**but** (it is) **Christ that liveth in me** (the  
punctuation of the A.V. is altogether  
wrong, the meaning is ‘but the life is not  
mine,—but the life is Christ’s within me.’  
—Christ is the vine, we the branches: He  
lives, He, the same Christ, through and in  
every one of His believing people)**: but** (so  
again literally: it is taken up again, parallel  
with the two clauses beginning with “*but*”  
above) **that which** (i.e. ‘the life which’)  
**I now** (since my conversion, as contrasted  
with the time before: not the *present* life  
contrasted with the *future*) **live in the flesh**  
(in the fleshly body;—which, though it  
appear to be a mere animal life, is not.  
So Luther; “I live indeed in the flesh, but  
I do not count this insignificant particle of  
life which is going on in me, to be really  
life. For it is not, but only the mask of  
life, under which another lives, viz. Christ,  
who is really my life”) I live in (not ‘*by*,’  
as A.V.: **in the faith** corresponds to **in  
the flesh**: *faith*, and *not the flesh*, is the  
real element in which I live) **faith, viz.  
that** (particularizing what sort of faith) **of**(having for its object, see on ver. 16) **the  
Son of God** (so named for solemnity, and  
because His eternal Sonship is the source of  
His life-giving power, compare John v. 25,  
26)**, who loved me** (the link which binds the  
eternal Son of God to me)**, and** (proved that  
love, in that He) **gave Himself up** (to  
death) **for me** (on my behalf).

**21] I do not** (as thou [Peter] art doing, and the  
Judaizers) **frustrate** (or, **make void**) **the  
grace of God: for** (justification of the  
strong expression, *frustrate*) **if by the law  
(comes) righteousness** (not *justification*—but *the result of justification*), **then Christ  
died without cause** (not as A. V., ‘*in vain*,’  
with reference to the *result* of His death,  
but *gratuitously, causelessly;—‘Christ need  
not have died.*’ “For,” says Chrysostom, “if,  
Christ died, it is clear that it was because the  
law could not justify us: but if the law *does*  
justify us, Christ’s death was superfluous”).

**CH. III. 1—V. 12.]** SECOND, OR POLEMICAL PART OF THE EPISTLE.

**1.]** The Apostle exclaims indignantly, moved  
by the fervour and truth of his rebuke of  
Peter, against the folly of the Galatians, for  
suffering themselves to be bewitched out of  
their former vivid apprehension of Christ’s  
work and Person.

**foolish** must not,  
with Jerome, be taken as an allusion to  
any supposed national stupidity of the  
Galatians (for they appear to have been  
‘very apt to learn, and of ready wit’): it  
merely springs out of the occasion.

**you** has the emphasis—‘YOU, **to whom**,’ &c.

**was evidently set forth]** We must  
understand this to refer to the time when  
he preached Christ among them, which he  
represents as a previous description in  
writing of Christ, in their hearts and before  
their eyes.

**crucified**, as expressing  
the whole mystery of redemption by grace,  
and of freedom from legal obligation. “It  
has an echo of the being *crucified with  
Christ,* in ch. ii. 20.” Jowett.

**2.] This  
only,**—not to mention all the *other* grounds  
on which I might rest my argument. “I  
wish to deal with you the shortest and  
simplest way.”

**Did ye from** (as its