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Gospel message, death burial resurrection, shed blood, true gospel, sonship, Scripture, law, promises, faith, justification, sanctification, schoolmaster, baptism, children of God, inheritance.

## SPEAKERS

Speaker 1, Pastor Dow Boyer

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Heavenly Father, thank you for this day. Thank you for your word, Lord, and thank you for good crowd on Sunday. Lord, we just pray that whatever we're doing here, Lord, that that gospel message always goes out. Lord, whether people are watching online or they're here in person, Lord, and the true gospel message found only in the death, burial and resurrection of Jesus Christ, Lord, in that shed blood of Jesus on the cross being enough to wash away our sins, being sufficient to wash away our sins, Lord, and as we talked about on Sunday, there is not need for another animal or human live sacrifice like that again, Lord, no more shedding of blood for sins, but it was sufficient with Christ and And Lord, I pray that we would continue to to be able to get that message out. It's your will to see all men saved and come to the knowledge of the truth. And we want to be the best ambassadors we can, Lord, give us wisdom tonight, Lord, as we cover a part of Scripture that really sets the tone when you deal with sonship in chapter four, Lord. So tonight's a really good foundational chapter for that. But Lord, help us to be as accurate as we can. And Lord be good Bereans and and go home and study these things out. And Lord, we just look forward to an awesome opportunity of the saints being edified tonight, and we give you all the honor and praise in Jesus name Amen. Alrighty. So let's get right into verse 18. So I've kind of broken these up in about four verse segments, so we'll do that instead of reading the whole thing. And if you've been coming for a while, that's what we do. So anyway, this will give us a little bit of momentum going into the next few verses. So starting in verse 18, it says, For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise, Wherefore, then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made and it was ordained by angels in the hand of a mediator. Now mediator is not a mediator of one, but God is one. Is the law then against the promises of God, God forbid. For if there had been a law given which could have given life, verily righteousness should have been by the law. And then verse 22 but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. So that's our first little chunk. There we have definitely, and we saw this last week, we've got to this point where the Judaizers are coming and it's law, law, law. It's be circumcised, keep the Mosaic law. What you believed in isn't enough, right? It needs to work itself out in adding the law to it, right? And so there's an element of here that deals, obviously, with justification, but there's also quite a bit of sanctification, right? And how important it is to live that life, right? And it's so you don't get to this point, which seems to be a problem with the book of Galatians For some is that similar to Romans, where that question in Romans, six, shall we continue in sin, that grace may abound, God forbid, right? And that same sort of sentiment can be misapplied out of the book of Galatians. So we want to be able to pick up to where we're talking about, okay, this isn't quite just dealing with salvation

anymore, but it is actually dealing with our life as a believer. And I think it is important to know that just because we're not under the law that out of love for our Savior, since we are in the body of Christ, it is why we serve, right? It is why we work. We're saved under good works. So it's it's not a license, it's not that we get saved. And hey, since we have the law, then we can just do whatever we want. First of all, there's a Holy Spirit inside you. And I don't know about you all, but I don't seem to get very far away before the Holy Spirit's like, hey, straighten up. You know, when I'm reading the Bible every day, I keep on that one year Bible plan, and there's just so much that so many times it's like man the between prayer and through the word of God, I feel like the Holy Spirit's just saying, hey, let's just, let's chisel a little bit more off, right? That doesn't change. Just because we are in Christ, right, doesn't mean that all of that's been said in the Bible is bad or is wrong. And I think it's part of what we'll talk about today too, is that sometimes the inference is that the law is bad or that the law is wrong, and that's not the case at all. In fact, the Bible says the law is good. We're the problem. It's not the law, right? So anyway, moving through this a little bit, he says that if the inheritance be of the law, right? If hypothetical, if it be of the law, it is no more of promise. Point blank. It right? He says, if the inheritance could, let's just read it this way, if the inheritance could have been by the law, then what would the need of the promise have been? Right? But he says God gave it, going back to the promise to Abraham. He said God gave it to him, to Abraham by promise, right? And I think that's important then, sorry, that's going back to the inheritance part, which remember, he was justified by faith alone. His his faith was counted as righteousness, right? And the point being made here, as he continues down this path, is to show really, the superiority of being under the promise versus the law. And this is he's basically giving them an apologetic to the Judaizers when they come beating the drum about the law. That's really what this chapter is all about, right? And it's going to continue into the next chapter. So moving on from there. It talks about wherefore, then, or as a result of what was just said, Wherefore, then serve it the law. So what is the purpose of the law? Man seems to be kind of question. So if, if it couldn't have led to the inheritance, it had nothing to do with the promise. It's like, okay, so what is the deal with the law? What role did it serve? What role does it serve? He answers it. Right after he asks it, he says, Wherefore, then serveth the law. It was added because of transgressions. However. You're going to notice this tonight. There is a time put on this. You're going to see this over and over again in Galatians. Chapter Three, I think at least four occurrences, eight total words that are dealing with the time elements. Very similar when you're reading Ephesians. Chapter Two, when he's dealing with the time past, but now things to come. It's very important when you're reading the Bible and you're studying the Bible, that you're kind of lumping things into its right category here. And so we see that he says, Wherefore, then serveth the law. It was added because of transgressions till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator. And that's kind of a lot right there. But it definitely says the law was added for transgressions till the seed should come, there was not an indefinite period of time which was the purpose of the law. I think it's important that you see why it was there, and for the duration of which it was there now falling down towards the end of page one here, it says, I've added to just a few verses. And most of these, I feel like every week we have to kind of bring back up just their great supporting verses. The law was added because of transgression. So great supplementary verses are Romans, 319, we know what things so ever the law say it say to them who are under the law that every mouth may be stopped, and all the world may be guilty before God or the next verse, Therefore by the deeds of the law, there shall no flesh be justified in His sight. For by the law is the knowledge of sin. So we already see the law was added because of transgressions. It says the law those who are under the law that every mouth would be stopped and they become guilty. We also see about the law that because of the law is the knowledge of sin. Now we'll get into Romans seven here in a minute. It talks quite a bit about sin and its role as well. I'm sorry, the law and how it ties into this as well. Romans 614, though tells us sin hath shall not have dominion over you, for you are not under the law, but under grace. In Ephesians, 215, Having abolished in his flesh the enmity even the law of commandments contain in ordinances to make himself of twain, one new man, so making peace, which is going to lead you to acts or Romans chapter seven. And there's six verses here. We're just

going to kind of read through these. There's also we'll look at verses 1718, maybe even 24 tonight. So we're going to go into Romans seven, bouncing back and forth quite a bit. But in verse one, it says, Know ye not, brethren, for I speak to them that know the law, how great the law hath dominion over a man as long as he liveth. For the woman which hath a husband is bound by the law to her husband so long as he liveth. But if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress. But if her husband be dead, she is free from the law. She is no she is no adulteress, though she be married to another man, now listen to how he starts transitioning. This illustration. He says, Wherefore my brethren come? Okay, here's the point of what I just told you. Wherefore, my brethren, ye also are become dead to the law by the body of Christ. So the whole point of what he was just talking about with a woman and her husband, and husband be dead. She's loose from the law of her husband. Was an illustration to make this point here. And he says, Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law that being dead, wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter. Such a good verse there, especially that last part, at no point in this dispensation of grace, in the body of Christ are we said, Ah, you don't need to serve. It's just not it at all. In fact, this Sunday, I'm going to hit this pretty hard in Romans, 12, one and two, right? That we should present our bodies a living sacrifice, holy and acceptable unto God, right? So it's good, so we will be able to display that good and acceptable and perfect will of God which is our reasonable service, right? That's really what those two verses are talking about. It is reasonable to serve the Lord, it is reasonable to produce good works. It is reasonable to be blameless. It is reasonable to be above reproach. That's reasonable, but it is in newness of spirit, not the oldness of the letter. It's not out of the law. It's not motivation out of fear by keeping the law so that you're not cursed on this earth. It is in this newness of spirit, it's the love of Christ that constraineth us. He might be like, well, aren't you just splitting hairs here? Aren't we both just talking about the same thing? Are we talking about the the goodness of serving another person in here? Well, the motivation seems to matter in a lot of places in Scripture. I mean, does not Jesus consistently bring up the Pharisees motivation, even though, on the outside, their behavior would have been one that too mankind would have looked righteous. But Jesus was constantly calling in to affect their heart's position, whether that be prayer, right? We find this in the Beatitudes, right? In Romans, chapter six, it talks about vain repetitions and then going going out. Talks about the Pharisees being basically tombs and sepulchers, right? And talks about the inside of their hearts and and there's even parts where Matthew or Mark seven, where it's talking about from inside come all of these things and defile a man. He's constantly dealing with the inside, the motivations, the intents of the man, and not merely just the actions. So in the same way here we're looking at this, and it says we should serve in newness of spirit and not in the oldness of the letter, but at no point. And as so addresses this in Romans six, but at no point are we told, Well, we're in the body of Christ. We're good justification by faith alone, waiting for our elevator pitch, right, our our quick, our quick, our quick little pitch up to heaven, and we have this glorified body and boom, we're just, we're just holding down the fort when it's we're not told that at all. We have a job to do, right? So I think it's important to understand that. One thing I put in here is that, mainly because I think you could make, you can make a claim about the author of the book of Hebrews, and I'm sure that that boy, that's a debate that would keep us here all night. Hebrews is an exception to what I'm about to say. But just in James, Peter and John's epistles, none of them say that the law system has been done away. It's really interesting. Do just do a basic search of the word law in in there a quick glance or short letters. Anyway, none of them ever described the law being done away with, or the law system, like Paul does. It's really kind of begs the question, right? As far as, isn't there a difference? Well, there is also the law. Was also a partition, if you will, in Ephesians, 214, and 15. We might have just looked at, I think, Ephesians, 214, or 15. But the first verse before it says, He is our peace with made both one and hath broken down the middle

wall of partition between us, Having abolished in his flesh the enmity even the law of commandments contain, contained in ordinances to make himself of twain, one new man. So making peace. And I put on there just in where it kind of reminds me of during the whole crucifixion scene in Luke 23:45 the sun was darkened and the veil of the temple was rent in the middle, and what that was going to represent. So that's what Luke 23 through 45 let's talk about there. Alright, so we understand. And even if we wouldn't have taken a little time there, we have talked so much about the sin aspect of things. So we've talked so much about law, that a lot of these verses are going to be like, Yep, we've we're hitting these again. And so some of these verses with the law, we have already hit. I don't know if we've really brought Romans seven, one through six. And so I think that was a little different tonight. So he goes on, he talks about seed. And this was something last week that we discussed as far as the difference between singular and then the multiplied seed. And not to get in the weeds too much with that, but, but what's being referenced here in chapter three, the seed should come is singular. This is Christ that's being talked about here. So looking at this in the context, it says the law was added because of transgressions, till the seed should come to whom the promise was made. This is Christ, right? This is what was talked about last week, as far as, I think, verse 16, before we close out things last night, talking about the one seed, right? And I think it's important that we understand that, that there was a point the law had and it served its purpose, but it was so supposed to it's supposed to happen till the seed, and that's what's being discussed here. We also know, speaking of that seed in Colossians, 2:14 we're told, on the cross, Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, right? I think it's an important part here to say, not only it was the full incarnation of Christ, which we'll look at here in just a moment. But it was the full incarnation and the death, burial and resurrection of Jesus Christ, that that whole wraps up in Christ's incarnation in full. That basically was that time period tilled the seed, right? So I think it's important that we say that. Now, this part's a little tricky, and I know there's a few different viewpoints on this, but we're going to give it a stab anyway, when it talks about these angels ordaining the law, right? This throws some people off a little bit, and we're going to, we'll talk a little bit about this. I mean, typically, this is where, you know, you read this, and you're like, well, it was Paul. What was Paul saying here, when he was talking about the mediator, right? We get to this point it says it was ordained by angels in the hand of a mediator when it talks about the promise being made. And there's a couple of thoughts with this, but what's really interesting is, and I didn't put this on here, but Stephen in the middle of his sermon says something very similar in Acts 7:53, this. So this isn't a notion that just Paul just pulls this out of thin air here by the Holy Spirit, and you're like, Oh, well, that was interesting. Maybe that's a back story that I didn't know, because it seems like when I'm reading the Bible, I see God given Moses the 10 Commandments. So where are the where does the 10,000 angels come in here, beside being a secular song, right? But anyway, in Acts 7:53, though right before Stephen is stoned to death, he says, Who hath received the law by the disposition of angels and not kept it? And of course, here, Paul is saying, when he's dealing with the mediator, that it was ordained by angels in the hand of a mediator. Now, mediator is not a mediator of one, but God is one. And I did find like because most people will say, you know, this answer is found in Exodus 19 and 20. But man, I've read through it, it just doesn't, point blank, say 10,000 angels in there. I mean, some things maybe can be inferred a little bit. But one thing I did see that might make a little bit of sense is Deuteronomy, 33:1-2. It says, And this is a blessing where, with Moses, the man of God, blessed the children of Israel before his death. And he said the Lord came from Sinai. So even though he's as death. He's saying, referring back. He said, The Lord came from Sinai and rose up from Seir unto them. He shined forth from Mount Paran, or Paran, and came with 10 1000s of saints from his right hand, when a fiery law for them, which to me sounds like you got 10,000 saints, a fiery law. And going back in a time period again, you can go back, you can look at it, and you may agree or disagree. You might have studied this out yourself. Might have some additional information on that. Is it a primary issue? No, it's really not. But there's also the idea that a part of the promise, I think it was in Genesis chapter 22 that it was. As the angel of the Lord, and some angels who were talking to Abraham. So that would have been maybe another place,

because they're talking about it and ministering to the promise, but this is saying the law, so, so I don't know that was that's a couple of different thoughts in there. I wouldn't say that it's worth getting too hung up about, but it might be a fun rabbit to chase. I maybe gave you a little bit of starting head start on there, if you want to go a little bit deeper into that. But let's talk about this mediator. And this is something I think so important, it's going to reference something that Timothy ended up saying, but he's making a contrast here, because he's saying the promise was made and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Now this is interesting, because Moses really became the role of a mediator between God and the children of Israel, but when it came to the promise, it was just God and Abraham, right? And so this was the difference of a mediator of one, versus this kind of mediator that was more like a go between here and for example, there's a couple of places in second, Corinthians three that kind of show you this mediator role of Moses. And it says in chapter three, verse seven, it says, if the ministration of death, written and engraven in stones, was glorious, so the children of Israel could not steadfastly behold the face of Moses for the glory of His countenance, which glory was to be done away? How did he hit what was going on with Moses? Why was there glory of His countenance? Because he had been in the presence of God, and now him being the person who is now relaying from God, he's the mediator between God and Israel, right to the point where there's instances that are like man. We can't even come near him right now because he's been in the very presence of God. And in second, Corinthians, 3:13, it says not as Moses, which put a veil over his face that the children of Israel could not steadfastly look to the end of what that which is abolished, versus Abraham directly with God for the promise I mentioned Genesis, 22:17 through 18, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed of the stars of heaven, and as the sand which is upon the seashore and thy seed shall possess the gate of his enemies, and in thy seed shall all nations of the earth be blessed because thou hast obeyed my voice. This was God directly, and what that's one of the things he's saying. Remember the contrast here is the law. Always remember the context it was the law was being shoved down the Galatians throats. The Judaizers were saying, you have to keep the law. And this is part of Paul teaching them an apologetic Well, if you're going to talk about the law, and if you're going to go back historically, why don't we go back a little further to the promise. So a lot of these comparisons here are the promise of Abraham and the law. That's why he went so far to discuss the 430 years last week that we talked about, right? So that's kind of it's always going back and remembering that context is so important when you're going through this and again, this doesn't mean that God has finished his covenant promises with them. I mean, you can read Jeremiah, you can read Ezekiel, you can read Zechariah. You know that God is going to be dealing again with Israel, and we know that the new covenant will be in fullness, realized in fact, where the Holy Spirit is going to be put in their hearts to obey the commandments and that they are going to be a blessing to all the nations that all that has not changed so spiritual. We are spiritually, the sons of Abraham. They are still, literally and physically the sons of Abraham, and they will have their land, right? It's so important to understand that after we are gone, God is going to resume with Israel, but in a New Covenant fashion. Now we talked to well, we'll not get there yet. But first Timothy speak this word, mediator. First Timothy two, five through seven says there is one God and one mediator between God and men. Now it's interesting. We were talking a little bit about Moses, in a way, he becomes a type of Christ in this regard. But today it says there is one mediator between God and men, the man Christ, Jesus, who gave himself a ransom for all to be testified in due time where unto I am ordained a preacher and an apostle, I speak the truth in Christ and lie, not a teacher of the Gentiles in faith and Verity. So it's another use of mediator here that's kind of being showed in Scripture. It's really. The only mediator today, it's not it's not a priest. You don't come to me to try to get to God. It feels like on some Sunday mornings when I'm pulled out in the hallway, people think that it you. They have direct access. Today, it's a beautiful part of being in the body of Christ. We have direct access. We have the Holy Spirit, Holy Spirit interceding on behalf, and we can boldly come to the throne of grace today. So we have the true mediator. Is Jesus Christ, between God and us. So even when the enemy in Revelation, 12:10, is making accusations day and night, day and night, there

is our advocate, Jesus, the mediator, standing in between, right? And so we understand those pieces there. We don't need to go through a priest today. We don't have to confess our sins to another man who then goes and gets our sins forgiven. We have full forgiveness of sins today. You know, it's a glorious time to be alive, really, especially if you do not have the Jewish lineage. It's really a great time to be alive, as we're going to learn later in this passage, that there's neither Jew nor Gentile, nor Greek, right, or barbarian. So none of that even matters. That your lineage gets you nothing into the body of Christ that you don't have, you don't have first class seating, and I'm not in coach. This isn't under the law program anymore. And praise God for that, that there's not a special court for people like me, the Court of the Gentiles, right? I'd love that. I love where we live today. It is so awesome. And this is a really blessed time to be alive. And I think it's something worth thanking God for, to be honest with you, especially, I believe everybody in this room, we would be Gentiles back under the kingdom program. So we would have to get to God through Israel. We'd have to keep the law. We'd have to keep the Jewish feasts. If you haven't been you'd have to be circumcised, and if I hear you groan, I'll know we don't have to see pictures, I'll know you're not one of them. So, but I mean, that's the reality. We not we don't have any of that today. It shows how awesome of a time period is to be alive, and that the fullness of the cross what it has given us today. And so anyway, I'll get off that soap box. But it says in Genesis three, sorry, Galatians three, seven, we kind of talked a little bit about this, about the spiritual sons of Abraham, and we'll later talk about being heirs, but just to for a reminder earlier in the chapter, know you therefore that they which are of faith, the same are the children of Abraham from a spiritual standpoint. Okay, so we've kind of got through this mediator part, we understand this first question, and now he's going to say something else about the law. Is the law then against the promises of God? So now it's basically he's going to say, Should we look at the law then in a negative context? Because I've been showing you the superiority of the promise, because it goes back to justification by faith alone. But should we then look at the law as something that is negative or even against the promises of God? And his answer is very strong. Again, this is very simple, very simple answer, like he gave in Romans six. It wasn't a lengthy discourse when he says, Shall we continue in sin God forbid? Right? It's the same here. He says, is the law then against the promises of God? God forbid, so lest they develop this apologetic against the Judaizers to start thinking of the law in a negative sense that he's like, hey, it's not that the law is against the promises of God. And then he says something very profound. If there had been a law given which could have given life, verily righteousness should have been by the law. If somebody could have kept it, then God would have had to accept that. But no one could. But again, it's not a law problem. It's an us problem. I think that's very important here, because we've all sinned and come short of the glory of God. We could not keep the law. If we could, then that would have been the path. And so I want to talk a little bit, in part that maybe we tempt. Sometimes we're tempted in a letter like this to just look in the same way this verse is handling, to look at the law in a negative light. Let's look at some verses, even under Paul's writings, that say that the law is good, right? Romans, seven, seven. What shall we say? Then? Is the law sin? God forbid, similar question, right? Nay, I had not known sin but by the law, for I had not known lust except the law. Had said, Thou shalt not covet. So he clearly says the law is not sin. Now he knows sin because the law, but he says the law is not sin. He even says, God forbid, later in that chapter, in verse. 15, he says, That which I do, I allow not for that I would that do I not? But would I hate that? Do I if then I do that which I would not, I consent unto the law that it is good now, then it is no more I that do it, but sin that dwelleth in me. Not the law, but sin. First, Timothy, one eight, we know that the law is good if a man use it lawfully. And that really is the problem there, right? That's where, that's the the Judaizers were not using the we're not using it lawfully. They were using it legalistically, right? The concern wasn't a holy, righteous lifestyle for the Galatians, so that they could be the best ambassadors they could be. That was not the concern. The concern was, hey, we have to keep this rigid law, and we do it. You should have to do it too. This really proves who we truly are. You know, as far as children of God by how we keep the law. And that's the real sticky point today, isn't it? Like I think we can agree there are things that should be non negotiable, and you can find even in the dispensation of grace, I think you'll find nine of the 10 Commandments in Paul's

writings. I think it's important. We can find in First Thessalonians, four, three, where it talks about that the will of God is to abstain from fornication. So I think there should be some agreement here. It's just really goes back kind of to the motivation of things. The law is good if used lawfully. But if used legalistically And to add to salvation or to put you under a different program, now you're building off the wrong foundation, it's going to do nothing but produce loss, and that's where it is different right now I could, and I won't for all you listeners at home, so don't try to spread lies here, but I'm not going to go to a strip club tonight. True story, you can follow me home. Good do that? Is it because I have a contract at the church that that that I agree to live a certain lifestyle without there is it? Is it fear of the law that I won't go to a strip club tonight? No, it has nothing to do with that. Has everything to do with, I love my wife. Why would I want to hurt her by doing that tonight? And it really goes back to that motivation being, it's the love of Christ that constraineth us, right? And so there are aspects where it's good not to murder somebody, it's good not to commit adultery, right? It is. It is good not to steal, right? And these are things that even Paul echoes in Ephesians chapter four, right? When he's saying, you know the old man who is corrupt according to his lust, renew your mind. Put on the new man. And he goes, let him who steals, stole no or let him who stole steal no more. Like, Well, isn't that kind of a law that you're giving him there? Yeah. I mean, the motivation is the new man who's who's created righteousness, who has Christ's righteousness to our account, right? We still want to glorify God with the way we live, and I think that's how you make sure that you're not taking advantage, you're not cheapening grace. You're not You're not making Grace something that it's not. And if you needed help with that, I mean, Titus talks about this grace that appeared to all men, and then he starts talking about what sounds like living a holy life. He says, grace is teaching us to do this. So Grace is not a license to sin. Grace is not direct defiance against God and in the light of what he's provided for us. And I think we need to understand this. You know, when we're going through these, these verses, it'd be a little tricky. Romans, 7:12 says, Wherefore, the law is holy and the commandment holy and just and good. Romans, 7:16 if then I do that which I would not, I consent unto the law that it is good. Now it's interesting. His idea, if the law could be followed completely by one person, then the Lord would have had to let them into heaven, and there is not one person who's going to be in heaven, because they can, they were able to fulfill the law completely. I think it's important that we keep it in its proper perspective, but we don't need to trash it, which seems to be the temptation as well. Romans eight three says what the law could not do, and that it was weak through the flesh. See, there's the issue the flesh is involved in trying to keep the law. Says, God sending His own Son in a likeness of sinful flesh. For sin and for sin, condemn sin in the flesh. Romans, 10, five. Moses describe it the righteousness which is of the law that the man which doeth those things shall live by them. Galatians, 2:16, we talked about this a few weeks ago, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law, and by the works of the law. Shall no flesh be justified so finding the right balance, we are justified by faith alone. But the law is good, especially if used lawfully. It is not about legalism, and is not about trying to keep a relationship with God as a result of keeping the law. So that's that's where you find the boundaries, right? And one can lead you into straight legalism, and the other one can lead you into an abuse of liberty. So there is that middle ground of understanding who we are in Christ, but also what our purpose is of being here on the earth, right, living a life that pleases Him, to the glory and honor of him that hasn't changed, alright? Well, he says, All, all under sin is this next kind of point here. And the bottom line is, if people don't know that they have sinned, if people are not aware that they are sinners, they will never get saved. I mean, the Gospel starts with the fact that we are sinners. All have sinned. In fact, how can you have good news if you didn't first have bad news? That bad news is we are sinners. We could not get to God. We did not meet his standard of righteousness, and so, as a result, sin can't be in His presence. We're going to be separated from him in a real place called hell for all eternity, until God stepped in and revealed a plan that was kept secret before the world began, right? And I think that is really that's the crux of Romans five eight says God commended his love toward us, and that while we were yet sinners, Christ died for us. So yes, we all are under sin, as it

was talking about in that verse there, who he says, If there had been given them which could have given life or the talking about the law, righteousness should have been by the law, but the scripture. But the scripture, this is telling you why. Verse 21 is impossible. Says, if the law could have done this. However, verse 22 says, but let's not, let's not kid around the Scripture hath concluded all under sin. That's why the that's why nobody's going to stand before God one day and say, it's because I kept the law perfectly. That's not going to happen, right? And so then verse 22 that the promise by faith of Jesus Christ might be given to them that believe, which again, going back to a time period that was even before the law. Does that make sense? Hopefully. Alright. So he talks about the promise by faith to them that believe, our faith is in the death, burial and resurrection of Jesus Christ, that's our access to the promise. Ephesians, 113 and whom, it's the process, and whom, after you trusted, you heard the word of truth, the gospel of your salvation, and whom, also after you believed, you were sealed with that Holy Spirit of promise. Alright, we got through that first section, which is going to be a little bit longer than than the other ones. So then pick this up in verse 23 but before faith came, here's another one of those time words we were kept under the law. Now this is we're going to get to this here in a second. The pronouns, I always say, follow the pronouns, but also understand how key context is. Typically, you're going to read some and say, Paul says we he's clearly talking about the body of Christ. However, it is very clear that we, the body of Christ, were never kept under the law. So you need to watch the pronouns in context, not just pronouns for the sake of pronouns, which hopefully we'll address here in a second. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school master to bring us unto Christ that we might be justified by faith. But after that faith has come, we are no longer under a school master, for ye are all the children of God by faith in Christ, Jesus. It's interesting that that last verse in 26 transitions to ye. Now there's going to be a lot more with the school master in chapter four. It's going to deal a lot more with sonship. We're going to build a foundation today, but we're going to be pulling back some of this when we talk in chapter four. But one thing I did want to notice in here was the time element. Verse 17 talks about something being before, something being after. Verse 19, something being added, and the word until. Bible, verse 23 before and afterwards, verse 25 after and no longer. It's important when you're studying the Bible to see these distinctions, right? This basically shows you different dispensations in the Bible, and really does make the point that not all of it is specifically for us today, and not all of it is specifically in this time period. Even if it was written in this time period, there are examples being made of different periods of time. And that doesn't have to scare anybody. You just, you look at it and you know, they're just ways for you to be able to organize things and be able to say, this was a before, this is an after. This one is a before, or this is something was added, and now it's until. So there's time. So you look at these things and and it all fits together. You understand that different things are being described. He gave literal time period of 430 years that we talked about last week. This just helps, kind of put those things in their proper buckets. I put in here, the Jews were kept under the law for 1500 years. We know that what was talked about in this, in this passage here, talking about something being now revealed, but we also know that the the promise, or not the promise, the mystery program, was kept secret, so it wasn't something that would have been known ahead of time. For example, in Ephesians three nine, what then are we better than they know and know whys for we have proved before, both Jews and Gentiles that they are all under sin. That's nothing new. When the Bible says in verse 25 that scripture has concluded all under sin that's been known, that is not part of the mystery. Romans, 15, four, whatsoever. Things were written aforetime were written for our learning that we, through patience and comfort of the scriptures, might have hope. And that's why the full counsel of God is so important. It's not just to be discarded, just because. And it helps us understand so much of this passage in the book of Galatians to go back and look at the actual promise, to look at the actual law when it was given. Now let's talk about this idea, which hangs some people up to about a school master. It's really that that word pedagogy, and it is that, I guess the best way to put this is a kind of a slave would teach children until they were old enough, in a way, kind of like a tutor. But it wasn't like, necessarily a family member of a of a tutor. It was more of one whose whole goal as this servant

was to teach young children. And I think this is important that he says, Wherefore the law was our school masters be referring to Israel at this point to bring us unto Christ that we might be justified by faith. There's the constant going back and forth with the pronouns in here, but he says the law was a school master to bring a son to Christ chapter four. I don't want to give still too much the thunder there, but a school master had a purpose only until a child was older. And this is really where the idea when a child becomes a son, right? And a good example of this, and we'll talk more about this in a couple of weeks. But like my dad, I remember when I got my driver's license before I got my driver's license, but, but there'll be certain things that he would tell me, as far as when I get into the car, and those would be reiterated by my driving instructor, right? I'm sure I'm not the only one who had this right. And so there were certain things like human adjusting your mirrors, adjusting your seat, looking left and looking right right. Somebody was literally telling you that as you were learning to drive. Now, I would guess that most of you, when you were driving today, without second nature, right, if you will, without even thinking about twice, did the same things that an instructor taught you how to do, and without an instructor telling you how to do it today, right? Because there comes a point when you no longer need a tutor. There comes a point where you no longer need the school master. You have matured. The Father comes in and says, we don't need the school master anymore. You are now going to do your own like my daughter has recently got married, and I'm still her father, but she is now married with a child on the way, she has a husband, and so she has a different a different role now, if you will, and so now we're almost on some levels, we both know what it's like to be parents. We both know what it's like to be spouses at the same time, so I'm not calling her and telling her what to do every day as a wife. First of all, I've never been one. It is 2026, but I have never been a wife. Probably get fired. That one anyway, delete that one out. Doug, just kidding. But anyway, the the point being to all that is it's that same principle of the purpose of a school master. Now, what Paul's saying here is that the law was a school master. It had a purpose. Again, going back to the fact was the law didn't dissolve the promise. It wasn't against the promise, right? It wasn't that the law was bad, right? The law had a purpose, and it was a school master. And again, we're going to talk way more about this in a couple of weeks, but it's just to kind of give us a foundation. There one thing out of blue, letter, bible.org, when it's talking about the usage of this terminology, I thought this was a good thing to add a guardian and guide of boys among the Greeks and the Romans. The name was applied to trustworthy slaves who were charged with the duty of supervising the Life and Morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood. So when he's talking about this, it really gives the idea of constant oversight, a rigidity, if you will, of that one who's saying, up, oh, don't, don't slip, don't get out of the way. And it's interesting that he references the law in that way. The purpose of that law was to prepare the nation of Israel for great opportunity the coming Messiah and subsequent kingdom of heaven. However, we know we are justified by faith, not by the law, as we talked about earlier. And this is something that even in this passage you're going to see after that faith is come, and we're the children of God by faith, so it's good to set that portion up by remembering who is delivered for our offenses and raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom, also we have access, by faith into this grace wherein we stand and rejoice in the hope of the glory of God. So this next part says, After that faith has come. The law was a temporary institution. The example the school master was as a trainer until maturity, where the father said the son no longer needs a school master, and that kind of helps understand the purpose, as he's been going back and giving like a Jewish history lesson through these several verses of the law. And it's almost like he pulled back the reins a little bit less the, I guess, less the temptation would be just to, I guess, denigrate the law. You know, it's like Paul changed his verbiage a little bit there, just pulling it back some. But then he says, We are the children of God by faith. Specifically, Ye are the children of God by faith in Christ, Jesus. He's giving them an example what he had to deal with as somebody being Jewish, growing up under the law, but saying that ye are all the children of God by faith in Christ, Jesus, you didn't have a school master, and that's why we have sonship. We were adopted as sons, not children, per se. And I think it's a really

interesting dynamic when we get to the next the next chapter. Okay, so this idea of children of God by faith, this was not by keeping the law. Romans, 321, now, the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets. Titus three, five, not by works of righteousness, which we have done, but according to his mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost. Ephesians, two, eight and nine, For by grace, are you saved through faith that not of yourselves is the gift of God, not of works. Lest any man should boast, so, think we have a good handle on that. So these last three verses here of that we're going to go through tonight basically wraps this chapter up. And of course, we get some baptism tonight. So that's exciting for everybody. Every time we get to bring that back up. He says, For as many of you has have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there there is neither bond nor free. There is neither male nor female. For you are all one in Christ, Jesus, and if you be Christ, then are you at Abraham's seed and heirs according to the promise. It's really a culmination of everything he had just been talking about. Now, I always like when I'm given opportunity just to at least give briefly about baptism, because you never know. Some have been coming for a little while. Some have been coming for a while. This sometimes might get lost. It's always good to rehash it a little. It. We won't go into great details, but what is this baptized here? Well, first of all, I think it's pretty clear that says you have been baptized into Christ, doesn't say that you have been baptized into water. It says into Christ. There's no water mentioned in this verse, nor should there be really any implied. It's important that we see that as well. And just so you know. And I won't go too far into this today, but, I mean, I get this question all the time. I had a question that came today somebody gave me to church, and we ended up talking about this. Jesus was baptized more than once. Let's just get that out there in the open, right? Luke, 1250 he's talking about his his crucifixion, and he says, I have a baptized or I have a baptism to be baptized with. He's basically telling the 12 that they basically, they're not going to be doing this baptism. And this baptism, he's talking about the cross, had nothing to do with water. I mean, it probably make for a really good Facebook post tomorrow, if it's just Jesus was baptized twice and only once with water comments. I'm sure that would be interesting, right? You'd probably have to, I guess, turn the comments off after about five or 10 minutes. But that's just a reality. There's also a reality in Romans 311 that three different baptisms are mentioned in one verse in Scripture. I think we can find anywhere from 12 to 13 baptisms in the Bible, and the majority of them are dry. So when Paul says in Ephesians four that there is one body and one spirit and one hope of your calling, one Lord, one faith, one baptism, the question always is, what is the one Baptism for today? Alright? And you'll notice, if you've been here on a few Sundays, if you're waiting for the baptismal service, you'll be waiting a while for that one. We will have communion in a couple weeks, but we do not have those there. We certainly understand baptism. And the big thing for us is that everybody who's been saved has been baptized. So people say, Have you been baptized? Yes, yes, I have the moment that I was saved. I was taken out of Adam. I was baptized into the body of Christ by the by the Spirit. And that is the baptism per day. And let's just look at a few of these verses. But Romans six, three. Know you not that so many of us were baptized into Jesus Christ. Were baptized into his death. Was he drowned? Not meant to be a trick question. Says we are baptized into his death. There's no water involved in his death. I mean, I guess if you want to get really technical, when he was speared in the side, right? But definitely didn't have anything to do with baptism at that point. I mean baptized really. When you look at the word, it means to identify with and there are all kind of we could line up all the denominations across the front of this church, and we'd probably find at least 10 different modes of baptism for today, whether it's infant, whether it's immersion, whether it's sprinkle, whether it's a second a second work of the Spirit, whether it's sealing salvation, whether it's a public profession of faith, whether it's a first step of obedience. And every one of the the leaders up here would say, yes, you've gotta be baptized to join our church. And there would be no unity at all in that. I mean, that begs the question, especially when Paul says there's one baptism, I mean, they can't even all agree on that today, but the minute you say that we don't use water, you're a heretic. Go figure that one out. Romans six, eight says, now if we be dead with Christ, we believe that we shall also live with him. That's really what's being described here in Romans. Six, three Galatians 220

says, I am crucified with Christ. Nevertheless I live yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me. These are kind of describing some of these, these principles of being taken out of Adam and placed into the Body of Christ, and now the life that I live? This is all just descriptors of, really, what happens and what our life looks like. So then when you get down to these verses, now, we build a foundation. They make sense. Ephesians, four, four through five. There's one body, one spirit, even as you're called in one hope of your calling, one Lord, one faith, one baptism. And I always ask people after I say three of them mentioned in Matthew 311, Jesus was baptized twice. What does it mean in this verse when it says there's one baptism? What is the one baptism? How do I identify the one Baptism for today? And after I've shown them the other parts, I've never got an answer. It's usually just Stone Cold silence at this point, I told this one couple that I've taught talked to now they're been coming to our church for a while, but they had said, Wow, I've never, I've never seen some of those verses. I was like, we can look at your Bible. Mine's not a trick Bible. It was just like, it's just because. Even me. I mean, I was at a I went to a Baptist, Baptist Bible college for a few years. I grew up independent fundamental Baptist, and I knew, I knew how they told me to defend baptism and but it had nothing to do with our salvation. It was just a public profession of faith. It was just the first step of obedience. And so I thought, Well, I had nothing to do with my salvation. And then they taught us how to kind of look down on the Christian church and and other things like that. Well, they're wrong about baptism. And so you just kind of have it. I go to a Baptist Bible College. It's never really challenging. Just my my whole thinking has always been, well, since it didn't have anything to do with salvation, and I knew some verses. And so I was like, Yeah, it's really not that big a deal. It's and then I realized the more and more I started studying it, I started asking, What does it look like if I study it out? And then I started having questions everywhere. I mean, one of the big ones I thought, was that. I mean, surely, if this was a brand new thing that was happening, there should have been all these recorded questions in Matthew, Mark, Luke and John, what is this new thing you're doing, John? There should have been all these Inquisitors of what John was asking them to do. But instead, we find one question, at least that I've ever found, and it's in John chapter three, and that one question is about purification. And there isn't a church around here that I know of today is saying, You must be baptized for purification. Come to our purification service. I mean in phrases like first step of obedience saying and public profession of faith, you they're nowhere in Scripture. It's just denominationalism. It's just tradition. And I like Man, if we could just get the baptism in the Gospel part, right? There's probably one denomination anyway. I mean, really, aren't we all kind of splintered, because we're all trying to say different parts of the Bible are for us. If you just cut it straight, you rightly divide it, then it answers the baptism question, and it answers the gospel for today, question. So what really is there to divide about? Well, pre trib, rapture, post trib, yeah, but, but don't we agree on the main things at that point? Yeah, it's really interesting how divisive this becomes. And so when it comes up, I like to be able to address it. What is this baptism first? Corinthians, 1213, it says, For by one Spirit, are we all baptized into one body? So this is an example of this baptism that we're talking about. Who's it being performed by? Is it being performed by John? Is it being performed by Jesus, the head pastor of the church? Who's it being performed by? When you read this, it's very clear. You don't have to twist it all. Maybe different translations say it differently. But when you're when you're trusting the English translation that has been preserved for us today, when you're reading the King James Version, it says, For by one Spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, have been all made to drink into one Spirit? Now we start having a roll call that's very similar to Galatians chapter three, when he says, neither Jew nor Greek, bond nor free. Well, first, Corinthians, 1213, he says, whether we be Jews or Gentiles, whether we be bond or free. See, not only is it the spirit that baptizes into Christ's body or in the body of Christ, but there is no respecter of persons in this baptism and both these passages, it is by faith alone you don't sign up for. It's not a special Sunday that you come, right? And you get to stay dry. You get it, you get to keep your clothes on. It's fantastic, right? If the Holy Spirit baptizes you into the body of Christ Colossians, 212 says, Buried with him in baptism, wherein also you are risen with him through the faith of the operation of

God, who hath raised him from the dead. Ah, but you see now that's what we're demonstrating by the water. We are buried with him and we rise again. Where is water in this passage? In fact, the verse previously is talking about a circumcision not made with hands. The context is clearly dealing with spiritual nature of things. How could we say it's a spiritual circumcision, but a literal baptism, and we don't even mention water in it? It doesn't even make sense. But man, you kick against the foundation. Man, you get the Hornets will come after you, for sure. I mean, it is. It's a dangerous world out there if you say anything about a baptism, not with water. And Paul says this in First Corinthians, 117 and this is something the 12 couldn't say, For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. And this is coming right on the heels when you read in Acts about his time in Corinth. There was a couple of families that he baptized. There were some times early in His ministry, but by the end of his ministry, after his full one. Revelation of the mystery. He's not baptizing anybody. In fact, he's not even given instructions in his later Epistles of how to do it. Why you do it, when you should do it? If it's that important, it's like he just went radio silent on this idea of baptism. But what is interesting is, when you're reading this account in Acts is that you're like, why did he choose to say this to the Corinthians after he baptized a couple of Corinthians? Well, remember, Paul received many revelations from Jesus Christ. In fact, one of them was as he was fleeing Corinth in his in that missionary journey, it would seem like that would probably been one of those times where, in the revelation that Jesus could have said, Remember, I sent you not to baptize, it's amazing how you start kind of seeing things shift. We hope you received a blessing from today's service. We would love to have you visit with us in person. For more information, please visit our website at [GPindy.net](http://GPindy.net), or contact us by phone at 317-535-3512, for more options to watch, just click on demand on the website. Until next broadcast, may God bless you. Is our prayer. He says, If you be Christ, then you're Abraham's seed and heirs to according to the promise. That's the last part of that. But in verse 27 as we lead up to that, he says that been baptized into Christ, have put on Christ. You know, there is this piece of salvation that not only is our sin put to Jesus's account, but his perfect righteousness is put to our account. But then we're told over and over again to put off and put on. It means there's times where we're not really putting on Christ, and we're walking back in that flesh, right? But here he's saying, as many as you have been baptized into Christ, have put on Christ more from a positionally and permanent standpoint in our walk. Romans, 320, and 21 Therefore by the deeds of the law shall no flesh be justified in His sight, for by the laws and knowledge of sin we've talked about that the righteousness of God without the law is manifested being witnessed by the Law and the Prophets. And this is also echoed in Philippians, three eight as well. Romans, 322 even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all. Remember, he says, put on Christ. And this righteousness is upon all of them that believe, for there is no difference. The righteousness of God upon His righteousness is our outer covering. It's actually what the father sees in order for us to be justified and have a right relationship with Him because of the shed blood of Jesus Christ and the full effect of the cross. There is a couple of interesting verses here. Romans 13 is very practical one, but Isaiah, 16, 110, says something about this idea of clothing that kind of echoes what we have today. It says, I will greatly rejoice in the Lord. My soul shall be joyful in my God, for he hath clothed me with garments of salvation. He hath covered me with the robe of righteousness. As a bridegroom decketh himself with ornaments, and as a bride adorned herself with her jewels, so this imagery that Isaiah is using here is kind of this, this piece that we get to experience today in the body of Christ, because the moment that we are saved, that righteous has been put onto our account. So it's kind of a cool picture. It's like, yeah, we have that. We the thing you're asking about there, we have just like when David says, Blessed is the man who's whose sins are not being imputed to them. Or you can look back saying, well to David, like, well, we have that it's great. You know, is other place in scripture where people know that there's something that is a shadow to come or something that they're like, this is going to be such a blessing if God would do this is such a blessing, and they only knew it from a temporary standpoint. And then we have the permanent thing of it, right? We have to worry about the Holy Spirit leaving us like it did David, or, like it did Saul, right, or Samson. We have the full indwelling Holy Spirit today. It's

awesome. We are clothed with Christ's righteousness today. So showing you some of those benefits, some of which are going to be part of that new covenant. That's that's really going to be realized in full effect during the kingdom. But Romans 13:14, says, Put you on the Lord Jesus Christ, make not provision for the flesh to fulfill the lust thereof. And then a couple of things here. One is that all one in Christ. Today, in the body of Christ, there isn't a privileged people group or gender. We are in the body of Christ by faith alone, in the death, burial, right? Resurrection of Jesus Christ. That's it, point blank. I mean, church membership at Grace point will get won't get you anywhere. Giving a certain amount will not put you into the body of Christ. In this case, being circumcised will not put you into the body of Christ. All those things are just works on our behalf. It is the finished work of Jesus Christ. And then, kind of putting a bow on this thought we could get through it little long bit, at least get us through chapter three. Lastly, Abraham's seed. We become the offspring of Abraham and the realm of the spirit that goes clear back to Genesis 12, it says, I will bless them that bless thee, and curse them that curseth thee. And in thee shall all families of the earth be blessed. Abraham was the first to be saved by faith, plus nothing. We are joint heirs according to the promise. There's several places where Paul talks about this. Romans, 8:14, and 15, as many as led by the Spirit of God. They are the sons of God. For you have not received the spirit of bondage, again into fear or to fear, but you have received the Spirit of adoption, whereby we cry Abba Father as a result of that. Here's the next two verses in that passage, The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and joint heirs with Christ. If so be that we suffer with Him, we may also be glorified together. Or Ephesians, three, six, that beautiful chapter that that really unveils the mystery of what was kept secret, and it says that the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel. Next time we get together, we'll look at this verse. But Galatians, four, seven, Wherefore, thou art no more a servant but a son. And if a son, then an heir of God through Christ. And then lastly, Titus, three, seven, that being justified by his grace, we should be made heirs according to the hope of eternal life. Okay, well, what about 10 minutes more than I wanted to tonight, but I know we had a lot of verses to get through. We've been doing like, four or five verses tonight, and I ran 11 of them through tonight. I think so. But anyway, we got through the end of chapter three. So that means there's a natural break today. It'll be great. So when Dean comes next week, we're not going to try to come back the week after and say, Where were we in chapter three? So I think this will help us to have more of a fresh start. So we're at the halfway point of Galatians. So this year, so far, we've been all the way through Philippians, halfway through Galatians. So hopefully that you're enjoying it. Hopefully it's encouraging you to go home and study for yourselves and to see if those things are so and that's that's awesome. That's what we should be doing as believers. Alright, let's pray, and then I'll let you guys be dismissed, Dear Heavenly Father, thank you for this day. Thank you for the finished, complete word of God that we have today. Lord, we are really do live in a a unique time period, Lord, and one to thank you for Lord, we know that we've been given all spiritual blessings in heavenly places, but it's it's hard for me, for me not to feel blessed living in this dispensation of grace, Lord. And I just thank You, Lord, that that you made a way for us when we could not get to you, as we saw tonight, Lord, and it was something that wasn't just you being reactionary, But Lord, it was, it was the plan all along for Jesus to come and die on the cross for our sins and shed His precious blood and to be buried and rose again. Now those that fact has been known since the beginning, that there would be a messiah who'd come, but then Paul reveals all the extra stuff that really comes with the mystery and what the full justification by faith through the shed blood of Jesus, Christ, so much more than just the factual peace that a Messiah was going to have to come and brutally be murdered. Lord, it's just so much more today in this entity that was kept secret before the world began this body of Christ. Lord, that we would be joint heirs. Lord, so much that we talked about here tonight. And Lord, we're so thankful that we live in that time period. We're thankful for the gospel that saves today, and that's in the shed blood of Jesus, Christ and and the burial and resurrection, Lord, and that alone for salvation. Lord, I pray be with the people now as we go our separate ways, pray we dig in and check those things that were talked about tonight, do our own research on them. But Lord, it sure is encouraging to me to be able to have a

group of people that we can study the Bible with. And I pray that you just bring everybody back safely on Sunday. Help us have a great night. We love you and praise you in Jesus name Amen. Alright, you're dismissed. Remember, Dean's coming next week. So invite somebody.