Joel ii. 28.—See Acts ii. 17, 33; Luke  
xxiv. 49,—THE PROMISE of the new covenant). This ‘receiving the promise of the  
Spirit’ distinctly refers back to ver. 2, where  
he asked them whether they received the  
Spirit by the works of the law, or by the  
hearing of faith? “Here is a pause, at  
which the indignant feeling of the Apostle  
softens, and he begins the new train of  
thought which follows with words of wilder  
character, and proceeds more quietly with  
his argument.” Windischmann.

**15—18.]** But what if the law, coming  
after the Abrahamic promise, *abrogated*  
that promise? These verses contain the  
refutation of such an objection: *the promise was not abrogated by the law.*

**15.]** “What is ‘I speak after the manner  
of men? From human examples.” Chrysostom. But (see 1 Cor. xv. 32) the expression refers not only to the character  
of the example chosen, but to the temporary standing-point of him who speaks :  
I put myself for the time on a level with  
ordinary men in the world.

**a**(mere) **man’s covenant** (not ‘testament,’  
although the word has alsothat meaning; for  
there is here no introduction of that idea:  
the promise spoken to Abraham was strictly  
a *covenant*, and designated by the word used  
here (*diathéké*) in the passages which were  
now in the Apostle’s mind, see Gen. xv. 18;  
xvii. 7), **when ratified, no one notwithstanding** (that it is merely a human covenant) **sets aside, or supplements** (with new  
conditions. Nothing is implied as to the  
nature of the additions, whether consistent  
or inconsistent with the original covenant:  
the simple fact that *no additions are made,*is enounced).

**16.]** What is *now* said,  
in a parenthetical and subsidiary manner,  
is this: The covenant was not merely nor  
principally made with Abraham, but with  
Abraham *and* HIS SEED, and that seed referred, not to the Jewish people, but to  
CHRIST. The covenant then was not fulfilled, but awaiting its fulfilment, and He to  
whom it was made was yet to appear, when  
the law was given.

**the promises]**  
because the promise was many times repeated: e.g. Gen. xii. 7; xv. 5,18; xvii.  
7, 8; xxii, 18.

**and to his seed]**These words, on which, from what follows,  
the stress of the whole argument rests, are  
probably meant to be a formal quotation.  
If so, the promises quoted must be Gen.  
xiii. 15; xvii. 8 [Jowett supposes xxi. 12,  
but qu.?] where the words occur as here.

**He saith not] v**iz. He who gave the  
promises—God.

**to seeds.... to  
thy seed]** The central point of the Apostle’s argument is this: The seed to whom  
the promises were made, was Christ. To  
confirm this position,—see Gen. xxii. 17,  
18, where the collective *seed* of ver. 17 is  
summed up in the individual *seed* of ver. 18,  
he alleges a philological distinction, which  
was also recognized by the Rabbinical  
schools. This has created considerable  
difficulty: and all sorts of attempts have  
been made to evade the argument, or to  
escape standing committed to the distinction. Jerome (ad loc.), curiously and  
characteristically, applics the words “*I  
speak after the manner of men*” to this  
distinction especially, and thinks that the  
Apostle used it as adapted to the calibre of  
those to whom he was writing: “ He had  
lately called the Galatians foolish, and now  
he descends to their level and becomes a  
fool in his argument.” The Roman-Catholic Windischmann, one of the ablest and  
most sensible of modern expositors, says,  
“Our recent masters of theology have  
taken up the objection, which is as old as  
Jerome, and forgetting that Paul knew  
Hebrew better than themselves, have severely blamed him for urging the singular  
meaning of *seed* here, and thus justifying  
the application to Christ, seeing that the  
word which occurs here in the Hebrew text,  
has no plural (Windischmann is not accurate  
here: the plural is found 1 Sam. viii. 15,  
in the sense of ‘grains of wheat’), and so  
could not be used. Yet they are good  
enough to assume, that Paul had no