

Title: One Seed in One Seed
Text: Galatians 3: 1-29
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Our text will be in Galatians 3. But the promise begins in Genesis 22. We will begin there.

Genesis 22: 15 And the angel of the LORD [Christ] called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Abraham believed God. God gave him this inheritance by promise through faith. The promise was that God would bless Abraham with One Seed in One Seed, that is, one spiritual nation or race of children (the elect of God) saved in one seed, and that seed is Christ Jesus.

Proposition: The mystery of God hidden from the foundation of the world is that God will “gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” (Eph 1: 10) This work is by promise through faith in Christ, and it has nothing whatsoever to do with the law given at Mt. Sinai.

Now let’s go to Galatians for the commentary. Men had come to Galatia preaching another gospel. They were not out-and-out saying they denied the finished work of Christ; but they were denying Christ altogether, by insisting believers had to add to the work of Christ. They insisted that believers must keep the commandments and ordinances of the Mosaic law—fleshly circumcision being the first. They were doing what carnal men do: exalting themselves before men by building again old covenant distinctions which are now destroyed and abolished by the finished work of Christ Jesus.

Paul was amazed that the Galatian believers were falling for their lies.

Galatians 3: 1: O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Paul was always very blunt toward those who preached ‘another gospel, which is not another’—as he called it. He said, “I wish that they were cut off.” In Galatians 1:8-9 Paul wrote, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” Here he says these false teachers have “bewitched you, that ye should not obey the truth.”

Brethren, give no ear to men who insist that the believer must add law-keeping to the obedience of Christ, whether it for justification or for sanctification. They will bewitch you. And land you in hell!

Paul has preached the gospel of Christ and him crucified to the Galatians. They had received the Holy Spirit through Paul’s preaching. Paul is dealing with them as believers, but Paul’s rebuke is strong. Here is Paul’s first question and our first point.

I. IT IS BY THE HEARING OF FAITH THAT SINNERS RECEIVE THE SPIRIT, NOT BY THE WORKS OF THE LAW--Galatians: 3: 2: This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Did you receive the Spirit by works that you did? This could not be the case because the Gentiles had never been under the law of Moses nor did Paul preach works or the law—except to declare all men guilty before God. In fact, no apostle or disciple sent by Christ in the New Testament preached works—they all preached the sovereign grace of God in Christ. Friends, we cannot walk an aisle, a Roman Road, attend church, read our bible, say a prayer or anything else to get saved! That is attempting to receive the Spirit by the works of the law.

Or did you receive the Spirit through the hearing of faith? They had to answer “through faith alone.” Paul does not mean that the Spirit comes, after we believe. We have to be regenerated by the Spirit. But after that you believe we are sealed with the Holy Spirit of promise. In the early church, they may have received special gifts of the Holy Spirit that are not now given. Here is Paul’s next question and our next point.

II. THE GOSPEL NEVER COMMANDS A BELIEVER, BEGUN IN THE SPIRIT, TO RETURN TO THE WORKS OF THE LAW--Galatians 3: 3: Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4: Have ye suffered so many things in vain? if *it be* yet in vain.

“Having begun in the Spirit through the hearing of the gospel which declares salvation is by God’s grace in Christ through faith, which declares “by his one offering Christ hath perfected forever them that are sanctified”, are you now going to perfect yourself by going to the law of Moses?”

It is a false gospel which says once the believer is saved by Christ through faith, that you must go to the law to make yourself holy by the works of the flesh—that is a lie. Sanctification is by God the Father, God the Son, and God the Holy Spirit. In our experience of it, it is a heart work, and not a work of the law. “Fruits of righteousness are by Jesus Christ, unto the glory and praise of God”—not by our works. (Php 1: 11) Paul repeatedly, in every epistle, expressly urges believers never to go back to the beggarly elements of the law. (Galatians 2: 19-21).

III. CHRIST SENDS THE SPIRIT TO REGENERATE HIS PEOPLE THROUGH THE HEARING OF THE GOSPEL OF FAITH, NOT THROUGH THE PREACHING OF WORKS—Galatians 3: 5: He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

It is the resurrection glory of Christ our Head, seated on the throne of God in Mt. Zion, to send the gospel to his lost sheep and minister the Holy Spirit to them. The church is the body of Christ who “filleth all in all.”

Ephesians 4:16: From whom the whole body [is] fitly joined together...[who] effectually [works] in the measure of every part, [and] maketh increase of the body.

Colossians 2:19 [Christ is]...the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

It is Christ our Prophet, Priest and King, through the Holy Spirit who works miracles among his church: the miracle of regeneration, the miracle of faith and repentance, the miracle of growth in grace. So read it again.

Galatians 3: 5: [Christ] therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

Would Christ, who is himself the end of the law for righteousness to everyone that believes, who said, “this is the work of God that you believe on him whom he hath sent”, would Christ declare that in order to be saved you must turn now to the works of the law?

Or is Christ working faith in you by causing you to hear of his faithfulness in how he has fulfilled the law and established perfect righteousness for his people by laying down his life?

Brethren, God is the God of Truth, Christ is the minister of grace and Truth, the Holy Spirit is the Spirit of Truth and the church is the ground and pillar of the Truth. Therefore, the truth which declares justification is by the faithfulness of Christ Jesus, received through God-given faith, which rests in Christ our Righteousness is the gospel Christ sends. He sends the gospel which declares man’s complete ruin and inability to justify or sanctify ourselves by works of righteousness which we have done; he sends the gospel which exalts Christ as the only one by whose obedience sinners are made perfect before God. Any preaching that gives a work to man is not gospel because it is not good news! It is lie!

It is the preaching of faith through which Christ sends the Spirit because that is the only preaching where Christ alone receives all the glory and no flesh glories in his presence. And that is the very reason why it pleased God to save by the foolishness of preaching.

So Paul answers the question for them--**Galatians 3: 6: Even as Abraham believed God, and it was accounted to him for righteousness.** Christ said, John 8: 56: Your father Abraham rejoiced to see MY DAY: and he saw it, and was glad.

IV. THOSE WHO ARE JUSTIFIED BY FAITH, APART FROM THE WORKS OF THE LAW, ARE THE TRUE CHILDREN OF ABRAHAM--Galatians 3: 7: Know ye therefore that they which are of faith, the same are the children of Abraham. 8: And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9: So then they which be of faith are blessed with faithful Abraham.

Notice verse 8: God does the justifying. Also notice the Lord “preached before the gospel unto Abraham.” The message was that God has an elect people throughout the heathen nations: *saying, In thee shall all nations be blessed.* Meaning it is not by blood or being of a certain nation that makes men God’s people—it is by God’s electing grace in Christ, by God-given faith in Christ Jesus—**v9: So then they which be of faith are blessed with faithful Abraham.**

V. ALL WHO ARE UNDER THE WORKS OF THE LAW ARE UNDER THE CURSE--Galatians: 3: 10: For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Man must continue—constantly, in heart, word and deed—in all things which are written in the book of the law. It is impossible with a sinner—unregenerate or regenerate. Therefore all who attempt to come to God by their law-obedience or to add to Christ’s work by their law obedience are under the curse.

Legal arithmetic is Christ + law = Christ of no effect to you.

Galatians 5: 4: Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

VI. BELIEVERS LIVE BY FAITH AND THE LAW IS NOT OF FAITH--Galatians 3: 11: But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12: And the law is not of faith: but, The man that doeth them shall live in them.

Believers trust that we are justified by the finished work of Christ. Therefore we live by faith in Christ. Our rule of life is faith and the law is not of faith. The law is not our source of life—"Christ is the Life." So we live by faith in Christ. The law is not the power of our life—"Christ is our Strength." So we live by faith in Christ. The law is not the measure of our life—"in Christ all fullness dwells" and "ye are complete in Christ"—so we live by faith in Christ. Believers are never told to look to the law for the perfection of God—we are told "Christ is the fullness of the Godhead bodily" and to "run the race set before us looking to Christ the Author and Finisher of Faith—so we live by faith.

VII. CHRIST HAS REDEEMED US FROM THE CURSE OF THE LAW--Galatians 3: 13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Some say Paul is only speaking of the elect among the Jews here since the Gentiles were never under the Mosaic law in the first place. But the curse we were under was the same all men—it was the curse we came under when Adam broke one law in the garden. So Christ was made a curse for us—the elect among the Jew and Gentile.

Now, knowing what great price Christ paid to redeem us from the curse of the law—being made a curse for us—and knowing that all who are under the works of the law are under the curse, Believers dare not count the blood of Christ an unholy thing by going back under the works of the law.

Christ paid that price for his people that the blessings of Abraham might come on his elect among the Gentiles, not through the law, but through Jesus Christ. And that "we" might receive the promise of the Spirit through faith. **Note:** Paul being a Jew says, "we". Remember Peter being a Jew said to his fellow Jews, "We believe we—Jews—shall be saved, even as they--Gentiles.

VIII. THE INHERITANCE GIVEN OF GOD TO ABRAHAM AND HIS SEED IS BY PROMISE, AND THE LAW ENTERING IN DID NOTHING TO CHANGE THE FACT THAT SALVATION IS BY GRACE, NOT BY LAW--Galatians 3: 15: Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

God's everlasting covenant of grace is far more confirmed than any man's covenant. But even a man's covenant—once confirmed—cannot be disannulled or added to. So nothing could disannul or add to the everlasting covenant of grace which God has already confirmed to Abraham and his seed.

Galatians 3: 16: Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

There are two meanings here. First, the true spiritual children of Abraham—the elect of God—are the "seed of Abraham." All the multitudes of God's elect already in heaven and those in earth, from Jews and Gentiles—make up "one seed"—one holy nation or race. Secondly, the promise God made to Abraham, was made in "thy seed", which is one, even Christ. It was confirmed from eternity. Remember the mystery of God purposed from eternity in Eph 1: 10 says, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

Galatians 3: 17: And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18: For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

The law at Mt. Sinai--the Ten Commandments which men say are the believers rule of life--was not given until 430 years after the everlasting covenant of grace was made in the heart of Abraham through the gospel of grace through the Holy Spirit of promise. So what was Abraham's rule of life? Faith. The law of Mt. Sinai changed nothing. Salvation is by the promise of God--the everlasting covenant of grace made of God the Father, ordered in all things and sure by the work of Christ Jesus, applied to the heart of the elect by God the Holy Spirit so that God gets all the glory. The works of the law do not play a part, but will certainly dam you if you attempt to bring to God anything except Christ alone. Bow to God's word or you will die Mr. Legalist!

IX. NINTH, THE LAW WAS ADDED FOR ONE REASON AND FOR A LIMITED TIME--Galatians 3: 19: Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made;

God added the law because of transgressions—he is talking about the ten commandments particularly, as well as the rest of the law--it was added that every mouth may be stopped and all the world become guilty before God. The law given at Mt. Sinai did not make men sinners—sin, and death by sin, reigned from Adam to Moses. But the law exposed sin already in man--“that the offense might abound.”—it showed we all really did die in Adam and come under the curse.

But the law was for a limited time--**till the Seed [Christ] should come to whom the promise was made.** Christ fulfilled the types in the ceremonies; Christ justified his people from the broken law; Christ broke down the middle wall of partition by taking away the law. So when Christ came the end of the law came.

Some folks in our day say the law is to still be used for a rule of life. The law was never meant to be the rule of life; it was given to be the rule of death. It is called “the ministration of death.” Righteousness cannot come by the law—neither righteousness of justification nor righteousness of sanctification—only by the blood of Christ and the Spirit of our God.

Paul shows another way the covenant of grace excels the law of Sinai in the way each are given--**Galatians 3: 19: [the law was] Ordained by angels in the hand of a mediator. 20: Now a mediator is not [a mediator] of one, but God is one.**

Note: There are a couple hundred different commentaries on these verses. I will give you two that I found to be very good.

1) Concerning the law: Moses was the mediator of the law. But he made no legal mediation. Because a mediator in legal mediation does not represent one party, he must represent both parties—“a mediator is not of one.” In this case: God was one and sinful men were the other. But Moses was only a man, representing only man’s side, plus he was sinner and unfit for legal mediation. But concerning the promise: God fulfills both sides of the covenant in Christ who is both, God and Man, in One—“but God is One.” So there remains nothing for the believer to do but believe on Christ and serve God with a cheerful heart in love.

2) Moses was not a mediator of that one holy seed—“not of one.” Moses only was a mediator to that one part of the elect seed in Israel; whereas God the Son represented that One holy nation made up of God’s elect from among the nation of Israel and the Gentile nations—“but God is One.”

Either way, the point is—the promise fulfilled in Christ is better than the law given by Moses! The law came by Moses. Grace and truth came by Jesus Christ: a better minister, a better covenant, established on better promises.

We will read out the rest. It sums up all that has been said.

Galatians 3: 21: 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. 22: But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23: But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24: Wherefore the law was our schoolmaster [*to bring us* unto—should be scratched out. A better translation is] until Christ, that we might be justified by faith. 25: But after that faith is come, we are no longer under a schoolmaster. 26: For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29: And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Believe on Christ the One Seed and rest with the seed of his one holy nation. Very soon Christ will finish the work of gathering us all together in him.

Amen!