



Scripture



Translation:

SUGGESTIONS & SPECIMENS.

THEOLOGICAL ESSAYS—

- (1) The Translation of the Scriptures.
- (2) Desiderata.

With *Revised Rendering of Galatians.*



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Editor of *The Student of Scripture*, etc.)



**"Prove all things: hold fast that which is good."**



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Correspondence concerning Biblical Translation, Difficulties, The Bible Training College, Greek Tuition, &c., and Co-operation in the Establishment of Scholarships will be valued.—PERCY W. HEWARD.

## The Translation of the Scriptures.

How important is the labor which gives a title to our present essay. If the Scriptures were the works of scholarly Easterns, the *exact* representation of their thoughts in idiomatic English would be a worthy enterprise to which the greatest talents could be devoted. Error through ignorance of Greek, Hebrew and English, or through carelessness, or through alienation of sentiment, or through neglect of parallel passages would be reprehensible, and would involve false dealing with those who were dependent upon the translation, and likewise injustice to the ancient sages misrepresented. How much more responsible becomes the toil when we remember that the words of the Holy Spirit not only contribute to but constitute the Scriptures. Aye, and how much more difficult—the mind of Shakespeare and the mind of an educated modern essayist can be compared, for they are alike human—the difference is in degree not in kind—but the thoughts of Jehovah are Divine and unfathomably deep. Every word of Scripture has a contextual appropriateness, and every word contains many applications and suggestions, which a term in another language is not likely to embrace in its etymology or usage, or even etymology and usage unitedly. Moreover, the ablest literary memorizer cannot momentarily call to mind all the passages wherein he has employed the same words and idioms, as those which are flowing from his pen; the omniscient God could not forget a single verse of His Word—therefore is it not likely that He has often intended to illustrate one sentence by another wherein the same expression occurs—a method of composition our wisest writers would adopt, if they could? Hereby, however, the essentials of a true translator are multiplied. Nor must we ever be unmindful of the fact that if the attempted improvement of a great poet be presumption, the alteration of Scripture, or the modification, or the variation thereof is sin. Who, then, is sufficient for the labor so many have taken in hand?

We do not insult a good man if we say he is not perfect in himself; to insinuate otherwise would be to insult truth after

the manner of modern Pretensionists. Nor, do we abuse the Authorised Version if we suggest it contain many errors and still more inadequate renderings. The translation committee did not perhaps include Rationalistic and Unitarian divines, such latitudinarianism was reserved for the nineteenth century revisers, but among them were prejudiced ritualistic anglicans, and over them was an easily offended monarch (James I.) who demanded traditional ecclesiastical phraseology. The bitterness of ignorant and arrogant independent revisers against "The Common Version" should not be an excuse for illegal defence. "Authorized" our English Bible of 1611 may be, but only as the anglican organization is "Established," *i.e.*: by the law of the land—"appointed to be read in churches." Howbeit the possession of the Authorised Version magnifies the sin of retrograde alteration—in two ways—1. Deviation from an accurate rendering existent manifests more lack of learning or wilful prejudice than inability to originate such a rendering—2. The A.V. has become a household book, and opposition to it without reason will often unsettle the belief of the thoughtless. Some one will say—"Your words condemn yourself"—nay, not necessarily, they increase responsibility, but only condemn for *erroneous* variation.

We can say little regarding the Revised Version and other modern literal or idiomatic translations. Doubtless they all have excellencies, but not in such abundance as their authors consider. Probably they all contain lamentable blunders (as in the R.V. of 2 Tim. iii. 16), which make their resultant value negative.

Remembering that a version is a version, and therefore, unless inspired, essentially inadequate.—that a translation is a translation—a "transference" of thought from one language to another—we would first indicate the qualities of an apt translator, and in the next Essay summarise *desiderata* in this department of theological science.

1. A translator must be a Christian man. The Divine literature *cannot* be understood by the natural mind. The knowledge of every Epistle verbatim, of the Septuagint, and of modern philological decisions, do not of themselves equip for this labor. And we would go further. A Christian who is not growing in grace, and continually under conviction of the doctrines of grace—in other words an unspiritual believer cannot enjoy the fellowship with the Holy Spirit, without which interpretations\* cannot elucidate the mind of the Author. To over-emphasize this preliminary essential would be

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\* Every translation is an interpretation,

impossible. A Higher Critic is incapable of version-work, inasmuch as however great are his attainments he lacks the highest scholarship. The worship of intellect is the bane of many to-day—the knowledge of Semitic and Hellenistic tongues is not deprecated by those who contend that all who possess not holy reverence, and the active mind of the new creation, are absolutely unfitted for the work they assume. The Holy Spirit's words concerning "love" in 1 Cor. xiii. may here be applied—"If I have all eastern learning and desire for accuracy, and appreciation of English idiom, and have not fellowship with the Inspirer of Scripture, my proud efforts therein are but labor in vain." Satan is prejudiced against God; the mind of the flesh is prejudiced against the revelation of the Spirit, and therefore it becomes even the most humble and spiritual translator to continue much in prayer and by grace to subdue the flesh, lest, albeit in ignorance, he pervert the Word of the living God.

2. Our first qualification is comprehensive. A man of God will not be forward to translate if he possesses not linguistic and other acquirements, the reverse of this statement is alas, not true. At the risk of accusation for tautology, we remark that a conscientious translator should be free from human constraint or party servility. He must not come to Scripture with desires to support a given creed or defend a method of church government. Candor and fearlessness cannot be absent without dire effects. The Romanist is incompetent for the work while he refuses to surrender his traditions, the Anglican is incompetent to render Titus, and 1 Peter v. if his esteem for modern episcopacy be greater than his esteem for truth, the Baptist is incompetent to render passages which speak of baptism if he is *self-resolved* to maintain the practice of immersion though it be proved unscriptural—As a convinced preacher of believers' immersion the writer solemnly sends forth these words. The Arminian has no right to translate Rom. ix. while he is unwilling to meet its arguments; nor even the Calvinist, Scriptural though he be, while he avoids with ostrich-like fear the exegesis of other verses which *appear* to affirm a universal redemption and a general salvation.\*

3. Should not a translator be well acquainted with the language which he undertakes to represent in English? We have heard of translations of translations, though none can condemn a Wycliffe for his necessary dependance on The

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\* On the other hand, *definite* doctrinal convictions are necessary ere his labor can be commenced aright.

Vulgate.\* In these days, however, it would seem inadvisable for a tyro in Greek to issue a Revised Version of the Pauline Epistles. And here an important thought should be considered. Would a foreigner, who was an authority on Elizabethan English only, be able to prepare a Dictionary, Phrase Book, and Grammar of modern English? Many scholars have studied Classical to the virtual exclusion of Hellenistic Greek, and no jealously reverent student of Scripture would reckon such fully prepared for this work even if they possessed all other qualifications.†

Inasmuch as the Septuagint is the earliest version of the Hebrew Old Testament, and the translation current in the days of the apostles, a knowledge thereof should not be despised by revisers of the English New Testament. Of necessity the translator of the Older Scriptures must understand Hebrew, nor should the student of Hellenistic Greek forget that many idioms therein are modified by the primitive language. As a rule, familiarity with Syriac and Arabic literature, and likewise with Assyrian and Babylonian inscriptions would be helpful to the man who desires conscientiously to explain without note or comment the Hebrew revelation of God. The writer hopes, if the Lord will, he may have strength, opportunity and grace to pursue these last-named studies with profit, ere he issue a new rendering of the Scriptures of the Old Covenant.

Under this head it may be well to refer to "Figures of Speech"—The expositor who does not behold a Plural of Majesty in Heb. ix. 23,‡ despite its necessity in the context, and a second illustration thereof in the *following* verse§—is not thoroughly furnished for his work. In this connexion it will be wise to remember that a translator must comprehend eastern *idioms* as well as *words*. What are idioms but extraordinary combinations of words? Their presence may cause the would-be translator additional trouble. To reproduce an idiom literally by means of a lexicon will frequently lead to ludicrous results. And here the question of periphrases will assert itself.

\* It is somewhat surprising to find that a volume of the Polychrone Bible—one of the masterpieces of destructive criticism—renders Wellshausen's German rendering of The Psalms into English with the approval of reviewers. Doubtless the English Editor was learned in Hebrew and German alike, but the rational student wonders how he could combine the idioms of two diverse tongues and preserve them in a third.

† An unlikely circumstance. How could a spiritually-minded man know Greek and neglect the Greek Testament?

‡ "It was, therefore, necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrificeS than these." (A. V.)

§ "Holy places" (A. V.)=Most Holy Place.

The translator who ignores thoughts for the sake of words, and the translator who ignores words for the sake of thoughts are alike unreliable. The need of an explanatory margin will probably be impressed on all who ponder the paragraph herewith concluded.

4. Eastern idioms are often eastern customs expressed in language—hence the value of a literary if not an actual journey to Palestine. Moreover, acquaintance with the habits of the inhabitants of the Holy Land will often decide the correct one of two grammatically possible renderings. The physical geography, botany, and natural history of Bible countries should not be regarded as optional acquisitions. Why should the “orange” be made an “apple” to the confusion of various passages; why should the “jackal” become a “dragon”; why should the “summer sea-night mist” be turned into “dew”?\*

5. The author of a version must not neglect the study of ancient creeds and philosophical theories against which certain books of Scripture were anticipatively, if not originally directed. Who can render John’s Gospel, and judiciously employ capitals or inverted commas for titles of Gnosticism, without some knowledge of that theoretical sect’s strange beliefs. In like manner Luke vii. 35†, and Luke xi. 41‡ contain quotations from Rabbinical maxims which should be so marked, but which are unnoticed except by the student of Pharisaic principles.

6. And if the translator should be an authority upon Greek and Hebrew, it is also imperative that he should know English. It is well for him to be proficient in its history and philology, but essential for him to be familiar with the modern meanings of words. If his translation be not only for himself, for personal devout study—an unnecessary undertaking if he be competent to read the original with a view to its performance—if it be not only for his children or near friends who have learned to appreciate his peculiarities in the choice of words, and to prepare a mental dictionary of his unique phraseology—if his work be not for such persons, the translator must offer reasonable English. It is not always remembered that wherever the break in a chain may be the chain is broken, and the results are equally serious if the reviser be a Hebrew and Greek expert, *and at the same time mistake the “quality” of*

\* Hos. vi. 4, xiii. 3, will illustrate the loss of forcefulness occasioned.

† “Wisdom is justified of all her children.”

‡ “Give alms of such things as ye have; and, behold, all things are clean unto you.”

*his mother tongue*; OR if he be an indifferent scholar in the original language and at the same time being a writer who rarely seems to misplace an English word. Some classical authorities will demur to this statement, but no practical business men, and perhaps the former are in this case unqualified to give an impartial judgment. The translator must not only know his meaning, he must make it clear to others, or his "meaning" is not his "meaning." No scholar has warrant to introduce a fresh dialect and publish a book therein, unless he announce himself in the preface as a pedant, and give an appendix-glossary. To understand accurate yet popular language, a study of the Authorised Version will not be detrimental. Moreover, that version contributing more largely to the formation of modern English than any other volume, has considerably simplified the translators' work, by introducing, when our own phraseology was unsettled, some eastern idioms which otherwise would have no equivalent. Perhaps the necessary time for Authorised Version study (and contemporary Puritan books to illustrate the language) may be found by non-attention to modern critical productions.

7. We must not forget that the translator needs time and patience. There is a popular tendency to rush into print, and the result would make one wish there were more Augustines to issue "Retractions." Words and sentences should be examined again and again. Alternative renderings should be noted down. Literary weighing and waiting are alike desirable. Will not the Lord's stewards come forward and supply the means whereby some of His servants who are called to this work may devote much time thereto. The results will not be showy, nor will they be financially remunerative, but it is to be hoped that the Babylonian spirit of commercialism is not universal, at least in the Church of God. The writer prays that scholarships for this study, tenable for a period or for life will be established, if the Lord will, at The Bible Training College.

What more can we say? The translator must be severe toward himself, he must expect to discover mistakes in his most careful labor, he must be willing to receive correction, and ready to endure opposition—and, finally, no one should take unto himself this honor except he is called of God definitely thereto. The man who imagines incipient mysticism or sentimentalism in this last named pre-requisite, is not prepared for the work—but what *is* this final essential? is it not our first, repeated in different words? *i.e.*, The translator must be in holy fellowship with the Author of the Scriptures or his labor is "vanity of vanities, all is vanity."

## Desiderata—

### With a view to more Accurate New Testament Scholarship.

It requires no pre-eminent pessimism\* to behold failure written upon the greater part of "Christian work," and upon the greater part of that which is called Bible Study. The majority of students are attached to some favourite theory which considerably detracts from the value of their writings; moreover, they aspire to literary success, and are unwilling to unite in investigation that will but be preparatory for others. Again, brotherly conference and criticism are almost impossible to-day. Further, many whom the Lord has "gifted" spiritually, and intellectually, are without monetary "talents," and therefore compelled to desist from much necessary, yet unremunerative, Theological toil. But *such* labor, members of the Church of God cannot afford to patronize, without decreasing their contributions to self-aggrandisement, and to modern religious enterprises which esteem quantity of service more estimable than quality, and which "serve" in view of the Annual Report rather than the Judgment Seat of Christ. Doubtless the following suggestions will fall on many deaf ears, but we humbly offer them to the Glory of God; and if the work indicated below is hereafter undertaken, either in connexion with the Bible Training College or by any other spiritual organization, to God alone shall the glory still be presented. Need it be added that the most thorough criticism is invited, as a *quid pro quo* for the criticism of the "ideas" of others, contained in various pages of this fragmentary Introduction Volume, and the Companion to The Letters of the Lord, the New Testament Epistles.

I. More careful and comprehensive textual criticism is requisite. The contrary theories of Tregelles and Burgon—if we may name two scholars who were not ashamed to acknowledge themselves believers in the full inspiration of Scripture—these contrary theories illustrate alike the power of prejudice.

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\* In its present *usage* this word is often the name of a sacred gift, a Divine willingness to sigh and cry for the abominations of to-day, an ability to see the hollowness of professional Christianity and theological learning in the 20th Century.

At the present day, too, we have men who depend too exclusively on a few ancient manuscripts; for the recovery of which, however, even as for the discovery of monumental witnesses to the historicity of Scripture, we would not omit to give thanks unto our God. And there are others who trust rather to ancient versions, patistic quotations, and early lectionaries. The scholarship and labor needed for the thorough investigation of all these volumes of evidence, for discovery of the true Text of the New Testament, are of necessity beyond the power of one man, and with natural bias every one regards that with which he is best acquainted as of primary importance. Further, it is possible that the spirit of *generalization* has damaged learned study. Not all ancient MSS. are excellent, nor all more modern MSS. depraved. Again "patistic quotations" may may *in general* be distrusted more fully than the quotations in *certain* controversial works of *certain* "fathers. And we cannot but fear that the righteous re-action from the spirit of conjectural emendation (in supposed accord with the argument in question, and with parallel passages), has involved a disregard of contextual structure and phraseology, by means of which a disputed reading may be decided, though a new reading may not be invented. The Revised Version contains marginally notes on Textual criticism which are too brief for readers who appreciate this "science," and are confusing to others.\* How many of their renderings under the impressive heading "Some Ancient Authorities Read"—how many such renderings would be universally refused by wise students of the MSS.? Why, then, their insertion? There is a need for a volume upon selected passages, concerning which some doubt still exists as to the inspired phraseology. In the preparation thereof *reverent* students should co-operate, in order that the full evidence of reliable manuscripts, accurate versions, early quotations, and the context may be collected and systematically arranged.

2. An "Introduction" to the second Desideratum may be permitted. Many Greek words have two or three significations and yet in each retain a root meaning.† Further when used

\* Apparently the Revisers always attempted two contrary things, or rather a compromise, *e.g.*, they did not consistently prepare a new text, nor did they definitely keep to the *Textus Receptus*—they did not systematically re-translate, nor did they merely revise the existing translation, but rather endeavored to blend the two labors.

† *e.g.* τέλειος sometimes has the conception of "full grown" prominent and sometimes that of "perfect"; but, in most instances combines the thought; χάρις sometimes denotes "grace," and sometimes "thanksgiving," but 1 Cor. x. 30 (see A. V. and marg.) is not the only passage in which the double conception is present; the verb γίνομαι in John i. and 1 Thess. will further support our statement.

with these *different* significations they will still well repay comparison in their respective contexts. Many a term expresses more than its corresponding English word, either by reason of its etymology to which there may be a veiled reference, or by reason of a meaning which some common idiomatic phrases have attached to it. If a periphrasis is to be avoided the fulness of the Original can only be brought out by a marginal note, and reference to other verses where it is divisely rendered. The immense value of such Concordances as Dr. Robert Young's\* will not be minimized, if we say that an abridgment thereof, containing a minimum of selected passages which together best illustrate the original meaning is needed in the margin of a Study-Bible. It cannot be too often emphasized that verses where a translator is "compelled" to vary his customary rendering, are often the very passages which will most fully determine the forcefulness of a word, since they most completely illustrate its *extension* beyond the adopted English representation or synonym.

Nor should it be forgotten that some words in our own language have meanings because of their etymology, or their frequent use in certain connexions, which add to the Divine words certain notions *instead* of the etymological or idiomatic thoughts they have failed to translate. More marginal notes are therefore requisite. Accordingly there is needed a new edition of each epistle with two independent literal translations by different learned, and withal spiritual, students of the Word, also an idiomatic rendering—at the foot of each "page" should be notes comprehending the helps of which we have just spoken, and the opinions of a few other Scriptural scholars. The unlearned preacher and the private Christian would thus be guided to the fulness of the Original by comparison of *comparatively* accurate renderings, and by the examination of various key-passages for words which have not an exact English synonym.

3. More Elaborate Concordances are needed. We suggest two or three.

1. A Concordance should be prepared which would contain all words from one *root* grouped together, so that the student might be led to notice such contrasts as *πιθανολογία, pithanologia*, and *πίστεως, pisteos*, in Col. ii. 4, 5, and such connexions as those of the *five* words from the root of *καλέω* in 1 Cor. i. 1-9, as *χάρισμα, charisma*, and *εὐχαριστηθῆν, eucharistiēthē* in 2 Cor. i. 11, and as *ἐτελείωσεν, eteleiōsen*, and *παντελής, panteles* in Heb. viii.

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\* Supplied by The Bible Training College—best Edition, half-morocco, 23/3. Carriage paid.

19, 25.\* The present Concordances do not even bring together a simple verb and its prepositional compounds. In consequence of their arrangement few even study *γνώσις, gnōsis*, when examining *γινῶσκω, gignōskō*; few remember to look at *πιστεύω, pisteuō*, or *πίστος, pistos*, or *πειθῶ, peithō*, or *πειθίθης, pepoithesis*, when turning up *πίστις, pistis*. It may be said that all words compounded with a proposition appear together, and yet the comparative study is little followed, and of little profit. We deny that all such verbs are together, some have a double prepositional beginning. We acknowledge that the study is little followed, but cannot accept an error in practice as an argument in logic. Moreover, the majority of Christians need "suggestions" as to methods of study:—originality is manifest where it should be suppressed, and absent where it should be present. We deny that such study is profitless—the *ἐν* verbs of Philippians are a single but sufficient refutation (Phil. i. 6, ii. 13, iv. 13).

Not only so, but a Concordance containing common prepositional connexions, whether the prepositions occur simply or *in composition*, is a necessity—for example *ἐν en, εἰς eis* (see Col. i.) ; *ἐκ ek, εἰς eis*, etc. A continuation of this principle will suggest the advisability of a Concordance—or a Concordance-appendix—wherein words that are commonly brought together are employed in proximity, *e.g.*, faith and hope—and likewise words that are frequent antitheses, *e.g.*, life and death, righteousness and lawlessness, joy and grief.

More urgent still is the need for a Concordance to each book for quick and thorough reference. It should be prepared in two parts, one on the common plan, and the other on the etymological method described above. Such reference volumes would stimulate research more than any others, and would also simplify it. A truly accurate knowledge of contextual phraseology might be less rare than it is at present. In these Concordances a second column might contain several proposed, appropriate renderings to afford further aid for which the weary preacher of the Word would not—or should not—be slow and slothful to manifest the only gratitude which men willing to devote time to this "hidden" work would desire—namely, the practical gratitude of increased study.

Inasmuch as a thorough knowledge of the excellent Authorized Version is necessary so long as it remain the Bible

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\*Note also *πάση παρρησίᾳ ὡς πάντοτε* (Phil. i. 20) *ὑπεμείνατε, μένουσαν*, and *ὑπομονῆς* (Heb. x. 32-36); *κατέχετε, ἀπέχεσθε* (1 Thess. v. 20, 22); *ἐνδοξασθῆ, δοξάζεται* (2 Thess. i. 12, iii. 1). See Heb. xii. for further illustration of principle.

of common use, a Concordance containing the Greek and the English with a third column of brief notes upon the fulness of the former and any defect apparent in the latter\*—such a volume or rather set of volumes would be a treasure to the more wealthy minister.

Yet another Concordance would facilitate study, in these days when men desire everything ready to hand, viz.: a Marginal Concordance. After all (or most) words (abbreviated) could be written their next occurrences—if this work seem too comprehensive, the next use thereof, only if in the same book.

A few further hints may not be deemed inadvisable—The presence or absence of the definite article before nouns should always be indicated: the occurrences of prepositions † that more than one case should be first set forth in order, and then classified according to case: an alphabetical list of roots, with all the derivatives following each would form a valuable preface to a Concordance‡: beginners would value a Concordance with a second column of notes on *meaning* and *grammatical form* rather than a Lexicon which cannot comprehensively supply the latter.

The writer will, doubtless, be esteemed Utopian in his desires, but the Lord has in bygone days raised up those whom He has chosen for difficult and apparently unsurmountable work, and if He, in grace, lead some to attempt part of this labour, these suggestions will not have been in vain, but unto the glory of Him Who alone is worthy of glory.

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\* Possibly a fourth column of references to parallel passages for phraseology in the little known LXX.

† Some Concordances omit these most important words: believers in verbal inspiration should deeply regret this.

‡ Also all prepositional compounds after the preposition with which they are formed.

## THE INSPIRED LETTER TO THE GALATIANS.

(A New Translation, with Brief Notes).

For notes on the Essentials of Accurate Translation the diligent reader is referred to the first Essay, which contains some of the most important pages of this book. The following rendering is offered as a "Specimen," in the belief that it will be found neither too bald nor too bold, and in the confidence that it will contribute to an appreciation of the Divine teaching and reasoning, of the instruction involved in the Divine use of various derivatives from the same root, and of the lessons from the Divine arrangement of the prepositions. Other passages might have been chosen to exhibit more noticeably the translator's "peculiarities," and any advantages consequent, but he is sure the Lord guided him to this Letter: and the charge of raising false hopes as to further translations, by the "advertisement"-selection of various paragraphs most easily reproduced, cannot be brought.\* The Epistle to the Galatians emphasizes truth that is much despised in these days of rampant Ritualism and railing Rationalism. This brief document which became, under Luther, one of the primary text-books of the Reformation, needs to be circulated and preached throughout our land. We could wish that a pamphlet containing a new translation faithfully setting forth the old truth, destined to impress readers through its variations from the authorized version, could be *freely* distributed. A few notes might be added directing men from ceremonies to Christ, and from human performances to His perfected work without which there can be no Divine Righteousness. The letter has been called A Divine Epitome or Abridgment of "Romans," and inasmuch as the latter is the Divine treatise which explains most fully the *method* of the Gospel, we cannot but be thankful that we were guided to render into English the "Epistle to the Galatians"—"Romans" itself would have taken too much space.

Some will be anxious to know what text has been used. The translator could not have personally decided on the merits of

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\* Ephesians and Colossians i. would manifest with more completeness the prepositional elegancies, and Phil. iii. the forcefulness of derivatives and words with various meanings.

all various readings without a further prolonged study, and he was not and is not disposed to accept implicitly the latest critical decisions which are no more invariable than the humanly-accepted laws of science. Hence he rejoiced to find that this letter has fewer recognized *varia lectiones* than others, and where such are rightly disputed and distinct in signification, he has sometimes inserted a footnote. If strength permit, this study shall be pursued, and the fellowship of like-minded students obtained, that the Lord's people may be aided in the discovery of an exact representation of the Divine Autograph.

It may not be inopportune to add here the hope that a new translation of the Scriptures of the New Covenant with terse and suggestive notes, to encourage careful and independent research, will be published next year if the Lord will, and (as a result thereof) the readers of this book be constrained to co-operate financially. Moreover a series of expository volumes on the Epistles, containing remarks on the text with literal and idiomatic renderings thereof will (D.V.) be issued from time to time. Correspondence concerning this labor will be welcomed. As a remunerative work it is likely to prove a failure, but inasmuch as the Epistles comprise the least satisfactory translation of our valued Authorized Version\* the toil will not be in vain. A careful test and prayerful use of the following pages are requested: *consequent* criticism and advice will not be disregarded, but off-hand opinions and *prejudiced* condemnations must be considered unworthy of this solemn service unto the Lord, which demands the most thorough, accurate, reverent and spiritual investigation.

N.B.—S.w.=same word. Italics indicate an emphasis or antithesis which the reader may not readily notice. *in* is sometimes rendered "in order that," sometimes "with the Divine purpose that": when the work of God is regarded the second thought is always prominent, but it could not be always represented.

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\* See Rev. F. H. A. Scrivener's Volume on the A.V. of 1611 and its reproductions.

I. (1) **PAUL**, an apostle—not from men, and not through a man ; on the contrary, through Jesus Christ and God the Father, the One Who raised Him from among the dead—(2) and all the brethren together with me—to the called-out assemblies of Galatia : (3) Grace to you and peace from God the Father and our Lord Jesus Christ, (4) the One Who gave Himself as a Substitute because of our sins, with the Divine purpose that He might rescue us out of the now-ruling age of wickedness, according to the will of our God and Father—(5) to Whom the glory that shall continue (*eis*) in the eternal ages. Amen.

(6) I marvel that so quickly ye are withdrawing from Him Who called you in the grace of Christ, into a different Gospel—(7) which is not another, except in so far that there are “some” who are perverting you, and wishing to alter the aspect of *the* Gospel of the Christ. (8) But even if we or an angel out of heaven should *bring* a Gospel to you, in opposition to the Gospel we *brought* to you—let him be put away as accursed. (9) As we have before said, and now again I say, “if any one bring a Gospel to you in opposition to that which ye received at our hands, let him be put away as accursed.” (10) For am I now conciliating men or God?—or am I seeking to please men?—[Nay] for if I were yet pleasing men, the slave of Christ I should not have been.

But I make known to you, brethren, with reference to the

This introduction compares with our termination of an official letter—Name, and then *e.g.*, “Gen. Sec.” “P. APOSTLE” = One sent *from* (*ἀπό* twice) ; hence, P. is an emissary *from* and through Christ. A MAN.—Reference to Galatian claim of Petrine supremacy. WHY NOT “FROM GOD”?—The structure and context already suggest the thought that would be expressed—(a) men (source), (b) man (channel) ; (b) Christ, (a) God—Father, “The channel of his authority. *διά*, coincides with its source, *ἀπό*” (*Lightfoot*).—Moreover, *ἀπό* indicates original purpose, *διά* reference to some time-act, here Resurrection.—Again, *ἀπόστολος* includes *ἀπό*. “FATHER,” without article, regarded as a proper name : *cf.* *Χριστός, Κύριος* (representing “Jehovah.”).—Note title “Father” and resurrection (Acts xiii. 33, Col. i. 18). OUR LORD : OUR SINS. *RESCUE* s.w. Matt. v. 29, Acts vii. 10, 34 ; xii. 11, xxiii. 27, xxvi. 17. *πονηροῦ* titular by position. GRACE to the Church from God : Glory to God from the Church. *μετατιθεσθε, μεταστρέψαι, ἐν, εἰς* an unexpected goal. A DIFFERENT GOSPEL, not another : for *ἕτερος* see Matt. vi. 24, Acts i. 20, Jude 7—the *two* words occur in Acts iv. 12 : 1 Cor. iii. 4, 10 ; xv. 39-41. PERVERTING YOU, but not able to accomplish their “will” against the Gospel. *πάρα*, besides, in competition with, opposition to—note compounds—“transgression,” “disobedience,” “offence,” “iniquity” in 2 Pet. ii. 16. ANATHEMA : a double thought of cursing and exclusion *cf.* 1 Cor. v. 5, *ἀνάθεμα* looks back to *μετατιθεσθε*—why do ye remove, let the false preacher be removed. Now, after such endurance for the offence of the Cross. *γάρ* Nay for. MEN, AND CHRIST opposed as in i. 1.

Gospel which was brought by me as the Gospel, that it is not according to man, (12) (for neither did I receive it from a man, nor was I taught it, on the contrary. [I received it] through revelation of Jesus Christ). (13) For ye heard my conduct once in Judaism, that according to exceeding enthusiasm I was persecuting the called out assembly of God, and I was laying it waste—(14) and I was making progress in Judaism beyond many of the same age in my nation, inasmuch as I was from earliest days more excessively zealous of the traditions of my fathers. (15) But when the God Who separated me out of the womb of my mother, and called me through His grace, was well pleased (16) to reveal His Son in me, with the Divine purpose that I should bring the Gospel concerning Him among the Gentiles, immediately I conferred not with flesh and blood, (17) and I went not up into Jerusalem to (confer with) those who were apostles before me, but I went away into Arabia, and again I turned back into Damascus. (18) *Then* after three years I went up into Jerusalem to become acquainted with Peter, and I remained (conferring) with him for fifteen days—(19) but another of the apostles I saw not, but James the brother of the Lord (20), (and what I am writing to you, behold, in the sight of God, I am not lying). (21) *Then* I came into the regions of Syria and Cilicia, (22) but I was remaining *unknown in person* to the called out assemblies of Judæa (which are *in Christ*), (23) but they were only *hearing* that “He who was the persecutor *once, now* is a gospel-messenger of the faith which once he was laying waste” (24) and they in me were glorifying God.

II. (1) *Then*, at the end of fourteen years, again I travelled up into Jerusalem accompanied by Barnabas, taking with me Titus also—(2) but I travelled up according to *revelation*, and I held conference with them in regard to the gospel which I herald among the Gentiles, but in private with those seeming to be of reputation, lest perchance I should be running, or had run, aimlessly. (3) Nevertheless *neither* was Titus, my companion, although he was a Greek, compelled to be circumcised, (4) (but the controversy was because of false brethren secretly introduced, who, such they were, came in secretly to spy out our freedom which we have in Christ Jesus, with the purpose of enslaving us), (5) *nor* did we yield submissively to these

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BUT I MAKE KNOWN; ye have forgotten. ἐδίωκον I used to persecute *συνηλικιώτας*, comrades as well as contemporaries. My nation.

*παραδόσεων*, contrast οὐ παρέλαβον (12).

*προσανθέμην*, simple verb in ii. 2; the following *πρός* look back. WENT NOT UP, WENT AWAY. THE APOSTLES BEFORE ME—P. claims apostleship hereby (*πρό* priority of time and position).—To “interview” Peter.—Note contrast between 3 years and 15 days.

for an hour, [for we too had a purpose] that the truth of the gospel might remain with us. (6) But [to resume], from those who "seemed" to be somewhat—whatsoever they once were, it maketh no difference to me, God receiveth not a man's person—for to me those who "seemed" somewhat conferred nothing, (7) but on the contrary seeing that I had been entrusted with the gospel to the uncircumcision, according as Peter to the circumcision—(8) for He Who worked in Peter with a view to his apostleship to the circumcision, worked in me also with a view to the Gentiles—(9) and recognizing the grace that was given to me—James and Kephias and John (who "seemed" to be pillars) gave to me and Barnabas the right hand—the right hand of fellowship, on purpose that *we* should carry on our work with a view to the Gentiles, but they with a view to the circumcision—(10) their only admonition being in order that we should not be unmindful of the poor, and this very thing I was even zealous to do. // But when Kephias came into Antioch, to the face I withstood him, because he was condemned" [by his own action]. (12) For before there came "some" from James, he was accustomed to eat in company with the Gentiles: but, when they came, he drew back and separated himself from them, fearing those of the circumcision—(13) and the rest of the Jews also acted hypocritically together with him, so that Barnabas also was led away by their hypocrisy. (14) Nevertheless when I saw that they walked not straightforwardly toward the truth of the gospel, I said to Kephias in the presence of all, "If *thou*, being a Jew by birth, livest as a Gentile and not as a Jew, why compellest thou the Gentiles to judaize. (15) *We* being by nature Jews and not sinners of

ἐν ἐμοί accompanies each word of sentence: If interpreted "in my case" 2 Cor. i. 11 suggests a parallel (ὅτι). But I TRAVELLED (ii. 2) to show P. was not forced to undertake the Acts xv. journey. HELD CONFERENCE, or put before them, *not* retracted. παρά, παρα, κατα, κατα (4).

WHATSOEVER, etc.: they had seen Christ in the flesh. IT MAKES, etc.: it does not alter my argument. CONFERRED nothing or, added nothing to my gospel, or put no restrictions upon me. I HAVE BEEN ENTRUSTED (perf.) this is still my prerogative. ἐνεργήσας, εἰς. δοθεῖσαν, ἔδωκαν.

πρόσωπον reminiscence of ii. 6; κατὰ πρόσωπον contrary of κατὰ ἴδιαν. κατεγνωσμένος by P. in the case of Peter; contrast γινόντες (9) of Peter and the rest in case of P. SOME, usually suggestive of irony, some great ones. DREW BACK S.W. Acts xx. 20, 27, Heb. x. 38 (39)—Many such to-day.

"To Judaize," or "to become Jews"—double English thought in one Greek word (14). Works that law demands contrasted with faith Christ gives (16). It may be asked why ἐξ ἔργων νόμου is rendered "out of works of law" (or legal works), not "of the Law": to emphasize contrast between the principle of law and Christ's Gospel: no law could be given to give life. δικαίω is translated "to make legally righteous," because in common English the word "justify" is not exclusively forensic, hence Rome's theory of imparted righteousness with a view to acceptance. ἄρα or ἄρα (17).

the Gentiles, (16) Knowing that there is not made legally righteous a [single] man out of works of law, but through faith of Jesus Christ—we also [as well as Gentiles by nature] into Christ Jesus had faith, in order that we might be made legally righteous out of faith of Christ, and not out of works of law, because that out of works of law there shall be made legally righteous no flesh! (17) But if, while seeking to be made legally righteous in Christ, even we ourselves were found [by the Jewish law] “sinners”—then Christ is—rather, is Christ a minister of sin? Let not our reasoning come to this! (18) For if the things which I pulled down these I again build, I constitute *myself* a transgressor: (19) *for* I through law to law died, in order that to God I might live. (20) Together with Christ I *have been* crucified, but I live—no longer I myself but there liveth Christ in me—but the life which I live *in* the flesh, *in* faith I live, in faith of the Son of God, of the One Who loved me and gave up Himself instead of me—(22) I do not place aside the grace of God, for if through law there is legal righteousness, then Christ died without a cause.

III. (1.) O unreasoning Galatians, who hath been bewitching you. You for whom before your eyes Jesus Christ was publicly set forth as the One Who hath been crucified [in your stead]. (2) This only I wish to learn from you—out of works of law did ye receive the Spirit, or out of hearing of faith? (3) Are ye so unreasoning? Having begun in the *Spirit* are ye now finishing in reliance on the flesh? (4) Such great sufferings ye endured in vain—if these are even in vain. (5) Therefore [I ask]—He Who is dispensing to you the Spirit, and is inworking mighty acts in you, doth He thus out of works of law or out of hearing of faith? (6) [“Of faith”], according as Abraham had faith in God, and it was imputed to him unto legal righteousness. (7) Know then that those of faith, these are sons of Abraham. (8) But the Scripture seeing before that out of faith God would make legally righteous the Gentiles, brought the Gospel before unto Abraham, that “In thee *shall be* included for blessing all the Gentiles.” (9) “So that those of faith *are* being blessed with Abraham who had faith. (10) *For* as many as are of works of law are [brought] under a curse, for it hath been written, “Cursed is everyone who remaineth not in everything that hath been written in the book of the law to do

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δωρεάν (ii. 21) “gratuitously” cf. “a gratuitous insult.” ἐν ὑμῖν (iii. 1), if in original, pregnant. πνεῦμα (iii. 5) a reference to spiritual gifts and the spirit—the new covenant (2 Cor. iii. 6). Of faith (iii. 7), born out of faith, faith is the seed of the new life.

The contrast in verse 7, 8, seems, “Know this now, but the Scripture foresaw” ἐν σοί explains some previous instances of ἐν.

them." (11) But that in law no one is made legally righteous at the tribunal of God, it is evident, because "the one who is righteous out of faith shall live"—(12) but the law is not out of faith, on the contrary, "the man who hath done these things shall live in them." (13) Christ bought us out from the curse of the law, becoming in our stead a curse (for it hath been written, "cursed is every one hanging on a tree"), (14) with the Divine purpose that into the Gentiles the blessing of Abraham might (be)come, in Christ Jesus—with the Divine purpose that the promise of the Spirit we might receive through the faith [that is in Him].

(15) Brethren, I introduce a common human argument—Though it be but a covenant of a man, when it hath been made valid, no one putteth it aside or imposeth further stipulations—(16) But to Abraham were the promises spoken, and to His seed. It *saith* not, "And to the seeds," as regarding many, but as regarding One, "And to thy Seed," Which is Christ. (17) And this I *say* that a covenant that hath been made valid by God with a view to Christ, the law which came into being after four hundred and thirty years doth not make invalid, with a view to rendering the promise ineffective. (18) For if out of *law*, the inheritance is no longer out of *promise*; but to Abraham through promise God *hath* graciously given it. (19) Why, therefore, was the law? On account of the transgressions it was added, until the Seed should come to Whom the promise hath been made, [and it was] commanded through angels, in a mediator's hands. (20) But there is not the mediator of [only] *one*; but God [Who gave the promise] is *One* [alone]. (21) Is, therefore, the law in opposition to the promises of God? Let not my reasoning come to this. For if there was *given* a law able to make alive, of a truth out of law had been the legal righteousness. (22) On the contrary the Scripture shut up all under sin, with the Divine purpose that the promise out of faith of Jesus Christ might be *given* to them that have faith. (23) But before the faith came,

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γέγραπται suggestive perfect tense, "the Scripture applies," "the Scripture is of force." It (16) The Scripture. Added (19), or imposed. Why (19), or what.

Verse 20 is not easy. Mr. Govett's rendering is suggestive—"But the Mediator is not (the mediator) of an individual." Then comes the objection, "But the God (of Abraham and Moses) is One; is not then the law against the promises of God?" The Holy Spirit replies thus, "Your argument would be valid, if you supposed that God designed to justify man and to bestow the inheritance through law," etc. [Moses or Christ? pp. 92, 93].

"The all things" (22), τὰ πάντα seeds or nations. BEING SHUT UP (23) some MSS. "having been shut up."

under law we were being kept in ward, being shut up together, with a view to the faith about to be revealed; (24) so that the law hath become our protector to lead us to Christ, with the Divine purpose that out of faith we might be made legally righteous. (25) But now faith hath come, no longer are we under a protector, (26) for all of you are sons of God through the faith in Christ Jesus; for as many of you as into Christ were immersed, clothed yourselves with Christ—(28) in Him there is not a Jew and not a Greek—in Him there is not a slave and not a freeman—in Him there is not male and female—for all ye are one in Christ Jesus—(29) But if ye are of Christ, then of Abraham are ye a seed, and, according to promise, heirs.

IV. (1.) But I say that for so long time as the heir is an infant, he is nothing different from a slave, although he is lord of all—(2) but he is *under* guardians and stewards until his father's pre-appointed time. (3) Thus we also, when we were infants, were *under* the worldly rudiments, having been enslaved. (4) But, when the fulness of the time came, God *sent forth* His Son, being born of a woman, being born *under* the law, (5) with the Divine purpose that He might buy and redeem out of it those who were under the law, with the Divine purpose that we might receive [as our due] the recognition as sons. (6) But because ye *are* sons, God *sent forth* the Spirit of His Son into your hearts, crying, "Abba, Father." (7) So that no longer art thou a slave, on the contrary a son—but if a son, also an heir through God. (8) Herein is a contrast,—*then*, not having known God, ye were in bondage to those which by nature were not gods, (9) but *now*, having known God—but, rather, having been known by God—how are ye turning *again* to rest upon the strengthless and beggarly rudiments, to which again, as at the first, ye are wishing to be enslaved:—(10) days ye religiously observe, and months and set times and years—(11) I fear for you, lest perchance *in vain* I have labored with a view to you [and your advantage].

INFANT: Legally, so the Eng.: Word, "unable to speak" in the law court. WORLDLY RUDIMENTS, Jewish first-principles (see Heb. ix. 1). ἐξἀπέστειλεν, ἐκ γυναικός (4). BUY AND REDEEM (5), "buy" of itself does not convey the theological thought, and "redeem" conveys that idea alone. ἀπολαμβάνω (6)—S. W. Mark vii. 33, Luke vi. 34, xv. 27, xvi. 25, xviii. 30, xxiii. 41, Rom i. 27, Col. iii. 24, 2 John viii. 8, 3 John 8. ἐξἀπέστειλεν . . . εἰς.

An heir of God through Christ (7), is the easier and, therefore, less likely reading. STRENGTHLESS AND BEGGARLY, the Law can give neither Divine power nor Divine benefits—the second word may be rendered "mean," "sorry"—the antithetical attributes of the Gospel should be considered.

(12) Become ye as *I* am, because I also became as ye were [a "Gentile"]—ye caused me no wrong, (13) but ye know that because of infirmity of my flesh I brought before the Gospel to you, (14) and my trial which was in my flesh ye did not reckon of none account; and ye did not send me away with disgust, but as a messenger of God ye received me, as Christ Jesus. (15) Then where is your blessedness? For I bear witness to you that, if possible, your eyes ye had plucked out and given to me. (16) So that I have become your enemy, speaking truth to you! (17) *They* jealously regard you, not well, on the contrary they are wishing to shut you out [from the blessings of the Gospel], on purpose that ye may jealously regard them. (18) But it is well to be jealously regarded *in that which is well*, always and not only in my presence with you, (19) my little children (for whom again I travail, until Christ hath been formed in you). (20) But I could wish to be present with you now, and to change [the tone of] my voice, because in you I have occasion for perplexity.

(21) Tell me ye who wish to be under law, hear ye not the law? (22) For it hath been written that Abraham had two sons, one [born] of the bondmaiden and one [born] of her that was free. (23) Herein is a contrast—the one of the bondmaiden, according to flesh hath been born, the other of her that was free, through the promise. (24) And these things are being interpreted allegorically, for these are the two covenants, one *indeed* from Mount Sinai, bringing forth [children] into bondage (which is Hagar—(25) for Hagar is Mount Sinai in Arabia, and corresponds with the present Jerusalem, for she is in bondage with her children). (26) *But* the Jerusalem above is free (who is mother of us all, (27) for it hath been written, "Be filled with joy thou who didst not bear; break forth and shout thou who didst not travail, because many are the children of the desolate rather than of her that had a husband). (28) But *we*, brethren, according as Isaac, are children of promise. (29) Nevertheless, as then he who was born according to [the] flesh was persecuting him who was born according to [the]

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BECOME, CAUSED NO WRONG (12), note change of tense. WHERE (15), If *τίς* be read, "What has become of your rejoicing?" (Lightfoot).

WELL (17), in good spirit. I COULD WISH (20) contrast the Judaizers wish (17 vi. 12, 13). *ἀποροῦμαι* (20), Or I am at a loss what to do in your case. HEAR (21)—*ἀκούω* in this verse has the thought "hear obediently"—"are ye not ready to listen to the Law?"

*τίκτουςα, τέκνα* (27).

spirit, thus now also. (30) Nevertheless what saith the Scripture?—"Cast out the bondmaiden, and her son, for there shall not inherit the son of the bondmaiden together with the son of her that was free." (31) Wherefore, brethren, we are not children of the bondmaiden, but of her that was free, by the freedom wherewith Christ made us free.

V. (1) Stand, therefore, and be not held again in a yoke of bondage. (2) Behold I Paul say to you, that if ye undergo circumcision, Christ shall profit you nothing. (3) But I bear witness again to every man who is undergoing circumcision, that he is debtor to do the whole of the law. (4) [In so doing] ye lost all share in the work of Christ [and were severed from Him], whoever of you are being made legally righteous in law: ye fell from the grace [which is opposed to law]. (5) For *we* spiritually out of faith receive a hope of legal righteousness. (6) For in Christ Jesus neither circumcision availeth anything nor uncircumcision, on the contrary faith working in and through love. (7) Ye were running well, who forced you backward from giving faith [and obedience] to the truth? (8) This persuading you [to a new "faith"] is not of Him Who calleth you. (9) A little leaven the whole of the lump leaveneth. (10) *I* have had faith with a view to you in the Lord, that ye will be none otherwise minded.—But he who is perverting you shall endure the legal judgment [of his deed] whoever he may be. (11) But *I* brethren, if I am still heralding circumcision, why am I still being persecuted?—then the stumbling-block of the cross hath become ineffectual! (12) I would that those who put you back into confusion would [not only circumcise, but] also mutilate themselves.

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"Spirit" (29), reference to *Gospel* promise. vi.-If οὖν be read after ἐλευθερίᾳ see A.V. translation. UNDERGO CIRCUMCISION, The English "if ye are circumcised" would be equivocal and might be taken to represent a *state*, in which case P. would shut himself out from Christ: "if ye are now being circumcised" expresses the meaning.

ἀφελήσει, ὀφειλέτης (2, 3) Paronamasia. ἐν law, since ye ἐξέπεσate from grace (4), for this "falling out" cf. Rev. ii. 5, 2 Pet. iii. 17. WELL (7), in good form. πείθεσθαι, πεισιμονή, πέποιθα (7-8, 10). τοῦ καλοῦντος (8), The Effectual Caller: neither "The One Who called you" nor, "the One Who calleth you" is an adequate representation; the present tense suggests a rebuke—God is unchanged. εἰς, ἐν (10), in the Lord into you, cf. Col. i. 4. ἄλλο (10), the apostle feels certain the Galatians will not be suffered to mind that "other" message which is not a gospel—ἄλλο and ταρασσῶ both occur in i. 7—so ἔτι concerning P. in each succeeding context. Verse 11, a reference to a Galatian charge against P. last clause ironical (Lightfoot). "Why," etc. is the first consequence: "then" etc., the second, of the conditional sentence supposed true. MUTILATE THEMSELVES (12) as the priests of Cybele (see Deut. xxiii. 11); and perhaps a contrast with ἀνέκοψε (7); further "may they cut themselves off from the Church."

(13) For *ye* were called upon the principle of freedom, brethren—only use not that freedom with a view to a base of operation for the flesh; on the contrary through love be “enslaved” to one another. (14) For the law altogether is in one word fulfilled, in the word, “Thou shalt love thy neighbour as thyself,” (15) but if *ye* backbite and devour one another, see to it lest by one another *ye* be consumed. (16) But I say, walk spiritually and *ye* shall not accomplish fleshly desire. (17) For the flesh hath its desires against the spirit—and the spirit against the flesh—but these lie opposed to one another, lest those things which *ye* will *ye* do. (18) But if *ye* are spiritually led, *ye* are not under law, (19) but the works of the flesh are manifest which are such as these—fornication, uncleanness, wantonness, (20) idol-service, witchcraft, enmities, strife, jealousy, passions, intrigings, seditions, heresies, (21) envies, murders, drunken revellings, riotous processions, and the works which are like these—with regard to which I say to you beforehand, according as I said to you before, that those who practise such things shall not be heirs of the Kingdom of God. (22) But the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faith, (23) meekness, self-control; against such fruits as these there is not law. (24) But they, who are of Christ, crucified the flesh, with its emotions and its desires—(25) if we live spiritually, spiritually let us also walk, (26) let us not become vain glorious, provoking one another, envying one another.

VI. (1). Brethren, if a man be taken beforehand in any falling into sin, *ye* who are *spiritual* restore such an one in a *spirit* of meekness, considering thyself lest thou also be tempted. (2) The burdens of one another bear, and thus *ye* will fulfil the law of the Christ. (3) *For* if anyone “seemeth” [and assumeth] to be anything, when he is nothing, he misleads himself in his own mind. (4) But the work which he himself doth let each one test, and then with a view to himself he shall have the boasting [wherein you delight] and not with a view to some one else—(5) for each one shall bear his own “load.” (6) *But* let him that is receiving instruction in the Word have fellowship with him who is instructing, in all good things. (7) Do

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AND THE SPIRIT (17), δέ has the same force as if μέν had preceded, the word is suggestive of the enthusiasm with which P. in the Spirit added the antithetical sentence—“but not only does the flesh have desires, and wage a war, the spirit is equally engaged in the battle.”

προλέγω (21) because P. is looking to the coming Kingdom. SPIRIT (22), should this word be capital?—is not the contrast rather between the flesh and the fruits of the new nature, our spirit which God the Spirit creates. BEFOREHAND (1) as he is *beginning* the iniquity: before he has started. “YE . . . THYSELF” (1), noteworthy change.

not err, God is not mocked: for whatsoever [seed] a man soweth this shall he also reap—(8) because he who soweth seed into his own flesh, out of the flesh shall reap corruption, but he who soweth seed into the spirit [the new nature] out of the spirit shall reap life everlasting. (9) But let us not be wearied out [of our labor] when we are doing that which is well; for in the fitting and appointed time [of harvest] we shall reap, provided we are not faint-heartedly departing therefrom. (10) Therefore, as we have a fitting time, let us work that which is good toward all, but especially toward those who are of the household of the faith.

(11) Ye see with what large letters I write to you with my own hand. (12) As many as wish to make a fair appearance in the flesh, these compel you to undergo circumcision, only lest they be persecuted by reason of the Cross of the Christ. (13) For not even do those who are undergoing circumcision—do they themselves guard the law, but they wish you to undergo circumcision in order that in your flesh they may boast. (14) But as for me let it never come to this that I boast, except in the Cross of our Lord Jesus Christ, through Whom a world has been crucified to me, and I to the world. (15) For in Christ Jesus neither is circumcision somewhat, nor uncircumcision; on the contrary a new creation. (16) And as many as walk by this rule—peace be upon them, and mercy even upon the Israel of God. (17) Finally, henceforth let no one afford me trouble, for I—the marks of Jesus in my body I bear. (18) The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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*εἰς . . . ἐκ* (8): note figure of planting in the ground, and the plant growing up. *καλόν, ἐκκακῶμεν* (9)—again *ἐκκακῶμεν, ἐκλύομενοι. γράμμασιν, ἔγραψα* (11). Note *μὴ γένοιτο* in verse 14. FINALLY, HENCEFORTH, both thoughts seem included. BRETHREN (18) a remarkable last word.

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