28 ROMANS. III. 26—31.   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 sins, in the forbearance of God ;| the forbearance of God;   
 26 for the shewine forth of his richt.| ‘© 2¢lare Lsay, at this   
 Or he shew1ng: FOPbh Of MIS MSA | time his righteousness: that   
 eousness in this present time, that) re might be just, and the   
 he may be just and the justifier of Justifier of him which be-   
 i Ih A P Pikh on di lieveth in Jesus. 97 Where   
 um which 1s of faith in Jesus.|i. soasting then? It is   
 meh-iii23. 27m Where is our boasting then ?|ereluded. By what law?   
 hE, It is excluded. By what manner of | of works? Nay: but by   
 %. 9 Py >, the law of faith. ?® There-   
 law? of works? Nay: but by the | ore se. voneluaal (ane   
 tists. lawof faith. \*8+ Por we reckon that|man is justified by faith   
 Tnereore" a man "is justified by faith apart | hout the deeds of the   
 andFor. 1 5 ] 20 | law. #9 1s he the God of   
 navenitiss from the works of the law. °° Is| i. Jos Gy? fh the oa   
 His. Ga, God [the God] of the Jews only ?| aiso of the Gentiles? Yes,   
   
   
   
 tence on sin in former ages in His forbear- point, faith in Jesus: see ch. ii, 8, note,   
 anee, to be placed in question:—to shew, and reff.). 27—IV. 25.] Jewise   
 that though He did not then fully punish BOASTING ALTOGETHER REMOVED by this   
 for sin, and though He did then set forth truth, NOT however BY MAKING VOID THE   
 inadequate means of (subjective) justifica- LAW, nor BY DEGRADING ABRAHAM FROM   
 tion,—yet He did both, not beeause His HIS PRE-EMINENCE, but BY ESTABLISHING   
 justice was slumbering, nor because the THE LAW, and shewing that Abraham was   
 nature of His righteousness was altered, — really JUSTIFIED BY FAITH, and is the   
 but because He had provided a way where- FATHER OF THE FAITHFUL. 27.   
 by sin might be forgiven, and He might be our (or, the) boasting, viz. the Jews, of   
 just. Observe, the facet mentioned is not which he had spoken betore, ch. ti.   
 Sorgiveness, or remission, as the A. V. ‘boasting’ in general, which will not suit   
 erroneously renders it, passing over, or ver, 29, By what manner of law (is it   
 overlooking, which is the work of forbear- exeluded) ? (is it by that) of Nay,   
 ance (see Acts xvii. whereas forgiveness but by the law (the rule) of faith. The   
 is the work of grace,—see ch. ii. contrast is not here between the law and   
 do the former sins mean, ‘the sins of each the Gospel as two dispensations, but be-   
 man whieh precede his conversion,’ but. tween the /aw ef works and the law of   
 those of the whole world efore the death faith, whether found under the law, or the   
 of Christ. See the very similar words, Gospel, or (it' ease admitted) any where   
 Heb. ix. 15. 26.] This seeond shew- else. This is evident by the Apostle prov-   
 ing forth is distinguished from that in ing below that Abrakam was justified,   
 the last verse, as the fuller and ultimate not by works, so as to have whereof to   
 object, of which that was a subordinate boast, but by faith. 28.) The verb   
 part:—with a view to the (or His) mani- implies, not ‘we conclude,’ but we hold, we   
 festation of His righteousness in this reckon: the former is against New Test.   
 present time. The shewing forth that He usage; and has probably caused the change   
 was righteous throughout His dealings with in some of our MSS. of' for therefore,   
 the whole world, by means of setting forth by some who imagined that this verse was   
 an adequate and complete propitiation in a conclusion from the preceding argument.   
 the death of Christ, was ¢owards, formed a For we reckon (as explanatory of the verse   
 subsidiary manifestation to, His mani- preceding,—on the other supposition the   
 Sestation of His righteousness (same sense two verses are disjointed, and the con-   
 as before, —judicial righteousness, justice) clusion eomes in most strangely) that a   
 under the Gospel. (in order) that he man is justified by faith apart from   
 may be (shewn to be: - the whole present (without ; but wore than without—so dis-   
 coneern is with the exhibitions to men of tinctly without, as to be utterly and   
 the righteousness of God) just and (yet, eutirely separate from and independent   
 on the other side) the justifier of who of) the works of the law (not works of   
 is of (the) faith Jesus (him who belongs law); and therefore boasting is excluded.   
 to, stands in, works from, as his standing- 29.] In showing how completely