10—16. GALATIANS. 347   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 through infirmity of the that because ‘ of an infirmity of my +1¢9».11,3,   
 Jjlesh I preached the gos- flesh I preached the gospel unto ®#/7% xi.   
 pel unto you at the first. you “at the first.   
 14 And my temptation which 4 And + your uch. i.   
 was in my flesh ye despised temptation which was in my flesh +80 all   
 not, nor rejected ; but re- ye despised not, nor rejected; but oldest   
 ceived me as an angel of|   
 God, even as Christ Jesus. 7 x A   
 15 Where is then the bless- Yeven as Christ \*as an angel 15 of God, =2sam. xix,   
 edness ye spake of? for I' then is the blessedness ye boasted "hike 21 7m   
 bear you record, that, if it of? for I bear you witness, that if 1Thest.   
 had been possible, ye would it had been possible, ye would have   
 have plucked out your own plucked out your own eyes, and have   
 eyes, and have given them   
 tome. 6 Am I therefore given them to me. 16 Am I then   
   
   
 below. To that period they refer: viz. to Luke x. 16. No inference ean be drawn   
 the time when he first preached the Gospel from these expressions being used of the   
 among them, and the first introduction of Galatians’ reception of him, that they were   
 this period seems to be in the words, for already Christians when he first visited   
 Iamasyeare. Then, I became as you: them: the words are evidently not to be   
 and at that time you did me no wrong, pressed as intended to be aceurate in point   
 but on the contrary shewed me all sympathy of chronology; they mean, not, ‘as you   
 and reverence. Then comes in the infer- would have received,’ &e., but, ‘as you   
 ence, put in the form of a question, at would (now) receive. 15.] Where   
 ver. 16,—I must then have s¢nce become then (i.e. where in estimation, holding   
 your enemy by telling you the truth. what place) (is) your congratulation of   
 13.] because of an infirmity of my yourselves (so literally: the blessed-   
 flesh: or,—on account of bodily weak- ness ye boasted of, in having me among   
 ness : all other renderings (e. ‘in weak- you as your Apostle? This is perhaps as   
 mess, as A.V.) are ungrammatical, or good a rendering as the words will bear) ?   
 irrelevant. The meaning is, that it was i.e. considering your fickle since.   
 on account of an illness that he first for I bear you witness . . .] proof,   
 preached in Galatia: i.e. that he was for to what lengths this congratulation of   
 that reason detained there, and preached, themselves, and consequently their high   
 which otherwise he would not have done. value for St. Paul ran, at his first visit.   
 On this, see Introduction, § ii. 3: the In seeking for a reference for this ex-   
 fact itself, I cannot help thinking, is pression, ye would have plucked out your   
 plainly asserted here. at the first] own eyes, and have given them to me, the   
 with reference to that second visit hinted right course will be, not at once to adopt   
 at below, ver. 16, and ch. v. 21. See the conclusion, that they point to ocular   
 Introduction, § v. 3. 14.] The weakness on the part of the Apostle,—   
 temptation seems to have been the “thorn nor, because they form a trite proverb   
 in the flesh” of 2 Cor. xii. 1 ff., (signifying any great extent of self-sacrifice   
 that was: perhaps something eonnected for another) in many languages, therefore   
 with his sight, or nervous infirmity: to set down at once that no such allusion   
 see below, and notes on Acts x! 3 xxiii. 1. to a personal infirmity can have been in-   
 It was their temptation, because it tempted tended, but to judge from the words them-   
 them to disparage and reject his preach- selves, and our information from other   
 ing. The expression, which has been altered sources, whether such an allusion is likely.   
 into “my temptation,” is one of those ex- And in doing so, I may observe that a pro-   
 quisite and delicate touches, which belong verbial expression so harsh in its nature,   
 so peeuliarly to St. Paul’s mind. as and so little prepared by the context.   
 an angel of God, even as Christ Jesus] a would perhaps hardly have been introduced   
 climax :—besides the freedom of angels without some notice, or some particle of   
 from fleshly weakness, there is an climax. Would not the Apostle have   
 allusion to their office messengers—and more naturally written, “have plucked out   
 to His saying, who is above the angels, even your own-eyes?” Had the “even”