

## The Law As A Pedagogue

### Galatians 3:24-28

Intro:

- A. Paul has asked the Galatians two questions.
  - 1. **Vs. 19** Wherefore the law?
  - 2. **Vs. 21** Is the Law against the Promises of God?
- B. Paul answers the questions.
  - 1. The law was added because of transgressions.
  - 2. It does not set aside the promise of faith being the agency of righteousness.
- C. Paul continues his explanation of the law.
  - 1. This was the crux of the problem at the Galatian Churches.
  - 2. They must understand the law's purpose.

#### I. The Law As A Pedagogue, Teacher.

- A. **Vs. 24 "Wherefore the law was our schoolmaster to bring us unto Christ..."**
  - 1. "Schoolmaster" = παιδαγωγος = custodian, male nurse maid, As was a slave set over a boy to have general charge over him. He was to see to his outward behavior, deliver him to school, and watch for his general welfare.
  - 2. Here the purpose of the law was to direct and lead people to Jesus Christ.
- B. **"...that we might be justified by faith."**
  - 1. "Justified" = δικαιωω = "to set forth as righteous".
  - 2. "Faith" = πιστις = "firm persuasion", "conviction".
  - 3. "Thus, even as the slave who leads a child to the house of the schoolmaster, so the law has led us to [our teacher] Christ, that by faith we might be justified" - Con.

#### II. The Work Of Faith.

- A. **Vs. 25 "But after that faith is come, we are no longer under a schoolmaster."**
  - 1. When we receive Christ by faith, there is no further need of the tutor.
  - 2. The Galatians still clung to the slave!
- B. **Vs. 26 "For ye are all the children of God by faith in Christ Jesus."**
  - 1. "Children" = υιος "a son".

2. "For now that you have faith in Christ Jesus you are all sons of God" - Phi
- C. Vs. 27 "For as many of you as have been baptized into Christ have put on Christ."
1. "Baptized" = βαπτίζω = "to dip", "immerse".
  2. "Put on" = ενδυομαι = "to put on, as a garment", "to envelope".
  3. "For as many of you as have been immersed into Christ have put on, (as a garment) Christ"
  4. This is not water baptism but literally immersed into the person and saving work of Christ and have by this act had the righteousness of Christ imputed to them.
  5. This is not to be confused with **Romans 6:1-4**.
- D. Vs. 28 This "oneness" is not so of the church body because there are "differences" in it. Women do not have and cannot have the same role as men in the church body.
1. Jew-Greek, bond-free, male-female.
  2. Having been immersed into Him they are one.
- E. How did the Law teach? Principle, type, and example.