

Truth For The World

Newsletter

SECOND QUARTER 2016

The Law Was Our Schoolmaster (Galatians 3:24) - Part 3

It seems that the most commentators follow a line of reference that gives each almost identical conclusions drawn on the text. Their view of the term “pedagogue” is uniform, for the most part. The etymology of the word is usually traced in this way,

...The word designated a slave employed in Greek and Roman families who had general charge over a boy in the years from about six to sixteen. He served not only as an escort but in a disciplinary capacity as well. He might have charge of several children in one family. The children were under his charge as they went to and from school. The paidagogos would accompany the children during their walks and recreation. He was to guard them against evil and immoral influences. Two separate quotations will help us to see the word as it was used in early and contemporary situations. (Socrates says to the boy Lysis,) ‘Who then governs you?’ ‘My paedagogue,’ he said. ‘Is it so that he is a slave?’ ‘How could he be otherwise?—our slave however...’ ‘And by doing what, then, does this paedagogue govern you?’ ‘Of course,’ said he, ‘he conducts me to my masters.’(Plato, Lysis, or Friendship.) The other quote is the case of a mother who wrote to a son whose teacher has left him: ‘I took care to send and ask about your health and learn what you are reading; he said that it was the sixth book (of Homer) and testified at length regarding your pedagogue. So, my son, I urged both and your pedagogue to take care that you go to a suitable teacher.’

While it may be the case that “guardian” or “overseer” can convey the meaning of pedagogue, is it correct to refuse to see the idea of teaching of any kind to be inherent within the meaning of the word? I do not think it is correct to do so. Surely, no one would suggest that a person in charge of disciplining and caring for a child from six to sixteen would not also be involved in instructing the child in the way he should go? This is the point that brother Meredith was making via his quote from Wuest, Hogg, and Vine. One cannot discipline without teaching. It must be noted that the Law of Moses was at one time (before it was nailed to the Cross of Christ, Col. 2:14) God’s authoritative law system. We are no longer under that system, Law, as a binding law code (Gal. 3:25). But, this is not to say that it has no purpose or part in helping a person today come to a proper understanding of the Law of Christ! The Law of Moses is for our learning, and not for our binding law code (Rom. 15:4, 1 Cor. 10:11).

HOW DOES THE LAW OF MOSES BRING ONE TO CHRIST?

One of the purposes of the Law of Moses was to provide the Jewish nation with a civil government governed by said Law. In specific, the Law was designed to convince and to convict men of sin, by giving them a perfect standard and code of morality (Rom. 7:7-25; Ps. 19). The Law accomplished what God intended it to accomplish during its timeframe. The Law of Moses contained a “God given, and designed vacuum” that pointed men to the need of two specific things that the Law of Moses was not designed to provide. One, the Law of Moses (and the Patriarchal law, for that matter) was not designed to provide a Savior for mankind but to point out man’s need for Him and point to the New Covenant that would come and govern those in the Kingdom (Isa. 53; Jer. 31; Heb.9:22-29; 10:1-4). When a faithful child of God living under Patriarchal and Mosaic law offered, by faith, an animal sacrifice to God, these sacrifices served as a type of the sacrifice of the Lamb of God, Jesus (Jn 1:29). Both the Patriarchal and Mosaic laws were laws of faith, just like the Law of Christ is. This topic will be addressed in more detail later on in the lecture. So, when these sacrifices were offered by faith (the one offering the sacrifice believed the Word of God and was obedient to it, looking to the one that would die for them in the “fullness of time”) this would allow the grace of God to be applied to them with the promise of the forgiveness of sins that would be realized in its completeness when Christ died on Calvary. This relates to the second need that the Law of Moses was not designed to provide, the immediate forgiveness of sins. The sacrifices under the Law of Moses and the Patriarchal law did not provide complete forgiveness of sin (Heb. 10:1-4; 9:15-17). On the Day of Atonement, the sacrifices were designed to provide a mechanism for the purpose of “remembering sin” year after year (Heb. 9). It is very similar to the idea of a “loan” that one can get from a bank. Some loans are designed for the individual to maintain the loan by simply keeping the interest paid on the loan while not having to pay the principle debt. This is what, specifically,

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Report from Myanmar

This month is still very busy, as the building is not finished yet. Our building is almost done, and it has been five months from when we started construction. The work is very slow because we do not have all the money needed for the building, but God is with us, and is providing what we need in time. I am giving thanks to God, for He has done great things for us. We have had to move both my house and the church's meeting place 5 times in the last 4 years. Now God has given us a good place for the family and the church's meeting place. It is beyond human understanding what God is doing for His children.

We have a strong congregation in the village of Nawng Lay, which is more than 200 miles away from Tachileik. This congregation is led by brother Ja Ee who has completed the Truth For The World Bible courses with me this month. There are 9 faithful Christians who are gathering together at Ja Ee's house every Sunday. We, the Tachileik congregation, are very much encouraged in our hearts, for we have seen with our physical eyes that God has done great things for us. We are 27 people (including children), meeting every Sunday for worship. We are also doing Bible studies with non-Christians in their homes every Tuesday and Friday night.

Thank you very much for your prayers, and for supporting financially the Lord's work in Myanmar. Without your help, it would be very difficult for us to go forward for the Lord.

In love, *Daniel Kapa*

the Law of Moses provided. A way in which men could remember what they had done to violate the Law of God and the immense cost it would take to have those sins forgiven in their entirety. The sacrifice of Christ provided the forgiveness of sins in the complete sense of the word. He paid the "principle debt" on the "loan", if you will. Christ's blood/sacrifice worked retrospectively to provide the forgiveness of sin for those who were faithful under the Patriarchal law and Mosaic law and flowed forward to potentially provide immediate forgiveness of sins for those living under the Law of Christ (Zech. 14:8). What an overwhelming blessing it is to not have to go to Jerusalem three times a year and make animal sacrifice for sin. When a person becomes a Christians, that person enjoys the immediate forgiveness of sin. They have taken advantage of the sacrifice of Christ and now are to walk in the light (this would inherently include repentance and confession of sin) and therefore have the continual cleansing of the blood of Christ (Gal. 3:26-27; Eph. 1:7; 1 Jn 1:5-10). But what other things did the Law of Moses do to prepare/bring a person to the Faith, the system of the Law of Christ? The Law of Moses systematically described man as he should be without the idols of men. The Law categorized and described the one religion of the one God. It served to preserve the knowledge of this religion and its practice. Also, as we have detailed above, the Law gave man a picture/type of what is involved in the Scheme of Redemption which the New Covenant fulfilled (Heb. 9-10).

Lee Davis

Memorials/Honors

In Memory of Nora Taylor

Given by: Mike & Tracie Lanier

In Memory of John Gross, Sr.

Given by: Mike & Tracie Lanier

In Memory of Rick & Ruth Compton

Given by: Robert & La Verne Maddox

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