\_X. 1—4, ROMANS. 89   
   
 AUTHORIZED VERSION. . AUTHORIZED VERSION REVISED.   
 X.! Brethren, my heart's X. 1 Brethren, my heart’s desire   
 desire and prayer to God and my supplication to God on their   
 for Israel is, that they behalf is for [their] salvation. 2 For   
 might be saved. \* For I I bear them witness that they \*have «gets axi.20.   
 bear them record that they a zeal for God, but not according to $#li.u.&   
 have a zeal of God, but not knowledge.   
 according to knowledge. > righteousness of God, and seeking >¢.t.17.8ix.   
 3 For they being ignorant to set up their For not righteousness, ¢ ch.   
 of God's righteousness, and they have not submitted themselves   
 going about to establish unto the righteousness of God. \* For   
 their own righteousness, ‘Christ is the end of the law unto asatt.r.17.   
 have not submitted them-   
 selves unto the righteous-   
 ness of God. \* For Christ   
 is the end of the law for   
   
 make haste: i.e. shall not fly in terror, but the Apostle speaks subjectively), they   
 shall not be confounded. were not subjected (the passive, were not   
 Cuap. X. 1—13.] The Jews, thongh subjected,—not as in A. V., “have not   
 zealous for God, are yet ignorant of God's submitted themselves,” —expressesthe result   
 righteousness (1—3) as revealed to them only; it might be themselves, or it might   
 in their own Scriptures (4—18). be some other, that should have subjected   
 1.] Brethren (“uow, as if the severity of them,—but the historical fact was, that   
 the preeeding argument were passed over, they were not subjected) to the righteous-   
 he aifectionately addresses them as bre- ness of God (the “righteousness of God”   
 thren.” Bengel), the inclination (or, being considered as a rule or method, to   
 of my heart and my supplication to God which it was necessary to conform, but to   
 on their behalf (Israel, se ch. ix. 32; the which they were never subjected, as they   
 insertion of “ in the text is against were to the law of Moses). 4—13.]   
 the authority of all our oldest MSS. and The “righteousness of God” is now ex-   
 versions) (is) for (their) salvation (lit. plained to be summed up in that Saviour   
 ‘towards salvation.’ The Apostle’s inteu- who was declared to them in their own   
 tion seems to be, to destroy any impression Scriptures.—For (establishing what was   
 which his readers may have received un- last said, at the same time unfolding   
 favourable to his love of his own people, the “righteousness of God” in a form   
 from the stern argument of the former which rendered them inexcusable for its   
 chapter). 2.] For (reason why I thus non-reeognition) Christ is the end of the   
 sympathize with their efforts, though mis- law (i.e. the object at which the law   
 direeted) I bear witness to them that aimed: eompare the similar expression   
 they have a zeal for God, but not accord- 1 Tim. i. 5, “the end of the command-   
 ing to (in accordance with, founded upon, ment.” Various meanings have been given   
 and carried on with) knowledge (accurate to the word end. (1) Bnd, “finis,” chro-   
 apprehension of the way of righteousness nological: ‘Christ is the termination of   
 as revealed to them). 3.) For (ex- the law. So Angustine, Luther, and   
 planation of not according to knowledge) others. Bnt this meaning, unless under-   
 not knowing (i.e.not recognizing; the A.V., stood in its pregnant sense, that Christ,   
 ‘being ignorant of, is to the objectiou, who has succeeded to the law, was also the   
 that it may represent to the reader a state object and aim of the law, says too little.   
 of excusable ignorance, whereas they had it In this pregnant sense Tholuck takes the   
 before them, and overlooked it) the right- word ‘end,’ the end in time and in aim.   
 eousness of God (not, the way of justifi- It may be so; but I prefer simply to take   
 cation appointed by God, as Stuart and in the idea of Christ being the end, i.e.   
 others; but that only righteousness which aim of the law, as borne out by the cita-   
 avails before God, which becomes ours in tions following, in which nothing is said   
 justification see De Wette’s note, quoted of the ¢ransitoriness of the law, bnt much   
 on ch. i. 17), and seeking to set up their of the notices which it contains of right-   
 own righteousness (again, not justifica- eousness by faith in Christ. (2) Clement   
 tion, but righteousness: that, namely, de- of Alexandria, Calvin, and others, take end   
 scribed ver. 5; not that it was ever theirs, for ‘accomplishment,’ a sense included in