The 22nd Sunday after Pentecost ~ Sunday, October 25, 2026
"Experiencing the Grace of Christ: No Longer Slaves, but Children"
Psalm 103:8-18 Galatians 3:15-4:20 Luke 15:11-24

Point #1. _____.
He addresses this heresy head on by arguing that we're not only_____by faith in Jesus, and not by works of the Law, but also that salvation by faith was God's _____from the very beginning.

In Genesis 12, God called Abraham and promised to bless him and make him into a great nation, and through him bring_____to all the families of the earth.

Abraham was counted righteous because he_____God's promise, not because he_____God's favour by obeying the Law.

"The law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise." (Galatians 3:17)

God's promise to Abraham came first. The Law didn't_____it, nor did it change the conditions under which God's blessing would be received. What God had promised to Abraham would ultimately be_____through Jesus.

"And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise." (Galatians 3:29)

The Law was added because of transgressions, until the promised offspring should come. In other words, the Law was never intended to be the_____by which people could earn salvation. Rather, it revealed God's holiness, exposed human sinfulness, and showed us our_____for a Saviour.

God's Law reveals the reality of our sin, but it can't _____us from that sin. It can show us where we've fallen short of God's holiness, but it can't make us righteous before Him. Only_____can do that

In verse 24, Paul describes the Law as our_____until Christ came, so that we might be justified by faith.

The Law had a necessary purpose in God's plan, but it was never meant to be the _____destination. It pointed beyond itself to the One who'd fulfil God's _____.

"For in Christ Jesus you are all children of God through faith." (Galatians 3:26)

Paul goes on to explain that in Christ, the old_____that once separated people no longer determine their standing before God–all who belong to Christ are one in Him and share_____in the inheritance of God's promise

Point #2. _____.
"My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property." (Galatians 4:1)

Paul isn't suggesting that the child was actually a slave; rather, he's pointing out that, until the appointed time, the child lived under_____and supervision–much like a_____.

Paul uses this illustration to describe the condition of God's people before the coming of Christ. They were living under the guardianship of the_____, awaiting the_____of God's promise,

"But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children." (Galatians 4:4-5)

God wasn't_____here, nor was the coming of Jesus an afterthought or a change of plans. From the very beginning, God had been working toward this moment, when His promise of salvation would be_____through His Son.

In other words, the eternal Son of God entered fully into our humanity and placed Himself under the very Law that we failed to keep. Jesus lived the life of perfect _____that we could never live, and through His death on the Cross, _____from the condemnation of sin.

"See what love the Father has given us, that we should be called children of God; and that is what we are." (1 John 3:1)

In Christ, we've not only been forgiven; we've been adopted, and given a new _____, a new relationship with God, and a new_____.

"And because you are children, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Galatians 4:6)

Abba (Aramaic) = _____ = expressing the_____closeness and trust of a child who knows that they_____to their father and can approach him with_____.

This doesn't mean that we approach God_____or without reverence–He's

still the Almighty God, holy and sovereign over all creation. However, because of what Jesus has done for us, we no longer need to approach Him as _____, uncertain whether we'll be welcomed

"Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need." (Hebrews 4:16)

A slave serves because they fear the consequences of _____; a beloved child, on the other hand, learns to obey because they know they're loved and want to _____ they're father

And just like children sometimes need correction and discipline, our heavenly Father, lovingly _____ us when we wander from His ways. However, His discipline isn't a sign that He's stopped loving us; it's evidence that we _____ to Him.

"... for the Lord disciplines those whom he loves, and chastises every child whom he accepts." (Hebrews 12:6)

We don't serve Him in order to earn His love. We serve Him because His love has already been poured out on us through Christ. And when we stumble, as we all inevitably do, we don't need to run away from God in fear. We can come to Him in _____, trusting in His mercy, grace, and love.

"So you are no longer a slave but a child, and if a child then also an heir, through God." (Galatians 4:7)

This isn't just a wonderful possibility for the future; it's the _____ reality of everyone who belongs to Christ.

Point #3. _____.
Paul now expresses his deep concern that they're in danger of returning to the very _____ from which Christ has set them free

"Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be enslaved to them again?" (Galatians 4:9)

This is a wonderful reminder that our relationship with God begins not with our efforts to reach Him, but with His gracious _____ toward us.

Paul isn't suggesting that obedience or spiritual discipline are unimportant; rather, he's warning them against making these things the _____ of their acceptance before God.

It's possible to believe in salvation by grace and yet gradually slip back into believing it's all about us. We begin to measure our relationship with God by how well we're doing _____. And without realizing it, we start living like _____ who must continually earn their place in the household, rather than children who already belong.

"Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands." (Luke 15:18-19)

"But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him." (Luke 15:20)

What a beautiful picture of the Father's _____!

Notice that the father didn't _____ his son's rebellion, nor did he pretend that nothing had happened. However, his mercy was greater than his son's failure, and his love wasn't exhausted by his son's rebellious disobedience.

This is the heart of the Gospel. Through Jesus, God doesn't just tolerate our return; He _____ repentant sinners into His family with the love of a Father.

"My little children, for whom I am again in the pain of childbirth until Christ is formed in you." (Galatians 4:19)

Paul's desire isn't simply that they _____ the doctrine of grace, but that Christ would increasingly be _____ in them.

Being children of God doesn't mean that we're free to live however we please; rather, because we belong to Him, we're called to grow in the _____ of His Son.

Our obedience flows from _____ rather than fear. Our service becomes an expression of _____ rather than an attempt to earn approval. And when we stumble, we return to our Father in repentance, trusting not in our own righteousness, but in His mercy and grace.

We don't grow in holiness in order to become God's children. We grow in holiness because, by His grace, we already are His children. And this growth is 100% the sanctifying work of the Holy Spirit within us, and not our own strength.

Are we truly living in the freedom of being God's beloved children, or are we still trying to earn a place in the Father's house?