before the fall, but a far more glorious  
thing, the bestowal of an adoption which  
Adam never had) **the adoption** (the place,  
and privileges) **of sons.**

**6.] And  
because ye are sons, God sent forth** (not,  
‘*hath sent forth*’—see above) **the Spirit  
of His Son** (you being now fellows with  
that Son in the communion of the Spirit,  
won for you as a consequence of His atonement: called, Rom. viii. 15, “*the Spirit  
of adoption*,” and ib. 9, “*the Spirit of  
Christ*,” where participation in Him is  
said to be the necessary condition of belonging to Christ at all) **into our hearts**(as he changed from the third person to  
the first in the foregoing verse, so now  
from the second: both times from the  
fervour of his heart, wavering between  
logical accuracy and generous largeness  
of sympathy), **crying** (in Rom. viii. 15, it  
is “*in whom we cry.*” Here the Spirit  
being the main subject, is regarded as the  
agent, and the believer merely as His  
organ), **Abba, Father. Father** is not a  
mere Greek explanation of **Abba**, but an  
address by His name of relation, of Him  
to whom the term *Abba* was used more  
asa token of affection than as conveying  
its real meaning of ‘my father:’ see notes  
on Mark xiv. 36, Rom. viii. 15.

**7.]** Statement of the conclusion from the  
foregoing, and corroboration, from it, of  
ch, iii. 29. The second person singular  
individualizes and points home the inference. This individualization has been gradually proceeding from ver. 5—“*that we  
may receive*”—“*ye are*”—“*thou art*.”

**through God]** The received reading, “*of God through Christ*,” seems to  
have been an adaptation to the parallel text  
in Rom. viii. 17.—On the text, Windischmann remarks, “**Through God** combines,  
on behalf of our race, the whole before-mentioned agency of the Blessed Trinity:  
the Father hath sent the Son and the  
Spirit, the Son has freed us from the law,  
the Spirit has completed our sonship; aud  
thus the redeemed are heirs through the  
tri-une God Himself, not through the law,  
nor through fleshly descent.”

**8—11.]** *Appeal to them,* as the result of  
the conclusion just arrived at, *why, having  
passed out of slavery into freedom, they  
were now going back again.*

**8] at  
that time** refers back, not to ver. 3, but  
to the time referred to in ver. 7, when they  
were as bond-servants.—In the assertion  
that they *knew not God,* there is no inconsistency with Rom. i. 21: there it is  
the knowledge which the Gentile world  
might have had: here, the matter of fact  
is alleged, that they *had it not.*  
**ye served gods which by nature exist  
not:** see 1 Cor. viii. 4; x. 19, 20 and  
note. The received reading would mean,  
“*those which are not by nature gods,*” i. e.  
only men, made into gods by human fancy:  
but this is not the Apostle’s way of conceiving of the heathen deities.

**9. or  
rather are known of (by) God]** See  
note on 1 Cor. viii. 3. Here the propriety  
of the expression is even more strikingly  
manifest than there: the Galatians did  
not so much acquire the knowledge of  
God, as they were taken into knowledge,  
recognized, by Him. And this made their  
fall from Him the more matter of indignant  
appeal, as being a resistance of His will  
respecting them. No change of the meaning of **known** must be resorted to, as  
*‘approved*,’ *‘loved*:’ compare Matt. xxv.  
12; 2 Tim. ii. 19: also Phil. ii. 12.