3—9. GALATIANS. 345   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 of his Son into your hearts, into tour hearts ® the Spirit of his + s,01 ou   
 erying, Abba, Father. Son, crying, i Abba, Father. gd SS.   
 1 Wherefore thou art no v6.   
 more a servant, but a son; then thou art no longer a bond- So anris   
 and if a son, then an heir servant, but a son; and ¥if a son, i Mark $6.   
 of God through Christ. then an heir through God +. 8 How- tin amos 15.   
 8 Howbeit then, when ye   
 knew not God, ye did ser- beit at that time, 'not knowing God. i   
 vice unto them which by ye ™served + gods which by nature mitom.   
 nature are no gods. 9 But exist not. 9 But now "that ye know Pthes   
 now, after that ye have God, or rather are known of God, t So our   
 known God, or rather are °how is it that ye turn back again "1° au-   
 known of God, how turn to the Pweak and beggarly rudi- och.   
 ye again to the weak and ments, whereunto ye desire from P}   
 beggarly elements, where-   
 ie   
   
   
 before the fall, but a far more glorious mann remarks, “Through God combines,   
 thing, the bestowal of an adoption which on behalf of our race, the whole before-   
 Adam never had) the adoption (the place, mentioned agency of the Blessed Trinity:   
 and privileges) of sons. 6.] And the Father hath sent the Son and the   
 because ye are sons, God sent forth (not, Spirit, the Son has freed us from the law,   
 ‘hath sent forth’—see above) the Spirit the Spirit has completed our sonship; aud   
 of His Son (you being now fellows with thus the redeemed are heirs through the   
 that Son in the communion of the Spirit, tri-une God Himself, not through the law,   
 won for you as a consequence of His atone- nor through fleshly descent.”   
 ment: called, Rom. viii. 15, “the Spirit 8—11.] Appeal to them, as the result   
 of adoption,” and ib. 9, “the Spirit of the conclusion just arrived at, why, having   
 Christ,” where participation in Him is passed out of slavery into freedom, they   
 said to be the necessary condition of be- were now going back again. 8.) at   
 longing to Christ at all) into our hearts that time refers back, not to ver. 3, but   
 (as he changed from the third person to to the time referred to in ver.7, when they   
 the first in the foregoing verse, so now were as bond-servants.—In the assertion   
 from the second: both times from the that they dnew not God, there is no in-   
 fervour of his heart, wavering between consistency with Rom. i. 21: there it is   
 logical accuracy and generous largeness the knowledge which the Gentile world   
 of sympathy), crying (in Rom. viii. it might have had: here, the matter of fact   
 is “in whom we ery.” Here the Spirit is alleged, that they had it not.   
 being the main subject, is regarded as the ye served gods which by nature exist   
 agent, and the believer merely as His not: see 1 Cor. viii. 4; x. 19, 20 and   
 organ), Abba, Father. Father is not a note. The received reading would mean,   
 mere Greek explanation of Abba, but an “those which are not by nature gods,” i. e.   
 address by His name of relation, of Him only men, made into gods by human fancy :   
 to whom the term 4bba was used more but this is not the Apostle’s way of con-   
 asa token of affection than as conveying ceiving of the heathen deities. 9. or   
 its real of ‘my father:’ see notes rather are known of (by) God] See   
 on Mark xiv. 36, Rom. viii. 7 note on 1 Cor. viii. Here the propriety   
 Statement of the conclusion from the of the expression is even more strikingly   
 foregoing, and corroboration, from it, of manifest than there: the Galatians did   
 ch, iii. 29, The second person singular not so much acquire the knowledge of   
 individualizes and points home the infer- God, as they were taken into knowledge,   
 ence. This individualization has been gra- recognized, by Him. And this made their   
 dually proceeding from ver. 5—“ that we fall from Him the more matter of indignant,   
 may receive”—“ye are”—\*“thou art.” appeal, as being a resistance of His will   
 through God] The received read- respecting them. No change of the mean-   
 ing, “of God through Christ,” seems to ing of known must be resorted to, as   
 have been an adaptation to the parallel text ‘approved,’ ‘loved :’ compare Matt. xxv.   
 in Rom. viii. 17.—On the text, Windisch- 12; 2 Tim. ii. also Phil. ii.