

God's Timing: The fullness of time Galatians 4:4-5 FBC Canton Sunday am
November 30, 2025

Introduction: Christmas is when we celebrate the end of our waiting on God.

Waiting on the Lord requires:

1. Clarity of the promises. Luke 1:32-33

³² He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. ³³ And He will reign over the house of Jacob forever, and of His kingdom there will be no end

a. What did God say, not what did I hear? Luke 2:34-35

³⁴ Then Simeon blessed them, and said to Mary His mother, "Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against ³⁵ (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."

2. Anticipation without atrophy. Luke 2:25-26

²⁵ And behold, there was a man in Jerusalem whose name *was* Simeon, and this man *was* just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. ²⁶ And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

3. Prayer to fend off discouragement. Luke 18:1

"Then He spoke a parable to them, that men always ought to pray and not lose heart"

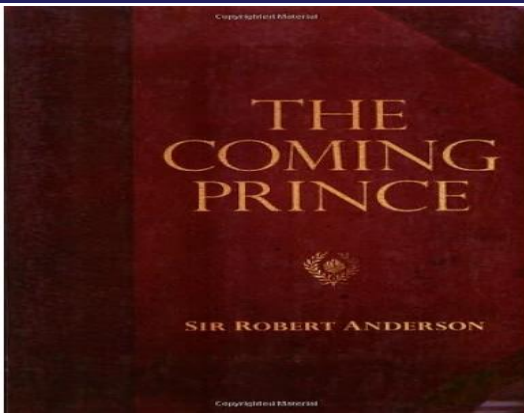
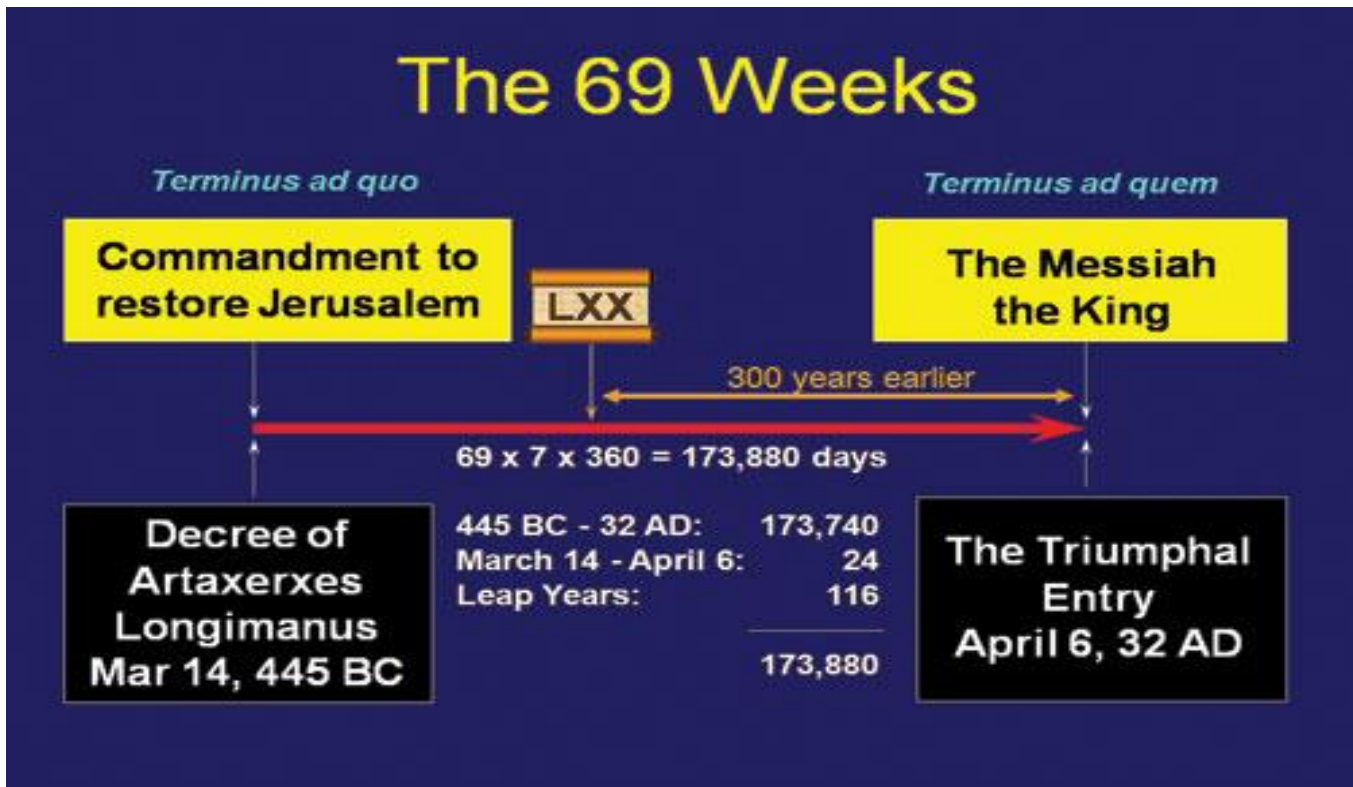


Disappointment is inevitable. But to become discouraged, there's a choice I make. God would never discourage me. He would always point me to himself to trust him. Therefore, my discouragement is from Satan. As you go through the emotions that we have, hostility is not from God, bitterness, unforgiveness, all of these are attacks from Satan.

— Charles Stanley —

AZ QUOTES

- I. Only God knows the fullness of His time. V. 4.
 - a. God sends his son contingent on His word, not world circumstances.
Daniel 9:24-27



- b. God arranges the world circumstances to fit his Word.
 - i. Peace of Rome.
 - ii. Universal Greek Language.
 - iii. Roman concrete road system.
 - iv. Messianic hope through scattered synagogues.
- c. God will arrange your world to fit his Word. V. 4
 - i. Sent forth his Son=Deity. Isaiah 9:6

For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
Isaiah 9:6

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ii. Born of a woman=humanity=Virgin birth. Luke 1:26-38

LUKE 1:37

"For with God nothing
shall be impossible."

The sea couldn't stop Moses.
The wall couldn't stop Joshua.
The giant couldn't stop David.
Death couldn't stop Jesus.
Nobody can stop what God is
about to do in your life.

Amen

iii. Born under the Law=paid the penalty for sin.

"...sent forth His Son": It was then that God sent His Son, the preexistent One, out of heaven and to earth on a mission.

"...made of a woman": The "Son" was not only Deity; He was also humanity as the expression born of a woman indicates (v.4 emphasizes the Eternal Sonship of Christ: 1 Jn 4:9, 10; Jn 3:16; et al.).

The reference to His mother only harmonizes with the doctrine of the virgin birth as taught in the Gospels (cf. Mt 1:18). [Why a virgin birth? Gen 3:15; Isaiah 7:14; curse on Jeconiah, cf Jer 22:24-30. See our Briefing Package on *The Christmas Story* for an in-depth study.]

"...made under the Law": Further, Christ was born under Law as a Jew; He kept the Law perfectly and fulfilled it (cf. Mt. 5:17); and finally paid

its curse (cf. Gal. 3:13). He was “made sin for us” (2 Cor 5:21).

II. God’s purpose fits his timing. V. 5

a. Always to redeem. V. 5, II Corinthians 6:2

We then, as workers together with Him also plead with you not to receive the grace of God in vain. 2 For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you."

Behold, now is the accepted time; behold, now is the day of salvation

Tomorrow is the enemy’s favorite word....

i. Those who are under the Law=Us. Romans 5:12-21

¹² Therefore, just as through one-man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— ¹³ (For until the law sin was in the world, but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. ¹⁵ But the free gift is not like the ^[e]offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶ And the gift is not like *that which came* through the one who sinned. For the judgment *which came* from one offense resulted in condemnation, but the free gift *which came* from many offenses resulted in justification. ¹⁷ For if by the one man’s ^[g]offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

¹⁸ Therefore, as through one man’s offense *judgment came* to all men, resulting in condemnation, even so through one Man’s righteous act *the free gift came* to all men, resulting in justification of life. ¹⁹ For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, ²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

b. That many would be adopted. V. 5

i. Not all will be, but all can be. I John 2:2

2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

ii. Adopted sons can never be disowned. John 10:28-29

Conclusion: God’s timing was worth the wait, so wait now for God’s timing.

Law vs. Grace Chuck Missler: Galatian's commentary.

Chapters 3 and 4 are doctrinal: in them Paul explains the relationship between law and grace. Three words are repeated frequently: faith (14X); law (19X); and, promise (11X).

Paul presents six arguments, three in each chapter, seeking to prove that salvation is by grace, through faith, *apart* from the works of the Law.

Six Arguments

1) The Personal Argument Gal 3:1–5

2) The Scriptural Argument Gal 3:6–14

3) The Logical Argument Gal 3:15–29

4) The Dispensational Argument Gal 4:1–11

5) The Sentimental Argument Gal 4:12–18

6) The Allegorical Argument Gal 4:19–31

Dispensational View

In this next section of the epistle, Paul highlights an interesting distinction which can help us discern the relative place of the Old Testament believers with those of us in this present dispensation.

It is important to recognize that in *all* dispensations it was necessary for men to be “born again” in order to become the “sons of God” (*Beni HaElohim*). The new birth has always been on the basis of faith in the divine revelation: “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures” (James 1:18).

Throughout all the ages, every adult was begotten by faith in the word of truth. Children, before the age of accountability were imputed an exception: “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish” (Mt 18:14). But it is just as necessary that children be born again as in the case of adults: “that which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (John 3:6).

The Dispensational Argument (Gal 4:1-11)

In Old Testament times, not all God's children were recognized as sons. Minor children were not recognized as their father's heirs until they were officially adopted as sons. The first seven verses of Galatians 4 presents this important perspective from the household of that day:

Child vs. Heir

1] Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

To illustrate the spiritual immaturity of those who lived under the Mosaic Law, Paul reminds the Galatian believers of certain characteristics of

an heir as a minor child.

“...child”: *nh,pioj nepios*, “infant, young child; without speech”; in contrast with *huios*, “son” (Gal 3:7, 26).

2] But is under tutors and governors until the time appointed of the father. Though by birthright he would eventually own the entire estate, he nevertheless was kept in subservience like a slave in that he enjoyed no freedom and could make no decisions. In fact, the heir as a child was under guardians (*evpi,tropoj epitropos* , different from the *paidagwgo;z* in 3:24-25) who watched over his person, and trustees who protected his estate.

This was true until he came of age as a son, an age that varied in the Jewish, Grecian, and Roman societies. Under Roman law, the age of maturity for a child was set by his father and involved a ceremonial donning of the *toga virilis* and his formal acknowledgment as son and heir.

3] Even so we, when we were children, were in bondage under the elements of the world:

Paul applied the illustration in order to show the contrast between the believers’ former position and what they now enjoyed. Formerly, in their state of spiritual immaturity (when we were children, *nhvpiovz*), they were like slaves.

“...elements of the world”: The scope of that slavery was described as being under the basic rudiments (*stoicei/on stoicheion*) of the world. Though often interpreted as a reference to the Mosaic Law, this view does not seem to fit the Galatians, most of whom were Gentile pagans before conversion and were never under the Law.

It seems better to understand the “elements of the world” to refer to the elementary stages of *religious experience*, whether of Jews under the Law or Gentiles in bondage to heathen religions (cf. “weak and miserable principles,” v. 9; and “basic principles of this world,” Col 2:20). Thus all were enslaved until Christ came to emancipate them.

4] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

“...fulness of time”: As explained in verse 2, that is the time appointed by the Father. As a human father chose the time for his child to become an adult son, so the heavenly Father chose the time for the coming of Christ to make provision for people’s transition from bondage under Law to spiritual sonship.

This “fulness of the time” was:

1) when the Roman civilization had brought peace and a road system which facilitated travel;

2) when the Grecian civilization provided a language which was adopted as the *lingua franca* of the empire; and

3) when the Jews had proclaimed monotheism and the Messianic hope in the synagogues of the Mediterranean world.

4) as Gabriel had precisely predicted to Daniel, the 69 weeks were about to mature...Dan 9:24-27.

“...sent forth His Son”: It was then that God sent His Son, the preexistent One, out of heaven and to earth on a mission.

“...made of a woman”: The “Son” was not only Deity; He was also humanity as the expression born of a woman indicates (v.4 emphasizes the Eternal Sonship of Christ: 1 Jn 4:9, 10; Jn 3:16; et al.).

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“...made under the Law”: Further, Christ was born under Law as a Jew; He kept the Law perfectly and fulfilled it (cf. Mt. 5:17); and finally paid its curse (cf. Gal. 3:13). He was “made sin for us” (2 Cor 5:21).

Adoption as Sons

5] To redeem them that were under the law, that we might receive the adoption of sons.

“To redeem them”: **First**, He came to redeem those under Law. (exv agoraz, w exagorazo). This is not a redemption from the curse of the Law (as in Gal 3:13), but from a slavery to the entire Mosaic system. The emphasis is not on the *penalty* of the Law as in 3:13, but on its *bondage*. Since Christ redeemed and set free those who were under the Law, why should Gentile converts now wish to be placed under it?

“...adoption of sons”: **Second**, Christ’s Incarnation and death secured for believers the full rights of sons (“the adoption of sons,” KJV). All the enjoyments and privileges of a mature son in a family belong to those who have entered into the benefits of Christ’s redemptive work.

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Romans 8:17

What does *that* mean? (!)

6] And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

David Guzik Study Guide for Galatians 4

HEIRS AND SLAVES, GRACE AND LAW

A. No longer under bondage to the basic elements, we are God’s children.

1. ([Galatians 4:1-3](#)) An illustration and application comparing a child and slave.

Now I say **that** the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world.

a. **The heir, as long as he is a child**: The word **child** has the idea of a **minor**. It doesn't suggest a specific age, rather someone who is not yet legally recognized as an adult.

i. In both Jewish and Greek cultures, there were definite "coming of age" ceremonies where a boy stopped being a **child** and started being a man, with legal rights as an **heir**.

ii. In the Roman custom, there was no specific age when the son became a man. It happened when the father thought the boy was ready. When Paul used the phrase **until the time appointed by the father**, he shows that he had the Roman "coming of age" custom more in mind than the Jewish custom.

iii. "A Roman child became an adult at the sacred family festival known as the **Liberalia**, held annually on the seventeenth of March. At this time the child was formally adopted by the father as his acknowledged son and heir and received the **toga virilis** in place of the **toga praetexta** which he had previously worn." (Boice)

iv. "There was a Roman custom that on the day a boy or a girl grew up, the boy offered his ball, and the girl her doll, to Apollo to show that they had put away childish things." (Barclay)

b. **As long as he is a child, does not differ at all from a slave, though he is master of all**:

Think of a wealthy ancient household, with a young boy who is destined to inherit all that his father has. When the boy is just a child, he actually has less day-to-day freedom and authority than a high ranking **slave** in the household. Yet, he is **destined** to inherit everything and the slave isn't.

i. In fact, the **heir** is under the strict care of **guardians and stewards until the time appointed by the father**.

c. **Even so**: Now comes the comparison to our own spiritual condition. We are **sons of God through faith in Christ Jesus** ([Galatians 3:26](#)), and we are **heirs according to the promise** ([Galatians 3:29](#)). The law was our guardian ([Galatians 3:24-25](#)), to watch over us when we were still "children." The law's effect on our corrupt nature was to bring us into **bondage under the elements of the world**.

d. **Elements of the world**: Paul uses an interesting phrase here. "To describe it Paul uses the word **stoicheia**. A **stoicheion** was originally a line of things; for instance, it can mean a file of soldiers. But it came to mean the ABC, and then any elementary knowledge." (Barclay)

i. Cole translates the idea: "So too, we, when we were 'young children,' were kept in slavery to the ABC of the universe."

- ii. The idea of the “ABC of the universe” is important. If there is any “ABC of the universe” (elementary principle) that we must break free from, and that is stressed in pagan religion just as much as Jewish law, it is the principle of cause and effect. One may call it karma or “you get what you deserve” or something else; yet it rules nature and the minds of men. We live under the idea that we get what we deserve; when we are good we deserve to receive good and when we are bad we deserve to receive bad.
- iii. Paul told the Galatians to go beyond this “ABC of the universe” into an understanding of God’s grace. Grace contradicts this “ABC of the universe,” because under grace God does not deal with us on the basis of what we deserve. Our good cannot justify us under grace; our bad need not condemn us. God’s blessing and favor is given on a principle completely in Him, and have nothing to do with us.
- iv. The “ABC of the universe” is not bad in itself. We do and must use it in life, and God has a proper place for it. But we must not base our relationship to God on this principle. Since we are now under grace, He does deal not with us on the principle of earning and deserving. Because this is such an elementary principle, it is so hard for us to shake this kind of thinking. But it is essential if we will walk in grace. When we live on the principle of earning and deserving before God, we live **in bondage under the elements of the world**.
- v. False teaching is according to these elemental principles, and not according to Jesus (Colossians 2:8). In Jesus, we die to the elemental principles of the world (Colossians 2:20).

2. (Galatians 4:4-5) The liberation of heirs from their bondage.

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.

a. **But when the fullness of time had come**: The idea behind the phrase **the fullness of time** is “when the time was right.” Jesus came at just the right time in God’s redemptive plan, when the world was perfectly prepared for God’s work.

- i. “But” introduces a contrast. The control of the elemental principles was only for a limited time.” (Morris) For those who were under bondage to the law, it may seem that Jesus’ coming was late. Paul assures us that it was at just the right time.
- ii. “It was a time when the pax Romana extended over most of the civilized earth and when travel and commerce were therefore possible in a way that had formerly been impossible. Great roads linked the empire of the Caesars, and its diverse regions were linked far more significantly by the all-pervasive language of the Greeks. Add the fact that the world was sunk in a moral abyss so low that even the pagan cried out against it and that spiritual

hunger was everywhere evident, and one has a perfect time for the coming of Christ and for the early expansion of the Christian gospel.” (Boice)

iii. The time was also right because the 483 years prophesied by Daniel were drawing to a close ([Daniel 9:24-26](#)).

b. **God sent forth His Son, born of a woman**: Jesus came not only as God’s **Son**, but also as one **born of a woman, born under law**. The eternal Son of God in heaven added humanity to His deity and became a man, **born of a woman, born under law**.

i. **Born of a woman** may be a veiled reference to the Virgin Birth, because Paul never says that Jesus was *born of a man*. “The more general term ‘woman’ indicates that Christ was born a true man. Paul does not say that Christ was born of man and woman, but only of woman. That he has the virgin in mind is obvious.” (Luther)

c. **To redeem those who were under the law**: Because Jesus is God, He has the power and the resources to **redeem** us. Because Jesus is man, He has the right and the ability to **redeem** us. He came to purchase us out of the slave market, from our bondage to sin and *the elements of the world*.

i. John Newton, the man who wrote the most popular and famous hymn in America, *Amazing Grace*, knew how to remember this. He was an only child whose mother died when he was only seven years old. He became a sailor and went out to sea at eleven years old. As he grew up, he became the captain of a slave ship and had an active hand in the horrible degradation and inhumanity of the slave trade. But when he was twenty-three, on March 10, 1748, when his ship was in imminent danger of sinking off the coast of Newfoundland, he cried to God for mercy, and he found it. He never forgot how amazing it was that God had received him, as bad as he was. To keep it fresh in his memory, he fastened across the wall over the fireplace mantel of his study the words of [Deuteronomy 15:15](#): *You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you*. If we keep fresh in our mind what we once were, and what we are now in Jesus Christ, we will do well.

d. **That we might receive the adoption as sons**: It would be enough that we are purchased out of the slave market. But God’s work for us doesn’t end there; we are then elevated to the place of sons and daughters of God by **adoption**.

i. Every human being is a child of God in the sense of being His offspring ([Acts 17:28-29](#)). Yet not every human being is a child of God in the sense of this close, adoptive relationship Paul writes of here. In this sense, there are children of God and children of the devil ([John 8:44](#)).

ii. Paul probably has in mind the Roman custom of adoption, where adopted sons were given absolutely equal privileges in the family and equal status as heirs.

- iii. There is a sense in which this is a totally unnecessary blessing that God has given in the course of salvation, and a demonstration of His true and deep love for us. We can picture someone helping or saving someone, but not going so far as to make them a part of the family — but this is what God did for us.
- iv. We receive the adoption of sons; we do not recover it. In this sense, we gain something in Jesus that is greater than what Adam ever had. Adam was never adopted as a son of God in the way believers are. So we are mistaken when we think of redemption as merely a restoration of what was lost with Adam. We are granted more in Jesus than Adam ever had.

The Bible Says Galatians 4:1-7 Meaning

Paul is giving an analogy to the Galatians. He uses a child that is an heir in the analogy. When this child is old enough, his father will give him an inheritance, and therefore the child will be the owner of everything. But so long as the heir is a child, he does not differ at all from a slave. While a child, he does not exercise the responsibility and authority of being an owner. In terms of responsibility and freedom, both child and slave are equal. Even though the child is the inheritor of his father's estate, he does not yet have the authority that goes with possessing the inheritance.

While still a child, the heir has guardians and managers deciding for him, and showing him how to be mature, until it's time for his father to give him authority over the inheritance. Paul says that in the fullness of the time God sent forth His Son, Jesus. Jesus was born of a woman, born under the Law. That likely means Paul is referring to the children of Israel as those born under the Law. That would fit since the primary subject of Paul's letter is to contest against competing Jewish "authorities" who are trying to convert the believing Galatian Gentiles to live under the Jewish Law.

The Jews who were, like Jesus, born under the Law, can now be redeemed from being under the Law through Jesus. No longer do they have to be like children or slaves, answering to managers. They now can receive the adoption as sons. In this era, Roman children went through two phases of transitioning into adulthood, and receiving the inheritance of helping run the family. This process was called "adoption." This use of the word "adoption" did not apply to the Roman children joining the family, it referred to the ascension of the children to a place of authority. The first phase of adoption was at age 14 when the son would receive voting rights, the right to have a voice. The second phase was to receive property rights, the right to make decisions as an owner at age 25.

Jesus freed the Jews from being like children or slaves under a master, in this case the Law. Instead of the Law telling them everything to do, they are now sons and received the authority to decide on their own. If Jesus freed Jews from being under the Law, would it make any sense for Gentiles who believe in Jesus to come under the Law? Not at all.

Paul includes the Gentile Galatians in the analogy as well. Gentiles were also like children prior to Jesus. But unlike Jews, who are born under the Law, Gentiles were children that were held in bondage under the elemental things of the world. Although the Gentiles were not under the Law, Paul includes Jews in the category of being under the elemental things of the world when he says "we", including himself as being under the sin of the world. Every person begins as a part of the world. The world has its own rules. In order to "get ahead" the world requires specific behavior. As we will soon see, this behavior for the Galatians included various forms of pagan religious worship.

But then, when the fullness of the time came, God sent forth Jesus for the Gentiles as well as the Jews. And just as Jesus made the Jews sons, Jesus also made the Gentiles sons. Like the Jews, the Galatians are no longer like children or slaves. They too are sons. They also are now ready to exercise the freedom and responsibility of being an adult, one possessing the authority to decide for themselves.

The fullness of time refers to the exact right timing of Christ's coming. Rome ruled the Middle East, and had built roads that made travel much easier; Greek was the common language across many different cultures; there were no major wars, due to strong Roman governance, during this time period; the Jews, under Roman occupation, were ready for a Messiah to restore the Kingdom to Israel. All the circumstances surrounding Israel made it the perfect time for Jesus to come, and for the Gospel to spread after His return to Heaven.

God chose this time period, the fullness of time, to send His Son, born of a woman, born under the Law, which points to Jesus's humanity and upbringing under the Old Testament Law as a Jew, so that He might redeem those who were under the Law. He came to free His people, who were in bondage to the law. The goal for this redemption was so that we might receive the adoption as sons.

How do the Galatians know they are sons? Because of the Spirit. Because Jesus came, Paul says we have the Spirit of His Son in our hearts. Gentiles no longer need to be under the rules of the world as its slave. Gentiles have been adopted as sons as well. Paul tells the Galatians they have the Spirit of His Son leading them to follow God, crying Abba, Father! Abba is a term of familiarity, not just a family connection. It's like calling God, "Daddy." That is our connection to God now, as believers.

Therefore, Paul writes, in light of this adoption, he tells the Galatians they are no longer a slave, but a son; and if a son, then an heir through God. We are sons and heirs to God, because of Jesus Christ,

because of the Spirit within us that calls out to the Father. This inner testimony of the Spirit is all they need to know they are adopted as sons.

Chuck Smith

Verse by Verse Study on Galatians 4 (C2000)

Now I say, That an heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father ([Gal 4:1-2](#)).

So, Paul now gives us an illustration of a... Here's a little child. He is born in the Rockefeller family. One day he's going to be heir to the Rockefeller fortunes. But as long as he is in kindergarten, he can't go out and sign checks for a million dollars. Though one day it'll all be his, right now he's a child. He's under the tutors; he's under the trainers, the governors who are teaching him those things that he needs to know to manage the fortune when once it becomes his. Now he's the heir of all things, but he can't really spend it yet until he comes to that appointed time of maturity and all when he's been prepared by the tutors and the teachers to then handle properly this whole vast fortune.

You're an heir of God. Now, as long as we are in a state of development and maturing process, though I am the heir of all of God, I am waiting for the time appointed of the Father when I enter into that inheritance. In the meantime, I'm being trained how to handle it. Relationships.

Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art [you are] no more a servant, but a son; and if a son, then an heir, an heir of God through Christ ([Gal 4:3-7](#)).

So, the law was more or less a tutor, a governor. But now in the fullness of time, Jesus came, born of Mary. He came under the Jewish law, grew up in a Jewish home, followed the Jewish law. Only, did follow it perfectly. In order that He might redeem those who were under the law. Now, this idea of being under the law is being under the sentence of the law. You see, when you violate the law, then you come under the law. That is, you have... the law has made a demand upon you. That demand must be fulfilled for you to be free.

If you go speeding down Fairview Avenue eighty miles an hour, and the policeman pulls you over, writes you up, you have to go over to Harbor Municipal Court, and they will say, "Your fine is a hundred and fifty dollars." You say, "Well, I would like to see the judge, all right?" And they'll give you your day in court. And the judge will say, "You're charged here with going eighty miles an hour in a fifty mile an hour zone. Are you... how do you plead, guilty or not guilty?" "Well, Judge, I..." "How do

you plead, guilty or not guilty?" "But I... there was..." "How do you plead, guilty or not guilty? Did you go eighty miles?" "Yes, but..." "Hundred dollars." "But Judge." "You want a trial by court or jury?" "Well, I'll take a trial by court." "Well, you're guilty. Hundred dollars."

They're not really interested in the extenuating circumstances. They're only interested in guilt or not guilt. And the sentence is imposed. Now you say, "But Judge, I don't have a hundred dollars." "All right, five days in jail." Now, that's the demand of the law upon you. You're under the law. So the bailiff comes in, he puts the handcuffs on you and takes you off to jail for the next five days. You're under the law. And until you have sat there for five days, the law has the hold over you. Once you have sat there for five days, then you're no longer under the law. Its demands have been fulfilled and you are now set free.

Now, being under the law of Moses is a little more serious, because the penalty there is death. And so, I'm under the sentence of death by the law of Moses. I'm under this law, under this sentence of death, and I cannot be set free until the law has been fulfilled. And so men, up unto the time of Christ, were under the law, under the sentence of the law, under the curse of the law. But in the fullness of time, God sent His Son, born of a woman, under the law, that we who were under the law might receive this glorious adoption of sons.

Now I am a son of God, but not in the same manner as Jesus is a Son of God. Beware of any teaching that would put you on an equal par with Jesus Christ. There are some very dangerous teaching by some of the popular Pentecostal evangelists in which in their books they finally come to the conclusion. Of course, they have books on the authority of the believer and things of this nature, and in some of their books they'll finally write, "So that I am Christ. Thus, I can make demands upon God, because I am Christ." That is extremely pernicious heresy.

I am not a son of God as Jesus is a Son of God. He was the only begotten of the Father, full of grace and truth. God sent His only begotten Son. There's only one begotten Son of God, that is Jesus Christ. I am a son of God, yes. I'm an adopted son of God; God has adopted me into His family. Now I'll take that. I love that. It's great to be a son of God even if by adoption. I was born by the Spirit, born again into the family of God, but yet, it was by adoption that God chose me. Jesus is the only begotten Son of God, so that He came to redeem those that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, which is the Hebrew word for daddy. That beautiful, close, intimate relationship that God wants you to experience with Him, to look to Him as your Daddy, as your Father.

Jesus said, "And when you pray, say, 'Our Father, which art in heaven, hallowed be thy name'" ([Matthew 6:9](#)). That beautiful, close relationship with God. "Wherefore you are no more a servant, but

a son." As a child under the law, you didn't differ at all from the servants. You couldn't really have the inheritance. The inheritance comes through Jesus Christ. It does not come through the law. The law was the tutor unto the time of Christ. Once Christ is come, the promise fulfilled. Now, by faith we are redeemed from the law that we might be adopted as sons of God, and as the sons of God, now become the heirs of the promises of God and of the covenant that God made with Abraham. "If a son, then an heir of God through Christ."

Matthew Henry Commentary on Galatians 4

Chapter 4

The apostle, in this chapter, is still carrying on the same general design as in the former—to recover these Christians from the impressions made upon them by the judaizing teachers, and to represent their weakness and folly in suffering themselves to be drawn away from the gospel doctrine of justification, and to be deprived of their freedom from the bondage of the law of Moses. For this purpose he makes use of various considerations; such as,

- I. The great excellence of the gospel state above the legal ([v. 1-7](#)).
- II. The happy change that was made in them at their conversion ([v. 8-11](#)).
- III. The affection they had had for him and his ministry ([v. 12-16](#)).
- IV. The character of the false teachers by whom they had been perverted ([v. 17, 18](#)).
- V. The very tender affection he had for them ([v. 19, 20](#)).
- VI. The history of Isaac and Ishmael, by a comparison taken from which he illustrates the difference between such as rested in Christ and such as trusted in the law.

And in all these, as he uses great plainness and faithfulness with them, so he expresses the tenderest concern for them.