it is not so predicated, but is here set  
before them as a thing which they ought  
to be acquainted with—**from this then  
you know,** as much as to say, “it is evident  
to all.” The imperative seems to me to  
lose the fine edge of the Apostle’s argumentative irony.

**they which are of  
faith,** as the origin and the starting-point  
. of their spiritual life: see Rom. ii. 8; iii.  
26, and notes.

**these]** emphatic;  
**these**, and these only (see Rom. viii. 14),  
not *they which are of works.*

**8.]**  
**Moreover the scripture** (as we say, Nature:  
meaning, the Author of the Scripture),  
**foreseeing that of faith** (emphatic,—‘*and  
not of works*’) **God would justify** (literally,  
justifieth: this present tense is used, because it was God’s *one* way of justification  
—He never justified in any other way—  
so that it is the normal present; ‘God is  
a God that justifieth’) **the Gentiles** (there  
is no stress here on the word “*Gentiles*:”  
no question is raised between the carnal  
and spiritual seed of Abraham,—the question is between those who were *of faith,*  
and those who wanted to return to the  
*works of the law,* whether Jews or Gentiles. So that in fact the **Gentiles** [or,  
**nations**] must be here taken in its widest  
sense, as in the Abrahamic promise soon  
to be quoted), **announced the good news  
beforehand to Abraham: In thee** (not,  
‘*in thy seed*,’ which is a point not here  
raised; but strictly **in thee,** as followers  
of thy faith, it having first shewn the  
way to justification before God. That  
the words will bear that other reference,  
does not shew that it must be introduced  
here) **shall all the Gentiles** (or, **nations**,  
see above: not to be restricted to its  
narrower sense, but expressing, from Gen.  
xviii. 18; xxii. 18, in a form suiting better  
the Apostle’s present argument, “*all the  
families of the earth*,” Gen. xii. 3) **be  
blessed.**

**9.]** Consequence of his  
being blessed in Abraham above, substantiated by ver. 10 below. A share in  
Abraham’s *blessing* must be the accompaniment of faith, not of works of the law.

**with**, to shew their community with  
him in the blessing: **faithful** Abraham,  
to shew wherein the community consists,  
viz. FAITH.

**10.]** Substantiation of  
ver. 9: they *that are of the works of the  
law* cannot be sharers in the blessing, for  
they are accursed; it being understood that  
they do not and cannot continue in all  
things which are written in the book of  
the law, to do them: see this expanded in  
Rom. iii. 9—20.

**11, 12.] {11}** contain a  
perfect syllogism, so that “*the just shall  
live by faith*” is the major proposition,  
ver. 12 the minor, and “*in the law no man  
is justified before God,*” the consequence.  
It is inserted to strengthen the inference of  
the former verse, by shewing that not even  
could a man keep the law, would he be justified—the *condition* of justification, as revealed in Scripture, being that it is *by faith.*  
{12} **But** (moreover) **that in** (not merely the  
*elemental* in, but the *conditional* as well:  
‘in and by:’ not *‘through’*) **the law no**