

From Slave to Son

Galatians 4:1 – 7

Abraham is a most remarkable man, called out of Ur of the Chaldeas, placed under covenant with God, received the blessings of God because of what he was willing to believe. Abraham, for most intents and purposes walked the talk and talked the walk. It has often been heard that a believer ought to walk the talk. We all agree in that statement, but we must also talk the walk; otherwise we are omitting a severe element of the great commission.

Look again at 3:29, which informs us “And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.” It is amazing that my link to Christ is through the faith Abraham reflected. We have passed from servant-hood to son-ship according to 4:1-5. Through the faith that Abraham exercised we have total freedom. The saint thereby has the Prince of Peace, which suggests that he has that peace and is no more a servant, and in bondage to the law from which the believer has graduated. The school master of 3:24 is now history and we do not have to take those classes again. When the “fullness of time was come’ we graduated from the dispensation of the law to grace. The indwelling Holy Spirit of God is now the believer’s teacher (John 14:26). We now have our B.A degree, which is “born again.” Our union with the Creator and Redeemer is now on a father son basis as recorded in Romans 8:15 “For ye have not received the spirit on bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”

Having been born of a woman has meant the state of damnation from the time of the womb (Psalm 51:5), but through faith in the “Son, made of a woman, made under the law” (4:4), we are freed by way of the second birth, which is recorded in John 3:5 “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.” How interesting for our study that this was the message to Nicodemus, a ruler of the Jews, committed to keeping the law and a teacher of the law. The Jew may be set free from the enslaving of the law and the pagan may be set free from his helpless despair.

Why would Paul not be angry when these Jews had been set free, through faith in Christ, and now would teach the observance of the law (1:6-10) and why would he not be emotional (4:19,20)? God gave His Son that we may be His sons. God sacrificed His Son for our sins; is it too much for us to give up our sins for His Son? It would seem that the blessings of God would suggest that holy duties be performed in gratitude to God. Jv/dV.
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