336 GALATIANS. Til.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 the law no man is justified before in the sight of God, it is   
 God, it is evident: because, ° The evident : for, The just   
 just by faith shall live. 12 Now the live by faith. 12 And the   
 law is not of faith: but,   
 P law is not of faith: but, ? The man The man that doeth them   
 that hath done them shall live in shall live in 33 Christ   
 them. 13 Christ redeemed us from hath redeemed us from the   
 . the curse of the law, having become curse of the law, being   
 a curse for us: for it is written, made a curse for us: for   
 sDxor.xxi.28.§ Cursed is every one that hangeth it is written, Cursed is   
 14 to the end that upon every one that hangeth on   
 tRom.iv.% the Gentiles tthe blessing of Abraham atree: \4 that the blessing   
 on a tree: in Christ Jesus; that we of Abraham might come   
 usa zea. t5, might receive the "promise of iit on the Gentiles through   
 Jesus Christ; that we might   
 receive the promise of the   
 Spirit through faith.   
 Spirit through faith.   
 & xxxvi.27. ii.28, Zech. xii.10. vil. Acts ii.33.   
   
 man is justified (the normal present: is, (Sews) under its curse ; of this) Christ   
 in God’s order of things) with (before, in bought us, BECOMING (emphatic) a curse   
 the judgment of) God is evident: for (it (not aceursed, concrete, but a curse, ab-   
 written, that), The just by faith shall live stract, to express that he became not only   
 (not ‘ The just shalt live faith,’ as A.V. a cursed person, but the eurse itself,   
 St. Paul is not seeking to shew by what coextensive with the disability which   
 the righteous shall live, but the ground affected us) for us (the Jews again. And   
 itself that righteousness which shall issue the meaning is not, ‘énstead of us,’ but   
 in life; and the contrast is between “the “on our behalf? It was in our stead: but   
 Just by faith,” and “the man that doeth that circumstance is not expressed by the   
 them”): but (or, now: logical, introdneing form of this sentence). for it written,   
 the minor of the syllogism: see above) the &c., is a parenthesis, justifying the formal   
 law is not of (does not spring from nor expression “having become a curse for us.”   
 belong to) faith: but (its nature is such The citation omits the words “of God”   
 that), He that hath done them (viz. “my after “cursed2’ They were not to the   
 statutes and my judgments,” Lev. xviii. point here, being understood as matter of   
 shall live in element) them (see course, the law being God’s law. The   
 Rom. x. 5). 13.] But this enrse has words are spoken of hanging after death   
 been removed by the redemption of Christ. by stoning; and are given, in the place   
 The joyful contrast is introduced abruptly, cited, as a reason why the body should not:   
 without any connecting particle: see a remain on the tree all night, because one   
 similar case in Col. iii. The us is em- hanging on a tree is accursed of God.   
 phatie, and applies solely to the Jews. Such formal curse then extended to Christ,   
 They only were under the curse of ver. who died by hanging on a tree. 14]   
 —and they heing by Christ redeemed from to the end that (the intent of Christ’s   
 that curse, the bles ng of Abraham (jus becoming @ curse) the blessing of Abra-   
 tification by faith), which was always ham (promised to Abraham : i. e.   
 destined by God to flow through the Jews tion by faith; ver. 9) might be (come)   
 to the Gentiles, was set at liberty thus to upon the Gentiles (or, nations: but here   
 flow out to the Gentiles. This is only not ail nations, but strictly Gentiles :   
 view which suits the context. To make see above on ver. 13) in (in and by, con-   
 as refer to Jews and Gentiles, and refer ditional element) Christ Jesus; that we   
 the curse of the law to the law of con- (not emphatic: no longer the Jews, but   
 science, is to break up the context alto- all Christians) might receive (in full, as   
 gether. redeemed us] bought us off: fulfilled) through the (or, but not so   
 see, besides reff., Cor. vi. 20; vii. 23; usually, our: perhaps best expressed in   
 2 Pet. ii. Rev. v. 9.—The form of the English simply by “through faith”) faith   
 idea isthe Law (personified) held us the promise of the Spirit (viz. that made