

a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature."—(vi: 12-15).

After the inscription in which the assertion of the writer's standing as an apostle divinely appointed, is, contrary to his usual custom, emphatically made, Paul hastens to express his surprise and pain that the people who had treated himself and his message with such unusual heartiness, should so soon have changed their whole theological position in order to adopt a different gospel. For the teaching they now accepted was not "another gospel," but "a different gospel," as far removed in kind from what Paul had taught as a rock is different from an eagle. Since these two doctrines cannot both be true, if the apostle can prove that his came from God he will have succeeded in establishing his case. This he proceeds to do, taking for his thesis the following statement—"For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ."—(i: 11, 12). By the providential events that had guided his steps he had been kept away from the other leaders amongst the early churches, so that whatever he knew of the gospel had come to him directly from the Lord. Indeed so far was he from being dependent upon the others, that he was able on one occasion to take issue, and that publicly, with so influential a man as Peter, at a time when the essential error of the position taken by him at Antioch was so hard to detect that even Barnabas was carried away by the arguments used. Events had proved that, although he stood alone, he was right.

Nor is the Old Testament against the doctrine of justification by faith. It was by faith that Abraham was justified, the opinions of the Judaizers to the contrary notwithstanding. And the covenant of God with Abraham was not one of law but of