

## Introduction: Scripture & Its Author

As we consider Paul's instructions regarding the OT Law, as Christians we may rightly ask what purpose this large portion of Scripture serves in our lives. In considering this question we do well to recall the words of Paul written towards the end of his life in 2 Timothy 3:16-17. For Paul, the OT Scripture, including the Law, has value for believers in helping us to better understand the history of salvation and the wisdom of God for living in the world He has made. The Law, however, is not the ruling factor in the life of the NT believer. We live by faith in Christ and in the power His Spirit provides. Both the Old and New Testaments function together to show us Christ so that we might continually look to Him in faith.

**Main Point:** God has purposed for Scripture to highlight our \_\_\_\_\_ of His holiness while also \_\_\_\_\_ His promises to us in Christ.

### Galatians 3:19-22

- In view of all he has said about the Law, Paul anticipates a question regarding its God-given \_\_\_\_\_. (vv. 19-20)

(1) He asks and then answers the question by saying the Law was added because of human \_\_\_\_\_.

*“Why then the law? It was added because of transgressions”*

- The Law was “added,” but not to the \_\_\_\_\_ covenant.

“transgressions”—*παράβασις* (parabasis)—lit. “step beyond;” to deviate from an established boundary or norm.

- This could be understood as the Law being added to \_\_\_\_\_ sin. However, given what he has said, it should be understood to mean that it was added for “the sake or purpose” of transgressions.

Rom. 4:15— For the law brings wrath, but where there is no law there is no transgression.

Rom. 5:20a—Now the law came in to increase the trespass

“...God gave the Law to create a context for the clear delineation of transgression within Israel particularly and humanity generally. The Law creates specific culpability from general sinfulness because under its watchful eye transgressions can neither be avoided or denied.” - Michael Burer

- Consider Rom. 2:12-16; 3:19-20

(2) He then implies the Law's inferiority to the promise because it was intended as \_\_\_\_\_.

*“until the offspring should come to whom the promise had been made.”*

- Paul uses the perfect tense (“*had been made*”) to contrast the \_\_\_\_\_ purpose of the promise with the temporary nature of the Law.

“Paul's view here...deviates widely from that of Judaism...[which] speaks of “the imperishable light of the law” ...however, Paul thought otherwise and here makes his point as to the law's intended duration.” – R. Longenecker

(3) He further explains its inferiority to the promise because of the \_\_\_\_\_ in which it was given to Israel.

*“and it was put in place through angels by an intermediary. Now an intermediary implies more than one, but God is one.”*

- Jewish tradition emphasized the presence of angels in the giving of the Law to show its \_\_\_\_\_ and it is possible the Judaizers had done the same with the Galatians.
- The Law was also given through a \_\_\_\_\_ ( \_\_\_\_\_ ). (Exod. 19-20)
- Paul's point is that multiple parties were involved in the Mosaic Covenant and that it was given in an \_\_\_\_\_ way to Israel through Moses.
- This contrasts with the \_\_\_\_\_ nature of the Abrahamic Covenant (Gen. 12:1-3; 15:7-17) which is better as even the Jews should affirm because of the *Shema* (Deut. 6:4).

“When God gave the promises to Abraham, he acted unilaterally, directly, and unconditionally. Paul argues thusly that the Law is implicitly inferior to the promises of God because of the way it was delivered compared to the way the promises were given, solely by God himself.” - Burer

**Key Point:** All Scripture is equally God's Word, but not all Scripture was intended by God to \_\_\_\_\_ the same way in the lives of His people.

- Paul then anticipates a follow-up question regarding the \_\_\_\_\_ between the Law and the promises of God. (vv. 21-22)

(1) The Galatians could fail to understand his argument and believe the Law is \_\_\_\_\_ to God's promises.

*"Is the law then contrary to the promises of God? Certainly not!"*

"His opponents might understandably portray Paul as a renegade Jew in rebellion against God's Law—a proto-Marcionite theologian who paints the Law as an evil power working against God." - Hays

- He emphatically denies that the Law is "contrary" to the promises, as in being opposed to or against them, and it has not \_\_\_\_\_ or altered them in any way.

(2) He then explains that the inferiority of the Law is not because of its \_\_\_\_\_, but because of its limitations.

*"For if a law had been given that could give life, then righteousness would indeed be by the law."*

- According to the OT, life would follow from \_\_\_\_\_.

Lev. 18:5— You shall therefore keep my statutes and my rules; if a person does them, he shall live by them...

- The Law, however, cannot \_\_\_\_\_ the righteousness it requires of those who are under it.

(3) He then describes what the Law was specifically intended to do.

*"But the Scripture imprisoned everything under sin"*

- He again personifies "Scripture" as he did in 3:8 to associate the \_\_\_\_\_ of God with their \_\_\_\_\_.

*"imprison"*—συνέκλεισεν (sunekleisen)—to close up together; to confine to specific limits.

- The "everything" used here is better understood as referring to "everyone," as in \_\_\_\_\_ and \_\_\_\_\_.

- The imagery of "under sin" carries the idea that sin is not solely defined as transgressive actions, but it is also a controlling \_\_\_\_\_ that cannot be escaped. (Gal. 3:10)

"The Law serves as a jailer, in a sense, who locks everyone under sin's power...People are this culpable but powerless to act without sin exerting its influence." - Burer

(4) God purposed this in order that sinners might come to \_\_\_\_\_ in Christ.

*"so that the promise by faith in Jesus Christ might be given to those who believe."*

- The "promise" referenced here is Gen. 12:3 and the "\_\_\_\_\_ of the nations.

**Key Point:** Scripture is living and active and goes forth from the Lord to \_\_\_\_\_ His purposes.

### Paul's Message to the Galatians

The Galatians must not place themselves under the Law which cannot give life or righteousness but must continue to receive God's promised blessing through faith in Christ.

### Concluding Thoughts

1. The Lord Jesus Christ is our \_\_\_\_\_. (1 Tim. 2:5-6)

2. He mediates a \_\_\_\_\_ covenant. (Heb. 8:5-7)

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