coerced, and even corporally punished, by  
those set over him.

**though he be  
lord of all** must be understood *essentially*,  
rather than prospectively. It is said of  
him in virtue of his rank, rather than of  
his actual estate: *in posse,* as the lawyers  
say, rather than *in esse.*

**2.] guardians,**overseers of the person; stewards, overseers of the property.

**3.] we**—are  
Jews only here included, or Jews and  
Gentiles? Clearly, *both*: for “*that we  
might receive the adoption of sons,*” ver. 5,  
is spoken of all believers in Christ. He  
regards the Jews as, for this purpose, including all mankind (see note on ch. iii.  
23), God’s only positive dealings by revelation being with them—and the Gentiles as  
partakers both in their infant-discipline,  
and in their emancipation in Christ.

**when we were children** refers, not to any  
immaturity of capacity in us, but to the  
lifetime of the church, as regarded in the  
*time previously appointed by the Father:*see below on ver. 4.

**the rudiments  
of the world]** There have been various interpretations. The best seems to be, as in  
Col. ii. 8, 20, **the elementary lessons of  
outward things.** Of this kind were all the  
enactments peculiar to the Law; some of  
which are expressly named, ver. 10.

**4.] the fulness of the time** (‘that whereby  
the time was filled up’): answers to the  
*time appointed by the Father,* ver. 2. The  
Apostle uses this term with regard not only  
to the absolute will of God, but to the preparations which were made for the Redeemer on this earth, The manifestation  
of mau’s guilt was complete:—and the  
way of the Lord was prepared, by various  
courses of action which He had brought  
about by men as his instruments.  
  
**sent forth** cannot,—however little, for  
the purposes of the present argument, the  
divine side of our Lord’s mission is to be  
pressed,—mean any thing less than **sent  
forth from Himself.**

**born of a woman**  
will not bear being pressed, as some have  
done,—that it was of *a woman alone,*without co-operation of a man: it is  
Christ’s HUMANITY which is the point  
insisted on, not His being born of a virgin.  
On the other hand, the words cannot for  
an instant be adduced as *inconsistent* with  
such birth: they state generically, what  
all Christians are able, from the Gospel  
record, to fill up specifically.

**born  
under the law]** ‘*born of a woman,*’ identified Him with all mankind: **born under  
the law**, introduces another condition, in  
virtue of which He became the Redeemer of  
those who were under a special revelation  
and covenant. A Gentile could not (humanly speaking, as far as God has conditioned His own proceedings) have saved  
the world: for the Jews were the representative nation, to which the representative man must belong.

**5.]** See above.  
Christ, being born under the law, a Jewish  
child, subject to its ordinances,—by His  
perfect fulfilment of it, and by enduring,  
as the Head and in the root of our nature,  
its curse on the tree, bought off (from  
its curse and power, but see on ch. iii. 18)  
those who were under the law: and if  
them, then the rest of mankind, whose  
nature He had upon Him. Thus in buying off *those under the law*, He effected  
that **we**, all men, **should receive** (not  
*‘recover*,’ as Augustine and others: there  
is no allusion to the innocence which we  
lost in Adam, nor was redemption by  
Christ in any sense a *recovery* of the state