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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 guardians and stewards until the until the time appointed of   
 time appointed by the father. 3 Even the father. % Even so we,   
 ayero. chil. so we, when we were children, \* were when we were children,   
 5” kept in bondage under the rudi- were in bondage under the   
 Col Jo. ments of the world: 4but when elements of the world:   
 b Gen. xlix. 4 but when the fulness of   
 Dan. the fulness of the time came, God the time was come, God   
 eJonni. sent forth his Son, °born ‘of a sent forth his Son, made   
 ae woman, °born under the law, 5‘ that of a woman, made under   
 “Tei he might redeem them that were the law, 5 to redeem them   
 ine Late under the law, &that we might re- that were under the law,   
 that we might receive the   
 adoption of sons. © And   
 yw, ceive the adoption of sons. 6 And because ye forth sons, God   
 Luk A   
 Mmatt-x1.28 because ye are sons, 19, sent forth   
 ot gJobn i. 12, ili. Eph. i.   
 erced, and even corporally punished, by sent forth cannot,— however little, for   
 those set over him. though he be the purposes of the present argument, the   
 lord of all must be understood essentially, divine side of our Lord’s mission is to bo   
 rather than prospectively. It is said of pressed,—mean any thing less than sent   
 him in virtue of his rank, rather than of forth from Himself. born of a woman   
 his actual estate: én posse, as the lawyers will not bear being pressed, as some have   
 say, rather than in esse. 2. guardians, done,—that it was of @ woman alone,   
 overseers of the person; stewards, over- without co-operation of a man: it is   
 seers of the property. 3.] we—are Christ’s Huatanity which is the point   
 Jews only here included, or Jews and insisted on, not His being born of a virgin.   
 Gentiles? Clearly, both: for “that we On the other hand, the words cannot for   
 might receive the adoption of sons,” ver. 5, an instant be adduced as inconsistent with   
 is spoken of all believers in Christ. He such birth: they state generically, what   
 regards the Jews as, for this purpose, in- all Christians are able, from the Gospel   
 cluding all mankind (see note on ch. iii. record, to fill up specifically. born   
 23), God’s only positive dealings by revela- under the law] ‘born of a woman,’ iden-   
 tion being with them—and the Gentiles as tified Him with all mankind: born under   
 partakers both in their infant-discipline, the law, introduces another condition, in   
 and in their emancipation in Christ. virtue of which He became the Redeemer of   
 when we were children refers, not to any those who were under a special revelation   
 immaturity of capacity in us, but to the and covenant. A Gentile could not (hu-   
 lifetime of the church, as regarded in the manly speaking, as far as God has con-   
 time previously appointed by the Father: ditioned His own proceedings) have saved   
 see below on ver. 4. the rudiments the world: for the Jews were the repre-   
 of the world] There have been various in- sentative nation, to which the representa-   
 terpretations. The best seems to be, as in tive man mnst belong. 5.] See above.   
 Col. ii. 8, 20, the elementary lessons of Christ, being born under the law, a Jewish   
 outward things. Of this kind were all the child, subject to its ordinances,—by His   
 enactments peculiar to the Law; some of perfect fulfilment of it, and by enduring,   
 which are expressly named, ver. 10. as the Head and in the root of our nature,   
 4.] the fulness of the time (‘that whereby its curse on the tree, bought off (from   
 the time was filled up’): answers to the its curse and power, but see on ch. iii.   
 time appointed by the Father, ver. 2. The those who were under the law: and if   
 Apostle uses this term with regard not only them, then the rest of mankind, whose   
 to the absolute will of God, but to the pre- nature He had upon Him. Thus in buy-   
 parations which were made for the Re- ing off those under the law, He effected   
 deemer on this earth, The manifestation that we, all men, should receive (not   
 of mau’s gnilt was complete:—and the ‘recover,’ as Augustine and others: there   
 way of the Lord was prepared, by various is no allnsion to the innocence which we   
 courses of action which He had brought lost in Adam, nor was redemption by   
 about by men as his instruments. Christ in any sense a recovery of the state