

THE BOOK OF GALATIANS

"The Law as an Educator"

Gal. 3:24-29

Introduction

1. The law has a role to play, a function to perform in the over-all arrangement which God has made for His government. The previous verses of this context opened up this subject.

2. The present texts show without equivocation that the basic function of the law is to bring one up to the Person of Christ. Its terminus ad quem is the Lord Jesus Himself! What greater testimony need we have for the belief in dispensations!

3. Consider, then, how Paul develops the role played by the Mosaic law from these words:

1. STATED v. 24.

On the basis of the previous statements, Paul affirms that the law has become (perf. tense of the verb) our schoolmaster. There really is no English equivalent for this term. It is NOT a schoolmaster in the sense of a teacher. (Another Greek word would have been used.) The term used here designates a slave who was appointed to attend a child, safeguard him, and report any disorderly or immoral habits on which it might be necessary for the father to place a check. Thought of guardianship is prominent. It relates to a situation before one is mature!

2. PURPOSED v. 24.

The purpose of the tutor or guardian, which the law is, is that the person might be brought unto Christ. Thought is that when the guardian brings a person to Christ, he will welcome the new relationship! Why? Because at that point he is in a position to be justified out of faith. No further bondage here, but a freedom in Christ.

3. DESIGNED v. 25.

Justification could never be by the guardian nor under it. Therefore, when the person is brought by the guardian (the law) unto Christ, the guar-

dian's role is played. It is no longer necessary. Oh, how sharp is this thrust to show that there is a line of distinction in the thinking of the Spirit of God between law and grace; works and faith. The dispensational approach to the Bible is the only one which gives order to the Scriptures!

4. INTENDED vv. 26-29.

With the above situation in hand, Paul notes that the issues are threefold:

a. Familial. v.26.

Sons (a position and not a birth relationship as implied by the term children) is what God makes those who come to Him thru faith on His Son Jesus. The feeblest saint is a son of God thru faith in Christ!

b. Relational. v. 27.

Spirit baptism is obviously in view here. Why? Water baptism could not effect the results implied - and - the baptism here is concomitant with the sonship.

c. Communal. v. 28.

In a sense, this is explicative of what takes place because of the two previous matters. Every barrier is swept away. Nationality, social rank, natural distinctions are at once banished in Christ! Out of individualism to a corporateness in Christ.

NOTE: The schoolmaster could NOT effect these stupendous results!

CONCLUSION: The net result of all this is that the message of 3:7 is confirmed again. The schedule of events moves from Christ back to Abraham and then back to the promise. The law is excluded in the line of events. It has its role to play, but its design is entirely foreign to that which the Judaizers had propounded. Have you found the blessing of justification in Christ Jesus?