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COMMENTARY

COMMENTARY ON
GALATIANS

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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INTRODUCTION TO THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

THE authenticity of this epistle is ably vindicated by Dr. Paley: the principal part of his arguments I shall here introduce, and doubt not that they will be considered demonstrative evidence by every candid and unprejudiced reader.

SECTION 1.

The argument of this epistle in some measure proves its antiquity. It will hardly be doubted that it was written whilst the dispute concerning the circumcision of Gentile converts was fresh in men's minds; for, even supposing it to have been a forgery, the only credible motive that can be assigned for the forgery was, to bring the name and authority of the apostle into this controversy. No design could be so insipid, or so unlikely to enter into the thoughts of any man, as to produce an epistle written earnestly and pointedly upon one side of a controversy, when the controversy itself was dead, and the question no longer interesting to any description of readers whatever. Now the controversy concerning the circumcision of the Gentile Christians was of such a nature that, if it arose at all, it must have arisen in the beginning of Christianity. As Judea was the scene of the Christian history; as the author and preachers of Christianity were Jews; as the religion itself acknowledged and was founded upon the Jewish religion, in contradistinction to every other religion then professed amongst mankind; it was not to be wondered at that some of its teachers should carry it out in the world rather as a *sect* and modification of Judaism, than as a separate original revelation; or that they should invite their proselytes to those observances in which they lived themselves. This was likely to happen; but if it did not happen *at first*, if, whilst the religion was in the hands of Jewish teachers, no such claim was advanced, no such condition was attempted to be imposed, it is not probable that the doctrine would be started, much less that it should prevail, in any future period. I likewise think that those pretensions of Judaism were much more likely to be insisted upon whilst the Jews continued a nation, than after their fall and dispersion; whilst Jerusalem and the temple stood, than after the destruction brought upon them by the Roman arms, the total cessation of the sacrifice and the priesthood, the humiliating loss of their country, and, with it, of the great

rites and symbols of their institution. It should seem, therefore, from the nature of the subject, and the situation of the parties, that this controversy was carried on in the interval between the preaching of Christianity to the Gentiles and the invasion of Titus; and that our present epistle, which was undoubtedly intended to bear a part in this controversy, must be referred to the same period.

But again: the epistle supposes that certain designing adherents of the Jewish law had crept into the Churches of Galatia, and had been endeavouring, and but too successfully, to persuade the Galatic converts that they had been taught the new religion imperfectly, and at second hand; that the founder of their Church himself possessed only an inferior and deputed commission, the seat of truth and authority being in the apostles and elders of Jerusalem; moreover, that, whatever he might profess amongst them, he had himself, at other times and in other places, given way to the doctrine of circumcision. The epistle is unintelligible without supposing all this. Referring therefore to this, as to what had actually passed, we find St. Paul treating so unjust an attempt to undermine his credit, and to introduce amongst his converts a doctrine which he had uniformly reprobated, in terms of great asperity and indignation. And, in order to refute the suspicions which had been raised concerning the fidelity of his teaching, as well as to assert the independency and Divine original of his mission, we find him appealing to the history of his conversion, to his conduct under it, to the manner in which he had conferred with the apostles when he met with them at Jerusalem; alleging that, so far was his doctrine from being derived from them, or they from exercising any superiority over him, that they had simply assented to what he had already preached amongst the Gentiles, and which preaching was communicated not by them to him, but by himself to them; that he had maintained the liberty of the Gentile Church, by opposing upon one occasion an apostle to the face, when the timidity of his behaviour seemed to endanger it; that from the first, that all along, that to that hour, he had constantly resisted the claims of Judaism; and that the persecutions which he daily underwent, at the hands or by the instigation of the Jews, and of which he bore in his person the marks and scars, might have been avoided by him, if he had consented to employ his labours in bringing, through the medium of Christianity, converts over to the Jewish institution; for then would the offence of the cross have ceased." Now an impostor, who had forged the epistle for the purpose of producing St. Paul's authority in the dispute,

which, as hath been observed, is the only credible motive that can be assigned for the forgery, might have made the apostle deliver his opinion upon the subject in strong and decisive terms, or might have put his name to a train of reasoning and argumentation upon that side of the question which the imposture was intended to recommend. I can allow the possibility of such a scheme as that. But for a writer, with this purpose in view, to feign a series of transactions supposed to have passed amongst the Christians of Galatia, and then to counterfeit expressions of anger and resentment excited by these transactions; to make the apostle travel back into his own history, and into a recital of various passages of his life, some indeed directly, but others obliquely, and others even obscurely bearing upon the point in question; in a word, to substitute narrative for argument, expostulation and complaint for dogmatic positions and controversial reasoning, in a writing properly controversial, and of which the aim and design was to support one side of a much agitated question, is a method so intricate, and so unlike the methods pursued by all other impostors, as to require the very flagrant proofs of imposition to induce us to believe it to be one.

SECTION 2.

In this section I shall endeavour to prove,—

1. That the Epistle to the Galatians and the Acts of the Apostles were written without any communication with each other.

2. That the epistle, though written without any communication with the history, by recital, implication, or reference, bears testimony to many of the facts contained in it.

1. The epistle and the Acts of the Apostles were written without any communication with each other.

To judge of this point we must examine those passages in each which describe the same transaction; for, if the author of either writing derived his information from the account which he had seen in the other, when he came to speak of the same transaction he would follow that account. The history of St. Paul at Damascus, as read in the Acts, and as referred to by the epistle, forms an instance of this sort. According to the Acts, Paul (after his conversion) was certain days with the “disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said: Is not this

he which destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, confounding the Jews which were at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying wait was known to Saul; and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples.” ~~<41919>~~ **Acts 9:19-26.**

According to the epistle, “When it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his own Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus; then, after three years, I went up to Jerusalem.”

Besides the difference observable in the terms and general complexion of these two accounts, “the journey into Arabia,” mentioned in the epistle, and omitted in the history, affords full proof that there existed no correspondence between these writers. If the narrative in the Acts had been made up from the epistle, it is impossible that this journey should have been passed over in silence; if the epistle had been composed out of what the author had read of St. Paul’s history in the Acts, it is unaccountable that it should have been inserted.*

*N.B. The Acts of the Apostles simply inform us that St. Paul left Damascus in order to go to Jerusalem, “after many days were fulfilled.” If any one doubt whether the words “many days” could be intended to express a period which included a term of three years, he will find a complete instance of the same phrase, used with the same latitude, in ~~<11028>~~ **1 Kings 2:38, 39:** “And Shimei dwelt at Jerusalem *many days*; and it came to pass at the end of *three years*, that two of the servants of Shimei ran away:’

The journey to Jerusalem related in the second chapter of the epistle (“then, fourteen years after, I went up again to Jerusalem”) supplies another example of the same kind. Either this was the journey described in the fifteenth chapter of the Acts, when Paul and Barnabas were sent from Antioch to Jerusalem, to consult the apostles and elders upon the question of the Gentile converts, or it was some journey of which the history does

not take notice. If the first opinion be followed, the discrepancy in the two accounts is so considerable, that it is not without difficulty they can be adapted to the same transaction, so that upon this supposition there is no place for suspecting that the writers were guided or assisted by each other. If the latter opinion be preferred, we have then a journey to Jerusalem, and a conference with the principal members of the Church there, circumstantially related in the epistle, and entirely omitted in the Acts; and we are at liberty to repeat the observation, which we before made, that the omission of the material a fact in the history is inexplicable if the historian had read the epistle, and that the insertion of it in the epistle, if the writer derived his information from the history, is not less so.

St. Peter's visit to Antioch, during which the dispute arose between him and St. Paul, is not mentioned in the Acts.

If we connect with these instances the general observation, that no scrutiny can discover the smallest trace of transcription or imitation, either in things or words, we shall be fully satisfied in this part of our case, namely, that the two records, be the facts contained in them true or false, come to our hands from independent sources,

Secondly, I say that the epistle, thus proved to have been written without any communication with the history, bears testimony to a great variety of particulars contained in the history.

1. St. Paul in the early part of his life had addicted himself to the study of the Jewish religion, and was distinguished by his zeal for the institution and for the traditions which had been incorporated with it. Upon this part of his character the history makes St. Paul speak thus: "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day." ~~<R014>~~ **Acts 22:3.**

The epistle is as follows: "I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." ~~<R014>~~ **Galatians 1:14.**

2. St. Paul before his conversion had been a fierce persecutor of the new sect. "As for Saul, he made havoc of the Church; entering into every

house, and haling men and women, committed them to prison.” ^{<408B>}**Acts 8:3.**

This is the history of St. Paul, as delivered in the Acts; in the recital of his own history in the epistle, “Ye have heard,” says he, “of my conversation in times past in the Jews’ religion, how that beyond measure I persecuted the Church of God.” ^{<8013>}**Galatians 1:13.**

3. St. Paul was miraculously converted on his way to Damascus. “And as he journeyed he came near to Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? ^{<400B>}**Acts 9:3-6.** With these compare the epistle, ^{<8015>}**Galatians 1:15-17:** “When it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem, to them that were apostles before me; but I went into Arabia, and returned again unto Damascus.”

In this quotation from the epistle, I desire it to be remarked how incidentally it appears that the affair passed at *Damascus*. In what may be called the direct part of the account no mention is made of the place of his conversion at all; a casual expression at the end, and an expression brought in for a different purpose, alone fixes it to have been at Damascus: “I returned again to Damascus.” Nothing can be more like simplicity and undesignedness than this is. It also draws the agreement between the two quotations somewhat closer, to observe that they both state St. Paul to have preached the Gospel immediately upon his call: “And straightway he preached Christ in the synagogues, that he is the Son of God;” ^{<4021>}**Acts 9:20.** “When it pleased God to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.” ^{<8015>}**Galatians 1:15-16.**

4. The course of the apostle’s travels after his conversion was this: He went from Damascus to Jerusalem, and from Jerusalem into Syria and Cilicia. “At Damascus the disciples took him by night, and let him down by the wall in a basket; and when Saul was come to Jerusalem, he assayed to join himself to the disciples;” ^{<4025>}**Acts 9:25-26.** Afterwards, “when the

brethren knew the conspiracy formed against him at Jerusalem, they brought him down to Cæsarea, and sent him forth to Tarsus, a city in Cilicia;" ^{<403>}**Acts 9:30**. In the epistle St. Paul gives the following brief account of his proceedings within the same period: "After three years I went up to Jerusalem to see Peter, and abode with him fifteen days; afterwards I came into the regions of Syria and Cilicia." The history had told us that Paul passed from Cæsarea to Tarsus: if he took this journey by land, it would carry him through Syria into Cilicia; and he would come, after his visit at Jerusalem, "into the regions of Syria and Cilicia," in the very order in which he mentions them in the epistle. This supposition of his going from Cæsarea to Tarsus *by land* clears up also another point. It accounts for what St. Paul says in the same place concerning the Churches of Judea: "Afterwards I came into the regions of Syria and Cilicia, and was unknown by face unto the Churches of Judea which were in Christ; but they had heard only that he which persecuted us in times past, now preacheth the faith which once he destroyed; and they glorified God in me." Upon which passage I observe, first, that what is here said of the Churches of Judea is spoken in connection with his journey into the regions of Syria and Cilicia. Secondly, that the passage itself has little significancy, and that the *connection* is inexplicable, unless St. Paul went through Judea* (though probably by a hasty journey) at the time that he came into the regions of Syria and Cilicia. Suppose him to have passed by land from Cæsarea to Tarsus, all this, as hath been observed, would be precisely true.

*Dr. Doddridge thought that the Cæsarea here mentioned was not the celebrated city of that name upon the Mediterranean Sea, but Cæsarsa Philippi, near the borders of Syria, which lies in a much more direct line from Jerusalem to Tarsus than the other. The objection to this, Dr. Benson remarks, is, that Cæsarea, without any addition, usually denotes Cæsarea Palestinæ.

5. Barnabas was with St. Paul at Antioch. "Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church;" ^{<412>}**Acts 11:25, 26**. Again, and upon another occasion, "They (Paul and Barnabas) sailed to Antioch; and there they continued a long time with the disciples;" ^{<416>}**Acts 14:26**.

Now what says the epistle? "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed; and the other Jews

dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation;" ^{<4801>}**Galatians 2:11, 13.**

6. The stated residence of the apostle was at Jerusalem. "At that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles;" ^{<4400>}**Acts 8:1.** "They (the Christians at Antioch) determined that Paul and Barnabas should go up to Jerusalem, unto the apostles and elders, about this question;" ^{<4152>}**Acts 15:2.** With these accounts agrees the declaration in the epistle: "Neither went I up to Jerusalem to them which were apostles before me;" ^{<8017>}**Galatians 1:17;** for this declaration implies, or rather assumes it to be known, that Jerusalem was the place where the apostles were to be met with.

7. There were at Jerusalem two apostles, or at least two eminent members of the Church, of the name of James. This is directly inferred from the Acts of the Apostles, which in the second verse of the twelfth chapter (^{<4122>}**Acts 12:2**) relates the death of James, the brother of John; and yet in the fifteenth chapter, and in a subsequent part of the history, records a speech delivered by James in the assembly of the apostles and elders. It is also strongly implied by the form of expression used in the epistle: "Other apostles saw I none, save James, the *Lord's brother*;" i.e. to distinguish him from James, the brother of John.

To us, who have been long conversant in the Christian history as contained in the Acts of the Apostles, these points are obvious and familiar; nor do we readily apprehend any greater difficulty in making them appear in a letter purporting to have been written by St. Paul, than there is in introducing them into a modern sermon. But to judge correctly of the argument before us, we must discharge this knowledge from our thoughts. We must propose to ourselves the situation of an author who sat down to the writing of the epistle without having seen the history; and then the concurrences we have deduced will be deemed of importance. They will, at least, be taken for separate confirmations of the several facts, and not only of these particular facts, but of the general truth of the history.

For what is the rule with respect to corroborative testimony which prevails in courts of justice, and which prevails only because experience has proved that it is a useful guide to truth? A principal witness in a cause delivers his account; his narrative, in certain parts of it, is confirmed by witnesses who are called afterwards. The credit derived from their testimony belongs not

only to the particular circumstances in which the auxiliary witnesses agree with the principal witness, but in some measure to the whole of his evidence; because it is improbable that accident or fiction should draw a line which touched upon truth in so many points.

In like manner, if two records be produced, manifestly independent, that is, manifestly written without any participation of intelligence, an agreement between them, even in few and slight circumstances, (especially if from the different nature and design of the writings few points only of agreement, and those incidental, could be expected to occur,) would add a sensible weight to the authority of both, in every part of their contents.

The same rule is applicable to history, with at least as much reason as any other species of evidence.

SECTION 3.

But although the references to various particulars in the epistle, compared with the direct account of the same particulars in the history, afford a considerable proof of the truth not only of these particulars but of the narrative which contains them; yet they do not show, it will be said, that the epistle was written by St. Paul; for, admitting (what seems to have been proved) that the writer, whoever he was, had no recourse to the Acts of the Apostles; yet many of the facts referred to, such as St. Paul's miraculous conversion, his change from a virulent persecutor to an indefatigable preacher, his labours among the Gentiles, and his zeal for the liberties of the Gentile Church, were so notorious as to occur readily to the mind of any Christian, who should choose to personate his character and counterfeit his name; it was only to write what every body knew. Now I think that this supposition, viz. that the epistle was composed upon general information, and the general publicity of the facts alluded to, and that the author did no more than weave into his work what the common fame of the Christian Church had reported to his ears, is repelled by the particularity of the recitals and references. This particularity is observable in the following instances, in perusing which I desire the reader to reflect whether they exhibit the language of a man who had nothing but general reputation to proceed upon, or of a man actually speaking of himself and of his own history, and consequently of things concerning which he possessed a clear, intimate, and circumstantial knowledge.

1. The history, in giving an account of St. Paul after his conversion, relates, “that, after many days,” effecting, by the assistance of the disciples, his escape from Damascus, “he proceeded to Jerusalem;” ^{<4025>}**Acts 9:25-26**. The epistle, speaking of the same period, makes St. Paul say that he “went into Arabia,” that he returned again to Damascus, that after three years he went up to Jerusalem; ^{<8017>}**Galatians 1:17, 18**.
2. The history relates that when Saul was come from Damascus, “he was with the disciples coming in and going out;” ^{<4028>}**Acts 9:28**. The epistle, describing the same journey, tells us, “that he went up to Jerusalem to see Peter, and abode with him fifteen days;” ^{<8018>}**Galatians 1:18**.
3. The history relates that, when Paul was come to Jerusalem, “Barnabas took him and brought him to the apostles;” ^{<4027>}**Acts 9:27**. The epistle, “that he saw Peter; but other of the apostles saw he none, save James the Lord’s brother;” ^{<8019>}**Galatians 1:19**.

Now this is as it should be. The historian delivers his account in general terms, as of facts to which he was not present. The person who is the subject of that account, when he comes to speak of these facts himself, particularizes time, names, and circumstances.

4. The like notation of places, persons, and dates, is met with in the account of St. Paul’s journey to Jerusalem, given in the second chapter of the epistle. It was fourteen years after his conversion; it was in company with Barnabas and Titus; it was then that he met with James, Cephas, and John; it was then also that it was agreed amongst them that they should go to the circumcision, and he unto the Gentiles.
5. The dispute with Peter, which occupies the sequel of the second chapter, is marked with the same particularity. It was at Antioch; it was after certain came from James; it was whilst Barnabas was there, who was carried away by their dissimulation. These examples negative the insinuation that the epistle presents nothing but indefinite allusions to public facts.

SECTION 4.

^{<8011>}**Galatians 4:11-16:** “I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am, for I am as ye are. Ye have not injured me at all. Ye know how through infirmity of the flesh I preached the Gospel unto you at first; and *my temptation which was in the flesh* ye despised not, nor rejected; but received me as an angel of God,

even as Christ Jesus. Where is then the blessedness YOU SPAKE OF? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them unto me. Amos I therefore become your enemy, because I tell you the truth?"

With this passage compare ^{<47120>}**2 Corinthians 12:1-9**: "It is not expedient for me, doubtless, to glory; I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth;) such a one was caught up to the third heaven; and I knew such a man, (whether in the body, or out of the body, I cannot tell, God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory, yet of myself will I not glory, but in mine infirmities; for, though I would desire to glory, I shall not be a fool; for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me *a thorn in the flesh, the messenger of Satan to buffet me*, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

There can be no doubt that "the temptation which was in the flesh," mentioned in the Epistle to the Galatians, and "the thorn in the flesh, the messenger of Satan to buffet him," mentioned in the epistle to the Corinthians, were intended to denote the same thing. Either, therefore, it was, what we pretend it to have been, the same person in both—that is, we are reading the letters of a real apostle; or it was that a sophist, who had seen the circumstance in one epistle, contrived, for the sake of correspondency, to bring it into another; or, lastly, it was a circumstance in St. Paul's personal condition supposed to be well known to those into whose hands the epistle was likely to fall, and for that reason introduced into a writing designed to bear his name. I have extracted the quotations at length, in order to enable the reader to judge accurately of the manner in which the mention of this particular occurs in each; because that judgment, I think, will acquit the author of the epistle of the charge of having studiously inserted it, either with a view of producing an apparent agreement between them, or for any other purpose whatever.

The context, by which the circumstance before us is introduced, is in the two places totally different, and without any mark of imitation; yet in both places does the circumstance rise aptly and naturally out of the context, and that context from the train of thought carried on in the epistle.

The Epistle to the Galatians, from the beginning to the end, runs in a strain of angry complaint of their defection from the apostle, and from the principles which he had taught them. It was very natural to contrast with this conduct the zeal with which they had once received him; and it was not less so to mention, as a proof of their former disposition towards him, the indulgence which, whilst he was amongst them, they had shown to his infirmity: “My temptation which was in the flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness *you spake of*, i.e. the benedictions which you bestowed upon me? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.”

In the two epistles to the Corinthians, especially in the *second*, we have the apostle contending with certain teachers in Corinth, who had formed a party in that Church against him. To vindicate his personal authority, as well as the dignity and credit of his ministry amongst them, he takes occasion (but not without apologizing repeatedly for the folly, that is, for the indecorum of pronouncing his own panegyric) to meet his adversaries in their boastings: “Whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.” Being led to the subject, he goes on, as was natural, to recount his trials and dangers, his incessant cares and labours in the Christian mission. From the proofs which he had given of his zeal and activity in the service of Christ, he passes (and that with the same view of establishing his claim to be considered as “not a whit behind the very chiefest of the apostles”) to the visions and revelations which from time to time had been vouchsafed to him. And then, by a close and easy connection, comes in the mention of his infirmity: “Lest I should be exalted,” says he, “above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me.”

Thus, then, in both epistles the notice of his infirmity is suited to the place in which it is found. In the epistle to the Corinthians the train of thought draws up the circumstance by a regular approximation; in this epistle it is suggested by the subject and occasion of the epistle itself. Which observation we offer as an argument to prove that it is not, in either epistle, a circumstance industriously brought forward for the sake of procuring credit to an imposture.

A reader will be taught to perceive the force of this argument, who shall attempt to introduce a *given* circumstance into the body of a writing. To do this without abruptness, or without betraying marks of design in the transition, requires, he will find, more art than he expected to be necessary; certainly more than any one can believe to have been exercised in the composition of these epistles.

SECTION 5.

<8029> **Galatians 4:29**: “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”

<8051> **Galatians 5:11**: “And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased.”

<8057> **Galatians 6:17**: “From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.”

From these several texts it is apparent that the persecutions which our apostle had undergone were from the hands or by the instigation of the Jews; that it was not for preaching Christianity in opposition to heathenism, but it was for preaching it as distinct from Judaism, that he had brought upon himself the sufferings which had attended his ministry. And this representation perfectly coincides with that which results from the detail of St. Paul’s history as delivered in the Acts. At Antioch, in Pisidia, the “word of the Lord was published throughout all the region; but the *Jews stirred up* the devout and honourable women and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.” (<4130> **Acts 13:50**.) Not long after, at Iconium, “a great multitude of the Jews and also of the Greeks believed; but the *unbelieving Jews* stirred up the Gentiles, and made their minds evil affected against the brethren.” (<4140> **Acts 14:1, 2**.) “At Lystra there came certain Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul,

drew him out of the city, supposing he had been dead.” (^{<4149>}**Acts 14:19.**) The same enmity, and from the same quarter, our apostle experienced in Greece: “At Thessalonica, some of them (the Jews) believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few: but *the Jews which believed not*, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people.” (^{<4170>}**Acts 17:4, 5.**) Their persecutors follow them to Berea: “When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came hither also, and stirred up the people.” (^{<4173>}**Acts 17:13.**) And, lastly, at Corinth, when Gallio was deputy of Achaia, “*the Jews* made insurrection with one accord against Paul, and brought him to the judgment seat.” I think it does not appear that our apostle was ever set upon by the Gentiles, unless they were first stirred up by the Jews, except in two instances; in both which the persons who began the assault were immediately interested in his expulsion from the place. *Once* this happened at Philippi, after the cure of the Pythoness: “When the masters saw the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers.” (^{<4169>}**Acts 16:19.**) And a *second* time at Ephesus, at the instance of Demetrius, a silversmith, who made silver shrines for Diana, “who called together workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth; moreover ye see and hear that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded away much people, saying, that they be no gods which are made with hands; so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.”

SECTION 6.

I observe an agreement in a somewhat peculiar rule of Christian conduct as laid down in this epistle, and as exemplified in the Second Epistle to the Corinthians. It is not the repetition of the same general precept, which would have been a coincidence of little value; but it is the general precept in one place, and the application of that precept to an actual occurrence in the other. In the sixth chapter and first verse of this epistle, {^{<8301>}**Galatians 6:1**} our apostle gives the following direction: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit

of meekness.” In ^{<406>}**2 Corinthians 2:6-8**, he writes thus: “Sufficient to such a man (the incestuous person mentioned in the first epistle) is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow.”

SECTION 7.

This epistle goes farther than any of St. Paul’s epistles, for it avows in direct terms the supersession of the Jewish law as an instrument of salvation, even to the Jews themselves. Not only were the Gentiles exempt from its authority, but even the Jews were no longer either to place any dependence upon it, or consider themselves as subject to it on a religious account. “Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed: wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but, after that faith is come, *we are no longer under a schoolmaster*;
^{<802>}**Galatians 3:23-25**. This was undoubtedly spoken of Jews, and to Jews. In like manner, ^{<804>}**Galatians 4:1-5**: “Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father: even so we, when we were children, were in bondage under the elements of the world; but when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to *redeem them that were under the law*, that we might receive the adoption of sons.” These passages are nothing short of a declaration, that the obligation of the Jewish law, considered as a religious dispensation, the effects of which were to take place in another life, had ceased, with respect even to the Jews themselves. What then should be the conduct of a Jew (for such St. Paul was) who preached this doctrine? To be consistent with himself, either he would no longer comply, in his own person, with the directions of the law; or, if he did comply, it would be for some other reason than any confidence which he placed in its efficacy, as a religious institution. Now so it happens, that, whenever St. Paul’s compliance with the Jewish law is mentioned in the history, it is mentioned in connection with circumstances which point out the motive from which it proceeded; and this motive appears to have been always exoteric, namely, a love of order and tranquillity, or an unwillingness to give unnecessary offence. Thus, ^{<443>}**Acts 16:3**: “Him (Timothy) would Paul have to go forth with him, and took and circumcised him, *because of the Jew’s which were in those*

quarters.” Again, ^{<42126>}**Acts 21:26**, when Paul consented to exhibit an example of public compliance with a Jewish rite, by purifying himself in the temple, it is plainly intimated that he did this to satisfy “many thousands of Jews, who believed, and who were all zealous of the law.” So far the instances related in one book correspond with the doctrine delivered in another.

SECTION 8.

^{<80118>}**Galatians 1:18**: “Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days.”

The *shortness* of St. Paul’s stay at Jerusalem is what I desire the reader to remark. The direct account of the same journey in the Acts, ^{<44228>}**Acts 9:28**, determines nothing concerning the time of his continuance there: “And he was with them (the apostles) coming in and going out, at Jerusalem; and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him; which when the brethren knew, they brought him down to Cæsarea.” Or rather, this account, taken by itself would lead a reader to suppose that St. Paul’s abode at Jerusalem had been longer than fifteen days. But turn to the twenty-second chapter of the Acts, {^{<44217>}**Acts 22:17, 18**} and you will find a reference to this visit to Jerusalem, which plainly indicates that Paul’s continuance in that city had been of short duration: “And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste, get thee *quickly* out of Jerusalem, for they will not receive thy testimony concerning me.” Here we have the general terms of one text so explained by a distinct text in the same book, as to bring an indeterminate expression into a close conformity with a specification delivered in another book—a species of consistency not, I think, usually found in fabulous relations.

SECTION 9.

^{<80611>}**Galatians 6:11**: “Ye see how large a letter I have written unto you with mine own hand.”

These words imply that he did not always write with his own hand; which is consonant to what we find intimated in some other of the epistles. The Epistle to the Romans was written by Tertius: “I, Tertius, who wrote this epistle, salute you in the Lord;” ^{<45162>}**Romans 16:22**. The First Epistle to

the Corinthians, the Epistle to the Colossians, and the second to the Thessalonians, have all, near the conclusion, this clause: "The salutation of me, Paul, with mine own hand; which must be understood, and is universally understood, to import that the rest of the epistle was written by another hand. I do not think it improbable that an impostor, who had marked this subscription in some other epistle, should invent the same in a forgery; but that is not done here. The author of this epistle does not imitate the manner of giving St. Paul's signature; he only bids the Galatians observe how large a letter he had written to them with his own hand. He does not say this was different from his ordinary usage; that is left to implication. Now, to suppose that this was an artifice to procure credit to an imposture, is to suppose that the author of the forgery, because he knew that others of St. Paul's were *not* written by himself, therefore made the apostle say that this was; which seems an odd turn to give to the circumstance, and to be given for a purpose which would more naturally and more directly have been answered, by subjoining the salutation or signature in the form in which it is found in other epistles.

SECTION 10.

An exact conformity appears in the manner in which a certain apostle or eminent Christian, whose name was James, is spoken of in the epistle and in the history. Both writings refer to a situation of his at Jerusalem, somewhat different from that of the other apostles—a kind of *eminence* or *presidency* in the Church there, or, at least, a more fixed and stationary residence. ^{<4012>}**Galatians 2:12**: "When Peter was at Antioch, before that certain came from James, he did eat with the Gentiles." This text plainly attributes a kind of *pre-eminence* to James; and as we hear of him twice in the same epistle dwelling at Jerusalem, ^{<4019>}**Galatians 1:19; 2:9**, we must apply it to the situation which he held in that Church. In the Acts of the Apostles divers intimations occur, conveying the same idea of James's situation. When Peter was miraculously delivered from prison, and had surprised his friends by his appearance among them, after declaring unto them how the Lord had brought him out of prison, "Go, show," says he, "these things unto James, and to the brethren;" ^{<4127>}**Acts 12:17**. Here James is manifestly spoken of in terms of *distinction*. He appears again with like distinction in the twenty-first chapter and the seventeenth and eighteenth verses: { ^{<4217>}**Acts 21:17, 18** } "And when we (Paul and his company) were come to Jerusalem, the day following Paul went in with us unto James, and all the elders were present." In the debate which took place upon the

business of the Gentile converts, in the council at Jerusalem, this same person seems to have taken the *lead*. It was he who closed the debate, and proposed the resolution in which the council ultimately concurred: “Wherefore *my sentence is, &c.*”

Upon the whole, that there exists a conformity in the expressions used concerning James, throughout the history and in the epistle, is unquestionable. This proves that the circumstance itself is founded in truth; viz. that James was a real person, who held a situation of eminence in a real society of Christians at Jerusalem. It confirms also those parts of the narrative which are connected with this circumstance. Suppose, for instance, the truth of the account of Peter’s escape from prison was to be tried upon the testimony of a witness who, among other things, made Peter, after his deliverance, say, “Go, show these things to James and to the brethren;” would it not be material, in such a trial, to make out by other independent proofs, or by a comparison of proofs, drawn from independent sources, that there was actually at that time, living at Jerusalem, such a person as James; that this person held such a situation in the society amongst whom these things were transacted as to render the words which Peter is said to have used concerning him proper and natural? If this would be pertinent in the discussion of oral testimony, it is still more so in appreciating the credit of remote history.

PREFACE TO THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

GALATIA was anciently a part of *Phrygia* and the neighbouring countries. It had its name from the *Gauls*, who, having in several bodies invaded *Asia Minor*, as *Pausanius* (*Attic.*, cap. iv.) relates, conquered this country and settled in it. As these were mixed with various *Grecian* families, the country was also called *Gallogræcia*, see *Justin*, lib. xxiv. 4; xxv. 2; xxvii. 3; xxviii. 3; and *Strabo*, xiv. Under the reign of *Augustus Cæsar*, about the year of Rome 727, and 26 years before our Lord, it was reduced into the form of a Roman *colony*, and was governed by a *proprætor*, appointed by the emperor.

This country is bounded on the east by *Cappadocia*; on the west by *Bithynia*; on the south by *Pamphylia*; and on the north by the *Euxine Sea*. These are its limits according to *Strabo*, which some think too extensive; but the different provinces of *Asia Minor* being the subjects of continual contentions and inroads, very frequently changed their *boundaries* as well as their *masters*, and were seldom at one stay.

The *Galatæ* were divided into three tribes, the *Tectosages*, the *Trocmi*, and the *Tolistobogi*. According to *Pliny* their country was divided into 195 *tetrarchies*, and, according to *Strabo*, each of the *three* divisions above mentioned was subdivided into four *cantons*, each of which had a *tetrarch*; and besides these twelve tetrarchs, there was a general council of the nation, consisting of 300 *senators*. These tetrarchs were at last reduced in number to *three*, then to *two*, and lastly to *one*; the last tetrarch and king of Galatia was *Amyntas*, who, from being secretary to *Dejotarus*, the first person that possessed the whole tetrarchy, was made king of *Pisidia* in the year of Rome 714. And in the year 718, *Mark Antony* made him tetrarch of Galatia. After the death of *Amyntas*, Galatia was ranked by *Augustus* among the Roman *provinces*, and governed as aforesaid. The administration of the *proprætors* continued till the reign of *Theodosius* the *Great*, or *Valens*; and, under the Christian emperors, it was divided into *two* provinces, *Galatia prima* being subject to a consul; *Galatia secunda*, or *salutaris*, governed by a *president*.

The *religion* of the ancient *Galatæ* was extremely corrupt and superstitious; and they are said to have worshipped the *mother of the gods*

under the name of *Agdistis*, and to have offered human sacrifices of the prisoners they took in war.

They are mentioned by historians as a *tall* and valiant people, who went nearly naked; and used for arms only a sword and buckler. The impetuosity of their attack is stated to have been *irresistible*; and this generally made them victorious.

It appears, from the *Acts of the Apostles*, that St. Paul visited this country more than once. Two visits to this region are particularly marked in the Acts, viz. the first about A. D. 53, ^{<41616>}**Acts 16:6**: “Now when they had gone through Phrygia and the region of Galatia,” &c.; the second about A. D. 56, ^{<41823>}**Acts 18:23**: “He went over all the country of Galatia and Phrygia in order, strengthening all the disciples.”

St. Paul was probably the *first* who had preached the Gospel in this region, as appears pretty evident from ^{<80106>}**Galatians 1:6**: “I marvel that ye are so soon removed from him that CALLED YOU INTO THE GRACE OF CHRIST;” and from ^{<80413>}**Galatians 4:13**: “Ye know how, through infirmity of the flesh, I preached the Gospel unto you at the first.” Others suppose that it is not unlikely that St. Peter had preached the Gospel there to the *Jews* or *Hellenists* only, as his first epistle is directed “to the strangers who were scattered abroad throughout Pontus, GALATIA, Cappadocia, Asia, and Bithynia;” and it is supposed, also, that the persons converted by St. Peter probably occasioned those differences among the Galatian converts, which induced St. Paul to write this epistle, in which he takes pains to establish his own character as an apostle, which had been disputed by some, with a view of placing him below Peter, who preached generally to the Jews only, and observed the law. See *Calmet* and the *New Encyclopedia*, article GALATIA. That St. Peter thought *at first* that the Gospel should be confined to the Jews is sufficiently evident from the Acts of the Apostles; but *after* his Divine vision, which happened about A. D. 41, related Acts 10, he saw that God had also called the Gentiles into the Church; and his first epistle, which was written in A. D. 64, was probably *twelve* years *posterior* to *that* written by St. Paul to the Galatians.

As to the precise *time* in which this epistle was written, there have been various opinions among learned men. Some of the ancients believed it to be the very first written of all St. Paul’s epistles. See *Epiphanius*, tom. i., Hæres. 42. Others have supposed that it was written after his second journey to Galatia, ^{<41823>}**Acts 18:23**, which in the chronology I have placed

in A. D. 54; and others, with more probability, after his *first* journey, see **Acts 16:6**, which in the chronology I have placed in A. D. 53. That it was written soon after *one* of the apostle's visits to that region seems evident from the following complaint: "I marvel that ye are so SOON removed from him that hath called you," **Galatians 1:6**; it has been therefore conjectured that only one or two years had elapsed from that time, and that the epistle must have been written about A. D. 52 or 53. Beausobre and L'Enfant speak very judiciously on this subject: "We do not find in the Epistle to the Galatians any mark that can enable us to determine with certainty at what *time* or in what *place* it was written. It is dated at *Rome* in some *printed* copies and MSS., but there is nothing in the epistle itself to confirm this date. Paul does not here make any mention of his *bonds*, as he does in all his epistles written from *Rome*. He says, indeed, **Galatians 6:17**: 'I bear about in my body the marks of the Lord Jesus;' but he had often *suffered* before he came to Rome. Some learned chronologers think that it was written between the third and fourth journey of St. Paul to Jerusalem, and between his *first* and *second* into Galatia; which opinion appears very probable; for, since the apostle says, he wonders that they were so soon turned to another gospel, this epistle must have been written a short time after he had preached in Galatia.

"Nor can we discern in the epistle any notice of the *second* journey which St. Paul made into this country. For this reason it is thought that the Epistle to the Galatians was written at *Corinth*, where the apostle made a long stay, or else in some city of Asia, particularly *Ephesus*, where he stayed some days on his way to Jerusalem, **Acts 18:19-21**; therefore, in all probability the epistle was written from *Corinth*, or from *Ephesus*, in the year 52 or 53."

Dr. Lardner confirms this opinion by the following considerations:—

1. St. Paul says to the Corinthians, **1 Corinthians 16:1**: "Now, concerning the collection for the saints, as I have given orders to the Churches of Galatia, so do ye;" which shows that at the writing of that epistle to the Corinthians, in 56, he had a good opinion of his converts in Galatia; and that he had no doubt of their respect to his directions, which probably had been sent to them from Ephesus during his long abode there.

2. And now we shall be better able to account for what appears very remarkable: when Paul left Corinth, after his long stay there, he went to Jerusalem, having a vow; in his way he came to Ephesus, **Acts**

18:10-21: “And when they desired him to tarry longer with them, he consented not, but bade them farewell saying, I must by all means keep this feast that cometh at Jerusalem; but I will return unto you again, if God will.” When we read this, we might be apt to think that Paul should hasten back to Ephesus and return thither presently, after he had been at Jerusalem; but instead of doing so, after he had been at Jerusalem, he went down to Antioch; “And after he had spent some time there he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples,” ~~<4182>~~ **Acts 18:22, 23.** We now seem to see the reason of this course. At Corinth he heard of the defection of many in Galatia, whereupon he sent a sharp letter to them; but, considering the nature of the case, he judged it best to take the first opportunity to go to Galatia, and support the instructions of his letter; and both together had a good effect. ~~<8049>~~ **Galatians 4:19, 20:** “My little children, of whom I travail in birth again-I desire to be present with you, and to change my voice; for I stand in doubt of you;” or, I am perplexed for you. Now, then, we see the reason of the apostle’s not coming directly from Jerusalem to Ephesus. However, he was not unmindful of his promise, and came thither *after* he had been in Galatia.

3. Upon the whole, the Epistle to the Galatians is an *early* epistle, and, as seems to me most probable, was written at Corinth near the *end* of A. D. 52, or the very *beginning* of 53, before St. Paul set out to go to Jerusalem by the way of Ephesus.

But if any should rather think that it was written at *Ephesus*, during the apostle’s short stay there, on his way from Corinth to Jerusalem, that will make but very little difference; for still, according to our computation, the epistle was written at the *beginning* of the year 53. See *Lardner’s Works*, vol. vi., page 309.

Every thing considered, I feel no hesitation to place this epistle in the 52d or 53d year of our Lord; either the *end* of the former or the *beginning* of the latter.

From the complexion of this epistle it appears to have been written to the *Jews* who were dispersed in Galatia; see ~~<4013>~~ **Acts 2:9.** And although in ~~<8008>~~ **Galatians 4:8,** it is said that the persons to whom the apostle writes *did not know God, and did service to them which by nature were no gods;* this must be understood of those who had been *proselytes* to the Jewish religion, as ~~<8040>~~ **Galatians 4:9** sufficiently shows; for, after they had been

converted to Christianity, they *turned AGAIN to the weak and beggarly elements.*

These Galatians were doubtless converted by St. Paul; see ^{<4166>}**Acts 16:6; 18:23**; but, after his departure from them, some teachers had got in among them who endeavoured to persuade them, and successfully too, that they should be circumcised and keep the Mosaic law. See ^{<8006>}**Galatians 1:6; 4:9, 10, 21; 5:1, 2; 6:12**. And the apostle labours to bring them back from the errors of these false teachers.

The *arguments* which the apostle uses to prove the *truth of the Christian religion*, as well as the *nullity of the Mosaic institutions*, are the following:—

1. That himself, immediately after his conversion, without having any conference with any of the apostles, preached the *pure doctrines of Christianity* doctrines strictly conformable to those preached by the genuine disciples of the Lord; and this was a proof that he had received them by immediate inspiration, as he could have known them no other way.

2. That he was led to oppose *Peter* because he had withdrawn himself from communion with the converted Gentiles, and thereby gave occasion to some to suppose that he considered the law as still binding on those who believed; and that the Gentiles were not to be admitted to an equality of religious privileges with the Jews.

3. That no *rites or ceremonies* of the Jewish law could avail any thing in the justification of a sinner; and that faith in Christ was the only means of justification.

4. That their *own works* could avail nothing towards their justification:—

(1.) For the Spirit of God was given them in consequence of receiving the *Christian doctrine*, ^{<8112>}**Galatians 3:2-5**.

(2.) That the works of the law cannot justify, because *Abraham was justified by faith* long before the law of Moses was given, ^{<8116>}**Galatians 3:6, 7**.

(3.) That the curse of the law, under which every sinner lives, is not removed but by the *sacrifice of Christ*, ^{<8118>}**Galatians 3:8, 9**.

5. That it is absurd for the *sons of God* to become *slaves to Mosaic rites and ceremonies*.

The rest of the epistle is of a practical nature. Although subjects of this kind may be *gathered* out of the epistle, yet it is very evident that the apostle himself has observed no *technical division* or *arrangement* of his matter; his chief design being, 1. To vindicate his own apostleship, and to show that he was not inferior to Peter himself, whom their false teachers appear to have set up in opposition to St. Paul. 2. To assert and maintain *justification by faith* in opposition to all *Judaizing teachers*. 3. To call them back to the liberty of the Gospel, from which, and its privileges, they had shamelessly apostatized. And, 4. To admonish and exhort them to walk worthy of their vocation, by devoting themselves to the glory of God and the benefit of their brethren. *Lastly*, he asserts his own determination to be faithful, and concludes with his apostolical benediction.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

Chronological Notes relative to this Epistle.

- Usherian year of the world, 4056.
- Alexandrian era of the world, 5554.
- Antiochian era of the world, 5544.
- Constantinopolitan era of the world, 5560.
- Year of the Eusebian epocha of the Creation, 4280.
- Year of the Julian period, 4762.
- Year of the minor Jewish era of the world, 3812.
- Year of the greater Rabbinical era of the world, 4411.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2400.
- Year of the Cali yuga, or Indian era of the Deluge, 3154.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 992.
- Year of the Nabonassarean era, 799.
- Year of the era of the Seleucidæ, 364.
- Year of the Spanish era, 90.
- Year of the Actiac or Actian era, 83.
- Year of the vulgar era of Christ's nativity, 52.
- Year from the building of Rome, according to Varro, 805.
- Year of the CCVIIth Olympiad, 4.
- Year of Ananias, high priest of the Jews, 8.
- Common Golden Number, 15.
- Jewish Golden Number, 12.
- Year of the Solar Cycle, 5.
- Dominical Letters; it being Bissextile or Leap year, BA.
- Jewish Passover, April 1st.
- Easter Sunday, April 2d.

- Ephact, or the moon's age on the 22d of March, or the Xth of the Calends of April, 4.
- Year of the reign of Claudius Cæsar, the fifth emperor of the Romans, 12.
- In the last year of Ventidius Cumanus, governor of the Jews.
- Year of Vologesus, king of the Parthians, 2.
- Year of Cains Numidius Quadratus, governor of Syria, 1.
- Roman Consuls; Publius Cornelius Sylla Faustus, and Lucius Salvius Otho Titianus; and for the following year, viz. A. D. 53, (which is supposed by some to be the date of the epistle,) Decimus Junius Silanus, and Quintus Haterius Antoninus.

CHAPTER 1.

St. Paul shows that he was especially called of God to be an apostle, 1. Directs his epistle to the Churches through the regions of Galatia, 2. Commends them to the grace of Christ, who gave himself for their sins, 3-5. marvels that they had so soon turned away from the grace of the Gospel of Christ, to what falsely pretended to be another gospel, 6, 7. Pronounces him accursed who shall preach any other doctrine than that which he had delivered to them, 8, 9. Shows his own uprightness, and that he received his doctrine from God, 10-12. Gives an account of his conversion and call to the apostleship, 13-17. How three years after his conversion he went up to Jerusalem, and afterwards went through the regions of Syria and Cilicia, preaching the faith of Christ to the great joy of the Christian Churches in Judea, 18-24.

NOTES ON CHAP. 1.

Verse 1. Paul, an apostle, not of men] Not commissioned by any assembly or council of the apostles.

Neither by man] Nor by any *one* of the *apostles*; neither by *James*, who seems to have been *president* of the apostolic council at Jerusalem; nor by *Peter*, to whom, in a particular manner, the keys of the kingdom were intrusted.

But by Jesus Christ] Having his mission immediately from Christ himself, and *God the Father who raised him from the dead*, see ~~<4214>~~ **Acts 22:14, 15**, and commanded him to go both to the Jews and to the Gentiles, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might obtain remission of sins, and an inheritance among them that are sanctified. See ~~<4001>~~ **Acts 9:1**, &c., and the notes there.

Verse 2. And all the brethren which are with me] It is very likely that this refers to those who were his *assistants* in preaching the Gospel, and not to any *private members* of the Church.

Churches of Galatia] Galatia was a *region* or *province* of Asia Minor; there was neither *city* nor *town* of this name. See the *preface*. But as, in this province, St. Paul had planted several Churches, he directs the epistle to the whole of them; for it seems they were all pretty nearly in the same state, and needed the same instructions.

Verse 3. Grace be to you, &c.] See Clarke on “~~<50107>~~ **Romans 1:7**”.

Verse 4. Who gave himself for our sins] Who became a *sin-offering* to God in behalf of mankind, that they might be saved from their sins.

Deliver us from this present evil world] These words cannot mean *created nature*, or the *earth and its productions*, nor even *wicked men*. The former we shall need while we live, the *latter* we cannot *avoid*; indeed they are those who, when converted, form the Church of God; and, by the successive conversion of sinners is the Church of Christ maintained; and the followers of God must live and labour *among them*, in order to their conversion. The apostle, therefore, must mean the *Jews*, and their *system of carnal ordinances; statutes which were not good, and judgments by which they could not live*; ~~<3105>~~ **Ezekiel 20:25**; and the whole of their ecclesiastical economy, which was a burden neither they nor their fathers were able to bear, ~~<41510>~~ **Acts 15:10**. *Schoettgen* contends that the word **πονηρος**, which we translate *evil*, should be translated *laborious* or *oppressive*, as it comes from **πονοσ**, *labour, trouble, &c.* The apostle takes occasion, in the very commencement of the epistle, to inform the Galatians that it was according to the *will* and counsel of God that *circumcision* should cease, and all the other *ritual parts* of the Mosaic economy; and that it was for this express purpose that Jesus Christ *gave himself* a sacrifice for *our sins*, because *the law could not make the comers*

thereunto perfect. It had pointed out the *sinfulness* of sin, in its various *ordinances, washings, &c.*; and it had showed forth the *guilt* of sin in its numerous *sacrifices*; but the common sense, even of its own votaries, told them that it *was impossible that the blood of bulls and goats should take away sin*. A higher atonement was necessary; and when God provided *that*, all its shadows and representations necessarily ceased. See Clarke's note on "~~ROB~~ Galatians 4:3".

Verse 5. To whom be glory for ever] Let him have the glory to whom alone it is due, for having *delivered us from the present evil world*, and from all bondage to Mosaic rites and ceremonies.

Verse 6. I marvel that ye are so soon removed] It was a matter of *wonder* to the apostle that a people, so soundly converted to God, should have so soon made shipwreck of their faith. But *mutability* itself has not a more apt subject to work upon than the *human heart*; the alternate workings of different passions are continually either *changing the character*, or giving it a *different colouring*. *Reason*, not *passion*, the *word of God*, not the *sayings of men*, should alone be consulted in the concerns of our salvation.

From him that called you] The apostle seems here to mean *himself*. HE called them *into the grace of Christ*; and they not only abandoned that grace, but their hearts became greatly *estranged* from him; so that, though at first they would have *plucked out their eyes* for him, they at last counted him their *enemy*, ~~ROH~~ Galatians 4:14-16.

Another gospel] It is certain that in the very earliest ages of the Christian Church there were several *spurious gospels* in circulation, and it was the multitude of these *false or inaccurate relations* that induced St. Luke to write his own. See ~~EOH~~ Luke 1:1. We have the names of more than *seventy* of these *spurious narratives* still on record, and in ancient writers many fragments of them remain; these have been collected and published by *Fabricius*, in his account of the *apocryphal books* of the *New Testament*, 3 vols. 8vo. In some of these gospels, the necessity of circumcision, and subjection to the Mosaic law in unity with the Gospel, were strongly inculcated. And to one of these the apostle seems to refer.

Verse 7. Which is not another] It is called a *gospel*, but it differs most essentially from the *authentic narratives* published by the *evangelists*. It is not *gospel*, i.e. *good tidings*, for it loads you again with the *burdens* from

which the *genuine Gospel* has disencumbered you. Instead of giving you *peace, it troubles you*; instead of being a useful *supplement* to the Gospel of Christ, it *perverts* that Gospel. You have gained nothing but loss and damage by the change.

Verse 8. But though we, or an angel] That Gospel which I have already preached to you is the only true Gospel; were I to preach *any other*, I should incur the curse of God. If your false teachers pretend, as many in early times did, that they received their accounts by the *ministry of an angel*, let them be accursed; *separate them* from your company, and have no *religious communion* with them. Leave them to that God who will show his displeasure against all who *corrupt*, all who *add to*, and all who *take from* the word of his revelation.

Let all those who, from the fickleness of their own minds, are ready to favour the *reveries* of every pretended *prophet* and *prophetess* who starts up, consider the awful words of the apostle. As, in the law, the *receiver* of stolen goods is as bad as the *thief*; so the *encouragers* of such *pretended* revelations are as bad, in the sight of God, as those impostors themselves. What says the word of God to them? *Let them be accursed*. Reader, lay these things to heart.

Verse 9. Let him be accursed.] Perhaps this is not designed as an *imprecation*, but a simple direction; for the word here may be understood as implying that such a person should, have no countenance in his bad work, but let him, as Theodoret expresses it, **αλλοτριος εστω του κοινου σωματος της εκκλησιας**, *be separated* from the communion of the Church. This, however, would also imply that unless the person repented, the Divine judgments would soon follow.

Verse 10. Do I now persuade men, or God?] The words **πειθειν τον θεον** may be rendered *to court or solicit the favour of God* as the after clause sufficiently proves. This acceptance of **πειθειν** is very common in Greek authors. While the apostle was a persecutor of the Christians, he was the *servant of men*, and *pleased men*. When he embraced the Christian doctrine, he became the *servant* of GOD, and *pleased HIM*. He therefore intimates that he was a widely different person now from what he had been while a Jew.

Verse 11. But I certify you, brethren, &c.] I wish you fully to comprehend that the Gospel which I preached to you is not after man;

there is not a spark of human invention in it, nor the slightest touch of human cunning.

Verse 12. I neither received it of man] By means of any *apostle*, as was remarked ^{<400>}**Galatians 1:1**. No man taught me what I have preached to you.

But by the revelation of Jesus Christ.] Being commissioned by himself alone; receiving the knowledge of it from Christ crucified.

Verse 13. Ye have heard of my conversation] *την εμην αναστροφην*. My *manner of life*; the *mode* in which I *conducted myself*.

Beyond measure I persecuted the Church] For proofs of this the reader is referred to ^{<400>}**Acts 9:1, 2; 22:4**, and the notes there. The apostle tells them that *they had heard this*, because, being *Jews*, they were acquainted with what had taken place in Judea, relative to these important transactions.

Verse 14. And profited in the Jews' religion] The apostle does not mean that he became more exemplary in the *love* and *practice* of the *pure law* of God than any of his countrymen, but that he was more profoundly skilled in the *traditions* of the *fathers* than most of his *fellow students* were, or, as the word *συνηλικιωτας* may mean his *contemporaries*.

Verse 15. Who separated me from my mother's womb] Him whom I acknowledge as the GOD of *nature* and the GOD of *grace*; who *preserved* me by his *providence* when I was a *helpless infant*, and *saved* me by his *grace* when I was an *adult persecutor*. For some useful remarks on these passages see the *introduction*, sec. ii.

Verse 16. To reveal his Son in me] To make me know Jesus Christ, and the power of his resurrection.

That I might preach him among the heathen] For it was to the *Gentiles*, and the *dispersed Jews among the Gentiles*, that St. Paul was especially sent. Peter was sent more particularly to the *Jews* in the *land of Judea*; Paul to those in the different Greek provinces.

I conferred not with flesh and blood] I did not take counsel with *men*; *σαρξ και αιμα*, which is a literal translation of the Hebrew *מדו רב* *basar vedam*, flesh and blood, is a periphrasis for *man*, *any man*, a *human*

being, or beings of any kind. Many suppose that the apostle means he did not dally, or take counsel, with the erroneous suggestions and *unrenewed propensities* of *his own heart*, or those of others; but no such thing is intended by the text. St. Paul was satisfied that his *call* was of God; he had therefore no occasion to consult man.

Verse 17. Neither went I up to Jerusalem] The aim of the apostle is to show that he had his call so immediately and pointedly from God himself, that he had no need of the concurrence even of the apostles, being appointed by the same authority, and fitted to the work by the same grace and Spirit, as they were.

But I went into Arabia.] That part of *Arabia* which was contiguous to *Damascus*, over which *Aretas* was then king. Of this journey into Arabia we have no other account. As St. Luke was not then with him, it is not inserted in the Acts of the Apostles. See *introduction* to this epistle. Jerusalem was the stated residence of the apostles; and, when all the other believers were scattered throughout the regions of Judea and Samaria, we find the apostles still remaining, unmolested, at Jerusalem! ^{<4080>}**Acts 8:1.**

Verse 18. After three years I went up to Jerusalem to see Peter] These three years may be reckoned either from the departure of Paul from Jerusalem, or from his return from Arabia to Damascus.

To see Peter-ιστορησαι πετρος, to become *personally acquainted* with Peter; for this is the proper import of the verb *ιστορειν*, from which we have the word *ιστορια*, *history*, which signifies a *relation of things from personal knowledge and actual acquaintance*. How far this is, *now*, from the sense in which we must take the word, *ninety-nine* of every *hundred* of our *histories* sufficiently show. They are any thing but *true* relations of *facts* and *persons*.

And abode with him fifteen days.] It was not, therefore, to get religious knowledge from him that he paid him this visit. He knew as much of the *Jewish religion* as Peter did, if not more; and as to the *Gospel*, he received that from the same source, and had preached it *three years* before this.

Verse 19. James the Lord's brother.] Dr. Paley observes: There were at Jerusalem *two apostles*, or at least *two* eminent members of the Church, of the name of *James*. This is distinctly inferred from the Acts of the Apostles, ^{<4122>}**Acts 12:2**, where the historian relates the death of *James*, the

brother of John; and yet, in ^{<41513>}Acts 15:13-21, and in ^{<42118>}Acts 21:18, he records a speech delivered by *James* in the assembly of the apostles and elders. In this place JAMES, the *Lord's brother*, is mentioned thus to distinguish him from JAMES the *brother of John*. Some think there were *three* of this name:-1. JAMES, our *Lord's brother*, or *cousin*, as some will have it; 2. JAMES, the son of *Alphæus*; and 3. JAMES, the son of *Zebedee*. But the two former names belong to the same person.

Verse 20. Before God I lie not.] This he speaks in reference to having seen only *Peter* and *James* at Jerusalem; and consequently to prove that he had not learned the Gospel from the assembly of the apostles at Jerusalem, nor consequently received his commission from them.

Verse 21. Afterwards I came into the regions of Syria, &c.] The course of the apostle's travels, after his conversion, was this: He went from Damascus to Jerusalem, and from Jerusalem into Syria and Cilicia. "At Damascus the disciples took him by night, and let him down by the wall in a basket; and when Saul was come to Jerusalem, he assayed to join himself to the disciples;" ^{<4025>}Acts 9:25, 26. Afterwards, when the brethren knew the conspiracy formed against him at Jerusalem, they brought him down to *Cæsarea*, and sent him forth to *Tarsus*, a city of *Cilicia*, ^{<4030>}Acts 9:30. This account in the *Acts* agrees with that in this *epistle*.

Verse 22. And was unknown by face] I was not personally acquainted with any of the Churches of Judea; I was converted in another place, and had not preached the Gospel in any Christian congregation in that country; I knew only those at Jerusalem.

Verse 23. They had heard only] As a *persecutor* of the Church of Christ, I was well known; and as a *convert to Christ* I was not less so. The fame of both was great, even where I was personally unknown.

Verse 24. They glorified God in me.] Hearing now that I preached that faith which before I had persecuted and endeavoured to destroy, they glorified God for the grace which had wrought my conversion. I owe nothing to them; I owe all to God; and they themselves acknowledge this. I received all from God, and God has all the glory.

1. IT appeared of great importance to St. Paul to defend and vindicate his Divine mission. As he had *none* from *man*, it was the more necessary that he should be able to show plainly that he had *one from God*. Paul was not

brought into the Christian ministry by any *rite* ever used in the Christian Church. Neither *bishop* nor *presbyter* ever *laid hands* on him; and he is more anxious to prove *this*, because his chief honour arose from being sent immediately by God himself: his conversion and the purity of his doctrine showed whence he came. Many since his time, and in the present day, are *far more anxious* to show that they are legitimately appointed by MAN than by GOD; and are fond of displaying their *human credentials*. These are easily shown; those that come from God are out of their reach. How idle and vain is a boasted *succession from the apostles*, while ignorance, intolerance, pride, and vain-glory prove that those very persons have no commission from heaven! Endless cases may occur where *man sends* and yet *God* will not *sanction*. And *that man* has no right to preach, nor administer the sacraments of the Church of Christ, whom God *has not sent*; though the whole assembly of *apostles* had *laid their hands* on him. God never sent, and never will send, to convert others, a man who is not converted himself. He will never send him to teach *meekness, gentleness, and long suffering*, who is *proud, overbearing, intolerant, and impatient*. He, in whom the Spirit of Christ does not dwell, never had a commission to preach the Gospel; he may boast of his human authority, but God will laugh him to scorn. On the other hand, let none run before he is sent; and when he has got the authority of *God*, let him be careful to take that of the *Church* with him also.

2. The apostle was particularly anxious that the Gospel should not be corrupted, that the Church might not be perverted. Whatever *corrupts* the GOSPEL, *subverts* the CHURCH. The Church is a spiritual building, and stands on a spiritual foundation. Its members are compared to *stones in a building*, but they are *living stones*—each instinct with the spirit of a Divine life; Jesus is not only the *foundation* and the *head-stone*, but the *spirit* that *quicken*s and *animates* all. A Church, where the *members* are not *alive to God*, and where the *minister* is not *filled with the meekness and gentleness of Jesus*, differs as much from a *genuine Church* as a *corpse* does from an *active human being*. False teachers in Galatia corrupted the Church, by introducing those Jewish ceremonies which God had abolished; and the doctrine of *justification* by the *use of those ceremonies* which God had shown by the death of his Son to be of none effect. “If those,” says Quesnel, “are justly said to pervert the Gospel of Christ, who were for joining with it human ceremonies which God himself instituted, what do those do, who would fondly reconcile and blend it with the *pomps of the*

devil? The purity of the Gospel cannot admit of any mixture. Those who do not love it, are so far from building up that they *trouble* and *overturn* all. There is no ground of trust and confidence for such workmen.”

3. If he be a dangerous man in the Church who introduces *Jewish* or human *ceremonies* which God has not appointed, how much more is he to be dreaded who introduces any *false doctrine*, or who *labours* to *undermine* or *lessen* the *influence* of that which is *true*? And even he who does not faithfully and earnestly preach and inculcate the true doctrine is not a true pastor. It is not sufficient that a man preach *no error*; he must preach the *truth*, the whole *truth*, and *nothing but the truth*.

4. How is it that we have so many Churches like those in *Galatia*? Is it not because, on one hand, we *disturb* the simplicity of the Christian worship by Jewish, heathenish, or improper rites and ceremonies; and on the other, *corrupt* the *purity* of its doctrines by the inventions of men? How does the apostle speak of such corrupters? *Let them be accursed*. How awful is this! Let every man who officiates as a Christian minister look well to this. His own soul is at stake; and, if any of the flock perish through his ignorance or neglect, their blood will God require at the watchman’s hand.

5. St. Paul well knew that, if he endeavoured to *please man*, he could *not be the servant of Christ*. Can any minor minister hope to succeed, where even an apostle, had he followed that line, could not? The interests of *Christ* and those of the *world* are so opposite, that it is impossible to reconcile them; and he who attempts it shows thereby that he knows neither *Christ* nor the *world*, though so deeply immersed in the spirit of the latter.

6. God generally confounds the expectations of men-pleasing ministers; they never ultimately succeed even with men. God abhors them, and those whom they have flattered find them to be dishonest, and cease to trust them. He who is unfaithful to his God should not be trusted by man.

GALATIANS

CHAPTER 2.

The apostle mentions his journey to Jerusalem with Barnabas and Titus, 1. Shows that he went thither by revelation; and what he did while there, and the persons with whom he had intercourse, 2-8. How the apostles gave him the right hand of fellowship, 9, 10. Here he opposes Peter at Antioch, and the reason why, 11-14. Shows that the Jews as well as the Gentiles must be justified by faith, 15, 16. They who seek this justification should act with consistency, 17, 18. Gives his own religious experience, and shows, that through the law he was dead to the law, and crucified with Christ, 19, 20. Justification is not of the law, but by the faith of Christ, 21.

NOTES ON CHAP. 2.

Verse 1. Then fourteen years after] There is a considerable difference among critics concerning the time specified in this verse; the apostle is however generally supposed to refer to the journey he took to Jerusalem, about the question of circumcision, mentioned in ^{<4150>}Acts 15:4-5, &c. These years, says Dr. Whitby, must be reckoned from the time of his conversion, mentioned here ^{<4018>}Galatians 1:18, which took place A.D. 35 (33); his journey to Peter was A.D. 38 (36,) and then between that and the council of Jerusalem, assembled A.D. 49 (52,) will be *fourteen* intervening years. The dates in brackets are according to the chronology which I follow in the *Acts* of the Apostles. Dr. Whitby has some objections against this chronology, which may be seen in his notes.

Others contend that the journey of which the apostle speaks is that mentioned ^{<44127>}Acts 11:27, &c., when Barnabas and Saul were sent by the Church of Antioch with relief to the poor Christians in Judea; there being at that time a great *dearth* in that land. St. Luke's not mentioning *Titus* in that journey is no valid objection against it: for he does not mention him in any part of his history, this being the first place in which his name occurs. And it does seem as if St. Paul did intend purposely to supply that defect, by his saying, *I went up with Barnabas, and took Titus with me also.* The former St. Luke relates, ^{<44130>}Acts 11:30; the latter St. Paul supplies.

Verse 2. I went up by revelation] This either means, that he went up at that time by an *express revelation* from God that it was his duty to do so, made either to the Church of Antioch to send these persons to Jerusalem, or to these persons to go according to the directions of that Church; or the apostle here wishes to say, that, having received the Gospel *by revelation* from God, to preach Christ among the Gentiles, he went up *according* to that revelation, and told what God had done by him among the Gentiles: or it may refer to the revelation made to *certain prophets* who came to Antioch, and particularly *Agabus*, who signified by the Spirit that there would be a dearth; in consequence of which the disciples purposed to send relief to their poor brethren at Jerusalem. See ^{<41127>}Acts 11:27-30.

But privately to them which were of reputation] τοις δοκουσι. To the *chief men*; those who were *highest* in *reputation* among the apostles. δοκουντες, according to *Hesychius*, is οι ενδοξοι, *the honourable*. With these the apostle intimates that he had some private conferences.

Lest by any means] And he held these private conferences with those more eminent men, to give them information how, in consequence of his Divine call, he had preached the Gospel to the Gentiles, and the great good which God had wrought by his ministry; but they, not knowing the nature and end of his call, might be led to suppose he had acted wrong, and thus *laboured in vain*; and that, if he still continued to act thus, he *should labour in vain*. It was necessary, therefore, that he should give the apostolic council the fullest information that he had acted according to the Divine mind in every respect, and had been blessed in his deed.

Verse 3. But neither Titus, who was with me] The apostle proceeds to state that his account was so satisfactory to the apostles, that they not only did not require him to insist on the necessity of circumcision among the Gentiles, but did not even require him to have Titus, who was a *Greek*, circumcised; though that might have appeared expedient, especially at Jerusalem, to have prevented false brethren from making a handle of his uncircumcision, and turning it to the prejudice of the Gospel in Judea.

To spy out our liberty] The Judaizing brethren got introduced into the assembly of the apostles, in order to find out what was implied in the *liberty of the Gospel*, that they might know the better how to oppose St. Paul and his fellows in their preaching Christ to the Gentiles, and admitting them into the Church without obliging them to observe circumcision and keep the law. The apostle saw that while such men were in the assembly it

was better not to mention his mission among the Gentiles, lest, by means of those false brethren, occasion should be given to altercations and disputes; therefore he took the opportunity, by *private conferences*, to set the whole matter, relative to his work among the Gentiles, before the chief of the apostles.

Verse 5. To whom we gave place by subjection] So fully satisfied was he with his Divine call, and that he had in preaching among the Gentiles acted in strict conformity to it, that he did not submit in the least to the opinion of those Judaizing teachers; and therefore he continued to insist on the *exemption* of the Gentiles from the necessity of submitting to Jewish rites; that the *truth of the Gospel*-this grand doctrine, that the Gentiles are admitted by the Gospel of Christ to be fellow-heirs with the Jews, *might continue*; and thus the same doctrine is *continued with you* Gentiles.

Verse 6. Those who seemed to be somewhat] των δοκουντων εινα τι. *Those who were of acknowledged reputation*; so the words should be understood, see <K0D>Galatians 2:2. The verb δοκειν, *to seem*, is repeatedly used by the best Greek writers, not to call the sense in question, or to lessen it, but to *deepen* and *extend it*. See Clarke's note on <A018>Luke 8:18". Perhaps this verse had best be translated thus, connecting διαφερει with απο των δοκουντων *But there is no difference between those who were of acknowledged reputation and myself; God accepts no man's person; but, in the conferences which I held with them, they added nothing to me-gave me no new light; did not attempt to impose on me any obligation, because they saw that God had appointed me my work, and that his counsel was with me.*

Verse 7. But contrariwise] They were so far from wishing me to alter my plan, or to introduce any thing *new* in my doctrine to the Gentiles, that they saw plainly that my doctrine was the *same* as their own, coming immediately from the same source; and therefore gave to me and to Barnabas the right hand of fellowship.

The Gospel of the uncircumcision] They saw, to their utmost satisfaction, that I was as expressly sent by God to preach the Gospel to the Gentiles, as Peter was to preach it to the Jews.

Verse 8. For he that wrought effectually] ο ενεργησας πετρο, ενηργησε και εμοι. *He who wrought powerfully with Peter, wrought*

powerfully also with me. He gave us both those talents which were suited to our work, and equal success in our different departments.

Verse 9. James, Cephas, and John, who seemed to be pillars] οἱ δοκουντες στυλοι ειναι. *Who were known to be very eminent, and acknowledged as chief men among the apostles. See Clarke's note on “^{<RB18>}Luke 8:18”*, for the meaning of the verb δοκειν, and see Clarke before on “^{<RB6>}Galatians 2:6”.

Among the Jews, persons of great eminence and importance are represented as *pillars* and *foundations* of the world. So Abraham is said to be μὴ ἡ δῶμ[*ammud heolam*, “the *pillar* of the universe; for by him to this day are the earth and heavens supported.” *Yalcut Rubeni*, fol. 29. “Rabbi Simeon said, Behold, we are the *pillars* of the world.” *Idra Rabba*, s. 23.

“When Rabbi Jochanan ben Zachai was near death, he wept with a loud voice. His disciples said unto him, O Rabbi, thou *high pillar*, thou light of the world, thou strong hammer, why dost thou weep?” *Aboth. R. Nathan*, chap. 24.

So, in *Sohar Genes*, fol. 5, it is said: “And he saw that Rab. Eleazar went up, and stood there, and with him ἡ δῶμ[*rav shear ammudin*, the rest of the *pillars* (eminent men) who sat there.”

Ibid., fol. 13: “These are the seven righteous men who cleave to the holy blessed God with a pure heart, and they are the seven *pillars* of the world.”

Ibid., fol. 21, on the words *bearing fruit*, ^{<RB11>}**Genesis 1:11**, it is said: “By this we are to understand the just one, who is the *pillar* of the world.” See Schoettgen, who adds: “These *pillars* must be distinguished from the *foundation*. The *foundation* of the Church is Jesus Christ alone; the *pillars* are the more *eminent teachers*, which, without the *foundation*, are of no value.”

The right hands of fellowship] Giving the *right hand* to another was the mark of confidence, friendship, and fellowship. See ^{<RB2>}**Leviticus 6:2**: *If a soul-lie unto his neighbor in that which was delivered him to keep, or in fellowship*, *dy tmwctb bithsumeth yad*, “in giving the hand.”

Verse 10. Only they would that we should remember the poor] They saw plainly that God had as expressly called Barnabas and me to go to the

Gentiles as he had called them to preach to the *Jews*; and they did not attempt to give us any new injunctions, only wished us to remember the poor in Judea; but this was a thing to which we were previously disposed.

Verse 11. When Peter was come to Antioch] There has been a controversy whether **πετρος**, *Peter*, here should not be read **κηφας**, *Kephas*; and whether this *Kephas* was not a *different person* from *Peter the apostle*. This controversy has lasted more than 1500 years, and is not yet settled. Instead of **πετρος**, *Peter*, ABCH, several others of good note, with the *Syriac*, *Erpenian*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, later *Syriac* in the margin, *Vulgate*, and several of the Greek *fathers*, read **κηφας**. But whichsoever of these readings we adopt, the controversy is the same; for the great question is, whether this *Peter* or *Kephas*, no matter which name we adopt, be the same with *Peter the apostle*?

I shall not introduce the arguments *pRomans* and *con*, which may be all seen in Calmet's dissertation on the subject, but just mention the side where the strength of the evidence appears to lie.

That *Peter the apostle* is meant, the most sober and correct writers of antiquity maintain; and though some of the *Catholic* writers have fixed the whole that is here *reprehensible* on one *Kephas*, one of the seventy disciples, yet the most learned of their writers and of their popes, believe that *St. Peter* is meant. Some apparently plausible arguments support the contrary opinion, but they are of no weight when compared with those on the opposite side.

Verse 12. Before that certain came from James, he did eat with the Gentiles] Here was Peter's fault. He was convinced that God had pulled down the middle wall of partition that had so long separated the *Jews* and *Gentiles*, and he acted on this conviction, associating with the latter and eating with them; but when certain *Jews* came from James, who it appears considered the law still to be in force, lest he should place a *stumbling-block* before them he withdrew from all commerce with the *converted Gentiles*, and acted as if he himself believed the law to be still in force, and that the distinction between the *Jews* and the *Gentiles* should still be kept up.

Verse 13. And the other Jews dissembled likewise] That is: Those who were converted to Christianity from among the *Jews*, and who had also been convinced that the obligation of the Jewish ritual had ceased, seeing

Peter act this part, and also *fearing them that were of the circumcision*, they separated themselves from the converted Gentiles, and acted so as to convince the Jews that *they* still believed the law to be of moral obligation; and so powerful was the torrent of such an example, that the gentle, loving-hearted *Barnabas was carried away by their dissimulation*, **αυτων τη υποκρισει**, *with their hypocrisy-feigning to be what they really were not.*

Verse 14. That they walked not uprightly] **ουκ ορθοποδουσι**. They did not walk with a *straight step*-they did not maintain a firm footing.

According to the truth of the Gospel] According to that *true doctrine*, which states that *Christ is the end of the law for justification to every one that believes*; and that such are under no obligation to observe circumcision and the other peculiar *rites* and ceremonies of the law.

If thou, being a Jew, livest] This was a cutting reproof. He was a Jew, and had been circumstantially scrupulous in every thing relative to the law, and it required a miracle to convince him that the Gentiles were admitted, on their believing in Christ, to become members of the same Church, and fellow heirs of the hope of eternal life; and in consequence of this, he went in with the Gentiles and ate with them; i.e. associated with them as he would with Jews. But now, *fearing them of the circumcision*, he withdrew from this fellowship.

Why compellest thou the Gentiles] Thou didst once consider that *they* were not under such an obligation, and *now* thou actest as if thou didst consider the law in full force; but thou art convinced that the contrary is the case, yet actest differently! This is *hypocrisy*.

Verse 15. We who are Jews by nature] We who belong to the Jewish *nation*-who have been *born, bred, and educated* Jews.

And not sinners of the Gentiles] **αμαρτωλοι**. Not *without the knowledge of God*, as they have been. **ἀμαρτωλος** often signifies a *heathen*, merely one who had no knowledge of the true God. But among the *nations* or *Gentiles* many *Jews* sojourned; who in Scripture are known by the name of *Hellenists*, and these were distinguished from those who were termed **εξ εθνων αμαρτωλοι**, *sinners of the Gentiles-heathens*, in our common sense of the word; while the others, though living among them, were worshippers of the true God, and addicted to no species of

idolatry. Some have translated this passage thus: *We Jews, and not Gentiles, by nature sinners*; for it is supposed that **φυσει** here refers to that *natural corruption* which every man brings into the world. Now, though the *doctrine* be true, (and the state of man, and universal experience confirm it,) yet it can neither be supported from this place, nor even from **Ephesians 2:3**. See Clarke's note on **Romans 2:16**. It appears, from the use of this word by some of the best Greek authors, that **φυσει** did not signify *by nature*, as we use the word, but expressed the *natural birth, family, or nation* of a man; to distinguish him from any *other family or nation*. I can give a few instances of this, which are brought to my hand in a small elegant pamphlet, written by Dr. Munter, the present bishop of Zealand, entitled *Observationum ex marmoribus Græcis Sacrarum Specimen*, and which has been lent to me by the right honourable Lord Teignmouth, to whose condescension, kindness, and learning, many of my studies have been laid under particular obligation.

The word in question is the xxviiith example in the above pamphlet, the substance of which is as follows: In an inscription on a Greek marble, given by Dr. Chandler, page 27, we find these words **ὁ γαμβρος μου λεων αρτεμεισιου, ο επικαλουμενος ιασων, οικονει μεν μειλησιος, φυσει δε ιασευς**. "My son-in-law, Leo, the son of Artemisius, who is called a Jasian, is of the house of Milesius, though *by nature* he is from Jaso." That is: Jaso being a town of Caria, this Leo is said to be **φυσει ιασευς**, by nature a Jasian, although he sprang from the *Milesian* family. The following examples will place this in a clearer light. *Josephus*, Ant. Jud., lib. xi. cap. vi. sec. 5, speaking of *Amanes*, the Amalekite, says: **και γαρ φυσει τοις ιουδαιοις απηχθανετο, οτι και το γενοσ των αμαλεκιτων, εξ ων ην αυτος, υπ αυτων διεφθαρτο**. "For he was *by nature* incensed against the Jews, because the nation of the Amalekites, from whom he sprang, had been destroyed by them;" that is, he had a *national* prejudice or hatred to the Jewish people on the above account. The following example from *Dio Chrysostom*, Orat. xxxi., is also to the point: **οιγε "αθηναιοι" τον δεινα μεν ολυμπιον κεκληκασι, ουδε φυσει πολιτην εαυτων**. "For they (the Athenians) called this person an Olympian, though *by nature* he was not their citizen;" that is, he was called an Olympian, though he was not *naturally* of that city, or, in other words, he was not *born* there. From these examples, and the scope of the place, we may argue that the words, *we who are Jews by nature*, mean, *we who were born in the land of Judea, and of Jewish parents*. And hence the

passage in ^{<4013>}**Ephesians 2:3**, which speaks most evidently of the *heathens*, “*and were by nature the children of wrath, even as others,*” may be thus understood: Being *Gentiles*, and brought up in gross darkness, without any knowledge of God, abandoned to all sensual living, we were, from our very *condition*, and practical state, exposed to punishment. This sense is at least equally good with that given of the words in ^{<4016>}**Romans 2:16**, where it is proved that **φυσει**, in several connections, means *truly, certainly, incontestably*; “*we were, beyond all controversy, exposed to punishment, because we had been born among idolaters, and have lived as they did.* Here both senses of the word apply.

Verse 16. Knowing that a man is not justified] See the notes on ^{<4017>}**Romans 1:17; 3:24, 27; 8:3**. And see on ^{<4133>}**Acts 13:38, 39**, in which places the subject of this verse is largely discussed. Neither the works of the Jewish law, nor of *any other* law, could justify any man; and if justification or pardon could not have been attained in some other way, the world must have perished. Justification by faith, in the boundless mercy of God, is as reasonable as it is Scriptural and necessary.

Verse 17. But if while we seek to be justified] If, while we acknowledge that we must be justified by faith in Christ, *we ourselves are found sinners*, enjoining the necessity of observing the rites and ceremonies of the law, which never could and never can justify, and yet, by submitting to circumcision, we lay ourselves under the necessity of *fulfilling the law*, which is impossible, we thus constitute ourselves *sinners*; *is, therefore, Christ the minister of sin?* Christ, who has taught us to renounce the law, and expect justification through his death?. *God forbid!* that we should either act so, or think so.

Verse 18. For if I build again the things which I destroyed] If I act like a Jew, and enjoin the observance of the law on the Gentiles, which I have repeatedly asserted and proved to be *abolished* by the death of Christ, then *I build up what I destroyed*, and thus *make myself a transgressor*, by not observing the law in that way in which I appear to enjoin the observance of it upon others.

Verse 19. For I through the law am dead to the law] In consequence of properly considering the *nature* and *requisitions* of the law, *I am dead* to all hope and expectation of help or salvation from *the law*, and have been obliged to take refuge in the Gospel of Christ. Or, probably the word **νομος**, LAW, is here put for a *system of doctrine*; as if he had said, *I*

through the Gospel am dead to the law. The law itself is consigned to death, and another, the Gospel of Christ, is substituted in its stead. The *law* condemns to death, and I have embraced the *Gospel* that I might be saved from *death*, and *live unto God*.

Verse 20. I am crucified with Christ] The death of Christ on the cross has showed me that there is no hope of salvation by the law; I am therefore as truly *dead* to all expectation of justification by the law, as Christ was *dead* when he gave up the ghost upon the cross. Through him alone *I live*-enjoy a present life, and have a prospect of future glory.

Yet not I] It is not of my *natural life* I speak, nor of any *spiritual things* which I myself have procured; *but Christ liveth in me*. God made man to be a *habitation of his own Spirit*: the *law* cannot *live* in me so as to give me a *Divine life*; it does not *animate*, but *kill*; but *Christ lives* in me; he is the *soul* of my *soul*; so that I now live to God. But this *life* I have *by the faith of the Son of God*-by believing on Christ as a sacrifice for sin; for he *loved me*, and because he did so *he gave himself for me*-made himself a sacrifice unto death, that I might be saved from the bitter pains of death eternal.

Verse 21. I do not frustrate] οὐκ αθετο. I do not *contemn*, *despise*, or *render useless*, the *grace of God*-the doctrine of Christ crucified; which I must do if I preach the necessity of observing the *law*.

For if righteousness] If *justification* and salvation *come by* an observance of the *law*, then *Christ is dead in vain*; his death is *useless* if an observance of the law can save us; but no observance of the law can save us, and therefore there was an *absolute necessity* for the *death of Christ*.

1. THE account of the *prevarication* of Peter in the preceding chapter teaches us a most useful lesson. Let him who assuredly standeth take heed lest he fall. No person in a state of *probation* is infallible; a man may fall into sin every moment; and he will, if he do not walk with God. Worldly prudence and fleshly wisdom would have concealed this account of the prevarication of Peter; but God tells truth. This the fountain of it; and from him we are to expect not only *nothing but the truth*, but also the *whole truth*. If the Gospel were not of God we had never heard of the *denial* and *prevarication* of Peter, nor of the *contention* between Paul and Barnabas. And these accounts are recorded, not that men may *justify* or *excuse* their own delinquencies by them, but that they may avoid them; for he must be

inexcusable who, with these histories before his eyes, ever *denies his Master*, or *acts the part of a hypocrite*. Had the apostles acted in concert to impose a *forgery* on the world as a Divine revelation, the imposture would have now come out. The falling out of the parties would have led to a discovery of the cheat. This relation, therefore, is an additional evidence of the truth of the Gospel.

2. On, *I through the law am dead to the law*, &c., pious *Quesnel* makes the following useful reflections:

“The *ceremonial law*, which is no more than a *type* and *shadow* of him, destroys itself by showing us *Jesus Christ*, who is the *truth* and the *substance*. The *moral law*, by leaving us under our own inability under sin and the curse, makes us perceive the necessity of the *law of the heart*, and of a *Saviour* to give it. The *law* is for the *old man*, as to its terrible and servile part; and it was *crucified* and *died* with Christ upon the cross as well as the *old man*. The *new man*, and the *new law*, require a *new sacrifice*. What need has he of other sacrifices who has *Jesus Christ*? They *in* whom this sacrifice *lives*, do themselves live to God alone; but none can live to him except by *faith*; and this *life of faith* consists in *dying with Christ* to the things of the present world, and in expecting, as co-heirs with him, the blessings of the eternal world. And who can work all this in us but only he who lives in us? That man has arrived to a high degree of *mortification*, who can say *Christ liveth in me, and I am crucified to the world*. Such a one must have renounced not only *earthly things*, but *his own self* also.”

3. Is there, or can there be, any well grounded hope of eternal life but what comes through the *Gospel*? In vain has the ingenuity of man tortured itself for more than 5000 years, to find out some method of *mending* the human heart: none has been discovered that even *promised* any thing likely to be effectual. The *Gospel of Christ* not only *mends* but completely *cures* and *new makes* infected nature. Who is duly apprised of the infinite excellency and importance of the Gospel? What was the world before its appearance? What would it be were this light extinguished? Blessed Lord! let neither *infidelity* nor *false doctrine* rise up to obscure this heavenly *splendour*!

GALATIANS

CHAPTER 3.

The apostle inquires how they could be so foolish as to renounce the Gospel of Christ and turn back to the law, after having heard, received, and suffered so much for the Gospel, 1-5. Asserts the doctrine of justification by faith, on the example of Abraham, 6-9. Shows that all who are under the law are under the curse, from which Christ alone redeems us; and the promise made to Abraham comes to the Gentiles who believe, 10-14. For the covenant is not by the works of the law, but by promise, 15-18. The law was given to show the sinfulness of sin, and to act as a schoolmaster till Christ should come, 19-25. It is by faith only that any become children of God, 26. And under the Gospel, all those distinctions which subsisted under the law are done away; and genuine believers, whether Jews or Gentiles, bond or free, are one in Christ Jesus, and accounted the genuine children of Abraham, 27-29.

NOTES ON CHAP. 3.

Verse 1. O foolish Galatians] O infatuated people; you make as little use of *reason* as those who have *none*; you have acted in this business as those do who are *fascinated*—they are led blindly and unresistingly on to their own destruction.

That ye should not obey the truth] This clause is wanting in ABD*FG, some others, the *Syriac, Erpenian, Coptic, Sahidic, Itala, Vulgate MS.*, and in the most important of the Greek and Latin *fathers*. Of the clause Professor *White* says, *Certissime delenda*, “It should *certainly* be expunged.”

There are several various readings on this verse, from which it appears that the verse in the best ancient MSS. and versions was read thus: *O foolish Galatians, who hath bewitched you? Before whose eyes Jesus Christ crucified hath been plainly set forth.*

Among you?] εν υμιν is wanting in ABC, several others, the *Syriac, Erpenian, Coptic, Sahidic, Æthiopic, Armenian, Vulgate MS.*, one copy of the *Itala*, and in several of the *fathers*. The words appear to disturb the

sense, and have obliged commentators to have recourse to a sort of technical meaning; viz. “The doctrine of the Gospel had been so fully preached among these people that it might be said Jesus Christ had been crucified among them; so fully had his sufferings been detailed, and the design of them pointed out.”

Verse 2. Received ye the Spirit by the works of the law] This may refer to the *miraculous gifts* of the *Spirit*, which were very common in the apostolic Church. Did ye receive these extraordinary gifts in consequence of your circumcision, and observing the Mosaic precepts? or was it by the *hearing* of the Gospel, prescribing *faith* in Christ crucified? It may also refer to the *spirit of adoption*, and consequently to their *sonship*.

Verse 3. Having begun in the Spirit] Having received a spiritual religion, which refined and purified your hearts; and having received the Holy Spirit of God, by which ye were endued with various miraculous influences; and the spirit of adoption, by which he were assured of the remission of sins, and incorporation with the family of God:

Are ye now made perfect by the flesh?] Are ye seeking to complete that spiritual religion, and to perfect these spiritual gifts, by the *carnal* rite of circumcision? It appears that by the *Spirit*, here, not only the Holy Spirit, but his gifts, are to be understood; and by the *flesh*, *illud membrum in quo circumcisio peragitur*; and, by a metonymy, *circumcision* itself.

Verse 4. Have ye suffered so many things in vain?] Have ye received and lost so much good? The verb *πασχων*, as compounded with *ευ*, *well*, or *κακως*, *ill*, and often without either, signifies to *suffer pain* or *loss*, or to *possess* and *enjoy*. In such a case the man is considered as the *patient*, and the good or ill *acts* upon him. Though it is possible that the Galatians had *suffered* some persecution for the truth of Christ, yet it is as likely that the apostle refers to the *benefits* which they had received. Ye have received faith, the pardon of your sins, the gift of the Holy Spirit, and with it many extraordinary gifts and graces; and have ye *suffered the loss* of all these things? Have ye *received* all these *in vain*? *if yet in vain*-if it be credible that ye have sacrificed so many excellent benefits for an imaginary good.

Verse 5. He therefore that ministereth to you the Spirit] The apostle means himself: he had been the means of conveying the Holy Spirit to them, and by that *Spirit* he wrought miracles among them; and he did all this, not as a *Jew*, (for as *such* he had no *power*;) but he did all as a

believer in Christ. The word **επιχορηγων**, which we translate *ministereth*, is very emphatic, and signifies *leading up the chorus*, bringing up *one after another, adding grace to grace, benefit to benefit*; so that it appears that they had not only some, but *many* benefits; God, by means of his apostle, having greatly enriched them with various spiritual blessings.

Verse 6. Abraham believed God] This is quoted from ^{<01536>} **Genesis 15:6**, where see the note; and St. Paul produces it, ^{<043>} **Romans 4:3-5**, where also see the notes. Abraham, while even uncircumcised, believed in God, and his faith was reckoned to him for justification; and Abraham is called *the father of the faithful*, or, *of believers*. If, then, he was justified without the deeds of the law, he was justified by *faith*; and if he was justified by faith, long before the law was given then the law is not necessary to salvation.

It is remarkable that the Jews themselves maintained that Abraham was saved by faith. *Mehilta, in Yalcut Simeoni*, page 1, fol. 69, makes this assertion: "It is evident that Abraham could not obtain an inheritance either in this world or in the world to come, but by faith."

Verse 8. The Scripture, foreseeing] See the notes on ^{<043>} **Romans 4:3-16**. As God intended to justify the heathen through faith, he preached the Gospel that contains the grand display of the doctrine of salvation by faith, *before*, to Abraham, while he was in his heathen state; and thus he is called *the father of believers*: therefore it must refer to *them* who shall believe the same Gospel among the Gentiles; and, as the door of faith was open to all the Gentiles, consequently the promise was fulfilled: *In thee shall all the nations of the earth be blessed*.

Verse 9. They which be of faith] All who believe, as Abraham has believed, are made partakers of Abraham's blessings.

Verse 10. As many as are of the works of the law] All that seek salvation by the performance of the works of the law are under the curse, because it is impossible for them to come up to the spiritual meaning and intent of the law; and the law pronounces them *curse*d that *continue not in all things which are written in the book of the law to do them*. Hence, every *Jew* is necessarily under the curse of God's broken law; and every *sinner* is under the same curse, though he be not a *Jew*, who does not take refuge in the salvation provided for him by the Gospel. It is worthy of remark that no printed copy of the Hebrew Bible preserves the word **ל** **כ**

col, ALL, in ^{<16726>}**Deuteronomy 27:26**, which answers to the apostle's word *πᾶσι*, *all*, here. St. Jerome says that the Jews suppressed it, lest it should appear that they were bound to perform *all* things that are written in the book of the law. Of the genuineness of the reading there is no cause to doubt: it exists in *six* MSS. of *Kennicott* and *Deuteronomy Rossi*, in the *Samaritan* text, in several copies of the *Targum*, in the *Septuagint*, and in the quotation made here by the apostle, in which there is no variation either in the MSS. or in the *versions*.

Verse 11. But that no man is justified by the law] By the *observance* of the law, suppose he had even continued in all things that are written in it to do them, *is evident*; for the Prophet *Habakkuk*, ^{<3104>}**Habakkuk 2:4**, has declared, under the direct influence of the Spirit of God, *The just shall live by faith*; or, he who is just by faith shall live: therefore this justification comes not by *works*, or the observance of the law, but by *faith*.

Verse 12. And the law is not of faith] It promises no forgiveness to believing, but requires obedience. It is not, What do you *believe*? but, What have you *done*? *The man that doeth them* perfectly, at all times, and in all places, *he shall live in them*; but if in any case he fails, he forfeits his life. See **Clarke's notes on** "^{<3017>}**Romans 1:17**", &c.

Verse 13. Christ hath redeemed us] *ἐξήγορασεν*. Hath bought us with a price; viz. his *blood*, or life.

Being made a curse for us] Being made an *atonement* for our sins; for whatever was offered as an atonement for sin was considered as *bearing the punishment due to sin*, and the person who suffered for transgression was considered as bearing the *curse* in his body; therefore, in the same day in which a criminal was executed it was ordered that his body should be buried, that the land might not be polluted, *because he that was hanged*, which was the case with every heinous culprit, was considered *accursed of God*, ^{<1622>}**Deuteronomy 21:22, 23**; hence the necessity of *removing the accursed THING out of sight*.

Verse 14. That the blessing of Abraham] That is, justification or the pardon of sin, with all other blessings consequent on it, such as *peace with God*, *spiritual life*, and *eternal glory*.

Might come on the Gentiles through Jesus Christ] So we find that he was made a *curse for us*, that the *blessings* promised to Abraham might be

given to them who believe on him, as having been made a *curse*; i.e. an *expiatory victim* for them.

The promise of the Spirit] The spirit of adoption, *sonship* with God; and the *Spirit* of God to attest that *sonship*. And all this was *through faith*. Hence, from the beginning God had purposed that salvation should be *through faith*, and never expected that any soul of man should be justified by the works of the law; and only gave that law that the exceeding sinfulness of sin might appear, and that man might be prepared to welcome the *Gospel*, which proclaimed salvation to a lost world through the atoning passion and death of Christ.

Verse 15. I speak after the manner of men] I am about to produce an example taken from civil transactions. *If it be confirmed*-If an agreement or bond be signed, sealed, and witnessed, and, in this country, *being first duly stamped*;

No man disannulleth] It stands under the protection of the civil law, and nothing can be legally erased or added.

Verse 16. Now to Abraham and his seed] The promise of salvation by faith was made to Abraham and his posterity.

He saith not, And to seeds] It was one particular kind of posterity which was intended: *but as of one-which is Christ*; i.e. to the spiritual head, and all believers in him, who are children of Abraham, because they are *believers*, ⓧ**Galatians 3:7**. But why does the apostle say, *not of seeds, as of many?* To this it is answered, that Abraham possessed in his family *two seeds*, one *natural*, viz. the members of his own household; and the other *spiritual*, those who were like himself because of their faith. The promises were not of a *temporal* nature; had they been so, they would have belonged to his *natural* seed; but they did not, therefore they must have belonged to the *spiritual* posterity. And as we know that promises of justification, &c., could not properly be made to *Christ* in himself, hence we must conclude his *members* to be here intended, and the word *Christ* is put here for *Christians*. It is from Christ that the grace flows which constitutes Christians. Christians are those who believe after the example of Abraham; they therefore are the spiritual seed. Christ, working in and by these, makes them the *light* and *salt* of the *world*; and through them, *under and by Christ*, are all the nations of the earth blessed. This appears to be

the most consistent interpretation, though every thing must be understood of *Christ* in the first instance, and then of *Christians* only through him.

Verse 17. Confirmed before of God in Christ] i.e. The promise of justification, &c., made to believers in Christ Jesus, who are the spiritual seed of Christ, as they are children of Abraham, from the similitude of their faith. Abraham believed in God, and it was reckoned to him for justification; the Gentiles believed in Christ, and received justification. Probably the word *Christ* is to be taken, both here and in the preceding verse, for *Christians*, as has already been hinted. However it be taken, the sense is plainly the same; the promise of salvation must necessarily be to them who believe in Christ, for he is the *promised seed*, ^{<ORIS>} **Genesis 3:15**, through whom every blessing is derived on mankind; and through his *spiritual seed*-the true *Christians*, the conquests of the cross are daily spreading over the face of the earth. The present unparalleled dispersion of the sacred writings, in all the regular languages of the universe, is a full proof that all the nations of the earth are likely to be blessed through them; but they have nothing but what *they* have received from and through Christ.

Four hundred and thirty years after] God made a covenant with Abraham that the Messiah should spring from his posterity. This covenant stated that justification should be obtained by faith in the Messiah. The Messiah did not come till 1911 years after the making of this covenant, and the law was given 430 years after the covenant with Abraham, therefore the law, which was given 1481 years before the promise to Abram *could be fulfilled*, (for so much time elapsed between the giving of the law and the advent of Christ,) could not possibly annul the Abrahamic covenant. This argument is absolute and conclusive. Let us review it. The promise to Abraham respects the Messiah, and cannot be fulfilled but in him. Christians say the Messiah *is come*, but the advent of him whom they acknowledge as the Messiah did not take place till 1911 years after the covenant was made, therefore no *intermediate* transaction can affect that covenant. But the law was an *intermediate* transaction, taking place 430 years after the covenant with Abraham, and could neither annul nor affect that which was not to have its fulfilment till 1481 years after. Justification by faith is promised in the Abrahamic covenant, and attributed to that alone, therefore it is not to be expected from the law, nor can its works justify any, for the law in this respect cannot annul or affect the Abrahamic covenant. But suppose ye say that the law, which was given 430 years after

the covenant with Abraham, has superseded this covenant, and limited and confined its blessings to the Jews; I answer: This is impossible, for the covenant most specifically refers to the *Messiah*, and takes in, not the Jewish people only, *but all nations*; for it is written, *In thy seed-the Messiah and his spiritual progeny, shall all the nations of the earth be blessed*. This universal blessedness can never be confined, by any figure of speech, or by any legal act, to the *Jewish* people exclusively; and, as the covenant was legally made and confirmed, it cannot be annulled, it must therefore remain in reference to its object.

In opposition to us, the Jews assert that the Messiah is *not yet come*; then we assert, on that ground, that the promise is not yet fulfilled; for the giving of the law to *one people* cannot imply the fulfilment of the Abrahamic covenant, because that extends to *all nations*. However, therefore, the case be argued, the Jewish cause derives no benefit from it; and the conclusion still recurs, salvation cannot be attained by the works of the law, forasmuch as the covenant is of *faith*; and he only, as your prophets declare, who is *justified by faith, shall live, or be saved*. Therefore we still conclude that those who are only *under the law* are under the *curse*; and, as it says, *he that doeth these things shall live in them, and he that sinneth shall die*, there is no hope of salvation for any man from the law of Moses. And the Gospel of Jesus Christ, proclaiming salvation by faith to a sinful and ruined world, is absolutely necessary, nor can it be superseded by any other institution, whether human or Divine.

How we arrive at the sum of 430 years may be seen in the note on ^{<0124>}**Exodus 12:40**. Dr. Whitby also gives a satisfactory view of the matter. “The apostle refers to the promise made, ^{<0123>}**Genesis 12:3**, since from that only are the 430 years to be computed, for then Abraham was 75 years old, ^{<0124>}**Genesis 12:4**; from thence to the birth of Isaac, which happened when Abraham was 100 years old, (^{<0125>}**Genesis 21:5**,) 25 years; from his birth to the birth of Jacob, 60 years, for *Isaac was 60 years old when Rebecca bare him*, ^{<0125>}**Genesis 25:26**. From Jacob’s birth to the descent into Egypt, 130 years, as he said to Pharaoh, ^{<0147>}**Genesis 47:9**. The abode of him and his posterity in Egypt was 215 years; so that, with their sojourning in Canaan, was 430 years;” the sum given here, and in ^{<0124>}**Exodus 12:40**, where see the notes.

Verse 18. For if the inheritance be of the law] See the preceding arguments, in which this is proved.

Verse 19. Wherefore then serveth the law?] If the law does not annul the Abrahamic covenant, and cannot confer salvation on its votaries, why did God give it? This was a very natural objection, and must arise in the mind of any Jew who had paid attention to the apostle's reasoning.

It was added because of transgressions] It was given that we might know our sinfulness, and the need we stood in of the mercy of God. The law is the *right line*, the *straight edge*, that determines the *obliquity* of our conduct. See Clarke's notes on "^{<49415>}**Romans 4:15**"; and especially see Clarke "^{<49531>}**Romans 5:20**", where this subject is largely discussed, and the figure explained.

Till the seed should come] The law was to be in force till the advent of the Messiah. After that it was to cease.

It was **ordained by angels]** The ministry of angels was certainly used in giving the law; see ^{<19617>}**Psalm 68:17**; **Ac 7:53**; and ^{<8112>}**Hebrews 2:2**; but they were only *instruments for transmitting*; Moses was the *mediator* between God and the people, ^{<19605>}**Deuteronomy 5:5**.

Verse 20. A mediator is not a mediator of one] As a mediator, **μεσιτης**, signifies a *middle* person, there must necessarily be *two* parties, between whom he stands, and acts in reference to both, as he is supposed to have the interests of both equally at heart.

This verse is allowed to be both *obscure* and *difficult*; and it is certain that there is little consent among learned men and critics in their opinions concerning it. *Rosenmuller* thinks that the opinion of *Nosselt* is to be preferred to all others.

He first translates the words **ο δε μεσιτης ενος ουκ εστιν** thus: *But he* (viz. Moses) *is not the mediator of that one race* of Abraham, viz. the *Christians*; for **ενος** relates to the **σπερμα ω επηγγελται**, *the seed that should come*, ^{<8119>}**Galatians 3:19**, of which he said, **ως εφ ενος**, *as of one*, ^{<8116>}**Galatians 3:16**. If Paul had written **ο δε μεσιτης του ενος εκεινου ουκ εστι**, *he is not the mediator of one*, no person would have had any doubt that **σπερματος**, *seed*, ought to be supplied after **ενος**, *of one*, ^{<8119>}**Galatians 3:19-20**. The same mode of speaking Paul uses, ^{<49517>}**Romans 5:17**; **ο δε**, *but he*, **ο** for **αυτος**, ^{<40123>}**Matthew 12:3, 11, 39, ο δε ειπεν**, *but he said*. Though Moses was the Mediator between God and

the Israelites, yet he was not the mediator between God and *that one seed which was to come*; viz. the Gentiles who should believe in Christ.

But God is one.] He is the *one God*, who is the Father of the spirits of all flesh; the God of the Gentiles as well as the God of the Jews. That this is St. Paul's meaning is evident from his use of the same words in other places, ^{<4015>}**1 Timothy 2:5**: *εις γαρ θεος, &c., for there is one God, and one mediator between God and man*, that is, there is *only* one God and one mediator for the whole human race; ^{<4045>}**Ephesians 4:5, 6**: *One Lord, one faith, one baptism, εις θεος και πατηρ παντων, ONE GOD and Father of ALL*. The sense of the whole is: Moses was the mediator of *one part of Abraham's seed*, viz. the *Israelites*; but of the other seed, the *Gentiles*, he was certainly not the mediator; for the mediator of that seed, according to the promise of God, and covenant made with Abraham, is Christ.

Though *Nosselt* has got great credit for this interpretation, it was given in substance long before him by Dr. *Whitby*, as may be seen in the following words: "But this mediator (Moses) was only the mediator of the *Jews*, and so was only the mediator of *one party*, to whom belonged the blessings of Abraham, ^{<4015>}**Galatians 3:8, 14**. But GOD, who made the promise that in one should all the families of the earth be blessed, IS ONE; the God of the *other party*, the *Gentiles*, as well as of the *Jews*, *επειπερ εις ο θεος, seeing he is ONE GOD, who will justify the circumcision by faith, and the uncircumcision through faith,* ^{<4030>}**Romans 3:30**." This exposition is so plain, and so well supported by the different scriptures already quoted, that there can be but small, if any, doubt of its propriety. The clause has been translated thus: "*Now a mediator supposes two parties, of which God is but one.*"

Verse 21. Is the law then against the promises of God?] Is it possible that the intervention of the law, in reference to one part of the Abrahamic seed, should annul the promise made to the other? It is impossible.

For if there had been a law, &c.] If any *law* or *rule* of life could have been found out that would *have given life*-saved sinners from death, and made them truly happy, then *righteousness*-justification, *should have been by that law*.

Verse 22. But the scripture hath concluded] All the writings of the *prophets* have uniformly declared that men are all *sinners*, and the *law* declares the same by the continual *sacrifices* which it prescribes. All,

therefore have sinned, and come short of the glory of God; and, being tried and found guilty, **συνεκλεισεν η γραφη**, *the Scripture hath shut them up-put them in prison, and locked them up, till the time should come in which the sentence of the law should be executed upon them: (See <510>Romans 3:9-20, and the notes there; and particularly <511>Romans 11:32, where the apostle uses the same metaphor, and which in the note is particularly explained.)*

That the promise of justification, by faith of Jesus Christ, might be given to them that believe.

Verse 23. But before faith came] Before the *Gospel* was published.

We were kept under the law, shut up] **εφρουρουμεθα**. *We were kept as in a strong hold, συγκεκλεισμενοι, locked up, unto the faith-the religion of the Lord Jesus, which should afterwards be revealed. Here the same metaphor is used as above, and for its explanation I must refer the reader to the same place, <512>Romans 11:32.*

Verse 24. The law was our schoolmaster] **ο νομος παιδαγωγος ημων γεγονεν εις χριστον**. *The law was our pedagogue unto Christ. The παιδαγωγος, pedagogue, is not the schoolmaster, but the servant who had the care of the children to lead them to and bring them back from school, and had the care of them out of school hours. Thus the law did not teach us the living, saving knowledge; but, by its rites and ceremonies, and especially by its sacrifices, it directed us to Christ, that we might be justified by faith. This is a beautiful metaphor, and highly illustrative of the apostle's doctrine. See Clarke's note on “<5104>Romans 10:4”, where this figure is farther explained.*

Verse 25. But, after that faith is come] When Christ was manifested in the flesh, and the *Gospel* was preached, we were no longer under the pedagogue; we came to Christ, learned of him, became wise unto salvation, had our fruit unto holiness, and the end eternal life.

It is worthy of remark that, as **ο νομος**, the LAW, is used by St. Paul to signify, not only the *law*, properly so called, but the *whole of the Mosaic economy*, so **η πιστις**, the FAITH, is used by him to express, not merely the *act of believing* in Christ, but the *whole of the Gospel*.

Verse 26. For ye, who have believed the Gospel, are all the children of God by faith in Christ Jesus.] But no man is a child of God by *circumcision*, nor by any observance of the Mosaic law.

Verse 27. As many of you as have been baptized into Christ] All of you who have believed in Christ as the promised Messiah, and received *baptism* as a public proof that ye had received Christ as your *Lord* and *Saviour*, have put on Christ—have received his Spirit, and entered into his interests, and copied his manners. To *put on*, or to be *clothed with one*, is to assume the *person* and *character* of that one; and they who do so are bound to act *his part*, and to *sustain the character* which they have *assumed*. The *profession of Christianity* is an assumption of the *character of Christ*; he has left us an example that we should follow his steps, and we should, as Christians, have that mind in us which was in him. See the notes on ~~501B~~ **Romans 6:3, 4**; and especially those on “~~513A~~ **Romans 13:14**”, where this phrase is farther explained.

Verse 28. There is neither Jew nor Greek] ἑλλην, *Greek*, is put here for εθνικος, *heathen*. Under the Gospel all distinctions are done away, as either *helping* or *hindering*; all are equally welcome to Christ, and all have an equal need of him; all persons of all *sects*, and *conditions*, and *sexes*, who believe in him, become one family through him; they are *one body*, of which he is the *head*.

Neither male nor female] With great reason the apostle introduces this. Between the privileges of *men* and *women* there was a great disparity among the Jews. A *man* might shave his head, and rend his clothes in the time of mourning; a *woman* was not permitted to do so. A *man* might impose the vow of *nasirate* upon his son; a *woman* could not do this on her daughter. A *man* might be shorn on account of the *nasirate* of his father; a *woman* could not. A *man* might betroth his daughter; a *woman* had no such power. A *man* might sell his daughter; a *woman* could not. In many cases they were treated more like *children* than *adults*; and to this day are not permitted to assemble with the men in the synagogues, but are put up in galleries, where they can scarcely see, nor can they be seen. Under the blessed spirit of Christianity, they have equal *rights*, equal *privileges*, and equal *blessings*; and, let me add, they are equally *useful*.

Verse 29. And if ye be Christ's] Or, as several good MSS. read, *If ye be one in Christ*. If ye have all received justification through his blood, and the mind that was in him, then are ye Abraham's seed; ye are that real,

spiritual posterity of Abraham, that *other seed*, to whom the promises were made; and then heirs, according to that promise, being fitted for the rest that remains for the people of God, that heavenly inheritance which was typified by the earthly Canaan, even to the Jews.

1. THE Galatians, it appears, had *begun well*, and for a time *run well*, but they permitted Satan to *hinder*, and they stopped short of the prize. Let us beware of those *teachers* who would draw us away from trusting in Christ crucified. By listening to such the Galatians lost their religion.

2. The temptation that leads us astray may be as *sudden* as it is *successful*. We may lose in one *moment* the fruit of a *whole life*! How frequently is this the case, and how few lay it to heart! A man may fall by the means of his *understanding*, as well as by means of his *passions*.

3. How strange is it that there should be found any *backslider*! that one who once felt the power of Christ should ever turn aside! But it is still stranger that any one who has felt it, and given in his life and conversation full proof that he has felt it, should not only *let it slip*, but at last *deny* that he ever had it, and even ridicule a work of grace in the heart! Such instances have appeared among men.

4. The Jewish covenant, the sign of which was *circumcision*, is annulled, though the *people* with whom it was made are still preserved, and they preserve the *rite* or *sign*. Why then should the covenant be annulled? This question admits a twofold answer. 1. This covenant was designed to last only *for a time*, and when that time came, having waxed old, it vanished away. 2. It was long before that void, through want of the performance of the *conditions*. The covenant did not state merely, ye shall be *circumcised*, and observe all the *rites* and *ceremonies* of the law; but, *ye shall love the Lord your God with all your heart, soul, mind, and strength, and your neighbour as yourself*. This condition, which was the very soul of the covenant, was universally broken by that people. Need they wonder, therefore, that God has cast them off? Jesus alone can restore them, and him they continue to reject. To *us* the *new covenant* says the same things: *Ye shall love the Lord, &c.*; if we do not so, we also shall be cut off. *Take heed, lest he who did not spare the natural branches, spare not thee*; therefore, make a profitable use of the *goodness* and *severity* of God.

GALATIANS

CHAPTER 4.

The apostle shows that, as an heir in nonage is under tutors and guardians, so were the Galatians while under the law; and, as the heir when he comes of age is no longer under guardians, so they, when the Gospel came, arrived at full maturity, and were redeemed from the law, 1-3. He shows, farther, that when the fulness of the time came God sent forth his Son, that we might obtain the adoption of sons, and have the strongest evidence of that adoption, 4-6. Those who are children of God are heirs of heaven, 7. He compares their former and latter state, and shows the reason he had to fear that his labour on their behalf was in vain, 8-11. He mentions his trials among them, and their kindness to him, 12-16. Shows his tender affection for them, and exhorts them to return to the Gospel, 17-20. Shows the excellence of the Gospel beyond that of the law, by the allegory of Mount Sinai and Jerusalem, 21-27. Shows also that the believing Gentiles are children of the promise, as Isaac was; and have been elected in the place of the Jews, who have been cast out according to the Scriptures, 28-31.

NOTES ON CHAP. 4.

Verse 1. The heir, as long as He is a child] Though he be appointed by his father's will heir of all his possessions yet till he arrive at the legal age he is master of nothing, and does not differ from one of the common domestics.

Verse 2. But is under tutors] *ἐπιτροπούς.* Guardians and governors; *οἰκονομούς.* those who have the charge of the family. These words are nearly similar; but we may consider the first as *executor*, the last as the person who *superintends the concerns of the family and estate* till the heir become of age; such as we call trustee.

Until the time appointed of the father.] The time mentioned in the father's will or testament.

Verse 3. Even so we] The whole Jewish people were in a state of nonage while under the law.

The elements of the world] A mere Jewish phrase, *hzh μl w[ydwsy yesodey olam hazzeh*, “the principles of this world;” that is, the *rudiments* or *principles* of the *Jewish religion*. The apostle intimates that the law was not the science of salvation, it was only the *elements* or *alphabet* of it; and in the *Gospel* this alphabet is composed into a most glorious system of Divine knowledge: but as the alphabet is nothing of itself, unless compounded into syllables, words, sentences, and discourses; so the *law*, taken by itself, gives no salvation; it contains indeed the *outlines* of the *Gospel*, but it is the *Gospel* alone that *fills up* these outlines.

Verse 4. When the fulness of the time was come] The time which God in his infinite wisdom counted best; in which all his counsels were *filled up*; and the time which his Spirit, by the prophets, had specified; and the time to which he intended the Mosaic institutions should extend, and beyond which they should be of no avail.

God sent forth his Son] Him who came immediately from God himself, *made of a woman*, according to the promise, ^{<ORIS>}**Genesis 3:15**; produced by the power of God in the womb of the Virgin Mary without any intervention of man; hence he was called *the Son of God*. See Luke, ^{<ORIS>}**Luke 1:35**, and the note there.

Made under the law] In subjection to it, that in him all its designs might be fulfilled, and by his *death* the whole might be abolished; the law *dying* when the Son of God expired upon the cross.

Verse 5. To redeem them] *εξαγοραση*. To *pay down a price* for them, and thus *buy them off* from the necessity of observing circumcision, offering *brute sacrifices*, performing different *ablutions*, &c., &c.

That we might receive the adoption of sons.] Which adoption we could not obtain by the law; for it is the *Gospel* only that puts us among the children, and gives us a place in the heavenly family. On the nature of *adoption* see **Clarke’s notes on “^{<ORIS>}Romans 8:15”**.

Verse 6. And because ye are sons] By faith in Christ Jesus, being redeemed both from the *bondage* and *curse* of the law; GOD-the *Father*, called generally the *first* person of the glorious TRINITY, hath sent forth the SPIRIT-the *Holy Ghost*, the *second* person of that *Trinity*, of his SON-*Jesus*

Christ, the *third* person of the *Trinity-crying*, *Abba, Father!* from the fullest and most satisfactory evidence that God, the Father, Son, and Spirit, had become their portion. For the explanation of the phrase, and why the *Greek* and *Syriac* terms are joined together here, see **Clarke's notes on "Mr 14:36";** and "~~8015~~ **Romans 8:15**".

Verse 7. Thou art no more a servant] Thou who hast believed in Christ art no longer a *slave*, either under the *dominion of sin* or under *obligation* to the Mosaic ritual; *but a son* of God, adopted into the heavenly family.

And if a son, then an heir] Having a right to the *inheritance*, because *one* of the *family*, for none can *inherit* but the *children*; but this heirship is the most extraordinary of all: it is not an heirship of any *tangible possession*, either in *heaven* or *earth*; it is not to possess a *part* or even the *whole* of *either*, it is to possess *Him* who made all things; not God's *works*, but God *himself*: heirs of GOD through Christ.

Verse 8. When ye knew not God] Though it is evident, from the complexion of the whole of this epistle, that the great body of the Christians in the Churches of Galatia were converts from among the *Jews* or *proselytes* to Judaism; yet from this verse it appears that there were some who had been converted from *heathenism*; unless we suppose that the apostle here particularly addresses those who had been proselytes to Judaism and thence converted to Christianity; which appears to be most likely from the following verses.

Verse 9. Now, after that ye have known God] After having been brought to the knowledge of God as your Saviour.

Or rather are known of God] Are *approved* of him, having received the adoption of sons.

To the weak and beggarly elements] After receiving all this, *will ye turn again* to the ineffectual rites and ceremonies of the Mosaic law-rites too *weak* to counteract your sinful habits, and too *poor* to *purchase pardon* and *eternal life* for you? If the Galatians were *turning again* to them, it is evident that they had been *once* addicted to them. And this they might have been, allowing that they had become *converts* from *heathenism* to *Judaism*, and from *Judaism* to *Christianity*. This makes the sense consistent between the 8th and 9th verses. { ~~8008~~ **Galatians 4:8-9.** }

Verse 10. Ye observe days] Ye superstitiously regard the Sabbaths and particular days of your own appointment;

And months] New moons; *times*-festivals, such as those of tabernacles, dedication, passover, &c.

Years.] Annual atonements, sabbatical years, and jubilees.

Verse 11. I am afraid of you] I begin now to be seriously alarmed for you, and think you are so thoroughly perverted from the Gospel of Christ, that all my pains and labour in your conversion have been thrown away.

Verse 12. Be as I am] Thoroughly addicted to the Christian faith and worship, from the deepest conviction of its truth.

For I am as ye are] I was formerly a Jew, and as zealously addicted to the rites and ceremonies of Judaism as ye are, but I am saved from that mean and unprofitable dependence: “Be therefore as I am now; who was once as you now are.” Others think the sense to be this: “Be as affectionate to me as I am to you; for ye were once as loving to me as I am now to you.”

Ye have not injured me at all.] I do not thus earnestly entreat you to return to your Christian profession because your perversion has been any loss to me, nor because your conversion can be to me any gain: ye have not injured me at all, ye only injure yourselves; and I entreat you, through the intense love I bear to you, as my once beloved brethren in Christ Jesus, to return to him from whom ye have revolted.

Verse 13. Ye know how through infirmity] The apostle seems to say that he was much afflicted in body when he first preached the Gospel to them. And is this any strange thing, that a minister, so laborious as St. Paul was, should be sometimes overdone and overcome by the severity of his labours? Surely not. This might have been only an occasional affliction, while labouring in that part of Asia Minor; and not a continual and incurable infirmity, as some have too hastily conjectured.

Verse 14. And my temptation which was in my flesh] On this verse there are a great many various readings, as there are various opinions.

Instead of $\mu\omicron\nu$, MY temptation, ABC*D*FG, some others, with the *Coptic, Vulgate, Itala*, and several of the primitive *fathers*, have $\upsilon\mu\omicron\nu$, YOUR temptation.

The word **πειρασμον**, which we translate *temptation*, signifies *trial* of any kind. The verse therefore may be read, “Ye despised not the trial which was in my flesh;” or, “Ye despised not your trial, which was in my flesh:” i.e. what my flesh suffered on your account, the afflictions I passed through in consequence of my severe labours on your account. You did not consider me less an apostle of God on account of my sinking for a time under the weight of my work. Had they been disaffected towards him at that time, they would have used this to the prejudice of his apostolic mission. “What! do you pretend to be an extraordinary messenger from God, and yet are suffered to fall into sickness under the severity of your labour? If God sent you, would he not sustain you?” This would have been quite natural, had they not been well affected toward him. But, on the contrary, notwithstanding these afflictions, they *received him as an angel of God*-as a messenger from heaven, and *as Jesus Christ* himself. This appears to me to be the simple meaning of the apostle, and that he neither alludes to a *bodily* nor *mental* infirmity, which *generally* or *periodically* afflicted him, as some have imagined. Nor does he appear at all to speak of the *same case* as that mentioned ^{<47123>}**2 Corinthians 12:7**, where I wish the reader to consult the notes. That St. Paul had frequent and severe afflictions, in consequence of his constant and severe exertions in the Gospel ministry, we may readily believe, and of this his own words bear sufficient testimony.

See his affecting account, ^{<47123>}**2 Corinthians 11:23-29**, and the notes there.

Verse 15. **Where is then the blessedness ye spake of?**] *Ye spake of* should be in italics, there being no corresponding word in the Greek text. Perhaps there is not a sentence in the New Testament more variously translated than this. I shall give the original: **τις ουν ην ο μακαρισμος υμων**. *What was then your blessedness!* Or, *How great was your happiness at that time!* Or, *What blessings did ye then pour on me!* It is worthy of remark, that, instead of **τις**, *what*, ABCFG, several others, the older *Syriac*, the later *Syriac* in the *margin*, the *Armenian*, *Vulgate*, one copy of the *Itala*, and some of the *fathers*, have **που**, *where*; and **ην**, *was*, is omitted by ACD, several others, also the *Vulgate*, *Itala*, and the *Latin fathers*. According to these authorities the text should be read thus: *Where then is your blessedness?* Having renounced the Gospel, you have lost your *happiness*. What have your false teachers given you to compensate the loss of communion with God, or that *Spirit of adoption*, that *Spirit of*

Christ, by which you cried *Abba, Father!* If, however, we understand the words as implying the *benedictions* they then heaped on the *apostle*, the sense will be sufficiently natural, and agree well with the concluding part of the verse; *for I bear you record, that, if possible, ye would have plucked out your own eyes, and have given them to me.* You had then the strongest affection for me; you loved God, and you loved me for God's sake, and were ready to give me the most unequivocal proof of your love.

Dearer than one's eyes, or to profess to *give one's eyes* for the sake of a person, appears to have been a proverbial expression, intimating the highest tokens of the strongest affection. We find a similar form of speech in *Terence*, *Adelphi*, act iv., scene 5, ver. 67.

—————*Di me pater*
Omnes oderint, ni magis te quam oculos nunc ego amo meos.

*“O father, may all the gods hate me,
if I do not love you now more than my own eyes.”*

Verse 16. Amos I therefore become your enemy] How is it that you are so much altered towards me, that you now treat me as an enemy, who formerly loved me with the most fervent affection? Is it *because I tell you the truth*; that very *truth* for which you at first so ardently loved me?

Verse 17. They zealously affect you, but not well] It is difficult for common readers to understand the meaning of these words: perhaps it would be better to translate ζηλουσιν υμας ου καλως, these false teachers *endeavour to conciliate your esteem, but not in honest or true principles*; they work themselves into your good graces; they wish you to place all your affection upon themselves.

They would exclude you] They wish to *shut you out* from the affection of your apostle, *that you might affect them*, ινα αυτους ζηλουτε, that you might love them alone, hear them alone, abide by their directions only, and totally abandon him who called you into the grace of the Gospel of Christ. Some MSS. read ημας, *us*, instead of υμας, *you*; they wish to shut *us* entirely out from among you, that you may receive and believe *them* alone. The sense is nearly the same but the former appears to be the more authentic reading.

Verse 18. It is **good to be zealously affected]** It is well to have a *determined mind* and an *ardent heart* in reference to things which are laudable and good.

Not only when I am present] You were thus attached to me when I was among you, but now ye have lost both your reverence and affection for me. Your false teachers pretended great concern for you, that you might put all your confidence in *them*; they have gained their end; they have estranged you from me, and got you to renounce the Gospel, and have brought you again into your former bondage.

Verse 19. My little children] *τεκνία μου*. *My beloved children*. As their conversion to God had been the fruit of much labour, prayers, and tears, so he felt them as his children, and peculiarly dear to him, because he had been the means of bringing them to the knowledge of the truth; therefore he represents himself as suffering the same anxiety and distress which he endured at first when he preached the Gospel to them, when their conversion to Christianity was a matter of great doubt and uncertainty. The metaphor which he uses needs no explanation.

Until Christ be formed in you] Till you once more receive the Spirit and unction of Christ in your hearts, from which you are fallen, by your rejection of the spirit of the Gospel.

Verse 20. I desire to be present with you] I wish to accommodate my doctrine to your state; I know not whether you need stronger reprehension, or to be dealt with more leniently.

I stand in doubt of you.] I have doubts concerning your state; the progress of error and conviction among you, which I cannot fully know without being among you, This appears to be the apostle's meaning, and tends much to soften and render palatable the severity of his reproofs.

Verse 21. Ye that desire to be under the law] Ye who desire to incorporate the Mosaic institutions with Christianity, and thus bring yourselves into bondage to circumcision, and a great variety of oppressive rites.

Do ye not hear the law?] Do ye not understand what is written in the *Pentateuch* relative to Abraham and his children. It is evident that the word *law* is used in *two senses* in this verse. It first means the *Mosaic*

institutions; secondly, the *Pentateuch*, where the history is recorded to which the apostle refers.

Verse 22. For it is written] Viz. in ^{<011615>}Genesis 16:15; 22:1, &c., that Abraham had two sons, Ishmael and Isaac; *the one*; Ishmael, by a bond maid, Hagar; *the other*, Isaac, by a free woman, Sarah.

Verse 23. Was born after the flesh] *Ishmael* was born according to the course of nature, his parents being both of a proper age, so that there was nothing uncommon or supernatural in his birth: this is the proper meaning of the apostle's **κατα σαρκα**, after or according to the flesh, and answers to the Hebrew phrase, **rcb krd l** [*al derec basar*, according to the manner of the flesh, i.e. naturally, according to the common process of nature.

By promise.] Both Abraham and Sarah had passed that age in which the procreation of children was possible on *natural principles*. The birth, therefore, of Isaac was *supernatural*; it was the effect of an especial promise of God; and it was only on the ground of that promise that it was either credible or possible.

Verse 24. Which things are an allegory] They are to be understood *spiritually*; more being intended in the account than meets the eye.

Allegory, from **αλλος**, another, and **αγορευω**, or **αγοπευω**, to speak, signifies a *thing that is a representative of another*, where the *literal sense* is the representative of a *spiritual meaning*; or, as the glossary expresses it, **ετερως κατα μεταφρασιν νοουμενα, και ου κατα την αναγνωσιν**. “where the thing is to be understood differently in the interpretation than it appears in the reading.”

Allegories are frequent in all countries, and are used by all writers. In the life of *Homer*, the author, speaking of the marriage of *Jupiter* and *Juno*, related by that poet, says: **δοκει ταυτα αλληγορεισθαι, οτι ήρα μεν νοειται ο αηρ-ζευσ δε, ο αιθηρ**. “It appears that these things are to be understood *allegorically*; for *Juno* means the *air*, *Jupiter* the *æther*.”

Plutarch, in his treatise *Deuteronomy Iside et Osir.*, says: **ωσπερ έλληνες κρονον αλληγορουσι τον χρονον**. “As the Greeks allegorize *Cronos* (*Saturn*) into *Chronos* (*Time*.)” It is well known how fond the Jews were of *allegorizing*. Every thing in the *law* was with them an *allegory*. Their *Talmud* is full of these; and one of their most sober and best educated

writers, *Philo*, abounds with them. Speaking (Deuteronomy *Migrat. Abrah.*, page 420) of the five daughters of Zelophehad, he says: **αὐτὰ ἀλληγοροῦντες αἰσθησεῖς εἶναι φάμεν.** “which, *allegorizing*, we assert to be the *five senses!*”

It is very likely, therefore, that the allegory produced here, St. Paul had borrowed from the Jewish writings; and he brings it in to convict the *Judaizing* Galatians on their own principles; and neither he nor we have any thing farther to do with this allegory than as it applies to the subject for which it is quoted; nor does it give any license to those men of vain and superficial minds who endeavour to find out *allegories* in every portion of the sacred writings, and, by what they term *spiritualizing*, which is more properly *carnalizing*, have brought the testimonies of God into disgrace. May the *spirit of silence* be poured out upon all such *corrupters* of the word of God!

For these are the two covenants] These *signify* two different systems of religion; the one by *Moses*, the other by the *Messiah*.

The one from the Mount Sinai] On which the law was published; which was typified by *Hagar*, Abraham’s bond maid.

Which gendereth to bondage] For as the *bond maid* or *slave* could only *gender-bring forth her children*, in a *state of slavery*, and subject also to become *slaves*, so all that are born and live under those Mosaic institutions are *born* and *live* in a state of bondage—a bondage to various *rites* and *ceremonies*; under the *obligation* to keep the *whole law*, yet, from its severity and their frailness, obliged to live in the habitual breach of it, and in consequence exposed to the *curse* which it pronounces.

Verse 25. For this Agar is Mount Sinai in Arabia] **το γὰρ ἀγαρ σινὰ ορος ἐστὶν ἐν τῇ ἀραβίᾳ.** This is the common reading; but it is read differently in some of the most respectable MSS., *versions*, and *fathers*; thus: **το γὰρ σινὰ ορος ἐστὶν ἐν τῇ ἀραβίᾳ,** *for this Sinai is a mountain of Arabia*; the word **ἀγαρ**, *Agar*, being omitted. This reading is supported by CFG, some others, the *Æthiopic*, *Armenian*, *Vulgate*, and one copy of the *Itala*; by *Epiphanius*, *Damascenus*, *Ambrosiaster*, *Jerome*, *Augustine*, *Hilary*, *Sedulius*, and *Bede*; and the word is sometimes, though not always, omitted by *Cyril* and *Origen*, which proves that in their time there were doubts concerning the common reading.

undoubtedly spurious, and the text should be read thus: *But Jerusalem, which is above, is free, which is our mother.*

Verse 27. Rejoice, thou barren that bearest not] This quotation is taken from ^{<2540>}**Isaiah 54:1**, and is certainly a promise which relates to the *conversion of the Gentiles*, as the following clause proves; for *the desolate-the Gentile world, hath many more children-is* a much larger and more numerous Church, than *she-Jerusalem, the Jewish state, which hath a husband-has* been so long in *covenant with God*, living under his continual protection, and in possession of a great variety of spiritual advantages; and especially those offered to her by the Gospel, which she has rejected, and which the Gentiles have accepted.

Verse 28. Now we] Who believe in the Lord Jesus, *are the children of promise-are* the spiritual offspring of the Messiah, the seed of Abraham, in whom the promise stated that *all the nations of the earth should be blessed.*

Verse 29. But as then he] Ishmael, *who was born after the flesh-whose* birth had nothing *supernatural* in it, but was according to the ordinary course of nature,

Persecuted him] Isaac, *who was born after the Spirit-who* had a supernatural birth, according to the *promise*, and through the efficacy, of the *Holy Spirit*, giving effect to that promise-*Sarah shall have a son,*
^{<01716>}**Genesis 17:16-21; 21:1**, &c.

Persecuted him; the persecution here referred to is that mentioned
^{<012109>}**Genesis 21:9**. It consisted in mocking his brother Isaac.

Even so it is now.] So the Jews, in every place, persecute the Christians; and show thereby that they are rather of the posterity of *Hagar* than of *Sarah*.

Verse 30. What saith the Scripture?] (In ^{<012110>}**Genesis 21:10**;) *Cast out the bond woman and her son:* and what does this imply in the present case? Why, that the present Jerusalem and her children shall be *cast out* of the favour of God, and *shall not be heirs with the son of the free woman-shall* not inherit the blessings promised to Abraham, because they believe not in the promised seed.

Verse 31. So then] *We-Jews and Gentiles, who believe on the Lord Jesus, are not children of the bond woman-are not in subjection to the Jewish law, but of the free; and, consequently, are delivered from all its bondage, obligation, and curse.*

Thus the apostle, from their own Scripture, explained by their own allegory, proves that it is only by Jesus Christ that they can have redemption; and because they have not believed in him, therefore *they continue to be in bondage*; and that shortly God will deliver them up into a long and grievous captivity: for we may naturally suppose that the apostle has reference to what had been so often foretold by the prophets, and confirmed by Jesus Christ himself; and this was the strongest argument he could use, to show the Galatians their folly and their danger in submitting again to the bondage from which they had escaped, and exposing themselves to the most dreadful calamities of an earthly kind, as well as to the final ruin of their souls. *They desired to be under the law*; then they must take all the consequences; and these the apostle sets fairly before them.

1. WE sometimes pity the *Jews*, who continue to reject the Gospel. Many who do so have no pity for themselves; for is not the state of a Jew, who systematically rejects Christ, because he does not believe him to be the promised Messiah, infinitely better than his, who, believing every thing that the Scripture teaches concerning Christ, lives under the power and guilt of sin? If the Jews be in a state of *nonage*, because they believe not the doctrines of Christianity, he is in a worse state than that of *infancy* who is not *born again* by the power of the Holy Ghost. Reader, whosoever thou art, lay this to heart.

2. The 4th, 5th, 6th, and 7th verses of this chapter (~~4004~~ **Galatians 4:4-7**) contain the sum and marrow of Christian divinity. (1.) The determination of God to redeem the world by the incarnation of his Son. (2.) The manifestation of this Son in the fulness of time. (3.) The circumstances in which this Son appeared: *sent forth; made of a woman; made under the law; to be a sufferer; and to die as a sacrifice*. (4.) The redemption of the world, by the death of Christ: he came to redeem them that were under the law, who were condemned and cursed by it. (5.) By the redemption price he purchases *sonship* or *adoption* for mankind. (6.) He, God the *Father*, sends the *Spirit*, God the *Holy Ghost*, of God the *Son*, into the hearts of believers, by which they, through the full confidence of their adoption, call

him their Father. (7.) Being made *children*, they become heirs, and God is their portion throughout eternity. Thus, in a few words, the whole doctrine of grace is contained, and an astonishing display made of the unutterable mercy of God. See the notes on these verses.

3. While the Jews were rejecting the *easy yoke* of Christ, they were *painfully* observing *days*, and *months*, and *times* and *years*. *Superstition* has far more *labour* to perform than true religion has; and at last profits nothing! Most men, either from *false views* of religion, or through the *power* and *prevalency* of their own evil *passions* and *habits*, have ten thousand times more trouble to get to *hell*, than the followers of God have to get to *heaven*.

4. Even in the perverted Galatians the apostle finds some good; and he mentions with great feeling those amiable qualities which they once possessed. The only way to encourage men to seek farther good is to show them what they have got, and to make this a reason why they should seek more. He who wishes to do good to men, and is constantly dwelling on their *bad qualities* and *graceless state*, either irritates or drives them to *despair*. There is, perhaps, no sinner on this side perdition who has not something good in him. Mention the good—it is God's work; and show what a pity it is that he should not have more, and how ready God is to supply all his wants through Christ Jesus. This plan should especially be used in addressing *Christian societies*, and particularly those which are in a declining state.

5. The Galatians were once the *firm friends* of the apostle, and loved him so well that they would have even *plucked out their eyes for him*; and yet these very people cast him off, and counted and treated him as an *enemy*! O sad *fickleness* of human nature! O uncertainty of *human friendships*! An *undesigned* word, or look, or action, becomes the reason to a fickle heart why it should divest itself of the spirit of friendship; and he who was as dear to them as their own souls, is neglected and forgotten! Blessed God! hast thou not said that there is a *friend that sticketh closer than a brother*? Where is he? Can such a one be trusted long on this unkindly earth? He is fit for the society of angels and the spirits of just men made perfect; and thou takest him in mercy lest he should lose his friendly heart, or lest his own heart should be broken in losing that of his friend. Hasten, Lord, a more perfect state, where the spirit of thy own love in thy followers shall expand, without control or hinderance, throughout eternity! Amen.

6. On *allegorizing*, in explaining the word of God, something has already been said, under ^{<8042>}**Galatians 4:24**; but on the subject of *allegory* in general much might be said. The very learned and accurate critic, Dr. *Lowth*, in his work, *Deuteronomy Sacra Poesi Hebræorum*, has entered at large into the subject of *allegory*, as existing in the sacred writings, in which he has discovered *three* species of this rhetorical figure. 1. That which rhetoricians term a *continued metaphor*. See Solomon's portraiture of old age, ^{<2122>}**Ecclesiastes 12:2-6**. A *second* kind of allegory is that which, in a more proper and restricted sense, may be called *parable*. See Matthew 13, and the note on "^{<4013B>}**Matthew 13:3**", &c. The *third* species of allegory is that in which a *double meaning* is couched under the same words. These are called *mystical* allegories, and the two meanings are termed the *literal* and *mystical* senses. For examples of all these kinds I must refer to the learned prelate above named.

GALATIANS

CHAPTER 5.

The apostle exhorts the Galatians to stand fast in the liberty of the Gospel, and not by receiving circumcision bring themselves into a yoke of bondage, 1-4. Shows the superior excellence of Christianity, 5, 6. Mentions their former steadiness, and warns them against the bad doctrine which was then preached among them, 7-9. Expresses his confidence that they will yet return; and shows that he who perverted them shall bear his own punishment, 10-12. States that they are called to liberty, and that love is the fulfilling of the law, 13, 14. Warns them against dissensions, and enumerates the fruits of the flesh, which exclude those who bear them from the kingdom of God, 15-21. Enumerates also the fruits of the Spirit, which characterize the disciples of Christ, 22-24. Exhorts them to live in the Spirit, and not provoke each other, 25, 26.

NOTES ON CHAP. 5.

Verse 1. Stand fast therefore in the liberty] This is intimately connected with the preceding chapter: the apostle having said, just before, *So then, brethren, we are not children of the bond woman, but of the free,* immediately adds, *Stand fast therefore in the liberty wherewith Christ hath made us free.* Hold fast your Christian profession; it brings spiritual liberty: on the contrary, Judaism brings spiritual bondage. Among the Jews, the Messiah's reign was to be a reign of liberty, and hence the Targum, on ~~25122~~ **Lamentations 2:22**, says: "Liberty shall be publicly proclaimed to thy people of the house of Israel, *aj yvm dy l* [*al yad Mashicha*, by the hand of the Messiah, such as was granted to them by Moses and Aaron at the time of the passover."

The liberty mentioned by the apostle is freedom from Jewish rites and ceremonies, called properly here the *yoke of bondage*; and also liberty from the power and guilt of sin, which nothing but the grace of Christ can take away.

Verse 2. If ye be circumcised] By circumcision you take on you the whole obligation of the Jewish law, and consequently profess to seek salvation by means of its observances; and therefore Christ can profit you nothing; for, by seeking justification by the *works of the law*, you renounce justification by *faith in Christ*.

Verse 3. He is a debtor to do the whole law.] Lays himself, by receiving circumcision, under the obligation to fulfil all its precepts, ordinances, &c.

Verse 4. Christ is become of no effect unto you] It is vain for you to attempt to unite the two systems. You must have the law and no Christ, or Christ and no law, for your *justification*.

Ye are fallen from grace.] From the *Gospel*. They had been brought into the grace of the Gospel; and now, by readopting the Mosaic ordinances, they had apostatized from the *Gospel* as a system of religion, and had lost the *grace* communicated to their souls, by which they were preserved in a state of salvation. The peace and love of God, received by Jesus Christ, could not remain in the hearts of those who had rejected Christ. They had, therefore, in every sense of the word, *fallen from grace*; and whether some of them ever rose again is more than we can tell.

Verse 5. For we, Christians, through the Spirit] Through the operation of the Holy Ghost, under this spiritual dispensation of the Gospel, *wait for the hope of righteousness*-expect that which is the object of our hope, on our being *justified* by faith in Christ. *Righteousness*, δικαιοσύνη, may here, as in many other places of St. Paul's epistles, mean *justification*, and the hope of justification, or the hope excited and inspired by it, is the *possession of eternal glory*; for, says the apostle, ✠ **Romans 5:1, 2**, *Being justified by faith, we have peace with God-and rejoice in HOPE of the GLORY of GOD*. But, as this glory is necessarily future, it is to be *waited for*; but this waiting, in a thorough Christian, is not only a blessed expectation, but also a continual *anticipation* of it; and therefore the apostle says, απεκδεχομεθα, *we receive out if it*, from απο, *from* εκ, *out of*, and δεχομαι, *I receive*. This is no fanciful derivation; it exists in the experience of every genuine Christian; he is continually *anticipating* or *receiving foretastes* of that glory, the fulness of which he expects after death. Thus they are *receiving the end of their faith, the salvation of their souls*. ✠ **1 Peter 1:9**.

That they could not have the Holy Spirit without *faith*, was a doctrine also of the Jews; hence it is said, *Mechilta*, fol. 52: “*That faith was of great consequence with which the Israelites believed in Him who, with one word, created the universe; and because the Israelites believed in God, the Holy Spirit dwelt in them; so that, being filled with God, they sang praises to him.*” Cicero, Deuteronomy *Nat. Deor.*, lib. ii., has said: *Nemo vir magnus sine aliquo afflatu divino unquam fuit*: “There never was a great man who had not some measure of the Divine influence.” However true this may be with respect to the *great men* of the Roman orator, we may safely assert there never was a true *Christian* who had not the inspiration of God’s Holy Spirit.

Verse 6. For in Jesus Christ] By the dispensation of the Gospel all legal observances, as essential to salvation, are done away; and uncircumcision, or the *Gentile state*, contributes as much to salvation as *circumcision* or the *Jewish state*; they are both equally ineffectual; and nothing now avails in the sight of God but that faith *δι̅ αγαπης ενεργουμενη*, which is made active, or energetic, by love. God acknowledges no faith, as of the operation of his Spirit, that is not *active* or *obedient*; but the principle of all obedience to God, and beneficence to man, is *love*; therefore faith cannot work unless it be associated with love. Love to God produces obedience to his will: love to man *worketh no ill*; but, on the contrary, every act of kindness. Faith which does not work by love is either *circumcision* or *uncircumcision*, or whatever its possessor may please to call it; it is, however, nothing that will stand him in stead when God comes to take away his soul. *It availeth nothing*. This humble, holy, operative, obedient LOVE, is the grand touchstone of all *human creeds* and *confessions of faith*. Faith without this has neither soul nor operation; in the language of the Apostle James, it is *dead*, and can perform no function of the spiritual life, no more than a dead man can perform the duties of animal or civil life.

Verse 7. Ye did run well] Ye once had the faith that worked by love—ye were genuine, active, useful Christians.

Who doth hinder] Who prevented you from continuing to obey the truth? Ye could only be turned aside by your own consent. St. Paul here, as in ~~6024~~ **1 Corinthians 9:24**, compares Christianity to a *race*. See the notes on the above text.

Verse 8. This persuasion] Of the necessity of your being circumcised and obeying the law of Moses, is *not of him that calleth you*. I never preached

such a doctrine to you; I called you out of *bondage to liberty*, from a *galling yoke* to a *cheerful service*. Some translate **πεισμονη**, *obedience* or *subjection*. This *subjection* of yours to the Mosaic law is opposed to the will of God, and never was preached by me.

Verse 9. A little leaven leaveneth the whole lump.] A proverbial expression, see ~~418B~~ **1 Corinthians 5:6**, very aptly applied to those who receive the smallest tincture of false doctrine, relative to the things essential to salvation, which soon influences the whole conduct, so that the man becomes totally perverted. They might have argued, “It is a *small thing*, and should not be made a subject of serious controversy, whether we be circumcised or not.” Granted, that in *itself* it is a small matter; but, as every man who is circumcised is a debtor to do the whole law, ~~418B~~ **Galatians 5:3**, then your circumcision leads necessarily to your total perversion; as the *little* portion of *leaven*, mixed with the batch, soon *leavens the whole lump*.

Verse 10. I have confidence in you] I now feel a persuasion from the Lord that I shall not be permitted to expostulate with you in vain; *that ye will be none otherwise minded*-that ye will be aware of the danger to which ye are exposed, that ye will retreat in time, and recover the grace which ye have lost.

But he that troubleth you] The false teacher, who sowed doubtful disputations among you, and thus has troubled the repose of the whole Church, *shall bear his judgment*-shall meet with the punishment he deserves, for having sown *his tares* among *God’s wheat*.

Verse 11. If I yet preach circumcision] it is very likely that some of the false apostles, hearing of Paul’s having circumcised Timothy, ~~418B~~ **Acts 16:3**, which must have been done *about this time*, reported him as being an advocate for circumcision, and by this means endeavoured to sanction their own doctrine. To this the apostle replies: Were it so, that I am a friend to this measure, is it likely that I should suffer persecution from the Jews? But I am every where persecuted by them, and I am persecuted *because* I am known to be an enemy to circumcision; were I a friend to this doctrine, the *offence of the cross*-preaching salvation only through the sacrifice of Christ, would soon cease; because, to be consistent with myself, if I preached the necessity of circumcision I must soon cease to preach Christ crucified, and then the Jews would be no longer my enemies.

Verse 12. I would they were even cut off which trouble you.] This saying has puzzled many, and different interpretations of the place have been proposed by learned men.

At first sight it seems as if the apostle was praying for the *destruction* of the false teachers who had perverted the Churches of Galatia. Mr. Wakefield thought *οφελον αποκοψονται* might be translated, *I wish that they were made to weep*; and in his translation of the New Testament the passage stands thus: “I wish that they who are unsettling you may lament it.” I believe the apostle never meant any such thing. As the persons who were breeding all this confusion in the Churches of Galatia were *members of that Church*, the apostle appears to me to be simply expressing his desire that they might be *cut off* or *excommunicated* from the Church. *Kypke* has given an abundance of examples where the word is used to signify *amputating; cutting off from society, office, &c.; excluding*. In opposition to the notion of excommunication, it might be asked: “Why should the apostle wish these to be excommunicated when it was his own office to do it?” To this it may be answered: The apostle’s authority was greatly weakened among that people by the influence of the false teachers, so that in all probability he could exercise no ecclesiastical function; he could therefore only *express his wish*. And the whole passage is so parallel to that, ⁴⁸¹⁶ **1 Corinthians 5:6, 7**, that I think there can be no reasonable doubt of the apostle’s meaning: Let those who are unsettling the Church of Christ in your district be excommunicated; this is my wish, that they should no longer have any place among you.”

Verse 13. Ye have been called unto liberty] A total freedom from all the burthensome rites and ceremonies of the Mosaic law. *Only use not that liberty for an occasion to the flesh*. By *flesh*, here, we may understand all the unrenewed desires and propensities of the mind; whatsoever is not under the influence and guidance of the Holy Spirit of God. Your liberty is from that which would *oppress the spirit*; not from that which would lay *restraints* on the *flesh*. The Gospel proclaims liberty from the *ceremonial* law: but binds you still faster under the *moral law*. To be freed from the *ceremonial* law is the *Gospel liberty*; to pretend freedom from the *moral* law is *Antinomianism*.

By love serve one another.] Having that faith which worketh by love, serve each other to the uttermost of your power: *δουλευετε*, serve each other, when necessary, as *slaves* serve their masters. Several excellent

MSS. and *versions*, instead of *δια της αγαπης*, *by love*, have *τη αγαπη του πνευματος*, *in the love of the Spirit serve one another*.

Verse 14. For all the law] Which respects our duty to our fellows, is *fulfilled*-is comprehended, in *one word*: *Thou shalt love thy neighbour as thyself*. See Clarke's notes on "^{<4019>}Matthew 19:19", and "^{<4510>}Romans 13:9".

Verse 15. If ye bite and devour one another] These Churches seem to have been in a state of great distraction; there were continual altercations among them. They had fallen from the grace of the Gospel; and, as Christ no longer dwelt in their hearts by faith, pride, anger, ill-will, and all unkind and uncharitable tempers, took possession of their souls, and they were in consequence alternately destroying each other. Nothing is so destructive to the peace of man, and to the peace of the soul, as religious disputes; where they prevail, religion in general has little place.

Verse 16. Walk in the Spirit] Get back that Spirit of God which you have grieved and lost; take up that *spiritual* religion which you have abandoned.

Ye shall not fulfil the lust of the flesh.] If the Spirit of God dwell in and rule your heart, the whole *carnal mind* will be destroyed; and then, not only carnal ordinances will be abandoned, but also the works and propensities of the flesh.

Verse 17. For the flesh lusteth against the Spirit] God still continues to strive with you, notwithstanding your apostasy, showing you whence you have fallen, and exciting you to return to him; but your own obstinacy renders all ineffectual; and through the influence of these different principles, you are kept in a state of self-opposition and self-distraction, *so that you cannot do the things that ye would*. You are convinced of what is *right*, and ye wish to do it; but, having abandoned the Gospel and the grace of Christ, the law and its ordinances which ye have chosen in their place afford you no *power* to conquer your evil propensities. It was on this ground that the apostle exhorted them, ^{<4816>}**Galatians 5:16**, *to walk in the Spirit, that they might not fulfil the lust of the flesh*; as without the grace of God they could do nothing. Who can suppose that he speaks this of adult *Christians*?

Verse 18. But, if ye be led of the Spirit] If ye receive again the Gospel and the grace of Christ, and permit yourselves to be influenced by the Holy

Spirit whom you are now grieving, *ye are not under the law*-ye will not feel those evil propensities which now disgrace and torment you; but they must prevail while you are not under the influence of the grace and Spirit of Christ.

Verse 19. Now the works of the flesh are manifest] By *flesh* we are to understand the evil and fallen state of the soul, no longer under the guidance of God's Spirit and right reason, but under the animal passions; and they are even rendered more irregular and turbulent by the influence of *sin*; so that man is in a worse state than the brute: and so all-commanding is this evil nature that it leads men into all kinds of crimes; and among them the following, which *are manifest*-known to all, and most prevalent; and, though these are most solemnly forbidden by your *law*, the observance of its ordinances gives no power to overcome them, and provides no pardon for the guilt and condemnation produced by them.

Adultery] **μοιχεια.** Illicit connection with a *married* person. This word is wanting in this place in the best MSS., versions, and fathers; the next term often comprehending both.

Fornication] **πορνεια.** Illicit connection between *single* or *unmarried* persons; yet often signifying *adultery* also.

Uncleanness] **ακαθασια.** Whatever is opposite to *purity*; probably meaning here, as in ~~40124~~ **Romans 1:24**; ~~47121~~ **2 Corinthians 12:21**, *unnatural* practices; sodomy, bestiality.

Lasciviousness] **ασελγεια.** Whatever is contrary to *chastity*; all *lewdness*.

Verse 20. Idolatry] Worshipping of idols; frequenting idol festivals; all the rites of Bacchus, Venus, Priapus, &c., which were common among the Gentiles.

Witchcraft] **φαρμακεια,** from **φαρμακον,** a *drug* or *poison*; because in all spells and enchantments, whether true or false, *drugs* were employed. As a *drug*, **φαρμακον,** might either be the means of *removing* an evil, or *inflicting* one, etymologists have derived it from **φερον ακος,** *bringing ease*, or **φερον αχος,** *bringing pain*. So spells and incantations were used sometimes for the *restoration* of the health; at others, for the *destruction* of an enemy. Sometimes, these **φαρμακα** were used to procure *love*; at other times, to produce *hatred*.

Hatred] εχθραι. *Aversions and antipathies, when opposed to brotherly love and kindness.*

Variance] ερεις. *Contentions, where the principle of hatred proceeds to open acts; hence contests, altercations, lawsuits, and disputes in general.*

Emulations] ζηλοι. *Envies or emulations; that is strife to excel at the expense of another; lowering others to set up one's self; unholy zeal, fervently adopting a bad cause, or supporting a good one by cruel means. Inquisitions, pretending to support true religion by torturing and burning alive those who both profess and practise it.*

Wrath] θυμοι. *Turbulent passions, disturbing the harmony of the mind, and producing domestic and civil broils and disquietudes.*

Strife] επιθειαι. *Disputations, janglings, logomachics, or strife about words.*

Seditions] διχοστασιαι. *Divisions into separate factions; parties, whether in the Church or state.*

Heresies] αιρεσεις. *Factions; parties in the Church separating from communion with each other, and setting up altar against altar. The word, which is harmless in itself, is here used in a bad sense. In stead of αιρεσεις the Slavonic has σκανδαλα, scandals, offences or stumbling-blocks.*

Verse 21. Envyings] φθονοι. *“Pain felt, and malignity conceived, at the sight of excellence or happiness.” A passion the most base and the least curable of all that disgrace or degrade the fallen soul. See Clarke on “⁶¹³¹³Romans 13:13”.*

Murders] φονοι. *Similarity of sound to the preceding seems to have suggested the word in this association; it is wanting in several MSS. Murder signifies the destruction of human life; and as he who hates his brother in his heart is ready to take away his life, so he is called a murderer. After all the casuistry of man, it does not appear that the right of taking away a human life on any pretence, except for the crime of murder belongs to any but the Maker and Judge of all men.*

Drunkenness] μεθαι. *Taking more wine or any kind of inebriating liquor than is necessary for health; whatever unfits for public, domestic, or*

spiritual duties; even the *cares of the world*, when they intoxicate the mind. See Clarke on “^{<4513>}Romans 13:13”.

Revellings] κωμοι. Lascivious feastings, with obscene songs, music, &c. See Clarke on “^{<4513>}Romans 13:13”.

And such like] και τα ομοια τουτοις. All that proceeds from the evil passions of a fallen spirit, besides those above specified; and all that the law of God specifies and condemns.

Of the which I tell you before] When I *first* preached the Gospel to you.

As I have also told you in time past] When I paid my *second* visit to you; for the apostle did visit them *twice*. See ^{<416>}Acts 16:6; 18:23; and see *preface*, p. 385.

Shall not inherit] They are not *children* of God, and therefore cannot *inherit* the kingdom which belongs only to the *children* of the Divine *family*.

Verse 22. But the fruit of the Spirit] Both *flesh*-the sinful dispositions of the human heart and *spirit*-the changed or purified state of the soul, by the grace and Spirit of God, are represented by the apostle as *trees*, one yielding *good* the other *bad fruit*; the productions of each being according to the nature of the *tree*, as the *tree* is according to the nature of the *seed* from which it sprung. The *bad seed* produced a *bad tree*, yielding all manner of *bad fruit*; the *good seed* produced a *good tree*, bringing forth *fruits* of the most *excellent kind*. The *tree* of the *flesh*, with all its bad fruits, we have already seen; the *tree* of the *Spirit*, with its good fruits, we shall now see.

Love] αγαπη. An intense desire to please God, and to do good to mankind; the very soul and spirit of all true religion; the fulfilling of the law, and what gives energy to faith itself. See ^{<406>}Galatians 5:6.

Joy] χαρα. The exultation that arises from a sense of God’s mercy communicated to the soul in the pardon of its iniquities, and the prospect of that eternal glory of which it has the foretaste in the pardon of sin. See ^{<502>}Romans 5:2.

Peace] ειρηνη. The calm, quiet, and order, which take place in the justified soul, instead of the doubts, fears, alarms, and dreadful forebodings, which every true penitent less or more feels, and must feel till

the assurance of pardon brings peace and satisfaction to the mind. Peace is the first sensible fruit of the pardon of sin. See ^{<εβρι>}**Romans 5:1**, and the notes there.

Long-suffering] μακροθυμια. Long-mindedness, bearing with the frailties and provocations of others, from the consideration that God has borne long with ours; and that, if he had not, we should have been speedily consumed: bearing up also through all the troubles and difficulties of life without murmuring or repining; submitting cheerfully to every dispensation of God's providence, and thus deriving benefit from every occurrence.

Gentleness] χρηστοτης Benignity, affability; a very rare grace, often wanting in many who have a considerable share of Christian excellence. A good education and polished manners, when brought under the influence of the grace of God, will bring out this grace with great effect.

Goodness] αγαθωσυνη. The perpetual desire and sincere study, not only to abstain from every appearance of evil, but to do good to the bodies and souls of men to the utmost of our ability. But all this must spring from a *good heart*-a heart purified by the Spirit of God; and then, the *tree* being made *good*, the *fruit* must be good also.

Faith] πιστις, here used for *fidelity*-punctuality in performing promises, conscientious carefulness in preserving what is committed to our trust, in restoring it to its proper owner, in transacting the business confided to us, neither betraying the secret of our friend, nor disappointing the confidence of our employer.

Verse 23. Meekness] πραοτης. Mildness, indulgence toward the weak and erring, patient suffering of injuries without feeling a spirit of revenge, an even balance of all tempers and passions, the entire opposite to *anger*.

Temperance] εγκρατεια. *Continence, self-government, or moderation, principally with regard to sensual or animal appetites. Moderation in eating, drinking, sleeping, &c.*

Several very respectable MSS., as D*EFG, with the *Vulgate*, most copies of the *Itala* and several of the fathers, add αγνεια, *chastity*. This we are sure cannot be separated from the genuine Christian character, though it may be included in the word εγκρατεια, *continence* or *moderation*, immediately preceding.

Against such there is no law.] Those, whose lives are adorned by the above virtues, cannot be *condemned* by any law, for the whole purpose and design of the moral law of God is fulfilled in those who have the Spirit of God, producing in their hearts and lives the preceding fruits.

Verse 24. And they that are Christ's] All genuine Christians *have crucified the flesh*-are so far from obeying its dictates and acting under its influence, that they have crucified their sensual appetites; they have nailed them to the cross of Christ, where they have expired with him; hence, says St. Paul, ^{<εστις>} **Romans 6:6**, *our old man*-the flesh, with its affections and lusts, *is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*. By which we see that God has fully designed to save all who believe in Christ from *all sin*, whether outward or inward, with all the *affections*, **παθημασι**, *irregular passions*, and *lusts*, **επιθυμιας**, *disorderly wishes and desires*. All that a man may *feel* contrary to love and purity; and all that he may *desire* contrary to *moderation* and that *self-denial* peculiar to the Christian character.

Verse 25. If we live in the Spirit] If we profess to believe a spiritual religion, *let us walk in the Spirit*-let us show in our lives and conversation that the Spirit of God dwells in us.

Verse 26. Let us not be desirous of vain glory] **κενοδοξοι**. *Let us not be vain glorious*-boasting of our attainments; vaunting ourselves to be superior to others; or seeking honour from those things which do not possess moral good; in birth, riches, eloquence, &c., &c.

Provoking one another] What this may refer to we cannot tell; whether to the Judaizing teachers, endeavouring to set themselves up beyond the apostle, and their attempts to lessen *him* in the people's eyes, that they might secure to themselves the public confidence, and thus destroy St. Paul's influence in the Galatian Churches; or whether to some other matter in the internal economy of the Church, we know not. But the exhortation is necessary for every Christian, and for every Christian Church. He who professes to seek the honour that comes from God, should not be desirous of *vain glory*. He who desires to keep the *unity of the Spirit* in the bond of peace, should not *provoke another*. He who knows that he never deserved any gift or blessing from God should not *envy* another those blessings which the Divine goodness may have thought proper to bestow upon him. May not God do what he will with his own? If Christians in general would be *content* with the *honour that comes from God*, if they would take heed

to give no *provocations* to their fellow Christians, if they would cease from *envying* those on whom either God or man bestows honours or advantages, we should soon have a happier and more perfect state of the Christian Church than we now see. Christianity requires us to esteem each other better than ourselves, or in honour to prefer one another. Had not such a disposition been necessary to the Christian character, and to the peace and perfection of the Church of Christ, it would not have been so strongly recommended. But who lays this to heart, or even thinks that this is indispensably necessary to his salvation? Where this disposition lives not, there are both the *seed* and *fruit* of the *flesh*. *Evil tempers* are the bane of religion and totally contrary to Christianity.

GALATIANS

CHAPTER 6.

The apostle teaches them to be tender and affectionate towards any who, through surprise and the violence of temptation, had fallen into sin; and to bear each other's burdens, 1, 2. To think humbly of themselves, and to conclude concerning their own character rather from the evidence of their works than from any thing else, 3-5. To minister to the support of those who instruct them in righteousness, 6. He warns them against self-deception, because whatever a man soweth that he shall reap, 7, 8. Exhorts them not to be weary in well doing, and to embrace every opportunity to do good, 9, 10. Intimates that his love to them led him to write this whole epistle with his own hand, 11. Points out the object that those had in view who wished them to be circumcised, 12, 13. He exults in the cross of Christ, and asserts that a new creation of the soul is essential to its salvation; and wishes peace to them who act on this plan, 14-16. States that he bears in his body the marks of the Lord Jesus, 17. And concludes with his apostolical benediction, 18.

NOTES ON CHAP. 6.

Verse 1. Brethren, if a man be overtaken] εαν προληφθη. If he be surprised, seized on without warning, suddenly invaded, taken before he is aware: all these meanings the word has in connections similar to this. Strabo, lib. xvi., page 1120, applies it to the rhinoceros, in its contests with the elephant: he suddenly rips up the belly of the elephant, αν μη προληφθη τη προβοσκειοι, that he may not be surprised with his trunk. For, should the elephant seize him with his trunk first, all resistance would be afterwards in vain; therefore he endeavours to rip up the elephant's belly with the horn which is on his nose, in order to prevent this. It is used also by Arrian, in *Peripl. Mar. Eryth.*, page 164, and page 168, to signify a vessel being suddenly agitated and whirled by the waves, and then dashed on the rocks. See Kypke.

Ye which are spiritual] Ye who still retain the grace of the Gospel, and have wisdom and experience in Divine things;

Restore such a one] *καταρτιζετε τον τοιουτον*. Bring the man *back into his place*. It is a metaphor taken from a *dislocated limb*, brought back by the hand of a skilful and tender surgeon into its place.

In the spirit of meekness] Use no *severity* nor *haughty carriage* towards him; as the man was *suddenly* overtaken, he is already deeply humbled and distressed, and needs much encouragement and lenient usage. There is a great difference between a man who being *suddenly assailed* falls into sin, and the man who transgressed in consequence of having WALKED *in the counsel of the UNGODLY*, or STOOD *in the way of SINNERS*.

Considering thyself] *σκοπων σεαυτον*. Looking to thyself; as *he* fell through a moment of *unwatchfulness*, *look about*, that *thou* be not surprised; AS *he* fell, so mayest *thou*: thou art now warned at his expense; therefore *keep a good look out*.

Lest thou also be tempted.] And having had this warning, thou wilt have less to plead in extenuation of thy offence. It is no wonder if a *harsh and cruel censurer* of a *weak, backsliding* brother, should be taught moderation and mercy by an awful proof of his own frailty. Such a one may justly dread the most violent attacks from the arch enemy; he will disgrace him if he can, and if he can *overtake him* he will have no small triumph. Consider the possibility of such a case, and show the *mercy and feeling* which thou wouldst then wish to receive from another. From the consideration of what we *are*, what we *have been*, or what we *may be*, we should learn to be compassionate. The poet *Mantuanus* has set this in a fine light in his Eclogue, *Deuteronomy honesto Amore*:—

Id commune malum; semel insanivimus omnes:

Aut sumus, aut fuimus, aut possemus omne quod hic est

“This is a common evil; at one time or other we have all done wrong.

Either we are, or have been, or may be, as bad as he whom we condemn.”

Verse 2. Bear ye one another’s burdens] Have *sympathy*; feel for each other; and consider the case of a distressed brother as your own.

And so fulfil the law of Christ.] That law or commandment, *Ye shall love one another*; or that, *Do unto all men as ye would they should do unto you*. We should be as indulgent to the infirmities of others, as we can be consistently with truth and righteousness: our brother’s *infirmity* may be

his *burden*; and if we do not choose to help him to bear it, let us not reproach him because he is obliged to carry the load.

Verse 3. If a man think himself to be something] i.e. To be a proper Christian man; *when he is nothing*; being destitute of that *charity* which *beareth, hopeth, and endureth* all things. See ~~<6130>~~ **1 Corinthians 13:1**, &c. Those who suppose themselves to excel all others in piety, understanding, &c., while they are *harsh, censorious, and overbearing*, prove that they have not the *charity* that *thinketh no evil*; and in the sight of God are only as sounding brass and a tinkling cymbal. There are no people more censorious or uncharitable than those among some religious people who pretend to more light and a deeper communion with God. They are generally carried away with a sort of sublime, high sounding phraseology, which seems to argue a wonderfully deep acquaintance with Divine things; stripped of this, many of them are like Samson without his hair.

Verse 4. Prove his own work] Let him examine himself and his conduct by the words and example of Christ; and if he find that they bear this *touchstone*, then he shall have *rejoicing in himself alone*, feeling that he resembles his Lord and Master, *and not in another*-not derive his consolation from comparing himself with another who may be *weaker*, or less instructed than himself. The only *rule* for a Christian is the word of Christ; the only *pattern* for his imitation is the *example* of Christ. He should not compare himself with *others*; they are not his *standard*. Christ hath left us an example that we should follow *his* steps.

Verse 5. Every man shall bear his own burden.] All must answer for *themselves*, not for their *neighbours*. And every man must expect to be dealt with by the Divine Judge, as his character and conduct have been. The greater offences of another will not excuse thy smaller crimes. Every man must give account of himself to God.

Verse 6. Let him that is taught in the word] He who receives instructions in Christianity by the public preaching of the word;

Communicate unto him that teacheth] Contribute to the support of the man who has dedicated himself to the work of the ministry, and who gives up his time and his life to preach the Gospel. It appears that some of the believers in Galatia could receive the Christian ministry without contributing to its support. This is both ungrateful and base. We do not expect that a common schoolmaster will give up his time to teach our

children their *alphabet* without being paid for it; and can we suppose that it is *just* for any person to sit under the preaching of the Gospel in order to grow wise unto salvation by it, and not contribute to the support of the spiritual teacher? It is *unjust*.

Verse 7. Be not deceived] Neither deceive yourselves, nor permit yourselves to be deceived by others. He seems to refer to the Judaizing teachers.

God is not mocked] Ye cannot deceive him, and he will not permit you to mock him with *pretended* instead of *real* services.

Whatsoever a man soweth] Whatsoever kind of grain a man sows in his field, of that shall he reap; for no *other species* of grain can proceed from that which is sown. *Darnel* will not produce *wheat*, nor *wheat*, *darnel*.

Verse 8. He that soweth to his flesh] In like manner, he that *sows to the flesh*-who indulges his sensual and animal appetites, shall have *corruption* as the *crop*: you cannot expect to lead a bad life and go to heaven at last. According as your present life is, so will be your eternal life whether your *sowing* be to the *flesh* or to the *Spirit*, so will your eternal *reaping* be. To *sow*, here, means transacting the concerns of a man's *natural life*. To *reap*, signifies his *enjoyment* or *punishment* in *another world*. Probably by *flesh* and *Spirit* the apostle means *Judaism* and *Christianity*. Circumcision of the *flesh* was the principal *rite* of the former; circumcision in the *heart*, by the *Spirit*, the chief rite of the latter; hence the one may have been called *flesh*, the other, *Spirit*. He who rejects the Gospel, and trusts only in the rites and ceremonies of the law for salvation, will reap endless disappointment and misery. He who trusts in Christ, and receives the gifts and graces of the Holy Spirit, shall reap life everlasting.

Verse 9. Let us not be weary] *Well-doing* is easier in itself than *ill-doing*; and the danger of *growing weary* in the former arises only from the *opposition* to good in our *own nature*, or the *outward hinderances* we may meet with from a gainsaying and persecuting world.

In due season we shall reap] As the husbandman, in ploughing, sowing, and variously labouring in his fields, is supported by the hope of a plentiful harvest, which he cannot expect before the right and appointed time; so every follower of God may be persuaded that he shall not be permitted to pray, weep, deny himself, and live in a conformity to his Maker's will,

without reaping the fruit of it in eternal glory. And although no man obtains glory *because* he has prayed, &c., yet none can expect glory who do not seek it in this way. This is *sowing to the Spirit*; and the *Spirit* and the *grace* are furnished by Christ Jesus, and by him the kingdom of heaven is *opened* to all believers; but only those who *believe, love, and obey*, shall enter into it.

Verse 10. As we have-opportunity] While it is the *time* of *sowing* let us sow the good seed; and let our love be, as the love of Christ is, *free, manifested to all*. Let us help all who need help according to the uttermost of our power; but let the first objects of our regards be those who are of the household of faith—the members of the Church of Christ, who form one *family*, of which Jesus Christ is the *head*. Those have the first claims on our attention, but *all others* have their claims also, and therefore we should do good unto *all*.

Verse 11. Ye see how large a letter] There is a strange diversity of opinions concerning the apostle's meaning in this place. Some think he refers to the *length* of the epistle, others to the *largeness* of the *letters* in which this epistle is written, others to the *inadequacy* of the apostle's *writing*. It appears plain that most of his epistles were written by an *amanuensis*, and simply *subscribed* by himself; but the *whole* of the Epistle to the Galatians was written by his *own hand*. To say that the apostle was *unskilled in Greek*, and especially in the *Greek characters*, is in my opinion absurd. He was born in *Tarsus*, a city which, according to *Strabo*, rivalled both *Athens* and *Alexandria* in philosophy, and in arts and sciences; and therefore he could not be ignorant of a *tongue* which must have been the very *means* of conveying all this instruction. As to *writing* it, there was in his time nothing difficult, because the *uncial* character was that which was alone in use in those days, and this character is as easily made as the *capitals* in the *Roman* alphabet, which have been taken from it. I conclude, therefore, that what the apostle says must be understood of the *length of the epistle*, in all probability the largest he had ever written with *his own hand*; though several, much larger, have been dictated by him, but they were written by his *scribe* or *amanuensis*.

Verse 12. A fair show in the flesh.] The Jewish religion was general in the region of Galatia, and it was respectable, as it appears that the principal inhabitants were either *Jews* or *proselytes*. As it was then professed and practised among the Jews, this religion had nothing very grievous to the

old man; an unrenewed nature might go through all its observances with little pain or cross-bearing. On the other hand, Christianity could not be very popular; it was too strict. A Jew made a *fair show* there, according to his *carnal system*, and it was a temptation to a weak Christian to swerve into *Judaism*, that he might be *exempted from persecution*, and be creditable among his countrymen. This is what the apostle intimates: “They constrain you to be circumcised, lest they should suffer persecution for the cross of Christ.”

Verse 13. Neither they themselves who are circumcised] They receive circumcision and profess Judaism, not from a desire to be conformed to the *will of God*; but *Judaism* was popular, and the more converts the false teachers could make; the more occasion of glorying they had, and they wished to get those Christian converts, who had been before *proselytes of the gate*, to receive circumcision, that they might glory in their *flesh*. Behold my converts! Thus they gloried, or *boasted*, not that the people were *converted to God*, but that they were *circumcised*.

Verse 14. But God forbid that I should glory] Whatever others may do, or whatever they may exult or glory in, God forbid that I should *exult*, except in the cross of our Lord Jesus Christ; in the grand *doctrine*, that justification and salvation are only through Christ crucified, he having made an atonement for the sin of the world by his passion and death. And I glory, also, in the *disgrace* and *persecution* which I experience through my attachment to this crucified Christ.

By whom the world is crucified unto me] Jewish rites and Gentile vanities are equally insipid to me; I know them to be empty and worthless. If Jews and Gentiles despise me, I despise that in which they trust; through Jesus, all are *crucified to me*-their objects of dependence are as vile and execrable to me, as I am to them, in whose sight these things are of great account.

Verse 15. In Christ Jesus] Under the dispensation of the Gospel, of which he is head and supreme, *neither circumcision*- nothing that the *Jew* can boast of, nothing that the *Gentile* can call excellent, *availeth any thing*-can in the least contribute to the salvation of the soul.

But a new creature.] *ἀλλὰ καινή κτίσις*. *But a new creation*; not a *new creature* merely, (for this might be restrained to any *new power* or *faculty*,) but a total renewal of the whole man, of all the powers and passions of the

soul; and as *creation* could not be effected but by the power of the Almighty, so this change cannot be effected but by the same energy; no circumcision can do this; only the power that made the man at first can *new make him*. See Clarke's note on "~~4:17~~1 Corinthians 7:19", and on "~~4:15~~2 Corinthians 5:17".

Verse 16. As many as walk according to this rule] τῷ ΚΑΝΟΝΙ ΤΟΥΤῴ. *This canon*; viz. what is laid down in the preceding verses, that redemption is through the sacrifice of Christ; that circumcision and uncircumcision are equally unavailable; and that none can be saved without being *created anew*. This is the *grand canon* or *rule* in Christianity.

Peace be on them] Those who act from this conviction will have the *peace* and *mercy* of God; for it is in this way that *mercy* is communicated and *peace* obtained.

The Israel of God.] The *true Christians*, called here the *Israel of God*, to distinguish them from *Israel according to the flesh*. See Clarke's notes on "~~4:12~~Romans 2:29"; "~~4:12~~Romans 4:12".

Verse 17. From henceforth let no man trouble me] Put an end to your contentions among yourselves; return to the pure doctrine of the Gospel; abandon those who are leading you astray; separate from the Church those who corrupt and disturb it; and let me be grieved no longer with your defections from the truth.

I bear in my body the marks of the Lord Jesus.] The *stigmata*, **stigmata**, of which the apostle speaks here, may be understood as implying the *scars* of the *wounds* which he had *received in the work of the ministry*; and that he had such scars, we may well conceive, when we know that he had been *scourged*, *stoned*, and maltreated in a variety of ways. The writer could show such *scars* himself, received in the same way. Or, the apostle may allude to the *stigmata* or *marks* with which servants and slaves were often impressed, in order to ascertain whose property they were. A *Burman* servant often has *indelible marks* on his *thighs* and *elsewhere*, which ascertain to whose service he belongs. "Do not trouble me; I bear the marks of my Lord and Master, *Jesus*; I am his, and will remain so. You glory in your *mark of circumcision*; I glory in the marks which I bear in my body for the testimony of the Lord; I am an open, professed Christian, and have given full proof of my attachment to the cause of Christianity."

The first sense appears to be the best: “I have suffered already sufficiently; I am suffering still; do not add any more to my afflictions.”

Verse 18. The grace] Favour, benevolence, and continual influence of the Lord Jesus, *be with your spirit*-may it live in your heart, enlighten and change your souls, and be conspicuous in your life!

Amen.] So let it be; and the prayer which I offer up for you on earth, may it be registered in heaven!

Unto the Galatians, written from Rome.] This, or the major part of it, is wanting in the best and most ancient MSS. *Written from Rome* is wanting in ACDEFG, and others. *Claudius Antissiodor*, has *εγραφη απ εφεσου*. *Written from Ephesus*. Some add, *by the hands of Paul*, others, *by Titus*. The SYRIAC has, *The end of the Epistle to the Galatians, which was written from the city of Rome*. The ÆTHIOPIC, *To the Galatians*. The COPTIC, *Written from Rome*. The VULGATE, *nothing*. The ARABIC, *Written from the city of Rome by Titus and Luke*.

Little respect is to be paid to these subscriptions. The epistle was written by *Paul himself*, not *Titus*, *Luke* nor *Tychicus*; and there is no evidence that it was written from *Rome*, but rather from *Corinth* or *Ephesus*. See the *preface*, page 385.

THE great similarity between the Epistle to the Romans and that to the Galatians has been remarked by many; and indeed it is so obvious, that the same mode of interpretation may be safely pursued in the elucidation of both; as not only the great subject, but the phraseology, in many respects, is the same. The design of the apostle is to show that God has called the Gentiles to equal privileges with the Jews, pulling down the partition wall that had separated them and the Gentiles, calling all to believe in Christ Jesus, and forming out of the believers of both people one holy and pure Church, of which, equally, himself was the head; none of either people having any preference to another, except what he might derive from his personal sanctity and superior usefulness. The calling of the Gentiles to this state of salvation was the mystery which had been hidden from all ages, and concerning which the apostle has entered into such a laborious discussion in the Epistle to the Romans; justifying the reprobation as well as the election of the Jews, and vindicating both the justice and mercy of God in the election of the Gentiles. The same subjects are referred to in this epistle, but not in that *detail* of argumentation as in the former. In

both, the *national* privileges of the Jews are a frequent subject of consideration; and, as these *national privileges* were intended to point out *spiritual advantages*, the terms which express them are used frequently in both these senses with no change; and it requires an attentive mind, and a proper knowledge of the analogy of faith, to discern when and where they are to be restricted exclusively to one or the other meaning, as well as where the one is intended to shadow forth the other; and where it is used as expressing *what they ought to be*, according to the spirit and tenor of their original calling.

Multitudes of interpreters of different sects and parties have strangely mistaken both epistles, by not attending to these most necessary, and to the unprejudiced, most obvious, distinctions and principles. Expressions which point out national privileges have been used by them to point out those which were spiritual; and merely *temporal* advantages or disadvantages have been used in the sense of *eternal* blessings or miseries. Hence, what has been spoken of the Jews in their *national* capacity has been applied to the Church of God in respect to its future destiny; and thus, out of the temporal election and reprobation of the Jews, the doctrine of the irrelative and eternal election of a small part of mankind, and the unconditional and eternal reprobation of the far greater part of the human race, has been formed. The contentions produced by these misapprehensions among Christians have been uncharitable and destructive. In snatching at the shadow of religion in a great variety of metaphors and figures, the substance of Christianity has been lost: and the man who endeavours to draw the contending parties to a consistent and rational interpretation of those expressions, by showing the grand nature and design of these epistles, becomes a prey to the zealots of both parties! Where is *truth* in the mean time? It is fallen in the streets, and *equity* is gone backwards; for the most sinister designs and most heterodox opinions have been attributed to those who, regarding the words of God only, have refused to swim with either torrent; and, without even consulting their own peculiar creed, have sought to find out the meaning of the inspired writers, and with simplicity of heart, and purity of conscience, to lay that meaning before mankind.

The *Israelites* were denominated *a peculiar treasure unto God, above all people; a kingdom of priests, and a holy nation,* ~~(1915)~~ **Exodus 19:5, 6.** *A holy people whom he had chosen to be a special people unto himself, above all the people who were upon the face of the earth,*

~~(B706)~~ **Deuteronomy 7:6.** This was their *calling*, this was their *profession*, and this was their *denomination*; but how far they fell practically short of this character their history most painfully proves. Yet still they were called a holy people, because called to holiness, (~~(B1144)~~ **Leviticus 11:44; 19:2; 20:7.**) and separated from the impure and degrading idolatries of the neighbouring nations.

Under the *New Testament*, all those who believe in Christ Jesus are called to holiness—to have their fruit unto holiness, that their end may be eternal life; and hence they are called *saints* or *holy persons*. And the same epithets are applied to them as to the *Israelites* of old; they are *lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Christ*; they are also called a *chosen generation, a royal priesthood, a holy nation, a peculiar people, that should show forth the praises of him who had called them from darkness into his marvellous light*, ~~(A115)~~ **1 Peter 2:5, 9.** All this they were called to, all this was their *profession*, and to have all these excellences was their indisputable *privilege*.

As they professed to be what God had called them to be, they are often *denominated* by their *profession*; and this denomination is given frequently to those who, in *experience* and *practice*, fall far short of the blessings and privileges of the Gospel. The Church of *Corinth*, which was in many respects the most imperfect, as well as the most impure, of all the apostolic Churches, is nevertheless denominated *the Church of God, sanctified in Christ Jesus, and called to be saints*, ~~(A102)~~ **1 Corinthians 1:2.** That there were many *saints* in the Corinthian Church, and many *sanctified in Christ Jesus* both in it and in the Churches of *Galatia*, the slightest perusal of the epistles to those Churches will prove: but that there were many, and in the Galatian Churches the majority, of a *different character*, none can doubt; yet they are all indiscriminately called the *Churches of God, saints, &c.* And, even in those early times, *saint* appears to have been as general an appellative for a person professing faith in Christ Jesus, as the term *Christian* is at the present day, which is given to all who profess the Christian religion; and yet these terms, taken in their *strict* and *proper* sense, signify, a *holy person*, and one who has *the Spirit and mind of Christ*.

In my notes on the *Epistle to the Romans* I have entered at large into a discussion of the subjects to which I have referred in these observations;

and, to set the subject in a clear point of view, I have made a copious extract from *Dr. Taylor's Key to that epistle*; and I have stated, that a consistent exposition of that epistle cannot be given but upon that plan. *I am still of the same opinion*. It is by attending to the above distinctions, which are most obvious to all unprejudiced persons, that we plainly see that the doctrines of *eternal, unconditional reprobation and election, and the impossibility of falling finally from the grace of God*, have no foundation in the Epistle to the Romans. Dr. Taylor has shown that the phrases and expressions on which these doctrines are founded refer to national privileges, and those exclusive advantages which the Jews, as God's peculiar people, enjoyed during the time in which that *peculiarity* was designed to last; and that it is doing violence to the sense in which those expressions are generally used, to apply them to the support of such doctrines. In reference to *this*, I have quoted Dr. Taylor; and those illustrations of his which I have adopted, I have adopted *on this ground*, taking care never to pledge myself to any peculiar or heterodox opinions, by whomsoever held; and, where I thought an expression might be misunderstood, I took care to guard it by a *note* or *observation*.

Now I say that it is *in this sense* I understand the quotations I have made, and in *this sense alone* these quotations *ought* to be understood; and my whole work sufficiently shows that neither Dr. Taylor's nor any person's *peculiar* theological system makes any part of mine; that, on the doctrine of the *fall of man* or *original sin*, the doctrine of the *eternal deity of Jesus Christ*, the doctrine of *justification by faith in the atoning blood*, and the doctrine of the *inspiration and regenerating influence of the Holy Ghost*, I stand on the pure orthodox creed, diametrically opposite to that of the Arians and Socinians. Yet this most distinguishing difference cannot blind me against the excellences I find in any of their works, nor can I meanly borrow from Dr. Taylor, or any other author, without acknowledging my obligation; nor could I suppress a *name*, however obnoxious that might be, as associated with any heterodox system, when I could mention it with *deference* and *respect*. Let this be my apology for quoting Dr. Taylor, and for the frequent use I have made of his industry and learning in my exposition of the Epistle to the Romans. If I have quoted, to illustrate the sacred writings, passages almost innumerable from *Greek and Roman heathens*; from *Jewish Talmudists* and *rabbinical* expositors; from the *Koran*; from *Mohammedan* writers, both *Arabic* and *Persian*; and from *Brahminical polytheists*; and these illustrations have been well received by

the Christian public; surely I may have liberty to use, in the same way, the works of a very learned man, and a most conscientious believer in the books of Divine revelation, however erroneous he may appear to be in certain doctrines which I myself deem of vital importance to the creed of an experimental Christian. Let it not be said that, by thus largely quoting from his work, I tacitly recommend an Arian creed, or any part of that system of theology peculiar to him and his party; I no more do so than the Indian matron who, while she gives the *nourishing* farina of the *cassava* to her household, recommends them to drink the *poisonous* juice which she has previously expressed from it.

After this declaration, it will be as *disingenuous* as *unchristian* for either *friends* or *foes* to attribute to me opinions which I never held, or an indifference to those doctrines which (*I speak as a fool*) stand in no work of the kind, in any language, so fully explained, fortified, and demonstrated, as they do in that before the reader. On such a mode of judgment and condemnation as that to which some resort in matters of this kind, I might have long ago been reputed a *Pagan* or a *Mohammedan*, because I have quoted *heathen* writers and the *Koran*. And, by the same mode of argumentation, St. Paul might be convicted of having abandoned his *Jewish creed* and *Christian faith*, because he had quoted the heathen poets *Aratus* and *Cleanthes*. The man is entitled to my pity who refuses to take advantage of useful discoveries in the philosophical researches of Dr. Priestley, because Dr. Priestley, as a theologian, was not sound in the faith.

I have made that use of Dr. Taylor which I have done of others; and have reason to thank God that his *Key*, passing through several wards of a *lock* which appeared to me inextricable, has enabled me to bring forth and exhibit, in a fair and luminous point of view, objects and meanings in the Epistle to the Romans which, without this assistance, I had perhaps been unable to discover.

I may add, farther, that I have made that use of Dr. Taylor which himself has recommended to his readers: some of his censors will perhaps scarcely believe that the *four* following articles constitute the charge with which this learned man commences his theological lectures:—

I. “I do *solemnly charge you*, in the name of the God of truth, and of our Lord Jesus Christ, who is the way, the truth, and the life, and before whose judgment seat you must in no long time appear, that, in all your studies and inquiries of a religious nature, present or

future, you do constantly, carefully, impartially, and conscientiously attend to evidence, as it lies in the Holy Scriptures, or in the nature of things and the dictates of reason, cautiously guarding against the sallies of imagination, and the fallacy of ill-grounded *conjecture*.

II. “That you admit, embrace, or assent to no principle or sentiment, by me taught or advanced, *but only so far as it shall appear to you to be justified by proper evidence from revelation, or the reason of things.*

III. “That if at any time hereafter any principle or sentiment by me taught or advanced, or by you admitted or embraced, shall, upon impartial and faithful examination, appear to you to be *dubious* or *false*, you either suspect or totally reject such principle or sentiment.

IV. “That you keep your mind always *open to evidence*; that you labour to banish from your breast all *prejudice, prepossession, and party zeal*; that you study to live in peace and love with all your fellow Christians; and that you *steadily assert for yourself, and freely allow to others, the unalienable rights of judgment and conscience.*”-Taylor’s Scheme of Scripture Divinity, preface, page vi.

Thus I have done with Dr. Taylor’s works; and thus I desire every intelligent reader to do with my own.

When I was a *child* I had for a lesson the following words: *Despise not advice, even from the meanest; the cackling of geese once preserved the Roman state.* And since I became a *man*, I have learned wisdom from that saying: *Blessed are ye who sow beside ALL WATERS; that send forth thither the feet of the OX and the ASS.* May He, who is the way, the truth, and the life, lead the reader into all truth, and bring him to life everlasting! Amen.

Finished the correction for a new edition, Dec. 14th, 1831.-A. C.