3—11. GALATIANS. 335.   
   
 AUTHORIZED. VERSION, AUTHORIZED VERSION REVISED,   
   
 they which are of faith, therefore ‘that they which are of 1Joms   
 the same are the children faith, these are sons of Abraham.   
 of Abraham, 8 And the 8 Moreover the \* scripture, foresee- See Rom.tx.   
 scripture, foreseeing that ing that God would justify the   
 God would justify the Gentiles by faith, proclaimed before-   
 heathen through faith, hand the gospel unto Abraham,   
 preached before the gospel   
 unto Abraham, saying, In [saying,] !In thee shall all the Gen- 16e.x1.4.«   
 thee shall % all nations be,   
 which be of are blessed tiles be blessed. 9 So then they Acts iti,   
 with faithful Abraham. which be of faith are blessed to-   
 10 For as many as are of gether with faithful Abraham. 1° For   
 the works of the law are as many as are of the works of the   
 under the curse: for it is law are under a curse:   
 written, Cursed is every one written, ™Cursed is every one it is mpsor.xvit.   
 that continueth not in all continueth not in all the things J-\*-5   
 things which are written which are written in the hook of the   
 in the book of the law to law to do them.   
 do them. } But that no   
 man is justified by the law 11 But "that in och...   
   
   
 it is not so predicated, but is here set the words will bear that other reference,   
 before them as a thing which they ought does not shew that it must be introduced   
 to be acquainted with—from this then here) shall all the Gentiles (or, nations,   
 you know, as much as to say, “it is see above: not to be restricted to its   
 to all.” The imperative seems to me to narrower sense, but expressing, from Gen.   
 lose the fine edge of the Apostle’s argu- xviii. ; xxii. 18, ina form suiting better   
 mentative irony. they which are of the Apostle’s present argument, “ all the   
 faith, as the origin and the starting-point families of the earth,” Gen. xii. 3) be   
 . of their spiritual see Rom. ii. 8; iii. blessed. 9.] Consequence of his   
 26, and notes. these] emphatic ; being blessed in Abraham above, sub-   
 these, and these only (see Rom. viii. 14), stantiated by ver. 10 below. A share in   
 not they which are of works. 8.) Abraham’s blessing must be the accom-   
 Moreover the scripture (as we say, Nature: paniment of faith, not of of the law.   
 meaning, the Author of the Scripture), with, to shew their community with   
 foreseeing that of faith (emphatic,—‘ and him in the blessing: faithful Abraham,   
 not of works’) God would justify (literally, to shew wherein the community consists,   
 justifieth: this present tense is used, be- viz. Farrn. 10.] Substantiation of   
 cause it was God’s one way of justification ver. 9: they that are of the works of the   
 —He never justified in any other way— law cannot be sharers in the blessing, for   
 so that it is the normal present; ‘God is they are accursed ; it understood that   
 a God that justitieth’) the Gentiles (there they do not and cannot continue in all   
 is no stress here on the word “ Gentiles :” things which are written in the book of   
 uo question is raised between the carnal the law, to do them: see this expanded in   
 and spiritual seed of Abraham,—the ques- Rom. iii. 9—20. Ui, 12.) contain a   
 tion is between those who were of faith, perfect syllogism, so that “the just shall   
 and those who wanted to return to the live by faith” is the major proposition,   
 works of the law, whether Jews or Gen- ver. 12 the minor, and “in the law no man   
 tiles. So that in fact the Gentiles [or, is justified before God,” the consequence.   
 nations] must be here taken in its widest It is inserted strengthen the inference of   
 sense, as in the Abrahamic promise soon the former verse, by shewing that not even   
 to be quoted), announced the good news could a man keep the law, would he be jus-   
 beforehand to Abraham: In thee (not, tified—the condition of as re-   
 ‘in thy seed, which is a point not here vealed in Scripture, that itis dy   
 raised; but strictly in thee, as followers But (moreover) that in (not merely the   
 of thy faith, it having first shewn the elemental in, but the conditional as well :   
 way to justification before God. That ‘in and by:’ not ‘through’) the law no