338 GALATIANS. Til.   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
   
 as of many; but as of one, And to as of one, And to thy seed,   
 z1¢or.xi.12. thy seed, which is ? Christ. W Now which ts Christ. 7 And   
 this is what I say, The covenant this I say, that the cove-   
 svntocnrise already ratified by God +, the law, nant, that was confirmed   
 is by which was four hundred and thirty before of God in Christ,   
 \_auborive.” Years after, doth not disannul, so as the law, which was four   
 afom.W.18, \*to make the promise of none effect. hundred and thirty years   
 after, cannot disannul, that   
 it should make the promise   
   
 dulent intent, and only followed the arbi- Christ the Seed, Christ the Second Adam,   
 trary exegesis of the Jews of his time. Christ the Head of the Body. And that   
 ‘The argument of the Apostle does not de- this is so, plain from vv. 28, 29, which   
 pend on the grammatical form, by which are the key to these words: where he says,   
 Paul here only puts forth his meaning in “For ye all are onE in Christ Jesus”   
 Greek,—but on this, that the Spirit of (notice Jesus here carefully inserted,   
 God in the promise to Abraham and the the Person is indicated); “and if ye be   
 passage of Scripture relating that promise, Christ's, then ARE YE ABRAHAM’S SEED,   
 has chosen a word which implies a collective heirs according to promise.” So that while   
 unity, and that the promise was not given it is necessary the form of the argument   
 to Abraham and his children. Against here, to express Him to whom the promises   
 the prejudice of the carnal Jews, who held were made, and not the aggregate of His   
 » that the applied to the plurality people, afterwards to be identified with   
 them, the individual descendants of the Him (but not here in view), yet the Apos-   
 Patriarch, as such,—the Apostle maintains tle has introduced Hisname in a form not   
 the truth, that only the Unity, Christ, circumscribing His Personality, but leaving   
 those who are incorporated in Him, has room for the inclusion of His mystical   
 part in the inheritance.” On these re- Body. 17.] Inference from vv. 15,   
 marks I would observe, (1) that the Apos- 16, put in the form ofa re-statement of the   
 tle’s argument is independent of his phi- argument, as applying to the matters in   
 lology : (2)that his philological hand. This however I say (this is my   
 must not be pressed to mean more than he meaning, the drift of my previous state-   
 himself intended by it: (8) that the col- ment), The covenant which was previously   
 lective and individual meanings of seed are ratified by God (the words unto Christ   
 both undoubted, and must have been evi- seem to have been inserted by some to   
 dent to the Apostle himself, from what complete the correspondence with ver. 16:   
 follows, ver. 29. We are now ina position the fact was so, it was ‘to Christ,’ its   
 to interpret the words which is Christ, second party, that the covenant was ratified   
 Meyer says ‘Christ is the personal Christ. by God), the Law, which took place (was   
 Jesus, not, as has been held since Au- constituted) four hundred and thirty years   
 gustine’s time, Christ and His Church.’ after, does not abrogate, 80 as to do away   
 This remark is true, and untrue. Christ the promise. As regards the interval of   
 certainly does not mean ‘Christ and His 430 years, we may remark, that in Exod.   
 Church :’ but if it imports only the per- xii. 40, it stated, “The sojourning of the   
 sonal Christ Jesus, why is it not so ex- children of Israel who dwelt in Egypt, was   
 pressed? For the word does not here four hundred and thirty years.” (In Gen.   
 occur in passing, but is the predicate of a xv. 18, Acts vii. 6, the period of the op-   
 very definite and important proposition, pression of Israel Egypt is roundly stated   
 The fact is, that we must place ourselves at 400 years.) Bnt to this, in order to   
 ~ in St. Paul’s position with regard to the obtain the entire interval between the   
 idea of Christ, before we can appreciate all covenant with Abraham and the law, must   
 he meant by this word here. Christians be added the sojourning of the Patriarchs   
 are, not by a figure, but really, Bopy in Canaan,—i.e. to the birth of Isaae, 25   
 or Curist: Christ contains His people, years (Gen. xii. xxi. that of Jacob,   
 and the mention even of the personal 60 more (Gen. xxv. 26),—to his going   
 wou ld bring with it, the Apostle’s mind, down into Egypt, 130 more (Gen. xlvii.   
 the inclusion of his believing ‘This in all = 215 years. So that the time really   
 seed is, CHRIST: not merely in the nar- was 645 years, not 430. But in the Sep-   
 rower sense, the man Christ Jesus, but tuagintversion (and Samaritan Pentateuch)