

## **220327-1 Gal 3, 19-29, The Purpose for the Law—CThurman**

Paul marveled that the Galatian churches had been so soon moved from the gospel of Jesus Christ, which is not another gospel at all. (1.6) At issue is how a man is justified before God. How he is made right with God. Is a man right with through works of the law of Moses or is he made right with through faith of Jesus Christ, a faith that is based upon Christ and His works in their behalf? Paul is not ambivalent about this matter at all. He says clearly that a man is not justified by the works of the law, but by the faith of Christ. (2.16) Otherwise it would be to frustrate, reject, cast off, and disannul the grace which God the Father has provided for sinners through the gift of His son.

*Ro 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

*18 Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one the [free gift] came upon all men unto justification of life.*

If any are justified before God by works of the law Christ's death would have been in vain. (2.21)

Paul then asks three question. Here are the answers to those questions. (3.2-5)

- You received the Spirit through the hearing of faith.
- In the same way that we began we are perfected: by the Spirit.
- They that minister and work miracles among you do so by the hearing of faith.

The *hearing of faith* is an operation of the Spirit of God to open the spiritual ears of a sinner so that he may hear the gospel and believe in Christ. No sinner can come to faith in Jesus Christ outside of the *immediate* work of the Holy Spirit. This is a work of *grace* that God alone performs because the sinner is dead in trespasses and sins.

The sinner is without strength. He is impotent, powerless to do *anything* Godward. He is deaf. He is blind. He is filled with a loathsome disease that has affected his whole person, from the top of his head to the sole of his feet, the whole man is corrupted, destroyed, wholly marred before God. In him is no soundness. (cf. Ps.38.2-8; Is.1.6) He is unable to effect any change in his condition. He cannot wash to make himself clean. He cannot heal to make himself whole. He cannot bring life to raise himself from himself from the dead. He cannot open his eyes to make himself see. He cannot make himself hear. When the Bible says that a man is dead in trespasses and sins it means that he is dead in trespasses and sins. There isn't a little light of God flickering within the heart or mind of the sinner. There isn't a little life so that there is an inkling of the will to turn from enmity to love of God and trust in God. The sinner has nothing whereby he might act positively and Godwardly. This is the state of the sinner without Christ. These are the descriptions which God has given of him in the Bible. Given this report of God's word the sinner may be said to be at the bottom of the deepest ocean dead. He is not as so many of the religious say, floating, treading water, and all that needs to be done is for someone to throw him a life-vest. No, that message has failed to present the truth of the word of God concerning the state of sinners apart from Christ. Either salvation is of the Lord or it is not. Either justification is of the grace of God or it is not. Again, the *hearing of faith* is an operation of the Spirit of God to open the spiritual ears of a sinner so that he may hear the gospel and believe in Christ. It is from the inception of the *hearing of faith* that the sinner has new life. And from this point he begins to life for Christ. But as it was with the Galatians, there is so much more today. The churches have become filled with heretical teachings that have turned faith, which used to be the result of the regenerative work of the Holy Spirit, so that now faith is man-originated so that once again men are justified by their own efforts rather than the work of Christ. It is no wonder that there are so many Christians that never have the sense of eternal security. Since they think that their faith saved them then if their faith becomes weak their salvation is doubtful. Our foundation of acceptance with God is absolutely the merits of Jesus Christ.

***16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.***

The promises were made to Abraham and Christ. BUT there are distinctions in the promises; so that belong exclusively to Israel and others

that belong exclusively to the churches. (Land grant; reigning over the whole earth with Christ.)

**17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.**

The law cannot abrogate the promises to make them of no effect. This, by the way, defines for us the age of the Jews (natural Israel). It began with Sinai and continued to the first advent of Christ. Since then has been the age of the Gentiles.

**18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.**

So the inheritance of righteousness is promised. But the law served a purpose.

**19 ¶ Wherefore then [serveth] the law?**

Lit. Why then the law?

What was the purpose for the law? Yes, the law does have a purpose, either to convict men, to restrain men from sin, or to disclose the sinfulness of sin in men. (Ro.3.19, guilt; 1Ti.1.8-10, restraint; Ro.7.13, disclosure.) But consider what it did for Israel.

<b>It was added</b>	<b>because</b>	<b>of transgressions, till the seed</b>
[later, v.17, after]	for cause	(esp. Israel's)
[to Israel]	on account of	

*it was added*, προσετέθη, 3ps. aor. ind. pass. of the verb προστίθημι, tss. *to add, to give more, to increase, to proceed further, to lay, to speak more.*

*because*, χάριν, an adv. tss. *-fore, because of, for ... cause, for ... sake of.*

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*transgressions*, a noun παράβασις, tss. *transgression* (6), *a break* (1).

***should come to whom the promise was made;***

[which Seed is Jesus Christ, v.16]

*should come*, 3ps. aor. subj. of the verb ἔρχομαι, *to come, to go, to light, to appear, to bring*; **v.19, 23, 25.**

*promise was made*, ἐπήγγελται, 3ps. perf. ind. pass. of ἐπαγγέλλω, *to promise.*

**[and it was] ordained by angels in the hand of a mediator.**

[the law] disposed, effected  
enforced (?)

[named Moses]

*ordained*, διαταγείς, nom. sing. masc. part. aor. pass. of the verb διατάσσω, tss. *to command*, *to appoint, to ordain, to set in order, to give order*; the noun διαταγή, is tss. *disposition, ordinance.*

The law was added because of [Israel's] transgressions until the one to whom the promises were made came, which is Christ. The focus of mediation is not upon the person, but the fact that it was *mediated*.

19 Τί οὖν ὁ νόμος τῶν παραβάσεων χάριν προσετέθη ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου

**20 Now a mediator is not a mediator of one, but God is one.**

[as Moses was]

A mediator mediates between two parties. In the case of the law Moses mediated between the LORD and the people of Israel. (read Deu.5.22-33)

**but God is one** – But the promise was not mediated. God made promise to Abraham and Christ unconditionally and immediately. Does this create a problem between these two, the law and the promises? No! Paul is leading them to see that the law had to be mediated because they were

sinners (which was a problem), but the promise was unmediated because of God's grace.

20 ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν ὁ δὲ θεὸς εἷς ἔστιν

κατὰ

**21 Is the law then against the promises of God? God forbid:**

Is the law, because it was mediated and the promises unmediated, is the law against the promises of God?

Look, promises are promises. If God made promises then they will be kept. He is not a liar. If God told Abraham to go out and look out over the hills, valley, and plains as far as he could see, that He would give it to him, God will keep that promise, right? If Christ promises that the saints of God shall rule and reign with Him over this earth for a 1,000 years AND forever it is certain. If the promises do not mean what they say then how can we trust anything that the LORD has said? But God meant what He said, the way that He said it. The promises are sure, about anything else.

*2Co 1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*

Paul maintains that the law is not against the promises of God. But He does explain the necessity of it.

***for if there had been a law given which could have given life,***  
was given a law which is able to make alive

*had been ... given, ἐδόθη, 3ps. aor. ind. pass. of the verb δίδωμι, to give.*

*which could, δυνάμενος, nom. sing. masc. part. pres. of the verb δύναμαι, tss. to be able, can, might, to be possible, to be of power*

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ζωοποιῆσαι, aor. infin. act. of the verb ζωοποιέω, tss. *to quicken, to make alive, to give life.*

ἐκ

**verily**      **righteousness should have been by the law.**  
certainly, indeed

*verily, ὄντως, adv. found 10 times in the NT and tss. indeed (6), certainly (1), of a truth (1), clean (1), verily (1).*

The law is holy, just and good. (cf. Ro.7.12) Anyone that could have continued in all of the things which are written in the book of the law to do them all would have been justified before God. BUT ...

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ μὴ γένοιτο εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη

ὑπὸ

**22 But the scripture hath concluded all under sin,**  
shut, enclosed all up with

*hath concluded, συνέκλεισεν, 3ps. aor. ind. act. of the verb συγκλείω, σύν with, together + κλείω to shut; συγκλείω, is tss. to inclose (Lk.5.6), to conclude (Ro.11.32; Gal.3.22), to shut up (Gal.3.23).*

The Scripture clearly tells that *there is none righteous, no, not one.* (Ro.3.10) So, not one could be justified before God by their own, best efforts under the law of Moses.

*Isa 64:6 But we are all as an unclean thing, and all our righteousnesses (the best that we could do) are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

So the promise was out of reach for sinners by means of the law.

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ἐκ

**that the promise by faith of Jesus Christ might be given to them that believe.**  
in order that shall (see below)

*might be given, δοθῆ, 3ps. aor. subj. pass. of the verb δίδωμι, to give.*

Two Scriptures have δοθῆ, 3ps. aor. subj. pass.:

*Mr 13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.*

*that believe, πιστεύουσιν, dat. pl. masc. part. pres. of the verb πιστεύω, tss. to believe, to trust, to commit.*

So, the promise, shall be given to them that believe based upon the meritorious nature of the faith of Christ which He wrought in their behalf under that same law.

Notice the plural personal pronoun *we*.

22 ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῆ τοῖς πιστεύουσιν

Verses 23-25

πρὸ

**23 But before faith came, we**

ὑπὸ

**were kept under the law,**

[Jews which are of the faith of Abraham]

*came, ἐλθεῖν, aor. infin. of ἔρχομαι, tss. to come, to go, to go, to light, to appear, to bring; v.19, 23, 25.*

*were kept, ἐφρουρούμεθα, 1ppl. imperf. (an incomplete action) pass. of the verb φρουρέω, tss. to be kept with a garrison (**to control all that went out** [2Co.11.32]), to keep (Gal.3.23; Phl. 4.7; 1Pe.1.5).*

εἰς

**shut up unto the faith which should afterwards be revealed.**

being enclosed

*shut up*, συγκεκλεισμένοι, nom. pl. masc. part. pres. pass. of the verb συγκλείω, σύν with, together + κλείω *to shut*; συγκλείω, is tss. *to inclose* (Lk.5.6), *to conclude* (Ro.11.32; **Gal.3.22**), *to shut up* (**Gal.3.23**).

*which should afterwards*, μέλλουσιν, acc. sing. fem. part. pres. of the verb μέλλω, the idea of *to do* as affected by the time (tense) of the verb.

*be revealed*, ... of the verb ἀποκαλύπτω, ἀπό from, of + κάλυπτο *to cover, to hide*; ἀποκαλύπτω, is tss. *to reveal*; the ἀποκάλυψις, is tss. *to lighten, a revelation, a manifestation, an appearing, to reveal*; nouns, **Gal.1.12; 2.2, revelation**; verbs, **Gal.1.16, to reveal; 3.23, be revealed**.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσιν πίστιν ἀποκαλυφθῆναι

εἰς

**24 Wherefore the law was our schoolmaster [to bring us] unto Christ,**  
[in the past instructor  
completed action]

*wherefore*, ὥστε, conjunction, ὡς (adv. and conj. of ὅς) has, even as, like, about + τε; ὥστε, is tss. *as, inasmuch that, to, wherefore, therefore, then, that, so then, inasmuch*.

*schoolmaster*, παιδαγωγός, a noun, παῖς a term always used with reference to those subordinated to another [a child to parents, children to elders, maid to a master, a son to a father, young mn to an old man + ἄγωγός, a noun, a guide, an escort (Liddell & Scott), ἄγω, *to bring, to keep, to lead*; παιδαγωγός, tss. *schoolmaster* (2), *instructor* (1).





impieties and idolatries, which otherwise they were naturally prone to; and as a distinct people, unto the coming of the Messiah, who was to arise from among them; so that their being kept under the law in this sense, was both for their honour and their safety ...' *Exposition of the Old & New Testaments*, John Gill, vol. 9, p.22.

***shut up unto the faith which should afterwards be revealed*** – That is, the nation of Israel was *hemmed in* on every side by the law as a garrison which controlled all that might go out, constrained to do nothing else, and then it would be revealed clearly that Jesus Christ was the end of the law for righteousness to all of them that believed in Him.

*Ro 10:4 For Christ is the end of the law for righteousness to every one that believeth.*

***Verse 24, the law was our schoolmaster to bring us unto Christ*** – To the nation of Israel the law was his instructor, constraining, restraining them to the time of Christ. The law was not for the righteousness. It was for preserving an almost completely unregenerate nation, as a national entity, unto the time when Christ should come to them. The law prevented Israel from becoming assimilated into the nations of the earth. Otherwise there would have been no nation for Jesus to be born into, a people to which He could be identified. So the purpose of the law was to preserve natural Israel unto the time of Christ. It was never given to make men just with God.

***But after that faith is come we are no longer under a schoolmaster*** – The law has done its work. It preserved Israel intact for Christ's first advent to be rejected and crucified. The Jewish age is done. Israel rejected their Messiah, as prophesied they would, and Christ has rejected them at this time.

Christ is raised and Israel judged. Salvation did not come to Israel, but rather salvation has come to the Gentiles. Now is the age of the Gentiles and since this time Palestine has been under Gentile domination since. But there is a second advent isn't there? The

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saints will be raised and the nations of Gentiles judged, Israel shall be saved and Christ with His saints shall rule over the earth.

Now those that have come to faith in Christ are released from this instrument of the law. There is need of it to constrain the Jewish believer; faith in Christ alone works in *our* hearts and minds being the *real* children of Abraham by faith of Jesus Christ. Therefore Paul continues,

25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν

26 **For ye** διὰ  
**are all the children of God by faith in Christ Jesus.**  
[Gentiles, which are through  
also of the faith of Abraham]

*ye are, ἐστε, 2ppl. pres. ind. of the verb εἶμί, to be.*

You Gentiles, with us Jews that have believed in Christ, are the real children of God through the faith of Jesus Christ.

*Ga 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.*

*Joh 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.*

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ

27 **For as many of you as have been baptized into Christ** εἰς  
isn't the idea here: **into**  
**Christ's righteousness?**

*have been baptized, ἐβαπτίσθητε, 2ppl. aor. ind. pass. of the verb βαπτίζω, to immerse.*

*have put on*, ἐνεδύσασθε, 2ppl. aor. ind. mid. of the verb ἐνδύω, ἐν by, in, with, at + δύνω to set (the sun); ἐνδύω, *to put on, to cloth with, to endue, to array, to put on.*

***have put on*** ***Christ.***  
[the righteousness of]

Perhaps this reference to baptism is to water baptism. It is by obedience to the first commandment of the Lord upon the believing that we, so to speak, wear on our spiritual sleeves what we have in our hearts. Baptism is the first means of showing the reality of our justification by faith.

*Lu 7:29 And all the people that heard him, and the publicans, justified God (they showed their agreement with God in this matter of faith in Christ by submitting to baptism), being baptized with the baptism of John.*

27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε

***28 There is neither Jew nor Greek, there is neither bond nor free,***

*liberty*, from the Gr. noun ἐλευθερία, always tss. *liberty* (11), **Gal.2.4; 5.1, 13 [twice]**; the adj. ἐλεύθερος, is tss. *free* (**Gal.3.28; 26, 31**) *freewoman* (**4.22, 23, 30**), *liberty*; the verb ἐλευθερώω, *hath made ... free* (Ga.5.1)

***there is neither male nor female: for ye are all one in Christ Jesus.***  
you all are <sup>ἐν</sup> with, by

*male*, ἄρσεν, acc. sing. neut. of the adj. ἄρσην, tss. *male, men.*

*female*, θῆλυ, acc. sing. fem. of the adj. θῆλυς, always tss. *female* (3).

*one*, εἷς, adj. tss. *one, some, any, other, man, an.*

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'In the business of justification ...' (Poole) There is no distinction in race, gender or social standing. If we are of faith then we are in Christ. We are *planted together in Christ*. (Ro.6.5)

'He [Paul] does not ignore natural distinctions. Of course we still retain our natural place in society, we remain servants or masters, we remain male or female ...' *Epistle to the Galatians*, H. A. Ironside, p.129 But as it pertains to righteousness there is no difference.

The point concludes what Paul brought in verse 7:

*Ga 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.*

28 οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλληγν οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος οὐκ ἔνι ἄρσεν καὶ θῆλυ πάντες γὰρ ὑμεῖς εἰς ἔστε ἐν Χριστῷ Ἰησοῦ

***29 And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.***

There are real children of Abraham. They may be of both Israel or of the Gentiles. They may be of bondmen or freeman, male or female, it makes no difference. But they are shown to be so without the works of the law, but by the faith of Jesus Christ.

Let's get this point without adding to or taking away from what Paul has said. The issue concerns being justified before God; being declared righteous before Him. Being justified before God is not by the works of the law, AND it has no regard for whether one is Jew or Gentile, bond or free, male or female. EVERYONE of the faith of Jesus Christ is blessed with faithful Abraham to be justified by God from all sin.

*Ac.13.38 Be it known unto you therefore, men and brethren, that through this man (Jesus Christ, the Son of God) is preached unto you the forgiveness of sins:*

*39 And by him all that believe are justified from all things (transgressions committed in the past), *from which ye could not be justified by the law of Moses.**

The law served its purpose, to preserve unregenerate, natural Israel to the coming of Christ. Now the faith of Christ is open to all. But the time is coming to a close for the Gentiles. Their fulness has almost reached the watermark set by God. Then Christ will return to judge the unbelieving nations of the earth. But until the word of the gospel continues:

*Ro.10.8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*

*9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

*10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

*11 For the scripture saith, Whosoever believeth on him shall not be ashamed.*

*12 ¶ For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*

*13 For whosoever shall call upon the name of the Lord shall be saved.*

29 εἰ δὲ ὑμεῖς Χριστοῦ ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ καὶ κατ' ἐπαγγελίαν κληρονόμοι