

1. Last week I taught in part Gal 3:24 and when time expired we were studying the phrase “that we might be justified by faith.”
2. Before we return to our study you might want to use the provisions of 1Jo 1:9 by silently naming your sin to God as the Holy Spirit may show.
3. Let’s see how Gal 3:21-23 looks by way of an expanded translation.

Expanded Translation

Gal 3:21 Is therefore the law against the promises of God? Why heck no—of course not. For if a law had been given which was able to impart eternal life and perfect righteousness it would have been the Mosaic Law;

Gal 3:22 but the Scriptures have concluded that all mankind is under the indictment and curse of sin, in order that the promise on the ground of faith in Jesus Christ might be given to those who believe.

Gal 3:23 But before the coming of the Messiah and our privilege of believing on the historical Christ, we were kept under lock and key until the arrival of the historical Christ.

4. So far we have exegeted that portion of Gal 3:24 which has been translated in the KJV “*Wherefore the law was our schoolmaster to bring us unto Christ ...*” noting it might better be rendered “**Accordingly, the law became our guardian until the coming of the historical Christ, in order that ...**”

5. Gal 3:24 has been translated in the KJV.

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

6. I want to review some of that learned and then begin new material on page three.

WHEREFORE THE LAW ΩΣΤΕ Ο ΝΟΜΟΣ

1. **Hoste Ho Nomos** is better translated “So you see the Mosaic Law ...”
2. **Hoste** is an adverb followed by the monadic noun **Nomos** declined as a nominative singular.

WAS OUR SCHOOLMASTER γΙΝΟΜΑΙ ΠΑΙΔΑΓΩΓΟΣ ΕΓΩ

1. **Ginomai Paidagogos Ego** is better translated “became in the past with the result He is now our guardian responsible for our well-being and education ...”

2. **Ginomai** appears more than 700 times in the New Testament where it is translated “become, became, come into existence, create, created, to be born, came to pass” or “was.” 1Co 8:9; 1Co 13:11, 13; Heb 5:11-14; 1Ti 2:14

3. **Paidagogos** appears three times in Scripture. 1Co 4:14-15; Gal 3:24

4. The word translated schoolmaster is the important word here. The noun is **Paidagogos**. The word **Paidagogos** could even be translated "a teacher." Such a translation would be acceptable so long as one remembers the context and what type of teacher we have here: a male responsible for the training of a child.

5. It has been written that Aristotle was responsible for the education of Alexander the Great, the son of Philip of Macedonia. He took him to school and later discussed what he had learned. Aristotle was a **Paidagogos**.

6. The **Paidagogos** watched over the student’s outward behavior, and took charge over him whenever he went from home to school. This slave was entrusted with the moral supervision of the child. His duties were therefore quite distinct from those of a present day schoolmaster.

7. Furthermore, the metaphor of a **Paidagogos** seems to have grown out of the word kept (**Phroureo**) of verse 23, which means "to guard." Thus the word refers to a guardian of a child in his minority rather than to a teacher or schoolmaster.

8. By describing the law as a **Paidagogos**, Paul emphasizes both the inferiority of the law and its temporary character. The law was therefore the guardian of Israel, keeping watch over those committed to its care, accompanying them with its commands and prohibitions, keeping them in a condition of dependence and restraint, and continually revealing to them sin as a transgression.

TO BRING US UNTO CHRIST, εἰς Χριστος

1. **Eis Cristos** is better translated “to bring us to Christ ...”

2. **Eis** is the preposition followed by the proper noun **Christos** declined as an accusative singular.

THAT WE MIGHT BE JUSTIFIED BY FAITH ἵνα δικαιοῶ

1. **Hina Dikaioo** is better translated “in order that we might be made righteous ...”

2. **Dikaioo** means “to be just, right, righteous” or, “as a substantive participle, describing a person without prejudice or partiality.” It is used variously in the New Testament. The noun form is **Dikaiois**. 2Th 1:4-6; Rev 19:2; 2Ti 4:8

3. In 2Ti 4:8 we find the phrase “crown of righteousness.” Let me give you a review of what the Bible teaches about the judgment seat of Christ and the crowns associated with the judgment seat.

Introduction

1. At the judgment seat of Christ, or the **Bema** (as it is called in the Greek), crowns will be awarded.

1.1 The **Bema** was a place where a king, judge or procurator might sit to adjudicate a matter or reward an outstanding athlete or military hero. It is from the **Bema** that the judge would issue punishments or rewards.

1.2 It was at the **Bema**, during the Isthmus Games, that a winning contestant received his special reward called a **Stephanos**.

1.2.1 It is to this analogy the New Testament speaks when it describes Church Age believers appearing before the judgment seat of Christ.

Rom 14:10 But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1.3 The word **Bema** appears several places in the New Testament.

1.3.1 Jesus was brought before Pilate’s **Bema**.

Mat 27:19 When he was set down on the "judgment seat," his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Joh 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the "judgment seat" in a place that is called the Pavement, but in the Hebrew, Gabbatha.

1.3.2 Herod Agrippa made his final speech to citizens of Tyre and Sidon from a **Bema**.
Acts 12:21

Acts 12:21 And upon a set day Herod Agrippa, arrayed in royal apparel, sat upon his "throne", and made an oration unto them.

1.3.3 Gallio, the governor of Achaia, judged Paul from a **Bema**.

Acts 18:16 And he drave them from the "judgment seat."

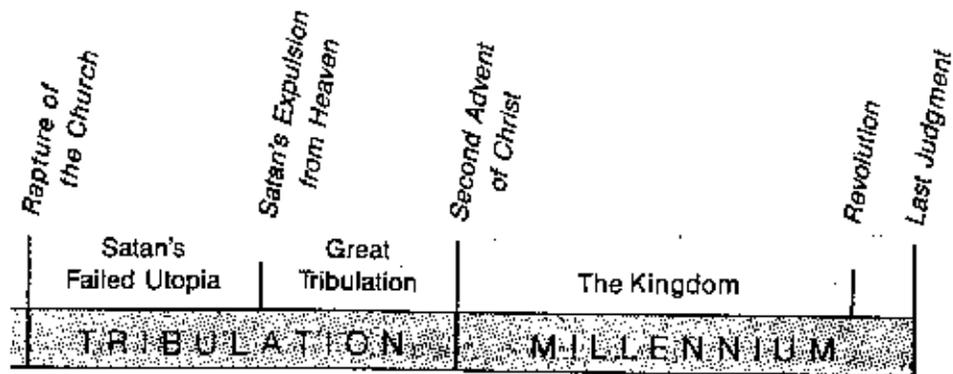
1.3.4 Paul was brought before a **Bema** (the judgment seat of Festus) on his way to Rome.

Acts 25:6 And when Festus had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the "judgment seat" commanded Paul to be brought ...

Acts 25:10 Then said Paul, I stand at Caesar's "judgment seat", where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest ...

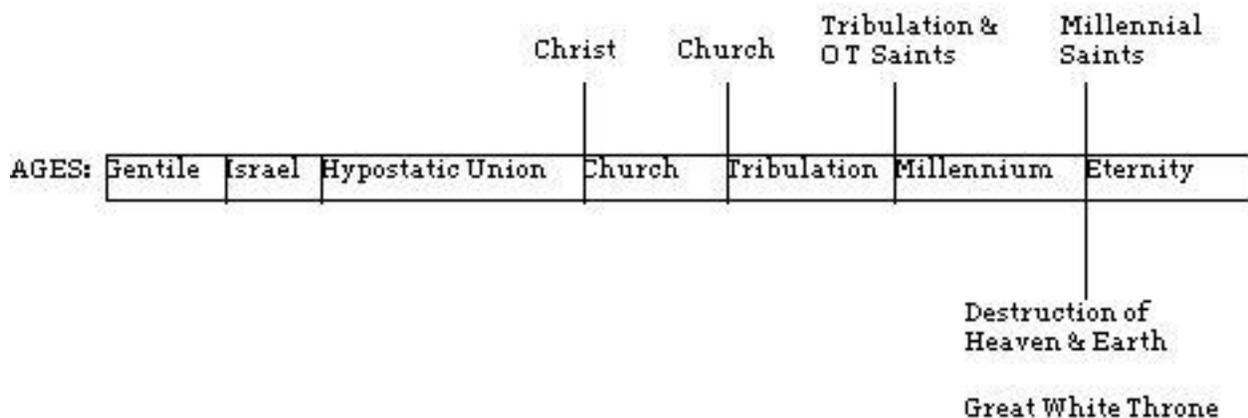
Definition and Concept

1. Let's look at crowns as they relate to the judgment seat of Christ. The judgment is for believers of the Church Age. It takes place just after the Rapture. The judgment seat is called the **Bema**.



3. The order of the resurrection will help us describe the timing.

ORDER OF THE RESURRECTIONS



3.1 Paul describes the events taking place at the **Bema**, where crowns are awarded, in 1Co 3:11-15.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

3. The word for crown in the New Testament is **Stephanos**. The **Stephanos** in ancient Rome was a wreath given to both athletes and military heroes who had distinguished themselves.

End Lesson Taught 12-20-2015

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