20—28. GALATIANS. 841   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 the law then against the the law then against the promises   
 promises of God? God ; 2 God forbid : ‘for if a law ics.iia.   
 been a for if there which|had God! given which could give   
   
 could have given life, verily life, verily righteousness would have   
 righteousness should have been by the law. 22 Howbeit \* the xver.s   
 been by the law. \*\* But scripture shut up fall under sin, 1n0m.   
 the seripture hath con- ™ that the promise by faith of Jesus ,,"%...,   
 cluded all under sin, that Christ might be given to them that ~   
 the promise by faith of 23 But before faith came, xii.   
 Jesus Christ might be given believe.   
 fo them that believe. \*8   
   
 of the Gospel is altogether different, and does not exist. The term to give life   
 His work different : He has absolutely re- takes for granted that we by nature are   
 eoneiled the parties at variance, MADE dead in trespasses and sins. verily   
 THEM ONE in Himself. Remember St. has the emphasis: in very truth, and not   
 Paul’s habit of insulating the matter in only in the fancy of some, by the law (as   
 hand, and dealing with it irrespective of its ground) would have been righteousness   
 such possible objections. I must refer the (which is the condition of life eternal.—If   
 reader for even the shortest account of life, the result, been given by the law,   
 other explanations, to my Greek Test. then righteousness, the condition of life,   
 We may profitably lay down one or two must have been by it also: reasoning from   
 canons of interpretation of the verse. (1) the whole to its 22.] Howbeit,   
 Every interpretation is wrong, which un- ive., but on the contrary (this not being   
 derstands Christ by the mediator in this the case,—no law having been given out   
 verse. The context determines it to be of which could come righteousness) the   
 stract, and its reference to be Moses, the scripture (not the Law; but as in ver. 8,   
 inediator of the Law. (2) Every interpreta- the Author of Scripture, speaking by that,   
 tion is wrong, which makes one mean ‘ one His witness) shut up (see note Rom. xi. 32,   
 party’ in the covenant. God is one itself where the same expression occurs. “The   
 confutes any such view, being a well- term shut up is beautifully chosen to set   
 known general proposition, not admitting off more clearly the idea of Christian   
 of a conerete interpretation. (3) Every dom by and by.” Windischmann: see   
 interpretation is wrong, which confines ch. v. 1) all (literally, things: neuter,   
 God is one to its mere numerical meaning, as indicating the entirety of mankind and   
 and does not take into account the ideas man’s world: all human matters) under   
 which the general proposition would raise. sin, in order that (the intention of as   
 4) Every interpretation is wrong, which in Rom. xi. 832: not the mere result, here   
 deduces from the verse the agreement of or any where else) the promise (i.e. the   
 the law with the promises: because the things promised—the inheritance, ef. vv.   
 Apostle himself, in the next verse, draws 16, 18) (which is) by (depends upon, is   
 the very opposite inference from it, and conditioned by) faith of (which has for its   
 refutes it on other grounds. (5) Every object and its Giver—is a matter alto-   
 attempt to set aside the verse as gloss is gether belonging to) Jesus Christ might be   
 utterly futile. 21.) The law being given (be a free gift—given has the em-   
 thus set over against the promises,—being phasis) to them that believe (the word   
 given through a mediator between two, “given” having the emphasis, “to them   
 —the promises by the one God, — it that believe” does no more than take up   
 might seem as if there were an inconsis- the words “by faith” above, as if it had   
 tency betweenthem. The words of God are been said ‘to those who fulfil that eon-   
 not without emphasis: the promises given dition’). 23.) But (this carries on   
 rest immediately on God, and were given to a further account of the rationale and   
 by no mediator. for if, Notwith- office of the law) before (this) faith (not,   
 standing all the above features of contrast the faith, in the sense of the objects of   
 between the law and the prophets, it is faith, but the faith just mentioned, viz.   
 not against them, for it does not pretend the faith of Jesus Christ, which did not   
 to perform the same office: if tt did, exist until Christ) came (was found, or was   
 there would be this rivalry, which now possible, in men), we (properly, we Jewish