

## Why The Law?

### Galatians 3:19-23

Intro:

- A. The Law was given to Israel by God.
  - 1. It is His Law, not Moses'.
  - 2. It was not a plan of salvation.
- B. Questions that deserve answers.
  - 1. Why was it given?
  - 2. How long would it be in effect?
  - 3. What good is it now?

#### I. Why Was The Law Given?

- A. **Vs. 19a "Wherefore then serveth the law"?**
  - 1. What then is the purpose of the law?
  - 2. What point does the Law make?
- B. **"It was added because of transgressions..."**
  - 1. "Added" = προστιθημι = "to put one thing to another".
  - 2. "Transgressions" = παραβαινω = "go aside from".
  - 3. "It was a later addition, to make men conscious of their wrong doings..." TCNT
  - 4. **I Timothy 1:9-10**
- C. **"...till the seed should come to whom the promise was made;"**
  - 1. This "offspring" is Jesus. Vs 16
  - 2. "...and intended to last only till the coming of that "offspring", to whom the promise had been made" - TCNT

#### II. Who Gave The Law? Vs. 19b

- A. **"...and it was ordained by angels in the hand of a mediator."**
  - 1. "Ordained" = διατασσω = "to arrange through out".
  - 2. "Angels" = αγγελος = messenger, "to deliver a message."
  - 3. "Mediator" = μεσιτης = a go-between, (a mediator presupposes two differing parties).
  - 4. "and it was told to Israel by Moses who received it from the hands of angels."
- B. **Vs.20 "Now a mediator is not a mediator of one, but God is one."**



1. God alone is responsible for the Law.
2. He had done no wrong, Israel had transgressed.
3. God did not mediate between Himself.
4. **I Timothy 2:5, Hebrews 9:15, 12:24.**

C. **Vs. 21a "Is the Law then against the promises of God"?**

1. Does the Law contradict the promises God made to Abraham and his seed?
2. Does the law frustrate the promises of God?
3. How about law and faith?
4. God forbid!

III. Law Cannot Give Life. **Vs. 21b**

A. **"For if there had been a law given which could have given life."**

1. "for if a law had been given which could have conferred life..."
2. "Life" = ζωοποιεω = "to make alive", "to endue with life".
3. this would apply to any point in time, before the law or after the law.
4. Law takes life, (the 10 commandments) it never restores life to the dead.

B. **"...Verily righteousness should have been by the law."**

1. "Righteousness" = δικαιοσυνη = "being right".
2. "Our right standing before God should have been accomplished by keeping the law".
3. It would not have been necessary for Jesus to redeem us by giving His life.

IV. The Law Does Not Set Men Free.

A. **Vs. 22 "But the scripture hath concluded all under sin..."**

1. The "Scripture" is the Old Testament.
2. "concluded" = συγκλειω = "to lock up together", "to shut in on all sides". there is no possibility of escape.
3. The law does not release us from our prison cell of condemnation. It puts us in jail. It keeps us in jail. If the Jew is jailed, so is the Gentile!

B. **"...that the promise by faith of Jesus Christ might be given to them that believe."**

1. That the promise that comes by faith..."
2. "but Scripture has consigned all without exception to the custody of sin, in order that the promise due to faith in Jesus Christ might be given to those who have faith" - Mof.

- C. Vs. 23 "But before faith came, we were kept under the law..."
1. ΤΟΥ ΠΙΣΤΙΝ = "the faith"
  2. "Kept" = φρουρεω = "to guard, to keep or guard as with power", "to set a military guard".
  3. ὑπονομον = "under law"
- D. "...shut up unto the faith which should afterwards be revealed."
1. "Shut up" = συγκλειω = "to shut up together".
  2. "Before this faith came we were kept in custody under law, being locked up with a view to the faith that was to be revealed."
  3. Until Jesus died on the cross the O.T. Saints were held in custody. They could not walk out of the cell until the price was paid.