

"Doctrine of Justification and Sanctification"**Galatians 3-4****Part 5**

Introduction: Last week in our study of Galatians we looked at Galatians 3:15-18. In these verses Paul explained to the Galatians that the giving of the Law did not nullify the promise of justification by faith that was given to Abraham and to all who would rest their faith in Jesus Christ. The Promise was ratified in the Abrahamic Covenant and therefore the Law did not nullify the Covenant. The Judaizers were teaching that justification was by faith but when the Law was given that all changed. Paul made it very clear that the Promise of blessing was given to Abraham and his SEED who is Jesus Christ and so if the Law nullified the Promise, then it did so before the Promise was ever fulfilled because it would find its fulfillment in Jesus Christ.

So, in chapter 3 Paul has made it clear that Abraham was justified by grace through faith and he was declared to be righteous 600 years before the Law was given and at least 14 years before he was circumcised. Paul also made it clear that no one is justified by the Law but instead those who are under the Law are cursed. No man or woman can keep the Law and God requires perfection. In other words, to break one part of the Law makes a person guilty of breaking the entire Law.

James 2:10

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

Paul also explains that Jesus redeemed us from the curse of the Law. The question to raise then is, "Why would you want to go back under the Law and be cursed when Jesus Christ has died to set us free?" Keep in mind that the Judaizers were teaching that if the Galatians were not under the Law there would be nothing to restrain the sin in their lives. They did not understand as many today also do not understand that GRACE restrains and teaches us to live Godly lives as believers.

Titus 2:11-13

¹¹ For the grace of God that bringeth salvation hath appeared to all men,

¹² Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

As we continue this evening Paul is going to anticipate other questions from the Judaizers and they would be, "Then what is the purpose of the Law? If the Law has no means of justification or sanctification then what good is it?" These are the questions Paul will answer in the next verses.

➤ **The Purpose of the Law**

Notice Galatians 3:19

The Law was added because of transgressions. In other words, the Law was added because man is sinful and man needed to understand just how offensive his sin is to God. The Law revealed that man's actions and man's heart was sinful. You see the Law does not just address the deeds of man but it also dives down into the heart of man to show him how depraved he is.

Exodus 20:3-4, 7-8, 12-17

³ *Thou shalt have no other gods before me.*

⁴ *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*

⁷ *Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*

⁸ *Remember the sabbath day, to keep it holy.*

¹² *Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*

¹³ *Thou shalt not kill.*

¹⁴ *Thou shalt not commit adultery.*

¹⁵ *Thou shalt not steal.*

¹⁶ *Thou shalt not bear false witness against thy neighbour.*

¹⁷ *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

It is the 10th Commandment that goes into the heart of man. Covetousness starts in the heart. Jesus explained this when He taught the Sermon on the Mount.

Matthew 5:20-22, 27-28

²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

²¹ Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

²² But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

²⁷ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

²⁸ But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

The Religious leaders had distorted the Law and applied it only to the external but Jesus made it clear that the Law exposed the heart of man. Getting back to the point again, the Law was added so that all men would come to understand the sinfulness of their heart and to understand through their action how sinful they really were. The purpose of the Law is to function as a mirror so that man can see himself in his true lost condition. So, the Law was added to the Promise so that man could see his need of the Promise.

Romans 7:7-13

⁷ What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

⁸ But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

⁹ For I was alive without the law once: but when the commandment came, sin revived, and I died.

¹⁰ And the commandment, which was ordained to life, I found to be unto death.

¹¹ For sin, taking occasion by the commandment, deceived me, and by it slew me.

¹² Wherefore the law is holy, and the commandment holy, and just, and good.

¹³ Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Notice Galatians 3:19 again.

The Law was given until the SEED should come to whom the promise was made. The word "until" tells us that when the Promised Seed came there would be a change. What was the change?

Matthew 27:50-51

⁵⁰ Jesus, when he had cried again with a loud voice, yielded up the ghost.

⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

When Jesus Christ came and died, the Veil of the Temple was torn, which marked a great change in the way one approached God. It was no longer through the Law and the human high priests, but now it was through Christ our Great High Priest. Keep in mind there was more to the Law than just the Ten Commandments. The Law told Israel how they were to approach God and under the Law the average man could never come into the presence of God.

Hebrews 10:1-4, 9-12, 14

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

² For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

³ But in those sacrifices there is a remembrance again made of sins every year.

⁴ For it is not possible that the blood of bulls and of goats should take away sins.

⁹ Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

¹⁰ *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

¹¹ *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*

¹² *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

¹⁴ *For by one offering he hath perfected for ever them that are sanctified.*

Notice Galatians 3:19-20

The end of verse 19 and all of verse 20 have caused many problems with teachers. Keep in mind that in our text Paul is showing that the Promise is superior to the Law. When the Law was given, it was given by the angels to Moses who delivered it to the people but when the Promise was given it was given directly from the Lord. Notice the words of Newton.

"Here he explains that the Law required a mediator, which implies that two parties were involved: God and the people. While keeping in mind the language of the covenant, this meant that both parties of the covenant of Law had obligations. God had his part and the people of Israel had their part. If either failed to maintain their responsibilities, then the covenant was broken. With a mediator needed, "the giving of the law was not a direct communication of God to those who were to receive its benefits. This is a mark of the law's inferiority to the promise, which was communicated directly to Abraham without an intermediary". In contrast, the promise made to Abraham was given directly by God. The Lord Himself came to Abraham, taking upon Himself the fulfillment of His promise unconditionally. Consequently, it is superior to the Law. Why do we wrangle over this? So that each of us might understand the superiority of faith in Christ as the only way to God."

Notice Galatians 3:21

The Law is not against the Promise. The two are different and each one is distinct in its purpose. The Law is designed to awake men to his true spiritual condition which is lost. All men are lost and completely unable to work his way to God. Righteousness is not bought nor earned no matter what we do. We are not able to work and work that would make us acceptable to God. God has NEVER given a Law that man was to follow in order to have spiritual life. There is no Law that God has given that will justify the sinner.

Notice Galatians 3:22

Every unsaved person in this world is under sin. This means that they are under the burden of sin and sin has shut them up just like fish caught in a net or just like a person locked in prison. Man is a prisoner to his sin and is in no way capable of setting himself free. Before we were saved, we were trapped in our sin and enslaved by it.

Romans 6:17

¹⁷ But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

But when faith came, we were set free from the enslavement to sin.

Romans 6:6-11

⁶ Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

⁷ For he that is dead is freed from sin.

⁸ Now if we be dead with Christ, we believe that we shall also live with him:

⁹ Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

¹⁰ For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

¹¹ Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Notice Galatians 3:23

Here we are told that before salvation the Law keeps the sinner locked up as if to be in protective custody. Notice the words of Trapp.

"The sinner, having transgressed, is kept by the law, as with a guard or garrison, that he cannot escape unless he be delivered by Christ."

Notice Galatians 3:24-25

The Law is given to be the schoolmaster that brings us to Jesus Christ.

Morris translates schoolmaster as custodian. "The custodian was not a teacher, but a slave whose special task was to look after a child. He exercised a general supervision over the

boy's activities, and it was his responsibility to bring him to the teacher who would give him the instruction that befitted his station."

Once a sinner comes to Jesus to be set free from sin and the Law it would make no sense to go back into that situation again.

Conclusion:

God gave the Law so that we could understand our true spiritual condition and then see our need of a Savior. The Law brought guilt and that was good. God put His Law within each one of us because He loves us and desires to see us saved.

Romans 2:14-15

¹⁴ For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

¹⁵ Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)