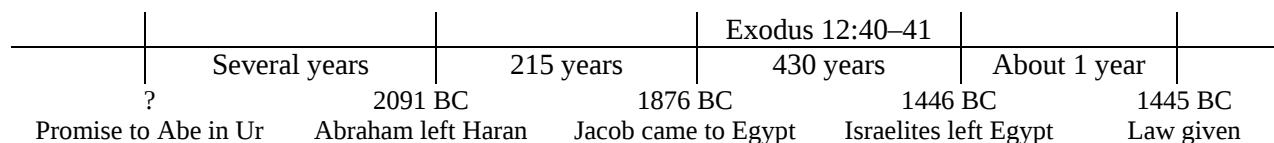


1C. [More than] 430 years lapsed between God's promise [to bless the Gentiles] & the giving of the Law, so the Law cannot nullify God's promise to [bless Gentiles] (3:17)

Old Testament Chronology:



More than 646 years separated the promise to Abraham from the Law (per OT).

More than 430 years separated the promise to Abraham from the Law (per Galatians).

1D. The explanation of the Law not nullifying the promise is that the same inheritance cannot both be by law and by promise (as with Abraham) (3:18)

2. *The purpose for the temporary bi-lateral Mosaic Covenant was to display transgression until Christ came to give life to believers (3:19–25)*

2A. The Law's purpose was to highlight temporarily the (death-curse incurred by) transgressions until Christ came (3:19)

2B. A mediator is needed for a bi-lateral covenant (e.g., the Law), but God is the only party in the unilateral Abrahamic Covenant (no one can mediate in a promissory covenant) (3:20)

2C. The Law does not contradict God's promises, because neither life nor righteousness comes by the Law (but life and righteousness come by promise) (3:21)

2D. [The implication of life and righteousness not coming from the Law is] that Scripture declares all under sin [and death] in order that only believers in Christ will receive what Christ promises—life (3:22)

2E. During OT times, the Law (with its reminder of the death-curse) guarded Israel in preparation for people to believe Christ at the time the Father revealed Him (3:23)

2F. The implication of the Law guarding Israel in preparation for Christ to be revealed is that its role as a temporary child-conductor ended when one was justified by faith in Christ (3:24-25)

3. *The Galatian believers are God's children through faith in Christ, so no soteriological distinction along racial, gender, or life-station lines exists for children of God blessed through the Abrahamic Covenant (3:26–29)*

3A. An implication of the Law temporarily highlighting the death curse (for Israel) until Christ came is that believers receive regeneration life (3:26)

3B. All whom the HS baptizes into union w/ Christ have been clothed with Christ (3:27)

3C. No hierarchy of position exists in Christ's body based on ethnicity, gender, or social position, because all (Church Age) believers have the same position in Christ (3:28)

3D. All who belong to Christ (in the Church Age) are Abraham's seed and heirs according to the promise (3:29)

How does this reconcile with Paul's earlier use of *seed* in the passage?

Conclusion and Application