*several* of these advantages, but having  
mentioned the *greatest*, leaves it to his  
reader to fill in the rest, and turns to  
establish what he has just asserted. For  
the word here can only mean **first**;—  
‘secondly,’ &c., being to follow: not  
“chiefly” as A. V. and others. Compare  
a similar use of “*first*” without being followed by “*second*,” in ch. i. 8.

**the oracles of God**] These words look very like  
a reminiscence of Stephen’s apology, see  
Acts vii, 38. These oracles are not only  
the law of Moses, but all the revelations of  
God hitherto made of Himself *directly*, all  
of which had been entrusted to *Jews only*.  
By these they were received into a special  
covenant, which advantage is therefore included in their being entrusted with the  
divine oracles.

**3.**] And this advantage is not cancelled, nor the covenant anuulled, by their disobedience. The word  
does not import ‘did *not believe*,’ which  
certainly would be out of place here, where  
the Apostle is not speaking of faith or  
want of faith as yet, but of *unrighteousness* (ver. 5), and moral guilt. The word  
seems tobe used in the sense of *were unfaithful* *to the covenant*, the very condition of  
which was to walk in the ways of the Lord  
and observe his statutes.

**shall their unfaithfulness make void** (cancel, nullify)  
**the faithfulness of God?**] ‘Because they  
have broken faith on their part, shall God  
break faith also on His ?’

**4. God forbid**] literally, **let it not be**: see reff. The  
Apostle uses this expression of pious horror,  
when he has supposed or mentioned any  
thing by which the honour, truth, or  
jus.ice of God would be compromised, as  
here by His covenant-word being broken.

**nay, let God be true**] i.e. ‘rather  
let us believe all men on earth to have  
broken their word and truth, than God  
His. Whatever becomes of men and their  
truth, *His truth must stand fast*.—The  
citation which follows goes to the depth  
of the matter. It is the penitent confession of a sinner, that be is sensible how  
entirely *against God* his sin has been, and  
how clearly his own unworthiness sets  
God’s judgment against sin vindicated  
before him. And to this meaning the  
objection in the next verse is addressed,—  
see below. **That thou mightest be justified** (shewn to be just) **in thy words (sentences, words of judgment), and mightest  
overcome when thou art judged** (the Psalm  
has, “*in thy judging*;” but here the verb  
is passive), i.e. ‘when Thy dealings are  
called in question by men.’

**5.**] In  
the citation, the penitent regarded his sin  
as having been the instrument of bringing  
out God’s justice into clearer light. On  
the abuse which might be made of such a  
view, the Apostle founds another question:—‘It would almost seem as if God would  
be unjust in inflicting His wrath (the consequences of His wrath) on men whose  
very impiety has been the means whereby  
His own righteousness has been shewn  
forth, and established.’

**our unrighteousness**] viz. that ‘of *the Jews*,’ not  
‘of all men,’ for only to the Jews can  
ver. 7 apply.

**the righteousness of God**] viz. that established by the fact of  
His being justified, as in ver. 4.

**I speak as a man**] Said, as elsewhere by  
St. Paul, to excuse a supposition bearing  
with it an aspect of inconsistency or *impiety*:—not implying that he speaks *in*