4—13. GALATIANS. 359   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 ruption ; but he that soweth unto his own flesh shall of the flesh   
 to the Spirit shall of the reap corruption ; but he that soweth   
 Spirit reap life everlasting. unto the Spirit shall of the Spirit   
 9 And let us not be weary reap everlasting life. ° But \*let us r1¢or.xv,55   
 in well doing: for in due not be weary in well doing: for in ™   
 season we shall reap, if we due season we shall reap, \*if we Matt erin,   
 Saint not. 1° ds we have faint not. 10\*Therefore as we have $i&xs0.   
 therefore opportunity, let opportunity, “let us work that which Joie a   
 us do good unto all men, is good unto all men, especially unto 0 theta   
 especially unto them who them who belong to the faith. 11 See jy ™®   
 are of the household of in how large letters I have written   
 faith, ™ Ye see how large unto you with mine own hand.   
 a letter I written unto 12 As many as desire to make a fair   
 you with mine own hand. show in the flesh, \*the same con- xcb.ti.3,14.   
 2 As many as desire to strain you to be circumcised ; ¥ only y Pui.iiias.   
 make a fair shew in the that they may not be persecuted ze.v.n.   
 Slesh, they constrain you to for the cross of Christ. 18 For even   
 be circumcised ; only lest   
 they should suffer perse-   
 eution for the cross of   
 Christ. '° For neither they   
 themselves who are circum-   
 cised keep the law; but they who receive circumcision do   
 not themselves keep the law; but   
   
   
 that (now) soweth,—is now sowing. thewhole Epistle, see unto you with   
 unto,—with a view to. corrup- my own hand. I do not see how it is   
 tion—because the flesh is prey to corrup- sible to avoid the that these words   
 tion, and with it all fleshly desires and apply to the whole Epistle. If they had   
 practices come to nothing: see 1 Cor. vi. reference only to the passage in which they   
 13; xv. 50:—or perhaps in the stronger occur, would not “am twriting” have been   
 sense of corruption (see 1 Cor. iii. 2 used, as in 2 Thess. iii. Again, there   
 Pet. ii. 12), \_\_ of the Spirit] is no break in style here, indicating the   
 See Rom. viii. 11, 15—17. 9.) But end of the dictated portion, and the begin-   
 (in our case, let be no chance of the ning of the written, as in Rom. xvi. 25;   
 alternative) in well doing (stress on sweld) 2 Thess. iii. al. I should rather believe,   
 Jet us not be faint-hearted: for in due that on account of the peculiar character   
 season (ar expression otherwise confined to of this Epistle, St. Paul wrote it all with   
 the pastoral Epistles, see Introduction to his own hand,—as he did the pastoral Epis-   
 those Epistles, § 1. 32, and note) we shall tles: and I find confirmation of this, the   
 reap, if we faint not. 10.] as— partial resemblance of its style to those   
 not meaning, ‘while,’ nor, ‘according as,’ Epistles. (See Introduction, as above on   
 nor, ‘ since,’ in proportion as: ver. 9.) And he wrote it, whether from   
 let our beneficence be in proportion to weakness of his eyes, or from choice, in   
 our season—let the seed-time have its own large characters. 12.] As my Epistle,   
 season, as well as the harvest, ver. 9. so my practice: I have no desire to make   
 them who belong to the faith: a fair show outwardly : my letters are not   
 there does not seem in the original word to JSair of show: and I have no sympathy   
 be any allusion to a household, as in A. V. with these people who wish to make a fair   
 1l—end.] Postscript AND BENEDIC- show in the flesh. The term imports not   
 TION. 11.] See in how large letters merely ‘in the flesh? but in outward   
 (in what great and apparently unsightly things, which belong to man’s natural   
 characters: see note on next verse. ‘The state: see ch. v. 19. constrain you]   
 original will not bear the rendcring how are compelling you:—go about to compel   
 large a letier, A. V.) I have written (not you. 18.) For (proof that they wish   
 referring tothe following verses but to only to escape persecution) not even they