ground, see ch. ii. 16) **the works of the Law  
receive the Spirit** (evidently here to be  
taken as including *all His gifts,* spiritual  
and external: not as some, “outward spiritual gifts” only: for the two are distinguished in ver. 5), **or from the hearing of  
faith** (meaning either, ‘*that preaching  
which proclaimed faith,’* or, ‘*that hearing,  
which received (the) faith*.’ The first is  
preferable, because (1) where their first receiving the Gospel is in question, the  
*preaching* of it would probably be hinted  
at, as it is indeed taken up by the “*then*”  
below, ver. 5: (2) where the question is  
concerning the power of faith as contrasted  
with the works of the law, faith would most  
likely be *subjective*)?

**3.] Are ye so**  
(to such an extent, emphatic) **foolish** (as  
viz. the following fact would prove)**?  
having begun** (understand ‘the Christian  
life’) **in the Spirit** (the Spirit, i.e. the  
Holy Spirit, guiding and ruling the spiritual life, as the ‘essence and active principle”  
of Christianity,—contrasted with the flesh,—the element in which the law worked),  
**are ye now being completed in** (as above)  
**the flesh?**

**4.] Did ye suffer** (not  
“*have ye suffered,*” as A.V.) **so many  
things in vain?** There is much controversy about the meaning. Chrysostom, Augustine, and the ancients, and  
others, understand it of the sufferings  
which the Galatians underwent at the  
time of their reception of the Gospel.  
And, I believe, rightly. For (a) the word  
“*suffer*” occurs seven times in St. Paul,  
and always in the strict sense of *‘suffering*,’ by persecution, or hardship (similarly in  
Heb., 1 Pet., &c.): (b) the past tense  
here marks the reference to be to some  
definite time. Now the time referred to  
by the context is that of their conversion  
to the Gospel, compare verses 2, 3, above.  
Therefore the meaning is, **Did ye undergo  
all those sufferings** (not specially mentioned in this Epistle, but which every  
convert to Christ must have undergone as  
a matter of course) **in vain? if it be really  
in vain** (“if, as it must be, what I have  
said, ‘that ye suffered in vain,’ is really the  
fact”).

**5.] then** takes up again the  
question of ver. 2, and asks it in another  
form.

**mighty works]** not merely  
“*miracles*,” as A.V.; but, the wonders  
wrought by divine Power in you (not, as  
A.V. “*among you*;” see 1 Cor. xii. 6;  
Phil. ii. 13; Eph. ii. 2; also Matt. xiv. 2),  
viz. at your conversion and since.

**doeth  
He it from** (**out of**, or **in consequence of:**  
“as the originating or moving cause”) **the  
works of the law, or from** (as above) **the  
hearing** (see above, ver. 2) **of faith?**

**6—9.]** A*braham’s faith was his entrance  
into righteousness before God : and Scripture, in recording this, records also God’s  
promise to him, by virtue of which all the  
Faithful inherit his blessing.*

**6.]** The  
reply to the foregoing question is understood: it is **by the hearing of faith**. And  
then enters the thought of God’s *working*  
as following upon Abraham’s faith. The  
fact of justification being now introduced,  
whereas before the *supplying the Spirit*was the matter enquired of, is no real departure from the subject, for both these  
belong to the “*beginning*” of ver. 3,—  
are concomitant and inseparable. On the  
verse, see note, Rom. iv. 3.

**7.]** The verb is better taken indicatively,  
than imperatively. It is no objection to  
the indicative, that such knowledge could  
not well be predicated of the Galatians: