we read, Exod. xii. 40, “The sojourning of  
the children of Israel which they sojourned  
in the land of Egypt, and in the land of  
Canaan, they and their fathers, was four  
hundred and thirty years:” and this reckoning St. Paul has followed. We have instances of a similar adoption of the Septuagint text in the apology of Stephen: see  
Acts vii. 14, and note. After all, however,  
*the difficulty* lies in the 400 years of Gen.  
xv. 13 and Acts vii. 6. For we may ascertain thus the period of the sojourn of Israel  
in Egypt: Joseph was 39 years old when  
Jacob came into Egypt (Gen. sli. 46, 47 ;  
xlv. 6): therefore he was born when Jacob  
was 91 (91+39 = 130: see Gen. xlvii. 9).  
But he was born 6 years before Jacob left Laban (compare ib. xxx. 25 with xxxi. 41),  
having been with him 20 years (ib. xxxi. 38,  
41), and served him 14 of them for his two  
daughters (xxxi. 41). Hence, seeing that  
his marriage with Rachel took place when he  
was 78; [the marriages with Leah and Rachel being contemporaneous, and the second  
seven years of service occurring *after*, not  
before, the marriage with Rachel; Levi,  
the *third* son of Leah, whose first son was  
born after Rachel’s marriage [xxix.30—32],  
must have been born not earlier than  
Jacoh’s 81st year,—and consequently was  
about 49 [130—81] when he went down  
into Egypt. Now (Exod. vi. 16) Levi *lived  
in all* 137 years: i.e., about 88 [137—49]  
years in Egypt. But (Exod. vi. 16, 18, 20)  
Amram, father of Moses and Aaron, married his father Kohath’s sister, Jochebed,  
who was therefore, as expressly stated  
Num. xxvi. 59, ‘the daughter of Levi,  
whom *her mother* bare to Levi in Egypt’  
Therefore Jochebed must have been born  
within 88 years after the going down into  
Egypt. And seeing that Moses was 80  
years old at the Exodus (Exod. vii. 7),—  
if we call *x* his mother’s age when he was  
born, we have 88+80+*x* as a maximum for the sojourn in Egypt, which  
clearly therefore cannot be 430 years, or  
even 400; as in the former case *x* would =  
262,—in the latter 232. If we take  
*x* = about 47 (to which might be added in  
the hypothesis any time which 88 and *x*  
might have had in common), we shall have  
the sojourn in Egypt = 215 years, which,  
added to the previous 215, will make the  
required 430. Thus it will appear that the  
Septuagint, Samaritan Pentateuch, and St.  
Paul, have the right chronology,—and as  
stated above, the difficulty lies in Gen. xv.  
13 and Acts vii. 6,—and in the Hebrew text  
of Exod. xii. 40.

**18.]** See Rom. iv. 14.  
**For if the inheritance** (the general term  
for all the blessings promised to Abraham,  
as summed up in his Seed who was to inherit the land,—in other words, for the  
Kingdom of Christ: see 1 Cor. vi. 9, 10)  
**is of the law** (i.e. by virtue of the law,  
having as its ground the covenant of the  
law)**, it is no more** (not of time, but logical  
—the ‘ negative’ *follows* on the hypothesis)  
**of** (by virtue of) **promise: but** (the ‘but’  
of a demonstration, appealing to a well-known fact) **to Abraham by promise hath  
God granted [it]** (and therefore it is not of  
the Law).

**19—24.]** *The use and nature of the Law.***What then** [is] **the Law? For the sake of  
the transgressions [of it]** (“‘ when we hear  
that the law could not confer righteousness, many thoughts arise,—that it must  
then be useless, or contrary to God’s covenant, or something of that kind.” Calvin.  
The office of the law was, *to make sin into*TRANSGRESSION,—so that what was before  
not a transgression might now become one.  
The law then was added [to the promise,  
which had no such power], for the sake of  
[in order to bring about as *transgressions*]  
the transgressions [of it] which should be,  
and thus [ver. 23] to shut us up under sin,  
viz. the transgression of the law) **it was  
superadded** (“this *addition* does not contradict the assertion of ver. 15, that no one  
supplements an already ratified covenant.  
For the law was not given as a supplement,  
of the covenant, but came in as another  
institution, additional to that already