2—11. GALATIANS. 353   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 in Jesus Christ neither circumcision availeth any thing, nor   
 circumcision availeth any uncireumcision ; but ! faith worketh i1,thess.3,   
 thing, nor wncircumcision 5 by love. 7 Ye \* were running well ; 72% 04,   
 but faith which worketh by   
 love. 7 Ye did run well ; who !hindered you from obeying 1e.iti2.   
 ye should hinder you that the truth? ® This persuasion cometh   
 not from ™him that calleth you. mnie   
 truth? 8 This persuasion 9nA little leaven Jeaveneth the »1¢25.v.68   
 cometh not of him that whole lump. 10°I have confidence °2¢05,i.3.&   
 calleth you. 9% A little as regards you in the Lord, that ye   
 leaven leaveneth the whole will be none otherwise minded: but   
 lump. I have confidence Phe that troubleth you %shall bear   
 in you through the Lord, his judgment, whosoever he be.   
 that ye will be none other- UrBut I, brethren, if I am\_ still poh. i.7.   
 wise minded: but he that q2 Cor. 6,   
 troubleth you shall bear   
 his judgment, whosoever he   
 be. "And I, brethren, if, preaching circumcision, \*why am I OGRE   
 LT yet preach circumcision, vil7.   
   
 Jesus of Nazareth.—As parallels to our on you,—not in vv. 8, 9 only, but in this   
 passage, see Rom. xiv. 17; 1 Cor. vii. 19. Epistle, and in his preaching generally.   
 7—12.] He laments their deflexion he that troubleth you need not be   
 Srom their once promising course, and interpreted as referring necessarily to any   
 denounces severely their perverters. Ye one conspicnous among the Judaizers, but   
 were running well (“that is, all your simply as individualizing the warning, and   
 iaatters were in a prosperous state——you carrying home the denunciation to each   
 were advancing right onward to eternal one’s heart among the perverters. Com-   
 life, was promised you by the Word.” pare “ they which unsettle you ” below, and   
 Luther); who (see ch. iil. the question ch. i. 75 iv. his judgment ;—i. e.   
 expresses astonishment) hindered you that the sentence, understood to beunfavourable,   
 ye should not (so literally not obeying is a burden laid on the judged person,   
 being the result of the hindrance) obey the which he bears. The words whosoever he   
 truth (i.e. submit yourselves to the true be generalize the declaration to the fullest   
 8.] The persuasion extent: see ch. i. 8, 9. 11.] The   
 (to which you are yielding—active) cometh connexion appears to be this: the Apostle   
 not from ch. i. 6 not spring from, is not had apparently been charged with being a   
 originated by) Him to men, calleth you (i.e. favourer of circumcision in other churches ;   
 In the parallel place in 1 Cor. v. 6, it is as shewn e.g. by his having circumcised   
 moral influence; so also where our where Timothy. After the preceding sharp de-   
 uses the same figure, Matt. nunciation of “him that troubleth you,”   
 leaven means doctrine. Nor can there be and “whosoever he be,” it is open to the   
 any objection to taking it as abstract, and adversaries to say, that Paul himself was   
 “lump”? concrete: a little false one of their troublers, his inconsistency.   
 corrupts the whole mass (of Christians). In the abruptnessthen of his thoughts   
 10.) “After the warning of vv. 8, he breaks out in this self-defence. i   
 9, Paul assures his readers that he has emphatic as before, is best understood as   
 fidence in them, but that their perverters referring, not to any change in his preach-   
 shall not Meyer. punishment. An instance ing as an Apostle (for he appears always to   
 of the policy which divides for the > the have been of the same mind, and certainly   
 On in the Lord, see 2 I, emphatic, was from the first persecuted by the Jews),   
 element or sphere in which will be of no but to the change since his conversion,   
 is employed. than this, viz. which I enjoin before which he was a strenuous upholder   
 Wor of Judaism. It has been objected to this   
 that the word preach could not be used at   
 that period. But this (even if it neces-   
 sary to press the preaching so far into   
 matter of fact) cannot be said with any   
 Aa