Holly Hills Bible Church

21 September 2025

9 AM Study

GALATIANS

3: 19-24

Why the Law?

Part III

Gal. 3: 19-24:

19. Why the Law then? It was added because of transgressions, having been ordained *(appointed, prescribed, set in order)* through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

20. Now a mediator is not for one party only; whereas God is only one.

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.

22. But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

23. But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

24. Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.

’Why the Law then?’

1. Because of transgressions-
2. To make sin manifest
3. To make sin known
4. To conclude all members of the Adamic race are under sin
5. To stop every mouth
6. Establishes accountability before God
7. To put Israel under the its custody as a tutor until Christ

8. They Asked for it! *(They didn’t have to enter into it) [Chafer]*

Exo. 19:3 - the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel: 4 **‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself.** 5 Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.’ …… 7 So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him. 8 All the people answered together and said, **“All that the LORD has spoken we will do!”** And Moses brought back the words of the people to the LORD

‘The marvelous blessedness of that that grace relationship should have appealed to them as the priceless riches of the unfailing mercy of God, which it was”. When the law was proposed, they deliberately forsook their position under the grace of God which had been their relationship to Him until that day, and placed themselves under the Law.” (They surrendered their blessings of grace.)

A RESPONSE FROM ISRAEL THAT WOULD HAVE REACHED THE VERY HEAR OF GOD: *‘NONE OF THESE THINGS CAN WE DO. WE CRAVE ONLY TO REMAIN IN YOUR BOUNDLESS MERCY AND LOVE; YOU SOUGHT US AND YOU SAVED US FROM ALL OUR ENEMIES, AND YOU WILL KEEP US.’*

‘GRACE: THE GLORIOUS THEME’ L.S. CHAFER; 1922, DUNHAM PUBL., GRAND RAPIDS MI, PP114-116

20. Now a mediator is not for one party only; whereas God is only one.

(INFERIOR:)

& Subordinate to:

(SUPERIOR:)

Chafer's 7-fold List of the Wider Usage of the word 'Law' in scripture:

Review: law = 'nomos' – any rule regulating conduct, requiring adequate authority and power vested in a law-giver for its enforcement. However, it's use in the bible is much wider than common usage:

1. **The Ten Commandments**

   (a) written by the finger of God on tables of strone, they are the crystallization of the entire Law of Moses, summarized by Christ as: 'You shall love the Lord thy God with all your heart, and with all your soul and with all your mind', and second: 'You shall love your neighbor as yourself'

2. **The Whole System of Government for Israel in the Land:**

   1. The Commandments plus

   2. The Judgments (relative to social life of Israel)- *re: slaves, personal injury, property rights, various and sundry laws,* Exo. 21:1 – 24:11

   3. The Ordinances: (addressing the religious life of Israel)- *materials in the temple and how to perform temple services-* Exo. 24:12 – 31:8

Chafer's 7-fold List of the Wider Usage of the word 'Law' in scripture:

3. The Kingdom Rule (law) of Messiah

(a) The future millennial reign of Christ is the fulfillment of all God's covenants with Israel

(b) It is a reign of pure law: it's injunctions, e.g. '*Blessed are the poor in spirit; for theirs is the kingdom of heaven'* constitute the law-rule of the Kingdom

4. The Whole Revealed Will of God for any Individual, or Nation, when Contemplated as a Covenant of Works which is to be Wrought in the Energy of the Flesh

a) The essential principal of law is embodied in the covenant of works. Divine blessing is conditioned on the performance of the entire law of God

b) When any work is undertaken for God by which it is hoped to gain divine favor, that work is wrought of necessity of the basis of pure law

c) CONTRAST: with grace: when a work is undertaken for God because it is recognized that divine favor and blessing already have been received, it is wrought in harmony with pure grace

d) In grace: daily life is governed by explicit injunctions and beseechings: heavenly in character, *inwrought by the enabling power of the indwelling H.S. for their fulfillment*.

Chafer's 7-fold List of the Wider Usage of the word 'Law' in scripture:

5. Any Rule of Conduct Prescribed by Men

(a) The word 'nomos' is extended to the regulations men may make among themselves

(b) e.g. 'But we know that the law is good, if a man uses it lawfully…' I Tim 1:8

(c) KEY CONCEPT: when the Law of Moses or the Kingdom Law is assumed as a Rule of Life by a Jew, Gentile or Christian, it becomes a self-imposed, man-made law "unto themselves" [Rom. 2:14]

6. Any Recognized Principle in Operation

a) This is best viewed as: the equivalent of 'power', e.g. the law of gravity = the power of gravity

b) And Rom. 8:2 is enhanced by substituting the concept of: **'power':** *'For the 'power' of the Spirit of life in Christ Jesus has set you free from the 'power' of sin and of death'* in Rom 8:2

7. The Necessary Sequence Between a Cause and its Effect

a) Exampled in Rom. 7:21's *'I find then a law, that, when I would do good, evil is present with me'* //

The LAW of Messiah's Kingdom

22. *But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.*

(Group ***CONFINEMENT***:)

… the weak & beggarly elements.. Gal. 4:9

(Abrahamic)

(these wild branches grafted in… Rom. 11)

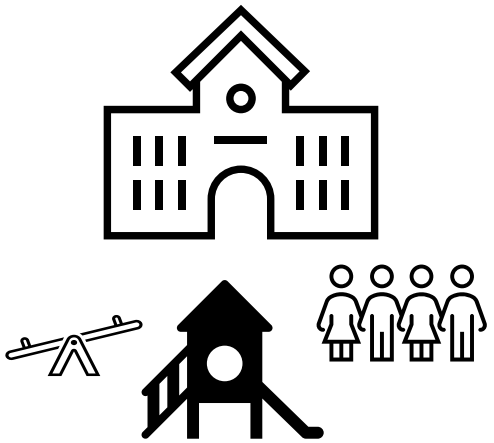
23. *But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.*

Shut up to: *Kept with a VIEW TO / UNTIL : (the arrival of)-*

THE* FAITH:** ***(body of truth concerning christ)

- Justified by faith in the finished work of the Lord Jesus
- Now a son come into his Father's estate
- Enters into the rich enjoyment of the inheritance, I Pet. 1:4
- *… belonging to Christ, Abraham's descendant, heirs according to promise.*(Gal. 3:29)

The Estate:



… the elemental things of the world; (4:3)

The Law: *Schoolmaster;*
vigilant, strict rigorous custodial, moral care

Before…

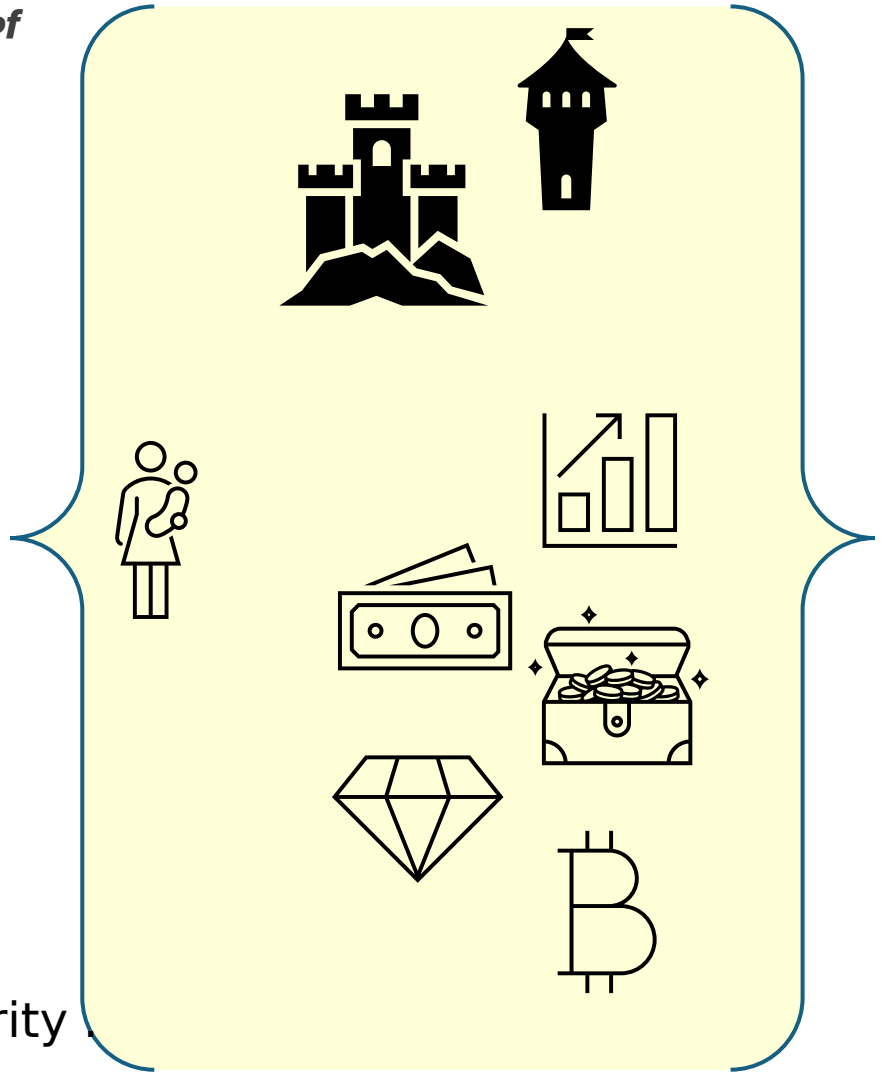
after…

So n

Chil d

Age of: minority . . .

Majority . . .



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ADDENDUM: More Points from L.S. Chafer, RE: Characteristics of Law

i. The human family had walked before God upon the earth for upwards of 2,500 years prior to the imposition of the law. Thus ***it had been demonstrated that God is able to deal with men in the earth without reference to the law of Moses***

ii. The period between Adam to Moses: no law: sin was in the world from the seed of Adam, and death passed to all men because all sinned. Death reigned, but sin wasn't imputed as there was no law [Rom 5:12-14]

iii. The penalty of death (reigning) is now because of transgressing the law, but due to the inbred fallen nature of man. (e.g.: innocent infants die, good people die…) None are delivered from physical death while Christ tarries to come again.

iv. So, sin leading to death, the penalty reigns, but the "sinning"/ transgressions were not imputed without the giving of the law.

v. Why the Law then? It was added because of transgressions (3:19) to give sinning the augmented character of transgressions, or show it to be actual disobedience. From the Fall of Man, sinning was always evil in the sight of God

vi. The giving of the Law of Moses to Israel did not result in then becoming an obedient people; it rather proved their utter sinfulness and helplessness.

vii. The law was effective only as it turned the people to God for His mercy, thus being a "schoolmaster" or child trainer. This 'training' was immediately accomplished in: the sin-offerings which were provided typifying Christ's sacrificial death.

'GRACE: THE GLORIOUS THEME' L.S. CHAFER; 1922, DUNHAM PUBL., GRAND RAPIDS MI

ADDENDUM: More Points from L.S. Chafer, RE: Characteristics of Law

ix. Do we live under the law, then? No… (Rom. 6:14) Jesus spoke of 'His commandments' "Love one another, as I have loved you" etc. are not the law, nor any aspect of the law. Rather, they constitute ***entolē*** : *charges, precepts, injunctions* into the teachings of grace set forth by Christ

x. At most, they are the "law of love", the "the perfect law of liberty", or principles of grace.

xi. The Jewish element in the early church was slow to abandon the law, and by the provisions of men, a double standard was suffered to exist for a time: one: legality for the Jews, and the other: pure grace for the Gentiles.

xii. The Apostle Paul never countenanced the double standard, and the age-long covenant of works never really yielded completely to the new teaching of pure grace to this day.

xiii. Though Paul boasted about his Jewish bona fides, He was saved by grace, and passed over onto new ground 'where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all (Col. 3:11). In Christ: the new creation is in view here.

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