24—81, ‘ROMANS. 87   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
   
 righteousness: because a in righteousness: because ta short tts. xxviit   
 short work will the Lord . . 22,   
 make upon the earth. reckoning will the Lord make upon   
 29 And as Esaias said be- the earth. °9" And as Isaiah hath «t19 at. 23,   
 fore, Except the Lord of said before, Exeept the Lord of   
 Sabaoth had left us a seed, Sabaoth had left us a seed, \* we had =1s4.xi   
 we had been as Sodoma, beeome as Sodom, and had been   
 and been made like unto made like unto Gomorrah. 30 What   
 Gomorrha. \*° What shall then shall we say? ¥That the Gen- yeb,iv.11.8   
 we say then? That the) tiles, which pursue not after right- “~~   
 Gentiles, which followed eousness, attained to righteousness,   
 not after righteousness, even “the righteousness which is of zen.i.17.   
 have attained to righteous- faith. 81 But Israel, \*pursuing after \*e-z+&   
 ness, even the righteouse   
 ness which is of faith.   
 31 But Israel, which fol-   
   
 very plain. It is almost verbatim from the that ranneth: the same similitude of run-   
 Septuagint, the for being inserted the ning being here resumed, and it being   
 Apostle as continuing the testimony, ‘for shewn that, so far from man’s running   
 the prophet proceeds.’ The literal render- liaving decided the matter, the Jews who   
 ing of the Hebrew is, consummation pressed forward to the goal attained not,   
 (or consumption) decided, overtloweth with whereas the Gentiles, who never ran, have   
 righteousness: for a decision (or consump- attained. If this is lost sight the con-   
 tion) and a decree shall the Lord Jehovah nexion of the whole is much impaired, and   
 of Sabaoth make in the midst of all the from doctrinal prejudice, a wholly wrong   
 land.” As it stands in the Septuagint, the turn given to the Apostle’s line of reason-   
 meaning seems to be, the Lord will com- ing, —who resolves the awful fact Israel’s   
 plete and soon fulfil His word in righte- exelusion not into any causes arising from   
 ousress (viz. his denuneiation of consum- man, but into the supreme will of God,—   
 ing the Assyrian and liberating the rem- which will is again distinctly asserted   
 nant of His people): for the Lord will in the citation from Isaiah (see below).—   
 make a rapidly-accomplished word in the What then shall we say? This question,   
 midst of all the land. If the above inter- when followed by a question, implies of   
 pretation be correct, and the view which I course a rejection of the thought thus   
 have taken of the analogy of prophecy, it suggested—but when, as here, by an asser-   
 will follow that this is adduced by the tion, introduces a further unfolding of the   
 Apostle as confirming the certainty of the argument from what has preceded. That   
 salvation of the remnant of reat seeing the Gentiles, which pursue not aiter   
 that now, as then, He with whom a thou- (see Phil. iii, 13) righteousness (not   
 sand years are as a day, swiftly accom- justification, which is merely ‘the being   
 plish His prophetic word in righteousness. accounted righteous,’ ‘the way in which   
 29.] Another proof of a remnant to righteousness is ascribed:’ not this, but   
 be saved, from a preceding part of the righteousness itself, is aim and end of   
 same prophecy. The citation is verbatim the race), attained to whole transaction   
 from the Septuagint, who have pnt “seed” being regarded as a historical righte-   
 for that which is in the Hebrew “a rem- ousness, even (righteousness—not however   
 nant,” i.e. something left. that arising from their own works, but the   
 30—33.} The Apostle takes up again the righteousness, kc.) righteousness which   
 fact of Israel’s and shews how their is of faith. 81.) But Israel, pur-   
 own pursuit of righteousness never attained suing after the law of righteousness   
 to righteousness, being hindered by their (what is the law of righteousness? It   
 self-righteousness and rejection of Christ. may mean either (1) an ideal law of   
 These verses do not contain, as righteousness, a justifying law,—or (2)   
 and others think, the solution of whole the law of Moses, thus described: or (3)   
 difficulty ; solution is simply in the which I believe to be the trne account   
 creative right of God, as declared ver. 18 ; of the words, “the law of righteous-   
 —bnut they are a comment on ver. 16, that ness” is put regarding the Jews, rather   
 it is not of him that willeth, nor of him than merely “righteousness,” because in