346 GALATIANS. Iv.   
 AUTHORIZED VERSION REVISED.   
 the beginning again to be in bond- AUTHORIZED VERSION.   
 kom. xiv. age? 104 Ye are observing days,   
 unto ye desire again to be   
 in bondage? © Ye ob-   
 and months, and times, and years. serve days, and months,   
 rohit ev. 11 J am afraid of you, ‘lest haply I and times, and years. “I   
 i have bestowed upon you labour in am afraid of you, lest I   
 22 Brethren, I beseech you, have bestowed upon you   
 be as I am; for I am as ye are. labour in vain. '? Bre-   
 3B Ye know thren, I beseech you, be as   
 Tam; for Iam as ye are:   
 «200.15 ® Ye did me no wrong. ye have not injured me   
 at all. %3 Ye know how   
 weak] so the commandment that went were then celebrating one: perhaps those   
 before is called in Heb. vii. 18, weak and observations may be intended which espe-   
 unprofitable. Want of power to justify cially regarded the year, as the new   
 is that to which the word points here. year. But this is not likely above on   
 beggarly] in contrast with the “months”): and I should much rather   
 riches which are in Christ. Or both words suppose, that each of these words is not   
 may perhaps refer back to the of child- minutely to be pressed, but all taken toge-   
 hood hinted at in ver. 6, during which the ther as a rhetorical description of those   
 heir is weak, as immature, and a beggar, who observed times and seasons. Notice   
 as not yet in possession. But this would how utterly such a verse is at variance   
 not strictly apply to the rudiments as the with any and every theory of a Christian   
 Gentiles were concerned with them: see sabbath, cutting at the root, as it does,   
 below. again] These Galatians had ALL obligatory observance of times as   
 never been Jews before: but they had been such: see notes on Rom. xiv. 5, 6; Col. ii.   
 before under the rudimends of the world, 16. “These periodical solemnities of the   
 under which generic term both Jewish and Jaw shewed, by the fact of their periodical   
 Gentile worship was comprised: so that repetition, the imperfection of the dis-   
 they were turning back again to these rudi- pensation to which they belonged: typify-   
 ments. again from the beginning to ing each feature of Christ’s work, which,   
 be in bondage: i.e. to begin atresh your as one great and perfect whole, has been   
 whole course of servitude. 10.) This performed once for all for ever,—and   
 verse supplies a verification the charge were material representations of those spi-   
 just brought against them interrogatively: ritual truths which the spiritual Israel   
 explaining one phase at least of their Jearn in union with Christ as a risen Lord.   
 bondage. Wishing to shew to them in To observe periods then, now in the ful-   
 its most contemptible light the unwor- ness of time, is to deny the perfection of   
 thiness of their decadence, he puts the the Christian dispensation, and   
 observation of days in the forefront of finished nature of Christ’s work: to for-   
 his appeal, as one of those things which sake Him as the great spiritual teacher   
 they already practised. Circumcision he of His brethren, and to return to carnal   
 does not mention, because they were not pedagogues: to throw aside sonship in all   
 yet drawn into it, but only in danger its fulness, and the spirit adoption: and   
 of being so (ch. v. 2, al.) :—nor absti- to return to childhood and the rule of   
 nence from meats, to which we do not tutors and governors.” Bagge: who how-   
 hear that they were even tempted. ever elsewhere maintains the perpetual   
 days, emphatic, as the first mentioned, obligation of the Sabbath.   
 and also as a more general predication of 12—16.] Appeal to them to imitate him,   
 the habit, under which the rest fall. The on the ground of their former love and   
 days would be sabbaths, new moons, and veneration for him. 12.] This has   
 feast days: see Col. ii. where these are been variously understood. But it is best   
 specified, months] hardly new moons, interpreted as referring to the Apostle   
 which were days: but perhaps the seventh having in his own practice cast off Jewish   
 month, or any others which were distin- habits and become as the Galatiaus: i.e.   
 guished by great feasts. times] any a Gentile: see 1 Cor. ix. 20, 21.   
 festal seasons. years] can hardly Ye did me no wrong] The key to rightly   
 apply to the sabbatical or jubilee years, understanding these words is, their ap-   
 on account of their rare occurrence, un- position with the other verbs, “ye despised   
 less indeed we are to suppose that they not, nor rejected: but ye received me . +.”