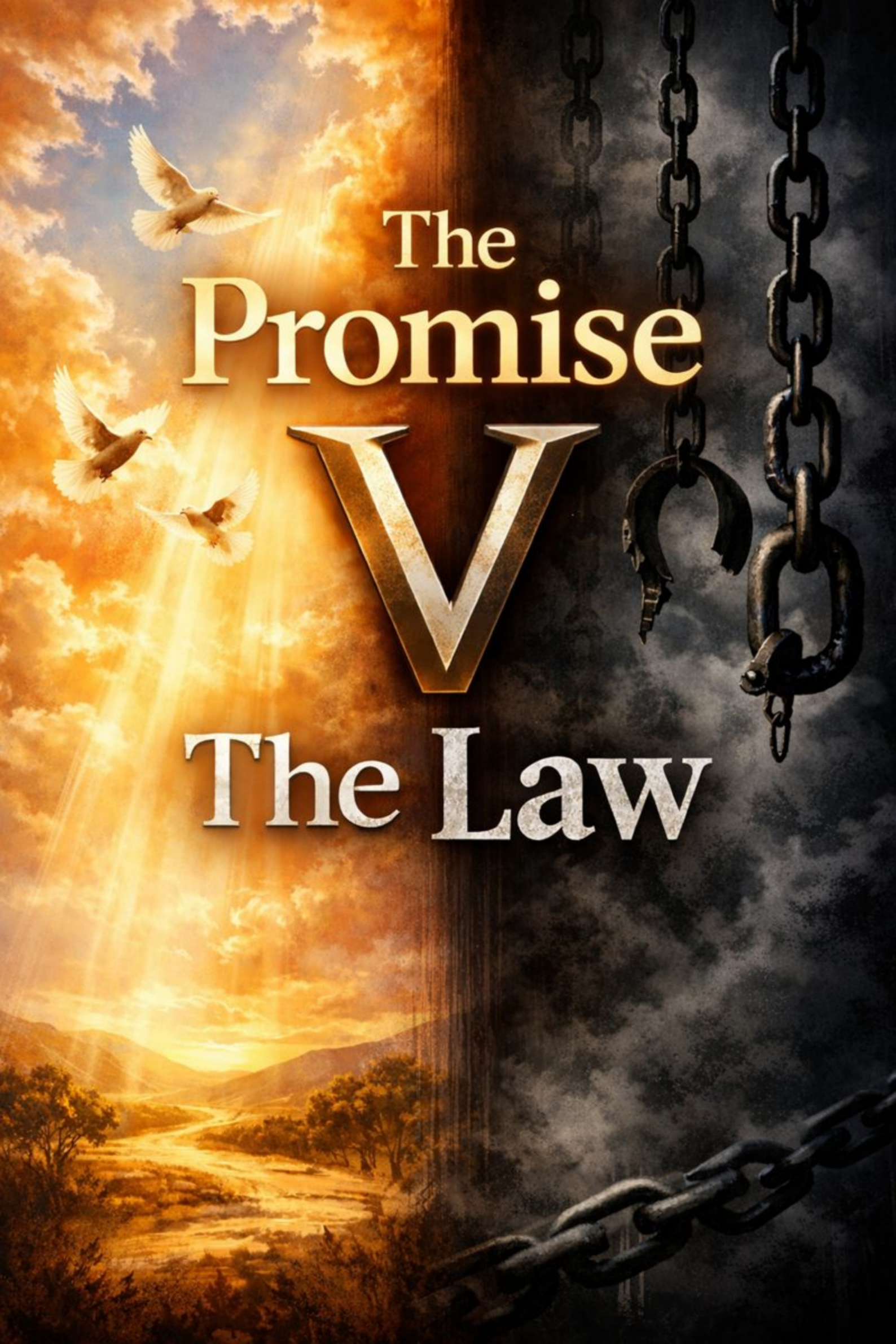




The
Promise

V

The Law

Title Page

The Promise V The Law

Leslie Rendell

2026

To God Be The Glory

Dedication

To our Lord and Saviour, Jesus Christ

The Light in the darkness, the Rock of our salvation, and the Author of our faith. May the words in this book bring glory to Your name and draw hearts ever closer to You.

"For from Him and through Him and to Him are all things. To Him be the glory forever. Amen." — Romans 11:36

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This book is a work of biblical study and personal research. While every effort has been made to ensure accuracy, readers are encouraged to study the Scriptures for themselves and seek God's wisdom in all matters of faith.

The Promise V The Law

The more we learn about the concept of righteousness in Christ, the more we see how crucial it is to comprehend why God gave the law and how it fits into the Christian's experience. For many, not understanding this has meant that Christ has been cut off from them and Christianity has turned into a hard, painful religion.

As we investigate this subject, our concentration will be on Galatians Chapter three, where the apostle Paul provides a unique perspective on salvation in Christ. But let us commence with Genesis 17:7, in which God makes an unconditional promise to Abraham.

Gen 17:7, ¶ And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after

thee.

God made this promise to Abraham; however, to whom did it apply? Did it apply to Abraham alone? "I will be a God to you, and your seed after you," was the promise, and it applied to his seed as well. Why did God make this promise to Abraham? God periodically renewed this promise, but Genesis 15:5–6 gives us the true reason for His actions.

Gen 15:5, And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Gen 15:6, And he believed in the LORD; and he counted it to him for righteousness.

What did Abraham do in order to become righteous? He believed God. God said, "I will make your seed like the stars of heaven." Abraham's righteousness was not contingent upon his ability to produce the seed or the stars of heaven; rather, it was a result of his belief in God's words.

God reiterates his promise to bless the nations through Abraham in Genesis 22:18.

Genesis 22:18 (AV). And in thy seed shall all the

nations of the earth be blessed; because thou hast obeyed my voice.

In order for this promise to be realised, was Abraham required to take action? Abraham was granted blessings by God as a consequence of his willingness to sacrifice his son Isaac, as stated in Genesis 22:16-17.

Gen 22:16, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Gen 22:17, That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore;⁴ and thy seed shall possess the gate of his enemies;

As we've seen, though, God only made the promise because Abraham believed. The fact that Abraham was prepared to sacrifice his son did not change the terms of the promise; it only showed and strengthened his faith. It “perfected” his faith as we are told in James 2:22-26.

Jam 2:22, Seest thou how faith wrought with his works, and by works was faith made

perfect?

Jam 2:23, And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Jam 2:24, Ye see then how that by works a man is justified, and not by faith only.

Jam 2:25, Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

Jam 2:26, For as the body without the spirit is dead, so faith without works is dead also.

However, this incredible promise was only given to Abraham because of his faith in God.

Now, you can trust what God says because He never lies. However, God makes a strong statement; in addition to promising to carry out the task, He also takes an oath. When men want to establish something, they make an oath. Men do lie sometimes, but you can trust them more when they swear an oath. Here, God, who never tells lies, makes a statement and then, supports it with an oath as we see in Hebrews 6:14-18.

Heb 6:14, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Heb 6:15, And so, after he had patiently endured, he obtained the promise.

Heb 6:16, For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Heb 6:17, Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Heb 6:18, That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

So we have a double certainty that the world is to be blessed in Abraham's seed. Let us see how Paul comments on this in Galatians 3:15.

Gal 3:15, Brethren, I speak after the manner of men; Though it be but a man's covenant,³ yet if it be confirmed, no man disannulleth, or addeth thereto.

Paul now asks us to think about how men work:

If a man makes a will (a testament or a covenant) and it is confirmed, can it be changed after that man dies? Can you add something to it or take something away? When something is confirmed, it can't be changed or added to.

Paul continues in Gal 3:16.

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.

Now Paul says, God confirmed His promise, “to Abraham and his seed,” and then he says something striking. He underscores that God did not use the term "seeds" to indicate that he was discussing a multitude; rather, he used the singularity of "seed" to indicate that he was discussing a single individual, as He did in Genesis 3:15, when He declared that the seed of the woman would crush the serpent's head. Who is that one seed? It is Christ. The promises were meant to be fulfilled in Christ.

In Galatians 3:17 Paul continues his argument. He says,

Gal 3:17, And this I say, that the covenant, that was confirmed before of God in Christ, the law,

which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The law was given by God four hundred and thirty years after Abraham received this promise. Did the law add anything to the promise? The answer is no. Was the promise annulled? Absolutely not. The situation remained unchanged after the law was given, and men were now blessed by both the law and the seed.

Now, according to the promise, we are to be blessed in Abraham's seed. That is what the promise says, "in your seed, all nations shall be blessed." This cannot be changed. Paul is directly addressing this issue, asserting that the law could not enhance the promise that had been confirmed four centuries prior.

So now of course the question arises, why then did God give the law? But before we come to that question, let's take a brief look at Galatians 3:8.

Gal 3:8, And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Abraham had the gospel preached to him in this

one verse, and what was the gospel? All the world is to be blessed, in one Person , that is the good news! The world is not to be blessed by what the world does, not by hard trying. The gospel, which is the blessing in one person, was made known to Abraham who understood it 430 years prior to the enactment of the law.

The law cannot change the gospel, and in the gospel salvation was firmly established in Abraham's Seed by an oath. So to try to obtain salvation by the law is foolish. In fact, look at what Paul says in Gal 3:10.

Gal 3:10, For as many as are of the works of the law are under the curse: 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.

He says, those who seek salvation by the law, are cursed. they not only are unable to find salvation when they seek it by the law, but they obtain a curse as well! Now that is amazing. Here they are seeking righteousness, they are seeking salvation, but instead, what they obtain is a curse? Why? Because they are seeking in the wrong way. Does that sound unreasonable? This is exactly what happened to the Jews, as Paul explained in Romans 9:30-32.

Rom 9:30, ¶ What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31, But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Rom 9:32, Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

In accordance with the book of the law, failure to comply with all of the law's requirements results in a curse. Go ahead and try if you intend to save yourself by abiding by the law. It's okay if the law will grant you righteousness, but you must make sure that you follow every single detail of it because the law states that you will be cursed if you don't comply with all of its requirements. And Jesus explained, that if you are even angry with your brother, you are already a murderer.

When you want to be righteous by the law, make sure you can follow it perfectly! Nothing less than absolute perfection can please God's. James says, if you keep the whole law, but offend in one point, you are guilty of all, as we are clearly told in James 2:10.

Jam 2:10, For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

So it doesn't matter that you never stole, killed or coveted your neighbour's house, because here on the Sabbath, you just spoke one word pertaining to your own business, and now you are a murderer, a thief an adulterer, a liar. All these things are piled up against you in spite of all your efforts, because you transgressed on one tiny point.

But if you are guilty of all, how far does that put you from God? As far as sin is from righteousness, as far as death is from life, in actual fact, an infinite distance away! So when you set out to obtain righteousness by the law, or God's blessings by the law, you're cursed, because you put yourself away from God as far as east is from the west, and there is no greater curse than that. Listen carefully to Gal 3:13.

Gal 3:13, Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Since He delivered us from the curse of the law,

Christ became a curse for us. Separation from God is the consequence of the curse that befalls the individual who attempts to justify himself through the law. Christ became a curse for us, according to this passage. He took our sins upon Himself.

Since the law cannot provide righteousness, it cannot give salvation, and it cannot contribute to the salvation already given in Christ. The following verses declare what I have just stated, that the law **cannot provide righteousness**.

Rom 10:4, For Christ is the end of the law for righteousness to every one that believeth.

Gal 2:21, I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Gal 3:21, 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.

Phi 3:9, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Then what was the purpose of the law? Paul

knew that we would have this question because he asks the very same question in Gal 3:19.

Gal 3:19, ¶ 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.

Do we see what he is saying? There was a promise, and salvation is in the promise. Since salvation is what we need and we already have it in the promise of the seed, why did we need the law?

He answers the question by saying, it was added because of transgressions . Let us look at that verse carefully. There is something there which makes us know that the administration of the law was a temporary thing and not intended by God to last forever. It says it was added, “till,” or until. When you do something until , then you know that there comes a time when its authority comes to an end.

When we repair something temporarily it is only until we find a way to repair it permanently. The temporary fix is not meant to last forever, but the permanent fix is.

Now that's exactly what the Bible says God was doing with the law, He brought in a system, which demanded that men should work and behave in a certain way, to be under a certain discipline. He knew that the system could never save men, He knew they would not, and they could not, keep that law perfectly, so it was not a system that was intended to last forever. But until Christ came, there were certain purposes it had to serve.

Of course, the moral law is good and perfect and remains as a standard of right and wrong forever. But the entire system of government where we are controlled by law is not satisfactory, because law can only tell us how to behave, it cannot enable us to behave in the way that it commands.

At the age of 10, a child still needs to be governed by his or her parents' rules. He or she will have a lot fewer rules to follow when she is 19. What about when she is 30? She will then be free from their rules. However, this does not mean that her life will be disorderly. If the rules did their job when she was a child she will have a good understanding of good and bad when she is grown, and she will walk more perfectly harmonising with those rules than when they governed

her life, even though she is now free from those rules.

This illustrates why God gave the Jews the law. They were not spiritual children, they could not understand God's principles. For four hundred years they had been slaves, all they knew was the rod and the curse. They were unable to think for themselves, and so God put them under law to keep them disciplined until they could come to the place where they could understand the gospel.

There were, of course, some people in Israel who did understand the gospel. Every individual who has ever been saved must have a fundamental comprehension of the gospel, as the law has never been the means of salvation; it has always been the gospel. The reality is that the majority of them have never heard the gospel, and God is bringing them to a point where they would all comprehend and accept it.

When Christ came, the moment had arrived that the law had fulfilled its purpose as a system. God's people were now grown up and so they were ready for the real thing.

So now, we understand what it means to be under law. It means to be governed by rules. To be free

from the law, means that it is no longer rules that govern us. The reason for our behaviour is a changed nature and attitude, not because rules keep us under discipline. God has written His laws on our hearts.

So Galatians 3:24-25 tells us.

Gal 3:24, Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25, But after that faith is come, we are no longer under a schoolmaster.

We are no longer under a schoolmaster, no longer under the law. We are now under the law of Christ. Let us now consider what Galatians 3:26-29 says.

Gal 3:26, For ye are all the children of God by faith in Christ Jesus.

Gal 3:27, For as many of you as have been baptized into Christ have put on Christ.

Gal 3:28, 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.

Gal 3:29, And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Look very carefully at what it says in Galatians 3:29. It says that if you belong to Christ, you are Abraham's seed. Does it say seed or seeds ? It says, "Seed ," (singular). Who is the seed of Abraham? Jesus Christ is that Seed. Look now at Gal 3:16.

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.

In Gal 3:16, Paul, made a big point about the singular number of the word "seed." He said God did not say "seeds ," God said "seed " so God was talking about one, not several persons. This same Paul, in this same chapter, Chapter 3:29 says, "if you are Christ's you are Abraham's seed " (singular). What is he saying?

By Paul's reasoning, if God had said "seeds," plural, who would He have been talking about? He would have been talking about the Jews. But He said "seed." He was referring to the one seed of Abraham and who is this? This seed is Christ. If you belong to Christ, who are you? You are Abraham's seed, (singular again) which is Christ! Obviously He is equating us to Jesus Christ.

I know we are afraid to say it, because it sounds like blasphemy if we don't understand the point he is making. Of course there is only one Christ, but what he is saying is this, you have become so closely united to Christ that you are a part of Him. He is trying to get our dull minds to understand, God has made us a part of His son. Listen to what this same Paul says in Ephesians 5:27-30,

Eph 5:27, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Eph 5:28, So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Eph 5:29, For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Eph 5:30, For we are members of his body, of his flesh, and of his bones.

Listen to that again. *For we are members of his body, of his flesh, and of his bones.*

This would have to be one of the most amazing

things you will ever come to understand, if you are prepared to take God at his word. It is time to look past what man may try to teach us and look only to what God has revealed to us in His holy scriptures. If you still doubt this, then how do you account for the following verses?

Joh 14:20, At that day ye shall know that I am in my Father, and ye in me, and I in you.

Col 1:27, To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Col 3:3, For ye are dead, and your life is hid with Christ in God.

Joh 6:56, He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Joh 14:20, At that day ye shall know that I am in my Father, and ye in me, and I in you.

Joh 15:4, Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Joh 17:21, That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Joh 17:23, I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Joh 17:26, And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

These verses are powerful and they all same the same thing. We are in Christ, or as Ephesians 5:30 states. *For we are members of his body, of his flesh, and of his bones.*

God's name is love, and God is full of grace. It is His way to do the best for the worst, this is the nature of grace. Our God has placed us in an infinitely high place, He has made us a part of His own son's life, and that is who we are. We need to believe it, so that we may live it.

So that the next time we go to our work, it will be

Christ who goes there. When we go home to our wife or husband, it will be Christ they will greet as we come through the door. And when Satan tries to tempt us, it will be Christ that he is dealing with. Knowing who we are is an empowering thing, because the reality is that we are a part of the existence of God's own son. If the Bible had not said it, I would never have dared say such a thing, but when God's word says it, I must believe it.

Rom 6:14, For sin shall not have dominion over you: for ye are not under the law, but under grace.

Thank you for reading this book, and may God bless you and you family.

About The Author

Leslie Rendell is a devoted believer in God, whose faith is the foundation of his life and work. He holds the firm conviction that the Bible is the ultimate source of truth, surpassing all human wisdom, opinions, and teachings. For Leslie, no doctrine or interpretation from any man—regardless of status or influence—can ever take precedence over the inspired Word of God.

His writings are the product of his own diligent research and personal study, undertaken not to conform to popular thought, but to deepen his own understanding of biblical truths. Leslie does not rely on external sources or human interpretations; instead, he turns solely to the Scriptures for guidance, allowing God's Word to speak for itself. Every topic he explores is examined through the lens of the Bible, ensuring that his work remains free from the influence of human tradition or denominational bias.

Leslie's desire is not to impose his own views but to encourage others to seek the truth within the pages of the Bible. His hope is that his writings will inspire readers to

engage in their own scriptural study, leading them to a deeper, more personal relationship with God.

TO GOD BE THE GLORY

Bibliography

All scriptures quoted in this book are taken from the King James Version of the Bible.

The King James Version (KJV) occupies a unique and revered position in the history of Christian scripture, often regarded by its advocates as the most accurate and faithful English translation available. Commissioned by King James I of England and first published in 1611, the KJV was the result of the collaborative effort of 47 distinguished biblical scholars, all highly proficient in Hebrew, Aramaic, and Greek. These scholars approached their task with deep reverence, striving to preserve the integrity of God's Word while rendering it in a majestic and poetic style that has profoundly shaped both Christianity and English literature.

One of the reasons many consider the KJV superior is its reliance on the Textus Receptus manuscripts for the New Testament, which were widely regarded as reliable by scholars of that era. Advocates of the KJV often argue that modern translations deviate from these ancient texts and incorporate contemporary interpretations that risk diminishing the Bible's

original meaning. Additionally, the language of the KJV, though more complex than that of modern translations, is praised for its precision, reverence, and reflection of the sacred nature of Scripture.

The historical impact of the KJV on English-speaking Christian communities further underscores its importance as a foundational text. For those who value both doctrinal fidelity and linguistic beauty, the King James Bible continues to be a cherished and authoritative version of Scripture.