

Galatians 4:4-5

Galatians 4:4 - But when the fullness of time came, God sent forth His Son, born of a woman, born under the Law,

Galatians 4:5 - in order that He might redeem out of the slave market those under Law, with the result that we might receive the adoption as sons.

The fullness of time references God's perfect timing in introducing the Savior to the world. Jesus could not have been introduced earlier because mankind must first of all function under the pedagogue of the Law. The Law's imperative moods demand a perfection which man is incapable of satisfying.

The pedagogue's mission is to demand righteousness, punish failure to achieve it, convict the sinner of his hopeless condition, and, ultimately, to reveal the Savior through the ritual plan of God. Once the Jews had been given appropriate time to orient and adjust to God's provision of a Savior, the Savior was presented.

It was time for the Jews to recognize and accept their Messiah and He was thus presented through the Virgin Birth, the Incarnation, and the public ministry of Jesus of Nazareth. Having rejected Him, the Jews were condemned to remain under the Law and its goads.

Instead of being adopted into the Royal Family, the Jews remained under the pedagogue of the Law. Although natural-born sons, they were deprived of the glories associated with inheriting their heavenly Father's estate.

Instead, strangers were brought in from the outside as Gentiles began to establish the New Testament church. The grace plan of God was now operational through faith in Christ. Membership in the heavenly community and Royal Family status was opened to all, whether Jew or Gentile, patrician or plebs, male or female.

In this new dispensation of the Church, all who believe in Christ are adopted into the Royal Family as heirs of God and joint-heirs with Christ. Such individuals become the elect, identified by the Father in eternity past, preserved in time under the tutelage of the pedagogue, and adopted as a result of faith alone in Christ alone.

Some questions arise: Is your child among the elect? How can you determine? If he is among the elect, is presentation of the Gospel really necessary? If the elect are known in eternity past, then aren't the nonelect unalterably condemned to the Lake of Fire? If your child is among the nonelect, then is evangelism toward him useless and thus superfluous?

The answers to these questions involve very decisive principles of theology which have captured the attention of theologians for two millennia and which we must discuss at this point in our study.