8 ROMANS. I.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 lieveth ; to the Jew first, and also to of God unto salvation to   
 17 For the ¥ righteous- every one that believeth;   
 weh. iif. the Greek. is therein revealed from to the Jew first, and also   
 Jer. xxiii. tothe Greek. 7 For therein   
   
   
 weighty for the difference between the of God to salvation, and how it is so to   
 Gospel and the Law, that the Law is the believer :—because in it God’s right-   
 never called God’s power, but light, or eousness (not His attribute of righteous-   
 teaching, in which a man must walk, Ps. ness,—‘the righteousness of God,’ but   
 xxxvi. 10; cxix. 105; Prov. vi. 23; Isa. righteousness flowing from, and accept-   
 ii. 52? Umbreit. And the direction in able to Him) is unfolded, and the more,   
 which this power acts in the gospel is the more we believe. I subjon De   
 unto or towards salvation—it is a heal- Wette’s note on the words. “The Greek   
 ing, saving power: for as Chrysostom re- and Hebrew words rendered ‘righteous-   
 minds us, there is a power of God unto ness, are taken sometimes for ‘ virtue”   
 punishment, and unto destruction, see and ‘piety,’ which men possess or strive   
 Matt. x. 28.—But to whom is this gospel after,—sometimes imputatively, for ‘free-   
 the power of God to save? To every one dom from blame’ or ‘justification’ The   
 that believeth. The wniversality implied latter meaning is most usual with Paul:   
 in every one, the condition necessitated in ‘righteousness’ is that which is so in the   
 the qualification added, that believeth, sight of God (ch. ii. the result of His   
 and the power of God acting unto salva- justifying forensic Judgment, or of ‘Im-   
 tion, are the great subjects treated of in putation’ (ch. iv. 5). It may certainly be   
 the former part of this Epistle. Al are imagined, that a man might obtain justifi-   
 proved to be under sin, and so needing cation by fulfilling the law: in that case   
 God’s righteousness (ch. i. 18—iii. 20), his righteousness is ‘righteousness of his   
 and the entrance into this righteousness own’ (ch. x. 3), righteousness springing   
 is shewn to be by faith (ch. iii. 11). from the law (Phil. iii. But it is im-   
 Then the power of God in freeing from possible for him to obtain a ‘righteousness   
 the dominion of sin and death, and as of his own,’ which at the same time shall   
 issuing in salvation, set forth (ch. v. 11 avail before God (ch. iii. Gal. ii. 16).   
 —viii. 39). So that if the subject of the The Jews not only have not fulfilled   
 Epistle is to stated in few words, these law (ch. iii. but could not fulfil it   
 should be chosen: the Gospel, the power (vii. 7 ff.): the Gentiles likewise have   
 of God unto salvation unto every one that rendered themselves obnoxious to the   
 believeth. This expresses it better than divine wrath (i. 24—32). God has or-   
 merely ‘justification by faith, which is dained that the whole race should be in-   
 in fact only a subordinate part of the eluded in disobedience. Now if man   
 great theme,—only the condition neces- is to become righteous from being un-   
 sitated by man’s sinfulness for his enter- righteous,—this can only happen by God’s   
 ing the state of salvation: whereas the grace,—because God declares him righteous,   
 argument extends beyond this, to the assumes him to be righteons, justifies   
 death unto sin and life unto God and (iii, 24; Gal. iii, 8):—to gustify is not   
 carrying forward of the sanctifying work only negative, ‘to acquit,’ but also posi-   
 of the Spirit, from its first fruits to tive, ‘to declare righteous ;’ but never   
 its completion. to the Jew first, and “to make righteous’ by transformation,   
 also to the Greek] This is the Jewish ex- or imparting of moral strength by which   
 pression for all as “ Greeks and moral perfection may be attained. Jus-   
 Barbarians,” ver. 14, is the Greek one. tification must be taken as the old pro-   
 The term Greek here includes all Gentiles. testant dogmatists rightly took it, in a   
 The priority here mentioned is not in order forensic or imputative sense. God justi-   
 of time, but is principally (comp. ch. ii. fies for Christ’s sake (ch. iii. ff.) on   
 9) spoken of xational precedence, in the condition of faith in Him as Mediator:   
 sense in which the Jews were to our Lord the result of His justification is ‘right-   
 “his own,” John i. 11. Salvation was eousness by faith, and as He imparts it   
 «from the Jews,” John iv. 22. See ch. freely, it is ‘the righteousness of God,’   
 ix.5; xi. 24. Not that the Jew has any or from God (so it ought to be), Phil.   
 preference under the gospel; only he in- 9. ‘The righteousness of God’ is ordi   
 herits and has a precedence. 17.) An narily taken for that which is righteous-   
 explanation, ow the gospel is the power ness with God in God’s sight; compare