Voi. GALATIANS. 351   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Rejoice, thou barren that   
 bearest not; break forth barren that bearest not; break forth   
 and ery, thou that tra- and shout, thou that travailest not:   
 vailest not: for the deso- for many are the children of the   
 late hath many more chil- desolate more than of her which   
 dren than she which hath hath an husband. % Now t+ we, t Many of   
 an husband. #8 Now we, brethren, like Isaac, are \* children , 24   
 brethren, as Isaac was, are of promise. 29 But as then 'he that eit ay   
 the childven of promise. was born after the flesh persecuted ~~   
 29 But as then he that was him [that was born] after the Spirit,   
 born after the flesh perse- ™even so it is now. 30 Neverthe- moh.v 1. &   
 cuted him that was born less what saith "the scripture ? nechiii-s2.   
 after the Spirit, even so °Cast out the bondmaid and her o Gps. xxi.10,   
 it is now. %° Nevertheless son: for the son of the bondmaid p Join viii.   
 what saith the scripture? must not inherit with the son of the   
 Cast out the bondwoman   
 and her son: for the son   
 of the bondwoman shall   
 not be heir with the son of:   
 the freewoman. 31 So then, freewoman. %! Wherefore, brethren,   
 brethren, we are not chil- we are not children of a bondmaid,   
 dren of the bondwoman, but % of the freewoman.   
 but of the free. V. ¢#1%In liberty Christ hath 4 Jobn viii.   
 V.' Stand fast there- ch. v2,   
 the moat authorities. difieul? decide the reading   
 y a John vill. Rom. vi.f6 1   
   
 which this is taken, is directly : dition, as many have done, to account for   
 indicating in its the reviviscence St. Paul’s expression. him [that was   
 of Israel after calamity, but in language born] after the Spirit, i. in virtue of the   
 far surpassing that event. The citation is promise, which was given by the Spirit.   
 trom the Septuagint version, verbatim. St. Or, ‘by virtue of the Spirit’s agency.’ but   
 Paul here interprets the barren of Sarah, the other is better. 80.] Neverthe-   
 who hore not according to the flesh (repre- less: notwithstanding the fact of the per-   
 senting the promise), and the fruitful, of secution, just mentioned. The quotation   
 Hagar (representing the Law). In the is adapted from the Septuagint, where my   
 next clause we must not render, as A. V., son Isaac (as in our English text) stands   
 “many more &c.,” which is inaccurate: for “the son of the freewoman.” We need   
 but, many are the children of the deso- hardly have recourse to the fact that God   
 late, more than (rather than; both being confirmed Sarah’s words, in order to prove   
 numerous, hers are the more numerous) of this to be Scripture: the Apostle is alle-   
 her, &c. 28.] Now ye (or, we), bre- gorizing the whole history, and thus every   
 thren, like Isaac, are children of PROMISE part of it a significance in alle-   
 (emphatic :—are children, not according to gory. $1.] I am inclined to think,   
 the flesh, but by the promise, see ver. 23, against Meyer, and others, that this verse   
 and below, ver. 29). 29.] he that is, as taken, the conclusion from   
 was born after the flesh, see ver. It what has gone before: and that the where-   
 has been thought that there is nothing in fore is bound on to the word inherit pre-   
 the Hebrew text to justify so strong a ceding. For that we are heirs, is an   
 word as persecuted. It runs, ‘and Sarah acknowledged fact, established before, ch.   
 saw the son of Hagar mocking ’—the Sep- iii. ver. 7. And if we are, we are not   
 tuagint has, ‘sporting with her son Isaac.” the children of the handmaid, of whom it   
 ‘The Hebrew word is the same as that used was said that they should not inherit, but   
 when Lot seemed as one that “mocked” to of the freewoman, of whose son the same   
 his sons-in-law, Gen. xix. 14. And this words asserted that he should inherit.   
 would be quite ground enough for the V. 1—12.] This may be called the per-   
 word here, for spirit persecution was oration of the whole second part of the -   
 begun. So that we need not refer to tra- Epistle. It consists of exhortation