fraudulent intent, and only followed the arbitrary exegesis of the Jews of his time.  
The argument of the Apostle does not depend on the grammatical form, by which  
Paul here only puts forth his meaning in  
Greek,—but on this, that the Spirit of  
God in the promise to Abraham and the  
passage of Scripture relating that promise,  
has chosen a word which implies a collective  
unity, and that the promise was not given  
to Abraham *and his children.* Against  
the prejudice of the carnal Jews, who held  
that the promise applied to the plurality of  
them, the individual descendants of the  
Patriarch, as such,—the Apostle maintains  
the truth, that only the Unity, Christ, with  
those who are incorporated in Him, has  
part in the inheritance.” On these remarks I would observe, (1) that the Apostle’s argument is independent of his philology: (2)that his philological distinction  
must not be pressed to mean more than he  
himself intended by it: (8) that the *collective and individual* meanings of *seed* are  
both undoubted, and must have been evident to the Apostle himself, from what  
follows, ver. 29. We are now in a position  
to interpret the words **which is Christ**,  
Meyer says **‘Christ** is the personal Christ.  
Jesus, not, as has been held since Augustine’s time, Christ and His Church.’  
This remark is true, and untrue. **Christ**  
certainly does not mean ‘Christ *and* His  
Church:’ but if it imports only the personal Christ Jesus, why is it not so expressed? For the word does not here  
occur in passing, but is the predicate of a  
very definite and important proposition.  
The fact is, that we must place ourselves in St. Paul’s position with regard to the  
idea of Christ, before we can appreciate all  
he meant by this word here. Christians  
are, not by a figure, but really, the BODY OF CHRIST: Christ contains His people,  
and the mention even of the personal Christ  
would bring with it, in the Apostle’s mind,  
the inclusion of his believing people. This  
seed is, CHRIST: not merely in the narrower sense, the man Christ Jesus, but  
Christ the Seed, Christ the Second Adam,  
Christ the Head of the Body. And that  
this is so, is plain from vv. 28, 29, which  
are the key to these words: where he says,  
“*For ye all are ONE in Christ Jesus*”  
(notice **Jesus** here carefully inserted, where  
the Person is indicated); “*and if ye be  
Christ's, then ARE YE ABRAHAM’S SEED,  
heirs according to promise.*” So that while  
it is necessary for the form of the argument  
here, to express Him to whom the promises  
were made, and not the aggregate of His  
people, afterwards to be identified with  
Him (but not here in view), yet the Apostle has introduced His name in a form not  
circumscribing His Personality, but leaving  
room for the inclusion of His mystical  
Body.

**17.]** Inference from vv. 15,  
16, put in the form of a re-statement of the  
argument, as applying to the matters in  
hand. **This however I say** (this is my  
meaning, the drift of my previous statement), **The covenant which was previously  
ratified by God** (the words *unto Christ*  
seem to have been inserted by some to  
complete the correspondence with ver. 16:  
the *fact was so,* it was ‘*to Christ*,’ as its  
second party, that the covenant was ratified  
by God), **the Law, which took place** (was  
constituted) **four hundred and thirty years  
after, does not abrogate, 80 as to do away  
the promise.** As regards the interval of  
430 years, we may remark, that in Exod.  
xii. 40, it is stated, “The sojourning of the  
children of Israel who dwelt in Egypt, was  
four hundred and thirty years.” (In Gen.  
xv. 13, Acts vii. 6, the period of the oppression of Israel in Egypt is roundly stated  
at 400 years.) But to this, in order to  
obtain the entire interval between the  
covenant with Abraham and the law, must  
be added the sojourning of the Patriarchs  
in Canaan,—i.e. to the birth of Isaac, 25  
years (Gen. xii. 4; xxi. 5),—to that of Jacob,  
60 more (Gen. xxv. 26),—to his going  
down into Egypt, 130 more (Gen. xlvii. 9);  
in all = 215 years. So that the time really  
was 645 years, not 430. But in the Septuagint version (and Samaritan Pentateuch)