Jesus of Nazareth.—As parallels to our  
passage, see Rom. xiv. 17; 1 Cor. vii. 19.

**7—12.]** *He laments their deflexion  
from their once promising course, and  
denounces severely their perverters.*

**7.] Ye were running well** (“that is, all your  
matters were in a prosperous state,—you  
were advancing right onward to eternal  
life, which was promised you by the Word.”  
Luther)**; who** (see ch. iii. 1: the question  
expresses astonishment) **hindered you that  
ye should not** (so literally: the not obeying  
being the result of the hindrance) **obey the  
truth** (i.e. submit yourselves to the true Gospel of Christ)**?**

**8.] The persuasion**(to which you are yielding—active) **cometh  
not from** (does not spring from, is not  
originated by) **Him that calleth you** (i.e. God: see ch. i. 6 and note).

**9.] leaven** may allude either to men, or to doctrine.  
In the parallel place in 1 Cor. v. 6, it is  
moral influence; so also where our Lord  
uses the same figure, Matt.  
*leaven* means *doctrine*. Nor can there be  
any objection to taking it as abstract, and  
“*lump*” concrete: a little false doctrine  
corrupts the whole mass (of Christians).

**10.]** “After the warning of vv. 8,  
9, Paul assures his readers that he has confidence in them, but that their perverters  
shall not escape punishment. An instance  
of the policy which *divides* for the sake of ruling.” Meyer.

**I,** emphatic, **I, for my part;** ‘*as far as regards me....’*

On **in the Lord,** see 2 Thess. iii. 4: it is the  
element or sphere in which  
is employed.  
  
**that ye will be of no other mind than this,** viz. which I enjoin on you,—not in vv. 8, 9 only, but in this  
Epistle, and in his preaching generally.

**he that troubleth you** need not be  
interpreted as referring necessarily to any  
one *conspicuous* among the Judaizers, but  
simply as individualizing the warning, and  
carrying home the denunciation to each  
one’s heart among the perverters. Compare “*they which unsettle you*” below, and  
ch. i. 75 iv. 17.

**his judgment;—i.e.  
the sentence,** understood to be unfavourable,  
is a burden laid on the judged person,  
which he bears. The words **whosoever he**  
**be** generalize the declaration to the fullest  
extent: see ch. i. 8, 9.

**11.]** The  
connexion appears to be this: the Apostle  
had apparently been charged with being a  
favourer of circumcision in other churches ;  
as shewn e.g. by his having circumcised  
Timothy. After the preceding sharp denunciation of “*him that troubleth you*,”  
and “*whosoever he be*,” it is open to the  
adversaries to say, that Paul himself was  
one of their *troublers*, by his inconsistency.  
In the abruptness then of his fervid thoughts  
he breaks out in this self-defence.

**I,**  
emphatic as before, is best understood as  
referring, not to any change in his preaching as an Apostle (for he appears always to  
have been of the same mind, and certainly  
was from the first persecuted by the Jews),  
but to the change since his conversion,  
before which he was a strenuous upholder  
of Judaism. It has been objected to this  
that the word **preach** could not be used at  
that period. But this (even if it be necessary to press the *preaching* so far into  
matter of fact) cannot be said with any