1. The fact of DIFFERENTIATION vv. 1-3

   The subject of "heir" is the concluding matter in 3:29. The phrase "Now I say" takes up that theme for development. To do this the apostle, by inspiration of the Spirit, gives some clear distinctions. Consider them:

   a. **Semantically vv. 1, 2**

      1) **Child** This is a reference to one who does not talk. Surely this is a minor (cf. Mt. 21:16). Here is a picture of Israel under the law. So long as the nation is in this way described, they are "under the law."

      2) **Servant** This is the term for bondservant. The minor and the servant are the same--in one sense. The slave has no will of his own, no time, nothing of his own. So the child, as long as he is a child, an infant.

      3) **Lord** To be a "lord" suggests one who has power. But a child is like a servant, except he has legal ownership of all. The experience of lordship is prospective here, not actually experienced.

      4) **Tutor** The reference here is to one who is a servant with responsibility for persons composing the household (cf. Mt. 20:8).

      5) **Governor** This individual relates to possessions or property. He has charge of the things in a household (Rom. 16:23).

      6) **Heir** Here is the one who expects something from one's parent. However, if he is a "child," he is like a servant. He has prospective power, but not actual. He is under tutors and governors. Thus, the heir is as a child or servant "until" a specific time. There is a stipulated dateline here, appointed before time. The "father" is apparently dead, so the heir can take what is his.

   b. **Illustratively v. 3**

      Primarily the reference is to the Jews, but Gentiles surely must be considered, by the "even so we." Being "children" or infants, two situations exist.

      1) **Under rudiments**. Like the letters of an alphabet with an orderly arrangement (world) the O.T. legal arrangement is so described. It refers to something very elementary. Law arrangements are thus elementary.

      2) **Under bondage**. This periphrastic perfect tense points to a state of slavery of a permanent nature.

   **NOTE** The terms emphasized in vv. 1, 2 are real. Nothing really moved Israel from its dreadful situation. That awaited a new arrangement from God. Up to now (vv. 1-3) legalism bound the people in rudiments.

2. The fact of DETERMINATION vv. 4, 5

   a. It was **timed v. 4**

      The adversative "but" indicates that there is a dramatic change. It is referred to as the "fullness of the time" (cf. Eph. 1:10). This is the moment of completeness. It is the moment of all HisStory. It is the same as the "time appointed" (v. 3). The season was ripe--biblically, socially, governmental--in every way. It was the "ready-time."

   b. It was **energized v. 4**

      God Himself broke into history. It was He Who "sent out" His Son. Make no mistake about it: this is the One Who was, and from eternity had been, the Son of God. This phrase declares, without discussion, the pre-existence of the Lord, His absolute eternal Sonship, and the fact of His essential deity. To question these truths borders on heresy, if it does not commit blasphemy against the eternity of the Trinity!

   c. It was **visualized v. 4**

      The verb "made" really means "born." It is used elsewhere of His incarnation (John 1:14; Phil. 2:7). It indicates a new state of His being. While not stating, virgin birth, that is the significance here. He is part of the human race. "Sonship" and "woman" combined are our Lord's "Person"--God and Man, the hypostatic union.

   d. It was **subjected v. 4**

      This forever settles it. He was made (became or born) under the law. Our Lord therefore became a Jew in this society. While He made the world savable, He was Himself of Jewish origins and practice! Hallelujah (cf. Gen. 12).

   e. It was **designed v. 5**

      Two purpose clauses conclude the fantastic truths presented. The Son's sending (v. 4) was in order that (purpose) 1) **Redemption** of those under the law and 2) **Provision** for those redeemed of the placement as adult sons by grace.

**Conclusion**

What Moses' law or any work's system cannot accomplish, the blessed Son of God, the Lord Jesus Christ did. It's done. Oh, delay not to receive what He did for you! Amen.