

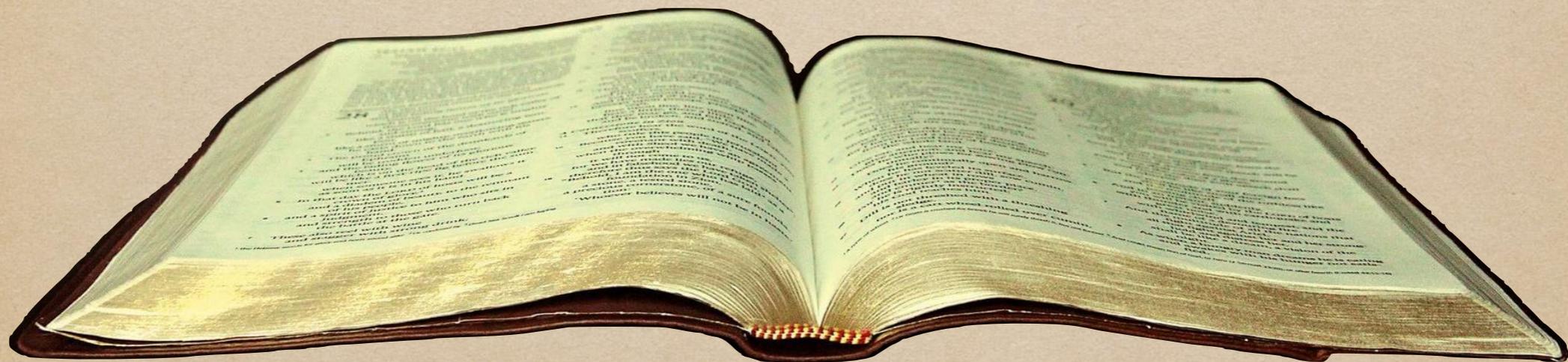


Galatians

From Law to Grace

Part 1

Gal 3:25-29





Galatians 3:25-29 Our passage for this week:

3:24 Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.

25 But now that faith has come, we are no longer under a tutor. **26** For you are all sons of God through faith in Christ Jesus.

27 For all of you who were baptized into Christ have clothed yourselves with Christ. **28** There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

4:1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, ² but he is under guardians and managers until the date set by the father.



-The last half of Chapter Three, and the first half of Chapter Four, Paul introduces us to the fantastic life which we have as believers 'In Christ'.

-In 3:27 the phrase, having **"Clothed yourself with Christ"** sums up to our position in Christ.

-Paul will take us from where we once were in Galatians 3:23:

"Before faith came, we were kept in custody under the law."

-To our position now 'In Christ' - Galatians 4:7:

**"Therefore, you are no longer a slave, but a son;
and if a son, then an heir through God:."**

-We are taken out of slavery under the law, and into an inheritance with all the blessings we have 'In Christ'.

-But first a quick review:

-From 3:19 thru 25, Paul is making an argument for the temporary and inferior nature of the Mosaic Law.

-It has nothing to do with salvation in the New Testament, and it had nothing to do with salvation in the Old Testament.



-The Mosaic Law was temporary:

¹⁹ It was added because of transgressions until the Seed to whom the promise referred had come.

-It was not only temporary, but it was inferior.

-It was inferior because it was given through inferior mediators; Angels and Moses as opposed to Christ, who is both God and Man.

¹⁹ . . . the law was given through angels and entrusted to a mediator. ²⁰ A mediator, however, implies more than one party; but God is one.

-It was also inferior in that it could not impart life:

²¹ For if a law had been given that could impart life, then righteousness would certainly have come by the law.

-The law's purpose is seen in verse 22:

²² But Scripture has locked up everything under the control of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.



-**Now** in 3:23-4:7 Paul compares the promise to Abraham (grace) and the Mosaic Law (works) and uses the illustration of the Roman family in the first century.

-He uses different aspects of the Roman family structure to teach the spiritual life of the believer compared to the the Mosaic Law.

-We need to understand the relationship between a slave and freedom, a tutor and a son, a child and an adult son, adoption, and the family inheritance.



For this, we're going to need to go down a rabbit trail.

A Quick introduction to Bible Study

Which we will call

ICE

Bible Study Methods - ICE

Isagogics - Categories - Exegesis

-An Acronym



(not to be confused with our immigration policies)

Isagogics

Introductory Study:
Background, author, audience,
customs, purpose



Categories

Systematic study: grouping
doctrines across scripture



Exegesis

Drawing meaning from the text:
word, grammar, context



-ICE is an acronym for Isagogics, Categories, and Exegesis that forms one overall method for interpreting scripture.

-When studying a passage of scripture, it's important to consider all three for a proper understanding of whatever text we are studying.

-We'll start with the last, Exegesis, and work our way back to Isagogics:

Exegesis

Drawing meaning from the text: word,
grammar, context

1. **Exegesis** - To pull meaning from the original languages (Hebrew/Aramaic/Greek) paying attention to words, grammar, and the immediate context so the translation reflects what God Actually said.

-(ἐξήγησις - *exēgēsis*), From the Greek which literally means to 'lead out'.

The prefix ἐκ-/ἐξ- (*ek/ex*) = "out of."

The verb ἡγέομαι (*hēgeomai*) = "to lead, guide, or explain."



-The opposite is **eisegesis** (εἰς-into), which is reading one's own idea **into** a text.

-A couple of principles:

-The normal, literal meaning is usually the proper interpretation of a text.

-Don't look for deeper meanings or allegorize the text without a good reason to do so.

ex. John 3:5 **“Truly, truly, I say to you, unless one is **born of water** and the Spirit he cannot enter into the kingdom of God.”**

-Because of the context, the normal meaning of **water** would relate to physical birth.

-When comparing scripture with scripture let the easily understood texts interpret the more complex ones.

ex. John 3:36 **He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.**

-not obey (ἀπειθῶν - apeithōn) believeth not, to not obey the gospel message.



-Not only do we examine every word in the passage, but we also must consider the context surrounding the text.

-In our Bible studies today, we will take weeks or months to go through a book in the Bible.

-In the N.T. church the complete book or letter was read in one sitting.

-That's why we are encouraged to read through the whole epistle of Galatians repeatedly.

-Without going into detail, Gal. 3:29 illustrates this perfectly:

“And if you belong to Christ, then you are Abraham’s descendants, heirs according to **promise.”**

-To understand this word “promise”, we need to go all the way back to 3:14:

“In order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the **promise of the Spirit through faith.”**



- That is the reason we spend time in a review every week.
- But it's also important to look ahead to see where we're going.
- In 3:29 the promise of an inheritance can only be understood by going back to 3:18:

"For if the **inheritance** is based on law, it is no longer based on a promise"

- But it can't be fully appreciated without going forward to 4:7

"Therefore, you are no longer a slave, but a son; and if a son, then an **heir** through God."

- Keeping all of this in context is what **Exegesis** is all about.

2 Timothy 2:15 **Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.**

- Remember** - If you take the '**text**' out of '**context**' you end up with a '**con-job**'.

-To be effective students, one needs to be grounded in what we will call 'Biblical Categories'. What the whole of scripture is teaching us.



Categories

Systematic study: grouping doctrines across scripture

2. **Categories** - Comparing scripture with scripture to build a full doctrine of Biblical truth.

-Comparing every bit of God's Word to fully understand what a passage is saying. We compare every pertinent passage with each other and let the easily understood texts interpret the more complex ones, progressively building truth upon truth.

-Categories is like assembling a 1,000-piece jigsaw puzzle with the picture on the box-top. One passage is a piece while the complete Bible becomes the picture.

-Other terms for Categories would be 'Doctrine' or 'Systematic Theology'.



-Go to Holly Hills website and you will find a doctrinal statement of what our church believes.

-Many churches today are doing away with a doctrinal statement in order to be more inclusive. There is no longer just 'one way'.

-In Bible Study Methods (ICE) we use Categories to organize what God's Word teaches us.

* Never underestimate the the importance of the local church and the spiritual gift of our Elders in our study of God's Word *

-This brings us to the "I" in ICE which we bring up last because it has everything to with our passage in Galatians.

Isagogics
Introductory Study:
Background, author, audience, customs,
purpose

3. Isagogics - To interpret the text in it's historical/cultural/prophetic setting. The time, place, writer, audience, and the customs.



-Isagogics (εἰσαγωγή - eisagōgḗ) To introduce, or to lead into.
eis ("into") and agein ("to lead")

-Isagogics demands consideration of the time in which a passage was written, as well as the background and customs of the author's intended audience.

-When we started our study in Galatians, we used **Isagogics** in the first lesson: the what, where, when, and why of the book.

-Now in the last half of Chapter Three and first half of Chapter Four Paul uses the comparison of a Roman family to teach Bible doctrine.

-Starting in Galatians 3:23 and extending down through 4:7 we see certain phrases relating to family life in the first century:

-3:23 "Were kept in custody" -3:24 "has become our tutor"

-3:26 "you are all sons" -4:1 "the heir is a child"

-4:1 "differ at all from a slave" -4:2 "guardians and managers"

-4:5 "adoption as sons" -4:7 "no longer a slave"

-Resulting in -4:7 "then an heir through God"



-Unless we understand the Roman family structure in the 1st century, we will never fully grasp what we have in the family of God and our position 'In Christ'. -This is where **Isagogics comes in.**

-Paul uses the analogy of the Roman family to illustrate the relationship between Law and Faith.

-In this comparison Paul mixes three different principles. That of Slavery, the Pedagogue, and Adoption.

1. Slavery Used 12 times in Galatians – 14 times in Romans

-Much could be said concerning slavery in the Bible, but it is important to acknowledge that slavery was never condoned in scripture, but it was allowed as a fact of life.

-Both Romans and Jews owned slaves.

-When Paul speaks of slavery here in Galatians, he is referring to the Roman system and how it relates to the family.

-When a young child was born or adopted into into the family, he was no different than a slave.

-It wasn't until the the father proclaimed him as an adult son, usually at the age of fourteen, did he receive all the privileges and inheritance of a family member. This was called the 'Toga Virilis' ceremony.

-The Toga Virilis marked a Roman boys transition from childhood to manhood granting him civic rights in the community, many freedoms responsibilities, and all that the family had including the family Inheritance.



-The ceremony involved replacing of the child's garment (the bulla) with the father's white toga.

-Before this, the child was no better than a slave and we'll see that the tutor, usually a slave, was actually higher in status than the child.

2. The Pedagogue

-In Roman culture, the paedagogus (παιδαγωγός), the tutor, was not a schoolteacher in the modern sense but a trusted slave, owned by the father, assigned to care for the son and supervise his education. His function was both practical and moral.

-The Key Functions of the Pedagogue:

A. He was a guardian and escort:

-He accompanied the boy wherever he went, especially to and from school.

-He ensured the child's safety in public and protected him from bad influences.



B. He supervised the boy's behavior:

-He kept watch over the boy's behavior, correcting manners, speech, and conduct.

C. He supervised the boy's education:

-While not his teacher, he made sure the boy studied properly, memorized lessons, and applied himself.

D. He was the boy's moral compass:

-He was to guard, supervise, and discipline a child until he reached maturity, acting as a moral custodian more than an academic instructor.

-The role of a tutor became a metaphor for strict discipline that guides someone until maturity.

-The young son was actually in subjection to the slave until the Toga Virilis. Then at that time, the adult son was no longer under the authority of the pedagogue.

-On his fourteenth birthday the child became an adult. At that point he has all the rights and privileges of adulthood, and he is now in control of that slave.



-This is exactly how Paul uses the term in Galatians 3:24,25: The Law was a “tutor” leading us to Christ, but once maturity (faith) arrived, that supervision was no longer needed.

24Therefore, the Law has become our tutor (*pedagogue*) to lead us to Christ, so that we may be justified by faith.

-The law functioned like a strict guardian, pointing out sin, disciplining, restraining, and showing the need for Christ.

25 But now that faith has come, we are no longer under a tutor (*Pedagogue*).

-Faith in Christ marks a shift from childhood under discipline of the law, to adulthood as sons and heirs.

3. Adoption

-Adoption in the Roman culture was far different from what we think of adoption today.

-Roman adoption was rarely about giving an orphan a home. Instead, it was mainly about family continuity, inheritance, and political alliances.



-Roman adoption was related to adulthood and inheritance.

-There were two aspects of Roman adoption:

1. Even the natural born son went through the **adoption** process. The son at the Toga Virilis Ceremony was **adopted** as an adult son becoming a full-fledged member of the family.

2. In Roman adoption, one could adopt a man from outside the family making him a legal heir of the family.

-This would happen when a father had no son, or he felt his son was not fit for the position.

-While Judaism had favorable attitudes toward fostering and raising children, it lacked the formal legal concept of adoption found in Roman law.

-Roman adoption transferred a person completely from their old family into the new family. This meant a new identity, new rights, and full inheritance.

-Roman adoption allowed Paul to illustrate how Gentiles, once outside God's family, could be fully included, with all the privileges and true heirs of God's family.



-Paul used Roman adoption to illustrate three main theological truths:

1. New Identity: Just as the one adopted lost all ties to his old family, believers lose all ties to the bondage of sin and the law's condemnation.

2. Inheritance: Adoption guarantees sharing in Christ's inheritance.

3. Assurance: Adoption was legally binding in Roman law; Paul uses this to stress the unshakable security of the believer's relationship with God.

-Roman adoption gave Paul the perfect cultural and legal metaphor to explain how God makes all believers His children, both Jew and Gentile, slave and free, male and female, granting them full status, inheritance, and security in Christ.

-Adoption also illustrates how Gentile believers are now included in God's family alongside Jews.

-The Roman family perfectly illustrates our relationship 'In Christ'.

From minority to maturity → The Law was temporary, like a guardianship.

From slavery to sonship → Believers move from bondage to full heirship.

From distant to intimacy → God is not a distant ruler but *Abba, Father*.

Next week, with the Roman customs in mind (**Isagogics**), we will **Exegete** this passage :



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