## "IF JUSTIFICATION IS BY FAITH, WHY THEN DID GOD GIVE US THE LAW?"

(Galatians 3:19-25)

I.	PAUL DEFENDS HIS AUTHORITY AND THE ORIGINATION OF HIS GOSPEL (Gal. 1 &					
II.	PAUL DEFENDS JUSTIFICATION BY FAITH (Gal. 3 & 4)					
	<ul><li>A. Proven by the Galatian EXPERIENCE (3:1-5)</li><li>B. Proven by the EXAMPLE of Abraham (3:6-9)</li></ul>					
	D.	Proven by the EFFICIENT REDEEMER who delivered us from the curse of the law (3:13-14				
	E.	Proven by the ENDURING and UNCONDITIONAL nature of the Abrahamic Covenant (3:15-18)				
	F.	Proven by the EXTENT and the PURPOSES of the Mosaic Law (3:19-25)				
			1.	Like a great prosecutor in court, Paul asked thequ	estion; "What	
		2.	The Law was added to give sin the character of a of a willful of the revealed will of God. (3:19b)	, i.e., a sense		
		3.	The duration of the Law was from when it was given at at "till the Seed should come." (3:19c)	until it ended		
			* How is this different from Promise?			
			The mediation of the Law was through secondary channels of	and		

<sup>\*</sup> How is this different from Promise?

5.	Even though the Law originated from God, it was of God. (3:21a)	_ the promises
6.	What the Law could NOT do  a. The Law could not produce spiritual, i.e., regeneration (3:21b)	o)
	b. The Law could not impute the of God, i.e., just	stification (3:21c)
7.	The Scripture has (lit.) "" everyone, and declared that under sin. (3:22)	at we are
8.	Paul clarifies the relationship between law and promise; the Law kept Jew and under sin, whereas the way of Promise and fait means of (3:22b–23)	
	* To what or to whom is "the faith" a reference to in v. 23?	
9.	The Law functioned as a to the nation of Christ would come, with the purpose that they would be in Him. (3:24)	Sisrael until by
10.	The clarification of the Law's place in the believer's sanctification process is the has come, we are under a"	
	* How can this apply to you?	