17, 18. ROMANS. 9   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 is the righteousness of God| faith unto faith: even as it is writ-   
 revealed from faith to ten, \* But + the righteous shall live rb.   
 as it is written, The just . 18 For the wrath of God tonne \*   
 shall live by 18 For| by faith. righteous   
 Jaith shatt   
   
 eh, ii, 18 20; Gal. iii. but that but not entirely,—it is still the aspect,   
 this is at least necessary, see 2 Cor. v. the phase, of the man, which is receptive   
 21. This justification is certainly 0b- of the righteousness of God, and to this it   
 jective act of God: but it must also be is revealed. The other principal interpre-   
 subjectively apprehended (i. e. him tation—‘ proceeding from faith, and lead-   
 who is the subject of it), its condition is ing to a higher degree of faith ’—does not   
 subjective, i.e. dependent on such inner seem so suitable or forcible. even   
 reception by its subject. It is the ac- as it is written] He shews that righteous-   
 quittal from guilt, and cheerfulness of ness by faith is no new idea, but found in   
 conscience, attained through faith in God’s the prophets. The words are cited again   
 grace in Christ,—the very frame of mind in Gal. iii. Heb. x. 38: in the former   
 which would be proper to a perfectly place with the same purpose as here.   
 righteous man—if such there were,—the They are used in Habakkuk with reference   
 harmony of the spirit with God,—peace to eredence given to the prophetic word:   
 with God. All interpretations which over- but properly speaking, all faith is\*one, in   
 look the fact of imputation are erroneous.” whatever word or act of God reposed: so   
 To say, with Jowett, that all attempts to that the Apostle is free from any charge of   
 define the righteousness of God are “the forcing the words to the present purpose.   
 afterthoughts of theology, which have no There are two ways of arranging them:   
 real placein the interpretation Scripture,” the righteous shall live by faith, and the   
 is in fact to shut our eyes to great doc- righteous by faith, he who is righteous by   
 trinal facts of Christianity, float off at Saith, shall live. But in fact they amount   
 once into uncertainty about the very foun- to the same: if the former, which is more   
 dations of the Apostle’s argument and our agreeable to the Heb., be taken, shall live   
 own faith, is revealed] The verb in the must mean, ‘shall live on, endure in his   
 original is generally used of making known righteousness, by means of faith, which   
 a thing hitherto concealed: but here of would assert that it was a righteousness   
 that gradually more complete realization of faith, as strongly as does the latter.   
 of the state of justification God by Delitzsch says, “The Apostle rests no   
 faith in Christ, which is the continuing more on our text than it will bear, He   
 and increasing gift of God to the believer only places its assertion, that the life of   
 in the gospel. from faith] “from the just springs from his faith, in light   
 points to the condition, or the subjective of the New Test.”   
 ground. Faith is in the sense of trust, Cuap, I, 18—XI. 36.] Toe DocorrinaL   
 and that (1) @ trustful assumption of a EXPOSITION OF THE ABOVE TRUTH: THAT   
 truth in yeference to knowledge,—which THE GOSPEL IS THE POWER OF GoD UNTO   
 is equivalent to conviction : a trustful SALVATION TO EVERY ONE THAT BELIEV- .   
 surrender of the soul, as regards the feel- ETH. And herein,—inasmuch as this power   
 ing. Here it is especially the latter of of God consists in the revelation of God’s   
 these: that trust reposed in God’s grace righteousness in man by faith, and in order   
 in Christ, which tranquillizes the soul and to faith the first requisite is the recogni-   
 frees it from all guilt,—and especially tion of man’s unworthiness, and incapabi-   
 trust in the atoning death of Jesus. lity to work a righteousness for himself,—   
 Bound up with this (not by the meaning the Apostle begins by proving that ail,   
 of the words, but by the idea of uncon- Gentiles and Jews, are G@uiILty before   
 ditional trust, which excludes all reserve) God, as holding back the truth in un-   
 is humility, consisting in the abandon- righteousness, ch. i. 18—iii. 20. And   
 ment of all merits of a mau’s own, and First, ch. i, 18—32, oF THE GENTILES.   
 recognition of his own unworthiness and. 18.] He first states the general   
 need of redemption.” De Wette. fact, of all mankind; but immediately   
 unto faith] i. e. him that believes. This passes off to the consideration of the ma-   
 seems the most probable interpretation, jority of mankind, the Gentiles; reserving   
 making faith almost equivalent to the the Jews for exceptional consideration   
 person possessing faith, see ch. iii. 22 afterwards. the wrath of God is