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**A1018 – May 2, 2010 – Galatians 3:27-29 – The Baptism Of The Spirit**

Today we want to wrap up Gal 3. Remember, in terms of a basic outline Galatians has three sections. Chapters 1-2 deal with Paul's apostolic defense. Paul has to defend his apostleship because Paul was not one of the twelve, he was a Johnny-come-lately and the opposition used this to discredit Paul's gospel. Therefore for two chapters Paul defends that though he is not one of the twelve apostles he has the same authority as one of the twelve apostles because he was appointed an apostle directly by the risen Lord Jesus Christ on the Damascus Road. Having established his apostleship in chapters 3-4 we have Paul's doctrinal defense of the gospel which involves justification by faith and sanctification by faith. The gospel in Galatians includes both of these facets, phase one, justification and phase two sanctification. Chapter 3 is a doctrinal explanation of the gospel and chapter 4 is doctrinal illustration of the gospel. But both chapters are doctrinal defenses of the gospel. Then in chapters 5-6 Paul applies the doctrine. And that will get into the practical outworking of the gospel.

Now we're going to try to conclude Gal 3 today. This is not going to be easy. Gal 3 is more difficult than I ever dreamed and the full weight of what Paul is saying is just now beginning to sink in. I've been in numerous discussions with one of my seminary professors and with a good pastor friend in Houston over the last six weeks. And so as we come to the close of chapter 3 I want to try to straighten out a whole lot of stuff about the Holy Spirit and His ministries in the OT and His ministries in the NT and how this all links back to Abraham and the promises. It can get pretty complex but it's very important because Paul is setting us up for how to live the spiritual life which he'll elaborate on in chapters 5-6. So this is stage-setting. And we want to make sure we've set the stage correctly by the end of this chapter.

Let's start back with John 7:39. Jesus was a prophet and we want to trace some of His predictions. The background of Jesus' prophecy here is the water rites at the end of the Feast of Tabernacles. So there's Jewish background to this passage. We won't go into much of that, just know it's there and that John is looking back at this event and he's writing a divine commentary on the significance of it. John 7:37, "Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink." They're partaking of the water rite, they would go and drink this water that was brought up from the Pool of Siloam and Jesus is making application to Himself, to drink of the true waters of life. Verse 38, "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" And then John gives his divine analysis of what Jesus means, "But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified." Jesus prophesies a completely new ministry of the Holy Spirit. He says those who had believed in Him had not yet received the Spirit and he's talking about His followers in the Gospels up to this point, they had believed in Him but they had not received the Spirit. Why? "for the Spirit was not yet given," why had the Spirit not yet been given? "because Jesus was not yet glorified." In other words, the Spirit would be given to fulfill this ministry, but only after Jesus was glorified, after the resurrection. So we can say that whatever this ministry of the Holy Spirit is, it began after His resurrection. Now that expression "receive the Holy Spirit" you want to key in on because that's the new ministry. What does it mean to "receive the Holy Spirit?"

First, it does not mean indwelling of the Holy Spirit. There were believers in the OT that enjoyed a temporary indwelling of the Holy Spirit. The prophets of the OT had temporary indwelling (Num 11:25-29; 24:2), the leaders of Israel like Joshua had the indwelling Spirit (Num 27:18), the judges that God sent to deliver Israel had the temporary indwelling of the Spirit (Judg 3:10), King Saul had the temporary indwelling of the Spirit. King David had the temporary indwelling of the Holy Spirit, David prays in Ps 51, "take not your Holy Spirit from me." So this ministry occurred in the OT, it was just a temporary indwelling, not a permanent indwelling. That can't be what "receive the Holy Spirit" means.

Second, it cannot mean the filling of the Holy Spirit. People were temporarily filled with the Holy Spirit in the OT, people like the craftsmen who built the tabernacle and its furniture for example, were filled with the Holy Spirit (Exod 31:3; 35:31). This enabled them to fulfill certain tasks with an unnatural level of skill. So this is not what is meant by “receive the Holy Spirit.”

Third, it does not mean the regenerating work of the Holy Spirit. For all we can tell this went on in the OT. Even from Adam and Eve in Gen 3. Some commentators think, and I tend to agree, that when Adam re-named his wife it's a revelation of this doctrine. What's going on with the names in Gen 2 and 3? In Gen 2 the original name is Adam and then Adam has surgery and the woman is built out of Adam's side. Then his name is *ish*, “man” and her name is *ishshah*, “woman.” Her first name was *ishshah*. Then you have the Fall and God reveals the first good news in Gen 3:15, the protoevangelium, the promise that a seed would come forth from *ishshah* that will solve man's problem. And then *ish* re-names *ishshah*, *chavva* or Eve which means what? Living, life, she's the mother of all “living” because from her would come forth the seed that would provide our life, that is, the Messiah. And that renaming event occurs in connection with the sacrifice that God provides for Adam and Eve, which many think she was given that name to indicate she was regenerated. What does regenerated mean, it means “alive again.” Before the Fall her human spirit was alive but God said, in the day you eat of it you will surely die, so when they ate her human spirit died, it was separated from God and under eternal condemnation, but then when she believed the promise of the seed to come in Gen 3:15 her human spirit was regenerated, made alive, which is why Adam re-named her *chavvah*, life, alive, living. So that was going on in the OT, every person in the OT that believed was regenerated. Jesus told Nicodemus in John 3:5 you must be born from above to enter the kingdom of God. And He says, you should have known this, you're the teacher of Israel and you don't know these things? So we know that if the OT saints are going to be in the kingdom, they had to have been regenerated. So when Jesus came and He announced that believers would receive the Spirit after He was glorified it can't mean the indwelling Spirit, it can't mean the filling of the Spirit, it can't mean the regeneration of the Spirit. What then does it mean? It means the baptism of the Spirit, that's what the expression “receive the Holy Spirit” seems to refer to. And at this time its prophecy, for Jesus is not yet glorified.

Let's turn to Acts 1:5. Acts 1 records what Jesus did after His resurrection until His ascension. And what He did was instruct them about the kingdom of God. And He also did this in Acts 1:4, "Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," *He said*, "you heard of from Me; <sup>5</sup>for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So they had not yet been baptized by means of the Holy Spirit. That was still future as of Acts 1:5. Now look at Acts 2:32, Peter's first sermon, we've had the speaking in tongues and now Peter is giving the explanation, the heart of that explanation is in verses 32-33 "This Jesus God raised up again, to which we are all witnesses." So there's the resurrection, the way is cleared for Spirit Baptism. Verse 33, "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear." Notice the expression, "having received from the Father the promise of the Holy Spirit." So the believers that spoke in tongues on that day, and probably it was just the twelve, probably not the 120, were already believers, but on this day they received the baptism of the Spirit. It's not always associated with tongues as we've seen, but it was on this day for certain reasons related to the Jewish people. So I call this the Jewish Pentecost because on that day Jewish believers received the Holy Spirit, which means, they were baptized by the Holy Spirit. These are the first believers ever to receive this ministry of the Holy Spirit.

Now turn to Acts 8:15. In Acts 8 Philip is in Samaria, Philip was a tremendous evangelist, one of the most fantastic men of the early church. And he was up in Samaria proclaiming Christ to the Samaritans, a new outreach program. Now verse 12, "But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike." That's water baptism by the way, not Spirit baptism. They're believers but they haven't been baptized by the Spirit yet. Verse 14, "Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, <sup>15</sup>who came down and prayed for them that they might receive the Holy Spirit. <sup>16</sup>For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. <sup>17</sup>Then they began laying their hands on them, and they were receiving the Holy Spirit." That is, they were being baptized by

the Spirit. Now keep in mind, those of you who've been through Acts, Acts is a transitional book. Acts is telling us what happened, not what must happen. The Epistles tell us what must happen. You don't build doctrine out of Acts, never do that, that's what the charismatics do; they come down the pike and say what happens in Acts is the normative for all time. And that's a foolish, foolish thing because if you do that then you'll have contradictions all over the place. Here the order is Samaritans believe, then they're water baptized, then after a few days Peter and John arrive and then they are Spirit baptized. But if you compare that with Paul in Acts 9 and Cornelius in Acts 10 you get a different order in all three chapters. Paul doesn't even speak in tongues. So weird things are happening in Acts and you can show very easily by comparing Acts 8 with Acts 9 with Acts 10 that there is a different order of events and you have every possible order of things happen in those three back to back chapters. What does that tell you? That you can't make it normative for all time. Which order are you going to make normative for all time? Take your pick, Acts 8, Acts 9 or Acts 10? It's not meant to be made normative, it's simply meant to tell you what happened, not what must happen. There is no doctrine you could build out of Acts without contradicting another passage in Acts. And this is all on CD, we've been through this in great detail about five or six times in the series of Acts. The point we want to make sure we get is that the Jews received the baptism of the Spirit in Acts 2, now in Acts 8 Samaritans receive the baptism of the Spirit.

Now turn to Acts 10. We're working up toward the time Paul went to Galatia in Acts 13. Acts 10 Peter is at Cornelius' house, there's been a double vision, Cornelius got a vision and Peter got a vision. Cornelius is to send for Peter, Peter is to go to Cornelius' house. This is a big deal. Peter is a Jew and Cornelius is a Gentile and for a Jew to step foot into the house of a Gentile dog would make him ceremonially unclean, so this is a serious step, but he does it in verse 27. The ramifications of what Peter just did stepping across that threshold we'll probably never comprehend. But he did and he begins to preach the gospel in verse 34 and right when he gets to the critical part in verse 39, 40, 41, the death and resurrection of Jesus Christ, something happens and verse 44 explains, "While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message." And all the circumcised Jews were watching this and they were shocked. Here are uncircumcised Gentiles and all they had to do was believe and the gift of the Holy Spirit was given to them. And so Peter says in verse 47, "Surely no one

can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" And so they receive the Holy Spirit at the moment they believed, not after like the Samaritans. See, you can't build a sequence and make it the norm for all time, it can't be done. You'll just create contradictions. So now we have the Jews baptized by the Spirit, that's Acts 2, then you have the Samaritans baptized by the Spirit, that's Acts 8, and then the Gentiles are baptized by the Spirit in Acts 10, all in the exact same way. And you say why is God doing this?

Turn to 1 Cor 12:13. Acts is describing the first entry of these three groups of people, Jews, Samaritans and Gentiles. There were barriers in the Jewish mind between these people and so what God the Holy Spirit is doing is breaking down these barriers because if we're ever going to have unity between these people groups the barriers have got to come down. And so that's what He's doing. Now that the transition period is over we come to the doctrinal explanation in 1 Cor 12:13. Now we're in a place we can build doctrine. Acts is to tell us what happened during the transition period, the Epistles tell us what is normal for the new period. "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." That again is Spirit baptism not water. Paul doesn't even care much about water baptism, fine if you have it, fine if you don't, it's not the issue. Spirit baptism is the issue. This is what baptizes you into one body. What's the body? Eph 1 and Col 1 tell us the body is the church. And now we're talking. Now we're talking about the new ministry of the Holy Spirit, He's inducting believers from these three groups into a new entity that has never existed before, the Church. Paul says in Eph 3 the church was a mystery in the OT, which means it wasn't revealed at all, there's not one verse in the entire OT that predicts the Church.

What is the Church? The church is a unity of all believers in Christ, whether Jew or Greek, slave or free, male or female, it doesn't matter, there are no special spiritual privileges and we'll get to that more in a minute when we finish Gal 3 because we want to understand what that means, biblically, and not all the baloney floating around about Gal 3:28. And if you stay with the argument we're building you won't have a problem with that verse. But if you rip it out of context you'll never figure it out.

So let's go to Gal 3, verse 1, "You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?" Remember, this is their stupid period, the Judaizers came in with false doctrine and they bought it so they became stupid, spiritually speaking. Paul has to ask them these baby questions, "did you receive the Spirit by the works of the Law, or by hearing with faith?" Answer: hearing with faith. Now what have we said 25 times it means to receive the Spirit? It means Spirit baptism. So that's what Paul's asking them about in verse 2. How did you enter into the new entity, the Church? By faith. Now he asks in verse 3, "Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" This is a question about how to grow spiritually? And Paul is introducing us to the spiritual life. Now obviously when you believed you were baptized by the Holy Spirit so obviously the only way to be matured is also by the Spirit; you can't do it by the flesh. So don't even think about trying. Waste of time. And wasting time is a sin. Verse 4, "Did you suffer so many things in vain—if indeed it was in vain?" Paul still holds out hope that they'll get restored to fellowship and grow spiritually. Verse 5, "So then, does He who provides you with the Spirit," stop, who is the He who provides them with the Spirit? Jesus Christ from verse 1. He's the only "He" anywhere in the context. And what did Jesus say earlier in John 7:38-39, "He who believes in Me... 'From his innermost being will flow rivers of living water.' " <sup>39</sup>But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified." Aha, Jesus provided them with the Spirit, that's Spirit baptism. The verse closes, that happened "by hearing with faith." Verse 6. "Just as" adverb of comparison, not "Even so," "Just as," he's building a comparison. "Just as Abraham believed God, and it was reckoned to him as righteousness." So what's the comparison? You believed and were baptized by the Spirit into the church. He's saying, look guys, I was there in Galatia in Acts 13 and I preached the gospel and you believed the gospel and you were Spirit baptized and added into the Church. It's all by faith so stop with the works stuff. Verse 7 and here he takes it all back to Abraham. This is powerful, this is immense, everything you have you have because of the promises to Abraham, don't ever forget it. "Therefore, be sure that it is those who are of faith who are sons of Abraham." You are spiritual descendants of Abraham, know this, that's a command in verse 7, you become a son of Abraham by faith. Verse 8, and this is big, this is monstrous. "The

Scripture,” that’s Jesus personified, “The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying,” and get this, “All the nations will be blessed in you.” Friend, are you in there? If you’re a believer you are blessed in Abraham. Abraham, whether you knew it or not is an heir of the world. Abraham is fantastically huge in the plan of God. There is no blessing anywhere apart from Abraham. Every promise to you is embedded in that promise to Abraham. And we want to see why. This is very important. Verse 9, “So then those who are of faith are blessed with the believing Abraham.” See, there’s no blessing apart from Abraham, all blessing comes through Abraham. Verse 10, no blessings come through the Law of Moses, none. “For as many as are of the works of the Law are under a curse; for it is written, “Cursed is everyone who does not abide by all things written in the book of the Law to perform them.” <sup>11</sup>Now that no one is justified by the Law before God is evident,” no one, that’s absolute, no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.” And that’s from Hab 2:4 but a poor translation. Here it is in the original, it’s beautiful:

ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται ·  
“for the righteous by faith shall live”

That’s Habakkuk and Habakkuk had to watch his nation get destroyed because they broke the law and broke the law and broke the law and they came under cursing after cursing after cursing all in line with Deut 28 and Lev 26, it’s all in the record. Obviously no one ever could be justified by the Law before God; it’s got to be by faith. So they were in big, big trouble with the God of the universe, but verse 13 solves the big trouble, “Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—that’s Jesus Christ voluntarily taking the curse which rests on you and on me and every other human being and taking it upon Himself. He wasn’t under that curse. He didn’t have any sin; He voluntarily came under your curse to pay the redemption price in full. Paid in full, and then verse 14, here’s the key, two *hina* clauses back to back, they are purpose clauses, answering to the question, “Why did Christ do this for us? “in order that in Christ Jesus the blessing of Abraham might come to the Gentiles,” number one, that’s justification by faith, then number two purpose, “so that we might receive the promise of the Spirit through faith.” And that’s what? We’ve been talking about it all morning: the Baptism of the



Spirit which inducts a person into the body of Christ, that is, the Church. So it's those two things, justification by faith and Spirit baptism by faith. They occur simultaneously in the normative church era at the moment of faith.

Then in verse 15 he goes back to the Law and he's responding to someone who might say, alright Paul, you say it all goes back to Abraham and the promise, what about the Law? "Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it." In other words the Mosaic Covenant can't change the Abrahamic Covenant. Verse 16, "Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ." And here's the connection. This is a vital link for understanding how we could have everything rooted back in the Abrahamic Covenant. It's the Abraham→Christ link. Who were the promises spoken too? Abraham and his seed, that is Christ. So Abraham has promises and the ultimate heir of those promises is Christ, they come to Him, they center on Him. And He made promises to send the Spirit. So how do you think this is all going to work out? Abraham to Christ, Christ to you. By what channel or means? Faith alone. That's the means. Justification by faith is rooted where? In the promises to Abraham, the Abrahamic contract. Now the promises are made to Abraham's seed too, that is Christ. And what did Christ promise in John 7:38-39? We've got to hear it again, it's so brilliant, "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.' " <sup>39</sup>But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified." and here we are in Galatia, they believed in Him, hopefully you friends have believed in Him, He promised if you believe in Me you will receive the Spirit and this is going to be the basis of the spiritual life, His baptizing you into the body of Christ. So by faith in Christ you receive the promise of the Spirit. No OT saint had that, they had justification, they had regeneration, some had filling, some had indwelling, but none had baptism of the Spirit, that can't come until Christ is glorified.

So someone will say, verse 19, "Why the Law then? Because of transgressions..." To show us our sin and that no matter how many good works we did that doesn't gain us any brownie points with God. It's not by works; it's by faith, trusting in Christ. Now verse 21. "Is the Law then

contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.” And there was no such law, life in the OT was not imparted through law keeping, it was imparted through faith. So once again we’re back to regeneration in the OT because that’s what the word impart life means. ζωοποιῆσαι, “to do or make life,” that’s a compound word, always refers to either resurrection life or regeneration life in the NT, with out exception. The context here supports regeneration life. The law couldn’t impart regeneration, only faith. As verse 22 tells us, “But the Scripture,” he means the OT law, “has shut everyone under sin,” purpose clause, “so that the promise by faith in Jesus Christ might be given to those who believe.” See, it’s always by faith. “The promise by faith in Jesus Christ might be given to those who believe.” I don’t know all that is wrapped up in that promise, certainly Baptism of the Spirit is wrapped up in that because that’s what verse 14 is about, the promise of the Spirit. So that’s sufficient for me, but I also know that justification is by faith at the same moment and regeneration is by faith at the same moment. So while all those things are different things they occur at the same time. So, let’s just look at the basic differences for a second.

Justification, what is that? Very simple, you’re faith is credited as righteousness. You don’t become righteous, you’re faith is credited as righteous. This is not an experience, this is your legal standing before God. And if you don’t have this, you’re in big trouble. Operational time period, from Adam and Eve till the end of time for all who believe.

Regeneration, what is that? That means your dead human spirit is made alive. That actually is work of God on your human spirit that takes place the moment you believe. You don’t feel it, you don’t have an emotion, and it’s not an experience. You have to learn about it from studying the word of God. Operational time period, from Adam and Eve till the end of time for all who believe.

Baptism, what is that? Nobody wants to translate the word baptism into English because they’re afraid of trouble, so they just transliterate it; they just take the Greek letters and write them with the English equivalents. So we have to fill in what it means. Identification. The word means “to dip.” In the ancient world they would take cloth and they would baptize it into dyes to

change the color. It would be said to be baptized because its identity was so thoroughly changed by the dye. So when we apply this to the believer your identity has changed. You've been crucified with Christ, buried with Christ and risen with Christ. It's positional truth; you have been identified with Christ put into His body, the Church. Also non-experiential, you don't feel this, except during the transition time when the three groups were initially coming into the church. The first Jewish group, the first Samaritan group, the first Gentile group, they did experience a manifestation of the Spirit in conjunction with the baptism. That served a transitional purpose of keeping unity among the three very divided groups. It was a sign to the Jews that indeed God was uniting Jews and Samaritans and Gentiles into one new entity, not Israel, the Church. Operational time period for the baptism of the Spirit? From Acts 2 Pentecost until the pre-Tribulation Rapture for all who believe. This is THE MARK of the Church. Nobody before Acts 2, nobody after the Rapture was baptized by the Spirit. Forever and ever you are a member of the Church and are distinct from Israel. That distinction is forever. We don't blend or merge with Israel in the kingdom or in the new heaven and new earth. You know how I know that? Read Rev 21-22 and see if you don't see that the twelve gates represent Israel and the twelve foundation stones represent the Church? It's all right there in the Bible, fascinating stuff.

Alright, verse 23, "But before Christ came," that's what the faith refers to, "Before Christ came, we were kept in custody under the law, being shut up to the faith which was later to be revealed." They just couldn't know everything, when Christ came we know more, there's been progress in revelation. Verse 24, "The Law has become our Guardian with a view to Christ, so that we may be justified by faith." The point there is that the Law was a strict Guardian, it was a strict disciplinarian and it drove Israel nuts because they were always coming under the curses of the Law and so the point was that they would turn to faith and come out from under the Law. And when you did that, verse 25, "But now that faith has come, we are no longer under a Guardian. <sup>26</sup>For you are all sons of God through faith in Christ Jesus." No longer that boy under the Guardian, but full sons, free and clearing Christ. Verse 27, "For all of you who were baptized into Christ have clothed yourselves with Christ." baptized into Christ. What's that? Spirit baptism, when a person puts his faith in Christ he is instantly baptized by the Spirit into Christ, into the Church and He is clothed with the perfect righteousness

of Christ. You wear the toga of Christ, you are a full member of a new entity called the Church. This is not Israel. Rank and membership in Israel had privileges. Israeli men had privileges over Greek men who had attached themselves to Israel through circumcision. Jewish men had privileges over slaves and Jewish men had privileges over females. This is why they sang the morning prayer and this is the background of verse 28. Everything we just went through is the background of verse 28 but here's the immediate thing Paul has in the back of his mind. Here's a church in Galatia, it had Jewish believers and Gentile believers in it, the Jewish men would sing this morning prayer, every morning, day after day after day the Gentiles and slaves and the females had their version of the last lines, thanking God for making them women.

Blessed be the Lord our God,  
King of the world,  
that he hath made me an Israelite;

blessed be the Lord,  
who hath not made me a Gentile;

blessed be the Lord,  
who hath not made me a slave;

blessed by the Lord,  
who hath not made me a woman.

There it is, that's the background of neither Jew nor Greek, neither slave nor free, neither male nor female. It's a dispensational difference. Under the economy of Israel there were spiritual differences and privileges, under the economy of the Church there are not. And the thing that distinguishes is the baptism of the Spirit. In the Church we all share equal position in Christ. No person has a higher position or more spiritual blessings. In that sense there is no difference whatsoever. And that's what Paul is proclaiming. The Judaizers were still exalting their superiority and dragging these Gentiles down. Paul's whole point is that era is over, now the baptism of the Spirit has come and "you are all one in Christ Jesus," a fantastic truth.

As a quick side note, this has no bearing whatsoever on role or function in the church. Paul never dreamed what the modern feminist dreams about this verse; that is the farthest thing from Paul's mind. If Paul is breaking down all distinctions of role and function then men can marry men and women can marry women and yet Rom 1 says that's the wrath of God. 1 Cor 6:9-10 Paul says some of them were homosexual and that it was sin and they stopped. It is possible to stop being homosexual. You know why? Because it's a choice. It's like lying; you can stop lying can't you? With the right training in the word of God you can. Well you can't take this verse over the edge. If you do you'll get yourself in a lot of trouble. Obviously it has nothing to do with any of that. So let's finish. I don't want to distract from Paul's point.

**Gal 3:29, And if you belong to Christ, then you are Abraham's seed, heirs according to promise.** And here he's tying that string again and he's saying it all goes back to the promises God made to Abraham that came down to Christ and if you belong to Christ then you too are Abraham's seed because you belong to Abraham's seed par excellence, Christ, and that makes you a joint heir of the grace of life with every other believer during the Church Age.

So yes, Gal 3 confirms a dispensational theology, and it does so in connection with this new ministry of the Holy Spirit, the baptism of the Spirit, and so there are differences between Israel and the Church.

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