IV. 1, 2. GALATIANS, 343   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION. nor Greek, there is neither bond   
 nor free, there is not male and   
 nor Greek, there is neither x.16.&   
 bond nor free, there is   
 neither male nor female : female: for ye all are tone [man] tJon   
 Sor ye are all one in Christ in Christ Jesus. 2   
 Jesus. 9 And if ye be Christ’s, then are 29 ye Abraham’s be xen. xxi. 10,   
 Christ's, then are ye Abra- seed, t\*heirs according to pro- Zeb. xi   
 ham’s seed, and heirs ac- Ron   
 cording to the promise. t and is   
 IV. \* Now I say, That a a ot oldest   
 the heir, as long as he is V. 1 Now I say, That the heir, , #! im a   
 @ child, differeth nothing as a as he is a child, differeth $y   
 JSrom @ servant, though he nothing from a bond-servant, though   
 be lord of all; but is he be lord of all;   
 under tutors and governors 2but is under   
   
   
 tical spirits depreciate the majesty of are one in and with Christ, have put on   
 Baptism, and speak wickedly and impiously Christ ; therefore ye are Abraham’s seed ;   
 concerning it. Paul, on the other hand, consequently heirs by promise; for to   
 dignifies Baptism with sublime titles, Abraham and his seed were the promises   
 ing it the font of regeneration and of the made. The stress is on ye, Abraham’s,   
 renewal by the Holy Spirit (Tit. iii. and according to promise, especially the   
 and here says that all the baptized put on latter,—carrying the conclusion of the   
 Christ : as if said : ye have not received argument, as against inheritance by the   
 in baptism a mere ticket of admission into law. See on this verse, the note on   
 the number of Christians, as many fanatics ver. 16 above. “ The declaration of ver. 7   
 of our time have fancied, who have made is now substantiated by 22 verses of the   
 of baptism a mere admission ticket, i.e. deepest, the most varied, and most com-   
 transitory and empty sign: but he declires prehensive reasoning that exists in the   
 that in baptism, they put on Christ: ice. whole compass of the great Apostle’s   
 ye were snatched away from the law into a writings.” Ellicott.   
 new birth, which was effected in your bap- IV. 1—7.] The Apostle shews the cor-   
 tism.” But we may notice too, as Meyer respondence between our treatment under   
 remarks, that the very putting on of Christ, the law and that of heirs in general: and   
 which as matter of’ standing and profession thus, by God’s dealing with us, in sending   
 is done in baptism, forms a subject of ex- forth His Son, whose Spirit of Sonship we   
 hortation to those already baptized, in its have received, confirms (ver. 7) the con-   
 ethical sense, Rom. xiii. 28.) The clusion that WE ARE HEIRS. 1. the   
 absolute equality of all in this sonship, heir] any heir, generic. The question,   
 the obliteration of differences of whether the father of the heir here is to   
 extraction or position. See Col. iii. 11; he thought of as dead, or absent, or living   
 Rom. x. 12; 1 Cor xii. 13. Observe, “nei- and present, is in fact one of no import-   
 ther Jew nor Greek,”—‘“neither bond ance: nor does it belong properly to the   
 nor free,” but “male and female :” the two consideration of the passage. The fact is,   
 former being accidental distinctions which the antitype breaks through the type, and   
 may be entirely put off in falling on disturbs it: as is the case, wherever the   
 our humanity,—but the latter a necessary idea of inheritance is spiritualized. The   
 distinction, however in the higher supposition in our text is, that a father   
 category: “there is no distinction into (from what reason or under what circum-   
 male and female.” for] reason why stauces matters not) has preordained a   
 there is neither, &c.—viz. our unity in time for his son and heir to come of age,   
 Christ. ‘I'he unavoidable inference from and till that time, has subjected him to   
 an assertion like this is, Christianity guardians and stewards. In the ¢ype, the   
 did alter the of women and slaves. reason might be absence, or decease, or   
 one [man], more forcible and more even high office or intense occupation, of   
 strict than one 5 for we are one, in Him, the futher: in the antitype, it is the   
 “one new man,” as St. Paul says in Eph. ii. Father's sovereign will: but the circum-   
 15, speaking on this very subject. 29.) stances equally exist. differeth nothing   
 Christ is ‘Abraham’s seed’ (ver. 16): yo from a bond-servant] for he may be co-