ch, ii, 3, iii. 20; Gal. iii. 11; but that  
this is at least not necessary, see 2 Cor. v.  
21. This justification is certainly an *objective* act of God: but it must also be *subjectively* apprehended (i. e. within him  
who is the subject of it), as its *condition* is  
subjective, i.e. dependent on such inner  
reception by its subject. It is *the acquittal from guilt, and cheerfulness of  
conscience, attained through faith in God’s  
grace in Christ*,—the very frame of mind  
which would be proper to a perfectly  
righteous man—if such there were,—the  
harmony of the spirit with God,—peace  
with God. All interpretations which overlook the fact of imputation are erroneous.” To say, with Jowett, that all attempts to  
define *the righteousness of God* are “the  
afterthoughts of theology, which have no  
real place in the interpretation of Scripture,”  
is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle’s argument and our own faith.

**is revealed**] The verb in the  
original is generally used of *making known*  
a thing hitherto concealed: but here of  
that gradually more complete realization  
of the state of justification before God by  
faith in Christ, which is the continuing  
and increasing gift of God to the believer  
in the gospel.

**from faith**] “**from** points to the condition, or the subjective  
ground. Faith is in the sense of *trust*, and that (1) *a trustful assumption of a truth* in reference to knowledge,—which  
is equivalent to conviction : (2) *a trustful  
surrender of the soul, as regards the feeling.* Here it is especially the latter of these: that trust reposed in God’s grace  
in Christ, which tranquillizes the soul and  
frees it from all guilt,—and especially  
trust in the atoning death of Jesus.  
Bound up with this (not by the meaning  
of the words, but by the idea of unconditional trust, which excludes all reserve) is *humility*, consisting in the abandonment of all merits of a man’s own, and recognition of his own unworthiness and need of redemption.” De Wette.

**unto faith**] i. e. *to him that believes*. This  
seems the most probable interpretation,  
making *faith* almost equivalent to the  
*person possessing faith*, see ch. iii. 22:  
but not entirely,—it is still the aspect,  
the *phase*, of the man, which is receptive  
of the righteousness of God, and to this it  
is revealed. The other principal interpretation—‘*proceeding from faith, and leading to a higher degree of faith*’—does not  
seem so suitable or forcible.

**even as it is written**] He shews that *righteousness by faith is no new idea*, but found in the prophets. The words are cited again  
in Gal. iii. 11; Heb. x. 38: in the former  
place with the same purpose as here.  
They are used in Habakkuk with reference  
to credence given to the prophetic word:  
but properly speaking, *all faith is one*, in  
whatever word or act of God reposed: so  
that the Apostle is free from any charge of  
forcing the words to the present purpose.  
There are two ways of arranging them:  
*the righteous shall live by faith*, and *the  
righteous by faith*, *he who is righteous by  
faith, shall live*. But in fact they amount  
to the same: if the former, which is more  
agreeable to the Heb., be taken, shall live  
must mean, ‘shall live *on, endure in his*  
righteousness, *by means of faith*,’ which  
would assert that it was a righteousness  
of faith, as strongly as does the latter.  
Delitzsch says, “The Apostle rests no  
more on our text than it will bear, He  
only places its assertion, that the life of  
the just springs from his faith, in the light  
of the New Test.”

**CHAP. I. 18—XI. 36.**] THE DOCTRINAL  
EXPOSITION OF THE ABOVE TRUTH: THAT  
THE GOSPEL IS THE POWER OF GOD UNTO  
SALVATION TO EVERY ONE THAT BELIEVETH. And herein,—*inasmuch as this power  
of God consists in the revelation of God’s  
righteousness in man by faith, and in order  
to faith the first requisite is the recognition of man’s unworthiness, and incapability to work a righteousness for himself,*—*the Apostle begins by proving that ail,  
Gentiles and Jews, are GUILTY before  
God, as holding back the truth in un-  
righteousness*, ch. i. 18—iii. 20. And  
First, ch. i, 18—32, OF THE GENTILES.

**18.**] He first states the general  
fact, of *all mankind*; but immediately  
passes off to the consideration of the *majority* of mankind, the Gentiles; reserving the Jews for exceptional consideration  
afterwards.

**the wrath of God is**