860 GALATIANS. Vie   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 they wish you to be circumcised, desire to have you circum-   
 that they may glory in your flesh. cised, that they may glory   
 14 But \*God forbid that I should| in your that I should glory,   
 @ Phil. 3, glory, save in the cross of our Lord   
 7,8. save in the cross of our   
 Jesus Christ, through whom the| 207 Jesus Christ, whom   
 the world is crucified unto   
 b Rom. vi. world "hath been crucified unto me,| me, and I unto the world.   
 e1Cor.vii.1%. and I unto the world. 15 For Cin 15 For in Christ Jesus nei-   
 Col. 11. Christ Jesus neither circumcision is ther circumcision availeth   
 + So all + any thing, nor uncircumcision, but) any thing, a new wncireum-   
 oldest 16 And as many   
 thorities. as walk creature. rule, peace be on 16 And as many as walk   
 2 Cor. v. them, and mercy, and upon the according to this rule,   
 e Ps. cxxv. 17 Henceforth let no be on them, and mercy, and   
 f{ iii. man trouble me: for I bear in my upon the Israel of God.   
 -i20. body the of God. of + Jesus. 7 From henceforth let no   
 man trouble me: for I bear   
 tik, in my body the marks of   
 eA 83.93. ch.v.11, L.26, 18i The the Lord Jesus. 18 Bre-   
 + the is omitted moat our MSS. i3 Tim. 22, Philem,25.   
   
 who are being circumcised (who are the world) unto me and I unto the world: i.e.   
 adopters and instigators of circumcision) each holds the other to be dead. 15.   
 themselves keep the law (the law, em- See ch. v. 6. Confirmation of last verse:   
 phatic: the words contain a matter of so far are such things from me as a ground   
 fact, not known to us otherwise,—that. of boasting, that they are nothing: the   
 these preachers of legal conformity ex- new birth by the Spirit is all all.   
 tended it not to the whole law, but a new creature] literally (see note on   
 selected from it at their caprice); but. 2 Cor. v. 17), creation: and therefore the   
 wish you (emphatic) to be circumcised, result, as an individual, is, he   
 that in your (your is emphatic) flesh they is a new creature: so that the word comes   
 may make their boast (by heing able to to be used in both significations. 16.)   
 allege you as their disciples. In this way And as many (reference to the “as many”   
 they escaped the scandal of the Cross at of ver. 12) as shall walk by this rule (of   
 the hands of the Jews, by making in fact ver. 15. The word means a ‘straight rule,’   
 their Christian converts into Jewish pro- to detect crookedness: hence a rule of life),   
 selytes). 14.) But (literally) to me peace be (not ‘is :’ is the apostolic   
 let it not happen (so literally: see note ing, so common in the beginnings of his   
 on Rom. vi. 2) to except in the Cross Epistles: see also Eph. vi. 23) upon them   
 (the atoning death, as my means of recon- (come on them from God), and (and indeed)   
 cilement with God) of our Lord Jesus upon the Israel of God (the subject of the   
 Christ (the full name for solemnity, and whole Epistle seems to have given rise   
 our prefixed, to involve his readers in the expression. Not the Israel after the   
 duty of the same abjuration), by means of among whom these teachers wish to enrol   
 whom (not so well, ‘of which’ [the cross], you, are blessed: but the IskaEL or Gop,   
 as many Commentators; the greater ante- described ch. iii. 29. Jowett compares,   
 eedent, “our Lord Jesus Christ,’ coming though not exactly parallel, for a simi-   
 after the “eross,” has thrown it into the lar apparent though not actual distinction,   
 shade. Besides, it could hardly be said of 1 Cor. x. 32). 17. trouble me] How?   
 the Cross, “by means of which,” or, by rebellions conduct and denying his apos-   
 “through which”) the world (the whole tolic authority, seeing that was stamped   
 system of unspiritual and unchristian men with so powerful a seal as he proceeds to   
 and things) hath been (and is) erucified state. for I] (emphatic) for it I (not   
 (not merely ‘dead :’ he chooses, in relation the Judaizing teachers) who carry (per-   
 to the cross above, this stronger word, haps as in ver, 5, and ch. v. as a   
 which at once brings in his union with the burden: but Chrysostom’s idea seems more   
 death of Christ, besides his to the adapted to the triwmphant character of the