332 GALATIANS. II. 18—21.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 ing to be justified in Christ, we our- if, while we seek to be jus-   
 eiJohniti.s, selves also were found sinners, is not tified by Christ, we our-   
 Christ a minister of sin? God forbid. selves also are found sin-   
 18 For if I build up again the very ners, is therefore Christ   
 things which I destroyed, I prove the minister of sin? God   
 |forbid. 18 For if I build   
 myself a transgressor. 19 For I again the things which I   
 42. myself ‘through the law &died unto destroyed, I make myself   
 ., the law, that I might "live unto a transgressor. 19 For I   
 20 I have been ‘crucified with through the law am dead   
 “vio, Christ: and it is no longer I that to the law, that I might   
 live, but Christ that liveth in me: live unto God. TI am   
 crucified with Christ:   
 nevertheless I live; yet not   
   
   
 Si our language not admitting of the placed Peter, where the first means that   
 logical form of the Greck: but by this he should place himse/f), I am proving   
 transposition of the negative, the sense is myself a transgressor (a transgressor is   
 not accurately rendered), 17.) con- the species, bringing me under the genus   
 tinues the argument. But if, seeking sinner. So that this is the explanation of   
 (put first for emphasis—in the course of the being found sinners). The force of the   
 our earnest endeavour) to be justified in verse is,—‘ You, by now reasserting the   
 Christ (as the element—the Body, compre- ebligation of the law, are proving (as far   
 hending us the members. This is lost as in you lies) that your former step of   
 of by rendering as A. V., ‘by Christ’), we setting aside the law was in fact a trans-   
 ourselves also (you and I, addressed to gression of it:’ viz. in that you neglected   
 Peter) were found [to be] sinners (as we and set it aside. 19.) For I (I inyself':   
 should be, if we regarded the keeping of the pronoun of the first person, for the   
 the law as necessary; for we should be in first time expressed in Greek, is marked   
 the situation of those Gentiles who in the and emphatic. The first person of the   
 Judaistie view are sinners, faith having last verse, serves the transition point to   
 failed in obtaining righteousness for us, treating, as he now does, of HIS OWN state   
 and we having cast aside the law which and course. And this “1,” as that in   
 we were bound to keep), is not Christ a Rom. vii., purely and bona fide ‘I Paul ;?   
 minister of sin (i.e. are we to admit the not ‘I and all believers’) by means of the   
 consequence which would in that case be law died to the law (Christ was the end of   
 inevitable, that Christ, failed to ob- the law for righteousness: the law itself,   
 tain for his own the righteousness which is properly apprehended by me, was my   
 by faith, has left them sinners, and so bas “guide” to Christ: and in Christ, who   
 done all his work only to minister to a fulfilled the law, I died to the law: i.e.   
 state of sin)? Theodoret expresses the guilt - satisfied law’s requirements, and passed.   
 argument. our Master having left the law out of its pale), that I should live to God   
 and it was attached to Christ, expecting (the end of Christ’s work, LIFE unto God).   
 by our faith But Him to gain that we should Many of the Fathers, and others, take   
 dare to utter such a blasphemy.” the first here to mean the Gospel (the   
 18.] For (substantiates the God forbid, and “ law of the Spirit of of Rom. viii. 2):   
 otherwise deduces the being found sinners) but it will be manifest to any who follow   
 if the things which I pulled down, those the argument, that this cannot be so.   
 very things (and no others) I again build This “ through the law dying to the law”   
 up (which thou art doing, who in Casarea is in fact compendium of his expanded ex-   
 didst so plainly announce freedom from the perience in Rom. vii.: and also of his   
 Jaw, and again here in Antioch didst prac- ment in ch. iii. below, 20.) Tam   
 tise it thyself. The first person is chosen (‘and have been’) crucified with Christ   
 for courtesy’s sake ; the would have (specification the foregoing dying: the   
 way in which I died to the law was, by   
 being united to, and involved in the death   
 of, that of Christ which was crucified):   
 but(so literally) is no longer I that live,