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**DARBY'S SYNOPSIS OF THE
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PART 2: NEW TESTAMENT**

by John Nelson Darby

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John Nelson Darby, 1800-1882

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GALATIANS

The epistle to the Galatians sets before us the great source of the afflictions and conflicts of the apostle in the regions where he had preached the glad tidings; that which was at the same time the principal means employed by the enemy to corrupt the gospel. God, it is true, in His love, has suited the gospel to the wants of man. The enemy brings down that which still bears its name to the level of the haughty will of man and the corruption of the natural heart, turning Christianity into a religion that suits that heart, in place of one that is the expression of the heart of God — an all-holy God — and the revelation of that which He has done in His love to bring us into communion with His holiness. We see, at the same time, the connection between the judaizing doctrine — which is the denial of full redemption, and looking for good in flesh and man's will, power in man to work out righteousness in himself for God — in those who hindered the apostle's work, and the attacks that were constantly aimed against his ministry; because that ministry appealed directly to the power of the Holy Ghost and to the immediate authority of a glorified Christ, and set man as ruined, and Judaism which dealt with man, wholly aside. In withstanding the efforts of the judaizers, the apostle necessarily establishes the elementary principles of justification by grace. Traces both of this combat with the spirit of Judaism, by which Satan endeavored to destroy true Christianity, and of the maintenance by the apostle of this liberty, and of the authority of his ministry, are found in a multitude of passages in Corinthians, in Philippians, in Colossians, in Timothy, and historically in the Acts. In Galatians the two subjects are treated in a direct and formal way. But the gospel is consequently reduced to its most simple elements, grace to its most simple expression. But, with regard to the error, the question is but the more decisively settled; the irreconcilable difference between the two principles, Judaism and the gospel, is the more strongly marked.

God allowed this invasion of His assembly in the earliest days of its existence, in order that we might have the answer of divine inspiration to these very principles, when they should be developed in an established

system which would claim submission from the children of God as being the church that He had established and the only ministry that He acknowledged. The immediate source of true ministry, according to the gospel that Paul preached to the Gentiles, the impossibility of uniting the law and that gospel — of binding up together subjection to its ordinances and distinction of days — with the holy and heavenly liberty into which we are brought by a risen Christ, the impossibility, I repeat, of uniting the religion of the flesh with that of the Spirit, are plainly set forth in this epistle.

The apostle begins, at the very outset, with the independence, as to all other men, of the ministry which he exercised, pointing out its true source, from which he received it without the intervention of any intermediate instrument whatsoever: adding, in order to show that the Galatians were forsaking the common faith of the saints, “all the brethren which are with me.” Also, in opening the subject of his epistle, the apostle declares at once, that the doctrine introduced by the judaisers among the Galatians was a different gospel (but which was not really another), not the gospel of Christ.

He begins then by declaring that he is not an apostle either of men or by man. He does not come on the part of men as though sent by them, and it is not by means of any man that he had received his commission, but by Jesus Christ and God the Father who raised Him from the dead. It was by Jesus Christ, on the way to Damascus; and by the Father, it appears to me, when the Holy Ghost said, “Separate to me Barnabas and Paul.” But he speaks thus, in order to carry up the origin of his ministry to the primary source of all real good, and of all legitimate authority.*

[* Not “of men” what calls itself the clergy would freely admit, but not “by man” they cannot. It strikes at the root of their existence as such. They boast its descent from man, but (it is remarkable enough) none from Paul, the true minister of the assembly, and, where most insisted on, from Peter, the apostle of the circumcision. Peter was not the apostle to the Gentiles at all, and, as far as we know, never went to them.]

He wishes, as usual, to the assembly, grace and peace from God in His character of Father, and from Jesus in His character of Lord. But he adds here to the name of Jesus, that which belongs to that character of the gospel which the Galatians had lost sight of, namely, that Christ had given

Himself for our sins that He might deliver us from this present evil age. The natural man, in his sins, belongs to this age. The Galatians desired to return to it under the pretext of a righteousness according to the law. Christ had given Himself for our sins in order to take us out of it: for the world is judged. Looked at as in the flesh, we are of it. Now the righteousness of the law has to do with men in the flesh. It is man as in the flesh who is to fulfill it, and the flesh has its sphere in this world; the righteousness which man would accomplish in the flesh is directed according to the elements of this world. Legal righteousness, man in the flesh, and the world, go together. Whereas Christ has viewed us as sinners, having no righteousness, and has given Himself for our sins, and to deliver us from this condemned world, in which men seek to establish righteousness by putting themselves on the ground of the flesh which can never accomplish it. This deliverance is also according to the will of our God and Father. He will have a heavenly people, redeemed according to that love which has given us a place on high with Himself, and a life in which the Holy Ghost works, to make us enjoy it and cause us to walk in the liberty and in the holiness which He gives us in this new creation, of which Jesus Himself, risen and glorified, is the head and the glory.

The apostle opens his subject without preamble: he was full of it, and the state of the Galatians who were giving up the gospel in its foundations forced it out from an oppressed, and I may say, an indignant heart. How was it possible that the Galatians had so quickly forsaken him, who had called them according to the power of the grace of Christ, for a different gospel? It was by this call of God that they had part in the glorious liberty, and in the salvation that has its realisation in heaven. It was by the redemption that Christ had accomplished and the grace that belongs to us in Him, that they enjoyed heavenly and christian happiness. And now they were turning to an entirely different testimony; a testimony which was not another gospel, another true glad tidings. It did but trouble their minds by perverting the true gospel. "But," says the apostle, reiterating his words on the subject, "if an angel from heaven, or he Paul himself], preached anything besides the gospel that he had already preached to them, let him be accursed." Observe here, that he will allow nothing in addition to that which he had preached.

They did not formally deny Christ; they wished to add circumcision. But the gospel which the apostle had preached was the complete and whole gospel. Nothing could be added to it without altering it, without saying that it was not the perfect gospel, without really adding something that was of another nature, that is to say, corrupting it. For the entirely heavenly revelation of God was what Paul had taught them. In his teaching he had completed the circle of the doctrine of God. To add anything to it was to deny its perfection; and to alter its character, to corrupt it. The apostle is not speaking of a doctrine openly opposed to it, but of that which is outside the gospel which he had preached. Thus, he says, there cannot be another gospel; it is a different gospel, but there are no glad tidings except that which he had preached. It is but a corruption of the true, a corruption by which they troubled souls. Thus, in love to souls, he could anathematise those who turned them away from the perfect truth that he had preached. It was the gospel of God Himself. Everything else was of Satan. If Paul himself brought another, let him be anathema. The pure and entire gospel was already proclaimed, and it asserted its claims in the name of God against all that pretended to associate itself with it. Did Paul seek to satisfy the minds of men in his gospel, or to please men? In no wise; he would not thus be the servant of Christ.

He then speaks historically of his ministry, and of the question whether man had anything to do with it. His gospel was not according to man, for he had not received it from any man; he had not been taught it. That which he possessed was his by the immediate revelation made to him by Jesus Christ. And when God, who, from his mother's womb, set him apart, and had called him by His grace, was pleased to reveal His Son in him, the revelation had at once all its own power as such. He did not consult any one. He did not put himself into communication with the other apostles, but at once acted independently of them, as being directly taught of God. It was not till three years after that he went to make acquaintance with Peter, and also saw James. The churches of Judea did not know him by sight; only, they glorified God for the grace he had received. Moreover he was only fifteen days in Jerusalem. He then went into Syria and Cilicia. Fourteen years afterwards he went up to Jerusalem (we have the account in Acts 15) with Barnabas, and took Titus with him. But Titus, Gentile as he was, had not been circumcised; an evident proof of the liberty in which

the apostle publicly stood. It was a bold step on his part to take Titus with him, and thus decide the question between himself and the judaizing Christians. He went up because of false brethren, who sought to spy out the liberty into which Paul (enjoying it in the Spirit) introduced believers; and he went up by virtue of a revelation.

We may observe here, how the communications of God may be inwardly the guides of our conduct, although we yield to motives presented by others. In Acts 15 we find the outward history; here, that which governed the apostle's heart. God (in order that the thing might be decided at Jerusalem, to shut every mouth and to maintain unity) did not allow the apostle to have the upper hand at Antioch, or to arrange on the spot the walk of the assembly formed in that place. Neither did He allow him to isolate himself in his own convictions, but made him go up to Jerusalem and communicate to the chief apostles that which he taught, so that there should be community of testimony on this important point; and that they also should acknowledge Paul as taught of God independently of them, and at the same time recognise his ministry as sent of God, and that he was acting on the part of God as much as themselves. For, although God would have him communicate to them that which he had taught others, he received nothing from them. The effect of his communication was, that they owned the grace which God had granted him and the ministry he had received for the Gentiles, and they gave to him and to Barnabas the right hands of fellowship.

Had he gone up earlier, whatever his knowledge might have been, the proofs of his special and independent ministry would not have existed. But he had labored fruitfully for many years without receiving any mission from the other apostles, and they had to recognise his apostleship as the immediate gift of God, as well as the truths which God had imparted to him: the proofs were there; and God had owned this apostleship, as He had given it. The twelve had nothing to do but to acknowledge it, if they acknowledged God as the source of all these excellent gifts. Paul was an apostle from God without their intervention. They could acknowledge his ministry, and in it the God who had give them that which they themselves exercised.

Moreover Paul had always acted independently in the fulfillment of his mission. When Peter came to Antioch, he withstood him to the face, because he was to be blamed. He was not, as to Paul, as a superior before whom his subordinates must maintain a respectful silence. Although God had wrought mightily in Peter, yet his companion in apostleship (faithful to Him who had called him) could not allow the gospel to be falsified, which had been committed to his own care by the Lord Himself. Ardent as he was, poor Peter always cared too much about the opinion of others. Now the opinion that prevails in the world is always that which influences the heart of man; and this opinion is always one which gives a certain glory to man after the flesh. Paul, taught from above and full of the power of the Spirit, who, by revealing heavenly glory had made him feel that all which exalted the flesh obscured that glory and falsified the gospel that declared it — Paul, who lived and moved morally in the new creation, of which a glorified Christ is the center; and as firm as he was ardent, because he realised the things that are not seen; as clear-sighted as firm, because he lived in the realisation of spiritual and heavenly things in Christ — Paul, for whom to win Christ thus glorified was everything, clearly sees the carnal walk of the apostle of the circumcision. He is not deterred by man; he is occupied with Christ who was his all, and with the truth. He does not spare one who overturned this truth, be his position in the assembly what it might.

It was dissimulation in Peter. While alone, where the influence of heavenly truth prevailed, he ate with the Gentiles, surrounding himself with the reputation of walking in the same liberty as others. But when certain persons came from James, from Jerusalem, where he himself habitually lived, the center where religious flesh and its customs still had (under the patient goodness of God) so much power, he no longer dared to use a liberty which was condemned by those Christians who were still Jewish in their sentiments; he withdrew himself. What a poor thing is man! And we are weak in proportion to our importance before men; when we are nothing, we can do all things, as far as human opinion is concerned. We exercise, at the same time, an unfavorable influence over others in the degree in which they influence us — in which we yield to the influence which the desire of maintaining our reputation among them exercises over our hearts: and all the esteem in which we are held, even justly, becomes a

means of evil.* Peter, who fears those that came from Jerusalem, draws away all the Jews and even Barnabas with him in his dissimulation.

[* It is practically important to remark that worldliness or any allowance of what is not of God, by a godly man, gives the weight of his godliness to the evil he allows.]

Paul, energetic and faithful, through grace, alone remains upright: and he rebukes Peter before them all. Why compel Gentiles to live as Jews in order to enjoy full christian communion, when he, being a Jew, had felt himself free to live as the Gentiles? Themselves Jews by nature, and not poor sinners of the Gentiles, they had given up the law as a means of securing the favor of God, and had taken refuge in Christ. But if they sought to rebuild the edifice of legal obligations, in order to acquire righteousness, why had they overturned it? Thus acting, they made themselves transgressors in having overturned it. And more than that; since it was in order to come to Christ — in exchange for the efficacy which they had formerly supposed to exist in the law as a means of justification — that they had ceased to seek righteousness by the law, Christ was a minister of sin. His doctrine had made them transgressors! For in rebuilding the edifice of the law, they made it evident that they ought not to have overthrown it; and it was Christ who made them do so.

What a result from the weakness which, in order to please men, had returned to those things that were gratifying to the flesh! How little did Peter think of this! How little do many Christians suspect it! To rest upon ordinances is to rest upon the flesh; there are none in heaven. When Christ, who is there, is everything, it cannot be done. Christ has indeed established ordinances to distinguish His people from the world, by that which signified, on the one hand, that they were not of it, but dead with Him to it, and, on the other hand, to gather them on the ground of that which alone can unite them all — on the ground of the cross and of accomplished redemption, in the unity of His body. But if, instead of using them with thanksgiving according to His will, we rest upon them, we have forsaken the fullness, the sufficiency, of Christ, to build upon the flesh, which can thus occupy itself with these ordinances, and find in them its fatal sustenance and a veil to hide the perfect Savior, of whose death, as in connection with this world and with man living in the flesh, these ordinances so plainly speak to us. To rest upon christian ordinances is

exactly to deny the precious and solemn truth which they present to us, that there is no longer righteousness after the flesh, since Christ is dead and risen.

This the apostle deeply felt; this he had been called to set before the eyes and consciences of men by the power of the Holy Ghost. How many afflictions, how many conflicts, his task cost him! The flesh of man likes to have some credit; it cannot bear to be treated as vile and incapable of good, to be excluded and condemned to annihilation, not by efforts to annul itself, which would restore it all its importance, but by a work that leaves it in its true nothingness, and that has pronounced the absolute judgment of death upon it, so that, convicted of being nothing but sin, it has only to be silent. If it acts, it is only to do evil. Its place is to be dead, and not better. We have both right and power to hold it as such, because Christ has died, and we live in His risen life. He has Himself become our life. Alive in Him, I treat the flesh as dead; I am not a debtor to it. God has condemned sin in the flesh, in that His Son came in the likeness of sinful flesh and for sin. It is this great principle of our being dead with Christ which the apostle sets forth at the end of the chapter (only first recognising the force of the law to bring death into the conscience). He had discovered that to be under a law was to find himself condemned to death. He had undergone in spirit the whole force of this principle; his soul had realised death in all its power. He was dead; but, if so, he was dead to the law. The power of a law does not reach beyond life; and, its victim once dead, it has no more power over him. Now Paul had acknowledged this truth; and, attributing to the principle of law its whole force, he confessed himself to be dead by law — dead then to law. But, how? Was it by undergoing the eternal consequences of its violation; for if the law killed, it condemned too? (see 2 Corinthians 3). By no means. It is quite another thing here. He did not deny the authority of the law, he acknowledged its force in his soul, but in death, in order that he might live to God.

But where could he find this life, since the law only slew him? This he explains. It was not himself in his own responsibility, exposed as he was to the final consequences of the violation of the law — who could find life in it! Christ had been crucified — He who could suffer the curse of the law of God, and death, and yet live in the mighty and holy life which nothing could take away; which made it impossible for death to hold Him, although

in grace He tasted it. But the apostle (whom this same grace had reached) owning it according to the truth as a poor sinner in subjection to death, and blessing the God who granted him the grace of life and of free acceptance in Christ, had been associated with Christ in God's counsels in His death (now realised by faith, and become true practically by Christ, who had died and risen again, being his life). He was crucified with Him, so that the condemnation of it was gone for Paul. It is Christ whom death under the law had reached. The law had reached Saul the sinner, in the Person of Him who had given Himself for him, in fact, and now Saul himself in conscience, and brought death there — but the death of the old man (see Romans 7:9, 10) and it had now no more right over him; for the life to which the dominion of the law was attached had come to its end upon the cross.* Nevertheless he lived: yet not he, but Christ, in that life in which Christ rose from among the dead — Christ lived in him. Thus the dominion of the law over him disappeared (while ascribing to the law all its force), because that dominion was connected with the life in regard to which he reckoned himself to be dead in Christ, who had really undergone death for this purpose. And Paul lived in that mighty and holy life, in the perfection and energy of which Christ was risen from among the dead, after having born the curse of the law. He lived to God, and held the corrupt life of his flesh as dead. His life drew all its character, all its mode of being, from the source whence it flowed.

[* Christ had also born his sins; but this is not the subject here spoken of; it is the dominion of the law over him while living on earth.]

But the creature must have an object to live for, and so it was as to Paul's soul, it was by the faith of Jesus Christ. By faith in Jesus Christ Paul lived indeed. The Christ who was the source of his life, who was his life, was its object also. It is this which always characterises the life of Christ in us: He Himself is its object — He alone. The fact, that it is by dying for us in love that He — who was capable of it, the Son of God — has given us thus freed from sin this life as our own, being ever before the mind, in our eyes He is clothed with the love He has thus shown us. We live by faith of the Son of God, who has loved us, and given Himself for us. And here it is personal life, the individual faith that attaches us to Christ, and makes Him precious to us as the object of the soul's intimate faith. Thus the grace of God is not frustrated: for, if righteousness were established on the

principle of law, Christ died in vain, since it would be by keeping the law ourselves that we should, in our own persons, acquire righteousness.

What a loss, dreadful and irreparable, to lose such a Christ, as we, under grace, have known Him; such a righteousness; such a love; the Son of God our portion, our life; the Son of God devoted for us, and to us! It is indeed this which awakens the strong feelings of the apostle: "O foolish Galatians," he continues, "who hath bewitched you?" Christ had been portrayed as crucified before their eyes. Thus their folly appeared still more surprising, in thinking of what they had received, of what in fact they were enjoying under the gospel, and of their sufferings for the sake of that gospel. Had they received the Spirit through works done on the principle of law, or through a testimony received by faith? Having begun by the power of the Spirit, would they carry the thing on to perfection by the wretched flesh? They had suffered for the gospel, for the pure gospel, unadulterated with Judaism and the law: was it then all in vain? Again, he who ministered to them the Spirit, and worked miracles among them, was it through works on the principle of law, or in connection with a testimony received by faith? Even as Abraham believed God, and it was accounted to him for righteousness. It was the principle established by God in the case of the father of the faithful. Therefore they who placed themselves by grace on the principle of faith — ,they were the "children of Abraham." And the scripture, foreseeing that God would justify the Gentiles through faith, preached this gospel beforehand to Abraham, saying, "In thee shall all nations be blessed."

The epistle is necessarily elementary, for the Galatians were forsaking the foundation, and the apostle insists on that. The great principles of the epistle are, connected with the known presence of the Spirit, promise according to grace in contrast with and before law, Christ the accomplishment of the promise, the law coming in by the bye meanwhile. The Gentiles were thus heirs in Christ, true and sole Heir of promise, and the Jews acquiring the position of sons.

We have then the principle on which Abraham stood before God, and the declaration that it was in him the Gentiles should be blessed. Thus they who are on the principle of faith are blessed with Abraham the believer; while the law pronounced an express curse on those who did not keep it in

every point. This use of Deuteronomy 27 has been considered elsewhere. I would call to mind only that (the twelve tribes having been divided into two companies of six each, the one to announce the blessing and the other the curse) the curses alone are recited, the blessings entirely omitted — a striking circumstance, used by the apostle to show the true character of the law. At the same time the scripture plainly set forth that it was not the works of the law that justified; for it said, “The just shall live on the principle of faith.” Now the law was not on the principle of faith, but he who has done these things shall live by them. But was not this authority of the law to be maintained, as being that of God? Assuredly. But Christ had borne its curse (having redeemed and thus delivered those who — subject before to the sentence of the law — had now believed in Him), in order that the blessing of Abraham might reach the Gentiles through Him, so that all believers, both Jew and Gentile, should receive the Spirit who had been promised.

Christ had exhausted for the believer — who before was subject to the law and guilty of having broken it — all the curse that it pronounced on the guilty: and the law which distinguished Israel had lost its power over the Jew who believed in Jesus, through the very act that bore the most striking testimony to its authority. The barrier therefore no longer existed, and the former promise of blessing could flow freely (according to the terms in which it was made to Abraham) upon the Gentiles through the channel of Christ, who had put away the curse that the law brought upon the Jews; and both Jew and Gentile, believing in Him, could receive the Holy Ghost, the subject of God’s promises, in the time of blessing.

Having thus touched on this point, the apostle now treats, not the effect of the law upon the conscience, but the mutual relationship that existed between the law and the promise. Now the promise had been given first, and not only given, but it had been confirmed; and, had it been but a human covenant solemnly confirmed, it could neither be added to nor annulled. But God had engaged Himself to Abraham by promise 430 years before the law, having deposited, so to say, the blessing of the Gentiles in his person (Genesis 12). This promise was confirmed to his seed* (Isaac: Genesis 22), and to only one; he does not say to the seeds, but “to the Seed,” and it is Christ who is this Seed. A Jew would not deny this last point. Now the law, coming so long after, could not annul the promise that

was made before and solemnly confirmed by God, so as to render it of no effect. For if the inheritance were on the principle of law, it was no more on that of promise: but God gave it to Abraham by promise. “Wherefore then the law?” since the unchangeable promise was already given, and the inheritance must come to the object of that promise, the law having no power to change it in any way. It is because there is another question between the soul and God, or, if you will, between God and man, namely, that of righteousness. Grace, which chooses to bestow blessing, and which promises it beforehand, is not the only source of blessing for us. The question of righteousness must be settled with God, the question of sin and of the guilt of man.

[* We must read, “It is to Abraham that the promise was made, and to his seed”: not, “to Abraham and to his seed.” The promises relating to the temporal blessings of Israel were made to Abraham and to his seed, with the addition that this seed should be as the stars in multitude. But here Paul is not speaking of the promises made to the Jews, but of the blessing granted to the Gentiles. And the promise of blessing for the Gentiles was made to Abraham alone, without mentioning his seed (Genesis 12), and, as the apostle says here, it was confirmed to his seed — without naming Abraham (chap. 22) in the alone person of Isaac, the type of the Lord Jesus offered up in sacrifice and raised from the dead, as Isaac was in a figure. Thus the promise was confirmed, not in Christ, but to Christ the true seed of Abraham. It is on this fact, that the promises were confirmed to Christ, that the whole argument of the apostle depends. The importance of the typical fact, that it is after the figurative sacrifice and resurrection of Isaac that the promise was confirmed to the latter, is evident. Doubtless that which realised this figure secured thus the promise to David; but at the same time the middle wall of partition was broken down, the blessing can flow to the Gentiles — and, let us add, to the Jews also — by virtue of the expiation made by Christ; the believer, made the righteousness of God in Him, can be sealed with the Holy Ghost who had been promised. When once the import of Genesis 12 and 22 has been apprehended, in that which relates to the promises of blessing made to the Gentiles, one sees most clearly the foundation on which the apostle’s argument rests.]

Now the promise which was unconditional and made to Christ, did not raise the question of righteousness. It was necessary that it should be raised, and in the first place by requiring righteousness from man, who was responsible to produce it and to walk in it before God. Man ought to have been righteous before God. But sin had already come in, and it was in reality to make sin manifest that the law was brought in. Sin was indeed present, the will of man was in rebellion against God; but the law drew out the strength of that evil will, and it manifested its thorough contempt of

God by overleaping the barrier which the prohibition of God raised between it and its desires.

The law was added that there might be transgressions, not (as we have seen already, when meditating on the Romans, where this same subject is treated) that there might be sin, but that there might be transgressions, through which the consciences of men might be reached, and the sentence of death and condemnation made to be sensibly felt in their light and careless hearts. The law was therefore introduced between the promise and its fulfillment, in order that the real moral condition of man should be made manifest. Now the circumstances under which it was given rendered it very obvious that the law was in no wise the means of the fulfillment of the promise, but that on the contrary it placed man upon an altogether different ground, which made him know himself, and at the same time made him understand the impossibility of his standing before God on the ground of his own responsibility. God had made an unconditional promise to the seed of Abraham. He will infallibly perform it, for He is God. But in the communication of the law there is nothing immediate and direct from God simply. It is ordained by the hand of angels. It is not God who, in speaking, engages Himself simply by His own word to the person in whose favor the promise is to be fulfilled. The angels of glory, who had no part in the promises (for it was angels who shone in the glory of Sinai; see Psalm 68) invested, by the will of God, the proclamation of the law, with the splendor of their dignity. But the God of the angels and of Israel stood apart, hidden in His sanctuary of clouds and fire and thick darkness. He was encompassed with glory; He made Himself terrible in His magnificence; but He did not display Himself. He had given the promise in person; a mediator brought the law. And the existence of a mediator necessarily supposes two parties. But God was one; and it was the foundation of the whole Jewish religion. There was therefore another on whom the steadfastness of the covenant made at Sinai depended. And in fact Moses went up and down, and carried the words of Jehovah to Israel, and the answer of Israel who engaged themselves to perform that which Jehovah imposed on them as a condition of the enjoyment of the effect of His promise.

“If ye will indeed obey my voice,” said Jehovah. “All that Jehovah hath spoken we will do,” replied Israel intermediately through Moses. What

were the consequences? The apostle, with touching tenderness, as it appears to me, does not answer this question — does not deduce the necessary consequences of his argument. His object was to show the difference between the promise and the law, without needlessly wounding the heart of a people whom he loved. On the contrary, he endeavors at once to prevent any offense that might arise from what he had said; further developing at the same time his thesis. Was the law against the promises of God? By no means. If a law had been given that was to impart life, then righteousness (for that is our subject in this passage) should have been by the law. Man, possessing divine life, would have been righteous in the righteousness that he had accomplished. The law promised the blessing of God on the terms of man's obedience: if it could have given life at the same time, this obedience would have taken place, righteousness would have been accomplished on the ground of law; they to whom the promise had been made would have enjoyed its fulfillment by virtue of their own righteousness. But it was the contrary which happened, for after all man, whether Jew or Gentile, is a sinner by nature; without law, he is the slave of his unbridled passions; under law, he shows their strength by breaking the law. The scripture has shut up all under sin, in order that this promise, by faith in Jesus Christ, should be accomplished in favor of those who believe.

Now before faith came (that is, christian faith, as the principle of relationship with God, before the existence of the positive objects of faith in the Person, the work, and the glory of Christ as man, had become the means of establishing the faith of the gospel), the Jews were kept under the law, shut up with a view to the enjoyment of this privilege which was to come. Thus the law had been to the Jews as a child's conductor up to Christ, in order that they might be justified on the principle of faith. Meanwhile they were not without restraint; they were kept apart from the nations, not less guilty than they, but kept separate for a justification, the necessity of which was made more evident by the law which they did not fulfill, but which demanded righteousness from man; thus showing that God required this righteousness. But when once faith had come, those until then subject to the law were no longer under the tutelage of this law, which only bound them until faith was come. For this faith, placing man immediately in the presence of God, and making the believer a son of the

Father of glory, left no more place for the guidance of the tutor employed during the nonage of one who was now set free and in direct relationship with the Father.

The believer then is a son in immediate connection with his Father, with God (God Himself being manifested). He is a son, because all who have been baptised to have part in the privileges that are in Christ have put on Christ. They are not before God as Jews or Gentiles, bond or free, male or female; they are before God according to their position in Christ, all one thing in Him, Christ being for all the common and only measure of their relationship with God. But this Christ was, as we have seen, the one Seed of Abraham: and if the Gentiles were in Christ, they entered consequently into this privileged position; they were, in Christ, the seed of Abraham, and heirs according to the promise made to that seed.

The relative position therefore of the Jew (even though he were godly) before the coming of Christ, and of the believing Jew or Gentile when Christ had been revealed, is clearly set forth; and in the commencement of chapter 4 the apostle sums up that which he had said. He compares the believer before the coming of Christ to a child under age, who has no direct relation with his father as to his thoughts, but who receives his father's orders, without his accounting for them to him, as a servant would receive them. He is under tutors and governors until the time appointed of the father. Thus the Jews, although they were heirs of the promises, were not in connection with the Father and His counsels in Jesus, but were in tutelage to principles that appertained to the system of the present world, which is but a corrupt and fallen creation. Their walk was ordained of God in this system, but did not go beyond it. We speak of the system by which they were guided, whatever divine light they might receive from time to time to reveal heaven to them, to encourage them in hope, while making the system under the rule of which they were placed yet darker. Under the law then, heirs as they were, they were still in bondage. But when the time was fulfilled and ripe for it, God sent forth His Son an act flowing from His sovereign goodness for the accomplishment of His eternal counsels, and for the manifestation of all His character. It was God who did it. It was He who acted. The law required man to act, and it manifested man to be just the contrary of that which he ought to have been according to the law. But the Son of God comes from God. He requires nothing. He is manifested in

the world in relation with men under the double aspect of a man born of woman, and a man under law.

If sin and death came in by the woman, Christ came into this world by the woman also. If through law man is under condemnation, Christ puts Himself under law also. Under this double aspect He takes the place in which man was found; He takes it in grace without sin, but with the responsibility that belonged to it — a responsibility which He alone has met. But still the object of His mission went much farther than the manifestation in His Person of man without sin, in the midst of evil, and having the knowledge of good and evil. He came to redeem those that were under the law, in order that believers (be they who they may) should receive the adoption. Now that the Gentile believers had been admitted to share the adoption was proved by the sending of the Spirit who made them cry, “Abba, Father.” For it is because they are sons, that God sent the Spirit of His Son into their heart, as well as into that of the Jews without distinction. The Gentile, a stranger to the house, and the Jew, who under age differed in nothing from a servant, had each taken the position of a son in direct relation with the Father — a relation of which the Holy Ghost was the power and the witness — in consequence of the redemption wrought in their behalf by the Son; the Jew under the law needing it as much as the Gentile in his sins. But its efficacy was such that the believer was not a bondman but a son, and if a son, an heir also of God by Christ. Previously the Gentiles had been in bondage, not indeed to the law, but to that which, in its nature, was not God. They knew not God, and were the slaves of everything that boasted of the name of God, in order to blind the heart of man alienated from Him who is the true God and from His knowledge.

But what were these Gentiles, become Christians, now doing? They desired to be again in bondage to these wretched elements, worldly and carnal, to which they had formerly been in subjection; these things of which the carnal man could form his religion, without one moral or spiritual thought, and which placed the glory due to God, in outward observances which an unbeliever and a heathen ignorant of God could call his religion and glory in it.

As figures, which God used to bear testimony beforehand to the realities that are in Christ, they had their true value. God knew how to reconcile the employment of these figures, which are profitable to faith, with a religious system that tested man in the flesh, and that served to answer the question, whether, with every kind of help, man was able to stand before God and to serve Him. But to go back to these ordinances made for man in the flesh, now that God had shown man's incapability of becoming righteous before Him — now that the substance of these shadows was come, was to go back to the position of men in the flesh, and to take that standing without any command of God that sanctioned it. It was to go back to the ground of idolatry, that is to say, to a carnal religion, arranged by man without any authority from God, and which in no way brought man into connection with Him. For things done in the flesh had certainly not that effect. "Ye observe days and months and seasons and years." This the heathen did in their human religion. Judaism was a human religion ordained of God, but, by going back to it when the ordinance of God was no longer in force, they did but go back to the paganism out of which they had been called to have part with Christ in heavenly things.

Nothing can be more striking than this statement of what ritualism is after the cross. It is simply heathenism, going back to man's religion, when God is fully revealed: "I fear concerning you," said the apostle, "that I have labored in vain." But they reproached the apostle with not being a faithful Jew according to the law, with freeing himself from its authority. "Be ye then," says he, "as I am; for I am as ye are" (namely, free from the law). Ye have done me no wrong in saying so. Would to God ye were as much so! He then reminds them of his thorn in the flesh. It was some circumstance adapted to make him contemptible in his ministry. Nevertheless they had received him as an angel of God, as Jesus Christ. What was become of that blessedness? Had he become their enemy because he had told them the truth? Zeal was good; but if it had a right thing for its object, they should have persevered in their zeal, and not merely have maintained it while he was with them. These new teachers were very zealous to have the Galatians for their partisans, and to exclude them from the apostle, that they might be attached to themselves. He labored again, as though travailing in birth, in order that Christ should be formed as if anew in their hearts — a touching testimony of the strength of

his christian love. This love was divine in its character; it was not weakened by the disappointment of ingratitude, because its source was outside the attraction of its objects. Moses said, "Have I conceived all this people, that I should carry them in my bosom?" Paul is ready to travail in birth with them a second time.

He does not know what to say. He would like to be present with them, that he might, on seeing them adapt his words to their condition, for they had really forsaken christian ground. Would they then, since they desired to be under the law, hear the law? In it they might see the two systems, in the type of Hagar and Sarah: that of law, gendering to bondage; and that of grace, to liberty; not that only, but the positive exclusion of the child of bondage from the inheritance. The two could not be united; the one shut out the other. The bond-child was born according to the flesh, the free-child according to promise. For the law and the covenant of Sinai were in connection with man in the flesh. The principle of man's relationship with God, according to the law (if such relations had been possible), was that of a relationship formed between man in the flesh and the righteous God. As to man, the law and the ordinances were only bondage. They aimed at bridling the will without its being changed. It is all-important to understand, that man under the law is man in the flesh. When born again, dead and risen again, he is no longer under law, which has only dominion over man in that he is alive here below. Read "Jerusalem which is above is our mother" — not "the mother of us all." It is in contrast with Jerusalem on earth, which in its principle answered to Sinai. And observe that the apostle is not here speaking of the violation of the law, but of its principle. The law itself puts man in a state of bondage. It is imposed on man in the flesh, who is opposed to it. By the very fact that he has self-will, the law and that will are in conflict. Self-will is not obedience.

Verse 27 presents some difficulty to many minds, because it is generally confounded with Hagar and Sarah. But it is a separate consideration, suggested by the idea of Jerusalem above. The verse is a quotation from Isaiah 54, which celebrates the joy and glory of the earthly Jerusalem at the beginning of the millennium. The apostle quotes it to show that Jerusalem had more children during the time of her desolation than when she had a husband. In the millennium Jehovah, the Lord, will be her husband. He had been so before. At present she is desolate, she bears not.

Nevertheless there are more children than previously when she was married. Such were the marvelous ways of God. All Christians are reckoned, when earth takes its course again, as the children of Jerusalem, but of Jerusalem with no husband and desolate, so that the Galatians were not to own it as if God did still. Sarah was not without a husband. Here is a different order of thought. Without a husband and desolate (so that, properly speaking, she has none) Jerusalem has more children now than in the best days of her career, when Jehovah was a husband to her. For, as regards the promise, the gospel came forth from her. The assembly is not of promise. It was a counsel hid in God, of which the promises had never spoken. Its position is a yet higher one; but in this place the apostle's instruction does not rise to that height. But we are also the children of promise, and not of the flesh. Israel after the flesh had no other pretension than to be the children of Abraham after the flesh; we are so only by promise. Now the word of God cast out the child of the bondwoman, born after the flesh, that he might not be heir with the child of promise. As to us, we are the children of promise.

It is in this liberty, the liberty of Christ, alluding to the free woman and Jerusalem above, that they were to stand fast, and not put themselves again under the yoke of the law. If they took that ground they made themselves responsible to keep it personally and wholly, and Christ was of no effect to them. They could not rest upon the work of Christ for righteousness, and then hold themselves responsible to fulfill righteousness themselves according to the law. The two things contradict each other. Hence too it would be no longer grace on which they stood. They forsook grace, in order to satisfy the requirements of the law. This is not the Christian's position.

Here is the Christian's position. He does not seek for righteousness before God as a man who does not possess it; he is the righteousness of God in Christ, and Christ Himself is the measure of that righteousness. The Holy Ghost dwells in him. Faith rests in this righteousness, even as God rests in it, and this faith is sustained by the Holy Ghost, who turns the heart that is established in that righteousness towards the glory that is its recompense — a recompense which Christ enjoys already, so that we know what that righteousness deserves. Christ is in the glory due to righteousness, to the work which He accomplished. We know this

righteousness in virtue of that which He has wrought, because God has owned His work and set Him at His right hand on high. The glory in which He is His just reward, and the proof of that righteousness. The Spirit reveals the glory, and seals to us that righteousness on which faith builds. It is thus that the apostle expresses it: “We, through the Spirit, wait for the hope the hoped-for glory] of righteousness by faith.” To us it is faith, for we have not yet the thing hoped for — the glory due to that righteousness which is ours. Christ possesses it, so that we know what we hope for. It is by the Spirit that we know it, and that we have the assurance of the righteousness which gives us the title to possess it. It is not righteousness we wait for, but, by the Spirit in faith, the hope that belongs to it. It is by faith; for in Christ neither circumcision nor uncircumcision avails anything, but faith working by love. There must be a moral reality.

The apostle’s heart is oppressed at the thought of what they were rejecting, and the mischief this doctrine was doing. It overflows. In the midst of his argument he interrupts himself. “Ye did run well: who has hindered you from obeying the truth?” To be so easily persuaded of this Judaising doctrine, which was but a fatal error, was not the work of Him who had called them. It was not thus that through grace they had become Christians. A little leaven corrupted the whole.

Nevertheless the apostle regains his confidence by looking higher. By resting on the grace which is in Christ towards His own, he can re-assure himself with regard to the Galatians. He stood in doubt when he thought of them; he had confidence when he thought of Christ, that they would surely not be otherwise minded. Thus delivered from the evil by grace, as in the moral case of the Corinthians, he was ready to punish all disobedience, when all that knew how to obey had been brought fully back to obedience; so here also, every heart that was susceptible of the influence of the truth would be brought back to the power of the truth of Christ; and those who, active in evil, troubled them by false doctrine, those whose will was engaged in propagating error, should bear their burden. It is very beautiful to see the apostle’s uneasiness, when he thinks of the fruit moreover of his love for them — and the confidence which he regains as soon as he lifts up his heart to the Lord. But his abrupt style, his broken and unconnected words, show how deeply his heart was engaged. The error

that separated the soul from Christ was to him more terrible than the said fruits of practical separation. We do not find the same marks of agitation in the epistle to the Corinthians; here the foundation of everything was in question. In the case of the Galatians the glory of Christ the Savior was at stake, the only thing that could bring a soul into connection with God; and on the other hand it was a systematic work of Satan to overthrow the gospel of Christ as needed for the salvation of men.

Here, interrupting himself, he adds, "And I, if I preach circumcision, why am I persecuted?" It will in fact be seen that the Jews were habitually the instigators of the persecution which the apostle suffered from the Gentiles. The spirit of Judaism, as has been the case in all ages, the religious spirit of the natural man, has been Satan's great instrument in his opposition to the gospel. If Christ would put His sanction on the flesh, the world would come to terms and be as religious as you please, and would value itself upon its devotion. But in that case it would not be the true Christ. Christ came, a witness that the natural man is lost, wicked, and without hope, dead in his trespasses and sins; that redemption is necessary, and a new man. He came in grace, but it was because man was incapable of being restored; and consequently all must be pure grace and emanate from God. If Christ would have to do with the old man, all would be well; but, I repeat, He would no longer be Christ. The world then, the old man, does not endure Him. But there is a conscience, there is a felt need of religion, there is the prestige of an ancient religion held from one's fathers; true perhaps in its original foundations, although perverted. Thus the prince of the world will use carnal religion to excite the flesh, the ready enemy, when once awakened, of the spiritual religion which pronounces sentence upon it.

It is only to add something to Christ. But what? If it is not Christ and the new man, it is the old man, it is sinful man; and, instead of a needed and accomplished redemption, and an entirely new life from above, you have a testimony that agreement between the two is possible; that grace is not necessary, except at most as a little help; that man is not already lost and dead in his trespasses and sins, that the flesh is not essentially and absolutely evil. Thus the name of Christ is made subservient to the flesh, which willingly adorns itself with the credit of His name, in order to destroy the gospel from its very foundations. Only preach circumcision,

accept the religion of the flesh, and all difficulty will cease; the world will accept your gospel, but it will not be the gospel of Christ. The cross in itself (that is, the total ruin of man — man proved to be the enemy of God), and perfect finished redemption by grace, will always be a stumbling-block to one who desires to maintain some credit for the flesh. “Would to God,” says the apostle — for he sees the whole gospel falling into ruin before this device, and souls destroyed — ”would to God that they who trouble you were cut off!” What have we seen since then? Where is the holy indignation of the apostle?

He then touches on the point of the practical consequences of this doctrine, and explains how the doctrine of perfect grace was connected, without the law, with a walk worthy of the people of God. Ye have then been called, he says, unto liberty: only use not your liberty for an occasion to the flesh — which the flesh would readily do. God gave the law to convince of sin; the flesh would use it to work out righteousness. He acts in grace, that we may be above sin and outside its dominion: the flesh would use grace as an occasion to sin without restraint. The Christian, truly free from the yoke of sin, as well as from its condemnation (for Christ risen is his life as well as his righteousness, and the Spirit is the power and guide of his walk towards glory, and according to Christ), instead of serving his lusts, seeks to serve others, as free to do it in love. Thus the law itself is fulfilled, without our being under its yoke: for the whole practical law is summed up in this word: “Thou shalt love thy neighbor as thyself.”

If, yielding to the flesh, and attacking those who were not circumcised, they devoured one another, they were to take heed that they were not consumed one of another. But the apostle would give something more positive. “This I say then,” he continues, after the interruption of his subject, “Walk in the Spirit, and ye shall not fulfill the lust of the flesh.” It is not by putting oneself under the law that one has power against sin. It is the Spirit (given in virtue of the ascension of Christ our righteousness, to the right hand of God) who is the Christian’s strength. Now the two powers, the flesh and the Spirit, are antagonistic. The flesh strives to hinder us when we would walk according to the Spirit, and the Spirit resists the working of the flesh to prevent it from accomplishing its will.* But if we are led of the Spirit, we are not under the law. Holiness, true

holiness, is accomplished without the law, even as righteousness is not founded on it. 'Nor is there any difficulty in judging between what is of the flesh and what is of the Spirit; the apostle enumerates the sad fruits of the former, adding the sure testimony that they which do such things shall not inherit the kingdom of God. The fruits of the Spirit are equally evident in their character, and assuredly against such things there was no law. If we walk according to the Spirit, the law will find nothing to condemn in us. And they that are Christ's have crucified the flesh and its lusts. This is what they are, inasmuch as they are Christians; it is that which distinguishes them. If these Galatians really lived, it was in the Spirit: let them then walk in the Spirit.

[* It is not "so that ye cannot," but "in order that ye might not."

Here is the answer to those who then sought, and now seek, to bring in law for sanctification and as a guide: the strength and the rule for holiness are in the Spirit. The law does not give the Spirit. Moreover (for it is evident that these pretensions of observing the law had given liberty to the pride of the flesh) the Christian was not to be desirous of vain-glory, provoking one another, envying one another. If any one, through carelessness, committed some fault, the Christian's part was to restore this member of Christ, dear to Christ and to the Christian, according to the love of Christ, in a spirit of meekness, remembering that he himself might fall. If they wished for a law, here was one: to bear each other's burdens, and so fulfill the law of Christ (that is, the rule of all His own life here below). It is not by boasting, when one is nothing, that true glory was acquired. It is but deceiving oneself, says the apostle, in language which, by its simplicity, pours unspeakable contempt on those who did so. These legalists boasted much of themselves, imposed burdens on others; and investing themselves with their Judaic glory — that which was a burden to others, and one which they did not help them to bear, was vain-glory to themselves — they gloried in their Judaism, and in making others subject to it. But what was their work? Had they labored really for the Lord? In no wise. Let them prove their own work; then they would have reason to glory in what they had done themselves, if there was any christian work of which they had been the instruments. It certainly would not be in what they were doing then, for it was another who had done the work of Christ in Galatia. And after all, every one should bear his own burden.

The apostle adds a few practical words. He who was taught should, in temporal things, succor those who taught him. Furthermore, although grace was perfect and redemption complete, so that the believer received the Holy Ghost as a seal thereof, God had attached infallible consequences to a man's walk, be it after the flesh or after the Spirit. The effects followed the cause; and they could not mock God by making a profession of grace or Christianity, if they did not walk according to its spirit, as led, in a word, by the Holy Ghost, who is its practical power. Of the flesh they would reap corruption; of the Spirit, life everlasting. But, as Christians, they must have patience in order to reap, and not grow weary of well-doing: the harvest was sure. Let believers, then, do good to all, especially to those of the house of God.

Paul had written this letter with his own hand — an unusual thing for him. He generally employed others (as Tertius for the epistle to the Romans), dictating to them that which he wished to say, adding the benediction with his own hand, as certifying the correctness of that which was written (1 Corinthians 16:21; 2 Thessalonians 3:17): a remarkable proof of the importance that the apostle attached to his writings, and that he did not send them forth as ordinary letters from man to man, but as being furnished with an authority that required the use of such precautions. They were carefully invested with the apostolic authority. In this case, full of sorrow, and feeling that the foundations had been overthrown, he wrote the whole with his own hand. Accordingly, in saying this, he returns immediately to the subject which had caused him to do so.

Those who desired to make a fair show after the flesh constrained the Gentiles to be circumcised, in order to avoid the persecution that attached to the doctrine of the cross — to free salvation by Christ. The circumcised were Jews, of a religion known and received even in this world; but to become the disciples of a crucified man, a man who had been hung as a malefactor, and to confess Him as the only Savior — how could the world be expected to receive it? But the reproach of the cross was the life of Christianity; the world was judged, it was dead in its sin; the prince of the world was judged, he had only the empire of death, he was (with his followers) the impotent enemy of God. In the presence of such a judgment, Judaism was honorable wisdom in the eyes of the world. Satan would make himself a partisan of the doctrine of one only God; and those

who believed in it join themselves to their former adversaries, the worshippers of devils, in order to withstand this new enemy who cast reproach on the whole of fallen humanity, denouncing them as rebels against God, and as devoid of the life which was manifested in Jesus only. The cross was the sentence of death upon nature; and the Jew in the flesh was offended at it, even more than the Gentile, because he lost the glory with which he had been invested before others on account of his knowledge of the only true God.

The carnal heart did not like to suffer, and to lose the good opinion of the world, in which a certain measure of light was accepted or tolerated by people of sense (and by sincere persons when there was no greater light to be had), provided they did not set up pretensions that condemned everybody, and judged everything which the flesh desired and relied on for its importance. A compromise which more or less accepts the flesh — which does not judge it as dead and lost, which, in however small a degree, will acknowledge that the world and the flesh are its basis — the world will accept. It cannot hope to strive against the truth that judges the whole conscience, and it will accept a religion that tolerates its spirit and adapts itself to the flesh, which it desires to spare even when painful sacrifices must be made; provided only that the flesh itself be not entirely set aside. Man will make himself a fakeer — sacrifice his life — provided that it is self that does it, and that God shall not have done the whole in grace, condemning the flesh as incapable of well doing, having nothing good in itself.

The circumcised did not observe the law — that would have been too wearisome, but they desired to glory in proselytes to their religion. In the world the apostle has seen nothing but vanity and sin and death; the spirit of the world, of the carnal man, was morally degraded, corrupt, and guilty, boasting in self, because ignorant of God. Elsewhere he had seen grace, love, purity, obedience, devotedness to the Father's glory and to the happiness of poor sinners. The cross declared the two things: it told what man was; it told what God was, and what holiness and love were. But it was the utmost degradation in the eyes of the world, and put down all its pride. It was another who had accomplished it at the cost of His own life, bearing all possible sufferings; so that the apostle could give free course to all the affections of his heart without boasting himself of anything; on the

contrary, forgetting himself. It is not self that we glory in when we look at the cross of Christ: one is stripped of self. It was He who hung upon that cross who was great in Paul's eyes. The world which had crucified Him was thus seen by the apostle in its true character; the Christ who had suffered on the cross in His likewise. In that cross would the apostle glory, happy, by this means to be dead to the world, and to have the world ended, crucified, put to shame, as it deserved to be, for his heart. Faith in the crucified Son of God overcomes the world.

To the believer the world has its true character; for, in fact, in Christ Jesus neither circumcision nor uncircumcision has any value (all that has passed away with a dead Christ), but a new creature, according to which we estimate everything as God estimates it. It is to such, the true children of God, that the apostle wishes peace. It was not Israel circumcised after the flesh that was the Israel of God. If there were any of that people who were circumcised in heart, who gloried in the cross according to the sentiments of the new creature, those were the Israel of God. Moreover every true Christian was of them according to the spirit of his walk.

Finally, let no one trouble him with regard to his ministry. He bore the stigmata of the Lord. It is known that marks were printed on a slave with a hot iron to indicate the person to whom he belonged. The wounds which the apostle had received, fully showed who was his Master. Let his right then to call himself the servant of Christ be no more questioned. Touching appeal from one whose heart was wounded at finding his service to the Master whom he had loved called in question! Moreover, Satan, who imprinted those marks, ought indeed to recognise them — those beautiful initials of Jesus.

The apostle desires that grace be with them (according to the divine love that animated him) as souls dear to Christ, whatever their state might be. But there is no outpouring of heart in greetings affectionately addressed to Christians. It was a duty — a duty of love — which he fulfilled; but for the rest, what bonds of affection could he have with persons who sought their glory in the flesh, and who accepted that which dishonored Jesus and which weakened and even annulled the glory of His cross? Without any wish of his, the current of affection was checked. The heart turned to the

dishonored Christ, although loving those that were His in Him. This is the real feeling contained in the last verses of this epistle.

In Galatians we have indeed Christ living in us, in contrast with the flesh, or I still living in flesh. But, as systematic truth, we have neither the believer in Christ nor Christ in the believer. We have the Christian's practical state at the end of chapter 2. Otherwise the whole epistle is a judgment of all return to Judaism, as identical with heathen idolatry. The law and man in the flesh were correlative; law came in between the promise and Christ, the Seed; was a most useful testing of man, but when really known putting him to death, and condemning him. Now this was fully met in grace in the cross, the end in death of man in flesh, of sin, in Christ made sin. All return to law was giving up both promise and the work of grace in Christ, and going back again to flesh proved to be sin and lost, as if there could be relationship with God in it, denying grace, and denying even the true effect of law, and denying man's estate proved in the cross. It was heathenism. And days and years, etc., took man up as alive in flesh, was not the end of the old man in the cross in grace. We have Christ as our life thereupon, or death would leave us of course hopeless. But we have not the christian condition, we in Christ and Christ in us. It is the discussion of the work that brings us there, and where man is, and of vital importance in this respect. Man in the flesh is wholly gone from all relationship with God, and none can be formed: there must be a new creation.