

- (b) the Law was given as a temporary measure
- "till the seed should come." When Christ came and fulfilled the Law and performed His work of redemption, the Law was abrogated. (It must be kept clearly in mind that by "law" Paul does not mean only the ten commandments. He refers to all that was distinctively Jewish in the Old Testament in contrast to the Gentiles who were a law unto themselves. The ten commandments have not been abrogated completely, for they still reflect God's perfect standard of morality. We are not under these commandments as the Jews were, but we are still expected to maintain the standard of conduct reflected in them.)

- (c) the Law was mediated and was conditional
- the Law was given specifically to the Jewish nation and was mediated by the representative of the nation, Moses.
 - verse 20 has approximately 250 interpretations given to it. The most likely interpretation is simply that God acted for Himself in the giving of the Law. The mediator, on the other hand, is not one person acting alone but a representative of all those who received the Law, namely Israel. Being a mediated contract, it was conditional. Both parties must comply. In contrast, the Promise was unconditional. It was fulfilled according to the good pleasure of God's own will.

the Promise and the Law are not contradictory, but rather are complementary (verses 21-26)

- (1) they have two distinct purposes

- (a) negatively - the Law cannot save (this implies that the Promise can save)
- verse 21 - If the Law could bring salvation we would be saved through the Law. But the fact is that this was not the purpose for which the Law was given.
- (b) positively - The purpose of both is stated in verse 22 - "The Scripture" (note verse 8) is again used to represent the voice of God. Here it represents God as He spoke through the Law. Thus the purpose of the Law is to show men their condition.

- (2) these purposes complement one another

- (a) In verse 22 once again it is seen that the Law prepared the way for the fulfillment of the Promise
- this sentence has in it a "purpose clause" which is frequently used in the Greek. In such a sentence the leading clause contains a certain fact, and the final clause explains the purpose of this fact. The "that" in verse 22 means "in order that." Thus the Law concluded all under sin "for the purpose of" or "in order that" the Promise might be given. The Law then simply prepares the way for the fulfillment and reception of the Promise.

- (3) the complementary purpose of the Law illustrated

- (a) In Roman times a young man was not considered a "son" until he came to maturity. Before coming into sonship he was not considered an heir and was closely guarded by a slave. Paul uses this image in verses 23-26.
- Paul is still speaking historically of the Jewish nation. However, the principles set forth here can certainly apply to every Christian in his experience of coming to Christ.
 - "kept under the law" means closely guarded. The slave that was assigned to the young Roman never left his side. Some boys doubtless tried to break away from their guardians at times but this was extremely difficult. Just so, men try to run away from the condemnation of the Law but this is quite impossible.
 - the term for this slave is used in verse 24 - παιδαγωγός which is literally a "boy's leader." He was assigned to the boy from the seventh to the seventeenth year. The "boy's leader" corrected the boy when he did something wrong, but always left the punishment to the father. This slave was to lead the boy along, keeping him from harm and bad habits, that he might be fit for sonship.