**weak]** so the *commandment that went  
before* is called in Heb. vii. 18, *weak and  
unprofitable.* Want of power to *justify*  
is that to which the word points here.

**beggarly]** in contrast with the  
riches which are in Christ. Or both words  
may perhaps refer back to the state of childhood hinted at in ver. 6, during which the  
heir is *weak*, as immature, and *a beggar,*as not yet in possession. But this would  
not strictly apply to the *rudiments* as the  
Gentiles were concerned with them: see  
below.

**again]** These Galatians had  
never been *Jews* before: but they had been  
before under the *rudiments of the world,*under which generic term both Jewish and  
Gentile worship was comprised: so that  
they were turning back again to these rudiments.

**again from the beginning to  
be in bondage:** i.e. to begin afresh your  
whole course of servitude.

**10.]** This  
verse supplies a verification of the charge  
just brought against them interrogatively:  
explaining *one phase at least of their  
bondage.* Wishing to shew to them in  
its most contemptible light the unworthiness of their decadence, he puts the  
*observation of days* in the forefront of  
his appeal, as one of those things which  
they already practised. Circumcision he  
does not mention, because they were not  
yet drawn into it, but only in danger  
of being so (ch. v. 2, al.) :—nor abstinence from meats, to which we do not  
hear that they were even tempted.

**days,** emphatic, as the first mentioned,  
and also as a more general predication of  
the habit, under which the rest fall. The  
days would be sabbaths, new moons, and  
feast days: see Col. ii. 16, where these are  
specified.

**months]** hardly new moons,  
which were *days*: but perhaps the seventh  
month, or any others which were distinguished by great feasts.

**times]** any  
festal seasons.

**years]** can hardly  
apply to the sabbatical or jubilee years,  
on account of their rare occurrence, unless indeed we are to suppose that they  
were *then celebrating one*: perhaps those  
observations may be intended which especially regarded the *year*, as the new  
year. But this is not likely (see above on  
“*months*”): and I should much rather  
suppose, that each of these words is not  
minutely to be pressed, but all taken together as a rhetorical description of those  
who observed times and seasons. Notice  
how utterly such a verse is at variance  
with any and every theory of a *Christian  
sabbath,* cutting at the root, as it does, of  
ALL obligatory *observance of times as  
such*: see notes on Rom. xiv. 5, 6; Col. ii.  
16. “These periodical solemnities of the  
law shewed, by the fact of their periodical  
repetition, the imperfection of the dispensation to which they belonged: typifying each feature of Christ’s work, which,  
as one great and perfect whole, has been  
performed once for all and for ever,—and  
were material representations of those spiritual truths which the spiritual Israel  
Jearn in union with Christ as a risen Lord.  
To observe periods then, now in the fulness of time, is to deny the perfection of  
the Christian dispensation, the complete and  
finished nature of Christ’s work: to forsake Him as the great spiritual teacher  
of His brethren, and to return to carnal  
pedagogues: to throw aside sonship in all  
its fulness, and the spirit of adoption: and  
to return to childhood and the rule of  
tutors and governors.” Bagge: who however elsewhere maintains the perpetual  
obligation of the Sabbath.

**12—16.]** *Appeal to them to imitate him,  
on the ground of their former love and  
veneration for him.*

**12.]** This has  
been variously understood. But it is best  
interpreted as referring to the Apostle  
having in his own practice cast off Jewish  
habits and become as the Galatiaus: i.e.  
a Gentile: see 1 Cor. ix. 20, 21.

**Ye did me no wrong]** The key to rightly  
understanding these words is, their apposition with the other verbs, “*ye despised  
not, nor rejected: but ye received me...,*”