

Galatians 3:15–25

What the Law Was Always Meant to Do

Pastor prepares his family for the morning sermon at Covenant PCA in Panama City in Galatians 3:15–25. The revelation of the law has always been within the context of the promise made to Christ, into which we come by a faith that unites us to Him.

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Galatians 3 verse 15. Through verse 25. These are God's words. Brethren. I speak in the manner of men. So, it was only a man's covenant yet, if it is confirmed. No one annuls or adds to it. Now, to Abraham and his seed. Where the promises made? He does not say and to seeds as of many.

But as of one and to your seed, To is Christ. And this, I say that the law. Which was 430 years later. Cannot annul, the covenant. That was confirmed before by God in Christ. Then it should make the promise of no effect. For if the inheritance is of the law, It is no longer of promise.

But God gave it to Abraham. By promise. What purpose then does the law serve? It was added because of transgressions. Till the seed should come to whom the promise was made. And it was appointed through angels. By the hand of a mediator. Now, a mediator does not mediate for one only.

But God is one. Is the law then against the promises of God. Certainly not. For, if there had been a law given, which could Have given life. Truly righteousness would have been by the law. But the scripture has confined all under sin. That the promise by faith in Jesus Christ.

Might be given to those who believe. But before faith came, we were kept under guard by the law. For the faith, which would afterward be revealed. Therefore, the law was our tutor. To bring us to Christ. That we might be justified by faith. But after faith has come, We are no longer.

Under. A tutor.

Amen, the sends this reading. Of God's inspired and inherent worked.

So the apostle begins by talking about the nature of a covenant. For instance, mom and I are in a covenant of marriage. Which means once the bond has been established. The terms cannot be changed. We cannot. Alter the deal. And so God had established a covenant with Abraham. And really not with Abraham, but with Christ, The terms were terms of faith in Jesus.

The promise was made to Jesus. Nope.

Now, to Abraham and his seed, where the promises made, he does not say And to seeds as of many, but as of one into your seed is Christ. And so, Uh, Christ was the one. To whom. The promise was made. Verse 19, it was added because of transgression until the seed should come to whom the promise was made.

So Abraham receives the promise, not because he's Abraham. But because he is by faith. In Jesus. The promise is for Jesus. This matches, exactly. What we have just heard in our own midweek meetings, in Romans nine. That it is not the children of the flesh, who are the children of God, but children of the promise, And then Isaac was not a child of the promise, because Christ came through him.

Isaac was a child of the promise. By believing in the Christ who came through him. And even Abraham who as Isaac's father. Was after a manner, a child of the promise. By believing. In the seed that came through Isaac and Ishmael. Although the seed did not come through him.

Was a child of the promise by believing. In the seed. That came through Isaac. The only way anyone has ever been saved. The only way anyone has ever been made righteous before God. Is by believing in the promised seed. The Lord Jesus Christ. And so, those who say, That there is a works principle.

In the law. As if the law was designed to give righteousness or to offer, Righteousness, by keeping it. Our disagreeing with the apostle here in Galatians 3. And the Holy Spirit, who speaks through the apostle. God did not speak in. And apparently contradictory way to make us to despair.

The entire administration of the covenant of grace, all of the administrations. Of the covenant of grace, not just from Abraham, but from before Abraham. But certainly all of the administrations from Abraham onward or administrations of promises. In Christ through faith. In Christ. So he says the law which was 430 years later.

Cannot annul, the covenant that was confirmed before. By God in Christ. And so the inheritance was never. Offered to be by the law. Righteousness was never. Offered to be by the law. Salvation was never offered to be by the law. It was always. By trust in the Lord Jesus.

And the same is true for you. God gives you a righteous law. It is a law of righteousness. But even gives you. A law that describes perfectly, the righteousness of the Lord Jesus Christ, and a ceremonial law. That looks forward to the mediatorial, work of the Lord Jesus Christ, and a civil law.

That describes or describes what shape? The righteousness of the Lord, Jesus Christ would give to our redeemed society. He gives all those things. But he did not give. A law that would justify. Raw, that would save. So verse 19 asks the question what purpose then does The law serve.

And here, he's speaking, especially Of the civil and ceremonial aspects. Of the law of God. How do we know? Because he's talking about those aspects that no longer continue. He's talking about that aspect of his law of his revealed law. That verse 24 describes as a tutor. To bring us to Christ.

Identifying, of course, the new testament church with the Old Testament church because there's no idea of replacement in the Bible but rather organic unity. Of all the believers in Jesus from Adam until the last day. But the law was given as our tutor to bring us to Christ. And after faith has come verse 25, we are no longer under a tutor.

So that establishes for us the parameters the way of measuring and understanding what he means by law throughout the passage. He's talking about something that as has been eliminated with the coming of Christ. Certainly not therefore, the moral law of which Jesus says, I have not come to eliminate But to fulfill and that not a yoke.

Or a tithe. Not the slightest stroke of the Hebrew pen. Would disappear from the law until the sun and even and earth had disappeared. So certainly this is not talking about that part of the law. Which continues? Today. What purpose then did the ceremonial law? And the civil law have.

Well, it was added because of transgression. Until the seed should come to whom the promise was made. So there was a family, there was a nation, there was a church through whom The lord jesus would come according to the flesh. And god in his mercy, gave them a civil law, that would keep them from imploding.

It is a miracle. Especially when you consider how poorly they kept it, But it is a miracle that the lord sustained israel until the christ should come from israel. That is a miracle that the lord sustained israel even after he had. Punished them. Covenantly And yet in the midst of the exile, he preserved them.

And by return from exile, he preserved them and he continued to preserve them. Why? Because he was determined to bring the seed into the world. Not only had the unalterable plan of god to save determined that jesus christ. Absolutely certainly would come. But god had promised that he would come.

And god had promised that he would come from this people. And part of what the law did was preserve them. But another part of what the law did was to show that their neediness their sinfulness Because while he had given them, the moral on why he had given them, a good civil law, that would preserve them.

What does our sin do with god's? Good law. It says, look a good law. I can be my own savior. Now, that is a wicked thing to do with the good law, isn't it? To say that we could be our own savior. To hope that we could obey well enough.

To commend ourselves to god or to put ourselves even in the place of god justify ourselves. God forbid. And so god gives a law. With so many penalties. And then, especially a ceremonial law with so many displays. Of the right threatenings of god's justice and holiness threatenings of death, threatening of wrath holding forth to a people.

Who are being saved through faith or who? The elect among whom are being saved through faith in jesus christ, but holding forth to them, continually, The death and hell that we deserve. Until the seed should come, who was promised and to whom Our salvation was promised. So that we might see the threats of god against sin.

So that we might see the death. That sin deserves the wrath that sin demands. In something much more clear. And much more powerful. Than any of the sacrifices of bulls and goats. Don't we see the wickedness of our sin? Infinitely, more greatly at the cross of jesus christ. Don't we see the greatness of god's wrath infinitely, more greatly at the cross of jesus christ.

But you know what, we see, even more clearly and greatly at the cross of jesus christ. God's provision of the substitute. Who would suffer his wrath? And who would die in our place. Those things that provision. That substitute was also seen. Then the bulls and the goats. And the Passover layout.

And the lamb of The goats of the day of atonement. So forth. But they are seeing much more clearly and fully. And the lord jesus christ. And so there were all these Many lessons by the school master who kept god's people in line until christ came kept the promise of salvation and the seed who would come from the family of abraham and then through eyesick and then through jacob And so forth.

It kept god's people in line, trusting in the one who had come. Without knowing necessarily with perfect clarity, his identity without being able to know with Detailed fullness. Uh, what it would look like when he suffered in our place. But once jesus has come, what is the youthfulness? Of all those ceremonies.

Do they really help us to see? The wickedness of our sin more than jesus and his cross to No. Do they help us to see the salvation that god provides? Can they add anything? To the display of that salvation that we have in the cross. God forbid. And so now, That faith has come not meaning.

Now that believing has come But now that the one in whom belief has always been as come It talks about faith having come, it's talking about jesus. Having come the believed in one. As the way the word faith is being used here. Now, he has come There's no longer a need for a tutor.

Because we have arrived at the one. That the tutor was telling us about, The whole time. And so god. Does not keep the law between him and israel in order to maintain the balance. The law came through a mediator, not for god's sake. But for the people's sake, That was added because of transgressions verse 19 till the seed that is christ should come to whom.

The promise was made. It was appointed through angels, By the hand of a mediator. That is in this case, moses. But the mediator was not there just for god. The mediator Moses was there, especially for the sake of the people. So, the law and the promise, were not against one another, the law was never intended to give life verse 21.

The law was never intended to give righteousness. Verse 21. The law, displayed. Something that was already true of us. That we were all confined under sin. So, that christ. Would be displayed for life. Christ would be displayed for righteousness. A christ who is still only promised at the time?

But the christ to his believed it. So, before faith came, we were kept under guard by the law. Kept for the faith. Which would afterward be revealed. Kept four. The lord jesus. So, the apostle explains very carefully. The nature of the Unbreakable covenant. That was made by promise and through faith.

So that we might understand. The use that god gave of the law for the time between moses and christ. Meaning. Not only were the Judaisers in who are troubling the Galatian church at the time. Not only were they mistaken. But anyone who in the previous 1500 years, Had spoken the way they were speaking.

Had been mistaken for centuries for a millennium at a half. And then, God, have mercy on us even now. There are people who will come to a book like levticus, which we are hearing preached and the evening sermons. I'd rather than hearing christ proclaimed. And the dreadfulness of our sin.

And the deaths that our sin deserves and the hell that our sin deserves and how there's nothing but death in us to come out of us. The only life that we can have in us as life that is from christ rather than preaching all those things. That preach. A twisted version of, here's how many used to be able to come to god.

And there are still men who come to God in that way. But there are other men from other nations who come to god in a different way and It's Just a mess. But the apostle here, Spares, that's not only from that mess but especially From ever thinking that we may have righteousness.

Or life. By our keeping of god's law. No. But forbid those things have only ever been in the lord, jesus christ. Does the moral law? Tell us. The kind of conduct that pleases god. Yes, it does. But isn't it also part of a law? Part of a scripture. That has told us that that kind of righteousness.

Can only ever come from us? By the life of jesus. By faith in jesus. Man, let's pray.

Our gracious god and our heavenly Father. We thank you. For this plane. Almost obvious teaching. About the place that your law had. And the history of your dealing with your people. The place that your law has. And our own lives. But we praise you most of all for how it tells us the place.

That christ has always had. And you're dealings with your people. The place that he must have. In our lives. And in your dealings with us. And are coming to you. Pray that you would continue to glorify your son. As the one mediator between god and man. Who is there?

Not. To help you. But to help us. For your glory. For our salvation. For your being glorified in our salvation. And so, we do pray that you would be glorified. And we pray that your spirit would stir up our faith in jesus. That that which was promised to him and to all Who are in him?

Would be ours by our union with him. To whom it was promised. We pray. Oh god. For our dear brother, whose grandfather is dying outside of christ. That you would give him to hope. And the one to whom the promises were made. So that the things promised to the lord jesus, Would be his that we might rejoice.

Over his salvation too. All of which we ask in jesus name.