

Ernest Penrose - Galatians 3:16

This transcript was generated automatically. Its accuracy may vary.

I think you all know what we mean when someone uses the expression about being a guinea pig. We think of experimentation, don't we? Because that's what they use guinea pigs for anymore in science and medicine, to test them and so on. Experimentation. Well, I mention that because I was telling Brother Williams and Brother Hagensick that when he asked me my subject, I said, well, I don't have any because I've never given the talk before.

So you're hearing it and I'm hearing it for the first time. We hope that it works out all right. That's the reason I have no title for it. I hope it proves interesting. We're using Galatians 3:16 as the basis for our thoughts.

I'm sure you're familiar with this where Paul wrote to the church of Galatia 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. Now Paul in this verse leaves no doubt in our mind as to who the seed referred to is, but he also wrote concerning this seed in explaining it, rather that God had made promise to Abraham back in Genesis 22:18 in thy feet shall all the nations of the earth be blessed. Now when Paul opens the verse that we just read, Galatians 3:16, with the thought that it was not only to Abraham, but to Abraham and his seed, and he uses the word promise as plural. He's not using it in the sense of meaning many different promises, but he's using it in the sense that this promise was repeated over and over again to Israel to impress upon their mind that in time there would be a seed, a descendant of Abraham, that would do this work of blessing, and so as time progressed from the time of Abraham, we find this promise was repeated over and over again until finally the promised seed appeared upon the seed.

And Paul explains that in Galatians 4:4 when he wrote, but when the fulness of the time was come, God sent forth his Son made of a woman made under the law. Now that tells us that at the proper time in God's plans and purposes, because many centuries before he had told Abraham that in his deed would all the nations of the earth be blessed, and then of course, from that time on, the question was, who is this deed? Was it Isaac? Was it Jacob?

Was it Moses? Was it one of those that followed him, David, Solomon, or some of the others? And even though at times they may have centered their hopes in one particular person, thinking that this was the seed, it never proved out. So finally, when our Lord came, and this was the fullness of the time, or the proper time for it, God sent forth his Son, made of a woman, made under the law, and that was the seed that was to do this promised work of blessing still in due time.

And that is what Paul is pointing out in Galatians 3:16, when he wrote that the promise used the word seed, not seed. It was singular, but as of one, and to thy seed, which is Christ, the promised seed. To do this work of blessing is to be, and was to be Christ. In Paul's letter to the Galatians, we find that he writes much about this promise. The third chapter of Galatians is devoted to it, really.

And I don't know whether you know this or not, but the letter to the Galatians was not to one separate church, but it was to a number of churches in the province of Galatia, and apparently this letter, after Paul had written it and sent it to them, may have been circulated among them, and they each read it and gleaned certain facts and lessons from it. Now, these churches we find, just for a little bit of background, history tells us that afterwards, after Paul had performed his missionary work amongst them, that these churches were invaded, we might use that term, by a number of Jewish emissaries, Jews from Jerusalem, and they began to belittle Paul and his teachings.

Ernest Penrose - Galatians 3:16

In fact, you know Paul, when he wrote to Timothy near the end of his course, he wrote to Timothy and said to Timothy that of all the churches that he had served, and some of them he developed, some of them he founded, he said, of all the churches, and this would mean also all the brethren, he said, they have all deserted me. When he was in Rome, Paul was alone. He had a few of the brethren were still faithful to him that he could write to, such as Timothy. But Paul there, near the end of his life, he was alone. Because many that he had encouraged had really brought into the truth and led along in the narrow way and encouraged and instructed, they all deserted him.

And mainly because brethren, other brethren who were jealous of Paul, worked against him and undermined his teachings and his influence upon the brethren. In Paul's letter to the Galatians, he is trying, evidently, to show them the foolishness of their way in listening to those who were speaking against him. Because these Jews who came to Galatia tried to influence the brethren there and bring them back under the law. They tried to tell them that they still had to follow the rules of the law and obey it if they were still going to be acceptable to the Lord, and hence, going back to the first few verses of the third chapter of Galatians, we find Paul writing this to them.

You remember this, I'm sure. O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eye Jesus Christ has been evidently set forth crucified among you? This only when I learn of you, received ye the Spirit, Spirit by the works of the law or by the hearing of faith? Now the controversy at that time was, was one justified by the works of the law or justified by faith? This was a new concept that had been introduced first by our Lord and then followed up by the apostles, this matter of justification by faith, because up to that time it had been firmly believed by the Jews that they were justified by obedience to the law.

And so Paul asked them this. This only would I learn of you. Received ye the Spirit, that is the Spirit of God, by the works of the law, or by the hearing of faith. Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh, or by the works of the flesh?

Is what he Now I'd like to read you those same verses. This is Galatians 3:1:5, as J.B. phillips translates it, and I think it's rather well, I like the way he puts it, because Paul, when he wrote, as it is in the King James, o foolish Galatians, JB Phillips translates that a little different, and I want to explain it in this way. You know, sometimes to those who are very close to us, our loved ones, shall we say, we sometimes use little terms of endearment, that if they weren't used in that way, they would be insulting. Sometimes we might call someone that we think very much of and they may do something a little foolish.

We might say, oh, you fool, or you crazy thing, or something like that, and we really mean it as a term of endearment, not insulting or anything of that sort, and Paul, in J.B. phillips translation, he translates this as Paul writing to the Galatians, oh, you dear idiots of Galatia. Now we know that's a term of endearment. He didn't mean to insult them, but at the same time he was recalling to their mind that they had not been using the spirit of a sound mind in this matter.

And so he wrote, oh, you dear idiots of Galatia, who saw Jesus Christ the crucified so plainly. That is, Paul had preached Christ to them, and they had embraced this truth so firmly and so thoroughly. Who has been casting a spell over you I shall ask you one simple did you receive the Spirit by trying to keep the law or by believing the message of the Gospel? Surely you can't be so idiotic as to think that a man begins his spiritual life in the Spirit and then completes it by reverting to outward observances. Because you see the Jews coming there were telling them they should go back to observing the various features of the law.

Ernest Penrose - Galatians 3:16

In the early part of the letter to Galatia, Paul recounts the time that he had to withstand Peter face to face because Peter was dissembling. When Peter was with the Jews, he would try to observe the Jewish customs. When he was with the Gentiles, he would let all of that go and would teach and tell the Gentiles, the Gentile Christians, that they didn't need to observe the works of the law or the law customs, and so Peter was guilty of dissembling, and on this one occasion Paul writes that he was stood in face to face.

And I imagine that might have been some discussion between Peter and Paul when two minds of their of that sort met together and were in disagreement over a matter of truth. Paul apparently won the won the discussion. Now, let's see, where were we? Oh, yes. Has all your painful experience brought you nowhere?

I simply cannot believe that of you. This God who gives you his spirit and works miracles among you, do these things because you have obeyed the law or because you have believed the gospel. Ask yourselves that he puts the proposition to them very plainly and very frankly. Just ask yourselves, how have you received the Spirit, and why? And in what way are you serving the Lord?

Is it in the Spirit or in the flesh? In the seventh verse of Galatians, the third chapter, Paul wrote concerning this Know ye therefore, that they which are of faith the same are the children of Abraham? Now here we find Paul is referring to those of this gospel age, the church, and that it is a matter of faith and not works. As some, as we've just read, had attempted to deceive the Galatians into believing that it was a matter of faith. Know ye, therefore, that they which are of faith the same are the children of Abraham?

And then going On beyond the seventh verse in Galatians 3, we find that he projects this issue of justification by faith into the future beyond the church, to the time of blessing all the families of the earth. Because he went on and wrote and the Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, indeed, shall all the families of the earth be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God it is evident, for the just shall live by faith.

And this, by the way, this statement, the just shall live by faith, is a quotation from Habakkuk 2, 4. So you see, Paul was relying upon the Old Testament to prove his position in this matter of justification by faith. Paul continues, then after the 16th verse, which we've used as our text concerning the seed of Abraham in this third chapter of Galatians to explain the purpose of the law, and that it had served its purpose at that time, and now they were the children of God by faith in Christ Jesus, and not by obedience to the law. He went on, and this I'm sure you recall to write, and this I say, that the covenant that was confirmed before of God in Christ, that the law which was 430 years after cannot disannul that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise.

But God gave it to Abraham by promise, and then he asked the question, wherefore then serveth the law? It is no more of promise but God. Now wait a minute. 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 hands of a mediator. Now, a mediator is not a mediator of one, but God is one. Now, this statement in the 20th verse seemed rather puzzling as it came. King James presents it.

Ernest Penrose - Galatians 3:16

Now, a mediator is not a mediator of one, but God is one. Let me read you how J.B. Phillips translates that, and I think it clears the matter up. The very fact that there was a mediator is enough to show that this was not the fulfilling of the promise. For the promise of God needs neither angelic witness nor human intermediary, but depends on him alone.

And this is very true. When God makes the promise, he doesn't need a mediator or an intermediary to carry it out. When he makes a promise that he's going to do something, that in itself is sufficient. Then Paul went on in 21st verse, is the law then against the promise 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.

But the Scriptures hath concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, that is, before our Lord made his appearance upon the scene at his first advent, and justification by faith then began to be taught. Before that, Paul says or wrote, we were kept under the law, shut up under the feet, which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

Before ye are all the children of God by faith in Christ Jesus. Now in these verses, and the reason I read them is we want to point out to you that there were four things Paul points out, that the law accomplished and it had served its purpose when our Lord came and presented himself to Israel as their Messiah, and that was the time for them to transfer themselves through accepting him from the house of servants into the house of sons, or from under Moses and the law to Christ and the law of liberty and the perfect law of love that he introduced.

In these verses, Paul points out four things. The purpose of the law being given to Israel, because we know they were God's chosen people, as we read back in the Old Testament, where it states that it is thee and thee only of all the families of the earth have I known. But yet they were God's chosen people, not because of their own righteousness, but because, as Paul wrote in the 11th chapter of Romans in the 28th verse, referring to the time when they would be blessed, when their blindness would be removed, Paul wrote that because they will receive that, and this blindness would be removed, and this covenant will be made with them, because they are beloved for the Father's sake. They were the natural descendants of Abraham, Isaac and Jacob, and hence the promises have been made to Abraham, Isaac and Jacob.

They were beloved for the Father's sake, and hence in time they're going to receive those promised blessings first. That Paul points out in these verses concerning the law, was that it did not disannul the promise that had been made to Abraham, which was in thy feet shall all the promises be all the families of the earth be blessed, and Paul points out in that 17th verse that this was confirmed before a God in Christ, Christ. The law which was 430 years after cannot disannul that it should make the promise of none effect. In other words, when the law was introduced following the promise made to Abraham, it didn't disannul this promise that was made to Father Abraham.

The second point that Paul shows in his verses there is in regards to the question he asked in the 19th verse. Wherefore they serveth the law? And then he answers the question in the same verse. When he wrote, it was added because of transgressions. Now, here again, I want to give you the JB Phillips rendering on that verse.

Because I think it helps to clarify it. He writes, it was an addition made to underline the existence and extent of sin until the arrival of the seed to whom the promise referred. I remember in Romans,

Ernest Penrose - Galatians 3:16

the seventh chapter, Paul writes about this, and he points out in that chapter what the law had revealed, and the condition because of the revelation of the law.

And it's revealing the extent of sin. The Jews found themselves in a position where what they thought had promised life really brought death to them. Now, you know the Jews, when Moses came down off of the mount and told. Told them about the law and God's promise that if they would obey his commandments, that he would make of them a royal nation, a nation of priests and so on. In other words, they would receive very rich blessings from God.

And they said all of these things we will do. They agreed to keep this law, not knowing that they were committing themselves to an impossible thing. Because God's law was perfect, they were imperfect, and hence they couldn't possibly keep that law.

It was added because of transgressions. The law, which was thou shalt and thou shalt not, kept them on a moral level above their neighbors. Even then we find that many times they fell into idolatry and immoral practices. But the law served to make them aware of their transgressions, their shortcomings, and encourage them to live a little better life morally than those about them. Now, in Romans 7, 12, 20, I want to read you the J.B.

phillips rendering of those verses. I think it makes it very clear. It can scarcely be doubted that in reality the law itself is holy, and the commandment is holy, fair and good. Can it be that something that is intrinsically good could mean death to me?

Remember, Paul writes there in the first person, but he's really applying it to the Jewish nation as a whole. No, what happened was this. Sin, at the touch of the law, was forced to expose itself as sin, and that meant death for me, the contact of the law showed the sinful nature of sin. After all, the law itself is really concerned with the spiritual.

It is I who am carnal and have sold my soul to Sin in practice what happens? My own behavior baffles me, for I find myself not doing what I really want to do, but doing what I really loathe. Yet surely if I do things that I really don't want to do, I am admitting that I really agree with the law. But it cannot be said that I am doing them at all. It must be sin that has made its whole home and my nature.

And indeed, I know from experience that the carnal side of my being can scarcely be called the home of the good. Just apply this to our own experiences and we can see how true it is. How well Paul reasons upon this matter. I often find that I have the will to do good, but not the power. How many times have we experienced that?

That is, I don't accomplish the good I set out to do, and the evil I don't really want to do, I find I am always doing. Yet if I do things that I don't really want to do, then it is not, I repeat, not I who do them, but the sin which has made its home with me. Isn't that true? Very true, in our own experiences.

And that was what Paul recognized to be the condition with the Jews at that time in their endeavors to obey the law. Now, this is a pretty serious indictment on the part of Paul, and he, in all fairness, as we notice, includes himself by writing in the first person. But as I mentioned, it also applies to us because we know that's been our very experience. But I would like to in connection with this, because Paul's words seem to indicate in his reasoning upon the matter that we evidently fail to do any good at all.

Ernest Penrose - Galatians 3:16

Well, I don't think that's quite so. But when we do fail, when we fall short, and when we are guilty of transgressions and shortcomings, then we have the privilege, as we find John wrote, of going to the throne of heavenly grace and obtaining forgiveness for our trespasses and shortcomings, and you know, Paul wasn't above condemning himself because, you know, he not only wrote in one place that he was among the chief of the apostles, but then he went to the other extreme, and writing to Timothy in 1 Timothy 1:15, he wrote, Christ Jesus came into the world to save sinners, of whom I am the chief. He even claimed the privilege of being the chief sinner.

So you see, none of us can claim that because Paul has already laid claim upon us. But now, going to John's words in first John 1:6:10 and also the second chapter 1:2, I want to read you these verses, and this is from Philip's translation. If we refuse to admit that we are sinners, then we live in a world of illusion, and truth becomes a stranger to us. But if we freely admit that we have sinned, we find God utterly reliable and straightforward. He forgives our sins and makes us thoroughly clean from all that is evil.

For if we take up the attitude we have not sinned, we flatly deny God's diagnosis of our condition and cut ourselves off from what he has to say to us. I write these things to you to help you to avoid sin. But if any man sins, remember that our advocate before the Father is Jesus Christ the righteous, the one who made personal atonement for our sins, and you remember John was called the apostle of love, and in these words we can see his warmth of character and his love and concern for his brethren for us as we apply it to ourselves by showing how that we must recognize our true condition and then appreciate the fact that God has given us a way by which we can come to him through Jesus Christ our advocate, and obtain or make or receive personal atonement for our sins as we seek God's forgiveness and his sustaining strength and grace.

Now, the third thing that Paul points out in these verses concerning the law was it being a schoolmaster to bring them to Christ. For he wrote, wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. Now we know a schoolmaster is one who teaches, and of course we might wonder, in what way did the law teach Israel or bring them to Christ?

Well, we can readily see that all the ceremonial features of the law pointed to Christ, his experiences as well as those of his church, and here, of course, we have the matter of type and antitype. We find numerous types in the law that were intended, although not appreciated by the Israelites, to show them the significance of the better sacrifices that were to follow. For instance, in Paul, Paul wrote in Hebrews 9:23, it was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these, and Paul was referring to the bulls and goats that were slain there in the type and those were used to purify the pattern or the type, the tabernacle, and so on.

But the heavenly things must be purified, or must be accomplished by the sacrifice of better things, and then in Hebrews 10:1, you remember, he wrote, for the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year, continually make the comers their unto perfect. In other words, the animals that were sacrificed year by year, year after year on the day of atonement, they never brought the people of Israel to perfection, because if they had, they wouldn't have to have been repeated year after year, and that's what Paul is pointing out. So they were really only a shadow of the better sacrifices or the types of what was to follow.

Ernest Penrose - Galatians 3:16

Now, since God was, or since the Jews were God's chosen people, we find that also his dealings with them through the prophets brought to them many prophecies which also pointed to Christ. All of these things were pointing to their coming Messiah, to the Christ whom, in the arrangement of the matter, they were expected to accept. But we read in John 1:11 and 12, he came unto his own, and his own received him not but as many as received him to them gave he power to become the sons of God, even to them that believed on his name. In other words, our Lord came at his first advent. He presented himself to his people, to his Jewish brethren, and many if not most of them turned him down.

We find there that day in the upper room, on the day of Pentecost, when the Holy Spirit came upon them, there was just about 120 there in that upper room, out of all the thousands that he had witnessed to and taught during his three and a half years of ministry, and that he offered this privilege and opportunity of becoming the sons of God, that was all at that point that had received and accepted him. Of course we know that after Pentecost, when the apostles began their work, then we have record of thousands coming into the early church at that time. But that was afterwards. As far as our Lord himself was concerned, they truly did reject him and failed to accept him. Now the fourth thing that Paul shows in these verses is that once the age of the faith in Christ had been introduced through our Lord and the apostles, that then the law had served its purpose.

And from that point on it was a matter of faith. By just justification, the law had served its purpose in bringing them to Christ. In the 21st and 25th verses of Galatians 3, we read a moment ago. I want to read you again. I know you probably have noticed I'm using a lot of the Philips translation, but I think it clarifies some of these things.

In the King James read rather, rather oddly and rather hard to understand in these verses. Philip renders it this is the law, then to be looked upon as a contradiction to 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. But as things are, the Scripture has all men imprisoned for their sins because they are found guilty by the law.

That to men in such conditions the promise might come to release all who believe in Christ Jesus. 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. 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. Once we had that faith, we were completely freed from the governess's authority, and so we see he's showing there that those Jews who accepted Christ were transferred from the house of servants into the house of sons, and they were no longer under the law.

Now, I know that in this matter the covenants are involved in the sense that we have what we call the law covenant, and we have in time what is to be put into operation, and it's that establish the new covenant. Sometimes that is called the new law covenant. I don't know whether you ever noticed this or not, but when the law covenant was given to Israel, when God entered into that covenant with Israel and gave them the law, which was what they should and should not do, there was no arrangement made for that law covenant to terminate. It was sort of, we might say, an open end arrangement, in that God didn't say, this will be in effect for a certain period of time and then it will come to an end.

But Paul shows us in Hebrews that the law of covenant would come to an end when the new covenant was put into operation. Because he speaks of the old, lasting old, that is the law of

Ernest Penrose - Galatians 3:16

waxing old and vanishing or disappearing. When the new covenant is put into operation now, it means nothing in the fact that it is still in effect, except that the Jew is still under it, although we find that he gains nothing by it. Because when they were cast off at our Lord's first advent, that was the taking away from them as a nation all the privileges and opportunities that God had offered to them the centuries down through to the time of their being cast off. But they are still under that law and under that covenant only in the sense that it hasn't been terminated as yet.

But when the new covenant is put into operation that will terminate the old law of covenant, and hence from that point on the Jews will be obligated to live up to the terms of the new covenant, and of course we see that it is a much better arrangement, because it is going to take out of them the stony heart of flesh, and give them, or rather give them a heart of flesh, and God will write his law in their inward parts and upon their hearts, and they will learn to obey him in the proper sense of the word. Now, going back to our text in Galatians 3:16, where Paul identified the seed of Abraham which was fulfilled the promise as being our Lord, as being Christ, we go back to the Old Testament and we find that the first mention of a seed was even before the mention of this promise to Abraham.

And this was back in the Garden of Eden, remember where the seed is mentioned there. There in Genesis 3:15. This was after the disobedience, and it was really when God was pronouncing the sentence upon Satan, who used the serpent to beguile and tempt Mother Eve. Because in this verse we find God saying, and I will put enmity between thee and the woman, and between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel.

Now we find that in the prior verses the sentence had been pronounced upon the serpent for being involved in the deception of Mother Eve and consequently Father Adam. However, we must recognize that this sentence, this penalty, could only have been figurative and applied really to Satan, the one who had used the serpent and hence was responsible for the transgression and downfall of Mother Eve and of Father Adam. Remember what the sentence was upon the serpent, upon thy belly shalt thou go, indicating that the serpent, or as we say today snakes, would crawl upon their belly upon the ground. Well, that's true, they do. But there's more to it than just that.

This really suggests that the one who had once been an angel of light, Satan, previously known as Lucifer, one of the morning stars, is referred to in this respect in Isaiah 14:12, also in Job 38, 7, and then in Ezekiel 28:13, 15, we find a description of the previous glory that Satan had when he was known as Lucifer. In the heavens upon thy belly shalt thou go, seems to suggest that this one, who at one time had been one of the morning stars, one of the glorious beings of heaven, would become a wretched creature, groveling in the dust of the base pursuit and doomed to a condition of perpetual meanness and ignominy, and that's exactly what Satan became Or Lucifer became. He was henceforth known as Satan.

And he indulged in the very ignominious of practices and of sin and immorality, using that influence that he had upon some of the angels of heaven and of course, upon mankind, and then the sentence went on, and thus shalt thou eat all the days of thy life. Now we know that the serpent crawls upon his belly, and some have the thought that most of the food that he takes is covered with dust because he eats it off the ground. But you know, that isn't the case.

Most serpents are snakes. They grab insects out of the air. They don't take, make any dust with their food, except as it might be on the insect. They don't eat food off of the ground. But what does this really mean?

Ernest Penrose - Galatians 3:16

And thus shalt thou eat all the days of thy life? Well, this too, I think applies to Satan, and it seems to say, in effect, all your desires, all your ambitions, your dreams of conquest and of power and glory will come to nought. Even though you may seem for a time to be accomplishing your purpose purposes, and I imagine Satan probably thought he was there at the first.

Yet in the end it will all become as dust and bring you to destruction. We sometimes hear the expression of someone who has dreamed of some glorious achievements or tried to do something famous and all of their dreams and ambitions just became dust. Well, that's the case with Satan. All that he desired to be, all that he wanted to be, to be like the Most High, it's just going to become dust. He's not going to realize it.

As Isaiah wrote in Isaiah 14:13, 15, concerning Satan, for thou hast said in thine heart I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High.

Yet thou shalt be brought down to hell, to the sides of the pit, down to oblivion, eventual, eventually destruction. Because the Revelator tells us that in time Satan and all those that are in association with him are going to be cast into the lake of fire and brimstone, which is the second death. All that he has tried to achieve, all that he has desired to be and desired to do, is going to be just like dust. It's not going to amount to a thing. The seed of the woman in this text in Genesis 3:15, of course, is a reference to Christ.

The same seed that is mentioned in the promise to Abraham, called the seed of Abraham. The seed is a serpent between thy seed and her seed, and it shall bruise thy head and thou shalt bruise his field. We have the matter of the two bruising here. A bruise upon the heel is usually not fatal.

It can be very painful. It can be sort of, kind of incapacitate a person for a while and feel a bruise. But in time it heals and there's no great harm coming from it. With a bruise upon the head is usually. We usually think of it as being fatal.

Of course, if we were endeavoring to kill a serpent or a. We would invariably strike it upon the head with a club or some instrument, because that's where we think would be the most effective. Would be the most effective way of killing it. There's been a thought introduced in regards to this that I think is rather interesting.

Let me read it to you. It's from one of the commentaries, Jameson, Faustus and Brown, and this is in regards to the striking upon the bruising of the heel, and the bruising, the thought is founded upon the habit of the insidious snake or serpent to bite its victim in the heel or from behind, and that of man striking or dashing at a serpent's head as with a club. The same verb in this text is used to describe the attack upon the head and the heel to show that destruction is aimed at in both.

But though the bite of a serpent on the heel of a man, when the poison and infects the blood, is dangerous, it is not incurable. The crushing of the serpent's head, however, is destruction, and then this thought has been added too. I don't know whether biologists would agree with this. It seems to me as though it might not be quite true.

But it's an interesting thought. The poison of the serpent is in the head, and the crushing of it suggests that if it is not killed by the blow, that perhaps its own poison would destroy it because it might break or rupture the sack in which the poison is carried, and the poison would get out into the

Ernest Penrose - Galatians 3:16

serpent's bloodstream and destroy it itself. Now, whether that is possible or not, but it's rather an interesting thought in connection with what we know is going to happen to Satan. Because it's by his own poisonous character and desires that he's brought about his own destruction.

Had he remained loyal and faithful to God and had pride not entered into his heart, and had he not desired to be like the Most High, he probably would have remained one of the joyous Spirit being that he was, but all that has been lost, and through his own poisonous character, he is in time, in a sense destroying, or going to destroy himself. Then we come down to the time of Abraham, and there we find God making promise to Abraham concerning the seed once again, and this was after Abraham had faithfully carried out God's commission to offer his son Isaac as a sacrifice. Although at the last moment, Isaac's life was spared and he was not made a burnt offering. But as a result of this act of faith, God made promise to Abraham through the angel in Genesis 22:18, where God said to the angel, by myself have I swore, saith the Lord.

For because thou hast done this thing and not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed. Because thou obeyed my voice and because of this, God made this promise to Abraham.

And Paul elaborates upon that in the third chapter of Galatians, those various verses we've been considering, and shows that this seed was to be Christ, and then in the closing verses of Galatians 3, he tells us something more concerning this seed, and this, of course, vitally affects us. Now, thus far we have read down through the 26th verse where we read, for ye are all the children of God by faith and Christ Jesus. But then Paul went on, 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 you are all one in Christ Jesus, and Paul, of course, was writing at a time when these particular characteristics and positions were very important.

Neither Jew nor Greek. Because there was this common conflict between the Jews and the Greeks. In the Christian church there is neither bond nor free. Some of them were slaves that had accepted Christ and come into the church, and it made no difference.

In the church there is neither male nor female. It made no difference. They were all one in Christ. For you're all one in Christ, and I have often thought in connection with this.

Because, you know, when Sister Penrose and I came into the truth, we were in our middle. Well, I guess I could safely say middle or late 20s, and we met at that time with a group, just a small class, and they were all quite elderly, and we often remarked how wonderful it was that we had left all our former pursuits and our other ways of seeking pleasure, because we had both come in out of the world, and now we were very happy to meet three and four times a week with a group of elderly people and study the Lord's word and become acquainted with the truth.

And it soon became our whole life, and we thought how wonderful it was that the age made no difference. We were all one in Christ, and I don't know why Paul never put this in. I'm sure there must have been a reason.

Ernest Penrose - Galatians 3:16

But he had the same situation in that he had Timothy, who was a young man, and there was a real bond of love and affection as a father toward a Son and the son toward the Father between Paul and Timothy, and so the age might be added. There is neither young nor old, for ye are all one in Christ, and then he concludes in the 29th, and if ye be Christ, then are ye Abraham's seed and heirs according to the promise.

And so this seed to in time do this work of blessing, is to be composed of all those, this class of 144,001 with Christ the head. When the Jews came into the church in the early church and left the precepts and the restrictions of the law, we find that there was indeed a difference took place. As we've just read where Paul wrote that in Christ there is neither male nor female, for you are all one in Christ, and we pointed out that there is no difference between the sister and the brother in what they're going to achieve. The promise is the same to all, and it is the hope of glory and honor and immortality.

But you remember back under the law, things were quite different. Under the law, only the males alone had the sign of the covenant, which was circumcision of the flesh. In antitype we find that circumcision of the heart for both male females, females. Under the law, only the males could be king and priests, kings and priests. But those associated with Christ all will be kings and priests, because the 144,000, the whole number is spoken of in Revelation 5:10 as being kings and priests.

Under the law, only the males were to be or could inherit property the female, the male women didn't figure in the inheritance of God, but we find in Christ. Paul writes in Romans 8:17, that we are all heirs and joint heirs with Christ, and so we see that it is true, as Paul expressed it in one place. The Spirit itself beareth witness with our Spirit that we are the children of God, and if children, then heirs, heirs of God and joint heirs with Christ.

But it all depends upon one thing. If so be that we suffer with him, that we may be also glorified together, and so we see that those who in the early church came out from under the law and accepted Christ and became a part of the early church, the way was opened up for them, and many of the teachings of the law they had to leave behind because they did not apply. But thus we've never been troubled by the law because we were not under it.

And yet we find that this way in which we have been privileged to winter has opened up a grand and glorious vista before us, and we have seen the high calling, we have recognized the hope that has been set before us, and our faith is centered in that, and as long as we continue to have our faith in that and accepting Christ as our personal Savior and redeemer, in due time we are going to be, in the fullest sense of the Word, a part of this Abrahamic see, privileged to bless all the families of the earth, and you know, I think that is the grandest hope that God could have set before anyone. I think the privilege of the high calling, the promise of glory, honor and immortality is a wonderful thing to be made a partaker of the divine nature.

But I think really in a sense that is set before us because through having that we're going to be able to keep carry out this promise that was made to Abraham. I think it's a prerequisite that those who would do this work of blessing must possess the power that is to be conferred upon them and implied in being made partakers of divine nature, and it's a privilege and honor that God, I think, will never extend to anyone else. After this class is complete, it's 144,001. They're going to be God's great, great masterpiece of the ages.

And throughout the endless ages of eternity, there are going to be the evidence of God's grace and mercy not only to mankind when they are brought out of death and set up on the highway of

Ernest Penrose - Galatians 3:16

holiness, but I think throughout the endless ages of eternity when God begins to bring forth intelligent creation upon the other planets of the universe. Because I think that he has not created these planets, this universe in vain. I think that in time he's going to have intelligent creation upon all of all the planets of the universe that is going to perhaps be, and this is just a suggestion, be the work of Christ and his church during the ages to follow the blessing of all the families of the earth. So we see what a wonderful hope God has set before us, and what a privilege it is to be counted in as a part of this seed of Abraham for this purpose.

And may God add his blessing.