ROMANS. I.   
 10   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 is revealed from heaven against all the wrath of God is re-   
 ungodliness and unrighteousness of vealed from heaven against   
 men, who hold down the truth in all ungodliness and un-   
 yActsxiv.4: unrighteousness; 19 ¥beeause that righteousness of men, who   
 xvii. . . . . hold the truth in unright-   
 which is known of God is manifest eousness ; 9 begause that   
 which may be known of   
   
   
 revealed] The statement of ver. 17 was, This meaning, ‘keeping back,’ ‘hindering   
 that the RIGHTEOUSNESS of GoD is re- the development of, admirably suits the   
 vealed. The necessary condition of this sense, that men had (sce vy. 19 ff.)   
 revelation is, the DESTRUCTION of the ledge of God sufficient, if its legitimate   
 righteousness of MAN by the revelation of work had been allowed, to have kept them   
 God’s anger against sin. is revealed, from such excesses of enormity as they   
 not in the Gospel: not in men’s con- have committed, but that this truth they   
 sciences: not in the miserable state of the held down, or back, in unrightcousness,   
 then world: but (as implied indeed by the i.e. crushed, quenched, in (as the element,   
 adjunct from heaven,—that it is a provi- conditional medium) their state and prac-   
 dential, universally-to-be-seen revelation) tice of unrighteousness. It is plain to   
 in the PuNISAMENTS which, ver. 24, God, take in unrighteousness for uxrighteously,   
 has made to follow upon sin, see also ch. is to miss the force of the expression alto-   
 ii. 2. So that revealed is said of an 0d- gether—the pregnant ‘én and by’ im-   
 jective reality here, not of an evangelic plying that it is their unrighteousness,—   
 internal and subjective unfolding. the very absence of righteousness for which   
 the wrath of God is put, but with the the argument contends,—which is the   
 deepest truth, for the righteousness of state wherein, and the instrument whereby   
 God in punishment (see ch. ii. 83 v. they hold back the truth lit up in their   
 9; Eph. ii. 3; Matt. iii, 7; John iii. cousciences. 19.] because may either   
 36). It is the opposite, in the divine give the reason why the anger of God is   
 attributes, of Love. ungodliness } revealed, and thus apply to all that   
 (i.e. godlessness, living without God),— as far as ver. being taken up again at   
 and unrighteousness (i.e. iniquity, in- vv. 21, 24, 26, 28: or may explain the   
 justice of thought and conduct). Neither phenomena of these men holding back the   
 term is exclusive of the other, nor to be truth in unrighteousness: which latter   
 formally pressed to its limits. They over- seems most probable : the words understood   
 lap and include each other by a large being, ‘(this charge I bring against them,)   
 margin: the specific difference that because.’ For he proves, first (ver. 20)   
 ungodliness is more the fountain (but at that they had the truth ; then (vv. 21 ff.)   
 the same time partially the result) of wn- that they held it back. that which   
 righteousness,—which unrighteousness is is known, the objective knowledge patent   
 more the result (but at the same time par- and recognized in Creation :—not, as A. V.,   
 tially the fountain) of ungodliness. Un- inconsistently with the meaning of the   
 righteousness is the state of the thoughts word in the original, ‘that which may be   
 and feelings and habits, induced originally known,’ which would assert what, as   
 by forgettulness of God, and in its turn simple matter of fact, was not the case,   
 inducing impieties of all kinds. We may that all which could be known of God   
 notice by the way, that the word ungodli- was manifest in them. He speaks now   
 mess forms an interesting link to the not of what they might have known of   
 Pastoral Epistles, where it, and its op- God, but of what they did know. Thus   
 posite, godliness, are the ordinary terms the expression will mean, that universal   
 for an unholy and a holy life. of men, objective knowledge of God as the Creator,   
 who hold down (or back) the truth in which we find more or less in every nation   
 unrighteousness} who, possessing enough under heaven, and which, as matter of his-   
 of the germs of religious and moral verity torical fact, proved to be in possession   
 to preserve them from abandonment, have of the great Gentile nations of antiquity.   
 checked the development of this truth in is manifest in them, i.e. in their   
 their lives, the love and practice of sin. hearts: not, to them,—nor, among them,   
 That this is the meaning here is plain: for if it had been a thing acknowledged   
 see the discussion in my Greek Testament. among them, it would not have been held