

calling of Abraham to the coming of Christ. During this time God was educating Israel and preparing the world for the Messiah. The Jews through these twenty centuries were heirs, but in promise and not in possession. **Differeth nothing from a servant.** Rev. Ver., a "bond-servant," that is, a slave. By Roman law, a man held the same power over his sons as over his slaves, and their legal relation to the State was much the same. So the Jews, though heirs of the covenant, were in bondage to the law of Moses. **Though he be lord.** He may have the prospective right to the inheritance, but cannot possess it until his minority is over.

2. Under tutors and governors. Rev. Ver., "guardians and stewards." One word refers to teaching, the other to household management. **Until the time appointed.** That is, the time assigned by the will of the Father; in Paul's thought, the time of Christ's coming. 1. God makes all history lead toward the coming and cross of Christ. 2. Though our blessings seem delayed, they are kept back by a Father's will.

3. Even as we. Here especially referring to the Jewish people, among whom Paul counts himself. **When we were children.** Paul regards the history of the Jews, before Christ came, as a period of minority and training for their destiny. **Were in bondage.** The law given by Moses was a privilege on one side, but in another view it held those under it in bondage by its strictness. **Under the elements.** Rev. Ver., "rudiments," or elementary instruction. **Of the World.** Not that these rudiments were evil, but that they belonged to a state which was temporary and soon to pass away. Paul means that until Christ came the Jews were like children under the rules and teachings of the law, which were to be superseded by the higher light and liberty of the Gospel.

4. When the fulness of the time. The time when the world was ready to receive the Gospel, having attained to a degree of knowledge, having stable government and order, a universal language, and a longing for some higher and purer religion; and the time when the Jews were trained by their law, their ritual, and the discipline of their history, into a preparation to impart the Gospel to the world. **God sent forth.** Sent forth from himself, as a special manifestation. **His Son.** Here emphatic; literally, "the Son of himself," his own Son. **Made (born) of a woman.** The very form of this expression shows that Jesus possessed more than human nature; for it would be needless to say this of an ordinary man. **Made (born) under the law.** By the conditions of his birth subject to the law, and observing it fully as our representative. 3. The world's history culminates in Christ's coming. 4. We have as our Saviour a man like ourselves, but a man who, unlike ourselves, has fully kept God's law.

5. To redeem. Literally, "to buy in the market;" as if a man were a slave bought and set free. 5. At what a price of blood and life did our Redeemer purchase us! **Them that were under the law.** Primarily the Jews, but as the representatives of all mankind. **That we.** Here meaning Jews and Gentiles alike, since elsewhere Paul shows that Christ died for all. **Might receive the adoption.** One is adopted, who is not already a son. We are received into the family of God and made his sons when we accept Christ as our Saviour. 6. The Christian can look down upon the princes of earth, for he is a son of the King of kings.

6. Because. As a result of this sonship and as a token of it. **God hath sent forth.** To bear witness to our sonship, and to create in us the filial character. **The Spirit of his Son.** The same Spirit which dwelt in his Son on earth dwells in us according to the measure with which we give ourselves up to its influence. **Into your hearts.** Rev. Ver., "Our hearts;" the inmost centre of being and character. **Abba, Father.** "Abba" is an Aramaic or Jewish word meaning "Father," in use among Jewish disciples; but as it was not familiar to his Galatian readers, who spoke Greek, Paul adds the Greek word "Father" also. 7. Only the believer in Christ ventures to call God his Father.

7. No more a servant. Rev. Ver., "A bond-servant." Those who have a right to call God "Father" are higher than those who must call him "Lord." **If a son, then an heir.** By virtue of their union with God believers enjoy a possession of his wealth. A part of our inheritance we receive now, another and better part awaits us hereafter. Now we have God's care, his fellowship, the enjoyment of Christian experience; hereafter we shall have heaven and eternal life. **Through Christ.** Rev. Ver., "Through God." Our inheritance comes not by our own right, but through the gift of God.

8. Howbeit. The apostle now turns toward his Galatian readers, who had been heathens and idol-worshippers. **Then.** Rev. Ver., "At that time." **When ye knew not God.** Though this high estate was their privilege, they knew it not, but were like heirs who are ignorant of their heritage. **Ye did service.** Rev. Ver., "Were in bondage;" were slaves to idols. **Which by nature were no gods.** You were in slavery to idols, which as gods have no real existence. Paul's aim is to show that both Jews and Gentiles were in bondage: one under the law, the other under their superstitions; and from both these Christ came to set men free.

9. But now, after that, etc. They had now come to knowledge of God, a recognition of his Fatherhood to them, and of their own privilege of sonship. **Rather are known.** For, after all, it is God's recognition of us as his children which gives us all our privilege. "After God has looked upon you, and honoured you, can you so desert him?" is the apostle's