

Freedom from Sin Results in Freedom of Grace; Freedom Requires Orientation to Authority; the Divine Institutions; the Authority Structure in Marriage; Premarital Sex Is an Assault on Marriage, Family, Nation & Innocent Children

11. In Galatians the verse that follows the context we are noting – Galatians 4:19–31 – is Galatians 5:1 where Paul exhorts the churches of Galatia to function under grace rather than legalism.

Galatians 5:1 - For freedom [divine policy of grace] Christ has once and for all set us free [redemption]. Keep on standing firm [inflexible regarding the essentials], then, and do not be subject again to the yoke of slavery [legalism].

12. Christ once and for all set us free by means of His substitutionary sacrifice on the cross, the purpose of which was for spiritual freedom under the divine policy of grace. Because of this we are to stand fast by being inflexible regarding the essentials of grace and therefore not subject to the cosmic allurements of legalism.
13. Spiritual freedom and spiritual slavery are both choices. Residence in one or the other is the result of the volition making that choice.
14. The only soul attribute possessed by humans that is equal to that of the angels is volition, consequently, human free will is one of the essential concepts in the resolution of the angelic conflict.
15. Spiritual freedom is essential for the believer to produce positive historical impact in his life and this freedom is protected by the presence of human freedom.
16. Within both categories there are systems of authority: (1) in spiritual freedom there is the guidance of biblical mandates both positive and negative, and (2) in human freedom there are laws that provide an environment in which volition can function within the confines of cultural and legal standards.
17. The first authority confronted by an individual is establishment. Its laws are divinely imputed to the human race to regulate, teach, and prepare children to function in an adult world and be self-sustaining.
18. The laws of divine establishment coordinate with the four divine institutions. These laws are absolutes and when a person volitionally ignores or rejects them he suffers consequences built into the system.
19. Children are born into a system of organized humility, i.e., the environment of the home made up of two parents who are delegated the authority to instruct, guide, and train the child in the mechanics of establishment viewpoint.
20. To insure that the home is stable and functional the corporate body of marriage is the second divine institution. Two become one flesh with the father as head of the household and thus responsible for all those under his authority and for the decisions he makes regarding them.
21. The mother is delegated authority by the husband so that she can make decisions that are mutually agreed upon or that line up with predetermined household policies.

22. Both the husband and wife will make mistakes but when such occurs the spouse is to deal with that through grace and both endeavor to learn from the experience.
23. The ingredients to such a relationship include mutual trust, mutual objectives, and mutual application of unconditional love.
24. There is a distinct trend in our nation of unmarried couples having children. This is a rejection of the laws of divine establishment and an attack on the divine institutions.
25. It is true that people have the freedom to engage in premarital sex but they do so without virtue. All too often innocent children are brought into an environment in which the organizational authority of the home is fractured if not absent altogether.
26. When a child is imputed human life he automatically becomes the responsibility of the genetic parents. It does not matter that they are not married, have no soul rapport, and little compatibility beyond the physical. They are still the responsible parties and their blasé rejection of the marital institution within the laws of divine establishment will be the source of great discipline to them personally and cursing by association to the innocent child.
27. In addition to this, the divine institution of family is either nonexistent or severely damaged. When the first three divine institutions are diminished in their historical impact, then the fourth divine institution of the nationalism is likewise diminished.