

### 3:23-25 THE LAW AS A SCHOOLMASTER

The other figure is the one who personifies the law as a tutor. The original Greek says, "pedagogue". He is a "guide, guardian, or instructor of boys." The idea that is communicated is that of instruction and discipline. *"The pedagogue was not the instructor of the child, exercised general supervision over him, and was responsible for his moral and physical well-being..."* (New Testament Word Dictionary, W. E. Vine).

The law as a schoolmaster fulfilled its purpose of leading the Jew to Christ. When Christ came and died on the cross, the Jewish people ceased to be under the tutor of the law. The law not only points us to our lost state, it also prepares us to receive Christ, who fulfilled the whole law in our place. He is the fulfillment of the law, and through Him we have access to be forgiven of our sins.

Before Christ, the law was a condemnation for the Jew, for they were "shut up" waiting for the revelation of the faith. But, with the coming of Christ, they are no longer under a tutor. Christ redeemed us from the curse of the law (v. 13).

### 3:26-29 SONS BY FAITH, NOT BY THE LAW

*"You who have been baptized into Christ have put on Christ"* (v. 27). To be clothed in Christ, it is necessary to be baptized into Christ. That is, in order to participate in the salvation that Christ offers, it is necessary to put on justification. For this, baptism is essential. *"You are all one in Christ Jesus"* (v. 28). Spiritually, we are all equal to God. The apostle says, *"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."* There is no distinction between those who are in Christ, we are all equal before God, we are all His children.

To be Christ's is to be Abraham's offspring and heir to the promise. With this, Paul concludes the idea with which he began at the beginning when he said, *"Therefore those of faith are blessed with the believer Abraham"* (3:8,9).

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MAY 5, 2025

## The Gospel Plan of Salvation

- \* **Hear** the gospel (good news) of Christ (Romans 10:14; 10:17)
- \* **Believe** that Jesus Christ is the Son of God (Mark 16:16; John 8:24)
- \* **Repent** of sins (Luke 13:3; Acts 2:38)
- \* **Confess** before men that Christ is the Son of God (Matthew 10:38; Romans 10:10)
- \* **Be baptized** (immersed) in water for the forgiveness of sins (Galatians 3:27; 1 Peter 3:21; Acts 22:16)
- \* **Abide in Christ** and Christ will Abide in You - (John 15:14; Revelation 2:10; 2 Peter 1:10; 3:18)

Do Not Be Deceived Into  
Following Another Gospel  
There Is No Other  
Obey God's Plan of  
Salvation

Presented By:

" . . . The Law Was  
Our Tutor



To Bring us to  
Christ"  
Galatians 3:6-29

065 The Law Was Our Tutor

## Introduction

To mention the law in this tract is to speak about the Old Covenant, the law given to the people of Israel through Moses. It was a law limited in time, for it was nailed to the cross of Christ (Colossians 2:14), and limited in scope, for it was a covenant between God and the children of Israel through Moses on Mount Sinai (Leviticus 26:46). Still, the law played a part in God's Eternal plan of redemption. It was not excluded from God's purpose. Part of God's plan was for the law to be instrumental in introducing man to the law of faith, to the gospel, that is, to the law of Christ so that man could be justified in Christ Jesus (Galatians 3:11-14). The law was not designed to justify but to lead us to Jesus Christ who can deliver us from sin (3:21-24).

Paul says, ***"Therefore the law was our tutor, to bring us to Christ, that we might be justified by faith"*** (3:24). A "tutor" or a "schoolmaster" in the context of the first century was a slave or servant in charge of guiding children or young people in good education and conduct. The first century "tutor," a disciplinary teacher, a temporary guide, a pedagogue (according to the Greek text). ***"a teacher, a schoolmaster"*** (Merriam-Webster). The tutor (pedagogue, Gr.) was not the instructor but the one who took the child to school to be educated. It is said that the tutor, paid for by the father, went wherever the boy went (between 7 and 17 years old) and did not get rid of the tutor until he reached maturity.

Under this figure, the law is the tutor that leads man to Christ, who is the true Teacher, the one who justifies (3:24). ***"But after faith has come, we are no longer under a tutor"*** (3:25). The promise has already been fulfilled. Christ has already come. We are now under the saving power of the gospel. We are not under the law of Moses. This entire law was abolished and nailed to the cross together with Christ. We are not under a schoolmaster; we are under the great Teacher and are subject to Him.

## 3:6-9 Limitations of the Law

The Old Covenant was a law designed and enacted by God and given for a special and specific purpose. Paul says, ***"Therefore the law is holy, and the commandment holy and just and good"*** (Romans 7:12). In the same context, the law was useful for revealing sin, but not for taking it away. It was designed to reveal, but not to provide for forgiveness of sins. To the Galatians he says, ***"Knowing that a man is not justified by the works of the law, but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified"*** (2:16: ). It is clear that no one can be saved by fulfilling the works of the law.

Abraham was not justified by the works of the law. Long before the law came, Abraham was justified by faith. It is obedient faith that justifies man. All who are of faith are children of Abraham. Even the Gentiles would be justified by faith. Scripture had provided for this. Verse 8 says, ***"And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.'"*** It refers to the promises made to Abraham, recorded in Genesis 12:1-3.

## 3:10-14 Curse of the Law

Those who depend on the law are under a curse (v. 10), because of man's inability to fulfill the law in its entirety and perfectly. And so, any errors committed would render a person at fault and liable and subject to the curse per Deuteronomy 27:26. The penalty or the punishment is death. Verse 11 says, ***"But that no one is justified by the law in the sight of God is evident, for 'the just shall live by faith.'"*** For the law to justify, it was obligatory for the Jew to have obeyed the law, in its entirety; otherwise, punishment was imposed. This is the curse of the law. So says James 2:10, ***"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."***

But God proposed a different means of justification, apart from the law. The basis of the law was one of works, not of faith (v. 12). ***"He that doeth these things shall live by them"*** (v. 12). God's new chosen means of justification is by faith, the gospel that says, ***"the righteous shall live by faith"*** (v. 10). 11). Christ "bought us ", "rescued us", freed us from the curse of the law. Paul says, ***"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'")***.

## 3:15-18 The Law Does Not Annul the Promise

The promise here is what God made to Abraham saying, ***"And in thee (thy seed) shall all families of the earth be blessed"*** (Genesis 12:3). The promise would be fulfilled by Christ, the seed, of Abraham. The promise was fulfilled at the coming of Christ, and the law was not to intervene in the matter. Paul says, ***"Though it is only a man's covenant, yet if it is confirmed, no man annuls or adds to it. thereto"*** (v. 15).

## 3:19,20 Purposes of the Law

***"So, what is the law for? It was added because of transgressions"*** (v. 19). The law was added to what God had already instituted and promised. The law came with a unique and special purpose. It was added, but only until Christ came. With reference to "transgressions", the law was added to show that sin is "transgression

*of the law"* (1 John 3:4). Thus, man was well aware of the consequences of sin and thus avoid it. The law makes known what sin is and the guilt it entails (Romans 4:15; 7:7-11). ***"Until the seed to whom the promise was made should come."*** When Christ comes, the law would cease to have legal effect. The law would serve to introduce us to the means by which man can be saved, since the law was not designed for this. Man is incapable of saving himself and needs a Savior who can save him from sin. The law was repealed for this reason. When Christ, the means of salvation, comes, the law would fulfill its purpose. In this sense, the law became part of God's plan to redeem man.

## 3:21,22 The Law Not Contrary to Promises

The law was not against God's promises. The law is good, pure, and holy, but it was not God's intention to give that law in order to justify. It was not set up to give life, it was designed for another purpose. ***"Is the law therefore contrary to the promises of God? Not at all; for if the given law could give life, justice would truly be by the law. But Scripture enclosed all things under sin, that the promise of faith in Jesus Christ might be given to believers"*** (vs. 21:22). The law is not contrary to promises, God does not contradict himself. Both the promise and the law were within the Divine plan, each with its definite purposes.

## 3:23 The Law as Jail

Before the fulfillment of the promise, that is, before faith (the gospel) came, ***"we were confined under the law."*** Several versions say that the law had us "prisoners". ***"Before this faith came, the law held us prisoners, locked up until the faith was revealed"*** (BLP, La Palabra Española). Another version, ***"Before that, the law was like a prison where we were locked up until we saw that we could trust Christ"*** (TR. Current Language).

The figure is strong in saying that the law had the Jew "locked up" awaiting a death sentence. But, God had provided hope. The condemned man had the hope ***"For that faith that was to be revealed."*** The only hope for these "imprisoned" was the faith that would be revealed. Faith would be revealed when Christ came. He would be the complete revelation to both Jews and Gentiles. When Christ came, there was no longer any need for the "keeping" of the law. Christ took away the law, ***"nailing it to the cross"*** (Colossians 2:14).

The new law, the law of faith, does have provisions for the forgiveness of sins. When a person obeys the law of the gospel, God forgives him, makes him righteous, that is, makes him "free from sin."