

Gal 3:19-29

Verses 19-22 - the Law had a temporary role.

Verses 23-29 - Christ came to give status to all who believe and are His children.

Chapter 4 verses 1-7 - Christ's coming means we can call out to God as "Abba, Father."

Temporary role of the law:

19 What purpose then does the law serve? It was added because of transgressions, TILL THE SEED (Christ) SHOULD COME.

What the law (given to Moses) could never do, the promise of faith (given to Abraham) can do.

God changes people from within,

God used the law to point people to the Messiah.

The law was only temporary. It was only till the seed should come! The law was to be in effect only until a specific individual came on the scene.

This wouldn't be until the Messiah came on the scene and would establish the new covenant according to Jer 31.

Jer 31:31-34

31 "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah — 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which THEY broke, though I was a husband to them, says the Lord.

God is saying,

- that covenant depended on them keeping the Mosaic law
- they broke that covenant by failing to keep
- the commandments of the law.

So God made a new covenant with them,

- one that depended on Him, not on them!

Jeremiah lists the differences between the Old and New Covenant -

- between the old law and the new law that is written on the hearts of the saved believers.

33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more."

20 Now a mediator does not mediate for one only, but God is one.

Gal 3:20

20 Now a mediator is helpful if more than one party must reach an agreement. But God, who is one, did not use a mediator when he gave his promise to Abraham.
NLT

The same God is the God of the covenant of Abraham

- and the God of Moses.

Romans 3 says that it's the same God of the Jews as that of the Gentiles.

God spoke directly to Abraham, not thru a mediator.

Paul used the term "mediator" on one other occasion that we know of. The second time was in 1 Tim 2:5 - there is only one mediator between God and men, that's Christ Jesus!"

Jesus paved the way of our access to the Father.

Philippians 2 tells us that God has highly exalted Him (**Jesus**) and given Him the name which is above every name. Then Paul says that at the name of Jesus every knee will bow and every tongue will confess that Jesus Christ is Lord.

Anyone not wanting to make peace with or not wanting to acknowledge Jesus as the Son of God is essentially sealing their own fate.

21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

- all creation is under the curse of sin (Gen 3, Deut 27:26, Rom 8:19-21)
- and all men are sinners (Ps 143:2, Rom 3:9-20, Rom 11:32)
- and sin separates between us and God (Isa 59:2)
- and that the wages of sin is death (Rom 6:23)

Jesus willingly went to the cross our behalf, so that we can be reconciled to Him.

In verses 23-29 we'll see that Christ came to give status to all who believe and are His children.

In the next 3 verses Paul uses the word "faith" 4 times to mean "Jesus."

23 But before ~~faith~~ (Jesus) came, we were kept under guard by the law, kept for the ~~faith~~ (Jesus) which would afterward be revealed. 24 Therefore the law was our tutor to bring us to Christ, that we might be justified by ~~faith~~ (Jesus). 25 But after ~~faith~~ (Jesus) has come, we are no longer under a tutor.

Paul says, the law was our tutor, our schoolmaster. A tutor was put in charge to lead us to Christ.

A tutor in those days would have been a servant. He was in charge of the general education of the child.

After school he made sure the child's homework was completed,

- his chores were completed etc.

The tutor's job however was temporary, it was for a season only.

The law of Moses was temporary, to show how bad a person is.

Paul said in Romans 7:12 that the law that it is holy:

So the law was good in that its holiness exposed sin.

The law is much like a mirror in that it reveals the truth about us.

- it reveals the problem,
- the true condition of the heart.

The law can also be viewed as a guide

- to show you how dark your life is apart from Christ.

25 But after ~~faith~~ has come, we are no longer under a tutor.

This requires us to ask the question, if we are no longer under the dominion of the law, whose dominion are we under?

Since we are not under the law we are now under a private tutor, the Holy Spirit.

Paul wrote in Romans 8:9 that we are not in the flesh but in the spirit. Then he said in Phil 2:13 that God works in us to will and to do for His good pleasure.

26 For you are all sons of God through faith in Christ Jesus.

This is our status, “sons of God”

27 For as many of you as were baptized into Christ have put on Christ.

Many commentators are split on the actual meaning here.

Social customs:

- For the Greeks and the Romans
- there was an important transition
- from boyhood to manhood.

When the transition occurred,

- the boy was entitled to dress as a man

The change in his attire was an outward sign of his manhood and maturity. In the same way, baptism marked the transition from spiritual boyhood to spiritual manhood.

Paul may have been saying:

- now that you're grown up in the Lord,
- don't return to a childlike behavior
- nor to a dependence on the law.

Instead, they were to put on the new man in Christ.

How does a person put on the new man?

When we surrender to Christ we are joined to the Lord and become one spirit with Him. 1 Cor 6:17.

2 Cor 5:17

17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

Baptism is a good place to start your new relationship with Christ since it's symbolic of getting rid of the old and starting afresh.

28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

Paul wanted them to understand that they were still spiritual sons of God thru faith in Jesus.

Since we are spiritual son's of God, He expects us to have tight relationships with other believers since we're all part of the same family.

Notice in verse 28 that He makes no distinction between race, gender, rank or position. Jesus said in Mt 11:28, Come to Me, all you who labor and are heavy laden, and I will give you rest.

John said in 1 Jn 1:9:

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

That promise is for everyone who confesses his sins. God made no distinction:

The Jews however did distinguish between men and women, between Gentile and Jew.

Herod's Temple, all separated one from another.

- court of the Men,
- court of the women,
- court of the Gentiles
- the court of Priests.

The court of the Gentiles

- only non-Jews were allowed there
- and it was considered impure.

The court of the women

- was the only place women were allowed to worship.

It was in that court where a poor widow offered up her two mites.

So those were some distinctions in the court of the temple:

- But with Christ there is no distinction,

Now as we get into chapter 4 Paul begins to speak of the blessing of being adopted into the family of God. You and I can call out to God as our Abba, our Father.

Gal 4:1-7

1 Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, 2 but is under guardians and stewards until the time appointed by the father. 3 Even so we, when we were children, were in bondage under the elements of the world. 4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons.

6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" 7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

In verses 1 & 2 Paul uses the illustration of a child as an heir.

Jesus used gave us an illustration of the prodigal son who blew his inheritance.

That's why a child wasn't allowed to exercise any of his rights as an heir.

Notice what Paul says in verses 3-5.

We are born with an old nature

- having the desire to sin,
- then Jesus purchased us with His blood
- and adopted us as His own sons

However, we still need laws,

- God gave the OT law to restrain the old nature

David said

Ps 51:5

5 Behold, I was brought forth in iniquity,
And in sin my mother conceived me.

His point is that he is a sinner by nature, in his very character.

We are not sinners because we sin, we sin because we're sinners.

Ps 58:3

3 The wicked are estranged from the womb;
They go astray as soon as they are born, speaking lies.

Dr. Albert Einstein, in a lecture given in 1948, spoke of the nature of man in relation to the world:

"The true problem lies in the hearts and thoughts of men. It is not a physical but an ethical one.... What terrifies us is not the explosive force of the atomic bomb, but the power of the wickedness of the human heart."³²⁹¹

Gal 3 says that we are all sons God through faith in Jesus Christ. that is, we are mature adult sons by faith in Jesus.

¹ Michael P. Green (2000) [*1500 illustrations for biblical preaching*](#). Grand Rapids, MI: Baker Books, pp. 102–103.

We were once as slaves to the world,

- but after redemption,
- we became as mature adults.

The analogy he uses of the heir is something that Jews, the Greeks and the Romans would have all understood because every one of them had a coming of age ceremony in their culture.

Jews had the Barmitzva,

When a boy reached the age of 13 he was considered to be of age,

- so a **bar** mitzvah was **held in celebration**.
- Bar** meaning **“son”**
- and **“mitzvah”** meaning **of commandment**.
- Bar** mitzvah is **“son of commandment”**²

Likewise there was a bat mitzvah for the girls,

- that was at **age 12 for the girls**,
- Bat** mitzvah - **daughter of commandment**.³

² Chavez, B. (no date) [Romans Ben](#).

³ Chavez, B. (no date) [Romans Ben](#).