

- (3) "made under the law" literally means He "became under the law" "He who was greater than all law placed himself under law just as he who was greater than his mother became her child ... It is when the Son of God became man, when he, too, came to be under law once for all to end this domination of law." Lenski.
- c. our redemption in Christ is like the Father placing the child as a son and heir.
- (1) Christ has purchased us with His own blood. He has removed us from under the Law by becoming a curse for us. Christ did all this for us that we might be placed as sons of God.
- (2) the proof of sonship is the witness of the Holy Spirit in the heart of the believer.
- (a) the Holy Spirit is spoken of as the "earnest" of our inheritance in II Corinthians 1:22 and Ephesians 1:14. The earnest is defined as "a large part of the payment, given in advance as security that the whole will be paid afterwards." (Souter's Lexicon)
- (b) as John says "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2)
- Thus we have received sonship and the proof of our having received it is the witness of the Spirit in our hearts. (see Romans 8:15) The possession of the inheritance remains for a yet future time.
- (c) "Abba, Father" - "Abba" is the way of saying father in Aramaic. It is the familiar way in which a son would address his father. The English "Poppa" or "Daddy" is somewhat equivalent. It is used here to signify our close relationship with God the Father.
- (The theme of modernism has been the "Fatherhood of God and the brotherhood of man." The Bible teaches that God is Father to those who have become sons through Christ's redeeming work. A man outside of Christ has no right to pray "Our Father which art in heaven." This is a prayer for the sons of God to utter. The Bible does teach, however, that all who wish may become sons of God. "But as many as received him, to them gave he the power (right or authority) to become the sons of God, even to them that believe on his name." (John 1:12)
- (3) verse 7 brings to a conclusion the comparison. Having been redeemed, the Galatians were no longer slaves to the Law. Their status had been changed by the gracious work of Jesus Christ. This is true of every Christian.
- "What a wonderful change in my life has been wrought Since Jesus came into my heart."

3. The lesson applied (verses 8-11)

- a. now that Paul has made his point crystal clear, he applies it to the problem in the Galatian church. They, like children coming to maturity, had come to Christ. Now they were going back to their former status by placing themselves under the bondage of the ceremonial law once again. How silly it would be if a mature son would ask to be placed under the guardians and stewards again. It would be an act of folly.
- b. the action of the Galatians was so foolish that it caused him to question whether his work among them had done any good at all. Phillips translates verse 11 as: "Frankly, you stagger me; you make me wonder if all my efforts over you have been wasted!"

Conclusion:

Believers have been placed as sons of God as a result of Christ's atoning work. We have received this position by God's grace. The ceremonial law and any system that keeps an individual in spiritual bondage is alien to the position of sonship. Romanism and Seventh-Day Adventism are out of harmony with the clear teaching of the Word of God on this point. The regulations insisted upon by these systems are in keeping with the pre-sonship status or immaturity.