

## Christ And The Abrahamic Covenant

### Galatians 3:15-18

Intro:

- A. Paul uses Abraham as an illustration of Righteousness by faith.
  - 1. Vs. 6.
  - 2. Vs. 7.
- B. But what about the Law?
  - 1. It came many years after the covenant.
  - 2. How did this affect the promise?
  - 3. Did it (the law) change it in any way?

#### I. The Law Did Not Affect the Promise. Vs. 15

- A. **"Brethren, I speak after the manner of men; though it be but man's covenant,..."**
  - 1. "Brethren, let me make an argument from common life." - Knox
  - 2. "Covenant" = διαθηκη = "disposition of property by a will and testament".
- B. **"...yet if it be confirmed..."**
  - 1. "Confirmed" = κυρω = "to make valid", "to give authority".
  - 2. "once it has been ratified". (duly executed)
- C. **"...no man disannulleth, or addeth thereto."**
  - 1. "Disannulleth" = ακυρω = "to deprive of authority".
  - 2. "Addeth" = επιδιατασσομαι = "to add on to", "to make additional prescriptions".
  - 3. "No one can add extra provisions to it."
  - 4. Neither can anyone delete provisions of it.

#### II. The Covenant Is To Be Fulfilled Through Seed, Singular. Vs. 16

- A. **Vs. 16 "Now to Abraham and his seed were the promises made."**
  - 1. "Seed" = σπερμα = "that which is sown", "the seed or germ of anything", children, offspring.
  - 2. "Promises" = επαγγελια = "a declaration made on the account of something".
- B. **"He saith not, and to seeds, as of many; but as of one."**
  - 1. "It was not said to his offsprings", plural.
  - 2. The promise was to offspring, singular.

3. This promise was not to all of Abraham's descendants. It did not apply to Ishmael. Keturah had many descendants. The promise, "in thee shall all the nations be blessed", was to be through, seed. Isaac was, "that seed". So was Jacob, also David and Solomon. You can trace, "the seed" in Matthew, chapter one. The final issue was when Jesus was born. **Romans 9:7-8**
4. **"...which is Christ."**

### III. The Law Did Not Annul The Promise.

- A. **Vs. 17 "And this I say, that the covenant, that was confirmed of God in Christ..."**
  1. "Covenant" = διαθηκη = "a will", "agreement".
  2. "Confirmed" = προκυρω = "to make valid or give authority before hand".
  3. "An agreement already confirmed by God".
- B. **"the law, which was four hundred and thirty years after, cannot disannul..."**
  1. The 430 years are reckoned from the time of the promise to Abraham to the giving of the law.
  2. "Disannul" = ακυρω = "to deprive of authority", "to cancel".
- C. **"...that it should make the promise of none effect"**
  1. "None effect" = καταργεω = "to render inoperative", "to leave idle", "to make useless".
  2. "As to result in the promise being set aside".
  3. "What I am saying is this: a testament, or covenant, had already been validated by God; it cannot be invalidated, and its promises rendered ineffective, by a law made four hundred and thirty years later - NEB

### IV. Righteousness Must Be By The Promise.

- A. **Vs. 18 "For if the inheritance be of the law, it is no more of promise..."**
  1. "Inheritance" = κληρονομα = "that which makes one a receiver of a portion" "the inheritance".
  2. "For if the receiving of the promised blessing were now made to depend on the law it has ceased to be the result of promise."
- B. **"...but God gave it to Abraham by promise."**
  1. "Yet God gave it by promise".
  2. The fact is God did give it by promise.