

**Parson to Person**  
**(Galatians 3 – Part 5)**  
**“Son(s) of Abraham—The Seed”**

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

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

*Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.*

*Therefore, the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. 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. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Galatians 3:15–29).*

## **The Covenant**

When illustrating the covenantal promise God made with Abraham—and his descendant(s), Paul contrasted a multi-party covenant made among men to the unconditional covenantal promise of God. Within the illustration Paul reminded the Galatians that a covenant (think business contract) written and agreed upon by any number of individuals cannot be altered after ratification without the consent of all the participants. The point was that the Abrahamic Covenant (and the New Covenant) were unchanged and unchangeable—for God had not changed His mind. Moreover, these covenantal promises were not an agreed upon contract between two or more parties. They were God-initiated one-sided promises (see Genesis 15, Jeremiah 31, and Ezekiel 36).

The problem faced by the Galatians (among other things) was the Judaizers' suggestion that one must keep the law of Moses (The Mosaic Covenant) in order to receive or keep justification and/or the promised Holy Spirit (see vss. 2–3). Their insertion/assertion would change both the Abrahamic Covenant and New Covenant—without God's consent. An assertion that cannot be tolerated. The Abrahamic Covenant like the New Covenant is/was unconditional. A one-sided covenant! To say that another way, God made a promise that did not require the participation of men. God said He would do “a thing”—and He will do it.

## **Biblical Covenants**

As a general quick reference, please see the following list of Biblical covenants:

- 1) The Edenic Covenant\* (Genesis 1:26–30; 2:15–17) – Conditional
- 2) The Adamic Covenant\* (Genesis 3:14–24) – Unconditional
- 3) The Noahic Covenant (Genesis 8:20–9:17) – Unconditional

- 4) The Abrahamic Covenant (Genesis 12:1–3) – Unconditional
- 5) The Land Covenant (Genesis 15:18; Deuteronomy 30:1–10) – Unconditional
- 6) The Mosaic Covenant (Exodus 20–23; Deuteronomy) – Conditional
- 7) The Davidic Covenant (2 Samuel 7:4–17) – Unconditional
- 8) The New Covenant (Jeremiah 31:31–37, Ezekiel 36:22–38) – Unconditional

\* Some view the Edenic and Adamic Covenants as one and the same.

## **The Seed and the Spirit**

The promise of the Spirit (mentioned many times throughout the Old Testament) pointed to the prophecy recorded in Ezekiel that reads, *“Therefore say to the house of Israel, ‘Thus says the Lord God: “I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord,” says the Lord God, when I am hallowed in you before their eyes. For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God” ’ ”* (Ezekiel 36:22–28).

Jesus mentioned this promise when He said, *“And I will pray the Father, and He will give you another Helper, that He may abide with*

*you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you” (John 14:16–17), Moreover, “being assembled together with [His disciples, Jesus] commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, ‘which,’ He said, ‘you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now’ ” (Acts 1:4–5). Therefore, the outpouring of the Holy Spirit on the Day of Pentecost (Acts 2) began the initial stages of the fulfillment of the regeneration provided by the Holy Spirit as promised to Abraham, and his descendants—through his “Seed.”*

## **Promises**

*“Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, ‘and to your Seed,’ who is Christ” (vs. 16). Therefore, Jesus, being the “Seed,” is the first recipient of the promise, while the climactic recipients are those who put their faith in Him—Jew and Gentile, male and female, bond and free. For this reason, Paul wrote, “And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (vs. 29).*

## **Replacement Theology?**

- 1) Jewish believers are accounted as Abraham’s seed (in Christ). This does not suggest they replace Jesus as the “Seed.”
- 2) Gentile believers are accounted as Abraham’s seed (in Christ). This does not suggest they replace the Jews’ relationship to the New Covenant.

The promise God made to Israel and Judah stands. The promise of the Holy Land stands. The promise of the Spirit stands. Jesus (the

promised “Seed”) is the avenue through which all the promises are and will be fulfilled.

## **Seeds**

- 1) Abraham’s “seed” is the nation and people of Israel.
- 2) Abraham’s “Seed” is Jesus—his promised physical “descendent.”
- 3) Abraham’s “seed” is every believer (Jew and/or Gentile) joined together as one in Jesus.

I love you all,  
Pastor Paul