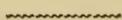


Rom. x. 3. Finally, those Adam and his wife made, were sewed together; as for the other, Moses only says God made them.

The original of vests, *a vellere*, I find not. The pagans have made Minerva the goddess of weaving, and generally of lanifice. so Buchanan calls weaving the Palladian art, *ad Ad. Otterb.* And the Greeks seem to have derived their *ergon* from *arag*, to weave, as if it were a work by way of eminency, which it is indeed. Vossius takes Naamah to be the heathen Minerva or Venus. And the Arabians say, that the same Naamah invented colours and painting, as Jubal did music. And it is very probable, as lanifice is still mostly left to the women, so the invention of weaving is due to that sex. Weaving was a piece of housewifery, and the usual employment of women in their houses among the ancient Greeks, *Arch. Attic.*; and that not only of those of the meaner, but of the highest and most honourable character amongst them. Penelope's web is famous to a proverb. And Creusa in Euripides, daughter of Erichtheus King of Athens, had a bearing cloth of her own weaving for Ion. This was the cloth in which they wrapt the new-born child after it was washen, which Israel wanted, Ezek. xvi. Augustus Cæsar, says Suetonius, trained up his daughters and nieces to card, spin, and make cloth. Yea, he readily wore none but what was made within the house by his wife, sister, daughter, or nieces. Which observation may make that character of a wife for a king, Prov. xxxi. seem less strange to us. And it would seem that a virtuous woman is a weaver as well as a spinster, seeing she makes herself tapestry, ver. 22; see ver. 24, being skilled in weaving, and having her loom, of whatever sort it was, in her chamber, as Delilah, Judg. xvi. 13, 14.



A PARAPHRASE UPON THE EPISTLE OF PAUL TO THE GALATIANS.

CHAPTER I.

“PAUL an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead),

“2 And all the brethren which are with me, unto the churches of Galatia:

“3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ.”

PAUL an apostle, not an apostle of men, as an ambassador of

a state, but an apostle of the great God ; and that not mediately, by man, as ordinary church officers,* but called thereto immediately by God-man Jesus Christ, and by God the Father, who raised Christ from the dead, and so gave an infallible testimony to the doctrine of Christ ; who, being raised from death, may as well be allowed to send out me for an apostle, as he did others while he was yet bodily present on the earth : † ver. 2. And all the professors and ministers of the church that are with me at the writing hereof, (who do approve of this my epistle, to me dictated by the Spirit) : unto the congregations of the country Galatia ; whom I still hold for true churches, notwithstanding of the errors embraced by them. Ver. 3. The good will and favour of God, and all sort of true peace and prosperity, be to you, from the Father as the fountain of all grace, and from Christ as the only conduit by which both flow, or can flow to sinners.

“ 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :
 “ 5 To whom be glory for ever and ever. Amen.”

Ver. 4. Whom seeing I have named, I cannot but commend ; the rather that we may see we have so much in him for our perfect happiness, as that we need not look to our own works for an eek ; for he gave himself to the death for expiating our sins, which cannot be but sufficient for that end : and one great design of his dying for us was, that he might deliver us from the snares which the wicked men of this present world lay for us ; which is too sadly verified in your being ensnared by the false teachers among you. This Christ did according to the will and decree of the Father, who was concerned for the redemption of the elect, so that he gave a commission to the Son for that purpose. Ver. 5. And therefore let him have the glory of our redemption, by our lips and lives ; and seeing time is not sufficient for the work of his praise, let it be echoed out of the saints' mouths to all eternity. So be it.

“ 6 I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel :

“ 7 Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.”

* 1. The preface, v. 1 ; v. 2, the party from and to whom ; v. 3, the salutation ; v. 4, a description of Christ ; v. 5, a doxology to the Father.

† They questioned Paul's apostolic authority, because he had not seen Christ in the flesh.

Ver. 6. I am surprised to hear, that ye are embracing the doctrine of the necessity of the observation of Moses' law, and mixing the works of the law, whether ceremonial or moral,* with the righteousness of Christ in point of justification; and to make way for that, over the belly of the doctrine I taught you, ye hearken to false teachers, questioning my apostolic office, and suggesting that I had the doctrine of the gospel only from the second hand, which I have since corrupted: I marvel, I say, that ye have embraced these doctrines, whereby you making defection (being carried thereto by others) from God, who, by my ministry, called you to Christ's gospel, the gospel of free grace, are carried off, and that very suddenly, (which aggravates your sin), unto a pretended gospel: ver. 7. Which is not a gospel at all; for it brings bad, instead of good news. But I cannot lay all the blame on you: there are some among you, who as winds do trouble waters, so they trouble your churches by their new doctrine, stirring up divisions, and bringing many to that, they know not what to believe, or whom; and they no less trouble your consciences, drawing you off from the perfect righteousness of Christ, whereby it comes to pass that ye can never have solid peace within; and they would overturn the gospel, setting up a doctrine inconsistent with the doctrine of the gospel.

“8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.”

Ver. 8. But so fully am I persuaded of the truth of the doctrine I have preached to you, and of the perfection and sufficiency of it for true happiness, that I doubt not to anathematize† and declare separated from Christ, accursed of God, and to be destroyed, myself, or an angel from heaven, if either of us should preach another gospel, way of justification or salvation.

“9 As we said before, so say I now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed.”

Ver. 9. It is not passion and unruly rage that makes me talk thus, but my zeal for God; and therefore with all soberness I

* II. The body of the Epistle. 1. He asserts the truth of his doctrine: ushered in vers. 6, 7, with a soft reproof; ver. 7, blaming their teachers rather than them.

† He asserts it, t. by anathematizing those that should preach another gospel.

denounce the same against any man that shall adventure so to do. Ye formerly received the very same doctrine that I preached, and therefore so let it be to him who preaches what is inconsistent with your former principles.

“10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.”

Ver. 10. Wonder not I am so bold in devoting to a curse those that preach other doctrine than I: for though, when I was a Pharisee, I persuaded people to hear and follow the dictates of men, which humour yet remains with your teachers; yet now my only business is, to persuade men to hear and follow the dictates of God himself; so that it is God's cause, not my own, or men's. Neither do I seek to humour men, as those teachers of yours bend their doctrine to curry favour with the Jews; which was my own way in the time of my blindness: but if that were my way still, I should not be about Christ's work, and so I should be not the servant of Christ, but of men.

“11 But I certify you, brethren, that the gospel which was preached of me, is not after man.”

Ver. 11. But I am the servant of Christ;* for I assure you, the doctrine I preached to you, was not from earth, but from heaven.

“12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

Ver. 12. For I neither received it from men as the authors of it, though men would be found the highest spring of the new doctrine among you, if you would impartially examine the author of it; neither was I taught it mediately, by the help of any apostle, or other man, as some allege: but I had it by immediate revelation from Jesus Christ at the time of my conversion.

“13 For ye have heard of my conversation in time past, in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

* 2. Upon the ground of his divine and immediate call, which he clears by a narration, or short history of his life to chap. ii. v. 15.

“14 And profited in the Jews’ religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.”

Ver. 13. The truth of which will convincingly appear from a short history of my life: for ye have heard of my former conversation, while I was a Jew; and I grudge not to confess it to my own shame and God’s glory, how I was an eminent persecutor of the church; and like an enemy going through a land with fire and sword, leaving nothing but desolations behind him, so I wasted the church, getting some killed, others scattered. Ver. 14. And I wanted not parts to my hostile mind: for though I shall not say I profited more in the Jewish religion than those that were elder than myself, or than all those that were of the same standing with me, or those in other nations; yet I may without breach of modesty say, that I was more learned in Judaism than many of my standing in mine own nation. And the worst part of that religion, even unwritten traditions, to which Christ was a great enemy, I bestowed the cream of my zeal upon; which zeal had arrived to an exceeding high pitch.

“15 But when it pleased God, who separated me from my mother’s womb, and called me by his grace,

“16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

“17 Neither went I up to Jerusalem, to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.”

Vers. 15, 16, 17. Yet notwithstanding all this, when the time appointed of God for my conversion came, and it pleased God—who from my mother’s womb had separated me to the apostolic office, in so far as his providence had from that time been secretly working to shape me out for the work, bringing me into the world by such parents, giving me a healthful constitution, and the benefit of human learning; who also by his powerful and overcoming grace called me to himself, who had been running away from him—when it pleased him, I say, to give me the saving knowledge of Christ, which in an extraordinary way, without the preached word, did immediately break into my soul; to the end I might not only be saved thereby myself, but might preach the same Christ unto the heathen world: then I was so persuaded of the divinity of the doctrine revealed, and so clear as to my call to the ministry, that I would not consult mine

own reason, nor any man whatsoever, as to my duty in this case ; neither did I return from Damascus to Jerusalem, to meet with the other apostles to get a permission from them to preach, or to get my call confirmed by them : but without disputing the call of God, having first staid certain days in Damascus, and preached, Acts ix. 19—22, I went, not without great hazard and pains, to preach to the heathen Arabians, and returned from Arabia afterwards, and came to Damascus,* Acts ix. 23.

“18 Then after three years I went up to Jerusalem, to see Peter, and abode with him fifteen days.”

Ver. 18. Then three years after my conversion, I went up from Damascus† to Jerusalem, to make a visit to Peter, not to learn any thing of him, but to give a testimony of agreement in the same doctrine, he being the great apostle of the Jews, and I of the Gentiles ; and it was but short time‡ I abode with him, so that I had not time to learn.

“19 But other of the apostles saw I none, save James the Lord’s brother.”

Ver. 19. Neither learned I of the rest of the apostles ; for I saw none of them but James,|| our Lord’s kinsman according to the flesh.

“20 Now the things which I write unto you, behold, before God, I lie not.”

Ver. 20. Now, as to the truth of these things, seeing God’s glory and your edification requires it, I confirm it by an oath, declaring before God as a judge and witness in the matter, that I am speaking nothing but truth.

“21 Afterwards I came into the regions of Syria and Cilicia ;

* Arabia and Damascus being now both under the government of Aretas.

† See the occasion, Acts ix. 23—26 ; 2 Cor. xi. 32, 33.

‡ For immediately persecution was raised against him, he having preached and disputed with the Grecians or Hellenists, *i. e.* Jews dwelling for ordinary amongst the Grecians. Acts ix. 29. 30.

|| James the son of Alphaeus. It is probable the rest of the apostles were not in Jerusalem, but in the country, preaching and settling churches ; Peter and James abiding to take care of the church of Jerusalem.

“22 And was unknown by face unto the churches of Judea, which were in Christ :

“23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

“24 And they glorified God in me.”

Ver. 21. Afterwards* I came into the regions of Syria, and particularly into Cilicia, my native country, and preached the gospel there. Ver. 22. And though the Christian churches in Judea, visible members of Christ's body, were not acquainted with me, having been but occasionally sometimes in Jerusalem, and made no considerable stay, and having made it my business familiarly to converse with those of my own charge, rather than them to whom I had not such a special relation : ver. 23. Yet when they had heard the news of my conversion, and of my preaching that doctrine which once I endeavoured to destroy, by persecuting the professors thereof, ver. 24. They acknowledged the mercy and power of God appearing in his dealing with and by me ; and considering me as a convert and successful preacher, they gave God glory upon my account.

CHAPTER II.

“1. THEN fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.”

Ver. 1. Then fourteen years after my conversion,† I made another journey to Jerusalem, with Barnabas my ordinary companion in my travels, and I took Titus the Evangelist with me also ; as two witnesses which might testify to the apostles at Jerusalem what doctrine I preached amongst the Gentiles, and with what success and visible seals of my ministry ; and who might also testify again to the Gentiles what should pass in the designed conference.

“2. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them

* Upon the occasion of that persecution by the Hellenists, he came into Syria, to Tarsus, a city of Cilicia ; having first touched at Cæsarea Stratonis. Acts ix. 30.

† The private conference, Peter's dissimulation, Paul's not urging the authority of the council at Jerusalem, &c. says plainly, these fourteen years were before the council of Jerusalem, Acts xv. which was in the 49th or 50th year of Christ. Paul was converted anno. 35.

which were of reputation, lest by any means I should run, or had run in vain."

Ver. 2. And I went up by an impulse of the Spirit of God, revealing that particular to be my duty; and when I came there, in a friendly and familiar way I declared to the churches of Judea the gospel and doctrine which at this present I preach,* for I preach no other doctrine now than what I always preached since I was an apostle; but Christian prudence obliged me not to give this declaration of my doctrine presently before the whole multitude, lest unnecessary scruples and debates might be raised amongst the vulgar; nay, this declaration I thought necessary to make, not to any of the apostles, but those who were of greatest reputation in the church: and the great design of my entering upon this conference with them was, to preserve the fruit of my preaching in time past, and to secure it for the time to come; for if once that had obtained amongst the Gentiles that I preached other doctrine than the chief apostles, my labours in the gospel would have been lost, both for the time past, and the time to come.

"3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

"4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage."

Ver. 3. But in that meeting, Titus, an uncircumised Greek, was freely admitted to the apostles' society; and so far were they against the necessity of the observation of the ceremonial law, that they did not require him to be circumcised; which they would certainly have done had they thought that circumcision was necessary to be observed. Ver. 4. And in this particular case they did thus carry; not because they thought that circumcision was yet simply unlawful, but because they would not give an occasion of triumphing to some false brethren, who held the necessity of observing the ceremonial law, and who had been brought into this meeting without the apostles' knowledge, and came into it, not with any good design, but as so many spies, to spy out our Christian liberty, and to rob us of it, and bring us again under the bondage of the ceremonial law; for if Titus had been circumcised here, they would have made use of that practice, as a certain confirmation of the

* Comp. Acts xxv. 14.

necessity of circumcision, and the observing of the whole ceremonial law.

“5 To whom we gave place by subjection, no not for an hour: that the truth of the gospel might continue with you.”

Ver 5. But being aware of this their design, we, the rest of the apostles, at the meeting, and I, would not subject our Christian liberty to them, nor yield to them in that point, no not in using circumcision but that once. The reason of our stiffness in this was, that the doctrine of the gospel might remain with you Galatians and other Gentiles, pure and uncorrupted, and not mixed with Jewish leaven; for had they got their will in this particular, they would have had a specious pretence against Christian liberty.

“6 But of these who seemed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth no man’s person) for they who seemed to be somewhat, in conference added nothing to me.

“7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

“8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles;)

“9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.”

Ver. 6. But of the apostles of greatest credit, in comparison of whom I am despised by some, as nothing in comparison of them, I indeed learned nothing. Say not, they were apostles before me, and had seen Christ in the flesh, and therefore I am nothing in comparison of them. Whatever advantages they had of me, I notice not, neither does God judge of men according to these external things. I am an apostle now as well as they, and preach the gospel as well as they. I do not deny but they have these advantages of me: but that is nothing to the matter in hand; their having them makes not my office nor my doctrine less divine than theirs: for in conference about our calls and doctrine they added nothing to me; they found no error to correct, nor defect in my doctrine or call to make up. Vers. 7, 9. But indeed they were so far from adding any thing to me,

that they forthwith gave me the right hand of fellowship, when they saw, by undoubted evidence, that God had committed to me the dispensation of the gospel (as a rich treasure) unto the Gentiles, even as he had committed to Peter the dispensing of the gospel unto the Jews. Ver. 8. This they clearly understood from this, that the same God who had given his assistance to Peter, and had made use of him as a blessed instrument in his hand, to the conversion of the Jews, by his overcoming grace, had done no less by me towards the Gentiles, whose conversion they looked upon as a seal of my apostleship. Ver. 9. And when James, Peter, and John, who were reputed the upholders of the church, under God, perceived the gifts, ordinary and extraordinary, wherewith God had fitted me for the apostolic office; when (I say) they saw my call to the work, and my gifts fitting me for it, they gave to me and Barnabas the right hands of fellowship, shaking hands with us in token of our agreement in doctrine, and amicably dividing of our charges for carrying on the work of our common Master; that they might go on to preach (for ordinary) to the Jews, and we to the Gentiles.

“10 Only they would that we should remember the poor; the same which I also was forward to do.”

Ver. 10. Only they desired Barnabas and me to make a collection through the Gentile churches, for the relief of the poor Jews who were turned Christians; which I did (*espoudasa*) with all diligence study to make effectual.

“11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.”

Ver. 11. But when Peter, some time after this conference, was come to Antioch, where was a church of the Gentiles using their Christian liberty, I freely and boldly to his face opposed him, because he was indeed blame-worthy.

“12 For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.”

Ver. 12. For he did make use of his Christian liberty, freely eating with the Christian Gentiles, having no regard to the difference of meats, nor of Jews and Gentiles, established by the ceremonial law; this liberty (I say) he used all the time he was in Antioch, before

the coming down of certain Jews from Jerusalem, where James had his ordinary residence; which Jews were zealous for the observing of the ceremonial law: but when they came, Peter withdrew* from the Gentile and uncircumcised Christians, would not keep up fellowship with them, but set up a separate meeting from the uncircumcised Christians; to which offensive course he was led, by a preposterous fear of those bigoted Jews, lest they should have been offended by his liberty.

“13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.”

Ver. 13. This was great dissimulation in Peter, to assert, by his practice, the necessity of observing the ceremonial law; which he knew notwithstanding, by divine revelation, was now of no force, Acts x. and xi.; and the other Jews, who had before used Christian liberty, they fell into the same dissimulation: and such was the spirit at that time, that even Barnabas himself was not able to withstand his and their example, but he dissembled also, withdrawing and separating himself.

“14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?”

“15 We who are Jews by nature, and not sinners of the Gentiles,

“16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

Ver. 14. But when I saw their practice crooked, and contrary to the doctrine of the gospel in this point, I said unto Peter before all the rest, carried off by his bad example, seeing thou thyself, though a Jew, and so bound, if any were, to observe the ceremonial law, yet dost not observe it, but for ordinary livest after the manner of the Gentiles, making no difference of meats, clean or unclean, as appears by thy former practice in this place; how canst thou force upon the necks of the Gentiles that yoke which thou thyself hast cast off, by your separating from the Gentiles on this account, thereby obliging

* *Hupestelle*, he recoiled and drew back, like a coward in battle.

them either to embrace the ceremonial law, or else to be deprived of fellowship with you and your adherents? * Ver. 15. And now, (to fall upon the main point) ye may observe, O Galatians, from the history of Peter's carriage, particularly before these zealots came from Jerusalem, and from my reproving him, and his not defending the fact, that we who are born Jews, and not of the profane nations without God's covenant, we to whom the ceremonial and judicial laws were given particularly, and who received the decalogue upon Mount Sinai, that we (I say), ver. 16. being persuaded in our consciences, that no man, circumcised or uncircumcised, is declared or reputed righteous before God, upon the account of his own works, done in obedience to the law of God ceremonial, judicial, or moral, but by faith in Christ, receiving him and his righteousness; even we (who, if any, might have pursued a law-righteousness) have renounced our own works for justification, and have, by faith, betaken ourselves to Christ for a righteousness, that so we might be justified by faith in Christ, and not by works: and with what confidence then can the Gentiles seek righteousness by the works of the law, a great part of which was designed only for us Jews? Now, that we have done so, ye see is plain; and that we might and ought to have done so, and you also, is plain from the Old Testament, which testifies, that by the works of the law no man, Jew or Gentile, can be justified before God, Psal. cxliii. 2.

“17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.”

Ver. 17. Ye will readily object, that our doctrine has little advantage by what I have narrated of Peter and others, their observing the ceremonial law over the belly of their light; it seems they have learned that art of gross dissimulation at the school of your gospel. But I say, what though we ourselves have been found (*eurethemen*) sinners and gross dissemblers, (we, I say, that know our freedom from the law, and that there is no justification by the law), even then while we were seeking justification by Christ? does it therefore follow, that the doctrine of the gospel, burying the ceremonial law, teaches men to sin? God forbid.

“18 For if I build again the things which I destroyed, I make myself a transgressor.

* 2 That justification is not by works, but by faith. Arg. 1. v. 15. 16.

“ 19 For I through the law am dead to the law, that I might live unto God.”

Ver. 18. For if I, or Peter, or any man, do by our practice build up again the sin which we have destroyed by our doctrine, and practice conform thereunto; in that case we ourselves, or (to hold out this supposition in my own person) I am the transgressor who should be blamed, and not the gospel which I preach. This is clear, if ye consider, (ver. 19.), that the gospel natively tends to my leading a holy life, and the gospel is not to be blamed for my sinful slips: for I am now dead to the law, and look upon the relation betwixt it and me as ceased; not that I may live as I list, but that I may live to God in the duties of obedience and thankfulness to God; and this is what the gospel teacheth me: and to this actual death to the law, I was brought by the law itself, which proved such a rigorous husband to my conscience, that it would be satisfied with nothing I could do; which necessitated me to give over thoughts of ever pleasing it, and so to betake myself to my new husband, Christ.

“ 20 I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”

Ver. 20. Yet have I done the law no injury, but am dead to it in point of right: for by faith I am crucified in the person of Christ my head and representative; so that the law having got all it could demand, it has no more to crave of me than it has of Christ. But notwithstanding of this crucifixion I am alive, I live to God. But no thanks to me for this life; I have it not but because of my union with Christ, who is the soul of my soul, and the vital principle in me: and that life of sanctification which I now live while I am in this mortal body, I live by faith in the Son of God; by which I draw vital influences from him the fountain of life, who loved me with an everlasting love, and from that undeserved love was pleased to give himself to the death for me, that by his dying I might live.

“ 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”

Ver. 21. I think* this was wonderful love; and I do therefore

* Argument 2.

endeavour to make a suitable return, lippening my salvation to the death of Christ, and to that only, and so I do not render God's grace, in sending Christ to die for me, vain. If I should do otherwise, I should make it a vain needless thing : for if our righteousness be by our works, for what end did Christ die for us.

CHAPTER III.

“ O FOOLISH Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you ?”

O FOOLISH Galatians, what devilish artist has deluded your spiritual senses, and cast mist before your eyes to dazzle them, and make things appear which you do not indeed see, so that you do not obey the commanding light of the truth of the gospel ? In which ye are most inexcusable,* seeing by my ministry the doctrine of Christ was as evidently preached to you, as if the mystery of Christ had been painted on a board before your eyes, and he had been crucified again amongst you.

“ 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith ?

“ 3 Are ye so foolish ? having begun in the Spirit, are ye now made perfect by the flesh ?

“ 4 Have ye suffered so many things in vain ? if it be yet in vain.”

Ver. 2. Ye are very fond of the doctrine of justification by works ; but pray you tell me this one thing,† Ye have received the Spirit of God to dwell in you as the principle of saving grace and miraculous operations, according to the promise thereof in the prophets ; but whether did you receive this Spirit by the doctrine continually buzzing in your ears the works of the law, or by the doctrine of faith in Christ which ye heard ? Your own consciences will tell you, it was the latter, not the former way ; and is it possible that doctrine should be false by which God communicated to you his Spirit ? Ver. 3. Wonderful folly ! when ye first embraced Christianity, ye received the Spirit of God, which, as a seal of the truth of that doctrine ye heard, taught you to look for justification by faith alone ; so that it must be indwelling corruption that sets

* A sharp reproof.

† Argument 3.

up for another way : and what more unworthy of a wise man, than to think the Spirit began the work, but corruption must give it the finishing stroke, and teach you a doctrine better, though contrary to that which the Spirit sealed ? Ver. 4. I know ye suffered many hard things for adhering to the gospel doctrine, especially by the Jews, whose rage was kindled to raise persecution against the Christians, because they thought the gospel was destructive of the law ; and have ye even suffered all these things in vain, so as to lose the reward by your after disowning of the truth ye suffered for ? Shall I say ye have suffered in vain ? I would fain hope yet it will be otherwise, by your taking up again the same cause ye suffered for before.

“ 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith ?

“ 6 Even as Abraham believed God, and it was accounted to him for righteousness.”

Ver. 5. Ye did receive the Spirit at first among you by means of the doctrine of evangelical righteousness ; I will ask you then another question, Some among you do receive the Spirit at this day, and there are yet miracles wrought among you ; now, what sort of teachers is it whose ministry God thus seals by conveying saving grace into the hearts of the hearers, and by miracles ? is it they who preach justification by works, or those that preach justification by faith ? Ye cannot but acknowledge it is the latter, not the former sort. Truly saving benefits are communicated to none any other way than they were before ;* they are received by faith still : ver. 6. Even as Abraham received, who believed God in that promise, (ver. 8.), and that was reckoned for righteousness to him ; not faith in itself, which with other works is also excluded, but that righteousness of Christ which Abraham's faith did lay hold upon, was reckoned by the Lord for his righteousness.

“ 7 Know ye therefore, that they which are of faith, the same are the children of Abraham.”

Ver. 7. I would have you know, then, that seeing Abraham was justified by faith, those that seek justification by faith, they are the spiritual children of Abraham, heirs with him of the same spiritual inheritance, though they be Gentiles, and none of his natural seed.

* Argument 4.

“8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.”

Ver. 8. And this will plainly appear, if it be considered, that the Spirit of God who speaks in the Scriptures, saw long before it was accomplished, that God would justify the heathens by faith; and therefore long ago he preached to Abraham the same gospel we now preach, which was holden forth in this promise, viz. That all nations, Jews and Gentiles, should be blessed in him, in so far as of him should come that blessed seed Jesus Christ, who should purchase all blessings to be bestowed on them, and not leave them to be procured to them by their own works.

“9 So then they which be of faith, are blessed with faithful Abraham.”

Ver. 9. So then it follows, that they which seek justification by faith, are blessed with the same blessings as believing Abraham, and so are his children, and no other.

“10 For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.”

Ver. 10. For as many as adhere to the law, seeking to be thereby justified, they are under God's curse, and so have no share in Abraham's blessing.* That they are under the curse, the Scripture teaches, where it is written, That every one who gives not perfect and perpetual uninterrupted obedience to the law, is under the curse, being by the same law devoted to destruction. So we see that all men adhering to the law for justification, are cursed by the law.

“11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.”

Ver. 11. But that no man is justified by the law before God, (however their works may justify them before men), is evident from that of the prophet Habakkuk,† He that is just by faith, even he shall live a life of justification, sanctification, and comfort, and that for ever; he shall never lose it.

* Argument 5.

† Argument 6.

“12 And the law is not of faith: but, The man that doth them shall live in them.”

Ver. 12. But the law does not hold forth justification or life by faith, but by works; for thus speaks the law, The man that doth those things which the law commandeth him to do, he shall live by virtue of his works; and this no man can do, and therefore no man can be justified by the law; nor is law-righteousness the righteousness pointed at by the prophet as the righteousness which will give life.

“13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

“14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

Ver. 13. Perhaps ye will say, that if the law be so rigorous, as we pretend,* that it will not justify a man but him that fulfils it every way perfectly, and curses others, we ourselves must be cursed too, or else the law's threatening is made void. I answer, That Christ has freed us from the curse of the law; and that not by making it void, but by his bearing the curse that the law denounced against us. And that Christ did bear the curse, is evident from his cursed death which he died, being hanged on the tree of the cross; which kind of death had, by the great lawgiver, a ceremonial curse annexed thereto; and all the ceremonies having a respect to Christ, the curse fell on him in the greatest reality, which lay but typically on malefactors that were hanged on a tree. Ver. 14. And Christ bear the curse of the law, to the end that the same blessings which were entailed on Abraham, the father of the faithful, by promise, might be given to the Gentiles through Christ, coming into the world, dying, and by his death taking down the partition wall, and making Jew and Gentile all one, according to the promise, “In thee shall all nations be blessed.” And further, he bear the curse, that we, both Jews and Gentiles, might receive the Spirit, (comp. ver. 2), which was promised to be poured out in gospel days in larger measure than ever before; that we might, I say, receive the Spirit through faith, not by the works of the law.

“15 Brethren, I speak after the manner of men; Though it be

* Objection 1.

but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."

Ver. 15. Brethren, I will borrow a similitude from human affairs, to let you see that the giving* of the law by Moses did not bring in a new way of justification, different from that of the promise made to Abraham, or covenant of grace. Though a covenant be made only between man and man; yet, if it be confirmed by oath of parties, or other usual ways of confirmation, neither of the parties can justly make that covenant void, nor add any clause thereto destructive of the former.

"16 Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ."

Ver. 16. Now the promises of the inheritance, &c. were made of God to Abraham and to his seed. God making these promises, saith not, And to Abraham's seeds, as if the promise had respect to several sorts of Abraham's seed, some to be justified one way, some another way; but as including all his children together in one, he saith, To thy seed, which is Christ mystical, believing Jews and Gentiles gathered together into one body, making up Abraham's one seed; to which the promises are made, as well as to Abraham himself.

"17 And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

"18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

Ver. 17. This then I say, for application of that known maxim in human affairs to the business in hand, That seeing the covenant of grace, or those absolute promises, (ver. 16.), made to Abraham and to his one spiritual seed, were before the giving of the law confirmed and made sure by the oath of God† to Christ mystical, that one seed; the law of Moses, which was given four hundred and thirty years after the promises above said, cannot make void the covenant, so as to render the absolute promise of righteousness and life of

* Objection 2.

† (Gr.) *eis Christon*, to Christ, So the particle *eis* signifies, Matth. xxiv. 9. John viii. 26. 1 Pet. iii. ult.

none effect and to no purpose ; it never being fulfilled, but a new way introduced, viz. by the law, which would undoubtedly make the promise useless : ver. 18. Because if the inheritance of glory, typified by the inheritance of Canaan, be by the law, it is not by that absolute promise, for these are inconsistent. But sure it is, God gave* the inheritance to Abraham by virtue of that promise, and therefore it was not by the law.

“19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator.

“20 Now a mediator is not a mediator of one; but God is one.”

Ver. 19. Ye will say, † For what end was Moses' law given then, if it was not that we might get life by it? I answer, That, purely with respect to the Israelites, to discover their transgressions to them, Moses' law was adjoined to the promise made to the one seed, not as a part of the covenant, but as a thing extrinsical to it, yet subservient thereto; which was only to remain adjoined to the covenant or promise till such time as the one seed should come, Jews and Gentiles being gathered together into one body, and one spiritual seed by Christ; to which one seed the promise was made, as I have before shewed. And that Moses' law was thus, and no other way added to the promise, appears from its being ordained and given by the ministry of angels, Moses serving as mediator betwixt God and the people in the giving of this law. Ver. 20. But so it is, that this mediator of the law, to wit, Moses, is not the mediator of the one seed, to which the promise ‡ was made; and yet God is the covenanted God of the one seed, he being that one God of all, in whom both believing Jews and Gentiles have a common interest, as making up the one seed of Abraham, to which he promised to be a God, saying, “I will be thy God, and the God of thy seed.” Therefore it clearly follows, that Moses' law had respect to no other but the Israelites, and that only a temporary respect, even to them; and that God is the covenanted God of believing Jews and Gentiles, Moses' law being entirely laid aside, having already served out its time.

“21 Is the law then against the promises of God? God forbid:

* Or made over the right thereto by an absolute promise, not on condition of works.

† Objection 3. That Moses' law, particularly the ceremonial, is abrogated.

‡ Rom. iv. 6.

for if there had been a law given which could have given life, verily righteousness should have been by the law.

“22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”

Ver. 21. But ye will object, If God be the covenanted God of Abraham's one seed, but Moses not the mediator of that one seed, the law will be contrary to the promise, seeing the law promises life only to works, and yet God will be a God to people without any respect to works. I answer, That were a blasphemous assertion to say, the law is contrary to the promises, for that would make God inconsistent with himself: but the law was given for no such end as to give life to sinners; for if that law had been given by Moses, as a law able to give life to sinners, truly then righteousness had been by the law. Ver. 22. But that written law of Moses is so far from giving righteousness, that, upon the contrary, it hath, by its rigorous commands, and ceremonial rites, concluded, as in a prison, our persons, thoughts, words, actions, in a word (*ta panta*, Gr.) our all, under sin. It has irrefragably demonstrated all to be sinful, to the end that the righteousness and life promised in the absolute covenant, might be given to them that believe, they receiving the same by faith. So that the law of Moses was notably subservient to the promise, and not contrary to it.

“23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.”

Ver. 23. But before the doctrine of faith in Jesus Christ was revealed clearly in the gospel, being severed from those things wherewith it was enveloped under the legal dispensation, we Jews were kept, as by a guard, under the laws of Moses, and shut up, as in a prison, by the commands and threatenings of the moral law, and by the rites of the ceremonial law, which still held guilt and death before our eyes; that the revelation of the doctrine of faith, which was clearly to be proposed in the gospel, might be as welcome to us, as the opening of prison doors to poor prisoners.

“24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

Ver. 24. Whence it follows, that the law of Moses served the church in its infant state, as a schoolmaster to teach us the

need we had of Christ, and so to bring us to him, that we might be justified by faith in him.

“25 But after that faith is come, we are no longer under a schoolmaster.

“26 For ye are all the children of God by faith in Christ Jesus.”

Ver. 25. But now seeing the clear revelation of the doctrine of faith is made in the gospel, we are no more under that schoolmaster. Ver. 26. For all of you, whether Jews or Gentiles, believing in Christ, are now sons of God come to age, having the clear knowledge of the mystery of Christ by the gospel, and so not standing in need of that legal pedagogue: ye hear and know that Christ was crucified, &c. so that ye need not sacrifices to hold forth the death of the Messias to you, &c. And ye are sons of God, and that sons come to age, by reason of your faith in Christ Jesus, who is already come; your faith having the pre-eminency of the faith of the saints under the legal dispensation; that whereas the object of their faith was Christ who was to come, the object of yours is Christ come already.

“27 For as many of you as have been baptized into Christ, have put on Christ.”

Ver. 27. Ye need not doubt your sonship, because of the want of circumcision: for baptism has come into its room: and as many of you as have been baptized, (I speak of you according to the judgment of charity, none of you having been baptized by the ministers of Christ but such as made a credible profession of saving faith); as many of you, I say, as have been baptized in token of your ingrafting to Christ, are united to Christ the Son of God; of which union your baptism is a seal.

“28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

Ver. 28. The one seed is now come, the partition wall is taken down; though before it was otherwise, yet now it is no matter whether ye be Jews or Gentiles, bond or free, male or female. The believing Gentile, without any more ado, has as great privileges as the Jews. And though bond-servants and women were restrained from the enjoyment of some privileges under the Old Testament,

which free persons and men were admitted to (Lev. xxii. 10. Gen. xvii. 10), it is not so now; women are baptized, though they were not circumcised; bond-men may eat of the gospel holy things, and freely partake as well as the free, though they were debarred from eating of the holy thing under the law: for why? ye are now all one body and one spiritual seed, made one in Christ, to whom all of you are joined by faith.

“29 And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.”

Ver. 29. Now, seeing ye are Christ’s, which interest of his in you is sealed by baptism, ye are the spiritual children of Abraham; yea, all of you together are that one seed of his to which the promises were made, and so ye are heirs of the heavenly inheritance, according to the promise thereof made to you as Abraham’s seed, without any respect to the law.

CHAPTER IV.

“Now I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all;

“2 But is under tutors and governors, until the time appointed of the father.”

Now, for the further clearing of the abrogation of the law, this I say, that the heir (in human affairs), as long as he is a child, differeth nothing from a servant, in respect of liberty, and actual possession of the inheritance, though in the meantime he is lord of all his father’s inheritance, in respect of right and title thereto. Ver. 2. But he is still under the government of tutors and curators, until the time come that his father, in his will or testament, has set for his liberty, and entering to the actual possession of his inheritance.

“3 Even so we, when we were children, were in bondage under the elements of the world:

“4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

“5 To redeem them that were under the law, that we might receive the adoption of sons.”

Ver. 3. Even so we, the church of God, while we were in our

minority, under the Old Testament, though heirs, yet, as servants, were in bondage, and that under the grievous yoke of ceremonies and carnal rites, whereby we were rudely instructed, even by corporal things, as figures of spiritual things. Ver. 4. But when the time set by our heavenly Father was fully come, God sent forth his Son Christ, being without father as man, but made by the power of the Holy Ghost, of the substance of the Virgin Mary; being also, though Lord of the law, yet, in our stead, made subject to the law, or covenant of works, its threatenings and commands; whereof the ceremonial law, to the Israelites, made up a considerable part. Ver. 5. And Christ was thus made under the law, that they that were under the law might be delivered from it; that all that should believe might be freed from the commands of the law of works, as the condition of life, and from the threatenings of the law upon their disobedience; and the Jews who were under the ceremonial law, might be delivered from that yoke of ceremonies, Christ the substance of them being come: and that we, both Jews and Gentiles, believing in Christ, might receive a more clear manifestation of our sonship to God under the New Testament dispensation; even as the heir, when he becomes major, and actually enters to the possession of his inheritance, appears no more in the condition of a servant, but a son.

“6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

Ver. 6. And because ye are now sons come to age, God has sent forth in a more plentiful measure his own Spirit into your hearts; whereby ye have a more ready access to God, and familiarity with him, whether ye be Jews or Gentiles, than believers under the Old Testament had; there being as great a difference betwixt your and their access to and familiarity with God, as between that which the heir, being a child, has with his father, while he is under the rod, and that which he hath, being a man, come to years.

“7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

Ver. 7. Wherefore, seeing ye have received this plentiful effusion of the spirit of adoption, ye are no more as servants, as the child under age is; but ye are sons, past your minority: and if sons, then heirs of God himself as your inheritance; to which privilege you are advanced through Christ, to whom by faith ye are united.

From all which it is evident that your cleaving to the ceremonial law is as unreasonable, as if you, being come to years, should return to the state you were in while in your non-age.

“8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.”

Ver. 8. Howbeit, then when ye knew not the true God, ye served idols, which are gods only in men’s opinion, and not by their own nature; and ye were neither born nor bred up* under the ceremonial law, but in pagan idolatry; so far were ye from sonship to God, which ye are now advanced to.

“9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?”

“10 Ye observe days, and months, and times, and years.

“11 I am afraid of you, lest I have bestowed upon you labour in vain.”

Ver. 9. But now seeing ye know the true God, or rather are known of God, the acquaintance being entirely due to God’s free grace, what a return is this ye make to God for his kindness, to return again† to ceremonial observances, which are such as can neither justify you, nor afford true consolation, but in these respects are weak, yea, and beggarly, as a coffer from which the jewel is gone, Christ being now come, and therefore no more to be seen in them; to which nevertheless ye will needs again be in bondage? Ver. 10. I speak not of this your soul-retreat without ground; for ye do observe days after the Jewish manner, viz. their sabbaths and new moons, their months, as the first and seventh anniversary feasts, and sabbatical years. Ver. 11. Upon which account I am afraid my labour among you may be in vain: for what will it profit to return from paganism to Judaism?

“12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.”

Ver. 12. Brethren, I beseech you, let me have room in your affec-

* 4. He sets himself to work on their affections.

† So Ruth is said to Return to Canaan, where nevertheless she never was before, Ruth i. 10. and 22. Or the apostle speaks of the collective body of the church of God, comprehending the church under the Old and New Testament in one, of which one church the Galatians were members.

tions; for I assure you, that ye have a place in my heart as my other self: and while I so sharply reprove you, I persuade you I am not resenting any personal injury, but the injury ye are doing to Christ and his truths.

“ 13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

“ 14 And my temptation which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.”

Ver. 13. Ye know how that, at the first when the gospel came to you, I preached it to you, being in a contemptible outward condition by reason of the afflictions I endured in the work. Ver. 14. And that trial of mine wherewith God was pleased to try me, in respect of my various bodily afflictions and persecutions, ye did not haughtily overlook and despise, nor did ye reject me and my ministry for them; but, upon the contrary, ye received me as a messenger of God, yea as Christ himself, looking upon me as his ambassador, as knowing Christ spoke to you by my mouth.

“ 15 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 to me.

“ 16 Am I therefore become your enemy, because I tell you the truth?”

Ver. 15. But where is that happiness ye thought ye had in my ministry? where is it now? I am sure the time was ye thought yourselves very happy in me; for I can bear witness, that some time your respect to me was so great, that you would have parted with any thing ye had for my encouragement. Ver. 16. Ye looked on me then as your great friend; but now will ye look upon me as your enemy, because I tell you that which is truth? ye should herein be very injurious to me; for my telling you the truth is an argument of my lasting affection towards you.

“ 17 They zealously affect you, but not well; yea, they would exclude you, that you might affect them.

“ 18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.”

Ver. 17. The legal teachers among you have a great deal of zeal

for you indeed, but it is not of the right stamp; yea, they would exclude you out of my affections, that ye might be zealous for them and their doctrine. Ver. 18. But I would put you in mind, that as ye have been zealous for my doctrine before, so it is good to be constant in your zeal for such a good thing; and it is not good, but very bad, to have been zealous for it only when I was personally present with you.

“19 My little children, of whom I travail in birth again, until Christ be formed in you,

“20 I desire to be present with you now, and to change my voice, for I stand in doubt of you.”

Ver. 19. O Galatians, whom I love as my little children, for whose conversion I laboured at first, as a woman laboureth to bring forth a child, and of whom I am as it were travailing in birth again, until the image of Christ, defaced by error in you, be restored to its former lustre. Ver. 20. I would fain be present with you, to speak with you face to face, and to accommodate my speech more closely to your present case; for being absent, I am in several doubts about your case, which might be cleared by converse with you.

“21 Tell me, ye that desire to be under the law, do ye not hear the law?

“22 For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

“23 But he who was of the bond-woman was born after the flesh: but he of the free-woman was by promise.”

Ver. 21. Ye that desire to be under Moses' law, tell me, Do ye not hear Moses' law? This of itself might convince you of your error. Ver. 22. For it is written in the book of Genesis, that Abraham had two sons, Ishmael by Hagar a bond-maid, and Isaac by Sarah a free-woman.* Ver. 23. But there was a difference in their nativity: for Ishmael was born according to the course of nature of a young woman fit naturally for conception; but Isaac was born by virtue of a special promise, Gen. xviii. 10, his mother being barren, and also past the age of child-bearing.

“24 Which things are an allegory; for these are the two cove-

* He illustrateth the whole former dispute by the typical history of Abraham's family.

nants ; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

Ver. 24. Which things are a typical history ; for these two women represent the two covenants, with the churches thereto adhering respectively ; the one from Mount Sinai, to wit, the covenant of works, which was given there, and where the Jewish synagogue, under that covenant, had its beginning : this bringeth forth children indeed, but such children as are mere mercenary worshippers, and under the bondage of that covenant, its curses and commands ; and this is that represented by Agar the bond-woman, and that very conveniently. Ver. 25. (*Gr. To gar Agar, Sina oros estin en te Arabia, &c.*), For as to that allegorical Agar, the mountain Sinai is in Arabia, where lived Agar and her son ; and the same Sinai answers well to the earthly Jerusalem, the now Jewish synagogue, nothing being heard from either of them, but *Do and Live* : but Sinai still but serves with the legalists her children, Sinai and her covenant, because it was never designed but to be subservient to the covenant of grace, as Hagar to Sarah ; her children, the legalists, following the state of the venter *i. e.* the womb from whence they came, are but in the state of bond-servants ; not in the state of sons and heirs, more than Ishmael had Isaac's privilege.

" 26 But Jerusalem which is above, is free, which is the mother of us all.

27 For it is written, Rejoice thou barren, that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath an husband."

Ver. 26. But the other covenant, the covenant of grace, with the church adhering thereto, to wit, the church of believers in Christ, which is the heavenly Jerusalem, enjoying the reality of all the typical external privileges which the earthly Jerusalem had, which covenant and church is the mother of us all, Jews or Gentiles, that believe in Christ, even she is free : the covenant is served, but serves not as Sarah ; the church is mistress of the family, being Christ's spouse ; and her children sons and heirs, as Sarah and her Isaac. Ver. 27. I say, the Christian church is that free mother of us all ; for Isaiah in his 54th chap. ver. 1. with an eye to that typical history of Hagar and Sarah, in Abraham's family, after he had

spoke of the sufferings of Christ, immediately addressseth himself to her, as she was in her very first days before the preaching of the gospel by the apostles, saying, Rejoice thou that, as Sarah, art yet barren, thy children making no figure in comparison of the synagogue, break forth over all thy discouragements, and cry for joy, though thou travailest not yet to bring forth children, as thou shalt do ere long by the preaching of the apostles, after the effusion of the Holy Ghost on them : for though thou seem desolate as a widow, thy husband being yet in his state of humiliation, and so very little known, thou shalt have many more children, even such as shall join themselves to thee as members, than the Jewish synagogue, which only seems to have God for her husband. This shall be as sure to thee as if thou hadst all these children about thy hand already.

“28 Now we, brethren, as Isaac was, are the children of promise.”

Ver. 28. Now, brethren, to apply the whole unto us, ye see, we who adhere to the covenant of grace are such children as Isaac, even children of promise; born unto God by virtue of the absolute promise; not by the strength of nature or by our own works.

“29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

“30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.”

Ver. 29. But as then Ishmael persecuted Isaac, so now the legalists, children of the covenant of works, persecute the children of the covenant of grace. Ver. 30. Nevertheless, what saith the scripture? even, Cast out Hagar and Ishmael, for he shall not be heir with Isaac. The same sentence is passed against the Jewish synagogue, and all that adhere to the covenant of works; they shall be rejected and cast out of the society of saints, for they shall never partake of the heavenly inheritance with those that believe in Christ.

“31 So then, brethren, we are not children of the bond-woman, but of the free.”

Ver. 31. Therefore, seeing we are children of promise, as Isaac,

we are not under the legal covenant, but the covenant of grace, and so are free; and therefore have nothing to do with the law.

CHAPTER V.

“STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

“2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

“3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.”

FROM the whole of that I have said, I exhort you to stand fast in the liberty purchased to us by Christ, as stout soldiers keeping their ground where the captain has set them; and let no man wreath that servile yoke of the legal covenant about your necks again. And to press you to this, ver. 2. Behold, (in opposition to all that the seducers among you say for it), I Paul, an apostle of Christ, say, that if the Gentiles shall be circumcised, looking on that rite as necessary to your justification, ye shall have no benefit by Christ. Ver. 3. For I, as Christ's messenger, do further testify to every man who is circumcised, laying any stress on it for his justification, that, by his very receiving of circumcision under that notion, he is obliged perfectly to obey the whole law, under pain of the curse; which is inevitable to him, in regard no man is able so to obey it. He is, I say, thereby obliged to give such obedience; in regard whatever evangelical use circumcision had to believers, yet it is to him the sacrament of the legal covenant, binding him to the observance of the same covenant, according to the tenor of it, which promises life to perfect obedience, and otherwise denounceth the curse.

“4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

“5 For we through the Spirit wait for the hope of righteousness by faith.

“6 For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.”

Ver. 4. Whoever of you seek to be justified by the law, can have no benefit by Christ; for by your seeking justification by the law, ye renounce and fall from the free favour of God as the fountain of

justification, and so ye renounce Christ also, and therefore must stand and fall according to your own works. Ver. 5. Ye that do so, are certainly fallen from grace; for we that stand cleaving to it, look for no good by our works, or by the law; but through the Spirit of God working in us, we look for, and expect heaven, which is given only to the perfectly righteous; we expect it, I say, by faith only.* Ver. 6. And this we do, because we know, that, in the kingdom of Christ, neither circumcision nor uncircumcision availeth ought to justification, and a right to glory, (whatever circumcision may avail for in the law's dominions, or whatever stress that way foolish Gentiles may lay upon their uncircumcision); nothing avails here for these ends but faith; not that which is dead and idle, but that faith which is operative. So that ye need not fear want of work by casting off of the legal covenant: if ye have faith of the right stamp, even that which is justifying, it will put you to work good works; and that not from a mercenary principle, fear of punishment, and hope of reward, as those that live under the influence of the legal covenant; but out of a principle of love becoming sons.

“7 Ye did run well, who did hinder you, that ye should not obey the truth?”

“8 This persuasion cometh not of him that calleth you.

“9 A little leaven leaveneth the whole lump.”

Ver. 7. Time was when you did forwardly embrace and cleave to my doctrine, so that you were making pleasant progress in religion; who has now stopt you in your course? whoever it was, it is unaccountable ye should be stopt in giving obedience to the truth. Ver. 8. However fully ye seem to yourselves to be persuaded of your opinion, that persuasion is from another hand than his, who by my gospel called you out of paganism to Christ. It is not from God. Ver. 9. To tell you the mystery of it, As a little leaven leaveneth the whole lump, even so a few seducers, that have crept in among you, have corrupted, by their false doctrine, the whole churches of Galatia, which are as one lump.

“10 I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

Ver. 10. I have confidence concerning you, when I consider the

* Ver. 5. (Gr.) *Hemeis gar pneumati ek pisteos elpida dikaiosunes apekdechometha.*

constancy of God's grace, that some time you will think no other thing than I have just now told you of the rise of this persuasion, and that you will be of the same mind with me in that matter, and so will return to the truth ye have deserted: but he who he will that troubles you, and loads you with that yoke of bondage, God shall lay a burden on him of another sort, even a burden of punishment here or hereafter, (*bastasei to krima*).

“11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.”

Ver. 11. But as for me, brethren, it is strange that any should have the impudence to say, that I preach the necessity of circumcision, because forsooth I circumcised Timothy: for if I preach that doctrine, how come I to be persecuted of the Jews as an enemy to Moses' law? yea surely, if I preached that doctrine, then the offence that the Jews take at the doctrine of the gospel, holding forth Christ's sufferings, embraced by faith, as the only way of salvation, is ceased; which I find daily the contrary of, by their restless malice against me.

“12 I would they were even cut off which trouble you.

“13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

“14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.”

Ver. 12. I would that they which so trouble you with the doctrine of cutting off the foreskin, were themselves cut off from the society of the church, with the circumcising knife of excommunication; though indeed to do it actually at this time, while ye are in such a ferment, would not tend to edification. Ver. 13. I wish not this without good reason; for, brethren, God has called you to liberty, but they have called you back again to bondage. God has indeed called you to liberty, only I would caution you against the abuse of Christian liberty: do not so make use of your liberty, as to make it a pauder to your corruption, taking occasion of licentiousness from it; but, on the contrary, (though now ye are all in confusion among yourselves), learn to advance one another's welfare, (as if each of you were servant to his neighbour), by mutual love.* Ver. 14. For

* The love of our neighbour pre-supposes love to God.

this is the most compendious way of fulfilling the law, the law being fulfilled in one word, even in this, Thou shalt love thy neighbour with the same sincerity thou lovest thyself. This argument may well take with you that are so zealous for fulfilling the law.

“15 But if ye bite and devour one another, take heed that ye be not consumed one of another.”

Ver. 15. But, on the other hand, if ye, like so many wild beasts, go on to bite one another by reproaches, and to devour one another by violence, take heed it end not in a total devastation of your society, by your own hands.

“16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

“17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.”

Ver. 16. But, for remedy of these evils, I say, Walk ye, and frame your conversation according to the dictates of the Holy Spirit dwelling in you*; and so although your corrupt part will have its lust, its sinful motions, yet ye shall be thereby kept from consenting thereto, which perfects and fulfils that sinful motion. Ver. 17. For the corrupt nature lusteth against the Spirit, desiring those things which are grievous to the Spirit; and the Spirit against corrupt nature, in so far as he stirs up in the saints desires of those things that are grievous to the corrupt nature; and those in the gracious soul lie against one another, as soldiers in a trench against a fort; on design that ye may not (*iname ha an thelete, tauta poiete*) do whatever things ye would, whether as gracious or as corrupt: so that, if you take part with the Spirit, ye will get the upper hand, though the flesh will still lust in you, and so make a blot in the fairest line you write.†

* Reasons why the word Spirit, occurring several times here, is understood of the person of the Spirit. 1. This is the only way he uses it in this epistle before. See chap. iii. 2, 3, 5. 2. Compare 2 Cor. xii. 18. and vid. Beza *in loc.* 3. The Spirit we are led by, Gal. v. 18. is the Spirit of God, Rom. viii. 14. Compare vers. 15, 16; the Spirit we are led by, is the Spirit we walk after, which is the Spirit opposed to the flesh, Rom. viii. 1. 4. These phrases seem to be of the same signification with those of the Old Testament, “walking with God, after God,” &c.

† For expounding of the Spirit’s acting, ver. 17. so as is done, compare Rom. viii. 26, 27. where the groanings, &c. of the Spirit are mentioned.

“18 But if ye be led by the Spirit, ye are not under the law.”

Ver. 18. But for your comfort in this case, I tell you, that if ye be led by the Spirit of God, walking after, and setting yourselves to follow his dictates, ye are not under the law as a covenant of works; for the Spirit is given to none under that covenant, as I told you before, chap. iii. 2; and if so, then ye are not under, nor liable to the curse for your slips.

“19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

“20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

“21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.”

Ver. 19. Now ye may know whether ye be led by the Spirit, or by the flesh, by your actions and course of life; for as to the flesh, though that corrupt principle lies very inwardly and is hid, yet the works of it are manifest, any body may discern them. These works are, adultery, fornication, all other sorts of filthy lusts of that kind wantonness; ver. 20. Idolatry; witchcraft; feuds, (*echthai*), quarrellings proceeding therefrom; emulations, whereby men desire to outstrip others in what is commendable, just because they have no will to be overclouded by them; wrath, or inordinate anger; contentiousness; sedition, or dissension, in which men separate from one another; errors opposite to some substantial truth in religion, pertinaciously maintained; ver. 21. Envyings at the good of others; murders, drunkenness; revellings, or excess of belly cheer, joined with lascivious behaviour; and such like vices. Of which I now warn you aforehand, as I have before told you by word of mouth, when I was present with you, that those who impenitently persist in these things shall never inherit the kingdom of heaven.

“22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

“23 Meekness, temperance: against such there is no law.”

Vers. 22. 23. But the savoury product of the Spirit in men, is love to God and our neighbour; spiritual joy;* peaceableness,

* Mark the gradation in these four following.

whereby we are disposed to do no wrong to any man ; long-suffering, whereby we patiently bear if they wrong us ; gentleness, whereby we are affable and pleasant to them, and easy to be entreated ; goodness, whereby we are ready to communicate any good we have to any man ; fidelity, meekness, and temperance, which bridles fleshly appetite and desires. No law strikes against such things, but they are commanded by the law. In order to your trial, ye have heard what are the works of the Spirit, and what are those of the flesh.

“24 And they that are Christ’s have crucified the flesh, with the affections and lusts.”

Ver. 24. But so it is, that all they that are Christ’s by his Spirit dwelling in them, have served their corrupt nature, together with its uneasy passions and pleasant desires, as they served Christ ; that is, they have crucified them, they have nailed them to Christ’s cross, and given them death’s wounds, so as though they be not utterly extinct as yet, they nevertheless are a-dying.

“25 If we live in the Spirit, let us also walk in the Spirit.”

Ver. 25. If then we pretend to have the Spirit in us as a principle of spiritual life, let us evidence it by our taking part with the Spirit against our corruptions, and framing our life according to his dictates.

“26 Let us not be desirous of vain-glory, provoking one another, envying one another.”

Ver. 26. I fear ambition has been very hurtful to you ; so I would exhort you, in order to your returning to a sound mind, that ye would not be ambitious or desirous of applause among men, which is but vain and empty glory ; provoking one another by mutual disdain, as if others were nothing in comparison of you ; and envying one another, desiring none to be esteemed but yourselves.

CHAPTER VI.

“BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.”

BRETHREN, if any of your fellow-church-members, who have sometimes given evidence of their having the Spirit, be surprised into a fault, whether in principle or practice, by the flesh prevailing against the Spirit; I exhort you who are strong, who stand by the Spirit's prevailing against the flesh, that ye would endeavour the recovery of such, as a surgeon sets right a disjointed member; (for those, by their fall, are disjointed members of Christ's body); and that ye would do this in meekness, purging your admonitions and reproofs to them, of all fleshly passions; and to press and help you to this, ye would, in the meantime ye are about that work, consider yourselves, how the root of all sin is in you; lest, if ye forget to look to yourselves in these glasses of human frailty, God be provoked to make you a glass to others, suffering you for self-conceit to be tempted and succumb.

“ 2 Bear ye one another's burdens, and so fulfil the law of Christ.”

Ver. 2. Take a lift of one another's burdens, sympathizing with them under their miscarriages, as if they were your own, being affected with them; and thus answer the command of loving one another, which is Christ's law, recommended to us in a special manner by his precept and practice. This Christian sympathy will be an evangelical fulfilling of that excellent law.

“ 3 For if a man think himself to be something when he is nothing, he deceiveth himself.”

Ver. 3. Those that have fallen, they doat on Moses' law; ye that stand do say ye will hold by Christ's law: pray you then give this proof of your sincerity in these pretensions; for if a man think himself something, and above others, while, in the meantime, in his practice he is no more than his neighbours, that man is (*heauton phrenapata*) a soul-deceiver of himself: so ye, if ye hold by Christ's law in your principles, but flinch from it in your practice, ye deceive yourselves, valuing yourselves upon principles contradicted by your practice.

“ 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

“ 5 For every man shall bear his own burden.”

Ver. 4. But let every man try his work and practice by the touchstone of God's word; and then, if he find it will abide the

touchstone, he shall have ground of rejoicing, and counting himself happy in his state ; he shall have it, I say, in himself thus appoven by God's word, so that he shall not need to fetch in that silly joy and rejoicing in his own state, from other men's falls, as some do who think themselves right enough, because they are not so bad as some others that they see. Ver. 5. Let every man try his work : for at the day of judgment every man shall give an account of his own actions to God ; and the best will find they have burden enough, when they come before a holy God, who will never pass a comfortable sentence on any, just because they were not so bad as others.

“ 6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.”

Ver. 6. Let the people who are taught, communicate to their ministers who teach them, in all temporal good things necessary for their comfortable maintenance.

“ 7 Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

“ 8 For he that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the Spirit, shall of the Spirit reap life everlasting.”

Ver. 7. Do not deceive yourselves : when ye have no will to be at the expense of maintaining your godly pastors, ye can find out many fair pretences for it to stop their mouths, whereby they are mocked ; but ye have to do with God, who will not be so mocked by you : for as a man shall reap the same grain that he soweth, so shall ye at the great day get a reward suitable to your actions in this life.

Ver. 8. For he that liveth according to the flesh, shall get eternal destruction, as the product of his sinful actions ; but he that liveth according to the Spirit, shall get eternal life, as the product of these good works.

“ 9 And let us not be weary in well-doing ; for in due season we shall reap, if we faint not.”

Ver. 9. And being entered on a course of doing good works, let us not shrink back from it, as cowards in war : for though we do not reap the fruit of it presently, more than the husbandman does, yet we shall reap the fruit of it, even eternal life, in the time destinate for reaping, viz. the harvest of the world, if we do not faint and

give over, like a man sunk under a burden, his spirits being wasted, and his members thereby being as it were all loosed.

“10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

Ver. 10. Therefore, as we have opportunity to do good, let us do good, spiritual and temporal, to all men; but in a special manner to the godly, who are members of Christ's family, which is joined together by the bond of faith.

“11 Ye see how large a letter I have written unto you with mine own hand.”

Ver. 11. Ye see how large a letter I have written to you with mine own hand, and thereby my affection to you; for though I have written larger letters to others, yet they were written with other hands than mine own.

“12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

“13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

“14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

“15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

“16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”

Ver. 12. As many as desire to make a fair outward shew of religion in the body, while they neglect religion in their spirits, they, by the doctrine of the necessity of circumcision, constrain you to be circumcised, only that they may ward off from themselves the blow of persecution by the Jews, who would be stirred up against them, if they should preach the sincere doctrine of Christ's sufferings. Ver. 13. It is not out of true respect to the law that they urge it: for even they themselves that are circumcised do neither keep the moral law, nor the ceremonial law, where it crosseth their interest; but they desire to have you circumcised, that they may satisfy their ambition, and may glory in making so many proselytes to their opinion,

receiving circumcision in the flesh, which we have preached down. Ver. 14. But far be it from me to glory in any thing but the sufferings of Christ, by which I am so mortified, that I care no more for the world's good opinion, or any thing in it, than men use to care for or value a crucified person, who is pronounced to be cursed; and, on the other hand, the world cares as little for me, even upon the very account of Christ's cross, which I preach, and put my whole confidence in. Ver. 15. I glory only in the cross of Christ; for I take it for an infallible rule, That in the kingdom of Christ, neither circumcision nor uncircumcision is ought worth; but that the new creation, or regeneration, is the great business requisite to evidence our interest in Christ. Ver. 16. And as for those that turn the edge of their endeavours this way, living according to this rule, I, as an apostle of Christ, bless them from the Lord, (though false teachers should curse them): Peace of all kinds be on them, and the mercy of God be their sure refuge; and let these be on all the spiritual Israelites, true believers, which God will account his Israel, though they be not circumcised.

“17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

“18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.”

Ver. 17. From henceforth let no man trouble me, quarrelling my call, or my doctrine, particularly alleging that I myself teach the necessity of circumcision: for in my body I bear such scars, received from persecutors, as are marks of my being a servant of Christ, even as servants bear their master's mark: and these received by me for preaching Christ sincerely, shew, that I have not pleased the Jews in preaching circumcision. Ver. 18. Brethren, all the saving benefits purchased by Christ be with your souls. Amen.