354 GALATIANS, Vv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 why do I yet suffer perse-   
 t1Cor.i.28. stilt persecuted? in that case ‘the cution? then is the offence   
 offence of the eross is done away. of the cross ceased. 12 I   
 ugetsar.2 12 Would that they which " unsettle would they were even cut   
 you would even cut themselves off! off which trouble you.   
 13 For ye, brethren, were called unto 13 For, brethren, ye have   
 x1Go.uit-2. liberty ; only \*turn not your liberty been called unto liberty ;   
 only use not liberty for an   
 2 Pet. 19. into an occasion for the flesh, but) 2cctsion to the flesh, but   
 Jude 4, by love serve one another.   
 y1Gor.ix.19. Y hy your love be servants one of 14 For all the law is ful-   
 . another. 14 For 7the whole law is filled in one word, even in   
 fulfilled in one saying, even in this; this; Thou shalt love thy   
 “aetcate \*Thou shalt love thy neighbour as   
   
 . Rom.   
 xiii. 9. pretation of the Fathers, confirmed by the   
 certainty :—the course of Saul as a zealot use of language in the Septuagint version,   
 may have often led him even to preach, not to be rejected only because it is dis-   
 if not circumcision in its present debated pleasing to the delicacy of modern times.”   
 position, yet that strict Judaism of which 18—Cu. VI. 5.) THE THIRD or HORTA-   
 it formed a part. why am I still TORY PORTION OF THE EPISTLE, not how-   
 secuted ?] s¢illis i.e., further ever separated from the former, but united   
 excuse is there for my being (as I am) to it by the current of thought :—and   
 persecuted (by the Jews) ?—For, if this is 13—15.] Though free, be one ser-   
 so, if I still circumcision, then is vantsinlove. For gives tle reason why   
 brought to nought, is done away, the the Apostle was so fervent in his denun-   
 OFFENCE (this word has the emphasis) of ciation of these disturbers; because they   
 the oross—because, if circumcision, not were striking at the very root of their   
 faith in Christ crucified, the condition of Christian calling, which was unto (or, on   
 salvation, then the cross has lost its condition of) freedom. Only (make not)   
 sive character to the Jew: ‘For not even your liberty into (or, use it not for) an   
 the cross did so much scandalize the Jews, occasion (opportunity) for the flesh (for   
 as the having to leave off obeying the giving way to carnal passions), bymeans   
 fathers’ laws. For when they brought of (your) love be in bondage (so literally   
 up Stephen, they did not allege against him the word is used in opposition to   
 that he worshipped Him who had been to one another. Chrysostom remarks,   
 crucified, but that he spoke against the «Here again he hints, that strife, fac-   
 law and the holy place.” Chrysostom. tion, and the love of rule, and vanity, has   
 12.] The verseintroduces a climax—I would been to them the cause of this error: for   
 that they who are unsettling you would the desire of is the mother of heresies.”   
 even.... As to the verb which follows, 14.] See Rom. xiii. 8, 9.—“The   
 (1) it cannot be as A. V., ‘were even question, how the Apostle can rightly say   
 cut of? (2) It can hardly mean ‘would of the whole law, that it is fulfilled   
 cut themselves off from your communion,’ loving one’s neighbour, must not be an-   
 as the even is against mild a wish, besides swered by understanding the law of the   
 that this sense of the word is unexampled. Christian law, or of the moral law only, or   
 (8) The only admissible sense of the word of the second table of the decalogue, or of   
 is one carrying harshness, and more, to every divinely revealed law in general ;—   
 our ears; viz. amputation. And (4) such for the whole law cannot, from the cir-   
 a meaning of the word is that in which cumstances of the whole Epistle, mean any   
 (agreeably to its primitive classical sense, thing but ‘the whole law of Moses ;’—   
 of hewing off limbs) it used by the Septua- but by placing ourselves on the lofty spi-   
 gint translators in Deut. xxiii. 1, by ritual level from which St. Paul looked   
 other authors. It seems to me that this down, and saw all other commands of the   
 sense must be adopted, in spite of the pro- Jaw so far subordinated to the law of love,   
 tests raised against it. And so Chry- that whoever had fulfilled command,   
 sostom and the great consensus of ancient must be treated as having fulfilled the   
 and modern Commentators : and, as Jowett whole.” Meyer: who also remarks that   
 very properly observes, “ the common inter-