

Galatians 3:15-29 Exegesis with Introductory Remarks

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Introductory Remarks

In his "Introduction to the Lecture on the Prophet Isaiah" Dr. Martin Luther wrote: "Whoever would expound this prophet must understand two things: First, the grammar, namely, that he be firm therein, and that he be master of it. I confess frankly that I have not yet succeeded in this, as also other great teachers in the church (as Augustine and others) were wanting in this. Nevertheless, the other knowledge, namely the holy history, is still more necessary. For if one would have to lack one of the two, I would rather have this than the grammar. . ." ("Wer diesen Propheten erklæaren will, muss zweierlei verstehen: Erstlich, die Grammatik, und zwar, dass er in derselben fest sei, und sie vollkommen inne habe, Ich gestehe offenherzig, dass ich es dahin noch nicht gebracht habe, wie es auch andern grossen Lehrern in der Kirche, als dem Augustinus und anderen, daran gefehlt hat. Jedoch ist die andere Kenntniss, naehmlich der heiligen Historien, noch noetiger. Denn wenn man einer von beiden entbehren muesste, so wollte ich lieber diese, als die Grammatik, haben, wie wir auch an Augustinus sehen.")¹ In other words, if there is to be a commentary on Isaiah, or on any other book of the Bible (including a portion of The Epistle of Paul to the Galatians), the exegete should know his Hebrew or Greek grammar and Bible history.

For reasons of His own the Holy Ghost has left unanswered the question: For whom specifically was the Epistle to the Galatians intended. There are three different human theories which have been advanced in answer to this question: (a) "The North Galatian Theory," (b) "The South Galatian Theory," and (c) "The All-Galatian Theory."

According to the North Galatian Theory, men refer to Paul's Second Missionary Journey, during which he visited the "District of Galatia" which is enclosed by dotted lines on the map above.* This area is referred to by Luke in Acts 16: 6 as Γαλατικὴν χώραν, Galatic country (KJV: "the region of Galatia"), and again in Acts 18: 23 (KJV: "the country of Galatia"). This is the third Gaul of nineteen centuries ago, the other two being Cisalpine Gaul and French Gaul. It is the view of Bishop Lightfoot, Anglican prelate, the Epistle to the Galatians was intended for the people of the District of Galatia.² This is also the view of Roman Catholic scholars. In their introduction to "The Epistle of St. Paul the Apostle to the Galatians" they have written: "The Galatians, to whom this Epistle was written, lived between Cappadocia and Phrygia."³

The "South Galatian Theory" also has many disciples in modern times. According to this theory Paul's Epistle to the Galatians was intended for churches which were located in the area immediately to the south of the District of Galatia. Congregations in this area which are prominently mentioned in Holy Writ include Antioch in Pisidia, Iconium, Derbe, and Lystra. Thus, the *Concordia Bible Dictionary*: "The churches here addressed were . . ., more probably, in Antioch, Iconium, Lystra, and Derbe, of the founding of which churches we have a full account in Acts 13: 13 to 14: 24."⁴

A third group of scholars favors the "All-Galatian Theory," according to which, in general, the churches of the Province of Galatia were addressed. This Province of Galatia includes the original District of Galatia, Lyconia, Pamphylie, Pisidia, and a large part of Phrygia. It is the view of the writer of the "Outstanding Facts" section in comments on the Epistle to the Galatians in *The New Analytical Bible*.⁵ This view is favored by P. E. Kretzmann. "At the time when Paul wrote this letter, therefore, there may have been flourishing congregations not only in Southern Galatia, in the sections of the country which were Phrygian and Lycaonian by nationality, but also in the region adjoining, with all of whom Paul was personally and intimately acquainted."⁶

Privately, of course, we may accept any one of the above-named theories, or none of them, and have our

* The map mentioned did not survive the scanning process; however, there are many maps of Galatia available online. We apologize for any inconvenience. – WLS Library Staff

personal reasons for our views. But publicly we would refrain from teaching any of them. To be very honest about it all, we must simply say that this Epistle was written "to the Galatian churches" (ταῖς ἐκκλησίαις τῆς Γαλατίας), Galatians 2: 2. Since the Holy Ghost has not by clear and certain passages further explained Galatians 2: 2, and since we cannot be certain which of the above-named theories is really correct (and, therefore, we cannot be sure that we are speaking God's Word by publicly supporting one or the other of these theories), we will follow Luther's advice, and leave Galatians 2: 2 unexplained.

All commentators are in agreement as to the purpose for which this epistle was written: Judaizing errorists had broken into the congregations to whom this epistle was written. "Who these persons were, or where they came from, there is nothing to show."⁷ These false teachers caused the Galatian congregations to doubt Paul's true apostolic office and his evangelical doctrine. Upon the Christians in these congregations the Judaizers wanted to enjoin the observance of the Jewish ceremonial Law, especially, the law of circumcision, as necessary to salvation. In this they were quite successful, although at least a minority of the congregations' members rejected circumcising. Sad to say, however, a considerable number of those who rejected circumcision as necessary to salvation became extreme in another direction: A goodly number of these permitted themselves to become guilty of insisting upon the liberty of the flesh, and they treated the others in the congregations uncharitably. The result of all this resulted in violent controversies. The purpose, therefore, for which Paul wrote "unto the churches of Galatia" was to heal this deep wound.

Contrary to customary style, Paul wrote this Epistle with his own hand, Galatians 6: 11. He does not "thank my God through Jesus Christ for you all," as in his writings to the other churches (Romans 1: 8; I Corinthians 1: 4; Ephesians 1: 16; Philippians 1: 3; Colossians 1: 3; I Thessalonians 1: 2; II Thessalonians 1: 3).

In this epistle Paul defends his apostolic office and the correctness of his doctrine. Furthermore, he sets aside the false conclusions of carnal liberty. The pith and marrow of this epistle is the doctrine of justification.

An outline of Paul's Epistle to the Galatians is as follows:

- I. Galatians 1: 1-10, This is the preface of this epistle and it is totally different from that of Paul's other epistles.
- II. The three main parts.
 - A. Galatians 1: 11 to 2: 21. This first main section of the epistle is personal and historical. In this part the apostle defends his true apostolic office.
 - B. Galatians 3: 1 to 4: 31. This second main section of the epistle is dogmatic and polemical. In this part the apostle proves the correctness of his doctrine.
 - C. Galatians 5: 1 to Galatians 6: 10. This third main section of the epistle is practical and admonitory. In this part the apostle makes the right ethical deductions from his doctrine. Members of the Galatian churches are admonished to hold fast the liberty wherewith Christ hath made us free.
- III. Galatians 6: 11-18 form the conclusion of the epistle.

"Luther summarizes the contents of the letter as follows: 'The Galatians had been brought by St. Paul from the Law to the true Christian faith and to the Gospel. But after his departure there came the false apostles, that were disciples of the true apostles, and seduced the Galatians to believe that they must be saved through the works of the Law and were committing a sin if they did not keep the works of the Law....In opposition to them St. Paul extols his office and does not want to be considered less than any other apostle, boasting that he had his doctrine and ministry from God alone, in order to quell the boasting of the false apostles that relied upon the true apostles' work and name....This he does in the first and second chapters, and concludes that every one must be justified without merit, without works, without Law, through Christ alone, In the third and fourth chapters he supports all this with Scriptures, examples, and parables, showing that the Law brings sin and condemnation rather than righteousness, which is promised by God by grace only, fulfilled by Christ without the Law, and given to us. In the fifth and sixth chapters he teaches the works of love which should follow faith.'"⁸

What is to be said about the position that negative critics take over against the authenticity of this epistle? It is hardly attacked.

Verse 15:

King James Version:	"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."
Revised Standard Version:	"To give a human example, brethren: no one annuls another man's will, or adds to it, once it has been ratified."
Confraternity Version:	"Brethren (I speak after the manner of men); yet even a man's will, once it has been ratified, no one annuls or alters."
Luther's German Version:	"Liebe Brueder, ich will nach menschlicher Weise reden: Verachtet man doch eines Menschen Testament nicht, wenn es bestaetigt ist, and tut auch nichts dazu."
Phillips' "Translation":	"Let me give you an everyday illustration, my brothers. Once a contract has been properly drawn up and signed, it is honored by both parties, and can neither be disregarded nor modified by a third party."
<i>Novum Testamentum Graece:</i>	Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.
Literal Translation:	"Brethren, I speak after the fashion of a man. Though it be but of a man, no one makes void or adds to a covenant that has been ratified."

- ὅμως - conjunction. Ordinarily this is translated "yet," "nevertheless." In this verse it could be translated "even" as in I Corinthians 14:7. It may also be translated "though it be but."⁹ In either case the sense of what the Holy Ghost is speaking by the pen of His inspired apostle remains the same. This word is ignored altogether in translation by the RSV and Phillips. A variant reading is ὁμῶς.
- κεκυρωμένην - accusative singular feminine perfect passive participle (to agree with διαθήκην, "covenant") from κυρώω, "to confirm," "to ratify." The root word is κύρος, "authority," "confirmation"¹⁰ The Greek perfect tense denotes the present state resultant upon a past action." Used with διαθήκη ("a testamentary disposition, will; a covenant"¹¹) the expression is, then, translated, as above, "a covenant that has been ratified." (More of this later.)
- ἀθετεῖ - 3rd person singular present indicative active of ἀθετέω, "to displace, set aside; to abrogate, annul, violate, swerve from, reject, condemn."¹² This verb's roots are "α" plus "τίθημι". διαθήκη comes from the verb διατίθημι.
- ἐπιδιατάσσεται - 3rd person singular present indicative of a deponent verb (ἐπί plus διατάσσω), "to enjoin (anything). additional, superadd."¹³
- ἄνθρωπον - genitive of possession.
- κατὰ - preposition. When used with the accusative its usual translation is "according to." "After the manner of," "after the fashion of" are allowable translation in this verse to make for smoother expression of what has been written in the Greek. κατὰ ἄνθρωπον is the "Figurative Accusative" (manner). Literally the expression would be "according to a man"; thus, the RSV, "a human example," and Phillips, "an everyday illustration."

Ἀδελφοί - "brethren" (Luther: "Liebe Brueder"). Dr. Luther might very well have translated as "Ihr Brueder," as he does elsewhere. Nevertheless, we will not find fault with his translation of this verse, appending "liebe" when the adjective does not appear in the Greek. Allowing himself this freedom, Dr. Luther brings out to his readers what the apostle had in mind when he thus addresses the members of the Galatian churches. At the beginning of the epistle he wrote to them as to people who had "transferred themselves" or "changed over" (1:6 μετατίθεσθε). In spite of their departing from the truth of the Gospel, he called them "brethren" in I: 11, but

there the word is not placed at the beginning of the sentence for emphasis. In 3:1 he calls them ἀνόητοι, "unwise," (KJV: "foolish"). In spite of their defection, in spite of their foolishness, they are still his "brethren." This is a term of endearment. This is to remind the readers, for whom the epistle was originally intended, that he, Paul, Christ's true ambassador, is acting Christ-like toward them. Though they are errorists, at this point the apostle is not at all convinced that they are persistent errorists. They are yet his brothers. He loves them (though not in the same manner and with the same degree) as his Savior also loved him. This word is placed especially at the beginning of this section for emphasis purposes. It is used here to call to the attention of the readers that some important message, from him who is of the same household as they, is to follow. The readers (or hearers, if the epistle is read to them, as was the practice in those days) are to pay special attention. This is for them. They must concentrate very closely on every sentence, word, and syllable that follows. This is something that no one can afford missing hearing. P. E. Kretsmann, commenting on this matter, calls this Paul's "addressing the Galatians in a kind and captivating manner, to win them by his confidential tone."¹⁴ Coming from an imperfect man (Romans 7: 18 and Philippians 3:12) "brethren" does not convey the imperfect love which Paul has for the Galatians but the perfect love which he wishes he had for them (Romans 7: 19); nevertheless his imperfections in this respect are covered with the perfect love of the Savior, which covers all of the imperfections of every Christian. Our Savior used a similar term of endearment in the Garden of Gethsemane, as He addressed the "betrayers" and "son of perdition" as "friend." There is no end to the applications that can be made in this twentieth century from this word "brethren," in bringing out the true and loving relationships between pastor and people, among the members of congregations to each other, between pastor and fellow pastors, and between synodical, district, and conference leaders and the others over whom the Holy Ghost has made them "overseers" (Acts 20:28).

κατὰ ἄνθρωπον λέγω - "I speak according to a man." Luther: "nach menschlicher weise reden," d. h. ich gebe euch ein Gleichniss von einem weltlichen Handel." ("I give you a parable from the business world.) Jerome is of the opinion that Paul uses this illustration from everyday life, this human parable in order to teach spiritual things to the unwise and coarse Galatians. Luther will not argue against this. On the other hand, Luther says: "According to my understanding no one is so learned and wise, for whom such a parable would be unnecessary, in order to acknowledge Christ aright."¹⁵

The apostle now states his minor premise in the argument. He gives the human example of a man's will (covenant, testament). "The word διαθήκην, properly 'disposition,' which, in classical Greek, generally means 'will,' 'testament,' is used in the Septuagint to render the Hebrew berith, covenant, in which sense it occurs once in Aristophanes."¹⁶ "Will, in law, a document by which a person disposes of his property, to take effect at his death.... Testamentary capacity to make a will exists when the testator has sufficient mind and memory, first, to understand the nature of the business in which he is engaged; second to comprehend generally the nature and extent of his property; third, to hold in his mind the names and identity of those who have natural claims upon his bounty; fourth, to be able to appreciate his relationship to the members of his family."¹⁷ This is the "will," "testament," "Covenant," "agreement." But which of these words is the true translation of διαθήκην here? Writers of the *Pulpit Commentary* would convince us that it is to be translated "covenant." "We are not to understand 'covenant' in the sense of 'testament.' It is an engagement under which one comes to another with or without engagement on the part of that other."¹⁸ Thus, also Kuegli ("When an honest man has made a covenant, he will come up to it and will not deny or change it."¹⁹) The commentator in the "Hirschberg" Bibel differs from this: "The Greek word διαθήκην means, first of all, with the pure Greeks a covenant, and it may well mean that here. Yet since it certainly means testament in Hebrews 9:16 & 17, about which it can be said only rightly that it is 'in force after men are dead,' and no one may add something to it or disannul it, so it is also more Paul's intention to present God's promise in the form of an unalterable, ratified, testamentary promise of inheritance, rather than as a covenant between two parties."²⁰ Luther, of course, translates the word as "testament."

κεκυρωμένην. The "testament of man" of which the apostle wrote is one that has been made valid, or ratified. All of the legal requirements to make this document to be called a will have been met. At the time it was made, the will was made by a man (ἀνθρώπου) who had sufficient mind and memory. He knew his

business and property to a "T". He named the heirs. Now the testator is dead. The will has been examined. It has been properly signed and witnessed. Now it is "confirmed," that is, declared a legal will; it is a ratified will.

"No one" (οὐδεὶς) makes void, annuls, sets aside (ἀθετεῖ) or adds to (ἐπιδιατάσσεται) such a ratified covenant. To illustrate: A man has four sons and three daughters. In his will he specifies that two of his sons shall each receive one dollar and a father's blessing and the remainder of the estate shall be divided equally among the other five children. The will is signed by the testator and his signature is witnessed by two reliable people. The man dies; the will is probated; all claims against the estate are settled in full; left is \$5002 to be distributed. Five of the children each receive \$1000, while two of the sons receive \$1 each. These latter two do not set aside (nor will the court) the father's will, nor do they change it, but each takes his share of the estate as the father has willed it to him.

ὅπως ("even," "though it be but"). The Holy Ghost is the best Teacher. Notice how here He inspires Paul, so to speak, to stop in the middle of a sentence. The ὅπως is to make the readers stop and think. Thus, if in earthly things people are very careful, if no one would dare to make void or add to a man's will that has been ratified, "how much less should no one make void or add to the powerful testament of God! If a man's testament has been ratified, one leaves it as is, does not change any of it; much more should one leave unchanged God's testament, adding nothing thereto nor subtracting aught from it. But His Testament is the divine promise of spiritual blessings, wherein only heavenly and eternal good things are promised, which the whole world not only should receive with heartfelt desire, but also unto the ends of the earth fetch and receive on their knees. In every testament there must be three things: The testator (who makes the testament), he (to whom the testament is made), and the testament itself, that is, the thing which is allotted to one through the testament. That's what happens here. God is the testator, for He promises and bequeathes. Abraham and his Seed, as heirs of the testament-Maker, are they for whom the testament has been drawn up. But the testament is the promise of Genesis 12:2, 3 and 17:7; the bequeathed good thing is the inheritance itself, that is, the grace and righteousness of God, namely, the benediction of the Gentiles in the Seed of Abraham. Such testament was ratified in Christ when He died, and the instrument or codicill of this testament was opened after His death, that is, the blessing which God promised to Abraham has been preached among all nations, as far as they are scattered abroad in the whole world,"²¹ Thus, also Kretzmann: "If a man's last will and testament is duly witnessed and sealed, the disposal of his property is commonly regarded as being consummated; how much more, then, ought this to be true of the testament of God by which He made Abraham and all his children heirs of the evangelical blessing! Cf. Heb. 6:17, 18."²²

Verse 16:

King James Version:	"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."
Revised Standard Version:	"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,' which is Christ."
Confraternity Version:	"The promises were made to Abraham and to his offspring. He does not say, 'And to his offsprings,' as of many; but as of one, 'And to thy offspring,' who is Christ."
Luther's German Version:	"Nun ist ja die Verheissung Abraham and seinem Samen zugesagt. Er spricht nicht: 'durch die Samen,' als durch viele, sondern als durch einen, 'durch deinen Samen,' welcher ist Christus."
J. B. Phillips' "Translation":	"Now a Promise was made to Abraham and his seed. (Note in passing that the Scripture says not 'seeds' but uses the singular 'seed,' meaning Christ.)
<i>Novum Testamentum Graece:</i>	τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὃς ἐστὶν Χριστός.

Literal Translation: "Now to Abraham and to his seed the promises were spoken. He says not: And to thy seeds, as of many, but as of one; and to thy seed, who is Christ."

ἔρρέθησαν - 3rd person plural 1 aorist indicative passive of ῥέω, "to say, speak."²³
 ὅς - relative pronoun, meaning "who." The variant reading is ὃ (the neuter "which," no doubt appearing in some manuscripts to agree with τῷ σπέρματι). "The gender of the relative pronoun, which logically, as reciting a neuter noun, σπέρμα, should be neuter, being according to a very common usage of the language made masculine by the attraction of the predicate Χριστός."²⁴

ἐπαγγελία - "The promises" - This is the subject. Searching the Old Testament Scriptures, we soon learn that Paul has reference here to promises of a spiritual nature. There were other promises of God which were of a temporal nature, Genesis 13:14-17; 18:18a, etc., for instance. These are not meant here in this present verse. The Judaizers of that day had not concerned themselves with those things in the Galatic churches, as the Zionists, millennialists, and certain others do nowadays, But the promises of God to which reference is here made include God's grace (favor Dei, His unearned love), forgiveness of sins, and the inheritance of eternal life which should be allotted as a gift without merit or works.

These promises were spoken (ἔρρέθησαν). They were orally said. This verse does not further indicate by whom the promises were spoken. However, if we "peek ahead" into the next verse, we read ὑπὸ τοῦ θεοῦ ("by God"). And these promises were heard. And our text clearly indicates to whom they were spoken, who it was that heard them.

τῷ Ἀβραάμ - "To Abraham" - Indirect object. It is very important in the apostle's argument to mention this, in view of the fact that will follow in the next verse. God assured Abraham time and again of spiritual blessings. Thus, in Genesis 12:3: "In thee shall all families of the earth be blessed." (At Haran in Mesopotamia, at the time when the patriarch received the call to go to live in Canaan). Nestle has in the margin for cross-reference also Genesis 13: 15, when the Lord spoke to Abram, "after that Lot was separated from him." That this is not an allowable cross-reference is clearly pointed out by Dr. Luther in his commentary on Genesis: "But the promise which here is (given) to Abraham treats particularly of temporal blessings and benefits, as those above in chapter 12 (speak) of the spiritual (blessings)."²⁵ Upon close examination we soon conclude what has been said about Genesis 13:15 as a cross-reference also applies to Genesis 17:7, "when Abram was ninety years old and nine," and at which time his name was changed to Abraham. Genesis 22:18 is a very important cross-reference ("And in thy seed shall all the nations of the earth be blessed.") For it is especially on this one word "seed" that the apostle here dwells and around which he makes his point.

καὶ τῷ σπέρματι αὐτοῦ - Genesis 22:18. We may ask at once: "What promises were given to Abraham that were also given 'to the seed'?" On the previous page we established that the promises mentioned here are the spiritual one, the grace of God, forgiveness of sins, life and salvation. Abraham has three kinds of "seed." In the promise of temporal blessings, the "seed" after the flesh (natural descendants of Abraham through Isaac, and, in turn, through Jacob) is involved. Thus the Hebrew zera is used as a collective noun to teach that the land inhabited by the Canaanites at Abraham's time shall be the future home and possession of the Children of Israel, "seed" of Abraham. But that is not under discussion or argument here. That is not the exegesis of Genesis 22:18, as the apostle soon shows. The second class of Abraham's "seed" is the group of all the believers. Like Abraham, they are promised by God that He will bless those who bless them, and curse those who curse them. Abraham "is the father of us all," Romans 4:16 and "The children of the promise are counted for the seed," Romans 9:8 and "Now we, brethren, as Isaac was, are the children of promise," Galatians 4:28. Thus, the writers of the *Pulpit Commentary*: "Among Abraham's descendants one particular head of a race was beforehand selected in the counsels of God, whose issue alone should inherit. As the principle of discriminative predestination was applied with respect to the inheriting of the promises viewed in their secular meaning, so also was it applied with respect to the inheriting of them spiritually: to only one branch of Abraham's descendants did the Divine Disposer guarantee the promised grant."²⁶ The entire discussion of Paul in this

epistle from what has gone before and what follows will not allow such interpretations, naming as σπέρμα in this present verse either the descendants of Abraham after the flesh (generally, the Children of Israel, and in particular the Jews) or the true believers of all time, as in Galatians 3:7, There is A SEED of Abraham in a third sense and that SEED IS in a class by Himself. He it is who is involved in the promises to Abraham, and thus Abraham himself becomes involved. One and at the same time Abraham receives the promises, and to assure Abraham that these promises will be kept, he is assured that of all the children of Shem, yea, and narrowing it down to the three sons of Terah, at this particular point in the history of God's dealing with men, of all the inhabitants of the earth at the time, the very latest (Genesis 12:7 before Isaac is born) in the direct line of ancestors of the woman's "Seed" (Genesis 3:15) is Abraham (son of a bigamous father and, by present-day standards, himself incestuous, Genesis 20:12, a withholder of the truth, Genesis 12:13 & 20:2, whose relatives - such as Laban, for instance - are idolators). He will be mentioned prominently, not only as the receiver of all spiritual blessings, but throughout Old and New Testament times until the Last Day, wherever the Bible History of Abraham is preached in its truth and purity and entirety, as the most prominent ancestor of the SEED, in, with, and through whom alone the fulfillment of all such promises are possible.

Therefore, the apostle adds in final explanation of Genesis 12:3 and 22:18 the remaining portion of Galatians 3:16.

οὐ λέγει - Here the Holy Ghost allows us freedom of translation, so that we may say either "HE says not," or "IT says not," for the sense and the meaning is all the same, "IT says not" may very well be preferred by many, since the One who made the promises is not further identified' in this verse, And this is then a powerful argument for verbal inspiration of the Old Testament, Thus, A.L. Graebner in his Doctrinal Theology uses this as a proof text under the "Origin of the Bible": Gal. 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." (Emphasis is Graebner's). And then Graebner defines: "By its origin, the Bible, or Holy Scriptures, consisting of the canonical books of the Old and the New Testaments, is in all its parts the Word of God."²⁷ (Emphasis is Lindke's). We may, of course also translate, "HE says not," and that with the sense of: "In His inspired Book of Genesis it is written that 'HE says not.'" With Luther I say here: "Ich lass einem jeden seinen Duenken."

The second part of this verse not only explains an important portion of the Old Testament, not only is the Holy Ghost's way of helping us understand the first part of this verse, but is used by the apostle to make his point about God's testament and all the possible spiritual blessings in Christ. The *Pulpit Commentary* is at least consistent in its unacceptable exegesis. ὃς ἐστὶν Χριστός. "The word 'Christ' is itself employed by the apostle as a collective, as in I Cor. 1:13, 'Christ is divided.' or, 'Is Christ divided?' 12:12, 'As the body is one, and hath many members, ..., so also is Christ.' It is usual in the Hebrew idiom to apply to a people the very name, unmodified, of the head from which they derive; as 'Israel,' 'Jacob,' 'Ephraim,' 'Judah,' and a large number of instances. It is certain from verses 27-29 that St. Paul has in view those who are 'in Christ' as being in and with Him the 'seed' to whom the 'inheritance' was by that covenant given. Jesus, viewed in His own solitary personality, has no place in the apostle's present argument: He it was not that was to inherit the blessing, save only with, or rather in, that multitude of human beings for whose sake He is there at all. Perhaps it is on that account that His official title 'Christ' is alone named, in preference to 'Jesus' His appellation as an individual man."²⁸

Let our preference be in favor of comments made by the late Dr. F. Pieper: "In the Old Testament all Prophets taught the article of justification by faith, and all children of God believed in it. Acts 10:43: 'To Him give all the Prophets witness that through His name whosoever believeth in Him shall receive remission of sins.' See Luther on this passage, St. L. XII: 491ff. Paul takes the proof texts for the doctrine of the 'righteousness of God without the Law' from the Old Testament (Romans 3 and 4; Gal. 3:6-29). Cf. Luther on the protevangelium, Gen. 3:15 in St. L. I: 230ff. - The 'exegetical acumen' of those exegete who find that the 'Seed of the woman' in Gen. 3:15 refers not to the individual Person of Christ, but to 'the descendants of woman in general' fails to observe the rule (which even 'scientific' exegesis dare not ignore) that the predicate defines the subject. Now, it is stated that the Seed of the woman 'shall bruise thy head,' hence that the Seed of the woman will overcome the devil, i.e., remove the guilt of sin, which the devil's seduction brought upon all men (John

12:31ff., 16:11). This achievement can be predicated not of the descendants of woman in general, but only of the one Descendant of the woman, Christ. This applies also to the 'Seed of Abraham.' Paul was not guilty of 'rabbinical' exegesis, as Meyer (on Gal. 3:16) charges."²⁹ (Emphasis is Lindke's.)

We would read also from a "Sermon on the Epistle for the Thirteenth Sunday after Trinity," having been printed in the *Evangelical Lutheran Homiletic Magazine* of September, 1908: "Although Paul does not quote the words of the promises to which he has reference, yet it is evident which promises he means. For he says that in them occurs the word 'seed,' and every Bible reader at once knows which promise is meant. Everyone is immediately reminded of the beautiful words of God to Abraham: 'in thy seed shall all the nations of the earth be blessed.' The meaning of this promise Paul explains to be this: The word 'seed' being not in the plural, but in the singular, it cannot refer to the Jewish people, as was commonly thought to be the case by this people, but it must refer to one single individual, and this individual, Paul says, is Christ. Hence the meaning of the promise is: In Christ, the seed of Abraham, all the nations of the earth are to be blessed, i.e., He is to be the Savior of sinfull mankind, who was to rescue them from the curse which they had incurred, and bring back to them the blessing of their heavenly Father which they had lost."³⁰

Verse 17:

King James Version:	"And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred years after, cannot disannul, that it should make the promise of none effect. "
Revised Standard Version:	"This is what I mean: the Law, which came four hundred and thirty years afterward, does not annul a covenant previously ratified by God, so as to make the promise void."
Confraternity Version:	"Now, I mean this: The Law which was made four hundred and thirty years later does not annul the covenant which was ratified by God, so as to make the promise void."
Luther's German Version:	"Ich sage aber davon: Das Testament, das von Gott zuvor bestaetigt ist auf Christum, wird nicht aufgehben, dass die Verheissung sollte durch das Gesetz aufgehoben, welches gegeben ist ueber vier hundert and dreissig Jahre hernach."
Phillips' "Translation":	"I say then that the Law, which came into existence four hundred and thirty years later, cannot render null and void the original "contract" which God had made, and thus rob the Promise of its value."
<i>Novum Testamentum Graee:</i>	τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγωνὸς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν
Literal Translation:	"Now I say this: The Law, having been established after four hundred and thirty years, abrogates not a promise (which has been ratified previously by God) with the tendency toward the result to make void the promise."

τοῦτο δὲ λέγω - not a personal opinion, but inspired of the Holy Ghost.

προκεκυρωμένην - accusative singular feminine perfect passive participle, to agree with διαθήκην, from προκυρώ "to sanction and establish previously, ratify and confirm before."³¹

ὑπὸ τοῦ θεοῦ - "The preposition ὑπὸ with the genitive expresses the agent by which an action is performed."³²

μετὰ - Preposition with the accusative, meaning "after."

γεγωνὸς - nominative singular masculine perfect participle from γίνομαι, "to be appointed, constituted, established."³³

ἀκυροῖ - 3rd person singular present indicative of ἀκυρόω, "to deprive of authority, annul, abrogate."³⁴

εἰς τὸ καταργῆσαι - 1 aorist active infinitive, "to render null, to abrogate, cancel."³⁵ The "preposition εἰς is

frequently used with the articular infinitive to express purpose. If one act is done so as to get into another act, it is done for the purpose of that other act."³⁶

τὴν ἐπαγγελίαν- accusative singular - direct object of the infinitive.

One variant reading on this verse appears in the footnotes of the Nestle text, *Novum Testamentum Graece*: εἰς Χριστόν, to be inserted after θεοῦ. The translators of the KJV and Luther inserted them; thus "in Christ," "auf Christum." Thus, also *The Interlinear Literal Translation of the Greek New Testament*: "to Christ."³⁷ In *The Pulpit Commentary* are these remarks: "The words εἰς Χριστόν, with reference to Christ, are expunged from the text by most recent editors. If genuine (They aren't sure; we MUST BE sure!) they would seem (In theology nothing dare seem; either it is or isn't!) intended to emphasize that position of 'Christ' (i.e. in effect His Church) as future co-partner with Abraham, which has been already affirmed in the preceding verse."³⁸ Lenski omits mention of it altogether; likewise Matthew Henry. For the writer of this brief paper dogmatics will settle the matter and (since it appears in translation in the KJV and in Luther) we will leave it in. I cannot otherwise prove that εἰς Χριστόν in this verse is part of the inspired text. This writer has on his side Luther and the translators of the KJV. If you choose to leave it in the footnotes, as does the Nestle text, you will have on your side the translators of the RSV and the NEB; also Lenski. The *Pulpit Commentary* remark (above) is unacceptable.

ὁ νόμος - It is well if in this verse we begin with the subject of the sentence. "The Law." Which Law? Pieper calls it "the Mosaic covenant of the Law." Luther includes the Ceremonial Law ("Gesetz"... "seine Ceremonien"). The Holy Ghost, by the hand of the Apostle Paul, describes it: ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγωνὸς νόμος ("the after-430-years-having been given Law"). How does the apostle arrive at this figure? In prophecy (Genesis 15:13), after "a deep sleep fell upon Abraham," the Lord "said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Again, Exodus 12:40, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Again, Acts 7:6, "And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years." However, the four hundred thirty years may be computed also arithmetically as follows: At the time when Abraham receives the promise the first time (Genesis 12:1-3) he is 75 years of age. We may let this be Year One in the reckoning.

First promise to birth of Isaac (Genesis 21:5)	25 years
Birth of Isaac to birth of Jacob (Genesis 25:26)	60 years
Birth of Jacob to birth of Joseph (Genesis 30:23f)	90 years
Birth of Joseph to death of Joseph (Genesis 50:26)	110 years
Death of Joseph to birth of Moses (Philo)	65 years
Birth of Moses to time of Exodus (120 minus 40, Deut 34:7)	<u>80 years</u>
First promise of God to Abraham until Giving of the Law (Sinai)	430 years

Again, how does the apostle arrive at this figure? We don't know. It is an open question, on which (open questions) Luther warned not to spend much time. Scripture does not answer; there is no one who can give a certainly correct answer. Besides, if we speculate here, such speculation can only too easily become a hindrance to the Gospel. It is sufficient if we say that God gave the Law on Sinai centuries after He had given the promises to Abraham. "The term 'Law' is used in its proper, i.e., primary, sense in Scripture when it refers to what does not bear on faith, but demands perfect observance on the part of man (Gal. 3:12), pronounces the curse on all transgressors (Gal. 3:10), stops the mouth of all the world (Rom. 3:19), and therefore transmits the knowledge of sin (Rom. 3: 20)."³⁹

ὁ...νόμος οὐκ ἀκυροῖ - "The...Law abrogates not." Note that the verb is in the present tense. "The present tense is used, because the apostle is describing the present position."⁴⁰ Other expressions that exegetes and preachers have used in place of "abrogate"-are: render null and void, displace, repeal, alter, abolish,

suspend, cancel, put an end to, counteract.

διαθήκην προκεκυρωμένων ὑπὸ τοῦ θεοῦ - In verse 15 the apostle took an illustration from everyday life to begin his argument on justification in this section of the epistle: No one makes void or adds to a man's will that has been properly ratified; how much less should the testament of God be made null and void! In verse 16 the Lord's Testament is described as the one given to Abraham, and it involves specifically those promises in which the Seed (which is Christ) is named, namely that in the Messiah and with Him and through Him will be brought all manner of spiritual blessings, i.e., the grace of God, forgiveness of sins, life, and salvation. These promises, or testament (διαθήκη) has been previously ratified by God, namely, "by the sign of circumcision, for that was the import of that ceremony."⁴¹ Now the Law, which was given 430 years later cannot abrogate that previously ratified (sealed, confirmed) testament of God to Abraham. "If a man makes, signs and seals a testament conveying his estate to his son, and he thereafter commands his son to do many kinds of work, such command will by no means make void the testament, it rather shows that the father counts him his son and treats him as son and heir. Even so with the covenant of promise made, confirmed and sealed to Abraham, and the covenant of works established on mount Sinai. The latter can not make void the former. It rather demonstrates that God acknowledged Israel His covenant people and dealt with them as a father does with children and heirs....The promise was first, the Law second by a space of four hundred and thirty years, and from these figures we conclude: If men were saved so long a time simply by the faith of the promise before the Law was given, it necessarily follows that the works of the Law are not necessary for justification and salvation."⁴² "Luther's manner of speaking of a 'lesser' and a 'higher' Word in reference to the sphere of authority of Law and Gospel within the divine order of salvation is Scriptural, as can be seen from passages such as Rom. 10:4; 5:20-21; 2 Cor. 3:7ff.; Deut. 18:15ff, Jer. 31:31ff, Heb. 8:6-13."⁴³

εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν - Not one spiritual blessing given to Abraham, and to be given for the sake of the Seed, who is Christ, is abrogated or changed in any way whatever by the giving of the Law on Mt. Sinai. "For all the promises of God in Him are yea, and in Him Amen," II Corinthians 1:20, and Romans 15:8: "Now I say that Jesus Christ was a minister of the circumcision FOR THE TRUTH OF GOD, TO CONFIRM THE PROMISES MADE UNTO THE FATHERS."

"If a man makes a testament at one time, and a different one at a later period of his life, he repeals the former and puts the latter in its place. Thus one might think also that God, by giving the Law 430 years after He had made that promise to Abraham, had again repealed that promise and put the Law in its place. But that is false reasoning. Man may change his mind, but not so God. His thoughts are the same at all times. He is unalterable, and so is His counsel, and so also His testament must be unalterable. The Law, therefore, cannot alter or annul the covenant made by God with Abraham. For that covenant, Paul says, was confirmed before of God in Christ, i.e., in regard to Christ. This Christ covenant, then, God had confirmed; He had sealed it, for instance, by the sign of circumcision, for that was the import of that ceremony. How, then, should God, the Unchangeable, repeal this covenant of the promise by the giving of the Law later on? That would be impossible, That cannot be the purpose of the Law."⁴⁴

"THE INABILITY OF THE LAW TO AFFECT THE COVENANT. 1. The Law and the covenant proceed on two entirely different lines, and cannot therefore traverse each other's course. 2. The lateness of the Law, as an historic institute, leaves the covenant as it found it in the ages of its undisputed validity. Therefore the Law cannot disannul the covenant so as to throw invalidity into the promise."⁴⁵

Verse 18:

King James Version:	"For if the inheritance be of the Law, it is no more of promise: but God gave it to Abraham by promise."
Revised Standard Version:	"For if the inheritance is by the Law, it is no longer by promise; but God gave it to Abraham by promise."
Confraternity Version:	"For if the right to inherit be from the Law, it is no longer from a promise. But God gave it to Abraham by promise."
Luther's German Version:	"Denn so das Erbe durch das Gesetz erworben wuerde, so wuerde es nicht durch Verheissung gegeben; Gott aber hat es Abraham durch Verheissung frei geschenkt."
Phillips' "Translation":	"For if the receiving of the promised blessing were now made to depend on the Law, that would amount to a cancellation of the original "contract" which God made with Abraham as a Promise."
<i>Novum Testamentum Graece</i>	εἰ γὰρ ἐκ νόμου ἢ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός.
Literal Translation:	"For if the inheritance by Law, no longer by promise; but God has bestowed to Abraham through promise."

ἐκ - preposition; "by, through, denoting the author or sufficient cause."⁴⁶
 δι' - contraction of διά; "preposition with genitive, through."⁴⁷

Variant reading? - There are no variant readings for this verse in the footnotes of the Nestle text. However, the *Pulpit Commentary* takes note of one. In parenthesis after οὐκέτι they have (or, οὐκ ἔτι). And then they go on to explain: "οὐκέτι seems preferred by editors of the text, when used logically, as if it were, It no longer appears to be (so Rom. 7:17; 9:6); whereas οὐκ ἔτι might be referred to a change rich took place at the time when the Law was given."⁴⁸

Verse 18 is the concluding sentence of the paragraph which began with verse 15. εἰ γὰρ ἐκ νόμου ἢ κληρονομία – The apostle begins again to make mention of that which had been taught the Christians in the Galatian churches during Paul's absence: "The inheritance" (from κληῖρος, portion plus νέμομαι, to allot; hence, allotted portion, i.e., inheritance) - in the Bible, in God's way of thinking it is the equivalent of everlasting life, "the promise of eternal inheritance," Hebrews 9:15. On this very important matter Geiseman wrote in one of his sermons: "Various people have various ideas about eternity and about heaven. The Mohammedans have pictured heaven to themselves in very sensual terms. They think of heaven as a place where all the human appetites will be satisfied. But the Holy Scriptures give us a different picture. The Holy Scriptures give us a heaven which is designed to satisfy our souls and which gives us a happiness which we cannot even comprehend in this life and world. The Bible sometimes speaks of heaven as a beautiful city. Then again it speaks of heaven as being in the presence of God, being right with your Father in all His divine majesty and glory, having the happiness of a child who has come home. Then it speaks of heaven as an existence where there is fulness of joy and where there are pleasures forevermore. Then it speaks of heaven as being at the great wedding feast of the Lamb, where all tears are wiped away. So the Bible holds out to us a beautiful picture. And I assure you that it is the answer. I have seen more than one person die, and I have seen them die clapping their hands with joy, absolutely sure that when they close their eyes on this world, they will step into the joy which Jesus has gone to prepare."⁴⁹

"The inheritance" (not the physical, earthly land of Canaan with all its attendant temporal blessings, but the heavenly Canaan with all its attendant heavenly blessings in Christ) – εἰ ἐκ νόμου ("if" it be "out of" (or by) "law"). By the keeping of the Law temporal blessings are guaranteed, as in Exodus 20:12; also spiritual blessings are promised, yea, eternal life, as in Galatians 3:12 and Luke 10:28. Pieper correctly teaches: "With Scripture we must maintain that the Law promises life to those who keep it. Gal. 3:12: 'The man that doeth them

(the things written in the Law) shall live in them.' Hence the promises of the Law and those of the Gospel in their nature are opposites. Scripture, as we have seen makes it very clear that the Law promises life only to those who have actually and in all respects kept the Law. Note the character of the promises of the Law by observing how emphatically Christ pointed those who aimed to inherit eternal life by way of the Law to the need of really keeping the Law. 'This do, ' He said (Luke 10:28), 'and thou shalt live.'"⁵⁰ Older Lutheran theologians have called these promises of the Law conditional promises (promissiones conditionales). "But the teachers... point out that in legal conditional clauses the term 'condition' actually denotes a human accomplishment, e.g.: 'If you keep the Law, you will obtain life.'"⁵¹ Before the Fall, salvation for Adam and Eve was ἐκ νόμου.

"Now if the inheritance (were) by Law," οὐκέτι ἐξ ἐπαγγελίας, "no longer by promise. " Kuegli: "It (the inheritance) can not be by both together, it must be exclusively either by the one or by the other. Law and promise, or wages and gift are things which, in their very nature, exclude one another. Wages are something which has been labored for and earned, a gift or inheritance is something which has not been earned or labored for. If we could obtain righteousness before God by our works, by the deeds of the law, then salvation would be our wages, and no more the gift of God. If our work could contribute a part unto righteousness, then salvation would be in part wages, and not fully the gift of God. If man could do anything by which God would be holden to bestow grace on him, then salvation would be in part man's reward and no more God's free and gracious gift. So Paul argues Rom. 11:6: 'If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.' These two, works and grace, can not go together each doing a part; for Paul sets them in opposition so that the one totally excludes the other saying: either by works and then alone by works, or by grace and then alone by grace. Wages can not be a present, and a present can not be wages. Now salvation is God's gift or present which He gives through promise; therefore He justifies without the consideration of our works, without any aid or co-operation of the law. If works could contribute anything whatever, then surely Abraham's works must have been of value, because he performed such excellent works as none other."⁵² And the sermon writer in the September, 1908 issue of *Evangelical Lutheran Homiletic Magazine*: "If man was to receive the inheritance of eternal life by the Law, then he would no longer receive it by the free promise of the Gospel. For the Law demands works of man, before it will give him eternal life. Its promises of heaven are given only on condition of a perfect fulfillment of all its requirements by man. But the Gospel promises heaven freely, for Christ's sake, without works on man's part. So, then, if we are to get to heaven by the Gospel, we cannot get there by the Law, and if contrariwise by the Law, then we cannot get there by the Gospel. These two exclude each other. 'If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work,' as Paul puts it in the 11th chapter of Romans."⁵³ "Hence it cannot at all have been the intention of God when giving the Law that man should be saved by it. For then it would indeed conflict with the promise of the Gospel and make it void."⁵⁴

τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται - "But" - a big "but," an eternally true "but," a comforting "but," a peace- and heaven-bestowing "but," a "but" and what is connected with it in the remainder of this verse makes all the difference between life and death, heaven and hell, Christ and the devil, Christianity and all other religions, hope and having no hope.

"to Abraham" "The mention here of Abraham alone, without 'his seed,' is perhaps (Lindke: We would omit the 'perhaps.') due to the apostle's sense of the long priority of this guaranteed bestowment to the giving of the Law. In appreciating the tone of the passage, we must not lose light of the venerableness of this personage, the primordial father, not only of the Hebrew race, but of all believers in Christ to the end of the world."⁵⁵

"The position of ὁ θεός is emphatic - God, no less than He! (comp. Rom. 8:31)."⁵⁶ This is the eternal, unchangeable, omnipotent, omniscient, omnipresent, holy, merciful, patient, gracious and loving God. Especially will we note also that He is presented as the faithful God. Thus also in Titus 1:2: "In hope of eternal life, which God, that cannot lie, promised before the world began."

"Through promise" - Genesis 12:2,3 and 22:18 see remarks under verse 16.

κεχάρισται - 3rd person singular perfect indicative of the deponent verb χαρίζομαι - "The verb χαρίζομαι

emphatically marks a gift as freely and lavishly bestowed (compare its use in Rom. 8:32; 1 Cor. 2:12). The perfect tense points to the now and evermore enduring effect of the promise."* Luther caught the meaning of this verb well when he translated: "Gott aber hat es Abraham durch Verheissung frei geschenkt." ("God gave it to Abraham freely by promise." "By inserting the word freely he sharply expresses the contrast which Paul makes. The inheritance is by the promise, and not by the law; by the promise exclusively, and not at all by our works. Surely, the promise exceeds the law in like value like a diamond a copper cent."⁵⁷

"Abraham did not do anything towards meriting that blessing, which God accorded to him in that covenant, but it was a free gift of God's grace. The covenant which God made with Abraham was a gracious covenant that excluded all works of the Law. Hence, if the Law was given for the purpose of saving Man, then, indeed, did it annul the promise given to Abraham and the covenant, or testament, which God made with him. From this, they, we must deduce: If the Law did not disannul the covenant which God made with Abraham, in other words, if it did not repeal the Gospel (for that covenant was the Gospel-covenant), then its purpose cannot be to save man, but it must have another purpose."⁵⁸

"THE INHERITANCE NOT POSSIBLE BY THE LAW, BUT BY THE PROMISE... 1. The inheritance covers more than the land of Canaan; it involves the 'heirship of the world' (Romans 4:13); but it symbolizes the blessings of the Messiah's kingdom, and especially of that 'better country' which was an object of wistful expectation to Abraham himself. (Lindke's note: We do not here teach that the promises referred to as having been made by God to Abraham were the temporal ones, and that the fulfillment of promises of temporal blessings are symbolic of the spiritual blessings of which the apostle is actually and exclusively treating in this text!). 2. If the Law abrogates the covenant, the inheritance would in that case come of Law; but it is positively asserted that 'God has given it' - the perfect tense marking the duration of the blessing - 'to Abraham by promise.'⁵⁹

We cannot help but think that Paul must have paused here, filled with the deepest awe, wonder, and respect, and that his heart must have rejoiced with Joy unspeakable in a great and silent doxology, as he reflected on what he had just written by inspiration of the Holy Ghost. Just so, we cannot help but burst forth with hearts and lips: "How marvelous beyond all description! How wonderful the great God of our salvation!" Paul shouts forth the three great principles of our body of doctrine, and echoed by the Reformation under Luther: Sola Scriptura (Paul teaches from Genesis and Exodus), sola gratia (κεχάρισται), and sola fide (Thinking of Abraham, Paul could not help but be reminded also of Abraham's faith, as in verse 6 of this chapter.) Thus, in verses 15-18 we are overwhelmingly convinced by the Holy Ghost to trust firmly the unalterable promises of God's testament which He made with Abraham, for they are not abrogated by the giving of the Law on Mount Sinai 430 years later.

Verse 19:

King James Version:	"Wherefore then serveth the Law? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."
Revised Standard Version:	"Why then the Law? It was added because of transgressions, till the Offspring should come to whom the promise had been made; and it was ordained by angels through an intermediary."
Confraternity Version:	"What then was the Law? It was enacted on account of transgressions, being delivered by angels through a mediator, until the Offspring should come to whom the promise was made."
Luther's German Version:	"Was soll denn das Gesetz? Es ist dazu gekommen um der Sunde willen, bis der Same kaeme, dem die Verheissung geschehen ist, und ist gestellt

* In the original, this quote bore the endnote "56" which was used previously – see that endnote for the source of this quote. – WLS Library Staff

Phillips' "Translation":	von den Engeln durch die Hand des Mittlers." "Where then lies the point of the Law? It was an addition made to underline the existence and extent of sin until the arrival of the "Seed" to whom the Promise referred. The Law was inaugurated in the presence of angels and by the hand of a human intermediary."
<i>Novum Testamentum Graece</i>	τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.
Literal Translation:	"Why then the Law? It was added on account of transgressions (until should come the Seed to whom it was promised), ordained through angels in the hand of a mediator."
τί -	The best translation is "Why," This agrees best with what immediately follows, χάριν ("used as a particle governing the genitive case, <u>for the sake of</u> " ⁶⁰). Furthermore, if we were to use the interrogative pronoun, we should expect to read τίς to agree with νόμος. Here the RSV is most accurate: "Why then the Law?"
προσετέθη -	3rd person singular 1 st aorist indicative passive of προστίθημι, "to add, superadd, adjoin." ⁶¹
ἔλθῃ -	3rd person singular 2 nd aorist subjunctive. "The indefinite relative clauses which in English are marked by the suffix <u>-ever</u> added to the relative word (e.g., <u>whoever</u> , <u>whichever</u> , <u>whatever</u> , <u>wherever</u> , <u>whenever</u>), have in Greek ordinarily the subjunctive with the particle ἄν or ἐάν. This is one of the commonest uses of the subjunctive." ⁶² Thus, "whenever should come the Seed," has been translated for smoother reading, "until should come the Seed."
ἐπήγγελται -	3rd person singular perfect indicative passive ἐπαγγέλλω, to promise.
διαταγείς -	nominative singular masculine (referring back to νόμος) 2nd aorist passive participle of διατάσσω, "to ordain." ⁶³
μεσίτου -	"an internuncius, one who is the medium of communication between two parties, a mid-party." ⁶⁴

τί οὖν ὁ νόμος; - Earlier the apostle had written; "No man is justified by the Law in the sight of God," verse 11. Then, in our present text he wrote that the Law does not abrogate the Gospel. The reader or hearer of this epistle might well be constrained to ask, as Paul does for all of his hearers and readers, "Why then the Law?" "Was soll denn das Gesetz?" If you cannot get to heaven by being good, then what's the Law good for anyway? "If the Law did not disannul the covenant which God made with Abraham, in other words, if it did not repeal the Gospel (for that covenant was a Gospel-covenant), then its purpose cannot be to save man, but it must have another purpose? Hence the question arises here: What is the purpose of the Law? For what reason did God give it? What were His intentions in doing so? What benefit does man derive from it?"⁶⁵

τῶν παραβάσεων χάριν προσετέθη - Since this inspired Word of God is in writing, the apostle must answer his own question, just as a good catechism writer will answer his own questions. The subject of this sentence is "it," i.e., the Law. In His Law God reveals His will with respect to the condition of our nature, the disposition of our will, the character of our words and deeds, and pronounces a curse on those who transgress. The Law "has been added!" The Law is God's will. He wants all mankind to know it. Thus it has ever been. At creation He wrote it in the hearts of Adam and Eve. They knew God's Law perfectly, and they also had the necessary strength to keep it perfectly. After the Fall the knowledge of the Law became darkened and blurred. For instance, no one knew any more by nature that it is wrong to covet, Romans 7:7. If the Law of God was to be known by all people as God wants it known, it was necessary that it be given again, and this time in writing, on Mount Sinai. It "was added," however, not in addition to the Gospel, not as having any "function in relation to life and righteousness." It "has been added" (1st aorist) only that one time, i.e., on Sinai. All other passages in the Bible that deal with God's Law are either a repetition (Romans 13:9) or an explanation (Matthew 5-7) of that one Law given once on Sinai. Nor dare it ever be said that "it (the Law) has been added"

* See endnote 65 – WLS Library Staff.

as an addition to the Gospel. For the Gospel, strictly speaking, makes no moral demands whatsoever, no threats, provides no penalties, but proclaims to sinners that God loves them, that Christ has died for their sins, and that because of His vicarious satisfaction God has forgiven their sins. Otherwise, salvation would be by faith plus works. No, "it (the Law) has been added" τῶν παραβάσεως χάριν "on account of (or because of), the transgressions." "The Law was given from a regard to men's sinful actions, with an implied contrast with the covenant of Christ's Gospel, which was concerned with men's justification and benediction. The province of the Law is to expose sins, rebuke them, pronounce God's curse upon them, coerce and restrain them by the discipline of a system of outward rites and ceremonies. The office of the Law, as dealing with sinners as continuing sinful, while unable to make them new creatures, is indicated by St. Paul in 1 Tim. 1:9, where, after saying, 'The Law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners,' he proceeds to add a catalogue of offenders chargeable with the grossest form of criminality; which furnishes a most apt illustration of the word παραβάσεις ('transgressions') which he here uses, and which marks sins in their most wilful and most condemnable character."⁶⁶ "The holy Ten Commandments... tell us of our sins and transgressions and the damnation of which we are guilty. They tell us of all this in plain, unmistakable words. And this moral law was not only given to the Jews, but it concerns us just as well. For it was not abolished by Christ. It is of this law that Christ says: 'Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfill.' It is true, Christ is also 'the end of the moral law for righteousness to every one that believeth.' We must not fulfill the Law to be saved. But, nevertheless, it is our duty to live in conformity with the Law, for in it is expressed the eternal will of God which it is our duty to fulfill. And thus the moral Law still shows us our transgressions and sins, and terrifies us on account of them. The Law in this way also shows us in the New Testament, shows every impertinent, unbelieving sinner, that he is condemned already and is utterly helpless, and thus points him towards Christ, the Savior from sins. In this manner the Law, just as it did in the Old Testament, brings the sinner to Christ, prepares him for the Gospel."⁶⁷

ἄχρις ("originally an adverb of place, used as a preposition with respect to time, until, during; as a conjunction, until"⁶⁸)... ἐπήγγελλται - Luther: "How long, then, should the Law's dominion and power last? He says, so long until comes the Seed, about which It is written in Genesis 22:18: 'In thy Seed shall all the nations of the earth be blessed.' You may understand this time (how long the Law should last) in a literal or spiritual sense. In a literal sense, the Law has lasted until the time of grace, when the blessed Seed took to Himself our flesh, came into the world, gave the Holy Ghost, and wrote a new law into the hearts, Matthew 11:13. Then the Law, together with the entire divine service which was set up through Moses, literally stopped. On the other hand, in a spiritual sense, the Law is to last and to rule until Christ, the blessed Seed, comes with the blessing. Therefore, when the Law has completed its work or office, that is, has shown me my sins, has terrified me and revealed God's wrath and judgment, so that I must grow pale before it and almost despair: then it has reached its appointed time and purpose, so that it cease and plague me no further with its tyranny. Then its authority, power, and dominion is transferred to another, namely to the blessed Seed, who is Christ, and whose lips are most gracious. The apostle says these things, in order that he might make the doctrine of the Law overagainst the Gospel very small, but the Gospel great; therefore, he says that the Law is such a doctrine which lasted only a short time, but that the Gospel is such (a doctrine) which shall last eternally, and exists from eternity, since it has been promised from the beginning of the world, Titus 1:2f."⁶⁹

διαταγείς δι' ἀγγέλων - In the historical account of the giving of the Law in Exodus no mention of the angels being present is made. Paul and we must learn this elsewhere. Moses mentions in Deuteronomy 33:2: "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them." Paul, as the unconverted Saul, may well have heard these words from the condemned martyr Stephen (Acts 7:53: "Who have received the Law by the disposition (διαταγάς) of angels, and have not kept it." Again from the Old Testament, Psalm 68:17: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, the holy place." In Hebrews 2:2 there is a reference to "the word spoken by angels." "The language in Hebrews - 'the word spoken by angels' - taken along with the language here points to them as the instruments employed by God in delivering the Law. The circumstance is introduced by the apostle here, in keeping with the context, not

to glorify the Law, but to show that God stood at a distance from men in the giving of the Law. It was something which was in a manner foreign to Him. Therefore, in giving it He did not come immediately into contact with men, but interposed angels on His side."⁷⁰ "For this reason the doctrine of the Gospel is better than the Law; for the Law is the voice of servants, i.e., angels, but the Gospel that of the Lord Himself."⁷¹

Finally, ἐν χειρὶ μεσίτου - According to Deuteronomy 5:5 Moses "stood between the Lord" and the Children of Israel; he was the go-between between God and the people. There is here, then, actually a double mediation: God through the angels (on heaven's side) through Moses (on earth's side) to the people with the giving of the Law on Sinai. "In the giving of the Law great stress was laid on the fact that the people were not fit to draw near to God to receive it from Him. Therefore, a mediator was interposed on man's side."⁷²

"That the Law was given because of transgressions, as Paul has just said, is also evident from the manner in which it was given. For it was ordained by angels in the hand of a mediator, i.e., when God gave His Law on Mount Sinai, He was accompanied by all the holy angels, who blew the trumpets and ministered unto Him; and it was given in the hand of a mediator, viz., Moses, who received it from God and brought it to Israel. Now this majestic, terrifying manner in which God appeared here, as well as the fact that the people did not dare approach the mountain, but that Moses must carry the Law to them, undoubtedly was to show that the Law was given to reveal sin and threaten punishment, that the people, being sinful, were not worthy to appear before God and to approach Him, and that the Law was not able to bring the two together. Hence, in short it was a proof of the fact that the Law 'was added because of transgressions.'"⁷³

Verse 20:

King James Version:	"Now a mediator is not a mediator of one, but God is one."
Revised Standard Version:	"Now an intermediary implies more than one; but God is one."
Confraternity Version:	"Now there is no intermediary where there is only ones; but God is one."
Luther's German Version:	"Ein Mittler aber ist nicht eines einigen Mittler; Gott aber ist einig."
Phillips' "Translation":	"The very fact that there was an intermediary...."
<i>Novum Testamentum Graece</i>	ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.
Literal Translation:	"Now a mediator is not of one; but God is one."

ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν - "The article with μεσίτης, literally, 'the mediator,' marks the noun as a class noun, giving it the sense, 'a mediator as such.' Compare the use of the article in τοῦ ἀποστόλου, in 'the signs of an apostle' (2 Cor. 12:12); in ὁ ἀγαθὸς ἄνθρωπος, 'a good man' (Matt. 12:25); in ὁ ἐργάτης, 'the laborer is worthy of his hire' (Luke 10:7). The clause means this: a mediator implies the existence of more than one party, of two parties at least, for him to mediate between; of two parties not at one, but standing on such terms towards each other, as make his intervention necessary. So far as it characterized the giving of the Law viewed in contrast with the establishment of the covenant of grace, the mediation of Moses, as has been already observed, did not put an end to the estrangement between the Lord and Israel; the estrangement went on throughout Moses' life; throughout, the Israelites stand marked with the brand of 'transgression.' The genitive ἑνός, 'of one,' is the same as the genitive in μεσίτης θεοῦ καὶ ἀνθρώπου, literally, 'Mediator of God and men,' in I Tim. 2:5: it marks the party or parties towards whom the function of mediation is exercised; so that what the apostle here affirms is that there cannot be only one such party."⁷⁴

Luther: "Here Paul compares the two mediators (Moses and Christ) with each other, although he does so with a few brief words. For whoever diligently pays attention to his word, soon understands that he speaks in general terms about a mediator, and does not want this to be understood as referring to Moses only. He says that a mediator is not a mediator of one individual, but wherever there is to be a mediator, there must be two parties: one who has offended; the other who has been offended. Now, the one who has offended is in need of an intercessor or advocate; however, the other doesn't need him. Accordingly, Moses is also a mediator; for he is a negotiator between the Law and the people, who cannot stand it that the Law should deal with them according to its mature and that its spiritual work should be carried out in them; if they are to be able to stand and hear its

voice, the Law must permit itself to be disguised and changed into the human voice of Moses, Exodus 20:19. Now if the Law is thus veiled and masked, then it does not any longer so powerfully and mightily in its majesty and glory as it tends to do by itself; but it now speaks softly and weakly through the mouth of Moses, i.e., it no longer fulfills its office and own work that it terrify the conscience. Therefore, it is also impossible that the people should understand it; but through it they become merely secure, lazy, and arrogant hypocrites. Nevertheless, one of two things must happen: Either that the Law outside of its true, natural work is veiled with a covering (then it only produces hypocrites); or that it performs its own and natural work and office, without Moses' veil, but then it tends to kill; either you have Moses with his veil for a mediator (thus you remain a hypocrite), or if you want to shut your eyes to the Law without Moses with the veil, that through faith you lay hold of the Seed who has brought the blessing, i.e., that you look beyond the Law towards Christ, who *[unknown number of words missing here – WLS Library Staff]* fulfillment and end of the Law. From this one can now understand why Paul speaks thus generally: 'A mediator is not a mediator of one.' Meanwhile Moses, indeed, comes close, becomes a mediator, i.e., he makes a different form and nose for the Law, hangs a veil in front of it; but he doesn't do any more in the matter than this that he changes the Law's voice, and makes it so that one can bear and hear it; but he cannot give the people strength and ability to fulfill the Law and to satisfy it (Lindke: its demands), he does not remove the terror from the conscience. Therefore, when it happens that on account of his sins a person feels God's wrath and Judgment in the death-throes or otherwise in other pangs of his conscience, then, if he should not otherwise despair, another mediator must come along, one who says: Thou poor sinner, although the Law with its wrath remains, you, too, shall likewise remain, i.e., you shall not die. Now this mediator is Jesus Christ, our Lord, who does not change the Law's terrible and unbearable voice, does not (as Moses does) hang a veil over it, also does not lead away from the Law that one dare not look him in the face; but He places Himself against and in opposition to the wrath of the Law (suffers) so that it accuses Him and condemns Him to death on the cross as one cursed by God; He also permits Himself to be put to death by Him. But because He was the blessed Seed who should bless the whole world, and on this account became a curse, the Law assaulted Him; it must again suffer, permit itself to be crucified and thus lose its power, in order that its drive and terror may not harm those who believe in Christ. That's what Paul means when he writes with gladsome, wonderful words, Colossians 2:14: 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.' He's thinking of this Mediator when he says: 'A mediator is not a mediator of one.' This single word 'Mediator' proves sufficiently that the Law does not make righteous; for if it were able to make righteous, why would one need a mediator?"⁷⁵

Kuegli: "One needs no mediator; for mediation requires at least two parties which are at variance. When God gave the promise to Abraham, He did not make use of a mediator, but spoke to Abraham in His own person, promising the Seed in whom the blessing would come. In giving the Law God did also speak the ten words immediately to the people, but the people fled from the mountain, and said to Moses: 'Speak thou unto us, and we will hear: but let not God speak with us, lest we die,' Ex. 20:19. Moses was such a mediator who went back and forth, now speaking with God, then to the people; yet he could not reconcile them that the people would have drawn nigh to God with confidence and boldness. The mediator of the Law could make no peace between God and the people; the Seed, the Fulfiller of the promise, had to come."⁷⁶

ὁ δὲ θεὸς εἷς ἔστιν - The great sentences of the Bible that teach monotheism are: Deuteronomy 6:4: "The Lord, our God, is one Lord," and I Corinthians 8:4: "There is none other God but one." There are not (and here our language is very weak in saying this the way it ought to be said) many Gods, not even three Gods or two Gods, but only one God. The is not One who promises forgiveness of sins, life and salvation to all who believe in the promised Messiah, the Seed of the woman, Abraham's Seed, who is Christ, and Another One who gives the Law and then says, "This do, and thou shalt live," and "cursed is every one that continueth not in all things which are written in the Book of the Law to do them." There are not two Gods, two different Gods to be worshipped and glorified, only One. The Father and the Son are one. Likewise, the Holy Ghost is true God together with the Father and the Son. In this verse, this sentence may not be divorced or separated from the previous one. The point that the apostle is making is this that one of the parties in this mediation is God, the perfect, holy, righteous, and Just God, who is separated completely from all sin and evil, and dedicated to

everything that is good and pure. The other party is man, completely sinful and corrupt, by nature rotten and spoiled, and getting in deeper in the mire and filth of sin daily. Because God is on one plane and man on another, without the One having to destroy and the other having to be destroyed, a mediator is necessary. To declare the Law and its curses a mediator is necessary; to declare divine grace, love, peace, mercy, and forgiveness, that man can stand to hear, as did Adam and Eve, Abraham, Isaac, Jacob, the disciples, et al.

Luther: "'But God is one.' That means: God does not need a mediator for Himself, neither when He gave the Law nor when He presented grace. He is one and He needs no mediator with another god or with Himself. He offends no one, therefore, also does not need a mediator; but we anger and offend our God, therefore, we need a mediator, not Moses, but Christ, who speaks better for us than Moses."⁷⁷

Walther: "Paul wants to say: That the Jews could and should not be justified by the Law you can see from this that there they needed a mediator, namely, Moses; for a mediator is never needed for one, but there must be at least two between whom he is to mediate. Thus, Moses was a mediator not only for God, but for both, for God and the people, who could not stand before God without a mediator when God gave them the Law with lightning and thunder."⁷⁸

Kuegli: "The Seed, the Fulfiller of the promise, had to come, and He was heard when He prayed: 'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us,' John 17:21. Here is He who is one with the one God, and in whom we are heirs. Great is the Law of Moses, and it was promulgated with great magnificence, but Jesus Christ is the Seed promised to Abraham, a this promise could not be annulled or superseded by the Law with all its glory."⁷⁹

The *Pulpit Commentary* has an excellent outline for a sermon on just this text as follows:

"The mediator here referred to is not Christ, but Moses, for St. Paul is describing the process through which the Law was given. This he contrasts with the direct flow of grace in the Gospel. A mediator implies more than one party, and the gifts that come through mediation do not come immediately from the hand of the giver. But God is one, and in Christ He immediately confers His grace upon us.

I. A RELIGION OF LAW SEPARATES US FROM DIRECT COMMUNION WITH GOD. The Levitical Law depended on an elaborate system of mediation. The Jew regarded it as given through angels. Moses received it for the people. When the Israelites saw the terrors of Sinai, they shrank back and begged Moses to go alone for them into the presence of God, and thus they received the divine message through their human leader (Exodus 20:18-19). Subsequently it was administered through the priesthood. The consequence was that the people were not admitted to the sanctuary. The penalty of relying on a human intercessor out of fear of God was separation from direct communion with heaven. This penalty is still paid by those who pursue the same course.... The same result follows the slavish observance of rules and regulations laid down by the wisest and holiest of teachers. Those men come between us and God.

II. THE HIGHEST RELIGION CONSISTS IN DIRECT COMMUNION WITH GOD. 'God is one.' When He speaks to us, we have all that we need. Many advantages belong to this pure and lofty relation with God. 1. Clear visions of truth.... 2. The full efficacy of grace.... 3. The blessedness of fellowship with God....

III. THE GOSPEL BRINGS US TO THIS RELIGION OR DIRECT COMMUNION. It is true that Christ is a Mediator, but in quite another way from the mediation of Moses. Moses and all human mediators stand between us and God, so as to separate us from Him and darken the vision of His glory by their human shadows. But Christ only comes between to bridge over the gulf that separates, to unite us to God, to be the mirror in which the presence of God is revealed; nay, to bring God to us, made manifest in the flesh. Thus, in Christ we have immediate communication with God. Through Him we not only know that God is spirit and must be worshipped in spirit and in truth, we also have grace thus to worship. In Christ God's grace flows directly to us with all its fresh,

untainted purity and power. In Christ we have grace to enter through the rent veil to the holiest place, and to rest in the eternal light of God's near presence."⁸⁰

Verse 21:

King James Version:	"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."
Revised Standard Version:	"Is the Law then against the promises of God? Certainly not; for if a law had been given which could make alive, then righteousness would indeed be by the Law."
Confraternity Version:	"Is the Law then contrary to the promises of God? By no means. For if a law had been given that could give life, justice would truly be from the Law."
Luther's German Version:	"Wie? ist denn das Gesetz wider Gottes Verheissungen? Das sei ferne! Wenn aber ein Gesetz gegeben waere, das da koennte lebendig machen, so kaeme die Gerechtigkeit wahrhaftig aus dem Gesetz."
Phillips' "Translation":	"Is the Law then to be looked upon as a contradiction of the Promise? Certainly not, for if there could have been a law which gave men spiritual life, then that law would have produced righteousness (which would have been, of course, in full harmony with the purpose of the Promise)."
<i>Novum Testamentum Graece:</i>	Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζῳοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη·
Literal Translation:	"Is then the Law against the promises of God? God forbid! For if a law being powerful to quicken were given, truly the righteousness would be by the Law."

μὴ γένοιτο - "In the classical period, the Greek language had another mood, the optative, in addition to those which we have studied. In New Testament Greek, however, most of the classical uses of the optative have practically disappeared. The optative is still retained to express a wish. Thus μὴ γένοιτο (γένοιτο being the second aorist optative, third person singular, of γίνομαι) means may it not take place, God forbid."⁸¹

ἐδόθη - 3rd person singular 1st aorist indicative passive of δίδωμι, to give. Here it is the verb of a clause introduced by εἰ. "Conditions contrary to fact are expressed by the secondary tenses of the indicative in both protasis and apodosis. The protasis is introduced by εἰ, and the apodosis has the particle ἂν, which, however, is sometimes omitted."⁸²

δυνάμενος - nominative singular masculine present participle (of δύναμαι) to agree with νόμος.

ζῳοποιῆσαι - 1st aorist active infinitive of ζῳοποιέω, "to quicken with the life of salvation."⁸³

ἦν - 3rd person singular imperfect. "The apodosis has the particle ἂν." (above)

A variant reading has ἀληθεία in the footnotes in place of ὄντως, which in no way would change the meaning or translation of the verse.

οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; Briefly thus far in this section: The Gospel promises are not abrogated by the Law which was given centuries later; neither does the Law add anything to the Gospel promises. Rather, the Law was given as a curb against gross outbursts of sin and (especially) to serve as a mirror to show us our sins and God's wrath. Hence, someone might now ask quite logically: "Is then the Law against the promises of God?" Luther: "Soon now another question arises after the first account (v. 19), namely, this: If the Law only makes the people more evil, since it shows them (their) sins, will the Law then be against God's promise? For, as it seems, God is angered only through (the) Law, and He is moved not to keep that which He has promised."⁸⁴ And G. L.: "Is the Law not against the Gospels do they not contradict each others

since one is a free promise of heaven, while the other teaches the necessity of works for salvation?"⁸⁵ κατά - "This word 'against' can hardly intend adverse action of that kind, but rather imports simply contrariety of spirit or purpose. This objection the apostle meets by stating that the spirit and purpose of the Law were not contrary to the promises, inasmuch as the Law did not offer to interfere with the work which the promises were to do, but was designed to be auxiliary to their function by preparing the way for its discharge."⁸⁶

μη γένοιτο - "The tone of abhorrence with which the apostle negatives the inference is due, not so much to its mere unreasonableness, as to the almost blasphemous character which he feels to attach to the notion. To think that one unquestionable revelation of the faithful, unchangeable God can be contrary in spirit or purpose to another equally unquestionable revelation of His!"⁸⁷

εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζῶσοιψαι - "The noun is first put undetermined, a narrowing determination with the article then added: 'If (in the Law of Moses) had been given a Law such as,' etc. By fastening attention upon the Law as unable 'to make alive,' the apostle marks its character as contrasted with the new covenant, the characteristic function of which is that of imparting a life-giving Spirit. The Law made men feel their sin, their spiritual incapacitation, 'the body of death' which enthralled them (Rom. 7); but the grace which should instill into their souls the life of love which they lacked, it had not to bestow. So far only reaches the unfavorable estimate of the Law's function given here: it was not 'able to make alive.'"⁸⁸

Kuegli: "If there had been a law given which could impart to man the ability to keep it, then the Bible would teach two contrary ways to heaven, the one by the merit of works, the other without works by the faith of promise. But there is no such law given. The law does not impart the ability to keep it, it rather demands this ability of man, yea condemns him for the very lack of it, and how then could it be against the promise? The sentence of a civil court condemning a culprit is not against the pardon graciously granted by the governor. On the contrary, it may occasion the culprit to appeal for pardon as his last and only chance of escaping death. So far is the law from being against the Gospel that it rather prepares the sinner to accept the promise of grace, because it convicts him that he is rightly and justly condemned."⁸⁹

"In order to show that there is no discrepancy between the Law and the Gospel, Paul says if a law had been given which could have conferred life, then righteousness would indeed come by the Law, that is to say, if the Law would have given us life or the power to fulfill its commandments perfectly, then indeed we could have been saved by it, then it would have declared us righteous in the sight of God and awarded heaven to us. But that is where the trouble lies. The Law does not give life, does not communicate strength to us to fulfill its commandments; on the contrary, it kills us, condemns us to eternal death on account of our sins, and offers no means of escaping it. If we were without sin and transgression, we could live by the Law."⁹⁰

ὄντως ἐκ νόμου ἄν ἦν ἡ δικαιοσύνη - "Righteousness" is absolutely necessary if one is to enter heaven. Nothing impure or unholy can stand in the sight of the perfect and unchangeable God. "The righteous into eternal life" shall enter (Matthew 25:46. Being "justified" (δικαιόω) comes before being admitted to a state of perfect bliss, "glorified" (δοξάζω) Romans 8:30. Anyone attending the King's marriage-feast must have on a "wedding garment," Matthew 22:11-13. See also Revelation 19:8.

ὄντως - "In very deed then'. But, as the case now stands, it is a delusion to think that it can, as the unbelieving Jews do, and as some of you seem minded to do. ὄντως, as in Luke 23:47; 1 Cor. 14:25. If the Law could have quickened men with spiritual life, it would have brought them justification. This is what the apostle here affirms. But why so? That in the economy of grace there is no justification without spiritual quickening, nor spiritual life without justification, we are clearly apprised by many passages of St. Paul's own writings, notably in Rom. 8:1-10....If, then, the Law can be supposed capable of imparting the Spirit of life, it must be supposed capable of antecedently imparting righteousness. The 'inheritance' of Abraham's seed includes both, both accruing to them from faith. So far was the Law from having these gifts to bestow, that on the one hand, Moses' ministering of the Law to the people was a ministration of condemnation (2 Cor. 3:6-9), and on the other, it brought quickening, indeed, but not to the sinner's spirit, but to his sin (Rom. 7:9), intensifying its malignity and working death (ibid., vv. 10-13). These views, so explicitly expressed by the apostle in the two nearly contemporaneous epistles just cited, reveal to us what was in his mind when writing the words before us, and may be properly adduced to explain them."⁹¹

"In the case supposed (righteousness being of the Law, and so making alive), the Law would have been antagonistic to the promise. There would have been an antagonistic mode of justification. The blessing would have been put on the ground of obedience to the Law. The apostle repudiates that supposition, without any disparagement of the Mosaic Law. It had a perfectness of its own. If there had been a Law fitted to give life, he strongly asserts that would have been the Mosaic Law. It was raised above all mere human Law. It presented an admirable idea of righteousness. That it did not actually effect righteousness was simply because that was impossible."⁹²

Again, the *Pulpit Commentary* has an excellent outline for a sermon on this verse: "THE LAW IS NOT ANTAGONISTIC TO THE PROMISE. 1. The Law and the promise are equally of Divine origin - two distinct parts of the Divine plan, each part with its own distinct purpose to be carried out inside the Divine plan. The distinction between them is not that the one is good and the other evil; for 'the Law is good if a man use it lawfully,' while the promise is self-evidently and essentially so. 2. There would be antagonism if life came by the Law. 'For if there had been a Law given that could have given life, verily righteousness should have been by the Law.' In that case, the Law and the promise would have come into competition as two diverse methods of salvation. In the one case, salvation would have come 'of debt'; in the other case, it actually comes 'of grace.' If life came by the Law, there would, in fact, be no room for free gift at all. 3. The Law was absolutely incapable of giving life. If it could have done so, it would have been chosen as the method of salvation, because, in that case, man had only to use his faculties to accomplish it, and the agony of the cross would never have been necessary. But the thing was impossible; salvation is a Divine work, and, if it comes at all, it must come from the quickening power of the Spirit. 4. If life could have come by the Law, its result, which is righteousness, would have come in the same way. But the apostle has closed up the way of righteousness through the Law by many strong texts."⁹³

Walther: "Therefore, the Law is still not against the promise or the Gospel, for the Law has neither the office nor the power of the Gospel, namely, that it can quicken no one; much more so, it has the office and the power to conclude a man under sin, that is, to make sin unto him a prison, in which the man feels like an evildoer chained by sin, and he now yearns for the freedom, which Christ in His Gospel through grace offers to them that believe."⁹⁴

Verse 22:

King James Version:	"But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."
Revised Standard Version:	"But the Scripture consigned all things to sin, that what was promised to faith in Jesus Christ, might be given to those who believe."
Confraternity Version:	"But the Scripture shut up all things under sin, that by the faith of Jesus Christ the promise might be given to those who believe."
Luther's German Version:	"Aber die Schrift hat es alles beschlossen unter die Sünde, auf dass die Verheissung kaeme durch den Glauben an Jesum Christum, gegeben denen, die da glauben."
Phillips' "Translation":	"But, as things are, the Scripture has all men 'imprisoned,' because they are found guilty by the Law, that to men in such condition the Promise might come to release all who believe in Jesus Christ."
<i>Novum Testamentum Graece</i> :	ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.
Literal Translation:	"But the Scripture shut up completely all things under sin, in order that the promise by the faith of Jesus Christ might be given to those who believe."

συνέκλεισεν - 3rd person singular 1st aorist indicative active of συγκλείω, to band under a sweeping sentence."⁹⁵
δοθῇ - 3rd person singular 1st aorist subjunctive passive of δίδωμι, to give.

πιστεύουσιν - dative plural masculine present participle of πιστεύω

For the main verb in this verse there is a variant reading indicated in the footnotes, which, however, in no way changes the meaning; thus, the nominative plural masculine perfect passive participle, συγκεκλεισμένοι.

ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν - "On the sense which the phrase 'the Scripture' sometimes bears, denoting the sacred writings collectively and not one particular passage, see note on v. 8. Here, as in v. 8, we feel ourselves at liberty not to limit the apostle's reference to one passage, as that cited in ch. 2, v. 16 or v. 23 of this chapter, but to understand him as including in his scope the teaching of Holy Scripture in both these and other places."⁹⁶

"He says that through the Scripture God has concluded all men under sin. Where? First of all, in the promise of Christ which God made, Genesis 3:15: 'The woman's Seed shall crush the serpent's head,' and chapter 22:18: 'Through thy seed,' etc. Wherever there are promises in the Scripture, there the blessing is promised, i.e., righteousness. But if the blessing is promised through Christ, then at the same time it is indicated that all who shall be blessed are previously under the curse, i.e., under sin and eternal death; for if that were not so, what need would they have that the blessing should be promised to them? Besides, the Scripture concludes the people under sin and curse especially through the Law, which has the special and peculiar function to reveal sin and to produce wrath. From this has come all sighing, cry, lamenting, weeping, desire and longing of the old fathers and prophets and the miserable waiting for the coming of Christ, also the serious complaint of the burden of the Law. Passages such as Deuteronomy 27:26: 'Cursed be everyone who remaineth not,' etc., Psalm 116:11: 'All men are liars,' etc., with clear words conclude and cast under sin and curse not only those who outwardly and openly sin against the Law, but also those who are under the Law and who put forth their highest and best diligence to fulfill it, as also the Jews have done. In short, everything that is outside of Christ and the promise, whether it be human or divine law, ceremonies, or Ten Commandments, nothing excluded, has been concluded under sin. Whoever speaks of all excludes nothing. Therefore, we conclude with Paul that the whole world together with all its laws and judgments, no matter how good and necessary they may be, have been concluded and remain outside of faith in Christ, altogether under sin, death, and eternal damnation."⁹⁷

Kuegli: "The Law knows nothing of deliverance from sin, it simply says: This is right, that is wrong, and proclaims death to the sinner, but even thereby it occasions a cornered and penitent sinner to sigh: O for help from sin! O that I could somewhere find something to shelter me from the wrath to come!"⁹⁸

"Scripture has concluded all under sin, i.e., it declares all men to be sinners and everything in the world to be corrupted by sin."⁹⁹

"The Scripture, rather than the Law, is here represented as doing it. It pronounces all to be guilty before God, but solely in virtue of the condemnation pronounced by the Law. The phrase here employed ('The Law shuts up all under sin.') is very expressive. Men are, as it were, closed in, or shut up, on every side, with only one way of escape - with no way left open but that of faith."¹⁰⁰

"The Law must show not only the sins to the sinner, but it must cut off also for him all hope that he can help himself. It concludes, locks in, imprisons each one under God's wrath and curse, v. 22. It must teach him, not only that he is a sinner, but also that by all means he is a damned sinner."¹⁰¹

R. Pieper: "Such a Law that could give the man the righteousness and with it eternal life has not been given; rather the entire Holy Scripture has concluded all people under the power of sin, has delivered them up to its (sin's) dominion."¹⁰²

ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν - This answers the question, once and for all, of verse 19. The chief and final purpose of God's giving the Law on Mount Sinai and its preaching and teaching to the end of time is to drive people to Christ. Johann Heermann set it down in that great twelve-stanza hymn (of which unfortunately we have not an English translation), "Wo Soll Ich Fliehen Hin?" When the Law has done its work, the smitten soul cries out, as the jailor at Philippi, "What must I do to be saved?" or as Johann Heermann put it in verse: "Wo soll ich fliehen hin, weil ich beschweret bin mit viel und grossen Sunden? Wo kann ich Rettung finden? Wenn alle Welt herkaeme, mein' Angst sie nicht wegnaehme." The

answer is: "Believe on the Lord Jesus Christ, and thou shalt be saved." And in Johann Heermann's hymn in verse 2: "O Jesu, voller Gnad', auf dein Gebot und Rat kommt mein betruet Gemuete zu deiner grossen Guete; lass du auf mein Gewissen ein Gnadentroepflein fliessen!" The Law convinces and convicts of sin. This is the chief purpose of the Law; this is its main work. But having learned how that "all have sinned, and come short of the glory of God" (Romans 3:23), there immediately follows: (verse 24) "Being justified freely by His grace through the redemption that is in Christ Jesus." When the Law has done its work, the Gospel must follow more closely than "B" follows "A" or than "2" follows "1". The trembling woman taken in adultery (John 8:3-11) must hear: "Neither do I condemn thee." The repentant David must hear: "The Lord hath also put away thy sin."

Luther: "Just now he has said that the Scripture has concluded everything under sin. Shall it remain concluded under it eternally, however? No, but so long, until the promise should come, etc. But the promise is nothing else than the inheritance or blessing, which had been promised to Abraham, namely redemption from the Law, from sin, death and the devil, and the present or gift of grace, righteousness of eternal life, and salvation in Christ Jesus. Paul says that this promise is obtained through no merit, law, or work, but it is presented purely and simply free of charge. But to whom? To the believers? In whom, then, shall they believe? In Jesus Christ, who is the blessed Seed, who has redeemed the believers from the curse, in order that they might receive the blessing. There you see now what that is to be made righteous through the faith of Christ, namely: If through the Law you acknowledge your sinful life and weakness, that you despair of yourself, of your powers and abilities, of your skill, of the Law, of the works, and in short of all things, and then with trembling and with complete trust you humbly call for the help and support of the one Mediator Christ, and you firmly believe that you obtain grace, as Paul also utters Romans 10:13 (from Joel 3:5): Whosoever shall call upon the name of the Lord shall be saved."¹⁰³

Kuegli: "The promise first, the Law second is the order of things in the Bible, and this must be the order in your heart if you would be a partaker of the inheritance of the saints in light, because the inheritance is 'given to them that believe.' Where the faith of the promise rules, there is the inheritance, but where the Law yet rules, there is no inheritance. If you think that your own works, your virtues, your worth must carry you through on the day of judgment, you are placing Moses before Christ. You are putting your trust in the works of the Law, and the promise of grace in Christ has no place in you. If you think, you ought to count more before God, because you live morally, then the Law is still foremost in your heart, as it was in the heart of that lawyer, and you will have to experience the truth of the Lord's words when He says, that 'the publicans and the harlots go into the kingdom of God before you,' Matthew 21:31. If you seek life by the Law, you will find that there is no law given which could give life to the soul. You must bind the promise to your heart and must sing: 'By grace! our works are all rejected, all claims of merit pass for naught; the mighty Savior, long expected, to us this blissful truth has brought, that He by death redeems our race, and we are saved alone by grace.'¹⁰⁴

"Scripture has concluded all under sin, i.e., it declares all men to be sinners and everything in the world to be corrupted by sin, and for this reason salvation comes by the promise of Jesus Christ to them that believe. Christ has worked out our salvation, which we could not work out, being transgressors of the Law and therefore guilty of eternal damnation. And in Christ therefore the salvation which He wrought in our place is offered to all, and they are only asked to believe, to accept by faith what Christ has done for them. From this it is apparent, then, that the Law and the Gospel are not against each other. If we were able to fulfill the Law, we could live by it, and would need no Gospel, nor would the Gospel have been given in that case. But as we are sinners, unable to fulfill the Law and therefore unable to go to heaven by it, therefore the Gospel was given with its free promises of salvation."¹⁰⁵

"Scripture is not the Law, but rather that which holds Law and promise in harmony. The office ascribed to Scripture is peculiar. It has placed, not only all men but all things (man's surroundings) under sin as gaoler. In this imprisonment there is not a finality. On the contrary, it was with the view of magnifying the promise. Not by doing the Laws but by believing the promise, is the blessing attained. As the promise was made good to Jesus Christ, and was thus identified with Him, faith in Him, as obtaining the blessing for us, has become the simple and all-sufficient principle of the religious life."¹⁰⁶

F. Pieper: "There remains but one way of understanding Scripture: We must let both the words of the

Law and the words of the Gospel remain in full force, but distinguish between Law and Gospel in this manner, that we confine each to the realm assigned to it by God. The Law is given to reveal sin, not to forgive sin. For the latter the Gospel is given. When therefore the law has revealed sin, it is to be muzzled, and only the Gospel is to have and hold the floor, as we have shown above. Thus, and thus only, will Scripture be understood."¹⁰⁷

Galatians 3:15-22 is the Standard Epistle Lesson for the Thirteenth Sunday after Trinity. The text has been outlined as follows by various exegetes, homileticians, and preachers:

THE DIFFERENCE BETWEEN THE RIGHTEOUSNESS OF FAITH AND RIGHTEOUSNESS OF WORKS

- I. We are Justified alone by faith.
- II. God's promises are made purely out of grace (as a gift) overagainst the boast of the Law and one's own merit.

- Dr. Martin Luther

WHY THE LAW SHOULD NOT KEEP US FROM APPROPRIATING THE GOSPEL WITH A JOYFUL FAITH

- I. Because the Gospel is a free promise of grace, which God gave already long before He gave the Law.
- II. Because the Law with its strict demands and threats has only this purpose to drive us to the Gospel.

- C. F W Walther

THE TESTAMENT, THE PROMISE OF GOD, GIVEN TO ABRAHAM, STANDS UNALTERABLY FIRM

- I. For it is not abrogated by the Law.
- II. For it has not received additions from the Law.

- Reinhold Pieper

HOW THE LAW HARMONIZES WITH THE GOSPEL

- I. It does not disannul the Gospel.
- II. It, moreover, prepares the sinner for the Gospel.

- G. L.

HOW HIGHLY THE PROMISE OF THE GOSPEL STANDS ABOVE THE LAW

- I. It is not changed or abrogated by the Law.
- II. It gives and presents what the Law can never give us.
- III. It is associated with no condition.
- IV. It uses the Law to serve it (the Gospel).

- F. B--n.

WE CHRISTIANS SHOULD USE THE LAW CHEERFULLY AND WITH GRATEFUL HEARTS

- I. Because God gave the Law with a view to the fulfillment of His promise.
- II. Because without the Law this promise cannot be fulfilled in us.

- E.J.F.

THE PROMISE FIRST, THE LAW SECOND

- I. The promise first, the Law second in time.
- II. The promise first, the Law second in value.
- III. The promise first, the Law second in the heart.

- Kuegli

THE RIGHT UNDERSTANDING OF THE LAW IN ITS RELATIONSHIP TO THE GOSPEL

- I. The Law does not want to teach another way of salvation, and thus abrogate the Gospel.
- II. Much more, the Law, on its part, wants to help, in order that the Gospel can carry out its gracious work.

PROMISE AND LAW

- I. The promise was not invalidated by the Law.
- II. Four points in which the Law differed from the promise.
- III. The Law was not antagonistic to the promise.

- Rev. R. Finlayson (Anglican)

WHY, THEN, THE LAW?

- I. Not given that people might be saved by the keeping of it.
- II. Given to serve the Gospel.

- W. Lindke

EVERY CHRISTIAN IS A GOOD THEOLOGIAN WHEN HE KNOWS HOW TO RIGHTLY DIVIDE THE WORD OF TRUTH

- I. Every Christian is a good theologian when he knows what are the nature and purposes of the Law, and...
- II. Every Christian is a good theologian when he knows what are the nature and purpose of the Gospel.

- W. Lindke

THE WORLD'S TWO GREAT RELIGIONS

- I. The religion of works.
- II. The religion of faith.

- W. Lindke

WHAT IS THE DIFFERENCE BETWEEN THE LAW AND THE GOSPEL?

- I. The Law teaches what we are to do, and not to do; the Gospel teaches what God has done, and still does, for our salvation.
- II. The Law shows us our sin and the wrath of God; the Gospel shows us our Savior, and the grace of God.
- III. The Law must be preached to all men, but especially to impenitent sinners; the Gospel must be preached to sinners who are troubled in their minds because of their sins.

- Lutheran Church - Missouri Synod Catechism (CPH, 1943)

Reed makes the following observations: "The Introit sounds the theme of the day 'have respect, O Lord, unto Thy covenant.' The Epistle discusses the Old covenant which could not give life."¹⁰⁸ Since he does not further explain what he means by "old covenant," we are not in a position to evaluate his statement. We ourselves would be careful not to be so ambiguous.

Polack suggests as hymns with this text the following hymns of *The Lutheran Hymnal*: 287, 295, 373, 472, 473.

Verse 23:

King James Version:	"But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed."
Revised Standard Version:	"Now before faith came, we were confined under the Law, kept under restraint until faith should be revealed."
Confraternity Version:	"But before the faith came, we were kept imprisoned under the Law, shut up for the faith that was to be revealed."
Luther's German Version:	"Ehe denn aber der Glaube kam, wurden wir unter dem Gesetz verwahrt und verschlossen auf den Glauben, der da sollte geoffenbart werden."
Phillips' "Translation":	"Before the coming of faith we were all imprisoned under the power of the Law, with our only hope of deliverance the faith that was to be shown to us."
<i>Novum Testamentum Graece</i> :	Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι,
Literal Translation:	"But before faith came, we were being guarded under Law, in order that the future faith should be revealed."

πρὸ τοῦ ἐλθεῖν τὴν πίστιν - This is the articular infinitive after a preposition. Without τὴν πίστιν we would translate "before the act of coming." "Before the act of the coming the faith," then is translated for smoother reading "before the coming of faith," or simply "before faith came."

ἐφρουρούμεθα – 1st person plural imperfect passive of φρουρέω, "to keep in a condition of restraint."¹⁰⁹ "The tense which denotes continued action is called the imperfect."¹¹⁰ Note that the subject of the main clause is "we."

συγκλειόμενοι - nominative plural masculine present passive participle of συγκλείω, "to be banded under a bar of disability."¹¹¹ Please note that the variant reading has the perfect tense (discussed in the previous verse).

εἰς...ἀποκαλυφθῆναι - The articular infinitive after the preposition has been discussed under verse 17.

"The feature which distinguishes this new paragraph (vv. 23, 24) from the preceding (vv. 21, 22) is the more distinct statement of the pedagogic function of the Law as preparatory to that economy of grace which was the ulterior purpose of the Lawgiver. In the meanwhile (the apostle here says) we were committed to the custody of the Law."¹¹²

The apostle here continues the question which he raised in verse 19: "Why, then the Law?" Prior to that he has established that God gave the Law, but that the Law was not given on Sinai for man to be saved thereby. He has shown that the Law was given to curb gross outbursts of sin and to convict man of sin, and thus to drive him out of himself, away from the *opinio legis*, to the promises of God, to the Gospel. The Law is not against the promises, does not abrogate the testament, or add anything to it. Although both the promises ("In thy Seed shall all the nations of the earth be blessed!") and the Law are the Word of God, but the Law is on a lower plane. And now,...

πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν - This has puzzled many an exegete. We must take into consideration what has been said before. For, although in time in the church year this text comes several months after the previous (15-22) section, we might well prefer to use this present text on the fourteenth Sunday after Trinity. The ending of the finite verb (the predicate) tells us very clearly the subject of this sentence is "we." Who are the "we"? Verse 28 gives us the answer. The "we" includes, first of all the apostle Paul, and then each and every individual of the Galatian congregations to whom it was addressed, whether he was of Jewish or non-Jewish origin, whether he was a slave or a free man, whether the individual was male or female. The application includes each, and every individual man, woman, boy, and girl who existed before Christ and to whom life and breath has been given by almighty God in the act of creation since Christ, even unto the very last child that is born or conceived just before the return of the Son of God to judge the living and the dead. "Before faith came" - "Faith" here is saving faith, the faith that clings solely to the God-Man Jesus Christ as to the One who came and "hath redeemed us from the curse of the Law" (verse 13), "the faith of the Son of God, who loved me and gave

Himself for me" (2:20), "faith in Christ Jesus" (verse 26) "believed in Jesus Christ" (2:16). "BEFORE faith CAME" - There is none upon the earth who has always had this faith his or her entire life. It had to "come." Saving faith is a good gift and a perfect gift, and saving faith, like any other good and perfect gift "is from above, and cometh down from the Father of lights." (James 1:17) "No man can come to Me, except the Father which hath sent Me draw him." Regeneration (re-birth), conversion, illumination (enlightenment), what ever you choose to call this merciful act of God, this coming to faith in the God-Man and Savior of the world Jesus Christ is a miracle wrought in the heart of the individual by the Holy Ghost through His own appointed dynamite, the Gospel, the Good News of our salvation whether that means be *Sancta Scriptura* (written or spoken) or connected with His own appointed visible creature, as with water in the Sacrament of Holy Baptism. The epistle is unquestionably addressed to Christians, for only a Christian would understand (and that, because of sin, imperfectly) "before faith came." He wrote in a similar way to the Ephesians, "And you hath He quickened" (Ephesians 2:1). "Before faith came," hence, is simply to say, "Before WE became Christians." On this hinges all the conclusions which follow in the last verses of this chapter, and it "spills over" into the next chapter in the teaching of true Christian and God-pleasing prayer. The Holy Ghost inspired the apostle to begin this war to bring out the sharp contrast between before and after. The "after" is the creation of saving faith in the heart. Now the apostle continues to remind the Galatians what our condition was like "before faith came."

ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι - The main verb: "We WERE KEPT IN WARD."¹¹³ "The verb φρουρεῖν, keep carefully guarded, is used with a prominent notion of protection in Phil 4:7; 1 Ptr 1:5; whilst in 2 Cor 11:32, as here, the more prominent idea is that of preventing egress. Comp. Rom 7:6, 'The Law wherein we were holden (κατειχόμεθα).' So Wis 17:16, of Egyptians, in the plague of miraculous darkness, as it were imprisoned, unable to move."¹¹⁴ For a definite the verb is in the imperfect, "we were being kept in ward," and kept on being kept in ward continuously from the moment of our existence continuously ("night and day," Psalm 32:4). Try as we Paul, the Galatian Christians, you, I, or anyone else might to escape, there was no way. We were simply "shut map" (συγκλειόμενοι). Note the present tense of the participle. "It is in the present tense because the action which it denotes is represented as going on at the same time as the action of the leading verb."¹¹⁵ Luther was blessed with understanding these verbs in their present construction when he translated both as finite verbs, thus: "verwahrt und verschlossen." Quite literally: "We, the being shut up ones, were being kept in ward." ὑπο νόμον - "Under Law." "Love," which "is the fulfilling of the Law," was unknown. The Law was there with all of its demands on how we are to be and what we are to do and not to do, a cold thing, which scared us to look within ourselves because of its threats of punishment to see if we could not do as best as we could to conform our lives to it. It served this great purpose in our lives that it kept us from gross outbursts of sin. Without the Law we would have destroyed ourselves, each other, and all of God's creation as far as we would be able to reach. The Law was there before our conversion to hold in check our totally corrupt and evil natures, according to which we could not but live in sin, shame, wickedness, disgrace, and vice every moment of our existence in hatred of God and the Holy Law that He gave us, and in anger, envy, strife, hatred, and all manner of malice over against the whole of God's creation, especially also of fellow human beings. Luther: "Better this Law than no Law at all!"¹¹⁶

The other purpose of the Law, of being "shut up" and "kept in ward" under the Law was to drive us to with in the Savior. How would it accomplish this? The Law would have its second use, as a mirror. Looking into the perfect Law, we would soon realize that not one jot or tittle have we fulfilled. Looking into the Law and seeing ourselves as we really are, poor, lost, miserable, and condemned sinners, we would have to look somewhere outside of ourselves for the fulfillment of this Law. We would need to look for a substitute, for we would have to cry out: "O wretched man that I am! who shall deliver me from the body of this death?" Reviewing our past lives and actions, we would have to come to the conclusion that we cannot deliver ourselves, for day after day the pile of sin gets higher, the load of sin gets heavier. The Law was accomplishing its use in crushing our stony hearts, our cold and selfish natures, killing off the *opinio legis*, so that we stood completely naked and destitute, ashamed and hiding, crying also to have restored the dignity and worth (which oven our benighted reason as heathen must have told us) with which God must have created the first man, fearing temporal death because it would mean the end of the rope for us, and dreading, most of all, to fall into

the hands of the living God beyond. Looking for redemption, we would find (outside of Spirit-inspired revelation) no help among the children of men (Ephesians 2:3; Romans 5:12; Psalm 49:7, 8). Such we were and kept on being, and left in this state, we would have ended in hell, either by committing suicide in despair or by work-righteousness, with which no sinner can stand in the sight of the Holy God. In either case the shattering sentence, "Depart from Me, ye cursed into everlasting hell-fire" would apply, for "Cursed is everyone that continueth not in all things which are written in the Book of the Law to do them." (Galatians 3:10)

The last part of the verse again brings to our attention, for purpose of emphasis πίστιν, faith. The religion of faith, the Christian religion, the only true religion is the only religion for sinners since the days of Adam and Eve to follow. It had to be their religion as well as ours; none other would suffice. The only difference was that Adam and Eve and other Old Testament faithful looked forward with expectancy, while we look back at the salvation which has come from our God. Luther: "'Auf den Glauben, der kommen sollte,' that is, the Law with its 'shutting up' is to serve us best thus, that when we are terrified by it, grace, forgiveness of sins, and redemption from Law, sin and death become to us so much sweeter and lovelier. Whoever is now so skillful that in temptation he can bring together these two contrasting parts, that is, whoever knows, whenever the Law terrifies him most violently and horribly, that then the end of ceasing of the Law is at hand and the beginning of grace and the future faith is at hand, such a one knows how to use the Law aright. Therefore, one is to comfort a person, who is imprisoned and locked up under the Law, thus: Dear brother, listen; now you are imprisoned and locked up under the Law. Yet you are to know that such imprisonment is not to last forever. For Paul says that such imprisonment shall not last any longer, except until the faith come. Therefore, know this, that you have not been shut up under the Law for your damnation, but that you be comforted and quickened through Christ, if you believe on Christ, who has redeemed you from the curse and imprisonment of the Law. In other words, the Law kills you, in order that you might be made truly alive through Christ."¹¹⁷

Pulpit Commentary: "The apostle identifies himself with the whole body of believers under the old economy, and represents them as under the strict surveillance of a rigorous janitor (Lindke: "Chief prison warden" would fit better), who held them firmly under the discipline of the Law, with the design, however, that the very severity of their bondage might lead them to look believingly for escape to the Lord Jesus Christ."¹¹⁸

Verse 24:

King James Version:	"Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith."
Revised Standard Version:	"So that the Law was our custodian until Christ came, that we might be justified by faith."
Confraternity Version:	"Therefore the Law has been our tutor unto Christ, that we might be justified by faith."
Luther's German Version:	"Also ist das Gesetz unser Zuchtmeister gewesen auf Christum, dass wir durch den Glauben gerecht wuerden."
Phillips "Translation":	"Or, to change the metaphor, the Law was like a strict governess in charge of us until we went to the school of Christ and learned to be justified by faith in Him."
<i>Novum Testamentum Graece</i> :	ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·
Literal Translation:	"Therefore the Law has become our pedagogue unto Christ, in order that we might be justified by faith."

παιδαγωγός - "A pedagogue, child-tender, a person, usually a slave or freedman, to whom the care of boys of a family was committed, whose duty it was to attend them at their play, lead them to and from the public school and exercise a constant superintendence over their conduct and safety; in NT an ordinary director or minister contrasted with an Apostle, as a pedagogue occupies an inferior

position to a parent; 1 Cor 4:15; a term applied to the Mosaic Law, as dealing with men as in a state of mere childhood and tutelage, Gal. 3:24, 25."¹¹⁹

δικαιωθῶμεν – 1st person plural aorist passive subjunctive of δικαιόω, "to hold as guiltless, to accept as righteous, to justify."¹²⁰

No variant readings for the rest of this chapter are listed in the Nestle text.

Taking into consideration about what has been said (or written) on the previous pages in connection with verse 23, verse 24 is no longer difficult; the picture is merely different. Just this type of teaching was used by the Savior in His parables, especially those referring to the kingdom of God. A parable is an earthly story with a heavenly meaning. Frequently our Savior explained His parables privately to the disciples. Since Paul was removed some distance from the Galatian churches, and since it was not definitely known when he would be present with them in person, it became necessary that, when he was using earthly stories to illustrate heavenly wisdom, he must needs write in such a way that even unlearned people could understand when his epistles were read. That he accomplished this was not due to his great linguistic ability but to the power of the Holy Ghost. There is no doubt that the Holy Ghost verbally inspired Paul to write just this way. The Holy Ghost is the very best Teacher. Our difficulties with the Holy Scriptures is not that the Holy Ghost through the mouths of His prophets, evangelists, and apostles did not speak clearly, but, in general, as the earth and humanity grows older and nears its end, both the planet and its inhabitants grow weaker. And unless the Holy Ghost is merciful and gives real much patience, understanding, and the gift of interpretation, as well as studiousness (all of which, and much more He did for Luther) men will only becloud the sense and the meaning of the Bible's sentences and words. "Who is he that darkeneth counsel?" is the question raised in Job. Unless the Holy Ghost has first brought us to a living faith in our Savior Jesus Christ, all that has been written and that is to be written is foolishness; all must be "spiritually discerned." The rest of the gifts needed for interpretation are the mental gifts, to be able to read and translate the language and to know the history.

ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν - "The Law" - The Mosaic Law. Yet it was given before of God when He wrote it in the hearts of Adam and Eve at creation. It was repeated four times to Israel, being spoken, first of all verbally by the Lord; secondly written on the tables of stone with Moses as the one who should deliver these to the Israelites encamped below the mount; thirdly, written on the second set of stones after Moses had broken the first set in his wrath over the Israelites' idolatry; and fourthly, in Deuteronomy in writing, Moses writing the words in a book as the Lord commanded and inspired him to do. This Law "is become" (γέγονεν); notice the perfect tense of the main verb, "There is no English tense corresponding to the Greek perfect... The Greek perfect tense denotes the present state resultant upon a past action. . . " γέγονα means I am become. It so happens that because of the peculiar nature) of the verbs to come and to become in English we have a neat way of translating the Greek perfect of ἐρχομαι and γίνομαι."¹²¹ With St. Paul ὥστε, so that, frequently is used to introduce a sentence which is not dependent in construction on the preceding words, but is one which makes a fresh departure as if with the adverbial conjunction 'wherefore,' or 'so then.' Thus v. 9; 4:7; II Cor 4:12; v. 16; I These 4:18, in which last passage it is even followed by an imperative.... The Law hath done with us (says the apostle) the work of a child's caretaker (*paedagogus*), with an eye to Christ, to whom we have now been handed over.... *Paedagogus* has no equivalent in the English language; 'pedagogue,' 'schoolmaster,' 'tutor,' 'guardian,' are all inadequate, covering each one an area of thought more or less quite different. 'Tutor,' as the masculine of 'governess' comes perhaps nearest, but a tutor to a gentleman's children is generally an educated man, and often of like rank in life with those he is with; whereas a *paedagogus* was usually a slave – an element of thought probably very near to the apostle's consciousness in his present use of the term.... Teaching, except possibly of the very first rudiments, was not the *paedagogus*' business, but only the general care and superintendence of his charge - taking him to and back from his teachers' houses or the schools of physical training, looking after him in his play hours, and the like. In applying to the Law the figure of *paedagogus*, the features which the apostle had in view were probably (Lindke would omit "Probably") these: the childhood or non-age of those under its tutelage; their withdrawal from free parental intercourse; their degraded condition as being under servile management; the exercise over them of

unsympathizing hardness (comp. 1 Cor 4:15, 'Though ye have ten thousand tutors in Christ, yet have ye not many fathers'); coercive discipline; the rudimentary character of their instruction (this particular, however, is of questionable application); the temporary and purely provisional nature of the condition under which they were placed; its termination in the full enjoyment of freedom and of participation in their father's inheritance."¹²²

Luther, with reference to this verse, wrote: "Therefore he (Paul) shows in this beautiful parable what is the right and useful use of the Law: namely, not that it should justify the hypocrites, for these remain outside of Christ in their arrogance and security; not that it should be our righteousness or the fulfillment; - but a sighing for Christ, that through His faith the fulfillment be sought, that it (the Law) leave the terrified not in death and damnation, but drive them away toward Christ."¹²³

Geiseman: "This language strikes us somewhat peculiarly. You and I wouldn't express ourselves in just these words and yet the meaning of these words is not at all difficult to grasp. What Paul wanted to say was this. He and the Christians living in the Roman province of Galatia, to whom he was writing, had at one time tried to work out the salvation of their souls by doing the things which God had asked of them in His holy Law. They had, however, not succeeded in gaining the peace, for which they were striving. Because their lives were always marked by imperfection and moral, spiritual deficiencies, they never got that comfortable inner conviction that they were the children of God. The only thing the Law did for them was to convict them, No matter how hard they tried, the Law continued to say to them: 'You are not God's children, You are sinners.'

"And then one day Jesus revealed Himself. Jesus presented Himself to Paul and, through Paul's preaching, to these converts of Galatia as the One who had saved them from their sins. Thus the Law had been a schoolmaster preparing their hearts, as it were, so that when Jesus appeared, they would recognize Him as their one and only Hope. But now since Jesus had appeared to them, since they had come to believe in Him as their Redeemer, they were the children of God. And, my friends, that is the thing you want to remember concerning yourselves."¹²⁴

Kuegli commented on this text in another vein, thus: "The Law brings into bondage and condemns, the Gospel preaches free forgiveness through faith in Christ Jesus, and this is the chief object for which the Law is given to prepare man to accept the message of the Gospel. Calling the Law a schoolmaster Paul introduces a comparison which serves admirably to illustrate the condition of those under the Law. When an uncultured and unlettered boy comes into the school, the master must, speaking in a general way, do two things for the boy. In the first place, he must break in the boy and must train him to obey the rules of the school. He must teach the boy that he is not free to do what he pleases, but must do the master's will and must live up to the rules, and, if necessary, he must coerce the boy by liberal use of the switch or other potent means. In the second place, he must teach the boy the rudiments of knowledge and when he has advanced the boy so far as an elementary school goes, he dismisses him and gives him over into the hands of a higher teacher. That is the general run in a school, and all this the Law does with man. As the schoolmaster lays down his rules for the scholar to be governed by, so the Law marks out a line on which every man is to walk, and it says: Thou shalt walk on this line. Thou shalt not depart from it neither to the right nor to the left. If thou walkest on this line, thou shalt receive praise; if thou departest from it, thou shalt be beaten with stripes.... It (the Law) shows us our need and prepares the heart to accept that help which is offered in Christ who fulfilled the law in our stead and whose work is imputed to us if we appeal to Him as our Substitute. This appealing is also illustrated by the comparison which Paul introduces. Suppose a whole school has broken a rule and has deserved severe punishment, but the schoolmaster's own son walks into the room and says: Father, I will take the punishment which this school has deserved on myself, and the schoolmaster, agreeing to this voluntary offer, lays the rod on the back of his son. Then he makes the announcement: Every scholar in this school who will thankfully accept what my son has done for him shall be free of punishment. One stubborn fellow arises and says: Master, I do not want the grace of another; I will stand for myself. To him the master will say: If you reject what my son has done for you and want to stand for yourself, then come and receive what you deserve. Another boy arises and says: Master, I certainly am thankful for what your son has done for me, and because he has shown me this great benefit, I shall in future be glad to abide by the rules. That boy is free from punishment, and the rules of the school are no more a burden to him, because he wants to keep them."¹²⁵

ἵνα ἐκ πίστεως δικαιωθῶμεν - "This clause is the most important part of the sentence. Not from the Law was to come righteousness; the Law was no more introductory or preparatory; righteousness (once more the apostle reminds the Galatians) was to come to us as a free gift through Christ, upon simply our faith, the Law having now nothing to do with us. Hence the emphatic position of the words ἐκ πίστεως. The apostle does not, in the present connection, make it his business to explain in what way the Law was preparatory, which he does in Romans 7; his purpose at present is to insist upon its purely provisional character. What we have here is a description of the relation of the Law of God to God's people viewed collectively; but we can hardly fail to be reminded, that this experience of the collective people of God very commonly finds its counterpart in respect to the ethical bearing of the Law in the experience of each individual believer."¹²⁶

"It (God's Law) is designed to create a longing for the liberty in Christ and the larger opportunities that liberty implies."¹²⁷

Verse 25:

King James Version:	"But after that faith has come, we are no longer under a schoolmaster."
Revised Standard Version:	"But now that faith has come, we are no longer under a custodian."
Confraternity Version:	"But now that faith has come, we are no longer under a tutor."
Luther's German Version:	"Nun aber der Glaube gekommen ist, sind wir nicht mehr unter dem Zuchtmeister."
Phillips' "Translation":	"Once we had that faith, we were completely free from the governess's authority."
<i>Novum Testamentum Graecae</i> :	ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.
Literal Translation:	"But after faith has come, we are no longer under a pedagogue."

"When a child becomes of age, as determined by his father's arrangement, the *paedagogus*' function, of course, ceases; so also when we became believers in Christ, we had reached the era appointed by our Father for our coming of age, and the Law lost all hold upon us. This triumphant conclusion is based upon the premiss that the Law was the *paedagogus* of God's people and nothing more. This premiss is itself proved true to the apostle's conviction, by the very nature of the case."¹²⁸

Luther: "The Law has its end, how far it is to go and what it is to achieve, namely, 'unto Christ,' to terrify the impenitent with God's wrath and disfavor. Likewise the Gospel has its peculiar office and function, namely, to preach remission of sins to the troubled consciences. . . . Now, when the conscience is truly smitten, so that it duly feels its sin, experiences the terrors of death, is weighted down with war, pestilence, poverty, shame, and similar misfortune, and the Law then says: You are a dead man and doomed because you have not complied, nor been able to comply, with anything of all that I demanded of you --- when the Law, I say, thus crashes down on man and terrifies him with the anguish of death and hell and with despair, it is then high time to know how to separate Law and Gospel from each other and to confine each to its place. Here let him separate who knows how to separate; for here there is occasion and need of separation. To this matter St. Paul's words pertain: 'But before faith came, we were kept under the Law, shut up unto the faith' (Gal. 3:23). . . . Therefore, when the Law accuses me of not having done this or that, of being unrighteous and listed' in God's record of debtors, I. must confess, it all is true. But the deduction: Therefore you are lost, I must not concede, but in strong faith struggle against it and say: According to the Law, which imputes my guilt unto me, I am indeed a poor, lost sinner, but I appeal from the Law to the Gospel; for God has given another Word over and above the Law, called the Gospel, which makes a gift to us of His grace, remission of sins, eternal righteousness and life, also acquits and delivers me from all your terrors and condemnation, and hands me the consolation that all my debt is paid by the Son of God, Jesus Christ Himself. Therefore it is most necessary to know well how to direct and handle both these Word and constantly to take heed that one does not mix them up. . . . Now, when both Law and Gospel meet, and the Law declares me a sinner, accuses and condemns me, the Gospel, however says (Matthew 9:2): 'Be of good cheer; thy sins be forgiven thee,' 'thou shalt be saved,' and both are God's Word, which am I to follow? St. Paul

tells you. 'But after faith is come,' he says, 'we are no longer under a schoolmaster,' the Law has come to an end. For as the lesser Word it should and must give way and place to the Gospel. Both are God's Word, the Law and the Gospel, but the two are not equal. One is lower, the other higher; one is weaker, the other stronger; one is lesser, the other greater. When now they wrestle with each other, I follow the Gospel and say, Goodby, Law!"¹²⁹

F. Pieper: "There can be no thought of the *certitudo gratiae et salutis*, which Christians should have (Rom. 4:16), till man in his conscience before God is completely free from the Law, that is, by the Holy Spirit's working in the Gospel believes that God does not demand of him even a single work to secure grace and salvation, but for Christ's sake receives him as he is, without regard to what he did or what he omitted to do. Of this necessary expulsion of the Law from the conscience in the matter of grace and salvation Luther says: 'It is impossible that Christ and the Law should dwell together in one heart; either the law or Christ must give place. But if thou thinkest that Christ and the Law can dwell together, then be sure that Christ dwelleth not in thy heart; but the devil, in the likeness of Christ, accusing and terrifying thee, and straitly exacting of thee the Law and the works thereof; for the true Christ (as I have said before) neither calleth thee to a reckoning for thy sins, nor biddeth thee to trust in thine own works. And the true knowledge of Christ, or faith, disputeth not whether thou hast done good works to righteousness, or evil works to condemnation; but simply concludeth after this sort: If thou hast done good works, thou art not therefore justified; or if thou hast done evil works, thou art not therefore condemned.' (St. L. IX: 619; Middleton Transl., p. 430.)"¹³⁰

Luther (in a translation by Kerr): "The true way to Christianity is this, that a man do first acknowledge himself by the Law, to be a sinner, and that it is impossible for him to do any good work. For the Law saith, 'thou art an evil tree, and therefore all that thou thinkest, speakest, or dost, is against God,' (Matt. 7:7). Thou canst not therefore deserve grace by thy works: which if thou go about to do, thou doublest thy offence: for thou art an evil tree, thou canst not but bring forth evil fruits, that is to say, sins. 'For whatsoever not of faith, is sin,' (Rom. 14:23). Wherefore he that would deserve grace by works going before faith, goeth about to please God with sins, which is nothing else but to heap sin upon sin, to mock God, and to provoke His wrath. When a man is thus taught and instructed by the Law, then is he terrified and humbled, then he seeth indeed the greatness of his sin, and cannot find in himself one spark of the love of God: therefore he justifieth God in His Word, and confesseth that he is guilty of death and eternal damnation. The first part, then, of Christianity is the preaching of repentance, and the knowledge of ourselves.

"The second part is: If thou wilt be saved, thou mayest not seek salvation by works: 'for God hath sent His only-begotten Son into the world, that we might live through Him. He was crucified and died for thee, and offered up thy sins in His own body.' Here is no congruence or work done before grace, but wrath, sin, terror and death. Wherefore the Law doth nothing else but utter sin, terrify and humble, and by this means prepareth us to justification, and driveth us to Christ. For God hath revealed unto us by His Word, that He will be unto us a merciful Father, and without our deserts (seeing we can deserve nothing) will freely give unto us remission of sins, righteousness, and life everlasting for Christ His Son's sake. - Commentary on Galatians, p. 92."¹³¹

In the following quotation (as translated by Kerr) the Reformer makes an application of the Gospel Lesson for the first Sunday in the Church Year. Yet it is done so superbly well, that it might well be made in connection with any Law and Gospel text, such as our present verse 25: "You ask, how shall we begin to be godly and what shall we do that God may begin His work in us? Answer: Do you not understand, it is not for you to work or to begin to be godly, as little as it is to further and complete it. Everything that you begin is sin and remains sin, though it shines ever so brightly; you cannot do anything but sin, do what you will. Hence, the teaching of all the schools and monasteries is misleading, when they teach man to begin to pray and do good works, to found something, to give, to sing, to become spiritual and thereby to seek God's grace.

"You say, however: Then I must sin from necessity, if by my free will I work and live without God? and I could not avoid sin, no matter what I would do? Answer: Truly, it is so, that you must remain in sin, do what you will, and that everything in sin you do alone out of your own free will. For if out of your own free will you might avoid sin and do that which pleases God, what need would you have of Christ? He would be a fool to shed His blood for your sin, if you yourself were so free and able to do aught that is not sin. From this you learn how the universities and monasteries with their teachings of free will and good works do nothing else but

darken the truth of God so that we know not what Christ is, what we are, and what our condition is. They lead the whole world with them into the abyss of hell, and it is indeed time that we eradicate from the earth all chapters and monasteries.

"Learn then . . . what takes place when God begins to make us godly, and what the first step is in becoming godly. There is no other beginning than that your King comes to you and begins to work in you. . . . That is what is meant by 'Thy King cometh,' (Matt. 21:5). You do not seek Him, but He seeks you. You do not find Him, He finds you. For the preachers come from Him, not from you; their sermons come from Him, not from you; your faith comes from Him, not from you; everything that faith works in you comes from Him, not from you; and where He does not come, you remain outside; And where there is no Gospel, there is no God, but only sin and damnation, free will may do, suffer, work, and live as it may and can. Therefore you should not ask, where to begin to be godly; there is no beginning, except where the King enters and is proclaimed. -- Gospel Sermon, First Sunday in Advent (Lenker Edition, Vol. X, #21-25)."¹³²

Kuegli wrote in his New Year's Day Sermon on this text: "This is the great truth which is laid down in this text: When a man comes to faith in Jesus Christ, he is free, not only from the condemnation of the Law, but also from its coercion, because he now delights to run the way of God's commandments. In Jesus Christ there is refuge for the soul where it is free from the condemnation of the Law. What a dreary, hopeless New Year would we have, if we were yet in the bondage of the Law, the old sins of the old year standing against us, and in the new only the prospect of incurring new guilt. But in Christ we have a city of freedom, and if we keep our souls within its gates, the rod of the schoolmaster has lost its terrors. If your conscience bears you witness that in the past year you have often transgressed and have come short of the mark, take your transgressions and your shortcomings to Jesus Christ and say unto Him: I have sinned and have deserved punishment, but in Thee is my help and into Thy hands I commend my case."¹³³

Luther: "But if the Law has been removed, then we are no longer captive under its tyranny, but we are and live most securely and joyfully under Christ, who rules and governs us in a friendly and gracious manner, through His Spirit. But where the Spirit of the Lord is, there is also freedom, II Corinthians 3:18. Therefore, if we could rightly apprehend and truly comprehend Christ, the dear Savior, who did away with the Law and who through His death reconciled us with God the Father, then the strict and wrathful taskmaster would not dare to hurt one hair on our heads. But the Law in our members, which fights against the Law in our spirit, troubles and hinders us, so that we may not apprehend nor comprehend Christ that fully. Therefore, as far as we are concerned, we are partly free from the Law, and partly we are still captive thereunder; thus, with Paul we serve God's Law with the mind, with the flesh the law of the sins, Romans 7:25. Insofar as we still are carnal, so far do we remain under the taskmaster, i.e., under the Law, which then does not depart from its nature, but shows us that we are sinners and guilty of death. Therefore, as long as we live in the flesh, which nevermore is without sin, that long we must also allow the Law to come and perform its office and work in us, in one more than in another, according to the strength or weakness of each individual's faith; yet this does not take place unto destruction, but unto salvation: for if the Law performs its work in the saints in this way, then the Old Adam with its reason and wisdom is thereby killed from day to day, and, on the other hand, the inner man is renewed, II Corinthians 4:16, Ephesians 4:22f, Colossians 3:9f!"¹³⁴

Writing about Agricola, a leader of the Antinomians, Luther wrote: "Agricola belongs to those assistants of the Reformers who have done more harm than good."¹³⁵

Verse 26:

King James Version:	"For ye are all the children of God by faith in Christ Jesus."
Revised Standard Version:	"For in Christ Jesus you are all the sons of God, through faith."
Confraternity Version:	"For you are all the children of God through faith in Christ Jesus."
Luther's German Version:	"Denn ibr seid alle Gottes Kinder durch den Glauben an Christo Jesu."
Phillips' "Translation":	"For now that you have faith in Christ you are all sons of God."
<i>Novum Testamentum Graece</i> :	Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ·

Literal Translation: "For ye are all sons of God through the faith in Christ Jesus."

Luther: "In speaking about faith, Paul is an excellent master and doctor; therefore, he always has on his lips the word 'faith'; when he speaks, these words always flow along underneath (laufen immer diese Worte mit unter): through faith, in the faith, by faith in Christ Jesus, etc. He does not say here: Ye are God's children because ye have been circumcised, as the Jews imagine and as the false apostles taught; but through faith in Christ Jesus ye are God's children. Therefore, the Law does not produce children of God, much less do human commands accomplish this. It (the Law) also has not the power that we should be regenerated and that we should be made like unto the image of God; but it holds before our eyes the old nature and birth, after which we were born in the devil's kingdom, and thus it prepares us for the new birth, which takes place through faith in Christ Jesus and not through the Law, as Paul here most clearly testifies; incontrovertibly he concludes that faith alone (and that faith in Christ Jesus) without all Law and works justifies and makes children and heirs of God, joint heirs with Christ, lords over heaven and earth, the like of which also John says, John 1:12. On this lesson we may here feed ourselves (An dieser Lektion moegen wir hier saugen) until we arrive yonder; then we will see it, and we will be happy eternally, and always praise God for it. To this may He help us with His grace through Christ, our Lord. Amen."¹³⁶

This text teaches the justification of the individual sinner. It was preceded by general justification. For it is by faith in Christ that we are justified, if it is through faith in Christ that we become sons of God, then we must start with Christological truths. We must look to the work of Christ and take into account how the heavenly Father regards this work; these are the basic truths to the act by which God justifies the sinner. Our starting point is that the Righteous One was a sinner before God; Christ was made a sinner. Very clearly it is written three times in succession in Isaiah: "The Lord hath laid on Him the iniquity of us all," i.e., He caused the guilt of all of us to strike Him, to drop upon Him, as when a crushing weight strikes a person; "He shall bear the iniquity of us all," which expresses the notion of a burden which one has under a painful pressure; "He bare the sins of many," i.e., voluntarily Christ took upon Himself our trespasses. Panting under the severe strain of a burden Christ went His way through this earthly life. To John the Baptist was revealed by the power of the Holy Ghost Christ's entire earthly life, for he also exclaimed: "Behold the Lamb of God, which taketh away the sin of the world." Christ Jesus was the convict upon whom guilt had been fastened; He was as one who dared not lift up His head in the presence of upright men. "God hath made Him to be sin for us" fairly staggers our comprehension. This is all the more so because He had no personal experience with sin. But, now, "He was made sin," and therefore He is sin. He was dressed in sin's garments.

Since our sins were charged to Christ, the heavenly Father had to assume toward Christ the same attitude that He maintains toward any sinner, i.e., to be angry with Him, yea, so angry that He cursed Him. Wicked angels and human beings are called children of the curse; their characteristic mark is a curse. As the apostle pointed out previously in this chapter (verse 13), Christ became a curse in our stead. Luther points out that this happened in the moment when He cried out, "My God, My God, why hest Thou forsaken Me?" Luther: "Here God was against Him!" ("Hier ist Gott wider ihn gewest!")

In writing or speaking of general justification, we must note not only the passive obedience of Christ, but also His active obedience, as the apostle does also a few sentences later (Galatians 4:4). This belongs to the New Year's Day message and ties in with the Standard Gospel Lesson for the day, Luke 2:21.

Holy Writ emphasises many times over that this work of Christ was FOR US; He did what He did for our benefit because He performed His redemptive work in our stead. Let us note how we were benefitted by His work: "He gave Himself a ransom," i.e., we were liberated in a judicial process by His payment of our fine. He was that payment and the heavenly Father accepted that payment. Hence the heavenly Father abandoned His vindictive measures; the people's sins, our sins are viewed not with anger but with mercy, for the wrath that was hovering over our guilty heads has been abolished. The curse is gone (Galatians 3. 13). Now, according to our present verse, we are "sons (children) of God." But this could be accomplished only if God Himself had, first of all, entered into a different relationship with us. The situation which has been created since the completed work of Christ is this: (1) The guilt of our sin is canceled; (2) The anger of God has been appeased; (3) "We are the

sons (children) of God," for we again bask in the light and benevolence of our heavenly Father.

We must teach and regard the work of Christ not only in a negative way (that our guilt has been removed and canceled), but also in a positive way, namely, that here is a positive declaration of our righteousness. For the Savior not only took away our filth, but at the same time He gave us His purity, He "was raised again for our justification," i.e., in His resurrection Christ was forgiven, or absolved in that very act on Easter Sunday morning from our sins which had been imputed to Him, and by doing that, the heavenly Father also absolved each of us in Christ.

Since Easter Sunday morning there is no longer a preaching about a forgiveness that is to take place, but about a forgiveness of sins that has taken place. This is the message which sinners are asked to believe ("faith in Christ Jesus.") Whenever an individual sinner believes this now, what happens? They are in that moment "sons (children) of God"; God justifies them. God declares that whoever believes these truths is to be regarded as His child, as a just person. Such a one may not be judged (John 3:18) or come into judgment (John 5:24). The redemption which is in Christ Jesus effected a judgment of righteousness for the world. What the heavenly Father decreed to the world in the resurrection of Jesus Christ, that He declares the possession of the individual in the moment that person has come to "faith in Christ Jesus."

How are we to view πίστις in this act? It is the opposite of works (Romans 4:5). But faith itself is a work. The Bible says so. And our common sense tells us that a faith that is not an action is no faith at all. Besides "knowing in whom I have believed," faith includes assenting, trusting, receiving, etc. But it is not these qualities that are considered in being made a son of God ("Ye are all the children of God" = Ye are justified before God), for justification doesn't look at all at what is going on in the sinner, or what the sinner is become, but only at what the sinner clings to, embraces, lays hold of. The object of saving faith is Christ Jesus ("by faith in Christ Jesus"). Upon that as held by our faith, not because of its being held, we are the sons of God. For faith viewed in its activity may be considered at best only a virtue.

This answers the question which has bothered many learned people, especially also in the Church: Which is first, becoming a child of God or coming to faith in Christ Jesus? Answer: Neither. If faith in Christ Jesus preceded our becoming sons of God, we should become sons of God on account of our faith. If becoming sons of God preceded coming to faith, this would take place without our faith. Faith in Christ Jesus and becoming sons of God coincide perfectly, more so even than two eyes must coincide in a glance. Becoming a son of God does not begin first with an examination of the faith of the applicant, but in that moment that the Holy Ghost brings the individual to a faith in Christ Jesus, in that moment He hands over to that individual believer that which he is seeking, namely, the gift of the sonship of God. This passage alone hurls to the ground all modernistic teaching of the brotherhood of man. The only Fatherhood of God and the only brotherhood of man is THROUGH FAITH IN CHRIST JESUS. Although out of love, after the new man that has been created in me, I cannot help but do good unto all men, only those who are of the household of faith are my brothers and sisters in Jesus Christ. This passage hurls to the ground also all teachings of *intuitu fidei* to explain the mystery of predestination.

Metzger: "This is a precious word which the apostle here says and which also applies to us. All of us Christians, no matter what we were previously, God's children, and we became God's children alone through faith, but specifically through faith in Christ. Modern heterodox theology, which so gladly retains the Biblical terms in order to cover their false teaching therewith, also gladly speaks about faith, but it understands something else by this term: the self-made confidence that is not at all angry on account of sin, but that He is a loving Father who forgives all people their sins. Such a faith can not calm any restless conscience, and finally it leads into hell. Only the faith in Christ makes us children of God; He did enough for our sins and He has reconciled us unto God. 'Against this terrible, frightful reason and error,' thus we say with Luther (XII, 261), 'the holy apostle is accustomed always to direct the faith to Jesus Christ, and so often does he mention Jesus Christ that one, who is not informed of this necessary cause, marvels thereat. For Paul's epistles are nothing but Jesus Christ throughout. And the heathen masters have destroyed us so outrageously, not to mention the terrible and hellish dream of such seduction. Therefore, our very learned ones in the higher schools no longer know what Christ is, or for what He is necessary and beneficial, what the Gospel and the New Testament mean.' But

whoever now believes in Christ as his Redeemer, he is God's child through such a faith without his work and doing (Werk und Thun), free from the Law. God has received him in grace for Christ's sake, and the Law cannot terrify him any longer with its coercion and curse. As a free child, he does the will of his heavenly Father in faith, without coercion and threats and force."¹³⁷

Kuegli: "Jesus Christ is the Son of God and united with Him by the living bond of justifying faith we are in Him God's adopted sons and daughters. Ye lovers of Jesus Christ, enter ye the new year cheerfully. You have a Father in heaven, who is a father indeed, and who will faithfully deal with you as a true father with his beloved children. Where is a father who does not provide for his children? Look unto your Father in heaven, and though the Lord should call a famine to spread over the land, your Father will watch over you to provide for you food and raiment. Where is a father who will not protect his children? Trust your Father in heaven, and He will be a very present help; He will keep you the hollow of His hand and will cause you to sing: 'Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.' Your Father is able to send His angels to encamp round about you, and they are a better protection than a bodyguard with shield and spear. Where is a father who will not so guide and govern his children as is most conducive to their true welfare? You have this promise of your Father: 'I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.' What trials and troubles are in store for me in this coming year I do not know, but this I do know, because I hold Jesus Christ and strive to preach Him into the hearts of men, therefore Satan is my enemy, and he will be sure to find a stick of wood from which to whittle a thorn in the flesh for me. But let Satan whittle, my Father will certainly bring good out of it, and will prepare a table before me in the presence of mine enemies."¹³⁸

And so we, who have been freed from the *paedagogus* (the Law) and who believe that our Lord and Savior Jesus Christ accomplished this by the life that He lived and the death that He died, we now may and should enjoy and appreciate the very high privilege of being "sons (children) of God."

Verse 27

King James Version:	"For as many of you as have been baptized into Christ have put on Christ."
Revised Standard Version:	"For as many of you as were baptized into Christ have put on Christ."
Confraternity Version:	"For all you who have been baptized into Christ, have put on Christ."
Luther's German Version:	"Denn wie viele euer getauft sind, die haben Christum angezogen."
Phillips' "Translation":	"All of you who were baptized 'into' Christ have put on the family likeness of Christ."
<i>Novum Testamentum Graece</i> :	ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.
Literal Translation:	"For as many of you as have been baptized into Christ have clothed yourselves (or, put on) Christ."

"For;" pointing back to the whole preceding verse, but especially to the words 'in Christ Jesus.' 'All ye who were baptized;' more literally, 'ye, as many as were,' etc. The class marked out by the ὅσοι is clearly coextensive with the 'ye all' of ver. 26. The fact is that this ὅσοι marks out a distinct class, not taken from amongst the Christians, but from amongst mankind at large. As compared with οἵτινες, which the apostle might have written instead, it may be regarded as affirming with greater positiveness than οἵτινες would have done, that what is predicated in the subsequent clause is predicated of every individual belonging to the class defined in this. It may be paraphrased thus: As surely as ever any one of you was baptized into Christ, so surely did he become clothed with Christ. Precisely the same considerations apply to the clause in Rom. 6: 3: 'All who were baptized into Christ Jesus were baptized into His death.' A similar paraphrase may be given in v. 10 of this chapter: So surely as any are of the works of the Law, so surely are they under a curse; and in Rom. 8:14, So surely as any are led by the Spirit of God, so surely are these sons of God. Below, in ch. 6:16, 'As many as shall walk by this rule,' the ὅσοι does mark out a class from among the general body of Christians, who were not all acting thus. So also Phil. 3:15, 'As many as be perfect.' 'Were baptized into Christ' (εἰς Χριστὸν

ἐβαπτίσθητε). So Rom. 6:3, 'Baptized into Christ Jesus, baptized into His death.' The question arises - What is the precise force of the preposition 'into' as thus employed with relation to Baptism? With the present passage we have to group the following: 'Baptizing them into (εἰς) the Name of the Father, and of the Son, and of the Holy Ghost' (Matt. 28:19); 'Were all baptized into (εἰς) Moses in the cloud and in the sea' (1 Cor. 10:2); 'In (ἐν) one Spirit were we all baptized into (εἰς) one body' (1 Cor. 12:13), which statement, we must observe, is preceded by the apologue of a body with many members ending with 'so also is Christ' (v. 13). With reference to these passages we may observe that, since in 1 Cor. 12:13 ('We were baptized into one body') the preposition retains its strict sense of 'into,' and since 'Christ' is perpetually set forth as for Christians the sphere of their very existence, in whom they are that which they distinctively are, it is reasonable to conclude that, when the apostle here and in Rom. 6:3 uses the expression 'baptized into Christ,' he uses the preposition in its strict sense; that is, meaning that Christians are in their Baptism brought into that union with, in-being in, Christ which constitutes their life, . . . The Baptism which brings men 'into Christ' brings them into the Name of the Triune God as manifested to us in the Gospel. Such an interpretation of these words approves itself fully with reference to their use in the supremely solemn hour of spirit-fraught utterance recorded in Matt. 28:19... In these (Gal. 3:27 and Rom. 6:3) the apostle is evidently penetrating into the inmost significance and operation of the rite; and therefore beyond question means to indicate its function, as verily blessed by God for the translation of its faithful recipients into vital union with Christ. For the just comprehension of the apostle's meaning, it is of the utmost consequence to note that he introduces this reference to Baptism for the purpose of justifying his affirmation in v. 26, that in Christ Jesus those whom he is addressing were all sons of God through faith. This consideration makes it clear that he viewed their Baptism as connected with faith. If there was any reality in their action in it at all, if they were not acting an unreal part, their coming to Baptism was an outcome of faith on their part in Christ. By voluntarily offering themselves to be baptized into His Name, they were consciously obeying His own instructions: they were manifesting their desire and their resolve to attach themselves to His discipleship and service; to be thenceforth people of His, as by Him redeemed, and as expecting at His hands spiritual life here and perfected salvation hereafter. Therefore it was that they were in their Baptism translated 'into Christ'; their voluntary act of faith brought them under such divine operation of grace as made the rite effectual for the transcendent change which the expression indicates; for it is abundantly apparent (Lindke: most certainly true) that a spiritual transition such as this cannot be wrought by a man's own volition or action, but only by the hand of God; as St. John testifies (John 1:13). Have put on Christ (Χριστὸν ἐνεδύσασθε); did put on Christ. In Rom. 13:14 we find the imperative used, 'Put ye on (ἐνδύσασθε) the Lord Jesus Christ.' There the phrase has an ethical application, denoting the adoption of that whole system of habits which characterized the Lord Jesus, and presents in a more definite form that 'putting on' of 'the new man' which is insisted upon in Eph. 4:24. This can hardly be its meaning here; rather it is to be regarded as a more determinate form of the notion of being justified. The penitent convert, by that decisive action of his faith which by seeking 'baptism into Christ' put forth his hand to lay hold of the righteousness which is by faith, became invested with this particular form of 'righteousness,' namely, that very acceptableness in the sight of God, which shone in Christ Himself. In that hour God 'made him acceptable in the Beloved' (cf. Eph. 1: 6 ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ); endued this poor guilty creature with the lovingkindness with which He regarded His own Son. The middle voice of the Greek verb, though it denotes in Rom. 13:14 action of the Christian's own, is not to be so far pressed as to exclude the notion of our having in this case been subjected to the action of another. Comp. Luke 24:49, 'Until ye be clothed (ἐνδύσησθε) with power from on high'; 1 Cor. 15:53, 'This mortal must put on (ἐνδύσασθαι) immortality'; so 2 Cor. 5:3. It is the exclusive prerogative of God to justify the sinner; and therefore it must have been by Him that the believer became clothed with Christ, not by himself.... It is, perhaps, impossible more strongly to express the intense character (so to speak) which belongs to the righteousness which comes to us through faith in Christ, than by the form in which it is here exhibited. The apostle, however, in 2 Cor. 5:21, uses an expression which may be put by the side of it: 'That we might become the righteousness of God in Him.' It is now clear how completely this verse makes good the affirmation of the preceding one. We have indeed been made sons of God in Christ Jesus if we have become clothed with Christ. For what other in this relation does the phrase, 'sons of God,' denote as applied to ourselves, than the intense love into the bosom of which

God has received us? No higher degree of adoption to be sons is conceivable; though the complete manifestation of this adoption still remains in the future (Rom. 8:19).¹³⁹

Luther: "'To put on Christ' may be understood in two ways: (1) After the Law, (2) after the Gospel. After the Law, as Paul writes in Romans 13:14, and Peter in 1 Peter 2: 21. But that one puts on Christ evangelically does not occur through this that one imitates His works, but one must be regenerated and created anew; this occurs when we put on Christ through Baptism, i.e., decked and clothed with His innocence, righteousness, wisdom, power, salvation, life, Spirit, etc., Titus 3:5, 6. Moreover, in those, who have been baptized, who have been regenerated and renewed through the Holy Ghost unto heavenly righteousness and eternal life, there rises a new light and a fire, so that they are differently minded than before, seriously they begin to fear and love God, to have confidence in Him, to call upon Him, to hope in Him, etc. The will is changed. All of this is bound to follow wherever Christ has been put on. Therefore, to put on Christ evangelically does not mean to put on the Law and its righteousness; but to receive through Baptism the superabundant, immeasurable treasure, namely, forgiveness of sins, righteousness, peace, comfort, joy in the Holy Ghost, salvation, life, and Christ Himself with all that He possesses. But if ye have put on Christ, who is Son of God, then ye are at the same time with this dress and clothing children of God. -- These words of St. Paul one is to mark with all diligence, in order to retain the right understanding and use of our Holy Baptism against the sects of the Anabaptists, who destroy the majesty and glory of Baptism and who speak blasphemously about it; for here Paul teaches that Baptism is not an outward sign, but that we put on Christ through it; for this reason Baptism is such an exceedingly powerful and mighty thing. But if we have put on Christ, i.e., have been clothed and bedecked with His righteousness and wisdom, etc., then we should also follow His example."¹⁴⁰

Kuegli: "Where is the father who will not provide a fitting dress for his child? 'For as many of you as have been baptized into Christ, have put on Christ.' In Baptism, 'the washing of regeneration, and renewing of the Holy Ghost,' we were dressed in the garments of Christ, and they are a dress with which even the most exacting and searching schoolmaster can find no fault; for Jesus Christ fulfilled all righteousness. Remember daily the covenant of grace which the Triune God established with you in Baptism and wrap your souls anew in the mantle of Christ every night and morning, and if death should knock at your door or the world should come to an end in this ensuing year, you are dressed in a garb in which you need not be ashamed to appear before the throne of God, because it is the dress which all the saints of God wear here in faith and there in sight."¹⁴¹

"'Have put on Christ.' We are in sore need of Christ because we are sold under sin, victims of death captives of Satan, and doomed to eternal death. Christ, by His perfect obedience and holy life and by His innocent suffering and death, has procured full salvation for all mankind. We are assured of this fact by the Gospel. However, how great our sins! How often do we repeat them! How small is our faith! Nevertheless, we should believe the Gospel. That ought to suffice us. Still, in His great compassion, God has also instituted Holy Baptism that by this visible means He would make us all the more certain of our salvation. As sure as we see the water and hear the Word connected with the water, so sure are we that we have put on Christ in Baptism and with Him received all the gifts of Baptism: forgiveness of sins, deliverance from death and the devil, and eternal salvation. (Cp. Luther, St.L. Ed., IX, 464f.; XII, 255. *Triglot*, pp. 737-739, paragraphs 23-27). We have put on Christ Baptism is not a mere sign, but an actual means by which these great things are given and sealed unto us. We reject Calvinism. How incomparable are the gifts of Baptism! Consider the Donor, the way they were procured, the value of these gifts, the means by which they were imparted. Can you find anything to compare with them? . . .

"How incomparable are the gifts of Baptism! Neither our merits nor our unworthiness, neither our good works nor our evil deeds, come into consideration. The former have no value before God; the latter should not hinder us from believing with steadfast faith that we are made rich in heavenly gifts through Christ by Baptism. Such great gifts showered upon us by the free grace of God. This should be our trust and comfort as long as we live. (*Triglot*, page 743, paragraph 41f)."¹⁴²

F. Pieper: "But what has been urged against Matt. 28:19 as the prescribed formula of Baptism? The fact that Peter on Pentecost admonished the novices to be baptized 'in the name of Jesus Christ' . . ., Acts 2:38, and that also in other passages of Scripture Baptism is simply described as Baptism 'in the name of the Lord

Jesus'..., Acts 8:16; or 'in the name of a Lord'..., Acts 10:48; or still more briefly, as Baptism 'into Christ'..., Gal. 3:27; Romans 6:3. -- But these texts present no real difficulty. There are no grounds whatever to regard such 'shorter expressions' as baptized 'into Christ' or 'in the name of the Lord' as formulas of Baptism employed by the apostles contrary to Christ's command to baptize in the name of the Triune God. Very correctly Meyer states that Peter's command (Acts 10:48) to baptize 'in the name of the Lord,' does not affect the formula of Baptism."¹⁴³

Verse 28:

King James Version:	"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."
Revised Standard Version:	"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."
Confraternity Version:	"There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For ye are all one in Christ Jesus."
Luther's German Version:	"Hier ist kein Jude noch Grieche, hier ist kein Knecht noch Freier, hier ist kein Mann noch Weib; denn ihr seid allzumal einer in Christo Jesu."
Phillips' "Translation":	"Gone is the distinction between Jew and Greek, slave and free man, male and female -- you are all one in Christ Jesus!"
Novum Testamentum Graece:	οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἑλλήν, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θήλυ· πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ.
Literal Translation:	"Here is not Jew or Greek, here is not servant or free one, here is not male and female; for ye are all one in Christ Jesus."

This text may be very well misused by well-meaning and Christian, but unthinking persons. How? In this period of the middle of the twentieth century there is much civil strife among the races. Particularly is this true in the relationships between the descendants of Japhet and of Ham in the United States. Discussions, arguments, demonstrations, legislation, court decisions, and all manner of social fermentation about civil rights in the United States are almost a daily occurrence. Proponents for desegregation and complete integration may well have used this text as a basis for their stand in the arguments they present. Every church body and every individual in the United States has been challenged to take a stand for or against. Congregations composed of all-white members and who would not admit to membership or to services people of other races have been condemned as bigoted, prejudiced, and un-Christian. Some congregations, particularly certain of the Roman Catholics, have been forced on orders of the bishops to integrate. Does this text warrant such an interpretation and application? Is there in this present verse a parallelism between the first part of the verse and its second part, or is there here a contrast within the same verse? Is the second part of the verse placed in juxtaposition to the first part, or are they placed in opposition to each other? The application will be determined by the exegesis. It is hoped that we may here be able to be led into clear thinking on civil rights within and without the Church not only in the matter of race relationships but also in those other relationships, as in the seating of men on one side of the church and women on the other; the seating of church council members or of the elders in a prominent place in the church, the right and wrong of slavery.

This writer is not at all convinced that Pastor Geiseman, who otherwise is quite orthodox in his "Old Truths for a New Day" has caught the real meaning of this verse. Pastor Geiseman wrote: "WE CAN LOOK FOR A BETTER WORLD. Our text suggests a second reason why we should have a joyful outlook. God has thought not only of us. He has thought of all men, and in this lies a real reason for us to be happy and thankful. Paul put it this way: 'Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. 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.' If you and I could look out upon human society only through human eyes, it we had no special light which enabled us to see something which you can't see with

mere human understanding, then the picture which is presented by the world on this January first would not be very encouraging. Round the globe millions of people recognize the fact that there are two gigantic nations standing opposite each other in the family of nations. One of these is the United States and the other the Union of Soviet Socialist Republics. The relationship between these two giants has not been a very happy one since the days of the war. Jealousy and suspicion have marked their relationship. Many are of the opinion that a war between these two nations, which, of course, would involve again all the other nations, is altogether inescapable,

"Besides this particular relationship there are so many other unhappy relationships. Greece, China, India, the Holy Land are being torn by civil strife. In many other countries there is a process of social fermentation, the eventual outcome of which no man could be wise enough to foretell. So if you and I can see the world only as it can be seen through the eyes of man and human understanding, then we do not have a pretty picture upon which to look as of today, and from this particular vantage point in history.

"But, again, let us thank God that this is not the only way in which we may look at human society. Paul knew another way, God's way, and it was by divine illumination that he could write: '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.'"¹⁴⁴

Dr. Martin Luther, who is named the chief teacher in the Evangelical Lutheran Church in the Confessions, might well be used as our teacher here. His exegesis is as follows:

"In Christ Jesus all stations and orders fall by the wayside and count for nothing, even though they be ordained by God, whether it be man, wife, servant, freeman, Jew, heathens government, subject, or whatever it may be. All are, indeed good creatures of God; but in Christ, i.e., in the matter which pertain to salvation, they are and amount to nothing with all of their wisdom, power, righteousness, divine worship, etc. A Christian person or a believer is a person without name, form, difference, personage. All things are such that they make no one a Christian, though they be present; also they make of no one an unbeliever, if they are missing. With the words: 'Here is no Jew,' Paul puts down the Law in a most forcible manner. For here, since a new man is created and Christ is put on in Baptism, there is, indeed, no Jew. But if the apostle says, 'Here is no Jew,' he does not speak of a Jew as of one who is such by nature, as a philosopher or a physician might do; but he calls one a Jew who is a disciple of Moses, who lives under the Law, one who is circumcised and who holds with all diligence and seriousness to the divine worship as it is prescribed in the Law; so that the meaning is this: wherever one puts on Christ, there is no longer a Jew, circumcision, divine worship, temple, all the laws which the Jews are accustomed to keep no longer apply. For Christ has abrogated all manner of laws, they may be called what they will; for His kingdom is a kingdom of grace and of life, not a kingdom of wrath and death. Thou art not therefore righteous because thou art a Jew and a keeper of the Law, but therefore that thou believest in Christ and hast put on Christ. Therefore a Christian shall be so sure that the Law with all its threats and terror has been taken away from Christ, that he would hardly know whether there ever was a Moses, a Law, or Jew; for Christ and Moses can nevermore endure each other, John 1:17.

"Thereafter, when he says, 'Here is no Greek,' he also rejects all heathen wisdom and righteousness. For at all times there have been among the heathen many admirable, fine people, such as Xenophon, Themistocles, M. Fabius, Attilius Regulus, Cicero, Pomponius Atticus, and many others, who (being blessed with great and wonderful gifts) truly were outstanding people; they ruled well and they performed and suffered real much for the common goods: -- and yet before God they altogether count for nothing with all of their wisdom, power, honorable deeds, praiseworthy virtues, laws, judgments, worship services, and religion. Before God no work or righteousness, whether called Jewish or heathen, papistic or Mohammedan and be ever as excellent as its may be, counts for anything or helps to salvation. Only this counts, that one puts on Christ, which happens in Baptism.

"Thus, also family righteousness adds nothing to the matter that one might be justified before God; as if a servant performs his service in the best possible way, is obedient to his lord, serves him with all faithfulness; or when a free man rules, sets him (the servant) a good example, seeks out the best for the common good; or when a 'man' performs that which belongs to his station, takes a wife, sets a good example before his household, obeys his government, and conducts himself well and honestly overagainst others; or a 'wife,' or mother, if she

disciplines herself to be honest, obeys her husband, takes care of her house, rears her little children; all of which truly are wonderful and precious gifts of God and are truly good, holy works. It is, indeed, true that before the world there is a great distinction between individuals, and it must also be thus; but not before God, before whom all people are alike, as it is written in Romans 3:23: 'All have sinned and come short of the glory of God.' Whoever does not believe in Christ will nevermore be saved, even if he did, it that were possible, according to all commandments. Therefore the Law does not make a Jew a child of God, nor the orders a monk, nor his wisdom a heathen, nor his great diligence or faithful performance of his office a family head or an official, nor their obedience a servant or a maid to be a child of God and that they put on Christ, but only faith in Christ Jesus and that they be baptized, this alone does it. Therefore, St. Paul clearly says: 'Ye are all the children of God through faith in Christ Jesus; and as many of you as have been baptized into Christ have put on Christ.' -- 'For ye are all one in Christ Jesus.' These are tremendous and wonderful words. Before the world and according to the rule of law there is a great distinction and dissimilarity of persons, which one should also maintain most diligently. But, since Christ's kingdom is not a kingdom of the Law but of grace, so there is no distinction of persons therein. Therefore Paul says: 'Here is no Jew nor Greek,' etc., but they are all one. For there is one body, one Spirit, one hope to which we all have been called, one Gospel, one faith, one Baptism, one God and Father of all, one Christ of all lords, Ephesians 4:4-6. That Christ, whom St. Peter and St. Paul and all other saints have had, just that same One I, too, have, thou and all the believers, also all baptized children. Therefore, a Christ-believing conscience knows nothing of Law, but it looks only to Christ, through whom it comes to this unspeakable glory that it is God's child. Therefore Paul also in every way tends to add: 'in Christ Jesus'; for if we lose sight of Him, gone is the glory. But the right kind of faith looks at and looks for nothing else but Christ, also does not doubt that Christ is present and with us. For He sits not idly locked up in heaven, but He is most closely present with us, as He Himself also promised, Matthew 28:20, He works and lives in us, Paul said above (2:20): 'I live; yet not I, but Christ liveth in me,' and here: 'Ye have put on Christ.' Therefore faith is a constant and fixed gaze upon Christ which otherwise also is not directed to anything else and clings to Christ alone, who has abolished sin and death and bath brought righteousness and eternal life. When the Jews had been bitten by the fiery serpents in the wilderness, Moses bade them do nothing else except to look with their eyes on the serpent of brass, Numbers 21:8-9. I must do likewise if I am to receive comfort in temptations of conscience or in time of death, that I seize upon nothing else except this only Christ through faith and say: I believe in Jesus Christ, God's Son, who suffered, was crucified and died for me. In His wounds and death I see my sins; in His resurrection I see that He has overcome my sins, death and the devil, and through it has won for me righteousness and eternal life; in short, without Him I don't want to hear or see anything else."¹⁴⁵

A person who truly believes that Jesus Christ is the Son of God and his or her personal Savior from sin, death and hell will not keep from church membership anyone on account of race, color, nationality, sex, age, or conditions of servitude. On the other hand, it is not wrong if men sit on one side and women on the other, if there is one service for white and one for black, one service for English-speaking people and another for German or Czech or Norwegian speaking people, or segregated communion (whites communing on one Sunday and black on another), etc. These are adiaphora which must be worked out in love according to local conditions and customs without bigotry and prejudice. It cannot be proved that segregation *per se*, even in a Christian congregation, is sinful.

Verse 29:

King James Version:	"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."
Revised Standard Version:	"And if you are Christ's, then you are Abraham's offspring, heirs according to promise."
Confraternity Version:	"And if you are Christ's, then you are the offspring of Abraham, heirs according to promise."
Luther's German Version:	"Seid ihr aber Christi, so seid ihr ja Abraham's Samen und nach der

	Verheissung Erben."
Phillips' "Translation":	(No translation or paraphrase)
<i>Novum Testamentum Graece</i> :	εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.
Literal Translation:	"And if ye are Christ's, then are ye seed of Abraham, heirs according to promise."

The apostle returns to make mention of him whom the Jews and others had held in such high esteem, and who is still regarded very highly, even among many unbelievers to this day, namely, to Abraham. However, Abraham, the other patriarch, and the prophets are dead. But "the Seed, which is Christ," lives. Not all will give Him the recognition He deserves, but as many as do, they will trust in Him as the One who served in order to save. "If ye are Christ's" - If thou trust in Him with all thine heart, then He is yours and you are His; if thou art united with Him in a living faith, if thou truly trustest in this that He served to save, then thou and He belong to each other. "He served that I a lord might be!"

Luther: "If ye believe in Christ and are baptized, yes (I say), if ye believe, that Christ is the Seed promised to Abraham and the One who has brought blessings to all nations, then ye are really the true children of Abraham; not begotten by nature according to the flesh, but elected thereto and accepted. For the Scripture says of Abraham, not only that he should have children according to the flesh, but also according to election and promise; it also announces that these (the latter) should receive the inheritance, but those (the former) should be expelled out of the house. Thus, with this brief word, Paul removes all glory from Lebanon, i.e., from the Jewish people, who are Abraham's children after the flesh, and he gives it to the desert, i.e., the heathen. Therefore, these words of Paul exceedingly comforting when he says: If ye be Christ's, then are ye Abraham's children and at the same time God's children and heirs. But ye have not been begotten after a natural birth, but through the promise. From this, then, follows that eternal life and the heavenly inheritance belong to the heathen also. This the Scripture has announced already a long time before, when it says, Genesis 17:5: 'A father of many nations have I made thee'; ch. 22:18: 'Through thy Seed shall all nations be blessed.' Through this passage all the glory of Christ's kingdom has been brought and presented to us heathen. Therefore, all laws have been removed and abolished from a Christian's heart and conscience. For if he is God's son and an heir through faith in Christ, then truly neither Law, nor sin, nor death have any claim on him. But if they should knock and would want to live there and to terrify the conscience, then let it confidently defend itself and cling firmly to Paul's word: Here is no Jew nor Greek, ye are all one in Christ; but if ye are Christ's, then are ye heirs after the promise."¹⁴⁶

Kuegli: "Empires that were centuries in building may suddenly fall, but no one holding to Jesus Christ shall lose his inheritance. He that is joined to Christ is joint-heir with Him, and he has the Lord's promise, saying: 'This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise Him up at the last day.'"¹⁴⁷

In gratitude for all the Savior has done, let "Saved to serve!" be our motto and practice here in the flesh, though it be done imperfectly; in eternity our praise to the "Lamb who has redeemed us to God by His blood" will be unendingly perfect.

Galatians 3: 23-29 is the Standard Epistle Lesson for New Year's Day. It has been outlined as follows by various exegetes, homileticians, and preachers:

CHRISTIANS, WITH A VIEW TO THEIR BAPTISM, MAY CONFIDENTLY ENTER THE NEW YEAR

- I. Through their Baptism they were freed from the taskmaster of the Law.
- II. Through their Baptism they were made children of God.
- III. Through their Baptism they became heirs of eternal life.

- R. Pieper

TWO KINDS OF WORKS

- I. Being forced to do them through threats or by promise of reward, or
- II. Performing them purely out of kindness and out of wanting to help.

- M. Luther

WHY CAN AND SHOULD THE BELIEVING CHRISTIANS AMONG US TODAY ENTER THE NEW YEAR BY PRAISING GOD?

- I. Because in looking back upon the past year they can find only reasons to praise God.
- II. Because in looking forward to the coming year they can look forward to nothing but objects of God's praise (Gegenstaende des Lobes Gottes).

- C.F.W. Walther

THE COMFORT OF THOSE AT THE CHANGE OF THE YEAR WHO BELIEVE IN CHRIST

- I. They are no more under the Law.
- II. They are the children of God and joint heirs with Christ.

- F. Kuegli

REASONS FOR CHEERFUL OUTLOOK

- I. We are children of God.
- II. We can work for a better world (Lindke: Social Gospel)
- III. Jesus saved all men.
- IV. Our task
- V. We have an eternal hope.
- VI. Comfort available.

- O. Goiseman

AS HAPPY CHILDREN OF GOD, LET US CONTINUE OUR WALK ("WANDEL") IN THE NEW YEAR!

- I. This means that more and more we want to renounce all slavish tendency.
- II. This means that we want to consider ourselves always more alive, as being united with Christ ("immer lebendiger als eins mit Christo).
- III. This means that we want to direct our gaze more firmly toward our heavenly inheritance.

- W. H.

WE'RE BAPTIZED: THAT'S OUR COMFORT FOR THE ENTIRE NEW YEAR

- I. For this comfort is certain.
- II. This comfort is salutary (heilsam).

- P. E.

THE INCOMPARABLE GIFTS OF BAPTISM (Special emphasis on verses 26 & 27)

- I. These are incomparable because of their Author.
- II. These are incomparable because they are received by faith.

- B.

HOW CAN WE MAKE THE NEW YEAR A HAPPY AND BLESSED ONE?

- I. By this means that daily we let the Law lead us to Christ.
- II. By this means that we conduct ourselves as God's children.
- III. By this means that we constantly keep in view the promised inheritance.

ENDNOTES

- ¹ "Dr. Martin Luthers Saemmliche Schriften," St. L. VI: 8&9.
- ² *The Pulpit Commentary*, Vol. 46, *Galatians*, page ii in the Introduction.
- ³ *The New Testament - a Revision of the Challoner-Rheims Version*," page 242.
- ⁴ *The Concordia Bible Dictionary*, page 41.
- ⁵ *The New Analytical Bible, The New Testament*, page 1340.
- ⁶ *Popular Commentary of the Bible*," N. T., Vol. II, Kretzmann page 227.
- ⁷ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 5.
- ⁸ *Popular Commentary of the Bible*, N. T., Vol. II, Kretzmann, page 228.
- ⁹ *The Analytical Greek Lexicon*, page 289.
- ¹⁰ *The Analytical Greek Lexicon*, page 244.
- ¹¹ *The Analytical Greek Lexicon*, page 96.
- ¹² *The Analytical Greek Lexicon*, page 8.
- ¹³ *The Analytical Greek Lexicon*, page 156.
- ¹⁴ *Popular Commentary of the Bible*, N.T., Vol. II, Kretzmann, page 241.
- ¹⁵ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 491 (footnote).
- ¹⁶ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 133.
- ¹⁷ *The American Peoples Encyclopedia*, "Will," Vol. 20, pp. 20-118.
- ¹⁸ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 164.
- ¹⁹ *Country Sermons*, Vol. III, Kuegli, page 137.
- ²⁰ *Die Bibel*, Hirschberg, 1844, An die Galater, page 363.
- ²¹ "Luthers Episteln-Auslegung, (Eberle), An die Galater," pages 491-492.
- ²² *Popular Commentary of the Bible*, N. T., Vol. II, Kretzmann, page 241.
- ²³ *The Analytical Greek Lexicon*, page 359.
- ²⁴ *The Pulpit Commentary*, Vol. 46, *Galatians* page 134.
- ²⁵ "Dr. Martin Luthers Saemmliche Schriften," St. L., I: 870.
- ²⁶ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 134.
- ²⁷ *Doctrinal Theology*, A. L. Graebner, page 3.
- ²⁸ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 134.
- ²⁹ *Christian Dogmatics*, Vol. II, Pieper, pages 516-517, footnote 19.
- ³⁰ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 130.
- ³¹ *The Analytical Greek Lexicon*, page 345.
- ³² *New Testament Greek for Beginners*, Machen, page 60, paragraph 114.
- ³³ *The Analytical Greek Lexicon*, page 78.
- ³⁴ *The Analytical Greek Lexicon*, page 14.
- ³⁵ *The Analytical Greek Lexicon*, page 219.
- ³⁶ *New Testament Greek for Beginners*, Machen, page 138, paragraph 303.
- ³⁷ *The Literal Translation of the Greek New Testament*, *Galatians*, page 494.
- ³⁸ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 135.
- ³⁹ *Christian Dogmatics*, Vol III, Pieper, page 222.
- ⁴⁰ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 136.
- ⁴¹ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 131.
- ⁴² *Country Sermons*, Vol. III, Kuegli, pages 138-139.
- ⁴³ *Christian Dogmatics*, Vol. III, Pieper, page 232, footnote 18.
- ⁴⁴ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 131.
- ⁴⁵ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 153.
- ⁴⁶ *The Analytical Greek Lexicon*, page 121.
- ⁴⁷ *The Analytical Greek Lexicon*, page 90.
- ⁴⁸ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 136.
- ⁴⁹ *Old Truths for a New Day*, Geiseman, Vol. I, pages 214-215.
- ⁵⁰ *Christian Dogmatics*, Vol III, Pieper, page 229.
- ⁵¹ *Christian Dogmatics*, Vol III, Pieper, page 230.
- ⁵² *Country Sermons*, Vol. III, Kuegli, page 141.

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- ⁵³ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 131.
- ⁵⁴ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 131.
- ⁵⁵ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 136.
- ⁵⁶ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 136.
- ⁵⁷ *Country Sermons*, Vol. III, Kuegli, page 141.
- ⁵⁸ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, pages 131-132.
- ⁵⁹ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 153.
- ⁶⁰ *The Analytical Greek Lexicon*, page 433.
- ⁶¹ *The Analytical Greek Lexicon*, page 352.
- ⁶² *New Testament Greek for Beginners*, Machen, page 174, paragraph 400.
- ⁶³ *The Analytical Greek Lexicon*, page 96.
- ⁶⁴ *The Analytical Greek Lexicon*, page 265.
- ⁶⁵ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, pages 131-132.
- ⁶⁶ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 137.
- ⁶⁷ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, pages 132-133.
- ⁶⁸ *The Analytical Greek Lexicon*, page 63.
- ⁶⁹ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 499.
- ⁷⁰ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 166.
- ⁷¹ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 499.
- ⁷² *The Pulpit Commentary*, Vol. 46, *Galatians*, page 166.
- ⁷³ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 133.
- ⁷⁴ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 138.
- ⁷⁵ "Luthers Episteln-Auslegung, (Eberle), An die Galater," pages 500-501.
- ⁷⁶ *Country Sermons*, Vol. III, Kuegli, pages 142-143.
- ⁷⁷ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 501.
- ⁷⁸ "Epistel Postille," Walther, page 377.
- ⁷⁹ *Country Sermons*, Vol. III, Kuegli, page 143.
- ⁸⁰ *The Pulpit Commentary*, Vol. 46, *Galatians*, pages 176-177.
- ⁸¹ *New Testament Greek for Beginners*, Machen, page 218, paragraph 550.
- ⁸² *New Testament Greek for Beginners*, Machen, page 218, paragraph 551.
- ⁸³ *The Analytical Greek Lexicon*, page 183.
- ⁸⁴ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 502.
- ⁸⁵ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 133.
- ⁸⁶ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 139.
- ⁸⁷ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 139.
- ⁸⁸ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 139.
- ⁸⁹ *Country Sermons*, Vol. III, Kuegli, page 143.
- ⁹⁰ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 134.
- ⁹¹ *The Pulpit Commentary*, Vol. 46, *Galatians*, pages 139-140.
- ⁹² *The Pulpit Commentary*, Vol. 46, *Galatians*, page 166.
- ⁹³ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 154.
- ⁹⁴ "Epistel Postille," Walther, page 377.
- ⁹⁵ *The Analytical Greek Lexicon*, page 380.
- ⁹⁶ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 140.
- ⁹⁷ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 503.
- ⁹⁸ *Country Sermons*, Vol. III, Kuegli, pages 143-144.
- ⁹⁹ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 134.
- ¹⁰⁰ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 154.
- ¹⁰¹ *Magazin fuer ev-lutherische Homiletik*, vol.30, Sep., 1906, page 275.
- ¹⁰² *Sonn-u. Festtags-Episteln*, R. Pieper, page 430.
- ¹⁰³ "Luthers Episteln-Auslegung, (Eberle), An die Galater," pages 503-504.
- ¹⁰⁴ *Country Sermons*, Vol. III, Kuegli, page 144.
- ¹⁰⁵ *Evangelical Lutheran Homiletic Magazine*, Vol. VI, Sep., 1908, No. 9, page 134.
- ¹⁰⁶ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 166.
- ¹⁰⁷ *Christian Dogmatics*, Vol III, Pieper, page 246.
- ¹⁰⁸ *The Lutheran Liturgy*, Reed, page 483.
- ¹⁰⁹ *The Analytical Greek Lexicon*, page 430.
- ¹¹⁰ *New Testament Greek for Beginners*, Machen, page 65, paragraph 122.

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- ¹¹¹ *The Analytical Greek Lexicon*, page 380.
- ¹¹² *The Pulpit Commentary*, Vol. 46, *Galatians*, page 141.
- ¹¹³ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 141.
- ¹¹⁴ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 141.
- ¹¹⁵ *New Testament Greek for Beginners*, Machen, page 104, paragraph 232.
- ¹¹⁶ "Luthers Kirchen-Postille," St. L., XII: 254.
- ¹¹⁷ "Luthers Episteln-Auslegung, (Eberle), An die Galater," pages 505-506.
- ¹¹⁸ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 155.
- ¹¹⁹ *The Analytical Greek Lexicon*, page 298.
- ¹²⁰ *The Analytical Greek Lexicon*, page 102.
- ¹²¹ *New Testament Greek for Beginners*, Machen, pages 187-189.
- ¹²² *The Pulpit Commentary*, Vol. 46, *Galatians*, page 141-142.
- ¹²³ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 508.
- ¹²⁴ *Old Truths for a New Day*, Geiseman, Vol. I, page 67.
- ¹²⁵ *Country Sermons*, Vol. II, Kuegli, pages 71-74.
- ¹²⁶ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 142.
- ¹²⁷ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 160.
- ¹²⁸ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 142.
- ¹²⁹ *Christian Dogmatics*, Vol III, Pieper, pages 231-232.
- ¹³⁰ *Christian Dogmatics*, Vol III, Pieper, page 245.
- ¹³¹ *A Compend of Luther's Theology*, Kerr, pages 104-105.
- ¹³² *A Compend of Luther's Theology*, Kerr, pages 105-106.
- ¹³³ *Country Sermons*, Vol. II, Kuegli, pages 74-75.
- ¹³⁴ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 509.
- ¹³⁵ *Christian Dogmatics*, Vol III, Pieper, page 227, footnote 12.
- ¹³⁶ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 510.
- ¹³⁷ *Magazin fuer ev-lutherische Homiletik*, vol.28, Jan., 1904, pages 7-8.
- ¹³⁸ *Country Sermons*, Vol. II, Kuegli, page 75.
- ¹³⁹ *The Pulpit Commentary*, Vol. 46, *Galatians*, page 143-145.
- ¹⁴⁰ "Luthers Episteln-Auslegung, (Eberle), An die Galater," pages 510-511.
- ¹⁴¹ *Country Sermons*, Vol. II, Kuegli, page 76.
- ¹⁴² *Magazin fuer ev-lutherische Homiletik*, vol.50, Apr., 1926, page 140.
- ¹⁴³ *Christian Dogmatics*, Vol III, Pieper, pages 258-259.
- ¹⁴⁴ *Old Truths for a New Day*, Geiseman, Vol. I, pages 68-69.
- ¹⁴⁵ "Luthers Episteln-Auslegung, (Eberle), An die Galater," pages 511-513.
- ¹⁴⁶ "Luthers Episteln-Auslegung, (Eberle), An die Galater," page 513.
- ¹⁴⁷ *Country Sermons*, Vol. II, Kuegli, page 76.

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