138—17. GALATIANS. 331   
   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION.   
 after the manner of Gen- livest as a Gentile, and not as a   
 tiles, and not as do the Jew, t how is it that thou compellest t $9.01   
 Jews, why compellest thou the Gentiles to keep the customs of aye   
 the Gentiles to live as do   
 the Jews? 8 We who are the Jews ? 2We are Jews by \*Actszv.1,   
 Jews by nature, and not nature, and not \*sinners of the Gen- 2 Mast   
 sinners of the Gentiles, tiles: 16 > knowing nevertheless that v acts   
 6 knowing that a man is aman is not justified by the works   
 not justified by the works of the law, save [only] \* through ¢Rom.i..7.&   
 of the law, but by the faith faith in Jesus Christ, we also be- ¥   
 of Jesus Christ, even we lieved in Christ Jesus, that we might   
 have believed in Jesus be justified by faith in Christ, and   
 Christ, that we might be not by the works of the law: seeing   
 justified by the faith of that “by the works of the law shall ¢pecsis.2.\_   
 Christ, and not by the no flesh be justified. 17 But if,seek- chi   
 works of the law: by the   
 works of the law shall no   
 Slesh be justified. \7 But   
   
 lows, and which I believe to extend to the Paul to St. Peter: what follows, is more   
 end of the chapter, must be regarded as a like the Apostle musing or arguing with   
 compeudium of what was said, and a free himself, with an indirect reference to the   
 report of it, as we find the narratives by Galatians.” But it seems very unnatural   
 St. Paul himself of his conversion. See to place any break before the end of the   
 below.—If thou, being (by birth, originally, chapter. The Apostle recurs to the Gala-   
 ef. Acts xvi. 20 and note) a Jew, livest (as tians again, in ch. iii. and it is harsh in   
 thy usual habit. As Neander remarks, the extreme to suppose him to pass from   
 these words shew that Peter had long been his speech to Peter, into address to them,   
 himself convinced of the truth on this with so little indication of the transition.   
 matter, and lived according to it: see I therefore regard the speech (which doubt-   
 further on ver. 18) as a Gentile (how, is less is freely and gives rather the   
 shewn by the fact that he ate with the bearing of what was said, than the words   
 Gentiles, mentioned above), and not as a themselves, as in Acts xxii. and xxvi.) as   
 Jew, how is it that thou art compelling continuing to the end of the chapter, as   
 the Gentiles (i.e. and ultimately ; do the great majority of Commentators,   
 for the high authority of Peter and Bar- ancient and modern. We (thou and   
 nabas would make the Gentile converts I) are Jews by nature (birth), and not   
 view their course as necessary to all sinners from among the Gentiles (he is   
 tians. There is no need to suppose that speaking to Peter from the common ground   
 the persons who came from James actually of their Judaism, and using [ironically ?]   
 compelled the Gentile converts to Judaize, Judaistic language, in which the Gentiles   
 as necessary to salvation, and Peter upheld were called atheists, unjust,   
 them: nor is there any difficulty in the sce Rom. ii. vi. ix. 21; Eph. ii. 12;   
 expression: the present may mean, as it 1 Sam. xv. 18): knowing nevertheless   
 often does, ‘art compelling to the best of that a man is not justified by (as the   
 thy power,’ ‘doing thy part to compel, — ground of justification) the works of the   
 for such certainly would be the ultimate Jaw,—(supply, nor is any man save   
 result, if Jews and Gentiles might not through (except by, literally) the of   
 company together in social life—\* his Jesus Christ,—we also (as well as the   
 ciple logically involved this, or his influ- Gentile sinners, casting aside our legal   
 ence and example would be likely to effect trust) believed in Christ Jesus, that we   
 it.” Jowett) to Judaize (observe the cere- might be justified by (this time, faith   
 monial law) ? 15.] Some think that is the ground) the faith of Christ (so   
 the speech ends with ver. 14: others with literally), not by the works of the law:   
 ver. 15, or ver. 16, or ver. 18: Jowett, because (it is an axiom in our theolog   
 that the conversation gradually passes off that) by the works of the law shall all   
 into the general subject of the Epistle. flesh find no justification (so in the   
 “Ver. 14,” he says, “is the answer of St. Greek : in English ‘shall no flesh justi-