

**Westminster Shorter Catechism 20**

*Did God leave all mankind to perish in the estate of sin and misery?*

God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a redeemer.

**I. The Purpose of the Law**

- A.** The Argument in Context
- B.** How do we know that Paul is referring to the whole system of the Law given at Sinai and not the Law as a Covenant of Works (as he was in 3:10-15)?
  - 1)** He is speaking of a temporary Law (3:19, 25)
  - 2)** Paul's use of *We vs. You* — Emphasizing the Jews, *We* (3:23-25, 4:3), and the Church of Galatia as a whole, *You*, which is composed of both Jews and Gentiles (3:26-29)
- C.** The Purpose of the Law in Six Descriptions
  - 1)** The Law as a Mirror (3:19; Rom 4:15, 7:7)
  - 2)** The Law as a Servant (3:21)
  - 3)** The Law as a Jailer (3:22-23)
    - a)** Israel was confined by the Law, that they should not leave Israel (1 Sam 22:5)
    - b)** What was this preparative for?
      - i.** Being protected from the idolatry of the surrounding nations, so that they would know there is one God, one Saviour
      - ii.** That their strength and protection was only in the Lord (Ex 34:24)
      - iii.** That the Church is distinct from the world
  - 4)** The Law as a Tutor (3:24; Heb 9:5)
  - 5)** The Law as a Guardian (4:2)
  - 6)** The Law as a Steward (4:2)

**II. The Excellence of the Gospel (9 Excellencies of the Gospel)**

- A.** The Gospel, not the Law, is the fulfillment of the Promise (3:19a)
- B.** The Gospel is from God Himself, whereas the Law is given through Moses (3:19b-20; Dt 33:2, LXX; Acts 7:53; Heb 2:2; Dt 5:5; Jn 1:18)
- C.** In the Gospel, we are liberated from the Jailer of the Law (3:23; Rom 5:20-21)
- D.** In the Gospel, we are released from our Tutor of the Law (3:25; Col 2:17; Heb 8:13)
- E.** In the Gospel, we exit the master as a servant under the Law and enter our maturity as sons (3:26)
- F.** In the Gospel, we are baptized into Christ, which is greater than circumcision under the Law (3:27)
- G.** In the Gospel, all are made one in Christ rather than being divided from one another as under the Law (3:28)
- H.** In the Gospel, we are assured in our receiving the promise because Christ has accomplished our redemption (3:29)
- I.** In the Gospel, we are released from the bondage of the ceremonial law (4:3; Jn 4:21-24)

**III. Uses from the Text**

- A.** Let us improve upon our Baptism (3:27)
- B.** This instructs us in the experience of young Christians (4:1)
  - 1)** They find the harshness of the Law and the discipline of the Father often
  - 2)** They are more bound, having less liberty of conscience
  - 3)** We ought not be impatient with the weaker Christian
- C.** We are warned not to remain baby Christians (4:2; 1 Cor 13:11)
- D.** Do not look for other mediators (3:20; 1 Tim 2:5)
- E.** Enjoy the blessing of worship free from the smells and bells of ceremony (4:3)
- F.** We are to live as one together in Christ, in unity as a Church (3:28)
- G.** Christian, be ever growing in the Lord.