**who are being circumcised** (who are the  
adopters and instigators of circumcision)  
**themselves keep the law** (*the law*, emphatic: the words contain a matter of  
fact, not known to us otherwise,—that  
these preachers of legal conformity extended it not to the whole law, but  
selected from it at their own caprice)**; but  
wish you** (emphatic) **to be circumcised,  
that in your** (*your* is emphatic) **flesh they  
may make their boast** (by being able to  
allege you as their disciples. In this way  
they escaped the scandal of the Cross at  
the hands of the Jews, by making in fact  
their Christian converts into Jewish proselytes).

**14.] But** (literally) **to me  
let it not happen** (so literally: see note  
on Rom. vi. 2) **to boast, except in the Cross**(the atoning death, as my means of reconcilement with God) **of our Lord Jesus  
Christ** (the full name for solemnity, and  
**our** prefixed, to involve his readers in the  
duty of the same abjuration)**, by means of  
whom** (not so well, ‘*of which*’ [*the cross*],  
as many Commentators; the greater antecedent, “*our Lord Jesus Christ*,’ coming  
after the “*cross*,” has thrown it into the  
shade. Besides, it could hardly be said of  
the Cross, “*by means of which,*” or,  
“*through which*”) **the world** (the whole  
system of unspiritual and unchristian men  
and things) **hath been** (and is) crucified  
(not merely *‘dead:*’ he chooses, in relation  
to the *cross* above, this stronger word,  
which at once brings in his union with the  
death of Christ, besides his relation to the  
world) **unto me and I unto the world:** i.e.  
each holds the other to be dead.

**15.]**  
See ch. v. 6. *Confirmation of last verse:*  
so far are such things from me as a ground  
of boasting, that they are *nothing*: the  
new birth by the Spirit is all in all.

**a new creature]** literally (see note on  
2 Cor. v. 17), **creation**: and therefore the  
result, as regards an individual, is, that he  
is **a** **new creature:** so that the word comes  
to be used in both significations.

**16.]  
And as many** (reference to the “*as many*”  
of ver. 12) **as shall walk by this rule** (of  
ver. 15. The word means a ‘straight rule,’  
to detect crookedness: hence a *rule of life*),  
**peace be** (not *‘is:’* it is the apostolic blessing, so common in the *beginnings* of his  
Epistles: see also Eph. vi. 23) **upon them**(come on them from God)**, and** (and indeed)  
**upon the Israel of God** (the subject of the  
whole Epistle seems to have given rise to this  
expression. Not the Israel after the flesh,  
among whom these teachers wish to enrol  
you, are blessed: but the ISRAEL OF GOD,  
described ch. iii. 28, 29. Jowett compares,  
though not exactly parallel, yet for a similar apparent though not actual distinction,  
1 Cor. x. 32).

**17. trouble me]** How?  
by rebellious conduct and denying his apostolic authority, seeing that it was stamped  
with so powerful a seal as he proceeds to  
state.

**for I]** (emphatic) **for it is I** (not  
the Judaizing teachers) **who carry** (perhaps as in ver. 5, and ch. v. 10,—bear, as a  
burden: but Chrysostom’s idea seems more  
adapted to the *triumphant* character of the