334 GALATIANS., III.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 dch, iv. faith? 3 Are ye so foolish? \*having the hearing of faith? ® Are   
 begun in the Spirit, are ye now ye so foolish? having be-   
 eeb.vit1a being made perfect in \*the flesh ? gun in the Spirit, are ye   
 ,80.4f ye suffer so many things in now made perfect by the   
 Heb. x. vain? if it be indeed in vain. \flesh? 4 Have ye suffered   
 e2cor iis. then that &supplieth unto you 5 the so many things in vain? if   
 Spirit, and worketh mighty works it be yet in vain. 5 He   
 in you, doeth he it from the works therefore that ministereth   
 of the law, or from the hearing of to you the Spirit, aud   
 6 Even as » Abraham be- worketh miracles among   
 lieved God, and it was reckoned to you, doeth he it by the   
 6% faith? works of the law, or by the   
 h Gen. xv. hearing of faith? § Even   
 9,21, as Abraham believed God,   
 James ii. him for righteousness. 7Ye know and it was accounted   
 to him for righteousness.   
 7 Know ye therefore that   
 ground, sce ch. ii. the works of the Law by the context is that of their conversion   
 receive the Spirit (evidently here to be to the Gospel, compare verses 2, 3,   
 taken as including all His gifts, spiritual Therefore the meaning is, Did ye undergo   
 and external: not as some, “outward spi- all those sufferings (not specially men-   
 ritual gifts” only: for the two are distin- tioned in this Epistle, but which every   
 guished in ver. 5), or from the hearing of convert to Christ must have undergone as   
 faith (meaning either, ‘that preaching a matter of course) in vain ? if be really   
 which proclaimed. faith or ‘ that hearing, in vain (“‘if, it must be, what I have   
 which received (the) faith. The first is said, ‘that suffered in vain,’ is the   
 preferable, because (1) where their first fact”). 5.] then takes up again the   
 ceiving the Gospel is in question, the question of ver. 2, and asks it in another   
 preaching of it would probably be hinted form. mighty works] not merely   
 at, as it indeed taken up by the “then” “miracles,” as A.V.; but, the wonders   
 below, ver. 5: (2) where the question is wrought by divine Power in you (not, as   
 concerning the power of faith as A.V. “among you ;” see 1 Cor. xii. 6;   
 with the works of the law, faith would most Phil. ii. Eph. ii, 2; also Matt. xiv. 2),   
 likely be subjective)? 3.] Are ye so viz. at conversion and since, doeth   
 (to such an extent, emphatic) foolish (as He it from (out of, or in consequence of:   
 viz. the following fact would prove)? “as the originating or moving cause”) the   
 having begun (understand ‘the Christian works of the law, or from (as above) the   
 life’) in the Spirit (the Spirit, i.e. the hearing (sce above, ver. 2) of faith?   
 Holy Spirit, guiding and ruling the spiri- 6—9.] Abraham’s faith was his entranee   
 tual life, the ‘essence and active into righteousness before God : and Scrip-   
 of Christianity,— contrasted with the flesh, ture, in recording this, records also God’s   
 —the element in which the law worked), promise to him, by virtue of which all the   
 are ye now being completed in (as above) Faithful inherit his blessing. 6.) The   
 the flesh ? 4.) Did ye suffer (not teply to the foregoing question is under-   
 ‘have ye suffered” as A.V.) 80 many stood: it is by the hearing of faith. And   
 things in vain? There is much con- then enters the thought of God’s working   
 troversy about the meaning. Chrysos- as following upon Abraham’s faith, The   
 tom, Augustine, and the ancients, and fact of justification now introduced,   
 others, understand it of the sufferings whereas before the supplying the Spirit   
 which the Galatians underwent at the was the matter enquired of, is no real de-   
 time of their reception of the Gospel. parture from the subject, for both these   
 And, I believe, rightly. For (a) the word belong to the “beginning” of ver. 3,—   
 “suffer” occurs seven times in St. Paul, are concomitant and inseparable. On the   
 and always in the strict of ‘suffering,’ verse, see note, Rom. iv. 3.   
 by persecution, or hardship (similarly in 7.) The verb is better taken indicatively,   
 Heb., 1 Pet., &c.): (b) the past tense than imperatively. It is no objection to   
 here marks the reference to be to some the indicative, that such knowledge could   
 definite time. Now the time referred to not well be predicated of the Galatians: