

Pine Knoll Sabbath School Study Notes

Third Quarter 2017: *The Gospel in Galatians*

Lesson 7 “The Road to Faith”

Read for this week’s study

Galatians 3:21–25; Leviticus 18:5; Romans 3:9–19; 1 Corinthians 9:20; Romans 3:1, 2; 8:1–4.

Memory Text

“Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe” (Galatians 3:22, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Law and the Promise
- III. “Kept Under Law”
- IV. The Law as Our “Guard”
- V. The Law as Our Schoolmaster
- VI. The Law and the Believer (*Galatians 3:25*)
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read Galatians 3:21-25. What does this passage tell us about God? Why must salvation be based on what Christ has done for us and nothing else? (Sabbath afternoon)
2. Read Galatians 3:21. Why does Paul ask the question, “Is the law contrary to the promises of God?” What mistaken concepts about the role of the law did Paul’s opponents have? How is it that people find legalism in the Old Testament (see Leviticus 18:5 and Deuteronomy 6:24)? Though the law cannot save us, what benefits come to us when we obey it? What good have you experienced in your own life through obedience to God’s law? (Sunday’s lesson)
3. Read Galatians 3:22-23. What does Paul mean by “everything” in verse 22? What is the “faith of Jesus Christ?” What does Paul mean by “the faith” in verse 23? Who is Paul referring to when he talks about “we”? When he says that the Jews were kept “under the law” what does he mean by that (compare Galatians 3:22-23 with Romans 6:14-15, 1 Corinthians 9:20, Galatians 4:4-5, 21 and 5:18)? (Monday’s lesson)

4. Read Galatians 3:19-25. What is Paul saying about “the law?” What benefits did both the moral and ceremonial laws provide to the children of Israel (Romans 3:1-2; Deuteronomy 7:12-24; Leviticus 18:20-30)? In life good things can be misused (think of pharmaceuticals). If the law is a good thing, how can it be misused? (Tuesday’s lesson)
5. Read Galatians 3:24-25. Paul describes the law as a guarding and protecting force. When he describes the law as a “schoolmaster” or “guardian” what does he mean by that? If you were to trust in your own obedience to God’s laws how much hope for salvation would you have? (Wednesday’s lesson)
6. When Paul says in Galatians 3:25 that we are no longer under the schoolmaster, is he describing the end of the law’s usefulness in the Christian’s life? If not, why not? Read Romans 8:1-3. What does it mean to be no longer condemned by the Law? How could or should that truth impact how we live? Read Romans 8:4. What is Paul saying in this verse? How have you seen this promise fulfilled in your life? (Thursday’s lesson)
7. Believers often struggle with the question of how to overcome sin in their daily lives. What promises in the Bible relate to victory over sin? How can we embrace these promises for ourselves? What is the relationship between the victory of Christ in our behalf and our daily victory over sin? (Friday’s lesson)
8. We often hear Christians claim that the law has been done away with. Yet these same Christians speak strongly against sin. What are they trying to achieve with the assertion that the law has been done away with? (Friday’s lesson)

A Fresh Translation of Galatians 3:21-25, Jon Paulien

Key

Italics = Not in Greek text, but required by the context

Bold = Quotation from the Old Testament

[] = Explanatory note by translator

- 21 Therefore,
 is the law against the promises (of God)?
 No way!
 For if a law had been given
 that could make alive,
 righteousness would certainly be from law.
- 22 But the Scripture has locked up everything together
 under sin,
 in order that the promise,
 by the faith of Jesus Christ,
 might be given

to those who believe.

23 Now before the [this] faith came,
we were continually held captive under law,
 being locked up together,
 until the approaching faith would be revealed,
24 for this reason,
the law is our guardian [“boy-leader”],
 having led us to Christ,
 in order that we might be justified from faith.
25 Now that the faith has come,
we are no longer under a guardian.

Thoughts from Graham Maxwell

Recommended Listening: The entire series by Graham Maxwell on the book of Galatians is available at <http://pkp.cc/MMGALATIANS66>

“Oh” he says, “every time I want to do what is right, evil lies close at hand. All the good that I want to do I don’t do, and the evil that I don’t want to do is what I do. Wretched man that I am, who will deliver me from this doomed body?”

Of course when he says that, he knows the answer which he promptly gives. But Paul has surely made it clear that in the condition in which we find ourselves, we are above all things else utterly untrustworthy. It would be totally unsafe to turn us loose in the kind of society God has given his life to preserve. He takes it that seriously. It will remain a free universe, without prisons, and penitentiaries, and police, where everyone can be trusted and no one would do hurt to his neighbor. No one would lie, or steal, or cheat, he insists on that. As *Christ’s Object Lessons* says, “The Ten Commandments have been given to us so there may be no mistake as to the kind of people who can be entrusted with the privileges of eternal life.”

It is not to deprive us of freedom, but to describe the kind of people who can be entrusted with freedom. And God has shown by the death of his Son that he doesn’t intend to bend or change that law. He insists on that law of love and trustworthiness. And he can only admit to his kingdom people whose lives can be described by those Ten Commandments. How strange that the Decalogue is thought to be a deprivation of our freedom. Isn’t that the way it is usually described? And people say, “Oh, I’m so glad I’m no longer under the law, I don’t have to obey all those. Well, yes, the first three and the last six. It is really that fourth one I want to get rid of.”

The real problem lies with the Sabbath. Has the Sabbath helped us to become more trusting and trustworthy people? If not, it hasn't been a blessing but a curse. Was it a blessing to the Jews, who crucified Christ and rushed home to get ready for another seventh day Sabbath? That is one way of keeping the Sabbath that is hardly a blessing. So, even God's laws have been perverted. And you can be sure that the devil has sought to destroy these monuments to truth and freedom, and turn them into monuments to a legalistic, arbitrary God. And woe betide us if when those who don't know God and don't know about his laws, if when they watch us keep Sabbath they are led to think less of God, to think of him as the kind of person the devil has made him out to be. The Jews did, it says here in chapter two.

To be admitted to God's free society, we must be people he can trust. And Paul wants to say, "I'm not suggesting anything new, it has always been this way." {Graham Maxwell. Excerpt from the audio series Romans, chapter 7, recorded November, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/13MMROMANS66> (Part 1)0 <http://pkp.cc/14MMROMANS66> (Part 2)

I can remember as a child doing a lot of those things because I was told to; and it wasn't even because I trusted my mother. My mother led out very kindly, but very definitely; and, we knew it paid to do what was right. And she instilled habits which have been very beneficial ever since; but I have reasons now that would lead me to do most of those things anyway, I hope. And I find my mother's advice was very trustworthy. I almost trust her more in retrospect, though I'll be ready to tell her so in the hereafter. Isn't this part of growing up, though? Before faith comes, we're confined under the law. We live by the rules. And that's why in dormitories they have to have so many. You know, if you tell the young people in the college dormitory, "You can come and go as you wish", you know what will happen! So at least, when I was in college, we signed in, and we signed out, and the lights were turned off at a certain time, and on in the morning.

COMMENT: I was just looking at Romans 3:19, in regard to the law. It says that "whatsoever things the law hath said is to them that are under the law," It's not just talking about the Jew or Gentile. I mean, he's talking about us.

What does it mean to be "under the law?" We didn't have much time to linger on those verses in Romans: "We are not under law but under grace"; "Christ is the end of law", "that everyone who trusts may be justified." That's why we need one chapter a week, as we have done on other occasions. But maybe this could be one of the clearest places in the whole Bible, because we could read into it our own experience growing up from childhood to maturity, which Paul makes much of in Ephesians, next time. He talks about the behavior of little children who are easily swayed to and fro, and are unified by authority and rules and regulations. But some day the only thing that will hold us together is "the unity that is inherent in our trust and our

knowledge of the Son of God, and reach mature manhood.” It really deals with this next time, and we need to lay that alongside this. So let’s read on, as the group heard it in Galatia. “Before faith came,” and we don’t have time to wonder whether that’s historically, or with the Jews, or with my personal experience; whatever fits. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Galatians, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link:*
<http://pkp.cc/65MMPOGIA66>

The law, Paul goes on to explain in Galatians 3, has served as a “custodian” (RSV), a “disciplinarian” (NRSV), or, in the old *King James Version*, “schoolmaster.” It was “put in charge of us” (REB) “until Christ came” (NRSV), or “to lead us to Christ.” (NIV)

In his *American New Testament*, Goodspeed leaves room for the various possible meanings of the Greek by the simple translation, “So the Law has been our attendant on our way to Christ . . . But now that faith has come, we are no longer in the charge of the attendant.”(Galatians 3:24, 25)

Those who have grown up with the *King James Version* are accustomed to the explanation that “the law was our schoolmaster to bring us unto Christ.” When the *King James* was first printed in 1611, the words “to bring us” were printed in italics, to indicate that they had been supplied. The Greek says simply, “the law was unto Christ.” In what sense the law was “to Christ” must be learned from reading Paul’s explanation in the surrounding verses and in the light of all the rest of Scripture.

“Schoolmaster” may be a somewhat misleading translation, depending on one’s understanding of what a schoolmaster’s duties include. At the boy’s school I attended—named formally in Latin, *Schola Grammatica Watfordensis*—our teachers were called “masters.” As our “schoolmasters,” they not only taught us but also exercised very firm discipline. Their primary function, however, was to teach.

If Paul had meant us to understand that the law was added to serve primarily as our teacher, he would have used another word, such as *didaskalos*, the source of our English “didactic.” The term Paul chose, however, is *paidagogos*. Since this is the source of our English word “pedagogue,” you can see how it could easily lead to the translation “schoolmaster,” the choice of most other English versions that appeared earlier than the *King James*, going clear back to Tyndale. In 1534 he spelled it “scolemaster.” The *Catholic Rheims New Testament*, translated from the Latin in 1582, simply left it “pedagogue.”

The Greek term *paidagogos*, literally “boy-leader,” actually referred to an attendant, usually a slave, who was put in charge of children. One of his duties was to accompany boys to and from school, to protect them and keep them out of trouble. He was not the teacher. The teacher was

at the school. When the children became old enough to act responsibly and look after themselves, they were no longer kept under such supervision—presumably because it wasn't needed. {Maxwell, Graham. *Servants or Friends*, 89-90. Redlands, California: Pine Knoll Publications, 1992.}

<http://www.pineknoll.org/graham/sof/chapter7.html>

Further Study with Ellen White

The laws which every human agent is to obey flow from the heart of Infinite Love.—Lt 20a, 1893. (2SM 217.) {2MCP 565.5}

Let it be made plain that the way of God's commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exactions. Every "Thou shalt not," whether in physical or in moral law, implies a promise. If we obey it, blessing will attend our steps. God never forces us to do right, but He seeks to save us from the evil and lead us to the good. {MH 114.2}

Each law of God is an enactment of mercy, love, and saving power. These laws, obeyed, are our life, our salvation, our happiness, our peace [Psalm 119:165 quoted] (Letter 112, 1902). {3BC 1153.6}

The happiness of man is found in obedience to the laws of God. In obedience to God's law he is surrounded as with a hedge and kept from the evil. {SD 66.2}

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. {DA 466.4}

The only condition upon which the freedom of man is possible is that of becoming one with Christ. "The truth shall make you free;" and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self,—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is "the law of liberty." James 2:12. {DA 466.5}

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of

God: "Affliction shall not rise up the second time." Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom. {GC 504.1}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me." John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

So far from making arbitrary requirements, God's law is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. Fidelity to God involves fidelity to man. Thus the law guards the rights, the individuality, of every human being. It restrains the superior from oppression, and the subordinate from disobedience. It ensures man's well-being, both for this world and for the world to come. To the obedient it is the pledge of eternal life, for it expresses the principles that endure forever. {Ed 76.4}

Christ came to demonstrate the value of the divine principles by revealing their power for the regeneration of humanity. He came to teach how these principles are to be developed and applied. {Ed 77.1}

But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God. {DA 761.5}

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. {MH 131.1}

Jehovah revealed Himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of His people: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." He whom they had already known as their Guide and Deliverer, who had brought them forth from Egypt, making a way for them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt—He it was who now spoke His law. {PP 305.1}

The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man. {PP 305.2}

The law of God is a reflection of His character. Hence the psalmist says, "All Thy commandments are righteousness;" and "through Thy precepts I get understanding." Psalm 119:172, 104. God has revealed Himself to us in His word and in the works of creation. Through the volume of inspiration and the book of nature we are to obtain a knowledge of God. {PP 596.1}

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. {GC 465.1}