

Galatians 3:15–20 (ESV) ¹⁵ To give a human example [lit. “I speak as a man”], brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. ¹⁶ Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. ¹⁷ This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise. ¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary [or, *mediator*]. ²⁰ Now an intermediary implies more than one [lit. “*the mediator is not of one*” or “*he is not the mediator of one*”], but God is one.

The main point: ___[Torah]_ does not define the ___[recipients]___ of the inheritance.

1. The un-___[annullable]___ and un-___[modifiable]___ covenant

Example: Joshua 9 & 2 Samuel 21:1-14

God’s covenant with Abraham was ratified in ___[Genesis 22]_____

2. The promise was to Abraham and his offspring

The debate: collective or singular?

The Genesis background

The singular and collective Messiah in the NT

3. The logic of v17-18

The law cannot ___[annul]___ the promise

How would the law invalidate the promise?

4. The logic of v19-20

The law cannot be ___[added]___ to the promise

The mediator, the one offspring, and the one God

Romans 3:30-31 and 1 Tim. 2:5

5. The purpose of the law

___[Exposing]___ sin and forcing those under it to rely on ___[faith]___ and to be united with ___[Christ]___