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The purpose of law in the bible

We come to a part of the Galatians that seems quite meaty, but is also highly technical. In today's study, we try to answer 3 questions from this part of the Galatians: What is the law? What is the purpose of the law? How does understanding the purpose of the law lead us to think of God? A) What was the purpose of the law? To know our sin and emphasize our savior's need. Before we go any further, it is worth explaining what we are talking about in this law. What is this law? He refers to the first 5 books, and God gave these instructions and decrees to Moses to give himself to His people. These 5 books are commonly referred to as Pentateuch, literally 5 scrolls in Greek, or Torah, as the Jews know. They have been given so that Israel can be ordained as a holy nation to God! Paul tells us that the law is good and sacred (Rom 7:12), but it was also the standard that people could not at achieve. The law required total and absolute obedience from the people of Israel. The law has no right to give life. Based on Paul's reasoning until Gal 3:18, people may be tempted to think: they know Paul's testimony, there is no other gospel, the law cannot justify. So why did God give the law to the people of Israel? What was the purpose? That was the main question Paul sought to answer in this part of his letter to the Galatians. Paul tells us a few things about the law in Gal. 3:19. It tells us why the law was issued when it was issued, and also how it was. Why was the law issued? It was added due to misdemeanors ... (Gal 3:19a). Crossing a border involves crossing or crossing a border, violating a law, command or moral code. Accordingly, offences relate to an act contrary to that standard. You can't cross against each other, but it has to be against someone. If we apply it to the Bible, it means sin and is directed against the law of God.So, was the law in the first place, or was it an offense? Rom 3:20 and Rom 4:15 tell us that the law brings knowledge of sin and shows us our transgression. Therefore, the law turned out to be an previously invisible sin visible by law. The law reveals our sins to us and shows us who we really are! It also shows us the holy and perfect character of God. An expression because of a verse can mean either a reason or a goal. This may mean that the law has been added to stop man's deeds and sins. This sounds plausib because we knew that evil is on earth, and evil is constantly in their hearts (Gen 6:5). It may also mean that the law has also been added in order to do something. Rom 5:20 tells us that the law has increased misconduct. But that's not all. But where sin grew, grace abounded all the more. There is grace greater than all our sins. Paul speaks here with full apostolic authority. Stick to it We know that we will never be sinless on this side of eternity, but we will never lack the grace of God. Grace does not exist as a license to sin, but the way to Jesus Christ.When was the law given? ... until the offspring who had been promised... (Ga 3,19b) The use of the word added in the previous sentence indicated that something existed before the law, well, it added. There was a starting point. If we read Gal 3:17, we know that right after something that happened before, and it was an addition to the Abrahamic covenant. It was the beginning, but the use of the word to also mean the point of completion. Therefore, the law had a temporary function. We also know that it is to exist until the Messiah came to the descendants of Abraham to fulfill the promise made to Abraham.How was the law given? ... and was introduced by angels through an intermediary. Moses was the mediator, and OT describes for us the actions and roles of Moses as this intermediary. Moses was the mediator between the people and God (c. 18:14-16). Moses begs God after the Golden Crowbar (C.f. Exo 32). At this point, Paul also specifically referred to moses' role in introducing the law. Gal 3:20 goes to talk more about this broker. The intermediary operates and is involved between more than 1 person. We know that the Law required a mediator, and two parties were involved – God and the people. Angelic beings may have been involved, but at least two people were involved. That's what we can be sure of. What did Paul mean when he suddenly mentioned: God is one? It is worth thinking about the law with regard to the promise. While the law was introduced by an intermediary, the promise was made by God himself. God did everything himself—giving a promise, and he fulfilled the promise. Therefore, we can understand Gal 3:20 in this way: the promise did not require mediation because it depended solely on God Himself. God promised, he will keep it. We can't add or change it. This tells us who God is, what God said he would do and what he did. In Gal 3:21 Paul passionately and categorically states that the law is not contrary to God's promises! The law was not given to give life, and justice did not come from the law. The law focuses on human duty and is dependent on obedience. It is based solely on God's sovereignty and His blessings. (B) What is the purpose of the Act? To beveled under sin and to point the way to the Savior After declaring that the law does not give life (Gal 3:21), Paul also describes how the law has embartled everything under sin (Gal 3:22). The law was all-encompassing and complete within its reach. Nothing was beyond the reach of the law. Also because of our sin, the law has closed all paths to righteousness and life. It is recommended that we will know that we cannot save ourself! The Covenant of Abraham promised blessing, but at the same time the law of Moses revealed the curse. The law is a prison, so everything we do seems to lead to the closure of walls and the crushing burden of guilt. As pastor and Bible teacher John MacArthur described it, the law was given to do to tighten the screws on people's sins that, in pain, they could cry out for deliveries. The law was given to help us see that we were imprisoned, and the only way out of prison is the grace available through the promise of faith. (C) What is the purpose of the Act? Keeping our consciences captive until the Savior's comingPaul also describes the law as our guardian (Gal 3:24). Again, we see that the law is temporary. He is also our protector until Christ came the most young. Verse 23. he talks about being held captive, as well as being imprisoned. The term guard in The Galatians is not well translated from Greek. There is no modern equivalent. What do the guards do? They guard prisoners or important things and artifacts. He was usually a slave and received a role from his masters. They were appointed as serious disciplinaries, whose task was to guard children from the evils of society, as well as to provide them with moral education. He was not a teacher or a teacher, but he was a strict and oppressive overseer. In this way, the persons under the caregiver would want to free themselves. In a similar way, the law was also intended to protect Israel in order to stop it from sin and abandonment of God. That was the true purpose of the whole law of Moses! The law was added to prepare the people of God for the coming Messiah. He points to Christ. Jesus came to fulfill every aspect of the law. Christ is the end of the law of justice for all who believe (Rom 10:4). In these verses we read Paul's explanation of why the law was given. The law served to reveal sin and left no way out until Christ fulfilled the law and provided salvation. This leads people to the gospel. However, the law is only temporary and does not give life. Christ is our only hope in life and death! The only way out of the prison in which the law holds us, the only way out of the guilt and burden of sin, is the fulfillment of Christ. As the anthem says: Not the work of my hands / It can meet the requirements of your law. What do you want to save you today? How did your understanding of today's law make you think of god's grace? Galatians 3:19 Why right then? It was added because of transgressions that were ordained by angels by a mediator's agency until the seed to which the promise was made came. Romans 3:19-20 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and the whole world may become accountable to God; because by The law no body will be justified in His eyes. because knowledge of sin comes through the Law. Romans 8:3-4 For what the Law cannot do, weak as it was through the flesh, God did: by sending His Son in the likeness of a sinful body and as a sacrifice for sin, he condemned sin in the flesh so that the requirement of the Law might be fulfilled in us who do not follow the flesh, but according to the Spirit. Galatians 3:21 Is the Law then contrary to God's promises? May it never be! Indeed, if a law could give life were given, justice would indeed be based on law. Romans 7: 7 So what will we say? Is the Law a sin? May it never be! On the contrary, I would not know sin unless by law; because I would not know about desire if the Law did not say, You shall not covet. But in Galatians 2:16, knowing that man is not justified by the works of the Law, but by faith in Christ Jesus, even we believed in Christ Jesus so that we could be justified by faith in Christ, not by the works of the Law; because by the deeds of the Law no body will be justified. Galatians 3:10-11 For as much as there are works of law, it is in curse; it says: Anyone who does not obey all the things recorded in the book of law to do them is cursed. Now that no one is justified by the Law before God is obvious; The righteous man will live by faith. 1 Corinthians 3:6-18, which also made us adequate as servants of the new covenant, not of the letter but of the Spirit; for the fact that the letter kills, but the Spirit gives life. But if the ministry of death, in letters ched on the stones, came with glory, so that the sons of Israel could not look carefully at the face of Moses because of the glory of His face, fading as it was, how would the ministry of the Spirit not be even more with glory?read more. For if the ministry of condemnation has glory, much more is not the ministry of justice abounding in glory. For indeed what has had glory, in this case there is no glory because of the glory that surpasses it. For if what disappears was glory, all the more so what remains is in glory. Therefore, with such hope, we use great courage in our speech, and we are not like Moses, who once imposed a veil on his face so that the sons of Israel do not look carefully at the end of what has faded away. But their minds were hardened; for until the same day in the reading of the old covenant, the same veil remains un lifted, for it is removed in Christ. But to this day, when Moses is read, the veil lies above their heart; but every time man turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. But all of us, with an exposed face, see as in the mirror the glory of the Lord, are to the same image from glory to glory, as from the Lord, the Spirit. Spirit.

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