2—6. ROMANS. 31   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 eousness. 4 Now to him Abraham believed God, and it was   
 that worketh is the reward reckoned unto him for righteous-   
 not reckoned of grace, but 4 Now ‘to him that worketh, aen.xi.a   
 of debt. § But to him that his reward is not reckoned in the   
 worketh not, but believeth way of grace, but of debt; >but to   
 on him that justifieth the him that worketh not, but believeth   
 ungodly, his faith counted on him that justifieth \*the ungodly, ¢ Josh. 2,   
 for righteousness. 6 Even his faith is reckoned for righteous-   
 as David also describeth 6 Hyen   
 the blessedness of the elareth the man blessed, unto whom   
 man, unto whom God im- ness. as David also de-   
 puteth righteousness with-   
   
   
 xii. 3) of blessing all the families of the is as far as the argument here reqnires,   
 earth in Abraham, and again (Gen. xv. 5) the parallel is strict and complete.   
 that his seed should be as the stars 4. to him that earns wages), his reward is   
 heaven, when as yet he had no son, Abra- not reckoned in the way of (as a matter   
 ham believed this promise, and became of) grace (favour), but of (as a matter of)   
 partaker of this blessing. But this bless- debt] The sentence is a general one, not   
 ing was, justification by faith in Christ. with any peculiar reference to Abraham,—   
 Now Abraham could not, in the strict except that attcr the words in the way of   
 ‘sense of the words, be justified faith in grace we may supply “as it was to Abra-   
 Christ,—nor is it necessary to suppose ham,” if we will; for this is evidently   
 that he direeted his faith forward to the assumed. 5.] but to him that work-   
 promised Redeemer in Person; but in so eth not (for hire,—is not a workman look-   
 fur as God’s gracious purpose was revealed ing for his wages), but believeth on (casts   
 to him, he grasped it by faith, and that himself in simple trust and humility on)   
 righteousness which was implied, so far, him who justifieth (accounts just, as in   
 it, was imputed to him, Some have said ver. 3) the ungodly (‘impious :’ stronger   
 (for example, our ease, the righteousness of than ‘unrighteous ’—no allusion to Abra-   
 Chri incomplete—Abraham’s as faith having ham’s having formerly been in idolatry,—   
 been reckoned to But the righteousness, for the sentence following on ver. 4, which   
 lies in the nature ot the respective cuses. is general and of universal application,   
 In his ease, the righteousness itself was must also be general,-—including of course   
 not yet manifested. He believed implicitly, Abraham : impiousness is the state of all   
 taking the promise, with all it tnvolved men by nature),—his faith is reckoned for   
 and implied, as true. This then was his righteousness.—\_By way of grace is of   
 way of entering into the promise, and by course implied. 6—8.] Lhe same is   
 means of his faith was bestowed upon him confirmed by a passage from David. This   
 that full justification which that faith is not a fresh example, but a confirmation   
 never apprehended. Thus his faith itself, of the assertion involved in yer. 5, that a   
 the mere fact of implicit trust God, was unin may believe on Him who jnstifies the   
 counted to dim for righteousness. But ungodly, and have his faith reckoned for   
 though the same righteousness is imputed righteousness. The applicability of the   
 to us who believe, and by means of taith text depends on the persons alluded to   
 also, it is no longer the mere faet of be- being sinners, and having sin not reckoned   
 lieving implicitly in God’s truth, but the to them. The Psalm, strictly speaking,   
 reception of Christ Jesus the Lord by ‘ys nothing of the imputation of right-   
 faith, which justifies us (see 23—25 eousness,—but it is implied by St. Paul,   
 and note). As it was then the realization that the remission of sin is equivalent to   
 of God’s words by faith, so now: but we the tmputation of righteousness—that   
 have the Person of the Lord Jesus for the there is xo negative state of innocence—   
 object of faith, explicitly he had none intermediate between acceptance for   
 not. In both cases justification is gra- righteousness, and rejection for sin.   
 tuitous, and is by faith: and so far, which 6.} literally, the blessedness,   
 ‘the congratulation ’ in allusion to   
 the Heb. form, <(Q) the blessings of? ...—