in 1, 2, GALATIANS. 333   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 yea, the life which I now live in the   
 T, but Christ liveth in me: flesh ¥ I live in the faith of the Son x2¢or.v. 6,   
 the faith life which Son now of God, !who loved me, and gave , 3   
 live in the flesh I live by himself for me.   
 void the grace of God: for ™if msi   
 God, who loved me, and \*1T do not make   
 gave himself for me. ?' I   
 do not frustrate the grace righteousness be by the law, then See Rom.   
 of God: for if righteous- Christ died without cause. ch. v4,   
 ness come by the law, then IIL. 10 foolish Galatians, # who ac.v.7.   
 Christ is dead in vain. hath bewitched you, + before whose + «that ye   
 TIT. O foolish Gala- eyes Jesus Christ was evidently set   
 tians, who hath bewitched forth, crucified ? should not   
 you, that ye should not I learn of you, Was it from the obey the   
 ovey the truth, before whose works of the law 2 that ye only would » truth,”   
 eyes Jesus Christ hath been the Spirit, °or from the hearing of “among   
 evidently set forth, cruci- you,”   
 fied among you? \* This omit. 5. &   
 only would I learn of you, nearly our   
 Received ye the Spirit by oldent 13.   
 the works of the law, or by th vis 4.   
 Rom. x. 16,   
 but (it is) Christ that liveth in me (the (comes) righteousness (not justification—   
 pnnetuation of the A.V. is altogether but the result of then Christ   
 wrong, the meaning is ‘but the life is not died without cause (notas A. V., ‘in vain,’   
 mine,—but the life is Christ’s me.’ with reference to the result of His death,   
 —Christ is the vine, we the branches: He but gratuitously, causelessly;—‘ Christ need   
 lives, the same Christ, through and in not have died.’ “ says Chrysostom, “if,   
 every one of His believing people): but (so Christ died, it clear that it was the   
 again literally: istaken up again, parallel jus could not justify us: if the does   
 with the two clauses beginning with “duc” justify us, 1—V. death Secon, or PoreM-   
 above) that which (i.e. ‘the life ’) ICAL PART OF THE EPISTLE. 1 5   
 I now (since my conversion, as contrasted The Apostle exclaims indignantly, moved   
 with the time before: not the present life by the ur and trath of his rebuke of   
 contrasted with the future) live in flesh Peter, against the folly the Galatians, for   
 (in the fleshly body ;—which, though it suffering themselves to be bewitched out of   
 appear to be a mere animal life, is not. their former vivid apprehension of Christ’s   
 So Luther; “1 live indeed in the flesh, work and Person. foolish must not,   
 1 do not count this insignificant of with Jerome, be taken as an allusion to   
 life which is going on in me, to be really y supposed national stupidity of the   
 life. For it is not, but only the mask of atians (for they appear to have been   
 life, which another lives, viz. ‘y apt to learn, and of ready wit): it   
 who is really life”) live in (not ‘dy,’ merely springs out of the occasion.   
 as A. V.: in the faith corresponds to in you has the emphasis—‘ you, to whom,’ Kc.   
 the flesh: fuith, and not the flesh, is the was evidently set forth] We must   
 real element in which I live) faith, viz. understand this to refer the time when   
 that (particularizing what sort of faith) of he preached Christ among them, which he   
 (having for its object, see on ver. 16) the represents as a previous deseription in   
 Son of God (so named for solemnity, and writing of Christ, in hearts and before   
 because His eternal Sonship is the source of their eyes. crucified, as expressing   
 His life-giving power, compare John v. 25, the whole mystery of redemption by grace,   
 26), who loved me (the link which binds the and of freedom from legal obligation. «It   
 eternal Son of God to me), and (proved that has an echo of the being crucified with   
 love, in that He) gave Himself up (to Christ, in ch. ii. Jowett. 2.) This   
 death) for me (on my behalf). 21] 1 only,—not to mention all the other grounds   
 do not (as thou [Peter] art doing, and the on which I might rest my argument. “I   
 Judaizers) frustrate (or, make void) the wish to deal with you the shortest and   
 grace of God: for (justification of the simplest way.” Did ye from (as its   
 strong expression, frustrate) if by the law