348 GALATIANS. Iv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 zeh.fi.5,14 become your enemy \*by telling you   
 ones, the truth? 17 They @zealously court become your enemy, be-   
 you, but not well; nay, they desire cause I tell you the truth ?   
 to shut you out, that ye may court 7 They zealously affect   
 you, but not well; yea,   
 they would exclude you,   
 them. 18 But it is good to be that ye might affect them.   
 zealously courted in a good cause at 48 But it is good to be   
 all times, and not only when I am zealously affected always   
 19> My little in a good thing, and not   
 Jimaiiss, Children, with whom I am again in only when I am present   
 with you. %% My little   
 1 John ii. children, of whom I tra-   
 wa8.eiv travail until Christ be formed in vail in birth again until   
 you, yea, I could desire to be Christ be formed in you,   
 present with you now, and to change 20 T desire to be present   
 my voice; for I am perplexed about with you now, and to   
 change my voice; for I   
 you. stand in doubt of you.   
   
 been inserted, it would have deprived the meaning of exclusion from a larger and   
 words of all reference to a matter of fact, attraction to a smaller, viz. their own,   
 and made them purely proverbial. On party. Our very word ‘exclusive’ con-   
 the other side, the order of the words in veys the same idea. \_18.] ‘I not mean   
 the original rather favours the idea that to blame them in the abstract for   
 the phrase is a proverbial one. The in- courting you: any teacher who did this   
 ference then of any ocular disease from in a good cause, preaching Christ, would   
 these words themselves seems to me pre- be a cause of joy to me (Phil. i. 15—18) :   
 earious. Certainly Acts xxiii. 1 ff. and it is honourable thiug (for you) to   
 light from such a supposition: but with be the objects of this zeul, a Real cause,   
 our very small knowledge on the subject, at all times and by every body, not only   
 many conjectures may be hazarded with when I am (or was) present with you:’   
 some show of support from Scripture, while as if he said, ‘I have no wish, in thus   
 none of them has enough foundation to writing, to set up an exclusive claim to   
 mike it probable on the whole. 16.) court you thus—whoever will really   
 Am I then (as things now stand; an in- you good, at any time, let him do it and   
 ference derived from the contrast between welcome.’ Then the next verse follows   
 their former love and their present dislike naturally also, in which he narrows the   
 of him) become your enemy (hated by you; yclation between himself and them, from   
 —in a passive scnse: or perhaps it may be the wide one of a mere “ courter” of them,   
 active,—one who hates you) by speaking to the closer one of their parent in Christ,   
 the truth (see Eph. iv. 15 note) to you? much as in 1 Cor. iv. f. 19.] belongs   
 When did he thus incur their enmity by to what follows, not to the preceding.   
 speaking the truth? Not at his first My little children (the diminutive occurs   
 visit, from the whole tenor of this passage only here in St. Paul, but is manifestly   
 nor én this letter, some think, which they purposely, and most suitably chosen for   
 had not yet read: but at his second visit, the propriety of the metaphor. It is found   
 see Acts xviii, 23, when he probably found [see reff.] often in St. John, while our   
 the mischief beginning, and spoke plainly Apostle has child, 1 Tim. i. 18; 2 Tim, ii,   
 against it. 17.) ‘My telling you the 1), whom (without the diminutive epithet)   
 truth may have made me seem your enemy: I again (a second time; the former was   
 but I warn you that these men who court “when Iwas present with you,” ver. 18)   
 you so zealously have no honourable pur- travail with (bear, as a mother, with pain   
 pose in so doing: it is only order to get and anxiety, till the time of birth) until   
 you away from the community as a sepa- Christ shall have been fully formed within   
 rate clique, that you may court them.’ you (for Christ dwelling in a man is the   
 Thus the verse seems to fit best into the secret and principle of his new life, sce   
 context. Asregards particular words, their ch. ii. 20), 20.) yea, I could wish   
 shutting out or excluding must bear the to be present with you now, and to change