17—24. GALATIANS. 349   
   
 AUTHORIZED VERSION. AUTIIORIZED VERSION REVISED.   
   
 21 Tell me, ye that de- 21 Tell me, ye that desire to be   
 sire to be under the law, under the law, do ye not hear the   
 do ye not hear the law? law ? 22 For it is written, that   
 22 For it is written, that Abraham had two sons, °one by ¢Gex.xvi.15.   
 Abraham had two sons, the bondmaid, and 4 one by the free- 4Gzx.xxi.2.   
 the one by a bondmaid, 23 Howbeit he who was   
 the other by a freewoman. of the bondmaid was \*born after eRomix.7,s.   
 23 But he who was of the the flesh; but \*he of the freewoman 1¢:n, xviit.10,   
 bondwoman was born after   
 the flesh; but he of the   
 freewoman was by pro- rex   
 mise. °4 Which things are was by the promise. ®\* Which things jj, #-™\*   
 an allegory : for these are have another meaning: for these   
 my voice (from what, to what? Some ture interpreter. To those who reccive the   
 say, from mildness to severity. But. law as a great system of prophetic figures,   
 surely such a change would be altogether there can be no difficulty in the   
 beside the tone of this deeply affectionate events by which the giving of the law was   
 address. I should rather hold,— from prepared to have been prophetic figures   
 my former severity, when I became your also: not losing thereby any of their   
 enemy by felling the truth, to the soft- reality, but bearing to those who were able   
 ness and mildness of a mother, still ¢elding to see it aright, this meaning. And   
 the truth, but in another tone). to such persons, the fact of St. Paul and   
 21—30.] Tilustration of the relative other sacred writers adducing such alle-   
 sitions of the law and the promise, by an gorical interpretations brings no surprise   
 allegorical interpretation of the history of and no difficulty, but only strong con-   
 the two sons of Abraham: “intended to firmation of their belief that there are   
 destroy the influence of the false Apostles . such deeper meanings such deeper senses,   
 with their own weapons, and to root it up should have often missed the Rabbis alle-   
 out of its own proper soil” (Meyer). gorized fancifully and absurdly, is no-   
 21.] do ye not hear (heed) the law, listen thing to the purpose: it is surely most   
 that which the law imparts and impresses illogical to argue that because they were   
 on its hearers ? 22.) For answers to wrong, St. Paul caunot be right. The   
 a tacit assumption of a negative answer to only thing which really does create any   
 the foregoing question— nay, ye do not: difficulty in my mind, is, that Commen-   
 Sor, &e. 23.] after the flesh, i.e., tators with spiritual discernment, and ap-   
 cording to nature, in her usual : the preciation of such a man as our Apostle,   
 other, by [virtue of] the promise, as the should content themselves with quietly   
 efficient cause of Sarah’s becoming preg- casting aside his Scripture interpretation   
 nant contrary to nature: see Rom. iv. 19. wherever, as here, it passes their compre-   
 24.] Which things are allegorical hension. On their own view of him, it   
 (i.e. as in text, have another meaning: would be at least worth while to consider   
 are to be understood otherwise than accord- whether his knowledge of his own Scrip-   
 ing to their literal sense. It was the tures may not have surpassed ours. But   
 practice of the Rabbinical Jews to alle- to those who believe that he had the Spirit   
 gorize the Old Test. history. ‘Almost, of God, this passage speaks very solemnly ;   
 all the things narrated have with them and I quite agree with Mr. Conybeare in   
 their allegorical and mystical interpreta- his note on this place, “The lesson to be   
 tion. Nor can we depreciate their labours drawn from this whole passage, as regards   
 in this matter. For St. Paul treats things the Christian use of the O.T., is of an   
 in the same way, e.g. by speaking of importance which can scarcely be over-   
 the first and second Adam, of spiritual rated.” Of course no one, who reads,   
 meat and drink, of Hagar, &e. So marks, learns, and inwardly digests the   
 also John speaks of the mystical Sodom Seriptures, can subscribe to the shallow   
 and Egypt, and predicts by revelation the and indolent dictum of Macknight, ‘This   
 infliction of the Egyptian plagues on the is to be laid down as a fixed rule, that xo   
 enemies of the church.” Schéttgen. How ancient history is to be considered as   
 various persons take this allegorical com-\* allegorical, but that which inspired per-   
 ment of the Apostle, depends very much   
 on their views of his authority as a Serip-