

18. Fallen man's human efforts can never measure up to the expectations of a perfect God. Only the perfection of a Human whose works are achieved from the status quo of perfection could accomplish that which Jesus was qualified to do.
19. Since Jesus was judged for our sins, He canceled our debt by doing so, therefore it is the work of Christ that provides salvation, not our works. Anything added to faith in Him violates the requirements of the integrity of God. The antithesis of this is addressed next by Paul in verse 5:

Romans 4:5 But [δέ (*dé*): the antithesis of v. 4 is grace] to him who does not work [negative conjunction μή (*mḗ*): “does not,” plus the present active participle ἐργάζομαι (*ergázomai*): “to exert energy”], but [(*dé*): conjunction of contrast] instantaneously believes [aoristic present active participle of πιστεύω (*pisteúō*): “faith alone”] in Him who perpetually justifies [static present active participle of δικαιόω (*dikaióō*)] the ungodly [ἀσεβής (*asebḗs*): unrighteous], his faith [πίστις (*pístis*): absence of works] is credited [present passive indicative of λογίζομαι (*logízomai*): “credited to his account”] for righteousness [δικαιοσύνη (*dikaíosunē*): “the imputation of divine +R”]. (EXT)

20. Faith alone in Christ alone is a non-meritorious decision. It is absent any work. It is simply the use of one's law of freedom to positively respond to the gospel message that Jesus Christ, the divinely provided Individual who was judged for the sins of the human race. Since all human sin has been judged, faith in the working object of Jesus results in eternal salvation.
21. This decision retains the new believer in the Book of Life by means of the imputation of divine righteousness. This results in Top-Circle assets we share with Christ: (1) righteousness: Romans 4:5; 2 Corinthians 5:21), (2) eternal life: (1 John 5:11–12), (3) sonship: (John 1:12 [children]; Galatians 3:26), (4) heirship: Romans 8:16–17; 1 Peter 1:4 [inheritance]), (5) royalty: Colossians 1:13 [kingdom]; 2 Timothy 2:11–12 [reign], (6) priesthood: 1 Peter 2:5, 9, (7) Election: Ephesians 1:4 [chose], (8) destiny: Ephesians 1:5 [predestined], and (9) sanctification: 1 Corinthians 1:2, 30; Ephesians 1:4 [holy]. (Note: Brackets contain translations in the NASB.)



22. Therefore, in the life of Abraham, the Bible presents two cases of him using his Law of Freedom to accomplish certain objectives. The first we noted had him using his Law of Freedom to be justified by works by referencing the five-paragraph Abrahamic Covenant as the working object of his faith.
23. This occurred in Genesis 22 where he went through the process of carrying out the divine mandate to take Isaac from Beersheba to Mount Moriah and sacrifice him as a burnt offering on an altar.
24. This event was analyzed by the writer of Hebrews in Hebrews 11:17–19. In that text, the writer makes it clear that Abraham as a believer executed the details of the divine commandment by applying 45 years of spiritual growth to accomplish the objective.
25. The second event had to do with Abraham's salvation which is recorded in Genesis 15:6 where he made an instantaneous decision to place his personal faith in 'Adonai, Jesus Christ, for salvation.
26. In this incident, Abraham's working object of his faith was the Lord, his positive volition resulted in a faith response to the gospel. This event is recorded in Romans 4:1–5.
27. Paul addresses Abraham's salvation by grace through faith in Jesus Christ in light of the Abrahamic Covenant:

Galatians 3:14 That in Christ Jesus, the blessing of Abraham [**salvation by grace through faith**] might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

NOTE: Paul now uses a debater's technique, saying something that is not true to lead to an obvious truth:

Galatians 3:15 Fellow believers, I keep on speaking from human viewpoint, but though a human contract, yet ratified in the past it stands ratified, which no man can void or amend.

NOTE: Paul is using as an illustration a legal principle of the first century. His point is, if unbelievers cannot alter a contract without legal permission, then it follows that God will not alter one of His contracts, e.g., the Abrahamic Covenant.

In context, Paul is arguing against the Judaizers in Galatia who taught that salvation required submission to the Mosaic Law.



28. His point is that the Mosaic Law was instituted for man to observe and comply, but human volition had repeatedly disobeyed its requirements. An unconditional covenant is instituted by God which He insures is inviolate and therefore unalterable and eternal.
29. Verse 16 follows, but is part of a parenthesis used to amplify the Abrahamic Covenant:

Galatians 3:16 (Now to Abraham and His Seed [σπέρμα (*spérma*)] were the promises made. He does not say, “And to seeds,” referring to earthly descendants of Abraham, but rather to one, “And to your singular seed, that is Christ.)

30. Abraham’s seed is singular. It only refers to believers. Abram’s “seed” is Christ and those who have placed their faith in Him are in union with Him.
31. Abraham’s seeds, plural, refer to the Jewish race. Every Jew is genetically related to Abraham, but only those who are spiritually united with the Seed have access to the promises.

Galatians 3:17 What I am saying is the Law, which occurred four hundred and thirty years later, cannot annul the Abrahamic Covenant which was previously ratified by God and cancel what has been promised.

32. A covenant, issued by God, cannot be amended. It may be explained, but its original content is sacrosanct. The Mosaic Law was designed to teach through rituals and sacrifices the typology that explains the Messiah.
33. The Abrahamic Covenant which is directed toward the “Seed,” is the gospel for believers in the Old Testament as they look forward to the arrival, ministry, sacrifice, and resurrection of the prophesied Lamb of God.
34. Church Age believers look back retrospectively to the Person and Work of Christ while anxiously anticipating the Rapture. Believers in the future Tribulation also look back historically to Christ, while impatiently looking forward to the Second Advent.

Galatians 3:18 [Return to a debater’s technique] For if the inheritance [κληρονομία (*klēronomía*): promises to heirs] is based on the Law, then it is not based on the promise; but God gave [χαρίζομαι (*charízomai*): no strings attached] it to Abraham by means of the promise [the Abrahamic Covenant]. (EXT)

