352 GALATIANS. Vv.   
 AUTHORIZED VERSION REVISED.   
 made us free. Stand fast, therefore, AUTHORIZED VERSION.   
 and be not entangled again in the   
 bactsxy.10. Pyoke of bondage. \* Behold, I Paul fore in the liberty where-   
 with Christ hath made us   
 \free, and be not entangled   
 again with the yoke of   
 Aon, , say unto you, that cif ye should be bondage. \* Behold, I Paul   
 See Acts circumcised, Christ shall profit you say unto you, that if ye   
 nothing. 3 Yea, I testify again to be circumcised, Christ shall   
 dich. 10, every man that is circumcised, 4 that profit you nothing. % For   
 he is a debtor to do the whole law. I testify again to every   
 eRom.ix ai, 4¢ Christ is become of no effect unto man that is circwmcised,   
 you, whosoever of you would be jus- that he is a debtor to do   
 riteb.xii15. tified in the law; fye are fallen from the whole law. \* Christ is   
 5 For we by the Spirit 8 wait become of no effect unto   
 fay; the hope of righteousness by you, whosoever of you are   
 eto We bes grace. 6 For \* in Christ Jesus neither justified by the law; ye   
 er are fallen from grace.   
 h 1 Corsi. 5 For we through the Spirit   
 "ie. cok wait for the hope of right-   
 eousness by faith. ° For   
 fia   
 to them, grounded on the conclusion of the 8.] Yea, or moreover, introduces an ad-   
 foregoing argument, to abide in their dition, and a slight contrast—\* not only   
 gelical liberty, warning against being will Christ not profit .... but .   
 led away by the false teachers. to every man who receives cireumeision,—   
 1.] With liberty did Christ make us free “submits to be circumcised.”’—The emphasis   
 (i.e. free men is our rightful name and is on every man, substantiating, and carry-   
 ought to be our estimation of ourselves, ing further, the last verse. the whole   
 seeing that freedom is our inheritance has the stress. The cireumcised man became   
 by virtue of Christ’s redemption of us). a ‘prosclyte of rightcousness,’ bound to   
 Stand fast, therefore, and be not again (see keep the whole law. “This true and   
 note on ch. iv. 9: in fact, the whole world serious consequence of circumcision the   
 was under the law in the sense of its false Apostles had Proeaely at. least dis-   
 being God’s only revelation to man) in- sembled.” Meyer. 4.] explains and   
 volved in the yoke of bondage. establishes still further the assertion of   
 ral Behold (it draws attention to what ver. 2.—Ye were annihilated from Christ   
 follows, as astrong statement). I Paul} Giterally), ye who are being justified (‘en-   
 Calvin says well, This way of speaking leavouring to be ‘secking justifi-   
 has great emphasis: he puts himself plainly cation :’ such is the force of the original   
 in opposition, and gives his name, that the word) in (not ‘by:’ it is the element in   
 matter may admit of no doubt. And which, as in the expression “in the   
 although his authority had been disparaged. the law; ye fell from grace. 5.)   
 among the Galatians, yet he again asserts Proof (hence for) of their having fallen   
 it as sufficient refute all adversaries.” JSrom grace, by a contrary statement of the   
 —The present, in the original, implies condition and hope of Christians.   
 continuance of a habit, q. d. you will go the hope of righteousness] Is this genitive   
 on being circumcised. He does not say, objective, the hope of righteousness, i. e.   
 “if you shall have been circumcised : the hope whose object is perfect righteous-   
 Chrysostom remarks, “He that allowed ness,—or subjective, the hope of righteous-   
 himself to be circumcised did it as fearing ness, i.e. the hope which the righteous   
 the law, and he that thus feared, distrusted entertain—viz. that of eternal life? Cer-   
 the power ot grace, and he that distrusts tainly I think the former :—‘ Ye think ye   
 gains nothing from that which he dis- have your righteousness in the law: we,   
 trusts.” Nothing can be more directly on the contrary, anxiously wait for the   
 opposed than this verse to the saying of hope of righteousness (full and perfect).’   
 the Judaizers, Acts xv. 1. The exception 6.] Confirmation of the words by   
 to the rule in St. Paul’s own conduct, faith, ver. in Christ, as an element   
 Acts xvi. 3, is sufficiently for by in union with Christ, in the state of a   
 the present tense here: see above. Christian :—in Christ, and that Christ,