

**NOTES ON THE  
EPISTLE TO  
THE GALATIANS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649401086

Notes on the Epistle to the Galatians by Various

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**VARIOUS**

**NOTES ON THE  
EPISTLE TO  
THE GALATIANS**



NOTES  
ON THE  
EPISTLE TO THE GALATIANS,

DESIGNED, PARTICULARLY,  
TO SHOW THE NATURE OF THE ARGUMENT.

---

FOR THE USE OF  
Sabbath Schools and Bible Classes.

---

BOSTON:  
PUBLISHED BY PERKINS, MARVIN, & CO.  
PHILADELPHIA: HENRY PERKINS.

---

1835.

**NOTES**  
ON  
**PAUL'S EPISTLE**  
TO THE  
**GALATIANS.**

---

[ *SOME* of the Epistles of Paul are framed in a regular and connected manner. Their full meaning cannot be perceived, unless they are studied as a *whole*. It is true that the course of argument is occasionally interrupted by digressions and practical remarks. These, however, increase the importance of a careful examination; otherwise, we shall be unable to perceive the object of the writer, the pertinence of his thoughts, or the reasons for his illustrations and digressions.

In the following notes, it will be a main object to point out the force and bearing of particular facts and statements upon the general argument of the apostle. Much light may thus be thrown on passages, which have been doubtful or obscure. The loose and disconnected mode in which the Bible is frequently perused, is one reason why some portions of it, Paul's Epistles, particularly, are so much neglected. There is a strong disrelish for these Epistles in the minds of many professing Christians. Of course, there remain in them "many things hard to be understood."

In order to reap the full advantages of the mode of study here recommended, particular attention must be given to the *connectives*, or small particles, which have been termed the joints and bands of a discourse. To understand why they are inserted, or what the particular relation or thought is, which they suggest, is absolutely necessary in order to gain a tolerable acquaintance with such books as the Epistles to the Romans, Galatians, or Hebrews. Special attention has been devoted to the difficulties of the Epistle, some of which admit only of probable solution. Practical reflections are occasionally introduced.]

#### Situation of Galatia.

GALATIA was a province in the northern part of Asia Minor, having Bithynia and Paphlagonia on the north; Pontus and Cappadocia on the east; Lycaonia on the south, and Phrygia on the west. It lay a little north by west of Tarsus in Cilicia, and Antioch in Syria. Its southern border was about one hundred and ninety miles from Tarsus, and two hundred and forty from Antioch. It was a fertile province, with a pleasant climate, and distinguished, at various times, for wealth and commerce. About B. C. 250, three tribes from the north of Europe, (two from Gaul and one from Germany,) but perfectly alike in language and manners, conquered the country, which by them was called Galatia or Gallogræcia. They were all, per-

haps, of German origin. Their chief was named Lutarius. In their new country, they became acquainted with the Greek language, specimens of which, in public documents and inscriptions, yet remain. The Celtic, their original language, however, continued to be spoken for six hundred years after the migration. The emigrants preserved their native religion, though they blended with it some of the rites of the ancient inhabitants of the country, among which was the worship of Cybele, or the reputed mother of the gods. This goddess was pictured with turrets on her head. She had a famous statue at Pessinus, and temples were erected to her honor. The Corybantes were her priests, who worshipped her by the sound of drums, tabors, pipes, and cymbals. The principal cities of Galatia were Ancyra, Tavium, and Pessinus. The Jews were drawn to this province in considerable numbers. A record of the liberties, which they were permitted to enjoy, was deposited in the temple of Augustus at Ancyra. Under Augustus, 26 B. C., Galatia was reduced to a Roman province, and placed under the charge of an officer called a proprætor. It has for a long time been under the Turkish



government. Angona, the ancient Ancyra, is on a very elevated plain, and contains from 20,000 to 60,000 inhabitants. The streets are wide and paved with blocks of granite. Some fine remains of antiquity are preserved. The inhabitants are chiefly Armenians. Mr. Charles Texier, a Frenchman, visited Galatia, in 1834, and discovered many interesting traces of ancient times.

#### **Planting of the Churches in Galatia.**

Various modes of reconciling the apparent differences in the chronology of the Acts of the Apostles, and of the Epistle to the Galatians have been proposed. The following method appears to us to be encumbered with the least difficulties. The conversion of Paul took place about A. D. 36. Acts ix. 6, xxii. 6; Gal. i. 15. The three following years he spent mostly in Damascus, though he made an excursion into Arabia. Acts ix. 19, 23; Gal. i. 18. In A. D. 39, he escaped from Damascus, Acts ix. 26; 2 Cor. xi. 32; Gal. i. 18, and went to Jerusalem, where he remained fifteen days. Acts ix. 28; Gal. i. 18. He then departed for Syria and Cilicia, Acts ix. 30; Gal. i. 21, where he

remained till called to Antioch by Barnabas. Acts xi. 25. From Antioch, he was sent with Barnabas to Jerusalem, to carry contributions to the poor saints of that city. Acts xi. 30. This journey to Jerusalem is not alluded to in the Epistle to the Galatians. After returning to Antioch, he and Barnabas proceeded on their first mission to the heathen. Acts xiii. 4. In this tour, they spent about two years, and preached the gospel in Cyprus, Acts xiii. 4; Pamphylia, v. 13; Antioch in Pisidia, v. 14; Iconium, v. 52; Lystra and Derbe in Lycaonia, Acts xiv. 6. They return to Antioch in Syria, Acts xiv. 26, where they stay, probably, several years—"not a little time," Acts xiv. 28. About the year 53, they are sent again from Antioch to Jerusalem, Acts xv. 3; Gal. ii. i. This was fourteen years from the first visit, A. D. 39, and seventeen years from Paul's conversion, A. D. 36. They are now sent on the question of the circumcision. Paul, on his return to Antioch, (at which time, probably, the incident with Peter mentioned Gal. ii. 11, occurred,) separated from Barnabas, and in company with Silas, Acts xv. 40, went through Syria and Cilicia, v. 41, to Derbe and Lystra, Acts xvi. 1,

strengthening the disciples. Paul, then, for the first time, as it would appear, v. 6, preached the gospel in Phrygia and the Galatian country.\*

**Time at which the Epistle was written.**

After leaving Phrygia and Galatia, the missionary company proceeded through Mysia to Troas, Acts xvi. 10, embarked for Europe, landed at Neapolis, v. 11, journeyed to Philippi, in Macedonia, Amphipolis, Apollonia, Thessalonica, and Berea. From the last place, Paul went to Athens, Acts xvii. 15, and thence to Corinth, xviii. 1. In Corinth, he remained about eighteen months, v. 11, where, as we

---

\* It is supposed by some persons that Paul preached the gospel in Galatia on his first journey to Asia Minor, and that allusion is made to it, Acts xiv. 6, where it is said that the apostle preached the gospel in Lystra and Derbe, and in the *surrounding country*, environs, τῆς περιχώρας. It is said that Barnabas was known to the Galatians, Gal. ii. 13; he did not accompany Paul in his second journey, therefore both must have visited Galatia in the first visit to Asia Minor. But it is not necessary that the Galatians should have, personally and by sight, known all whom Paul mentions in his Epistle. Again, it is said that Paul's object in his second journey was to *confirm* the brethren in the faith. But this did not exclude attempts at new conversions. They wished to visit Bithynia, but were forbidden. Luke, also, distinctly separates the Phrygians and Galatians from those whom "was proposed to strengthen, Acts xvi. 5, 6.