YOUR FREEDOM IN CHRIST AS A PRIVILEGED SON

(Galatians 4:1-7)

 PAUL DEFENDS HIS AUTHOR 	DRITY AND THE ORIGINATION	NOF HIS GOSPEL (Gal. 1 & 2)
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H.	PAUL	・レドドドバリン	OJUSTIFICATION BY FALLE (C t al	. 3 & 41

A. The PROOFS that the Gospel of GRACE is true (3:1-29)

В. Т	he POSITI	ON of SONSHIF	' in Christ ((4:1-7))
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1.	Pa	ul's illustration (4:1-2)
	a.	In Greco-Roman culture, a free (nepios) still functioned like a to be. (4:1)
	b.	A young child was the authority of guardians and stewards the time by the father. (4:2)
2.	Pa	ul's explanation (4:3-5)
	a.	In a comparable way, when the Jews were children (<i>nepios</i>), they were in bondage the elementary and governance of the Law of Moses. (4:3)
	b.	This temporary bondage to the Law ceased when "God His" (4:4-5)
		(1) The timing of Christ's 1 st Advent was when "the of the of the of the" (v. 4a)
		* What did Paul mean by this?
		(2) The <i>authority</i> involved in Christ's 1 st Advent was the

		(3) The <i>means</i> described in Christ's 1 st Advent was being " of a" (v. 4c)
		* What should this tell us about Jesus' birth and His person?
		(4) The <i>dispensation</i> of Christ's 1 st Advent entailed being "born the" (v. 4d)
		(5) The <i>purposes</i> of Christ's 1 st Advent was to " those who were the Law" and to them as sons. (v. 5)
		* Why would this statement be so significant to Paul's audience and to that culture?
3.	Pau a.	Regarding believers corporately (plural "you") – "Because you are, God has sent forth the of His Son into your, crying out, "Abba, Father!" (4:6) * Did you notice the parallel to v. 4?
		* Why would Paul use this term "Abba Father," and what does it mean?
	b.	Regarding believers personally (singular "you") – you are no longer a but a of God through Christ. (4:7)
		* What is the significance of being an "heir of God"?
		* How can you apply this in your own life?