Savior and the saved.

What Jesus did to save all men, all men must do to be saved. The saving features of the Good News are three in number—that Christ died for our sins, that he was buried, and that he rose again (I Cor. 15:3, 4) Christ identified with us in a body to die, be buried and rise again. So we must die, be buried and rise again, to be identified with Him in a body. He did so according to the old covenant scriptures. As he died for sin, we must die to sin. As He was buried, we must be buried. As He arose from the dead in glory, we must rise to life on a new level.

Baptism involves so much that we must not ever be guilty of making little of it.

The man who has been baptized had died to sin. He cannot engage in it to promote an increase of grace. He is not his former self. That self was crucified so the tyranny of sin could be broken. "For a dead man can safely be said to be immune to the power of sin" (Romans 6:6). "In the same way look upon yourselves as dead to the appeal and power of sin but alive and sensitive to the call of God through Jesus Christ our Lord" (Romans 6:11).

PUT ON CHRIST 3:27

Many teachers cry out against legalism. Any time a Christian tries to bring baptism into a union evangelistic meeting of the churches in a city, he is pushed out as a legalist. Such people emphasize the grace of God to such extremes that they are the real legalists.

Examine this statement, "My being born again is not dependent upon what I do; it is dependent upon what He did."

Abraham was called, but he had to "move."

Saul of Tarsus was under conviction, but he was told to arise and to be baptized.

The prodigal son had to go back home before the ring could be placed on his finger.

We are baptized to put on Christ. It is a step which we take as did the prodigal.

God gave Abraham grace. He accepted him as perfect when he was not perfect. James took the coin of faith and works, turned it over and said, "Yes, but you people who think that a belief in God apart from works is all that is necessary are mistaken. The devils believe. Faith without works is dead," James is telling these people who say, "Believe on the Lord Jesus Christ and you will be saved" that belief alone cannot save.

When we take these two paradoxical opposites and put them together, we find something like this—faith is made up of belief and commitment. Faith is the acceptance of God in Christ, acceptance to the degree that I am committed to Him. Therefore, my commitment involves my works as well as my belief. It is not only intellectual, but volitional and even emotional. Faith is an event in which the whole of man participates.

Paul's condemnation of law keeping is not the same as an active obedient acceptance of Christ. We must never be condemned for acting upon our faith in Christian baptism.

Law says, "Do this and you will live!" Grace says, "You live, so do this." They are not the same.

Grace is ours when we "put on Christ."

ONE IN CHRIST—MEN AND WOMEN? 3:27-28

To be one in Christ does not mean equal responsibility in Christ's body. There are special instructions in the word of God for each of the sexes. The Women's Liberation movement is clouding the issues.

The relationship between the sexes is most fully understood in the light of monogamous marriage. God's commands regarding marriage leave no room for speculation as to the special responsibilities of husbands and wives toward each other—self-giving love is required of the former, submission of the latter. To say that submission is synonymous with the stunting of growth, with dullness and colorlessness, spiritlessness, passivity, immaturity, servility, or even the "suicide of personality," as one feminist who calls herself an evangelical has suggested, is totally to misconstrue the biblical doctrine of authority. Supreme authority in both Church and home has been divinely vested in the male as the representative of Christ, who is the Head of the Church. It is in willing and glad submission rather than grudging capitulation that the woman in the Church (whether married or single) and the wife in the home find their fulfillment.

Oeness in the kingdom of Christ, as set forth in Galatians 3:28, does not erase, for the *politica ecclesiastica*, the distinction established from the beginning, the distinction that Paul sought to preserve when he admonished women to be silent, or when praying or prophesying (clearly exceptions to be rule of silence), to cover their heads as a sign of subjection.

In spite of the specified qualifications for elders, named in Timothy and Titus, women are being ordained as elders in some churches.

Subjection of wives to husbands as the Church is subject to Christ is an important aspect of the Church's message. The Church cannot, therefore, negate this truth that it teaches by ordaining women to the office of elder.

Apostolic example and the teaching of Christ must not be disregarded.

It is also a question of appropriateness. The natural order established at creation has not been abrogated either by the Fall or by redemption. Jesus did not choose women for his disciples, nor were women among the Seventy sent out to preach. The Apostle Paul did not allow women to teach or to usurp authority over men—not because women were incompetent, but because the structure of the Church and home, as an image of the relationship between the God of the Old Testament and his covenant people, and between Christ and his Bride, requires subordination. The Church must see such imagery as highly important, not random, accidental, or trivial, and therefore not to be tampered with. The distinction between the sexes is a permanent one so far as this world is concerned.

Oneness in salvation is Paul's point. It has nothing to do with special activity within the church.

A knowledge of what a thing is made for is prerequisite to its proper use. In the vastly harmonious arrangement of the universe, it is not so much a question of whether a creature is higher or better, or lower or worse, but a question of what it's there for. The stars move perfectly in their courses and the morning stars sing together. The archangel goes on the mission to which he is sent, the clam lives out his clamness without sin. Those creatures alone who took issue with the purpose of the Creator forfeited their wholeness.

We will be in a bad way when women forsake the home responsibilities to prove their right to be equal with men.

WORD STUDY 3:27

"Baptize" is merely a letter-for-letter transliteration of the Greek word *baptizo* (bahp TID zo). A real translation would render the word as immerse, dip, or submerge. All Greek dictionaries agree on this fact.

Early examples in the papyri include "a boat *submerged*" and a person "*flooded or overwhelmed* with calamities."

To “put on” (*enduo* — en DOO oh) is used commonly of clothing or dressing oneself. In a pagan tale of magic, a goddess is transformed into an old woman and accomplishes a certain service. Afterwards, the god “clothes” her again with her own beauty which she had lost.

In a much more beautiful sense, the Christian is raised from his fallen estate and is clothed with Christ! We do not just put on a better form of ourselves; we put on something totally new—the nature of Jesus.

COMMENT 3:28

for ye are all one man in Christ Jesus

1. There can be no difference if faith is the one way.
2. Circumstances of birth or personal worth, mean nothing.
3. We become in the individual sense, sons of God; but distinctions are lost in the collective sense, so that race, gender, and castes, are gone.
 - a. It would be strange to have one faith, one Lord and one baptism, and two ranks of people.
 - b. This oneness will bring the union of God’s people.
 - c. The Word does not speak of union of denominations, but oneness in Christ.

WORD STUDY 3:28

“Neither Jew nor Greek . . .”

The Jewish *Book of Prayer* contains the following prayer, which Paul himself may have known and recited before his conversion:

“O Lord, Ruler of the Universe,
I thank thee that thou didst not
make me a Gentile
or a slave
or a woman.”

After the men had recited this prayer in the synagogue, the women responded:

“I thank thee that thou didst
make me what I am.”

This vividly illustrates the race, class, and sex distinctions which have divided mankind. In Christ, however, every person approaches God on equal footing, and salvation is made available without distinction.

COMMENT 3:29

if ye be Christ's

1. Two important things hinge on this.
 - a. We are Abraham's seed.
 - b. We are heirs.
2. The relationship to the inheritance hinges on our relationship to Christ.

IN THE COVENANT 3-5

Chapters three, four and five deal with the covenant relationship. We are children born of the promise. Men are either of Hagar, which is Mt. Sinai, the old covenant, or under the new covenant in Christ.

God chose Isaac because he was a child of His promise. The church is made up of people of choice.

The emphasis here is on the fact of God's sovereignty and initiative; it is God who moves to choose and redeem a people for himself. The Church is the result of God's sovereignty and grace (II Tim. 1:9). It exists because God has acted graciously in history.

We are a chosen people in the covenant when we choose to be. The relation between God and his people is specific and is morally and ethically based. It is grounded in the covenant and hence there exists the possibility of fidelity or infidelity to the covenant.

A covenant between God and man is most significant.

A major significance of the covenant is that it grounds God's people in real history. The covenant involves a covenant occasion in which the contract between God and man was actually established in time. The Hebrews were deeply conscious of this. Thus, we have the historical giving of the law in the Old Testament and the establishing of the New Covenant in the historical death, resurrection of Jesus Christ. The covenant is established in historical occurrences that can be recorded, commemorated, and renewed.

The Lord's Supper is a constant reminder that we are in a covenant relationship with God. Once a week is not too often to be reminded that we are a covenant people.

The individual believer must be able to feel himself a part of the larger corporate unity of the People of God. This means the Church must meet together in a way that encourages and expresses the fact of peoplehood.

STUDY QUESTIONS 3:26-29

388. How inclusive is the word "all"?
389. Are we included without Jewish blood?
390. Are we excluded without Jewish rites?
391. On what does sonship depend?
392. Define baptism.
393. Is this water or spirit baptism?
394. How do we get into Christ?
395. Does this mean that we change our abode when we come into Christ?
396. Is a person in Christ without baptism?
397. Is a man a brother in Christ, who professes Christianity and yet who will not be baptized?
398. Is a man a brother if he accepts a substitute baptism?
399. What is meant by putting on Christ?
400. Do you have to put something off in order to put on Christ?

401. What will a person be like if he has Christ on him?
 402. Does this verse teach that we are clothed with Christ's righteousness by means of baptism?
 403. Is baptism work or faith?
 404. Do we submit to baptism by faith or do we do it as work?
 405. What barriers are erased by baptism into Christ?
 406. Can we have ranks of people with one faith and one baptism?
 407. What does this verse do to the color line?
 408. Does this verse destroy denominational lines?
 409. In what relationship are we to Abraham?
 410. How does this relationship affect the promise?
 411. What do we belong to in order to be entitled to the promise?
 412. How big is the word "if" in this verse?

QUESTIONS ON GALATIANS, CHAPTER THREE

True - False

- _____ 1. Christ ransomed us from the Law's curse by taking our curse upon himself.
 _____ 2. The law is a schoolmaster to bring men to Christ.
 _____ 3. Because our faith is never complete men are always under the schoolmaster or tutor.
 _____ 4. Baptism into Christ is a "putting on" of the law.
 _____ 5. All men are one in Christ, except those of different color.
 _____ 6. If we belong to Christ, then we are truly descendents of Abraham and his heirs under the promise.
 _____ 7. The law was given shortly after Abraham was justified by faith.
 _____ 8. The law was added because of transgressions.
 _____ 9. All who rely on works of the law are under a curse.
 _____ 10. The law of Moses annulled any covenant previously made by God.
 _____ 11. Paul maintained that obedience is better than

sacrifice.

- _____ 12. The Spirit was given to the Galatians through the working of the law.
- _____ 13. Some stern things are said to the Galatians in this chapter.
- _____ 14. Paul laid all the blame on the Galatians.
- _____ 15. Paul tells the Galatians that they were foolish.
- _____ 16. When we have had faith, we have put on Christ according to Gal. 3:27.
- _____ 17. If we are Christ's we may be considered as Abraham's seed. vs. 29
- _____ 18. The promise to Abraham was at least 430 years before the Israelites were at Sinai.
- _____ 19. As many as are of the works of the law are under a curse.
- _____ 20. An argument of Paul's in Galatians is that the law should not be obeyed because it was against the promises of God.

Completion:

- 1. What then is the law? It was _____ because of transgression.
- 2. O _____ Galatians who did bewitch you?
- 3. Even as Abraham believed God, and it was reckoned unto him for _____.
- 4. For it is written, cursed is everyone that hangeth on a _____.
- 5. Now that faith is come, we are no longer under a _____.
- 6. The law which came _____ years after, doth not disannul, so as to make the promise of none effect.

C. ILLUSTRATION AS TO WHY THE LAW PRECEDED AND MUST GIVE WAY TO THE GOSPEL. 4:1-31

- 1. Childhood and manhood. 4:1-11