

Why Then the Law?

The Tutor and Its End

Galatians 3:1–25

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A Galatians Doctrinal Library

Booklet Five

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Why Then the Law? The Tutor and It's End

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Where a verse is mentioned, it is written out in this edition, so the reader does not have to leave the page. This booklet is the fifth of nine readings from Paul's letter to the Galatians. The booklets may also be issued as one volume.

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Introduction

If Paul died to the Law and now lives by Christ, why did God give the Law?

Galatians 3:1–25 answers that question. Paul does not call the Law evil or deny that it came from God. He shows what it was given to do, how long that assignment lasted, and why it could never supply Life.

This matters when a believer has been told that grace begins the Christian life, but the Law must finish it.

Paul takes us through Abraham's promise, the Law given later through Moses, and the tutor whose work ends when faith comes. We will follow his sequence before applying it to our lives.

Paul's answer is not that the Law was evil, useless, or accidental. The Law was good, but temporary. It exposed sin, confined boasting, and brought us to Christ. But once faith has come, the believer is no longer under the tutor.

A Word to the Reader

Some Christians were told two things that cannot both govern the same life.

First: *Christ saved you.*

Second: *Now the tutor must finish you.*

They began in the Spirit and were handed back to flesh dressed as maturity. They felt foolish for wanting rest. They felt ungrateful for wanting the Father instead of the guardian.

If that is you, this booklet is not asking you to despise Moses. It is asking you to let Paul finish a sentence your church may have interrupted.

The Law is not evil. The Law is not the Christian's remaining master. God gave it a job. God also gave it an end. After faith has come, we are no longer under a tutor.

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If you began in the Spirit, you do not finish in the flesh in order to become serious.

The Law did its work. It was holy. It was never the source of Life.

The tutor walks you to the door of the house. He does not move in with the children.

Booklet Six shows who lives in the house.

Part One — Having Begun in the Spirit

In Booklet Four, Paul said that Christ lives in the believer and that righteousness does not come through the Law. A newer reader may wonder why God gave the Law to Israel at all. Paul now takes up that question by returning to how the Galatians first received the Spirit.

Two Errors to Refuse

Was Moses a mistake?

No.

Was the Law evil?

No.

Was God experimenting with one system and then abandoning it when it failed?

Absolutely not.

The Law came from God. Paul will later call it holy, just, and good. So we must refuse two opposite errors.

The first says the Law is bad. Paul does not teach that.

The second says that because the Law is good, it must remain the Christian's governing relationship. Paul does not teach that either.

The Law can be good and still have a defined purpose. It can be from God and still have a defined duration. It can accomplish exactly what God intended—and then cease functioning in that assigned role when its purpose has been fulfilled.

That is what Galatians 3 explains.

O Foolish Galatians

“O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?”

Galatians 3:1, NKJV

Booklet One named the addition. Here Paul names the foolishness of continuing in flesh after beginning in the Spirit.

The Galatians had heard the Gospel. Christ had been clearly portrayed as crucified. They knew where righteousness came from. They had received the Spirit. And now they were moving backward.

Paul does not call this maturity. He calls it foolishness.

They probably did not think they were abandoning Jesus. They may have thought they were becoming more serious, more biblical, more disciplined, more obedient.

We believed in Jesus—now we need Moses.

Christ saved us—now Law will finish our development.

That sounds reasonable if maturity is defined primarily as better behavior. Paul sees retreat. They are moving from Christ toward fleshly religious dependence.

The addition looks like progress. Paul calls it foolishness.

Hurting Christians know that sentence in their bones. Someone stood in a pulpit and said, “You were saved by grace—now get serious.”

The room nodded. It felt like love. It felt like protection.

Paul would have stood up.

How Did You Receive the Spirit?

“This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?”

Galatians 3:2, NKJV

Paul reduces the argument to one question.

They know the answer.

They did not first become experts in Moses, achieve sufficient obedience, or complete a religious program. They heard, they believed and God gave them His Spirit.

Their own spiritual history becomes evidence. God did not wait for their performance. Christian life cannot have one Source at the beginning and another Source afterward.

“Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?”

Galatians 3:3, NKJV

God began the work. God gave Life. God gave His Spirit.

And now: “...are you now being made perfect by the flesh?”

Paul sets two sources against one another—Spirit and flesh.

Lexical Care

When Christians hear *flesh*, they often think only of obvious sinful appetites. Those can be works of the flesh. But flesh can also be religious.

Flesh, in this argument, is human life attempting to operate from its own resources apart from dependence upon God. It can indulge itself or restrain itself. It can stand in a nightclub or in a pulpit.

The issue is source.

“Works of the Law” and “works of the flesh” are not treated here as interchangeable phrases. The connection is theological: trying to complete by human religious effort what God began by His Spirit.

The common operating system is this:

Jesus saves me; then I take it from here.

Grace gets me through the door; then Law matures me.

The Spirit gives Life; then rules produce holiness.

Paul says foolish.

The flesh cannot improve upon the Spirit. Law cannot complete what grace began. Moses cannot finish what Christ accomplished.

The Christian life is not Christ at the beginning and self-effort afterward. It is Christ from beginning to end.

Paul asks:

“Have you suffered so many things in vain—if indeed it was in vain?”

Galatians 3:4, NKJV

Their allegiance had already cost something. Why now surrender the freedom for which they had paid a price?

And he reminds them:

“He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?”

Galatians 3:5, NKJV

He supplies.

God is the Source.

Law says do. Grace says God supplies.

So, Paul does not begin with Sinai. He begins with the Galatians' own experience of the Spirit.

Then he goes further back. To Abraham.

Part Two — Abraham, Promise, and the Curse

Abraham lived before Moses and before the Law was given to Israel. God made a promise to Abraham, and Abraham believed Him.

Paul starts there because he wants us to see what came first: the promise or the Law?

Abraham Believed God

“just as Abraham “believed God, and it was accounted to him for righteousness.”

Galatians 3:6, NKJV

Paul goes backward—before Moses, before Sinai, before the Ten Commandments, before Israel became a nation—to Abraham.

God’s promise did not originate with Law.

God spoke. Abraham believed. God accounted righteousness.

The distinction is simple.

LAW SAYS, “YOU SHALL.” PROMISE SAYS, “I WILL.”

Law places obligation upon the person under it. Promise rests upon the faithfulness of the Promiser.

That does not mean faith is passive unbelief. Abraham trusted God. He responded. But the foundation was what God promised to do, not Abraham’s ability to create the promised outcome.

“Therefore know that only those who are of faith are sons of Abraham. 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.” So then those who are of faith are blessed with believing Abraham.”

Galatians 3:7–9, NKJV

The controversy had made circumcision and Jewish identity seem like the path into Abraham’s inheritance. Paul redirects the question.

The defining connection is faith.

The Gospel was not God improvising after Israel failed. The Gentiles were not an emergency plan. He said, “all nations”—not only Israel, not only the circumcised.

The blessing always had a horizon larger than Moses.

The teachers troubling Galatia were effectively saying that if Gentiles want the blessing, they need to come through Jewish religious obligation.

Paul says, *no*.

Those who are of faith are blessed with believing Abraham. Faith places the person with Abraham. Works of Law place the person beneath an entirely different principle.

As Many as Are of the Works of the Law

“For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.”

Galatians 3:10, NKJV

Paul does not say those who are bad at Law are under the curse. He says, “as many as are of the works of the Law.”

Once Law becomes the basis, Law brings its own standard.

And that standard is not, *try hard* or *continue all things*.

The Law does not grade on a curve. It does not say, *keep the commandments that fit your denomination, obey the rules you find manageable, do better than last year, achieve seventy percent, or be more moral than your neighbor*.

The principle is all.

Human beings naturally reduce Law to manageable pieces—dress, attendance, diet, giving, a day, sexual conduct, political alignment, spiritual disciplines—and then measure righteousness according to the portion they have selected.

Paul does not permit selective Law to become a platform for boasting.

If Law is the basis, the standard is ALL.

And nobody except Christ has fulfilled it.

“But that no one is justified by the law in the sight of God is evident, for “the just shall live by faith.” Yet the law is not of faith, but “the man who does them shall live by them.”

Galatians 3:11–12, NKJV

Not merely: the sinner becomes justified by faith and then lives by Law.

Paul connects justification and Life with faith.

Faith is not only the doorway. It is the continuing relationship of dependence upon God. That fits Booklet Four: Christ Lives In Me; The Life I Now Live I Live By Faith.

Paul does not simply say people misunderstood Law. He says the Law is not of faith.

They function according to different governing principles.

Faith receives from God. Law requires doing.

The man who does them shall live by them.

Law’s principle is do. Faith’s principle is trust the One who promised.

Christ Redeemed Us from the Curse

“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”—that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.”

Galatians 3:13–14, NKJV

Christ does not help us succeed beneath the curse. He redeems us from it.

The Gospel is not that Jesus came so you can finally become good enough under Law. It is that Christ redeemed you from the curse of Law.

Jesus entered the place of curse. The Cross is where the curse reached Christ.

Religion then does something astonishing when it places believers back under Law as the means of spiritual maturity. It takes people Christ redeemed from the curse and teaches them to live under the principle that carries the curse.

Paul will not tolerate that contradiction.

Why did Christ redeem us?

That the blessing of Abraham might come upon the Gentiles in Christ Jesus, and that we might receive the promise of the Spirit through faith.

From curse to blessing.

Spirit. Promise. Faith.

Not curse, Law, and human achievement.

Abraham received righteousness by faith before Moses gave the Law. The blessing was promised before the Law was added. Therefore, Law cannot become the basis of the inheritance.

Promise came first.

Faith received it.

Christ redeemed us from the curse.

The Spirit is received through faith.

Part Three — Promise First, Law Later

The Law given through Moses came centuries after God's promise to Abraham. Paul asks whether a later command can cancel what God had already promised. He will also explain why the promised "Seed" matters.

The Seed Is Christ

"Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ."

Galatians 3:16, NKJV

Even a human covenant, once confirmed, is not annulled or added.

"Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it."

Galatians 3:15, NKJV

God's promise always moved toward Jesus. That means Law cannot become the final destination. Christ is.

"And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect."

Galatians 3:17, NKJV

Sequence matters.

Promise first. Law later.

Something that came later cannot rewrite the original promise. If inheritance ultimately depends upon Law, then the promise has been changed.

God's "I will give" becomes "unless you fail to perform."

Then the inheritance no longer rests upon the Promise-Giver. It rests upon the performer.

Paul refuses that move.

Four Hundred and Thirty Years Is Not a Footnote

Paul is not showing off a date. He is protecting a wounded conscience.

If the later thing can rewrite the earlier thing, then every new religious requirement can rewrite Christ.

A church can say, "Yes, you believed—now add this. Yes, you received the Spirit—now add this. Yes, the Cross happened—now add this."

Paul plants a stake in the ground four hundred and thirty years wide.

What God promised first cannot be edited by what God added later for another purpose. That is why this booklet exists. Not to insult Sinai. To keep Sinai from becoming a second contract laid over the first.

Wages and Inheritance

“For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.”

Galatians 3:18, NKJV

Paul does not say the inheritance is ninety percent promise and ten percent Law, or that promise starts it and Law finishes it.

If the inheritance is of the Law, it is no longer of promise. That is an either/or statement.

An inheritance is different from wages. Wages say you worked; therefore, you earned. Inheritance says this has been given to you because of your relationship to the Giver.

Booklet Six will develop sonship and inheritance fully. The distinction matters already.

Christian life is fundamentally about receiving what God has promised—not trying to make God indebted through performance.

A wounded believer often lives like a hired hand in a house that already has his name on the deed. He works. He worries. He checks the ledger. He does not rest, because rest feels like theft.

Paul is telling him the deed came first. The later assignment did not cancel the gift. The Law came later. It did not rewrite the promise. If the inheritance depends on Law, then promise has been emptied. But God gave the inheritance to Abraham by promise.

The order matters.

Promise first.

Law later.

Christ as the Seed.

Inheritance by gift.

Part Four — Why Then the Law?

So far, Paul has said that the promise came first and that the Law cannot give Life. That does not make the Law a mistake. It makes its purpose the next question: what work did God assign it to do?

The Question Paul Expects

“What purpose then does the law serve?”

Galatians 3:19, NKJV

If Law cannot justify, cannot replace promise, cannot give inheritance, and places those under it beneath curse, then why did God give it?

Paul answers.

We need to allow his answer to control us—not our theological system, not our tradition, not what we were told the Law must do for Christians.

“It was added because of transgressions, till the Seed should come to whom the promise was made.”

Galatians 3:19, NKJV

ADDED. TILL.

If something is added, it was not the original basis of promise. Promise was already there. Then Law was added.

It entered redemptive history for a purpose: “because of transgressions.”

Law identifies, defines, exposes, and makes transgression visible.

Sin existed before Moses. Law gives sin legal definition within the relationship it governs. This is the command; then violation becomes transgression.

The Law serves a holy diagnostic purpose. The Law tells the truth.

You are not righteous by your own standard. Your heart is not as pure as you imagine. You cannot simply declare yourself good.

Law closes the mouth of human boasting.

That is valuable.

The problem arises when we ask the instrument that reveals the problem to become the Source of Life.

It cannot.

A Temporary Assignment Is Not a Failed Assignment

Then comes the word that changes the conversation: “till.”

The Law was added till the Seed should come. Paul gives the Law a duration. It had a God-given role, and that role had a horizon: the coming of the Seed.

Who is the Seed?

Christ.

A temporary role is not a bad role. A teacher's work is not a failure because the child advances to the next grade. A babysitter's job ends when the parent returns. A cast comes off when the bone has knit. Nobody honors the cast by wearing it for the rest of life.

The assignment finished.

The mistake is not saying the Law had a purpose. The mistake is refusing to allow its purpose to reach the destination that God Himself assigned.

Some wounded Christians were taught that letting the tutor go is ingratitude, as if love for God required keeping the guardian in the house after the Father had come.

Paul does not treat the tutor as an enemy.

He treats the tutor as finished.

Is the Law Against the Promises of God?

Paul notes that the Law was appointed through angels by the hand of a mediator, and then says God is one.

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

Galatians 3:19-20, NKJV

This is a difficult portion of the passage, and we should not pretend every detail is obvious. Paul's larger contrast is clear.

Promise was given directly from God's faithfulness. Law came within a mediated arrangement.

Law and promise are not identical relationships.

"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."

Galatians 3:21, NKJV

Promise and Law are different. But Law is not God's enemy.

The Law does not compete with God's promise, because God never gave Law the power to accomplish what promise would accomplish through Christ.

Stop.

Read verse 21 again. "If there had been a law which could have given Life..."

Paul identifies the limitation.

Not: the Law is not strict enough.

Not: people lacked motivation.

Not: Israel simply needed more time.

THE LAW COULD NOT GIVE LIFE.

And if any Law could give Life, Paul says righteousness could have come through Law.
But it could not.

The Law can command, identify, define, expose, condemn, and restrain.
It cannot give Life.

Why?

Because Life comes from God.

That connects directly with Booklet Four. Christian life is not Law producing righteousness through better human performance. Christian life is Christ living in the believer.

Law can describe love; it cannot create love.

Law can command peaceable behavior; it cannot place God's peace in the human heart.

Imagine a map showing exactly where a hospital is. The map is accurate, useful, necessary. If you are bleeding to death, folding the map around your body does not heal you.

The map tells you where to go. It is not the doctor.

Law can accurately reveal God's righteousness, human failure, and the need for Christ.
Accuracy does not equal life-giving power.

The Law can tell the truth without being the cure.

"But the 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

Not Gentiles only. Not obviously immoral people only.

All.

Religious humanity does not escape by performing better.

Scripture closes the door on human boasting so that promise may be received by faith in Jesus Christ.

We often evaluate Law by asking whether it made people good enough. That was never going to happen.

If the Law could give Life, Christ would not be necessary.

The Law's success is seen when it strips away the illusion that I can become righteous through my own performance. It exposes the need for Christ.

That is not failure.

That is the assignment.

Paul has now shown that the Law was added, that it could not give Life, and that it had a destination. Now he gives the image that holds the argument together.

The Law was a tutor.

Part Five — The Tutor and the Coming of Faith

A tutor in Paul's picture was a guardian responsible for a child until the appointed time. The image helps explain both the Law's real task and why its oversight was not meant to last forever.

Before Faith Came

"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed."

Galatians 3:23, NKJV

Before.

Afterward.

Paul describes movement in redemptive history. Those words matter. He is not merely contrasting two moods. He is describing two ways of relating.

Under Law: command, obligation, legal accountability, and guardianship.

Under faith: dependence upon Christ, promise, and Life received.

Faith is not a new technique for succeeding under the same governing system. Faith marks a change of relationship.

Same Yoke, Different Calendar

A church may never tell people to keep kosher, be circumcised, or observe Mosaic festivals, and still recreate a Law-based operating system:

God accepts you - if you perform correctly.

God forgives - after the required religious response.

God blesses - in proportion to obedience.

God withdraws - when you fail.

The pastor restores you - through the proper procedure.

You remain safe - if you stay beneath the approved authority structure.

Different vocabulary. Same operating relationship. That is how defection hides in ordinary churches. No one announces a return to Sinai. They announce standards. They announce covering. They announce a process.

The wounded person hears, "You are not safe with the Father until we say so."

Paul calls the earlier arrangement a guard. He does not call it home.

The Law Was Our Tutor

"Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor."

Galatians 3:24-25, NKJV

The Law was a tutor—a guardian, a temporary supervisor—and the tutor had a destination: Christ.

The Law does not point people toward itself as the final goal. It points toward Jesus.

A guide succeeds when you arrive. If the guide reaches the destination and then says you may not enter, you must stay with me forever, the guide has ceased serving the purpose for which he was given.

The tutor leads to Christ.

Justification comes through faith.

After faith has come, we are no longer under a tutor.

This verse must be allowed to speak.

After.

Faith has come.

No longer.

Under a tutor.

Paul has already used: *added, till, before, afterward, after, no longer*. This is not accidental language. He is explaining purpose and duration. Paul does not say now you are under the tutor in a different way. He does not say no longer under it for justification, but still under it as the governing teacher of Christian behavior.

He says we are no longer under a tutor. That conclusion must be preserved.

But Don't Christians Still Need Moral Guidance?

If the believer is no longer under Law, how will he know what is right? How will holiness happen? Who will restrain sin? Do we simply remove the tutor and hope everyone behaves?

Those are legitimate questions. Paul will answer them.

But we must not answer them by contradicting the statement he just made.

We cannot say Paul says we are no longer under the tutor—therefore, we must remain under the tutor.

That solves anxiety by overturning Paul.

The choice is not Law or chaos.

Paul is moving toward sonship, Spirit, love, fruit, and Christ.

Booklet Six will show that we are no longer treated as children beneath a guardian. Booklet Nine will show that if you are led by the Spirit, you are not under the Law.

The alternative to tutor-governed life is not moral anarchy. It is mature Life with God.

We must allow Paul to finish his own argument.

The tutor brought us to Christ. After faith has come, we are no longer under the tutor. That does not mean the believer is without God. It means the believer is no longer governed as a child beneath a guardian.

**THE ALTERNATIVE TO THE TUTOR IS NOT CHAOS.
THE ALTERNATIVE IS SONSHIP.**

Part Six — Good Law, Wrong Job

A good tool can be misused when we ask it to do a job it was never given. Paul has shown that the Law could expose sin and lead toward Christ. It could not give the Life that comes through Him.

The Tutor Is Not the Father

A tutor can supervise, correct, instruct, and restrain.

A tutor cannot become your Father.

The Law can reveal righteousness. It cannot give Life. It cannot give sonship. It cannot cry Abba. It cannot produce the Spirit's fruit. It cannot become the relationship Christ came to give.

That is why Paul's argument moves immediately from no longer under the tutor to sons of God.

Booklet Six begins there.

The simplest summary of the error is this: not bad Law, but good Law assigned a job God never gave it.

What the Law Can Do

- Expose Sin
- Define Transgression within its covenantal role
- Confine humanity beneath the recognition of sin
- Serve as a tutor until Christ

What the Law Can't Do

- Give Life
- Justify
- Perfect flesh
- Replace Promise
- Remain the believer's tutor after faith has come

Purpose does not equal capacity.

A thermometer can tell you that you have a fever. It cannot cure the infection. That does not make the thermometer defective. It succeeded at its job.

Law's purpose does not mean Law has the capacity to give Life.

Paul says explicitly,

"...For if there had been a law given which could have given life, truly righteousness would have been by the law."

Galatians 3:21, NKJV

There was not.

That is not criticism of God's Law. It is agreement with Paul.

Why Religion Keeps the Tutor

Why are Christians so reluctant to let "no longer under a tutor" stand?

Because tutors are easier to manage than relationship.

Rules are predictable. Relationship requires trust. External standards can be measured. Life in the Spirit cannot be reduced to a spreadsheet.

Institutions often feel safer when behavior can be listed, monitored, rewarded, and disciplined.

But predictability is not Life.

A system may produce conformity. Only God produces transformation.

Religious systems often prefer Law because it produces visible results quickly.

Make the rule. Attach consequences. People conform. Now everyone looks better.

But outward control and inward transformation are not identical.

A person can stop one behavior because he fears punishment while remaining unchanged in pride, hatred, fear, self-righteousness, and resentment.

Grace is often slower because God is working at the level of the person, not merely the appearance.

A wounded believer has usually lived under the faster system. He knows how to look better by Tuesday. He does not know how to be known.

When someone finally says the tutor is finished, the first feeling is not freedom.

It is exposure.

That feeling is not a reason to hire the guardian back.

The Spirit Is Not Power to Make the Tutor Permanent

Some say: *before Christ, people could not keep Law because they lacked the Spirit; now the Spirit has come, therefore Christians can finally live successfully beneath Mosaic Law.*

Look at Paul's sequence.

- They received the Spirit by hearing with faith.
- Then he rebukes them for trying to be perfected through flesh.
- Then he explains Law was added till the Seed came.
- Then after faith has come, he says we are no longer under the tutor.

The Spirit did not come to make the tutor permanent. This is one of the subtlest Christian errors.

We speak of Spirit, grace, Jesus, Cross, new birth—then quietly make all of them serve an unchanged Law-based framework.

Jesus forgives failure under Law.

Grace gives another chance under Law.

The Spirit gives power to perform Law.

Church gives accountability under Law.

The old operating system survives. Only the vocabulary changed. Paul's argument is more radical. The relationship changed.

Paul's words are not faith has been added to Law. They are *before faith came*, and *after faith has come*. Something decisive happened with Christ.

That does not mean people before Christ never trusted God. Abraham obviously did.

Paul's point concerns the historical arrival of the faith centered in the revealed Christ and the new relationship that follows.

The tutor reaches its destination. Why does the tutor have to end? Because the child grows. As long as the heir is a child, he is under guardians and stewards. The goal is not permanent childhood. The goal is mature sonship.

Religion often keeps believers spiritually infantilized—always needing someone to decide, approve, mediate, tell them whether God is pleased, and manage every decision.

Paul moves the believer toward something far greater.

Booklet Six takes that up.

Conclusion — Not Lawless—Sons

The Words That Form an Argument

Why then the Law?

If Law cannot justify, cannot give Life, if righteousness is by faith, if Christ redeemed us from its curse—why did God give it?

Paul's answer does not dishonor Law. It gives Law the purpose God Himself assigned.

God's promise came first. Abraham believed. The promise centered upon Christ. Then, 430 years later, Law came. Something arriving later could not rewrite what God promised earlier.

Promise remained promise.

"If there had been a law given which could have given Life..." There was not. Law can command Life-like behavior. It cannot create Life.

If the human problem were merely insufficient instruction, Law might solve it.

Spiritually dead people need Life from God. That is why Christ matters.

The Law tells the truth. It exposes sin, defines transgression, strips away boasting, and shows humanity that righteousness cannot arise from flesh. That is valuable.

But the diagnosis is not the cure. The tutor is not the Father. The map is not the destination. The command is not the Life that fulfills it.

Added.

Till.

Before.

After.

No longer.

Those words form an argument. Law had purpose, duration, and destination. The destination was Christ.

Do not ask the tutor to give what only the Father can give: Life, love, acceptance, identity, peace, sonship, inheritance, and the Spirit.

Law was never designed to give those things. God gives them in Christ. That does not make Law bad. It means God is better than Law.

THE GIFT IS GREATER THAN THE GUARDIAN.

THE SON IS GREATER THAN THE TUTOR.

THE LIFE IS GREATER THAN THE COMMAND.

Let That Be Enough

Trying to return the believer to Law as the means of Christian perfection does not honor God's Law. It misunderstands what God gave the Law to do.

The Law cannot perfect flesh, give Life, become the Spirit, or replace Christ. The Law does not need us to invent another assignment for it. God already gave it one. The Law glorifies God by completing the job God assigned.

The tutor brought us to Christ. Then Paul says we are no longer under the tutor. Let that be enough.

If the believer is no longer beneath the tutor—who is he? Paul answers immediately.

“For you are all sons of God through faith in Christ Jesus.”

Galatians 3:26, NKJV

Not: no longer under tutor—now live without God.

But: no longer under tutor—you are sons.

- From guardian to Father.
- From childhood supervision to mature relationship.
- From performance to promise.
- From curse to blessing.
- From external governance to identity.
- From Law to inheritance.
- From slave-like religious posture to son.

That is where Booklet Six begins.