

Review:

3:24 Nature of the confinement under the Law

Therefore the Law has become our tutor (to lead us) to Christ.

The ultimate purpose of the confining, being kept in custody, the paidagogos function of the law is that of making clear ones absolute need of salvation.

so that we may be justified by faith.

Summary of 3:24

1. The guardian - slave, the paidagogos, was appointed custodian of the potential heir from 6-16.
2. Just as the paidagogos could not effect the child's heirship neither could the Law cause justification.
3. Like the paidagogos, the Law kept watch over those committed to its care (Israel) detailing for them with its commands, prohibitions, keeping them in a condition of dependence and restraint continually revealing to them their true condition through their transgressions.
4. Use of paidagogos once again points out the inferiority of the Law over against the promise.
5. "Until Christ" indicates the temporal aspect of the Law.
6. Paul is leading up to a major change after the cross. Just as the child who came of age and received the full rights as an heir, the church age believer is a son, an heir from birth, no longer in bondage to the sin nature.
7. In pointing out the inferior status under the law to what we now have in Christ, Paul is forcing the Galatians to think through their status in Christ and to consider why they would want to put themselves back under such a system that kept them in custody.

8. Believe that Paul has made his point very strongly to the Galatians. [and to Judaizers]
 - a. Justification (salvation) is by faith in Christ, that is His work on the Cross for the sinner. [7 times he made the point since 2:16]
 - b. Man's works of righteousness cannot gain or acquire the perfect righteousness needed for Justification. [all from the source of the sin nature]
 - c. God in giving to Israel the Law never intended it to replace the Abrahamic covenant, the blessing by faith.
 - d. Paul's point here is that the Law's purpose was to confine, or keep in custody all under authority of the Law to prove or demonstrate the reality that man cannot look to themselves for salvation and must look to God's grace provision through Christ our Savior.

3:25-4:7

From here to 4:7 Paul is going to give a doctrinal argument drawing a contrast between the blessings that are ours in Christ and the status under the Law.

3:25 The change, The First Advent - The Cross

But now that faith has come, we are no longer under a tutor.

- The B.L. is that the relationship that Israel had with the Law is no longer in effect.

Summary 3:25

1. Now that the Faith, the Messiah has come, fulfilled the will of God and become the redemption price for each one who would believe in Him, we are freed from the curse of the law, no longer under the authority of the law.
2. Because of this, we no longer need the paidagogos, as the restrainer. We now as believers have the indwelling Holy Spirit illuminating His Word as our restrainer.
3. Paul's argument: If we are no longer under the authority of the law, why should you Galatians' (mostly Gentile) be intimidated by the Judaizers into putting yourselves under its authority, its confinement.
4. The Judaizers' contention of the need to integrate the Law, totally violated the true purpose and intent of the Law.

3:26 - 27 Benefits of the Promise, that is being Sons of God

We find here the first of a number of distinctions made relative to the believers status before God in the present dispensation, after the coming of the seed, that begun after the Cross.

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

Contrast here in context is between status before the Cross as children needing a guardian, needing the protection of the Law; now after the cross we're adult sons in union with Christ!

3:27 continues the thrust the blessing that flows from faith

For all of you who were baptized into Christ have clothed yourselves with Christ.

- being clothed with Christ here is speaking of our current position in Christ;