

## ***Purpose of the Law***

<sup>19</sup> What purpose then *does* the law *serve*? <sup>2</sup>It was added because of transgressions, till the <sup>a</sup>Seed should come to whom the promise was made; *and it was* <sup>b</sup>appointed through angels by the hand <sup>c</sup>of a mediator. <sup>20</sup> Now a mediator does not *mediate* for one *only*, <sup>d</sup>but God is one.

<sup>21</sup> 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. <sup>22</sup> But the Scripture has confined <sup>e</sup>all under sin, <sup>f</sup>that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> But before faith came, we were kept under guard by the law, <sup>6</sup>kept for the faith which would afterward be revealed. <sup>24</sup> Therefore <sup>8</sup>the law was our <sup>7</sup>tutor *to bring us* to Christ, <sup>h</sup>that we might be justified by faith. <sup>25</sup> But after faith has come, we are no longer under a tutor.

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<sup>2</sup> John 15:22

<sup>a</sup> Gal. 4:4

<sup>b</sup> Acts 7:53

<sup>c</sup> Ex. 20:19; Deut. 5:5

Galatians 3:19-24 (NIV)

<sup>19</sup> What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. <sup>20</sup> A mediator, however, does not represent just one party; but God is one. <sup>21</sup> Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. <sup>22</sup> But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. <sup>23</sup> Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. <sup>24</sup> So the law was put in charge to lead us to Christ that we might be justified by faith. <sup>25</sup> Now that faith has come, we are no longer under the supervision of the law.

<sup>d</sup> [Rom. 3:29]

<sup>e</sup> Rom. 11:32

<sup>f</sup> Rom. 4:11

<sup>6</sup> Lit. confined

Galatians 3:19-24 (NA26)

<sup>19</sup> Τί οὖν ὁ νόμος τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. <sup>20</sup> ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν. <sup>21</sup> ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ] μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη. <sup>22</sup> ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. <sup>23</sup> Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, <sup>24</sup> ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν. <sup>25</sup> ἔλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.

<sup>8</sup> Rom. 10:4

<sup>7</sup> In a household, the guardian responsible for the care and discipline of the children

<sup>h</sup> Acts 13:39

### ***Sons and Heirs***

<sup>26</sup> For you <sup>i</sup>are all sons of God through faith in Christ Jesus. <sup>27</sup> For <sup>j</sup>as many of you as were baptized into Christ <sup>k</sup>have put on Christ. <sup>28</sup> <sup>l</sup>There is neither Jew nor Greek, <sup>m</sup>there is neither slave nor free, there is neither male nor female; for you are all <sup>n</sup>one in Christ Jesus. <sup>29</sup> And <sup>o</sup>if you *are* Christ's, then you are Abraham's <sup>p</sup>seed, and <sup>q</sup>heirs according to the promise.

### Galatians 3:26-29 (NIV)

<sup>26</sup> You are all sons of God through faith in Christ Jesus, <sup>27</sup> for all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. <sup>29</sup> If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

### Galatians 3:26-29 (NA26)

<sup>26</sup> Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. <sup>27</sup> ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. <sup>28</sup> οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλληγ, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. <sup>29</sup> εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

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<sup>i</sup> John 1:12

<sup>j</sup> Matt. 28:19; [Rom. 6:3]; 1 Cor. 10:2

<sup>k</sup> Rom. 10:12; 13:14

<sup>l</sup> [John 10:16]; Rom. 3:22; 10:12; [Eph. 2:14]; Col. 3:11

<sup>m</sup> [1 Cor. 12:13]

<sup>n</sup> John 17:11; [1 Cor. 12:13; Eph. 2:15, 16]

<sup>o</sup> Gen. 21:10; Heb. 11:18

<sup>p</sup> Rom. 4:11; Gal. 3:7

<sup>q</sup> Gen. 12:3; 18:18; Rom. 8:17

**4** 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, <sup>2</sup> but is under guardians and stewards until the time appointed by the father. <sup>3</sup> Even so we, when we were children, <sup>a</sup>were in bondage under the elements of the world. <sup>4</sup> But <sup>b</sup>when the fullness of the time had come, God sent forth His Son, <sup>c</sup>born <sup>1</sup> <sup>d</sup>of a woman, <sup>e</sup>born under the law, <sup>5</sup> <sup>f</sup>to redeem those who were under the law, <sup>g</sup>that we might receive the adoption as sons.

<sup>6</sup> And because you are sons, God has sent forth <sup>h</sup>the Spirit of His Son into your hearts, crying out, <sup>2</sup>“Abba, Father!” <sup>7</sup> Therefore you are no longer a slave but a son, <sup>i</sup>and if a son, then an heir <sup>3</sup>of God <sup>4</sup>through Christ.

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<sup>a</sup> Gal. 4:9; Col. 2:8, 20; Heb. 5:12; 9:10

<sup>b</sup> [Gen. 49:10]

<sup>c</sup> [John 1:14]; Rom. 1:3; 8:3; [Phil. 2:7]

<sup>1</sup> Or made

<sup>d</sup> Gen. 3:15; [Is. 7:14; Matt. 1:25]

Galatians 4:1-7 (NIV)

<sup>1</sup> What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. <sup>2</sup> He is subject to guardians and trustees until the time set by his father. <sup>3</sup> So also, when we were children, we were in slavery under the basic principles of the world. <sup>4</sup> But when the time had fully come, God sent his Son, born of a woman, born under law, <sup>5</sup> to redeem those under law, that we might receive the full rights of sons. <sup>6</sup> Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “*Abba, Father.*” <sup>7</sup> So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

<sup>e</sup> [Matt. 5:17]; Luke 2:21, 27

<sup>f</sup> [Matt. 20:28; Gal. 3:13]

<sup>g</sup> [John 1:12]

<sup>h</sup> [Acts 16:7; Rom. 5:5; 8:9, 15, 16; 2 Cor. 3:17]

<sup>2</sup> Lit., in Aram., Father

Galatians 4:1-7 (NA26)

<sup>1</sup> Λέγω δέ, ἐφ’ ὅσον χρόνον ὁ κληρονόμος νήπιος ἐστίν, οὐδὲν διαφέρει δούλου κύριος πάντων ὧν, <sup>2</sup> ἀλλὰ ὑπὸ ἐπιτρόπους ἐστίν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς. <sup>3</sup> οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεθα δεδουλωμένοι. <sup>4</sup> ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, <sup>5</sup> ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. <sup>6</sup> Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον· ἀββα ὁ πατήρ. <sup>7</sup> ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

<sup>i</sup> [Rom. 8:16, 17]

<sup>3</sup> NU through God

<sup>4</sup> NU omits through Christ