34 ROMANS. iio   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 through the righteousness of faith. 4 For if they which are of   
 14 For ‘if they which are of the law the law be heirs, faith is   
 kc iii. be the heirs, faith is made void, and made void, and the promise   
 the promise is made of none effect: made of none effect : 15   
 151 for the law worketh wrath: but the law worketh   
 no law, wrath: for where no law   
 , is, there is no transgres-   
 . where there is neither sion. 16 Therefore it is of   
 is there transgression. 16 For this |/eith, that it might be by   
 + cause it was of faith, that it might grace; to the end the pro-   
 be ™by grace; "in order that the mise might be sure to all   
 ‘m ch. 24. promise may be sure to all the seed, the seed; not to that only   
 n Gal. 22. not only to that which is of the law, which is of the law, but to   
 that also which is of the   
   
   
 asa type of a better possession,—but that before the Mosaic law, when there was no   
 ultimate lordship over the whole world transgression and therefore also no wrath.”   
 which Abraham, as the father of the fuith- Yes; but not because there was xo trans-   
 ful in all peoples, Christ, as the gression then; the purpose of the Apostle   
 of Promise, shall possess: the former here is not to deny the existence of law   
 ratively indeed and only implicitly, of God written in the heart (which itself   
 latter personally and actually. See ch. brings in the knowledge of sin) before   
 viii. Matt. v.5; 2 Tim. ii. 12; 1 Cor. Moses, but to shew that no promise of in-   
 xy. 24.—Another difficulty, this pro- heritance can be by the law, because the   
 mise was made chronologically before the property of the la the more it is pro-   
 reckoning of his faith for righteousness, mulgated, to reveal transgression more,—   
 is easily removed by remembering that. not to unfold grace. So that compara-   
 the (indefinite) making of the promise tively (see notes on ch. vii.) there was no   
 is here treated of as the whole process transgression before the law of Moses ; and   
 of its assertion, during which Abraham’s if we conceive a state in which the law   
 faith was shewn, and the promise con- should he altogether absent, written   
 tinually confirmed. 14.) The sup- or unwritten (as in the creation), there   
 position is now made which ver. 13 would he xo transgression whatever.—But   
 denied, — and its conseqnences shewn. observe (see ch. v.12—14) that this rea-   
 For if they which are of the law (who soning does not touch the doctrine of the   
 belong to the law, not ‘who keep the inal taint our nature in Adam,—only   
 law’) be heirs (i.e. inherit by virtue of tring to the discrimination of acts,   
 the law; they may be inheritors by the words, and thoughts by the conscience in   
 righteousness of faith, but not Ly force of the light of the law: tor TRANSGRESSION   
 their legal standing), faith is (thereby) is not natural corruptian, but an act of   
 made empty (robhed of its virtue and ren- transgression: nor does the Apostle here   
 dered useless), and the promise is an- deny the former, even in the imaginable   
 nulled (has no longer place). How and total absence of the law of God. 16.]   
 why so? The Apostle himself imme- For this (viz. the following) cause it (no   
 diately gives the reason. 15.] For word is snpplied in the original; but we   
 the law worketh (brings about, gives must nuderstund the inheritence,— not   
 occasion to) wrath (which from its v the promise ; the promise was not strictly   
 nature excludes promise, which is an speaking of faith; nor must we supply   
 of grace,—and faith, which is an attribute they were, meaning the heirs, who althongh   
 of confidence) :—but where (the “for” in they might fairly be said to be of faith,   
 the A. V. has perhaps been introduced to could hardly be withont harshness described   
 suit the idea of the second clanse as being by grace) was of faith, that it   
 a reason for the first) is no law (lit. might be (strictly the purpose ;—not, ‘so   
 ‘where the law is not’), neither is there that it was’) by (according to) grace (free   
 transgression. “ Weshould rather expect unmerited favour. As the Jaw, bringing   
 (says De Wette) the affirmative clause, the knowledge of guilt, works wrath,—so   
 \* And where the law is, there is transgres- the promise, awakening faith, manifests   
 sion:’ but the negative refers to the time God’s free grace,—the end for which it