“38 ROMANS. I.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 32 For as many as have sinned with- 12 For as many as have   
 out law shal] also perish without law :} sinned without law shall   
 jalso perish without law:   
 and as many as have sinned under) gud as many as have sinned   
 the law shall be judged by the law; in the law shall be judged   
 . 13 for "not the hearers of the law are by the law ; 15 (for not the   
 righteous before God, but the doers hearers of the law are just   
 before God, but the doers   
 of the law shall be justified: 1 for | of the shall be justified.   
 when Gentiles, whieh have not the| 14 For when the Gentiles,   
 law, do by nature the things of the which have not the law, do   
 law, these, though they have not the by nature the things con-   
 law, are the law unto themselves ; tained in the law, these,   
 having not the law, are   
 \@ law unto themselves:   
   
 between him and the Gentile, and con- had a law given to them in the testimony   
 si eration of his state. 12-16.] The of their consciences. These verses are no   
 ustice of @ GENERAL judgment of Aut, general assertions concerning men who   
 but according to the advantages of each. hase, and men who have not, a law revealed   
 12. For as maay as have sinned (for all have one), but a statement of the   
 without (the) law (of Moses) shall also case as concerning Jews and Gentiles. It   
 perish without (the) law (of Moses)] i. e. may safely be assumed that whenever the   
 it shall not appear against them in judg- word “aw” is used, without any further   
 ment. Whether that will their definition, this Epistle, the law of Moses   
 case, is even hinted, —but only the fact, is intended by it. These last shall be   
 as consonant with God’s justice, stated. judged by the law: for that will furnish   
 That this is the meaning of without law the measure and rule by which judgment   
 is elear from 1 Cor. ix. 21. That even will proceed. 13.] This is to explain   
 these have sinned against @ law is pre- to the Jew the fact, that not his mere   
 sently (ver. 14) shewn. Chrysostom says, hearing of the law read in the synagogue,   
 “The Greek is judged without law : this (which is equivalent to his being by birth   
 implies not a more severe, but a milder and privilege a Jew,) will him before   
 judgment (this is perhaps saying too God, but (still to general principles,   
 inueh, see above), that is, he has not the and not tonehing as yet on the impossibility   
 law to aecnse him. This is the meaning of being thus justified) the dog of the   
 of without law, that he is eonvicted with- law. 14.] Now, the Apostle speaks   
 out its condemnation, by the arguments of the Gentiles in general ; see ch. iii.   
 of nature only. But the Jew is judged xi. 18; xv. 10, 12. the ey] viz. of   
 by the law, ie. the law also, together Moses. A law, they have; see below.   
 with nature, acensing him: for the greater by nature, i. e. in accordance with the   
 care he had bestowed on him, the greater promptings of their own minds.   
 will be his penalty.” It is said, the things of the law] i.e. the about   
 perish, the resu/é of the judgment on which the lawis concerned: for example, ab-   
 them, rather than “ shall be judged,” its stain from stealing, or killing, adultery.   
 process, because the absence of the law But it by no means follows that the Apos-   
 would thns seem as if it were the rule by tle means that the Gentiles could fulfil   
 which they are to be judged,—whereas it the law, do the things, i.e. all the things   
 is only an accident of that judgment, enjoined by the 1: he argues that a   
 which depends ow other considerations. conscientious Gentile, who knows not the   
 under (or in, as a condition of law, dues, when he acts in accordance   
 being) the (Mosaic) law; not ‘a law,” with requirements of the law, so far set   
 which would make the sentence a truism: up the law to himself. The Apostle does   
 it is on that very undeniable assuniption, not deny certain virtues to the Gentiles,   
 ‘that all who have had a law given shall but maintains the inefficiency of those,   
 be judged by that law,’ that the Apostle and all other virtues, towards man’s sal-   
 constructs his argument, asserting it with vation. are the law unto themselves   
 to the Mosaic law in the ease of the (so far), not ‘@ law,’ for a law may be   
 Jews, and proving that the Gentiles have just or unjust, God’s law or man’s law: