340 GALATIANS. Ii.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 eFrod.rs1% of angels, &by the hand of a me- made; and it was ordained   
 21, eut. a 20 Now a mediator cannot by angels in the hand of a   
 735, diator. mediator. 29 Now a me-   
 Acts be of one, but »God is one. 217s diator is not a mediator of   
 5 one, but God is one. \*\ 1s   
   
 law and the promises of God, which gives   
 isting.” Meyer), until the seed shall have occasion to the question of ver. Taking   
 come to whom (ver. 16) the promise is (not. up therefore again (1),—a@ mediator, by   
 was) made (this seed is of course Christ) ; whose hand the law was enacted, stands   
 being enjoined by means of angels (angels opposed to God, the giver of the promises.   
 were, according to the Rabbinical view, the And that, in this (2) ;—(a) a media-   
 enactors and enjoiners of the law: so Jo- tor is not of but (b) God is one. And   
 sephus speaks; “We,” he says, “have herein lies knot of the verse ; that is,   
 been taught the best desires and the (b),— for the meaning of (a) is clear   
 holiest laws by means of angels from God.” on all hands ; viz. @ mediator does not   
 See also Heb. ii. 2; and note on Col. ii. belong to one party (masculine) but to   
 Of course no explaining away of the term two, as going between one party and   
 angels into men [ Moses, Aaron, &c.] can another). Then to guide us tothe meaning   
 allowed. Observe, the angels are the of (b), we must remember, that the nume-   
 givers of the Law, but its ministers, and rical contrast is primary idea: a medi-   
 instrumental enactors: the Law, with St. ator belongs not to one, but God is one.   
 Paul, is always God’s law; see especially Shall we then say, that all reference the   
 Rom. vii. 22), in the hand of a mediator term one (as applied to God) beyond this   
 (viz. Moszs, who came from God to the numerical one is to repudiated? I cannot   
 people with the tables of the law in his think so. The proposition “ God is one”   
 hands. Compare his own words, Dent. vy. would carry to the mind of every reader   
 5, “1 stood between the Lord and you at much more than the mere zwmerical unity   
 that time, to shew you the word of the of God—viz. His Unity as an essentiat   
 Lord.” Philo ealls by this very name attribute, extending through the whole   
 of Mediator: and numerous examp) divine Character. And thus, though the   
 cited from the Rabbinical books, in which proposition a mediator is not of one,   
 the name Mediator is given Moses. Why would not, by itself, convey any meaning   
 does the Apostle add this last Tam but that a mediator belongs to more than   
 inclined to think with Meyer that it is,— one, it would, when combined with God is   
 not to disparage the Law in comparis one, receive a shade of meaning which it   
 with the Gospel means of angels had but to did not bear before,—of a state of things   
 enhance the solemnity of the giving of the involved in the fact of a mediator being   
 pressed, or the like for Christ, side. ex- employed, which was not according to the   
 to the somewhat of a mediator is question, oneness of God, or, so to in the main   
 “what is the use of the old covena If the track of His unchanging purpose. And   
 the new, for th thus (3), the law, administered by the   
 has in common with the other. The fact mediator, belonging to a state   
 is (see below on ver. 20), that no such with oneness, a state of two at variance, is   
 comparison is in question here). apparently opposed to the promises, be-   
 20.] The explanations of this verse, so longing entirely to THE ONE, the one   
 obscure from its brevity, are so numerous (faithful) God. And observe, that the   
 (Winer counted 250: t mentions 430) above explanation is deduced entirely from   
 that they require a bibliography of their the form of the sentence itself, and from   
 own. I believe we shall best ntangle the idea which the expression “God is   
 the sense as follows. (1) Clearly, the one”’ must necessarily raise in the of   
 terms a mediator and God are opposed. its reader, to the proposition as   
 (2) As clearly cannot be of one and is the foundation of the faith ;—not from any   
 one are opposed. (3) From this contrast preconceived view, to suit which words,   
 arises an apparent opposition between the oremphatic arrangement, must be for ced.   
 Notice by the way, that the objection, that   
 the Gospel too is the hand of a mediator,   
 does not apply here: for there is no ques-   
 tion here of Gospel, but only of the pro-   
 mises, as from God: (6) the mediator