*to them, grounded on the conclusion of the  
foregoing argument, to abide in their evangelical liberty, and warning against being  
led away by the false teachers.*

**1.] With liberty did Christ make us free**  
(i.e. *free men* is our rightful name and  
ought to be our estimation of ourselves,  
seeing that *freedom* is our inheritance  
by virtue of Christ’s redemption of us).  
**Stand fast, therefore, and be not again** (see  
note on ch. iv. 9: in fact, the whole world  
was under the law in the sense of its  
being God’s only revelation to man) **involved in the yoke of bondage.**

**2.] Behold** (it draws attention to what  
follows, as a strong statement).

**I Paul]**Calvin says well, “This way of speaking  
has great emphasis: he puts himself plainly  
in opposition, and gives his name, that the  
matter may admit of no doubt. And  
although his authority had been disparaged.  
among the Galatians, yet he again asserts  
it as sufficient to refute all his adversaries.”  
—The *present*, in the original, implies the  
continuance of a habit, q.d. **if you will go  
on being circumcised.** He does not say,  
‘*if you shall have been circumcised*:’  
Chrysostom remarks, “He that allowed  
himself to be circumcised did it as fearing  
the law, and he that thus feared, distrusted  
the power of grace, and he that distrusts  
gains nothing from that which he distrusts.” Nothing can be more directly  
opposed than this verse to the saying of  
the Judaizers, Acts xv. 1. The exception  
to the rule in St. Paul’s own conduct,  
Acts xvi. 3, is sufficiently provided for by  
the *present tense* here: see above.  
  
**3.] Yea,** or **moreover**, introduces an addition, and a slight contrast—‘not only  
will Christ not profit .... but....’

**to every man who receives circumcision,**—  
‘submits to be circumcised.’—The emphasis  
is on **every man,** substantiating, and carrying further, the last verse.

**the whole**has the stress. The circumcised man became  
a ‘proselyte of righteousness,’ and bound to  
keep the whole law. “This true and  
serious consequence of circumcision the  
false Apostles had probably at least dissembled.” Meyer.

**4.]** explains and  
establishes still further the assertion of  
ver. 2.—**Ye were annihilated from Christ**  
(literally), **ye who are being justified** (‘endeavouring to be justified,’ ‘seeking justification:’ such is the force of the original  
word) **in** (not ‘by:’ it is the element in  
which, as in the expression “*in the Lord*”)  
**the law; ye fell from grace.**

**5.]**  
Proof (hence for) of *their having fallen  
from grace,* by a contrary statement of the  
condition and hope of *Christians*.

**the hope of righteousness]** Is this genitive  
*objective*, the hope of righteousness, i. e.  
the hope whose object is perfect righteousness,—or *subjective*, the hope of righteousness, i.e. the hope which the righteous  
entertain—viz. that of eternal life? Certainly I think the *former*:—‘*Ye* think ye  
*have* your righteousness in the law: *we*,  
on the contrary, anxiously wait for the  
hope of righteousness (full and perfect).’

**6.]** Confirmation of the words **by  
faith,** ver. 5.

**in Christ,** as an element  
in union with Christ, in the state of a  
Christian :—in Christ, and that Christ,