## **The Changeless Promise**

<sup>15</sup> Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. <sup>16</sup> Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of sone, "And to *your Seed*, "who is "Christ. 17 And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God <sup>5</sup>in Christ, <sup>w</sup>that it should make the promise of no effect. <sup>18</sup> For if \*the inheritance is of the law, yit is no longer of promise; but God gave it to Abraham by promise.

Galatians 3:15-18 (NIV)

<sup>15</sup> Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. <sup>16</sup> The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. <sup>17</sup> What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. <sup>18</sup> For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

Galatians 3:15-18 (NA26) <sup>15</sup> Άδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς άθετεὶ ἢ ἐπιδιατάσσεται. 16 τώ δὲ Άβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει· καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλών ἀλλ' ώς ἐφ' ἑνός καὶ τῷ **σπέρματι σου**, ὅς ἐστιν Χριστός. <sup>17</sup> τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ύπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα έτη γεγονώς νόμος οὐκ ἀκυροῖ είς τὸ καταργήσαι τὴν έπαγγελίαν. <sup>18</sup> εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ έπαγγελίας τώ δὲ Άβραὰμ δι' έπαγγελίας κεχάρισται ὁ θεός.

r Heb. 9:17

<sup>&</sup>lt;sup>S</sup> Gen. 22:18

<sup>&</sup>lt;sup>t</sup> Gen. 12:3, 7; 13:15; 24:7

<sup>&</sup>lt;sup>u</sup> [1 Cor. 12:12]

V Gen. 15:13: Ex. 12:40: Acts 7:6

<sup>&</sup>lt;sup>5</sup> NU omits in Christ

W [Rom. 4:13]

X [Rom. 8:17]

<sup>&</sup>lt;sup>y</sup> Rom. 4:14

## Purpose of the Law

<sup>19</sup> What purpose then *does* the law *serve?* <sup>z</sup>It was added because of transgressions, till the <sup>a</sup>Seed should come to whom the promise was made; *and it was* <sup>b</sup>appointed through angels by the hand <sup>c</sup>of a mediator. <sup>20</sup> Now a mediator does not *mediate* for one *only*, <sup>d</sup>but God is one.

<sup>21</sup> Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. <sup>22</sup> But the Scripture has confined <sup>e</sup>all under sin, <sup>f</sup>that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> But before faith came, we were kept under guard by the law, <sup>6</sup>kept for the faith which would afterward be revealed. <sup>24</sup> Therefore <sup>g</sup>the law was our <sup>7</sup>tutor *to bring us* to Christ, <sup>h</sup>that we might be justified by faith. <sup>25</sup> But after faith has come, we are no longer under a tutor.

Galatians 3:19-24 (NIV)

<sup>19</sup> What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. <sup>20</sup> A mediator, however, does not represent just one party; but God is one. <sup>21</sup> Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. <sup>22</sup> But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. <sup>23</sup> Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. <sup>24</sup> So the law was put in charge to lead us to Christ that we might be justified by faith.

## Galatians 3:19-24 (NA26)

<sup>19</sup>Τί οὖν ὁ νόμος τῶν παραβάσεων χάριν προσετέθη, ἄχρις οῦ ἔλθη τὸ σπέρμα ώ ἐπήγγελται, διαταγεὶς δι' άγγέλων ἐν χειρὶ μεσίτου. <sup>20</sup> ὁ δὲ μεσίτης ένὸς οὐκ ἔστιν, ὁ δὲ θεὸς εῖς έστιν. <sup>21</sup> ὁ οῦν νόμος κατὰ τῶν έπαγγελιῶν [τοῦ θεοῦ] μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιήσαι, ὄντως ἐκ νόμου ἂν ἡν ἡ δικαιοσύνη. 22 άλλὰ συνέκλεισεν ή γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθή τοῖς πιστεύουσιν. 23 Πρὸ τοῦ δὲ έλθειν την πίστιν ύπὸ νόμον έφρουρούμεθα συγκλειόμενοι είς τὴν μέλλουσαν πίστιν ἀποκαλυφθηναι, <sup>24</sup> ώστε ὁ νόμος παιδαγωγὸς ἡμῶν νέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθώμεν.

<sup>&</sup>lt;sup>Z</sup> John 15:22

a Gal. 4:4

b Acts 7:53

<sup>&</sup>lt;sup>C</sup> Ex. 20:19: Deut. 5:5

d [Rom. 3:29]

e Rom. 11:32

f Rom. 4:11

<sup>6</sup> Lit. confined

g Rom. 10:4

<sup>&</sup>lt;sup>7</sup> In a household, the guardian responsible for the care and discipline of the children

h Acts 13:39