IU. 1—s. ROMANS. 23   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 oracles of God. % For with the oracles of God. 3 For what   
 what if some did not be- if Psome were unfaithful ? ° shall sis   
 lieve? shall their unhelicf their unfaithfulness make void the °   
 make the faith of God faithfulness of God? #4 God forbid: ,22%;   
 without effect? 4 God for- nay, let \*God be true, and fevery   
 bid: yea, let God be true, man a liar; as it is written, §That Josh. xxii.29,   
 but every man a liar; as thou mayest be justified in thy ver. 31   
 it is written, That thou   
 mightest be justified in thy   
 sayings, and mightest over- words, and a   
 come when thou art judged. mayest overcome when ¢ Join   
 § But if our unrighteousness thou art judged. a f Ps.   
 commend the righteousness righteousness establisheth if our right- ft   
 of God, what shall we say ? eousness of God, what shall we say ?   
 Is God unrighteous who Is God unrighteous who inflicteth   
 taketh vengeance? (Ispeak   
 his wrath? @I speak as a man.) \*2)%%,   
   
   
 several of these advantages, but having nay, let God be true] i.e. ‘rather   
 mentioned the greatcst, leaves it to his let us believe all men on earth to have   
 reader to fill in the rest, turns to broken their word and troth, than God   
 establish what he has just asserted. For His. Whatever becomes of men and their   
 the word here can only mean first ;— truth, His truth must stand fast.—The   
 ‘secondly,’ &c., being to follow: not citation which follows goes to the depth   
 “chiefly” as A, V. and others. Compare of the matter. It is the penitent con-   
 a similar use of “first” without being fol- fession of a that be is sensible how   
 lowed by “second,” in ch. i. 8. the entirely against God his sin has been, and   
 oracles of God] These words look very like how clearly his own unworthiness sets   
 a reminiscence of Stephen’s apology, see God’s judgment against sin vindicated   
 Acts vii, 38. These oracles are not only before him. And to this meaning the   
 the law of Moses, but all the revelations of objection in the next verse is addressed,—   
 God hitherto made of Himself directly, all see below. That thou mightest be justi-   
 of which had heen entrusted to Jews only. fied (shewn to be just) in thy words (ser-   
 By these they were received into a special tences, words of judgment), and mightest   
 covenant, which advantage is therefore in- overcome when thou art judged (the Psalm   
 eluded in their being entrusted with the has, “in thy judging ;” but here the verb   
 divine oracles. 3.) And this advan- is passive), i.e. ‘when Thy dealings are   
 tage is not cancelled, nor the covenant an- called in question by men.’ 5.] In   
 uulled, by their disobedience. The word the citation, penitent regarded his sin   
 does not import ‘did not believe,’ which as having been the instrument of bringing   
 certainly would be out of place here, where out God’s justice into clearer light. On   
 the Apostle is not speaking of faith or the abuse which might be made of such a   
 want of faith as yet, but of unrighteous- view, the Apostle founds another question:   
 ness (ver. 5), and moral guilt. The word —‘It would almost seem as if God would   
 seems tobe used in the sense were unfaith- be unjust in inflicting wrath (the con-   
 ful to the covenant, the very condition of sequences of His wrath) on men whose   
 which was to walk in the ways of the Lord very impiety has been the means whereby   
 and observe his statutes. shall their His own righteousness has been shewn   
 unfaithfulness make void (cancel, nullify) forth, and established.’ our un-   
 the faithfulness of God?] ‘Because they righteousness] viz. that ‘of the not   
 have broken faith on their part, shall God ‘ot all men,’ for only to the Jews can   
 break faith also on His ?” 4. God for- ver. 7 apply. the righteousness of   
 bid] literally, let not be: see reff. The God] viz. that established by the fact of   
 Apostle uses this expression of horror, His being justified, as in ver.   
 when he has supposed or mentioned any I speak as a man] Said, as elsewhere by   
 thing by which the honour, truth, or St. Paul, to excuse a supposition bearing   
 jus.ice of God would be compromised, as with it an aspect of inconsistency or im-   
 here by His covenant-word being broken. piety:—not implying that he speaks in