*this* view. The regarding the questions as  
mere questions of difficulty and intellectual  
bewilderment does not adequately represent the *zeal for* God predicated of the  
Jews, on the assumption of which the whole  
passage proceeds. Here, however, it seems  
to me, we have more truth than in (1):for  
the plainness and simplicity of the truths to  
be believed is unquestionably one most important element in the righteousness which  
is of faith. (3) Here we have the important element just mentioned, not indeed  
made the prominent point of the questions,  
but, as it appears to me, properly and sufficiently kept in view. The anxious follower  
after righteousness is not disappointed by  
an impracticable code, nor mocked by an  
unintelligible revelation: the word is *near  
him*, therefore *accessible ; plain and simple*, and therefore *apprehensible*; and,  
taking (1) into account, we may fairly add,  
—deals with *definite historical fact*, and  
therefore *certain*: so that his salvation is  
not contingent on an amount of performance which is *beyond him*, and therefore  
*inaccessible*: *irrational*, and therefore *inapprehensible:* *undefined*, and therefore  
*involved in uncertainty.*— Thus, it seems  
to me, we satisfy all the conditions of the  
argument: and thus also it is clearly  
brought out, that *the words themselves*could never have been spoken by Moses of  
the righteousness which is *of the law*, but  
of that which is *of faith.*

**8.**] **But  
what saith it? The word is near thee, in  
thy mouth** (to confess), **and in thy heart**  
(to believe): **that is** (see above), **the word  
of faith** (which forms the substratum and  
object of faith, see Gal. iii. 2; 1 Tim. iv. 6),  
**which we** (ministers of Christ: or perhaps,  
I Paul) **preach** (this ver. has been explained in dealing with vv. 6, 7);

**9.**] **because** (explanation of the word being  
near thee. Others, seeing that the same  
word in the original means “*because*,” and  
“*that*,” take the latter meaning here, and  
regard this verse as merely giving the import of the “*word of faith which we  
preach.*” But as Tholuck observes, (1)  
the duty of confessing the Lord Jesus can  
hardly be called part of the contents of  
the preaching of faith, but the prominence  
given to that duty shews a reference to  
the words of Moses: (2) the making the  
word render a reason for the fact above  
stated, suits much better the context  
and form of the passage: (3) the fact  
of the confession with the mouth standing first, also shews a reference to what  
has gone before: for when the Apostle  
brings his own arrangement in ver. 10, he  
puts, as natural, the belief of the heart  
first) **if thou shalt confess with thy mouth**(same order as ver. 8) **the Lord Jesus, and  
believe in thine heart that God raised  
Him from the dead** (here, as in 1 Cor. xv.  
14, 16, 17, regarded as the great central  
fact of redemption), **thou shalt be saved**(inherit eternal life)—Here we have the  
two parts of the above question again  
introduced: the confession of the Lord  
Jesus implying His having come down  
from heaven, and the belief in His resurrection implying His having been brought  
up from the dead.

**10.**] **For** (refers  
back to ver. 6, where the above words  
were ascribed to the righteousness which is  
of faith, and explains how believing with  
the heart refers to the acquiring of righteousness) **with the heart faith is exercised** (the original verb is impersonal, **it  
is believed:** i. e. as in the text, **man believeth**) **unto** (so as to be available to the  
acquisition of) **righteousness; and** (literally