



World Christian Fellowship

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Galatians

Lesson 30- Promise of Salvation

Galatians 3:15-18, *Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. ¹⁶ Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. ¹⁷ And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. ¹⁸ For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.*

God's holy law is given to man.

Everybody breaks the Law of God.

Every human ever lived under curse since the broke the law of God except Jesus Christ.

All are under divine curse.

All are under God's judgement.

All are on our way to eternal hell.

God not only judge He is also gracious.

God is willing to forgive our sins.

God made provision by substituting Jesus for our sins.

Jesus took our sins and God's judgment justified.
All can escape the wrath of God and punishment in eternal hell
by putting our trust in Jesus Christ.
This is the Gospel we believe and preach!

We will look at law as

1. Addition
2. Insertion
3. Instruction

1. Law an addition

V15, Paul says even if you're making a man's covenant, *"Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it."*

You make a covenant with somebody, that covenant stands, and you don't alter it.

V 16, applying that principle, *"Now the promises were spoken to Abraham and to his seed."*

Paul doesn't say, "to seeds," as to referring to many, but rather to one, "And to your seed," that is, Christ.

The Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to

nullify the promise.” The Mosaic covenant does not nullify the Abrahamic covenant.

So, the Abrahamic covenant, a covenant of promise, salvation by faith, is not nullified by the law. The law is simply an addition.

what is it added to do?

It is added to clearly expose our sin and our guilt and drive us to the Redeemer.

Did the Jews have a sense they needed a Redeemer?

Do you understand that they were slaughtering lambs by the millions, and goats constantly through their history from Moses on, because God said, “Somebody must die, and I will accept a substitute temporarily,” all pointing toward Christ?

- ✓ The Old Testament ceremonial law did was that it isolated Israel.
- ✓ The Old Testament sacrificial law pointed them to a Redeemer.
- ✓ The Old Testament moral law established the nature of God, which was unchanging.

So, the covenant of Abraham is fundamental, the law doesn't change that.

For 500 years from Abraham to Moses, not much information or revelation about repentance. But when the law comes in, now repentance is added with power and force. What we can

conclude that for 2,000 years God had established faith leading up to Messiah, for 1,500 of those years He established repentance.

The addition was necessary with all its earnestness, and seriousness, not because the Abrahamic covenant was replaced, but because the Abrahamic covenant lacked a sufficient emphasis on sin in definitive terms.

Mosaic law revealed plenty of evidence that man was morally corrupt, and man had no ability to redeem himself, because he just constantly broke the law of God. Man, constantly offered sacrifice, after sacrifice, which just showed two things.

- 1. The recognition of sin.**
- 2. The recognition showed the need for the death of a substitute.**

Mosaic law, the Mosaic covenant.
Abraham, a covenant of promise.

Moses, a covenant of works, but that covenant is addition, not replacement. All those religions of the world that put works into salvation fail to understand that.

The Abrahamic covenant of promise, salvation by faith alone, has not been replaced. God revealed the law to Moses, lots of external religious rules, ethical and moral and commandments.

Yet we could sum them all up in two statements.

1. Love the Lord your God with all your heart, soul, mind, and strength;
2. Your neighbour as yourself.

Since no one could do that, the whole world is found guilty, this was the purpose of the law.

Abraham received a covenant of promise, positive and blessing. Moses a covenant of law, negative and curse.

V13, *“Cursed.”*

Why?

V 10, *“Cursed is everyone who doesn’t abide by all things written in the book of the law.”*

Abraham brings promise and blessing. Moses brings duty, commandments, and cursing.

This is what defines the truth that all sinners need to understand, that we, having violated the law of God, the moral law of God, are all cursed, guilty and all headed for judgment.

But God is a God of grace who holds out a promise of forgiveness and eternal life to those who believe in Him by faith alone. Faith in Him and in Christ, He imputes His righteousness

to us, and covers our sin, because Christ has paid the penalty in His death on the cross.

V 11, *“the just shall live by faith”*

The covenant with Abraham promised life.

The covenant with Moses promised, death.

Ezekiel 18:4 *“The soul that sins, it shall die.”*

Romans 6:23, *“The wages of sin is death.”*

2 Corinthians 3:6-7, *who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. ⁷But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,*

The covenant of Moses kills, and it is a ministry of death.

The Mosaic covenant reaches its climax at the cross in the death of Christ, who died under the curse of the Mosaic law.

The Abrahamic covenant reaches its climax at the resurrection, when the risen Christ provides life to His people by faith. Powerful, sweeping truth regarding the role of these covenants.

Hebrews 11:17-19, *“By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered*

up his only begotten son,¹⁸ of whom it was said, "In Isaac your seed shall be called,"¹⁹ concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."

Abraham was willing to sacrifice his son, because he knew God would raise him from the dead. The covenant promises of Abraham find their summit in the resurrection. The covenant threats of Moses find their summit in the crucifixion.

So, the law is simply an addition.

- Faith is emphasized in Abraham.
- Repentance is emphasized in Moses.

When you come to the gospels, what do you hear from John the Baptist?

Matthew 3:17, *"Repent and believe."*

You must recognize that you're under the curse of the Mosaic law, and come in faith to Christ, to receive the blessing of the Abrahamic promise.

2. Insertion

Now the law was not only addition, but secondly, the law was insertion. It was inserted temporarily. You see that in verse 19 here: "The law was added because of transgressions, having been ordained through angels by the agency of a mediator,"

we'll describe more about that. But the law was brought by angels when the law came down on Mount Sinai.

But I want you to notice the end of the verse, "until the seed would come to whom the promise had been made." When God made a promise to Abraham and his seed He was talking about Christ, not just the descendant of Abraham, but the final and ultimate seed Christ. He says that back in verse 16.

So, when Christ comes, the law has served its great purpose. The law was ordained until the seed would come. It was inserted; that means it's temporary. It had a place, it had a role.

"Until" indicates the law in its Mosaic form, and I'm talking about the external elements of the law, not the moral character of God, which is also revealed in the law; that is eternal. But the unique prescriptions and characteristics of the Mosaic law were only in place until Christ.

Colossians 2:16-17, *So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, ¹⁷ which are a shadow of things to come, but the substance is of Christ.*

Jesus told to Peter.

Acts 10:13, *And a voice came to him, "Rise, Peter; kill and eat."*
All the dietary laws are gone.

What is the difference whether you're circumcised or uncircumcised? It does not matter. Circumcision is nothing.

1 Corinthians 7:19, *Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters.*

Galatians 6:15, *For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.*

When Christ the reality comes, all those externals are gone.

So, the law is an insertion for a period, pointing to Christ. Law's goal is fulfilment in Jesus Christ. When Christ came, He did confirm that He is here to fulfil the law.

Matthew 5:17-18, *“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil. ¹⁸ For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.*

Jesus came and lived the law perfectly.

Romans 10:4, *“Christ is the end of the law. Christ is the end of the law for righteousness to everyone who believes.”*

Jeremiah knew that there was coming another covenant. The Spirit of God had revealed that new covenant to Jeremiah.

Jeremiah 31:31, *“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—*

So, they knew there was a new covenant coming, something that would supersede the Mosaic covenant. It would never supersede the Abrahamic covenant, because that was a covenant of promise but something that would replace the Mosaic covenant.

Jeremiah 31:32-34, *not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.³³ But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.³⁴ No more shall every man teach his neighbour, and every man his brother, saying, ‘Know the Lord,’ for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more.”*

That supersedes the Mosaic covenant.

- The Mosaic damns you.
- The new covenant forgives you.

So, they knew there was coming a new covenant.

- ✓ New covenant is as it was the Abrahamic covenant of promise.
- ✓ A covenant of faith!

Because the whole gospel is, *“Believe in the Lord Jesus Christ and you will be saved, not of works.”*

David also understood that when the Messiah came, there would not only be a new covenant, and a new kingdom. Messiah was going to be a reigning King.

David also knew that when the Messiah came, there would not only be a new covenant and a new kingdom, and there would be a new priesthood!

The Mosaic covenant was dependent on a functioning priesthood, sons of Aaron, Levites. It was the priesthood that basically carried out the restraints and restrictions and requirements of the Mosaic law. So, there were many, many priests.

But there is coming a day when the Messiah comes.

There will be

- ✓ no more ceremonies,
- ✓ no more rituals,
- ✓ no more Sabbath laws,
- ✓ no more dietary laws,
- ✓ no more clothing laws, and

✓ no more Levitical priesthood.

There will be a new covenant, a new kingdom, and a new priesthood. David prophesied about this.

Psalm 110:4, *The Lord has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."*

The Old Testament then sees a transfer of the priesthood from the tribe of Levi to a priest out of the tribe of Judah, a non-priestly tribe.

A priest after the order of Melchizedek who lived way back in Genesis before Moses.

This is a different priesthood.

If you have a different priesthood, you must then have a different covenant. You cannot have a new priesthood operating an old covenant.

When Christ comes, the Mosaic externals are put aside, and the Mosaic priesthood is put aside.

You have a new covenant, a new covenant with a person who is ratifying that covenant by His blood, who is the King of a new kingdom, and who is the Priest of a new priesthood.

Hebrews 7:11-12, *Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?*¹² *For the priesthood being changed, of necessity there is also a change of the law.*

If we have a new priesthood in Christ, a new High Priest, then we have a new covenant. Just a marvellous truth.

Hebrews 7:14-17, *For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.*¹⁵ *And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest*¹⁶ *who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.*¹⁷ *For He testifies: "You are a priest forever According to the order of Melchizedek."*

If another priest arises according to the likeness of Melchizedek who was a king priest way back in the book of Genesis, not even part of the Levitical priesthood.

If we're talking about a priest from Judah who precedes the priests of Moses, then we're talking about a new covenant.

Our new priest is a Priest forever!

One side: The Old Covenant was set aside because of its weakness and uselessness. For the law made nothing perfect.

Other side: The New Covenant bringing in better hope, through which we draw near to God. Jesus then becomes the guarantee.

Better covenant, better priesthood. The changing of the priesthood marks the changing of the law.

So, the law was addition to bring repentance alongside faith. The law was insertion as well to carry out the sacrificial system and continue to hold the law before the people for the purposes of separation from the nations around them, for the purpose of explaining the need for a sacrifice, a substitutionary sacrifice for their sin, and of communicating to them the law of God. But when the Messiah came, the law of Moses had reached its end. It is only in place, verse 19, until the seed would come.

3. Instruction

What role does the law have for us?

Ceremonial law: No role.

The ceremonial priesthood: No role.

- ✓ Christ is not only our Great High Priest,
- ✓ We are a kingdom of priests.

New covenant in His blood.

- ✓ He is a new King of Kings
- ✓ We are kingdom priests.

What is the law's purpose?

Sacrificial law: No purpose.

How do we know the sacrificial law would have ended?

Because our Lord, at the time of His death, tore the veil of the temple from top to bottom, and ended the priesthood, and ended that entire temple system. (Matthew 27:50-52)

The Holy of Holies was open to everyone to have free access.

So, what's the purpose of the law now?

It had a purpose in the Old Testament. It was a border separating Israel from the nations around them.

Few Biblical image

It was a bridle, restraining their sin.

It was a barrier, preventing them from walking across the lines into transgression.

It was a mirror that showed them their sin and guilt.

Primary purpose of law in all those things was to create in their heart a longing for the Redeemer. Chief task of the law was to show the utter sinfulness of man, his desperate need for the Redeemer, and point them to Christ.

The law is a tutor to lead us to Christ.

It teaches us that we are sinful.

It teaches us that we are disobedient, lawless transgressors.

It teaches us that we are cursed.

It brings death in us.

Let me summarise Romans 7 in few words.

When I saw the law, I thought I was alive prior to seeing the true law of God. When I saw it for what it really was, the true moral law of God, it killed me; I died.

The law produces guilt.

The law drives us to cry out in repentance, "O God, be merciful to me, a sinner, and forgive me."

Now once we have been saved and the law has done its instruction, it has, as a tutor, led us to Christ!

Conclusion

Can we get rid of the law?

We have gotten rid of the sacrificial system, that's part of it.

We have gotten rid of the priesthood, that's part of it.

We have gotten rid of the ceremonies and rituals and Sabbath ordinances.

There is one massive part of the law remaining, and that is the moral law.

The moral law is a reflection of the character of God.

So now as a believer, all that is left for us is the moral law.

What should be my relation to the moral law of God?

Answer:

Are there any commandments to believers in the New Testament?

Yes.

Are there any commandments in the New Testament about what you ought to do and what you ought not to do?

Yes.

Does God want you to obey Him, to keep His commandments?
What is the Christian believer's relation to the moral law now?

It is instruction to holiness.

- Once it was instruction to salvation,
- now it's instruction to holiness.

It was instruction to salvation for the Jews even in its sacrificial system. It was instruction to salvation to the Gentiles as well. It exposed the horrendous character of our sin and put us under the curse, and we had to flee somewhere to find a redeemer to deliver us and Christ is that Redeemer!

Some might say that the law brought us to Christ, so it's done. We are there and now we are under grace, and now we are free in Christ.

They might even say that to obey God's moral law out of duty,

- that's a sin against grace,
- that's a sin against freedom,

because it disregards your freedom in Christ. To obey God out of a desire for obedience or even a desire for blessing or reward, that is legalism. That is a sin.

What is the role of the law in a believer's life?

One error is legalism!

It says we smuggle the law into the gospel, and the gospel is polluted with the law. This is the Judaizers' wrong answer, that the law is necessary for salvation.

Another error is the liberalism.

The gospel abolishes the law. So now that you are saved, forget the law, you don't have to worry about the law.

Opposition to grace damns the non-Christian's soul in a system of works that won't save. It builds up what Christ has destroyed. Opposition to law cripples the Christian's soul, because it denies his need for obedience, and thus it halts sanctification.

Legalism separates the law of God from His love and His grace. Antinomianism, which works against the moral law of God, separates the law of God from His holiness.

God is not just grace, He is holy.

God is not just loving, He is righteous.

So, whether you are a legalist or a libertine, you have defined your Christian experience by law, by your attitude toward the law. Either you think it's necessary for salvation or if you think it's not necessary for sanctification, you're defining your relationship to the law and that is not what salvation is.

Salvation is a relationship to God.

Sanctification is a relationship to God.

It's not a relationship to the law. I can't be saved by keeping the law, and I will not be sanctified by ignoring the law.

If I love God, I love Him for His grace, and I love Him for His holiness.

Legalism is banished when we see the truth about God's grace, and we enjoy Him for it. Antinomianism is banished when we see the truth about God's holiness, and we enjoy Him for it.

I love God for His grace, but I love Him for His holiness.

Psalms 119:97, *Oh, how I love Your law! It is my meditation all the day.*

When David said, “O how I love Your law,” he had the right perspective.

The Christian life is about your relationship to God.

- ✓ Loving God means,
- ✓ Loving Him for His grace,
- ✓ Loving Him for His love,
- ✓ Loving Him for His holiness,
- ✓ Loving God for His righteousness,
- ✓ Loving God with all of your heart,
- ✓ Loving God with all of your soul,
- ✓ Loving God with all of your mind, and
- ✓ Loving God with all of your strength.