

Link: [Who are the Galatians](#)

Contents

Why Study Galatians?	1
Recap of Galatians chapters 1 and 2.....	2
1. A Personal Argument for Gospel Truth.....	3
2. A Scriptural Argument for Gospel Truth.	6
3. A Logical Argument for Gospel Truth.....	8

Why Study Galatians?

Galatians chapter 3 tonight, but before we get into our text, I want to ask this question. Why Galatians? Why are we studying Galatians right now? If you remember a while back, months ago, we went through **1st and 2nd Thessalonians** and we studied 1st and 2nd Thessalonians because we wanted to find out what a **healthy church** looked like. You remember Paul is writing to the Thessalonians, and they were a very healthy church. They were hungry for the Word of God. They were in the midst of persecution, but they had stayed strong and grounded in the faith, and they were a church that loved one another.

We learned a lot from the Thessalonian church and then we studied through 1 and 2 Timothy. Why do we study **1 and 2 Timothy**? Well, because then, understanding what a healthy church is, we want to then get into **the structure of the church**. How has God ordained the structure of His church? What does that look like? We desire to be a Biblical church. And so how has God ordained the structure of His church, and we saw that Timothy was tasked with pastoring the church at Ephesus, and Paul gave him instructions on how the church was to function and what his duty then was as a pastor over that church.

What was he tasked with? Preach the Word, right? That's what he was called to do in season and out of season. You are called to preach the Word. Now we get into the book of Galatians, Galatians. Why Galatians? Well, **Galatians** is all about **getting the gospel right**. It's about getting the gospel right.

1. We know what a healthy church looks like. (1 & 2 Thessalonians)
2. We know how a healthy church is to function. (1 & 2 Timothy). But what is most important and that we need to recognize and realize is...
3. What is the gospel? We want to be a gospel centered church, right? In order to be a gospel centered church, you got to know what the gospel is. We have to understand what the true gospel is, so that we might be able to preach the true gospel and live out the true gospel in our lives. So that's why we're in the book of Galatians.

There are many people today that are adding to the gospel. They are adding things to the gospel and therefore they are preaching a false gospel. If you add to it, what does Paul say in Galatians chapter 1? *You were to be accursed* (anathema.) Gal 1:9. *You are to be accursed* if anyone is adding to the gospel, it becomes a false gospel.

Many people are doing that. And I'm not just talking historically... about historically heretical churches... there are even many churches today, who for decades have been preaching a true gospel, they've been preaching a true gospel for a long time, and yet with all of the cultural pressures that are going on around them, they're wavering on the true gospel. And now they are preaching a false gospel. Many have begun to listen to the social justice movement, and they're now preaching a social gospel, which is *another* gospel. It's a false gospel.

There are many "woke" churches that are out there. And they're looking at the gospel through the lens of Critical Race Theory —it's a *false gospel*. We need to understand what the *true* gospel is. As they look at the gospel through Critical Race Theory, they now see people as victims who are owed something, instead of guilty sinners who deserve nothing but death and eternal damnation. **Their greatest need** now is not social reform or reparations that are somehow owed to them...**Their greatest need is salvation**. It's a heart change. They need eternal life. That's what people are in need of. And the only way that someone is going to understand that need is through the truth of the gospel.

Now what Paul is doing here in Galatians, is he's confronting them because the church in Galatia is wavering on the gospel. They're wavering on the gospel. And so, out of love, he's drawing them back to the true gospel. They need to understand and know what the true gospel is.

Recap of Galatians chapters 1 and 2

Now before we get into chapter 3, I just want to clarify for you what was going on in chapter 2 and all the people that were involved in chapter 2 that Paul is discussing there, and all the things that are going on.

1. First you have the Galatian believers in whom Paul is writing to. The Galatian believers. They are the ones who had heard the gospel when Paul came through Galatia on his first missionary journey. They heard him preach the gospel. They heard the *true* gospel message. They repented of their sins and put their faith in Jesus Christ *alone* for their salvation. They were saved.
2. Second, you have another group of people called the Judaizers. The Judaizers. These are Jewish unbelievers, Jewish *unbelievers* who have heard about faith in Christ. They have even recognized that Jesus is the Messiah. And they would say, and they would teach that salvation is not only faith in Christ, but *also upholding the Mosaic law*. So, it's **both** faith in Christ **and**. We've talked about that. They are a Jewish sect of people who are false teachers because they are teaching faith **and** works in order for someone to be saved. And that's why, as I've said before, the equivalent to that today is the Roman Catholic church. It's a false system of faith in Christ **and**. And when you add anything to the gospel, it now becomes a false gospel. And if you believe in a false gospel, you will be damned to hell. That is what's going on. The Judaizers -- they're unbelieving Jews
3. Third, you have this group of people in Acts 15 who are called, what we call the Jerusalem Council. The Jerusalem Council. Who were those at the Jerusalem Council? These are simply the twelve apostles and the elders who are in Jerusalem. They are believers, OK? Those guys are believers. They are Jewish believers who hold to the true gospel of faith in Christ alone. And what did they do at the Jewish Council there? They clarified the gospel as Paul went in there.
 - a. Paul said, 'here's the gospel. Do you guys agree with that?' He's not looking for affirmation for himself. He's saying 'this is the true gospel that Christ revealed to me. Are you guys on board or not?' And he says they come to the conclusion 'Yes, we're on the same page with you, Paul.' --- 'Great, you are believers. That's wonderful. Now we're going to go out and we're going to preach the true gospel.' That's the group at the Jerusalem Council, who are Jewish believers.

4. And then you have Peter and Barnabas who were being led astray by the Judaizers. Peter and Barnabas now were still believers. They didn't lose their salvation because you cannot lose your salvation, right? So they didn't lose their salvation, but there are believers who begin to act as hypocrites, because they wanted to stay away from the Gentiles and only identify with the Jews, and specifically with the false Judaizers. These false unbelievers, they wanted to identify with them. So, Paul has to confront Peter. Now we don't know what Peter's response is -- we studied that last week, right? We don't see Peter saying anything back to Paul. We don't have his response. So how did Peter react to Paul's confrontation of him? Well, we do have two letters from Peter, right? 1st and 2nd Peter. Did he respond in repentance? Of course, he did. You read through the 1st and 2nd Peter and you see, oh Peter got it, right? He finally got it. He understood. He repented of that. He was no longer in support of the Judaizers. He understood what the true gospel was. And then Paul turns back, here in Galatians chapter 3, back to the Galatian believers to confront them. And he's going to continue to argue that salvation is by faith *alone*. It's by faith alone.

So let's pick up at chapter 3, and we're going to break it down into three sections here:

1. Number one, A Personal Argument for the Gospel Truth. A Personal Argument for the Gospel Truth -- found in verses 1-5.
2. Second, we're going to see A Scriptural Argument for Gospel Truth -- found in verses 6-14
3. And then number three is A Logical Argument for Gospel Truth -- found in verses 15-29.

So, let's pick up on our first point here.

1. A Personal Argument for Gospel Truth.

Now, as we know, the Judaizers had come into the church and they were teaching that salvation is by faith *and upholding the law*, and Paul knows this, and so he responds with what we see here are harsh words. Pretty harsh, strong words. Strongest words of Paul's ever written, right here in Galatians chapter 3 and verse 1. What does he say?

3:1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? (Gal 3:1)

Now notice in the NASB (if you have NASB) it says *you* in the beginning there... *you* foolish Galatians. But if you were to look at the Greek text, it actually is the letter Omega. Omega (Greek letter in the alphabet.) And Paul puts that Omega there because it's a marker of personal address. And so, he would say, *oh* foolish Galatians, some of your translations might say that *oh, foolish Galatians*, it's because of that Greek letter Omega that's there. But it's a personal address and so that's why the NASB puts it as *you*. He's talking personally to these Galatians... *you Galatians*.

And what does he call them? Foolish Galatians. Are you foolish, Galatians? Why does he call them foolish? Not because he's in the name calling, it's not what he's doing here. He's not calling them a name. But he calls them foolish because they had left the knowledge that he had given them and were believing a lie from Satan. They are spiritually dull. They are spiritually undiscerning because they had turned away from what Paul had taught them.

And what was it that Paul taught them? Salvation by faith alone, in Christ alone. Period. End of story. But by listening to these Judaizers, they're leaving that gospel truth and now are believing a lie of Satan.

It's a satanic lie. Notice what Paul says to them. You have become bewitched. *Who has bewitched you?* (Gal 3:1). Bewitched means *to exert an evil influence through the eye*. That is what some of you have heard that term --an evil eye. It's an evil eye. It's as if someone had come in and cast a spell upon them. Who has come in and cast a spell upon you people?

In the Greek culture, they would have understood this. There was great fear amongst the Greek Greeks that someone could cast a spell on someone else through an evil eye. Just giving them the evil eye. And there's a spell cast upon them. It's like the myth that a snake is able to hypnotize its prey with its eyes. Have you ever heard of that myth? That snakes are able to do that...their prey is frozen in fear and is believed to be hypnotized? And what Paul is saying here is, who has cast a spell on you? Who has hypnotized you so that you would believe another gospel? And because you are even entertaining another gospel, you have become fools.

That's what he says. You've become fools for even entertaining another gospel. *Oh, foolish Galatians*. They've become spiritually undiscerning. And they were believing that there was more that they needed to do to earn salvation than just simply have faith in Christ alone.

Spurgeon says, "It's a dangerous state, it's a devilish snare to be brought into to be led to trust to frames and feelings and experiences and doings and prangs, or to anything else but Christ." It's a devilish snare.

Paul continues on in verse 1 and he says,

before whose eyes Jesus Christ was publicly portrayed as crucified? (Gal 3:1)

What Paul is saying here is, I personally put on display for you, Christ crucified. I put on display for you. I let you guys know. I taught it to you. I taught you substitutionary atonement. Christ on the cross...who paid for your sins...I portrayed that to you. I put it on display for you.

He's saying I made that a billboard for you...that Christ died for sinners and all you need to do is believe in Him for salvation. That's it. Believe in Christ. And now someone else comes in and they teach you something else, and you just willfully follow after them? What's wrong with you?

It's the words of RC Sproul: "What's wrong with you people?"

It's what he does. It's what Paul is doing here. It's as if Paul put before them Christ on the cross, dying for their sins, and then someone else comes in, and puts up another billboard and says, "Oh, you see that one right there...that's not enough...You need to have this one too." And Paul is not happy about this. He's not happy at all. He calls them *foolish Galatians*.

The amplified translation helps us to think through this verse. Here's how it how the amplified translation says it. It says this:

Oh, you, poor and silly and thoughtless and unreflecting and senseless Galatians...who has fascinated (or bewitched) you, or cast a spell over you, unto whom --right before your very eyes, Jesus Christ the Messiah --was openly and graphically set before and portrayed as crucified? (Gal 3:1 Amplified Version)

Pretty good, huh? Says it pretty well there. That's what Paul is saying. That's the gist of what Paul is saying. And then Paul asked them a personal question. In verse two, look what he says there.

This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? (Gal 3:2)

When you were saved and you received the spirit, did you work for the Holy Spirit? Did you *do something* in order to receive the Holy Spirit, or was it by faith? And what's the obvious answer? Paul was there, right? Paul knew..."I was there with you. I saw it happen. You received the Holy Spirit, how? By faith. By faith alone."

So he asked them another personal question in verse 3:

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

Paul is simply saying, "you began this new life of salvation and received the Holy Spirit by faith and you now have the spirit's supernatural power working within you. Do you now think that through your fleshly effort of works-righteousness and circumcision, upholding the Mosaic law, that that is going to please God, or merit His favor? Do you think God is going to be pleased with any of that?"

Paul says that's a foolish thought. Don't think that way.

Phillips paraphrases it this way: Surely you can't be so idiotic as to think that a man begins his spiritual life in the spirit and then completes it by reverting to outward observances.

Your outward observances add nothing to your salvation, because salvation is by faith *alone* in Christ *alone*. In fact, the whole Christian life is lived by faith. Your good works add nothing to your Christian life. Nothing. Absolutely zero to your Christian life. They don't make you somehow in a better standing before God. They are simply *a response* to what God has done for you. But they in no way add anything to my life or give me a better standing before God. They don't.

The only way that you can please God is how? Hebrews 11:6 *And without faith it is impossible to please God.* That's it. It's just faith. It's faith in Him. That's the entire Christian life... is living in faith in Christ.

You weren't sanctified by good works -- you are sanctified by what? Faith. And the greater that your faith is, the more your heart will desire obedience in Christ, right? The greater my faith grows, the more I desire to obey what God has told me in His Word. I then become sanctified. Why? Because of the good works I do? No, because of the faith that I have in God. As my faith grows and it's strengthened, you then desire the things of the spirit, and you do not fulfill the desires of the flesh.

But Paul isn't done. He asked another personal question. Look what he says in verse 4.

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

The word *suffer* there can also be translated as *experience*. What Paul is saying is, "did you experience all that you did when I was there with you all for nothing? Everything that you went through – was it all for nothing?"

Some of you might know a man named Charles Templeton. Charles Templeton was a former evangelist who had toured the US and preached in 44 states from 1936 to 1938. He did a lot of ministry with Billy Graham. In fact, people had said that Charles Templeton was even a better preacher than Billy Graham

was. Later in Charles Templeton's life though, he walked away from the faith and he died as an atheist, who had completely turned his back on God. All that he did was for nothing. For nothing. He was never truly saved. And Paul asked the Galatians "was it all for nothing? Everything that you've experienced, even the suffering that you've been through for being a Christian? Is it all for nothing?"

And what is Paul hoping to hear from them? He's hoping to hear, "No, no, no, no, no...it wasn't for nothing." He's hoping that after hearing this question that they would come back to their senses and realize that they need to not listen to the false gospel of the Judaizers, but they need to fix themselves on the true gospel of Christ -- of faith in Christ alone.

But Paul has one more personal question for them. Look what he says in verse 5.

So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? (Gal 3:5)

That is, did all of the things that God has done among you...all of these miracles and all of the things that you've seen God doing in your midst? Did God do it because you were such good workers of the law? Because you're such good people? He's going to repay you for all the good works that you've done? **Of course not.** It's because of what? Faith in Him. It's all because of faith in Him. And Paul asks all of these personal questions to wake the Galatians up -- so that they will be able to recognize false teaching of the Judaizers and throw them out. Get rid of them. We don't accept the false doctrine here. We don't accept the false gospel here, not in this church. Get the Judaizers out.

They're not to be unified with a false gospel. The Judaizers are the mission field. They're not brothers and sisters in Christ. They are the mission field because they believe another gospel. So Paul's argument is a personal argument aimed at getting them to think about their own lives.

But second he argues salvation by faith alone through the Scriptures. He's arguing this through the Scriptures, with leads to our second point.

2. A Scriptural Argument for Gospel Truth.

Paul now gives a scriptural argument for gospel truth. In verse 6 Paul quotes from Genesis 15:6 and he gives the example of who? Abraham. Abraham. Abraham didn't do any works in order to be saved. You know what Abraham did, it tells us. Abraham believed God and it was credited to him as righteousness. (Genesis 15:6)

It's simple, it's all he did. He had faith in God. It was through faith. And all who believe in Christ today, just like Abraham did, we are now the sons of Abraham, that is, we are spiritual children of Abraham, whether Jew or Gentile, you become a spiritual child, a spiritual son of Abraham.

Now, thinking about this, what Paul is saying...this would have been a blow to the Judaizers. And it would fly right in the face of what these guys thought and what they taught. Why? Because they think that those who are born Jews, and uphold the Mosaic law, that *they are the ones* who are the children of Abraham, right? It's the Jews, national Jews, who are born Jews and uphold the Mosaic law...we become the sons of Abraham. And you're telling me that Gentiles are sons of Abraham?

That's right. Spiritual sons of Abraham because they believe in Christ. (refer to Gal 3:7)

Remember the scribes and the Pharisees? They thought the same thing in John chapter 8. Jesus said *"If you are Abraham's children, do the deeds of Abraham."* (John 8:39) They said "we are sons of Abraham." (John 8:33, 8:39) Jesus says if you really were the sons of Abraham, do the deeds of Abraham.

What are the deeds of Abraham? Faith. Faith. Faith alone. Because that's how Abraham was saved, not by anything that Abraham ever, ever, ever did. All he did was he had faith in God. That's it. And He says you become a child of Abraham if you have faith.

Paul goes on in verse 8,

The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." (Gal 3:8)

Now what Paul does here is he personifies the Scriptures. He turns them into...notice... a what? A preacher, he turns the Scriptures into a preacher. But who is the preacher who declared that all the nations will be blessed in You? Who said that? God did. God said that. The preacher is God. And therefore, what Paul does is he equates the Scriptures with what God says. You read the Scriptures...guess who's speaking? God is. He personifies the Scriptures.

The preacher is God, and Paul says that they, the Scriptures, preached the gospel, that is the good news, all the way back in Genesis 12:3 when God told Abraham *all the nations will be blessed in you*. All the nations. Who were **all** the nations? **Both** the Jews and the Gentiles, and Paul says in verse 9 *all those who believe*. Everyone who believes. God, through the Scriptures, has always given testimony that salvation is by faith, faith alone. It has never ever been by works of the law. Never.

All the way, even back in the Old Testament, never by works of the law. No one was able to earn their salvation. It's always been by faith.

Paul goes on in verse 10 and he says that everyone who's under the law is under a curse. (Gal 3:10)

And then Paul moves from Abraham to quote Moses in Deuteronomy 27:26

And what he says is, if you think that you can be saved by the works of the law, then you must uphold *all of the law*. All right, you want to think that way. Here's where it goes to... *all of the law*. That's what that's what's above your head. The entire law, and you've got to keep everything in the law. Anybody done that? Nope, didn't think so, right?

He just crushes them with it. No one can do that because the law cannot save anyone. In fact, what does the law do? It condemns people. The law condemns you. The law says that you are what? Guilty. You are guilty. You can't do it. It condemns people and therefore if you think that by any of your good works that you are obtaining a right-standing before God, Paul says you are under a curse. You're doomed, you are damned to final destruction.

He goes on in verse 11. In verse 11 Paul says this very fact that *"no one is justified by the Law"* (Gal 3:11) of God is again plain for everyone to see. And Paul then quotes Habakkuk 2:4 that the Scriptures again are arguing for the truth of the gospel.

Then in verse 12, Paul anticipates an argument from the Galatians and the Judaizers. And here is what he anticipates them saying. He's anticipating them saying this, "Well, perhaps both faith and works of the law are necessary for salvation. Perhaps both are needed." In other words, what they would be saying is something like. "Yes, Paul. Paul, you are correct. But the Judaizers are also correct."

Paul says, "absolutely not." The two are not compatible. The two are not compatible. You don't live by faith and good works in order to please God. **It's by faith alone.**

Then Paul quotes Leviticus 18:5 to show that if you think that the law can add anything to your salvation, then you are leaning on yourself to save yourself, and therefore are not leaning on Christ.

Because Christ came to redeem us from the curse of the law, He came to free us from the weight and the condemnation that we were under by not being able to uphold the law. He became a curse for us. Look at verse 13 (Gal 3:13), he quotes Deuteronomy 21:23, *cursed as everyone who hangs on a tree*. That is, when Christ was crucified and hung on the cross, He was cursed. Christ took upon Himself the curse pronounced on those who violated the law and bore God's wrath for our sins as He hung there on the cross. That's what He did for us.

And then all of those who are in Christ, even the Gentiles, they received the blessing of Abraham (Gal 3:14), and the promise of the spirit. What's the blessing of Abraham? Justification by faith alone. By faith alone. That's what he's saying here. This blessing here is justification. We are justified just as Abraham was justified by faith alone.

Let's quickly look at our final point here. Point #3. We go from a scriptural argument now to a logical argument for gospel truth.

3. A Logical Argument for Gospel Truth

Starting in verse 15. (Gal 3:15) Notice first how Paul addresses them in verse 15. What does he say there? The first word is what? Brethren. Notice that? Brethren. This is a change in tone from his *foolish Galatians* now to softening up and saying, *brethren*. Listen. Listen to me. I love you. I want to help you understand this. I just called you out. I know I did that...but look, I love you, and I care for you, and I want you to know this.

Listen very, very carefully. He wants them, to help them, think through this for their own benefit because he loves them, and he wants them to know the truth. Now in this last section here, Paul is again anticipating an argument from the Judaizers that might go something like this... "Well, God gave Abraham a covenant, and then He gave Moses a covenant called *The Law* the Mosaic Covenant. So doesn't the latter covenant of good works get added to the previous covenant of faith? Doesn't it get added? I mean it came later, so doesn't it get added?

Put it plainly, there are two covenants, one of faith, the Abrahamic covenant -- and one of works, the Mosaic Covenant. So doesn't the second one add to the first one? Or possibly even cancel it out because it came later?

But Paul's argument in verse 15 is "we don't even do this with human covenant covenants that are made." Right? Even with our own human covenants, we don't do this when the first one is signed and sealed, you don't go back and change it. And especially in Greek culture, they would never go back when

something was signed and sealed, that's it, it's done, it's finalized. There's no going back and changing it. And he's saying, "look, we don't even do that with human covenants, and you think God's going to do that with His covenant?" The Abrahamic covenant didn't change.

MacArthur says this so clear -- I just have to read exactly what he says, because it's so clear: **The heart of his answer is to show that the covenant with Abraham was an unconditional covenant of promise, relying solely on God's faithfulness, whereas the covenant with Moses was a conditional covenant of law, relying on man's faithfulness.**

OK, you get that?

- To Abraham, God said, I will. **I will** do this.
- To Moses, He said, thou shalt. **You shall** do this.

The promise set forth a religion dependent on God. The law sets forth a religion dependent on man. The promise centers on God's plan. God's Grace, God's initiative, God's sovereignty, God's blessings. The law centers on man's duty, man's work, man's responsibility, man's behavior, man's obedience. The promise, being grounded in grace, requires only sincere faith. The law, grounded in works demands...listen...Perfect obedience.

Abrahamic Covenant	Mosaic Covenant
God's faithfulness "I will"	Man's faithfulness "You shall"
Dependent upon God (only God is involved)	Dependent upon man
God's plan, God's grace, God's initiative, God's sovereignty, God's blessings	Man's duty, man's work, man's responsibility, man's behavior, man's obedience
Grounded in grace	Grounded in works
Requires only sincere faith	Demands PERFECT obedience

Anybody there? We can't do it. We've all sinned. We've broken the law. No one can attain that.

By the way, how are the nations blessed? Paul clarifies that in verse 16. (Gal 3:16) Verse 16...what God told us back in Genesis 22:18 – *in your seed all the nations will be blessed.*

Notice he says, not seeds, not the descendants of Abraham. But one seed. And who is the seed? Jesus Christ. "...in the *one* seed." The nations will be blessed, how? Through faith in Him. Through faith in the one seed. That *one seed* that God promised -- all the way back in Genesis chapter 22 to Abraham-- it's by faith in Him.

Paul goes on to clarify that the law (which came 430 years after the Abrahamic covenant) didn't nullify the promise that God gave to Abraham because God cannot break His promises, right? If that later covenant nullifies the first covenant, then God is a lawbreaker... He breaks His promises. But God made a promise over here to Abraham, and He'll never break His promises. So, when He brings another covenant along, that covenant doesn't nullify this one. God still upholds this one because God made a promise to Abraham. And His promise was righteousness, justification by faith alone. That's the promise.

Paul anticipates another question. You see the logical flow here? So why was the law then given in verse 19? (Gal 3:19) **Why was the law then given?** Answer -- because of man's sin. Simply put, to make you guilty. **The law was given to make us all guilty. To make you realize your need for a Savior.**

But with the Abrahamic covenant, there was only one party involved in verse 20 there (Gal 3:20) It was God. God was the only One involved who was making this promise to Abraham. And Abraham just had to do what? Receive it. That was it, right? Just receive the covenant. God *alone* gave the promise, and it wasn't dependent upon Abraham. It was a promise given by God to all who would believe.

Then there's another question that Paul anticipates in verse 21:

"Is the Law then contrary to the promises of God?" (Answer) *"May it never be!"* (Gal 3:21)

May it never be! Right? No way, no, it's not contrary.

I love what Wiersbe says. Wiersbe says: "You can almost hear the Judaizer shouting the question in Galatians 3:21...Is the law then *against* the promises of God. Is God contradicting Himself? Does His right hand not know what His left hand is doing?"

He does not say that the law *contradicts* the promise, but rather it *cooperates* with the promise in fulfilling the purpose of God. While law and grace seem to be contrary to one another, if you go deep enough, you'll discover that they actually *complement* one another. Why? Because the law points to what? Faith. The law points you to faith in Christ alone. The law says, "you can't do it." You want to be saved? Put your faith in Christ alone. Stop trying to do it on your own. You can't. It's impossible. That's what the law does.

Verse 22 says it *shuts everyone up*. (Gal 3:22) to show that we are all guilty and that we can't earn favor with God, none of us can. Why? Why does the Scripture shut us all up and make us guilty? So that we would come to Christ in faith alone. That's what it should do. That's what the law does. It's a mirror in front of us that says "you can't do all of this."

And then the logical question we have then is "What must I do to be saved?" (Acts 2:37) Right? That's what they asked Peter after his first sermon, then what should I do to be saved? Repent and believe. Put your faith in Christ. That's the gospel. That's what the law is meant to do...to drive us to Christ.

In fact, in verse 24 it says, *the law has become our tutor to lead us to Christ*, (Gal 3:24) not to save us, but to point us to Christ. The purpose of the law was to draw us to repentance of sin, and faith in Christ. But until a person realizes how bad they are, how guilty they are, how condemned they are under the law, they cannot come in humble faith to Christ.

And that's why you see Ray Comfort go and bring the law to people. Put them under the law. Your guilty, your guilty your guilty. Crush them. That's right. Why? Because you want to humble them to say "What then shall I do?" ... "Oh, I'm so glad you asked." Now I'm here to give you the good news. Faith in Christ alone. That's the gospel message, and that's what the law is calling us to do.

And all who put their faith in Christ are no longer under the law. That is, the law has done its job, right? It did its job. It did what it was supposed to do -- drive you to Christ. Therefore, you are no longer under the law. As new covenant believers, we are no longer under the law. The law did its job to drive us to Christ. And the law continually drives us to Christ. **That's its whole purpose.**

And all who put their faith in Christ are now sons of God, adopted into the family of God spiritually baptized in Christ verse 27. (Gal 3:27) That's not talking about a water baptism... that's talking about

spiritual baptism in Christ. And he says, *now there is neither Jew nor Greek*. All are one in Christ. Verse 28. (Gal 3:28) No one is better than anyone else, we are all one big spiritual family, we are all brothers and sisters in Christ.

Why? Because of what we've done? No. Because of what God has done for us. All we did is responded in faith. And now we become brothers and sisters in Christ.

In closing, I want to read to you what, how one commentator views this...he says this: "The law locks us in our doing. The difference between faith and law is this --in faith the focus is on what God has done for man. And in law it is on what man does for God. But all has been done. There is nothing that you can do for God." Nothing.

Because the only thing that pleases God is what? Faith. That's it. Faith in Him alone. Let's pray.

Father. What a glorious, glorious, amazing gospel. Glorious truth. God, we thank You that we haven't had to do anything to earn our salvation, because none of us could be saved...we would all be damned eternally to hell. But God, we thank You that You provided the way, that You accomplished the work, that You did everything for us, so that we could be justified...so that we could stand before You one day. You made the way for us to have eternal life. And all we have to do is respond in faith. Thank You for this glorious truth. I pray that we would preach this truth to the world so that they would hear it and respond in repentance and faith in Christ alone. So that You would be glorified as You draw Your people to Yourself. Amen.