

## INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE ACTS AND EPISTLES.

JUNE, 1884.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [57] at the side.

A.D. 57.]

## LESSON IX.—CHRISTIAN LIBERTY.

[June 1.

Galatians 4. 1-16.

## FREE FROM



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 ;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were *a* in bondage under the *a* elements of the world :  
*a* Col. 2. 8 ; Heb. 9. 10. — *a* Or, rudiments.

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

*b* Gen. 49. 10 ; Dan. 9. 24 ; Mark 1. 15 ; Eph. 1. 10.  
*c* Gen. 3. 15 ; John 1. 14 ; Heb. 2. 14. —  
*d* Matt. 5. 17.

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

*e* Matt. 20. 28 ; 1 Peter 1. 18. — *f* John 1. 12.

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

7 Wherefore thou art no more a servant, but a son ; *g* and if a son, then an heir of God through Christ.

*g* Rom. 8. 16.

8 Howbeit then, *h* when ye knew not God, ye *i* did service unto them which by nature are no gods.

*h* Eph. 2. 12. — *i* Rom. 1. 25 ; 1 Thess. 1. 9.

9 But now, *j* after that ye have known God, or rather are known of God, *k* how turn ye *b* again to the *l* weak and beggarly *c* elements, whereunto ye desire again to be in bondage ?

*j* 1 Cor. 8. 3. — *k* Col. 2. 20. — *b* Or, back. —  
*l* Heb. 7. 18. — *c* Or, rudiments.

10 Ye *m* observe days, and months, and times, and years.

*m* Rom. 14. 5.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as *n* I am ; for I am as ye are : ye have not injured me at all.

*n* Chap. 6. 14.

13 Ye know how *o* through infirmity of the flesh I preached the Gospel unto you *p* at the first.

*o* 1 Cor. 2. 3. — *p* Chap. 1. 6.

14 And my temptation which was in my flesh ye despised not, nor rejected ; but received me *q* as an angel of God, even *r* as Christ Jesus.

*q* 2 Sam. 19. 27. — *r* Matt. 10. 40.

15 *d* Where is then the blessedness ye spake of ? for I bear you record, that, if it had been

possible, ye would have plucked out your own eyes, and have given them to me.

*d* Or, What was then.

16 Am I therefore become your enemy, because I tell you the truth ?

## GENERAL STATEMENT.

Galatia was the central province of Asia Minor. It had been conquered by a tribe of Gauls (the ancient French), and though in Paul's time a part of the Roman Empire, its people still retained the language, the customs, and the impulsive nature of the French people. The apostle first visited this province, in company with Silas and Timothy, on his second missionary journey, shortly before the vision of "the man of Macedonia," and again passed through it on his third journey, just before beginning his three years' stay in Ephesus. His two visits are briefly mentioned in the rapid recital of the Acts, but from the Epistle to the Galatians we gather that the people received the apostle with all the warmth of the Celtic nature, and that multitudes accepted Christ. But while Paul was at Ephesus, Jewish emissaries were at work in the highland provinces to pervert his converts. They had been idolaters ; they were now Christians, and the Jews induced them to forsake the freedom of the Gospel, and submit to the yoke of the Jewish law. In the fickleness of their race, they were following these new leaders, when Paul, who had gone to Corinth, heard of their apostasy, and wrote this epistle. It is of all his letters sharpest in rebuke, and yet tenderest in feeling. In it he sets forth his own apostleship, and asserts his authority. But its main purpose is to show the superiority of the Gospel, as the law of liberty, over Judaism, the yoke of bondage, and to present the great truth that we are saved, not by works, but by faith only. It was this epistle which opened the eyes of Martin Luther, and his commentary upon it struck the key-note of the Reformation.

## EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Now I say. Paul's purpose is to show that Gentile believers in Christ occupy a higher position than unbelieving Jews, because they are free, while Jews are in bondage. The heir as long as he is a child. During his minority. Here referring to the Jewish people while under training for the privileges of the Gospel, a period from God's