90 ROMANS. X.   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 righteousness to every one that be-   
 5 For Moses describeth the righteousness to every one   
 righteousness which is of the law, that believeth. © For Moses   
 Enel eThe man which hath describeth the righteousness   
 done them shall live in it. which is of the law, That   
 © Lay. the man which doeth those   
 Neh. ix. 6 But things shall live by them.   
 Psu aa. ti, © But the righteousness   
 the general meaning, but not especially the authority of our most ancient MSS.).   
 treated here, — the quotations not —As regurds the life here promised, the   
 having any reference toit. (3) The mean- Jewish interpreters themselves included in   
 ing, end in the sense of object or aim, it more than mere earthly   
 above adopted, is that of Chrysostom, naan, and extended their view a better   
 Beza, and others. Chrys. obser “For life hereafter. Eartlily felicity it   
 if Christ is end of the law, he who has less did impart, comp. “Deut. xxx. 20; but   
 not Christ, although he may seem to even there ‘/ife’ seems to be a general   
 possess righteousness, possesses not: but. promise, and length of days a particular   
 he who has Christ, even it he have not species of felicity. ‘In the New Test.,”   
 thoroughly observed the law, has all. To Tholuck observes, “this idea (of life) is   
 take an example. The end of the art of always exalted into that of life blessed   
 medicine is health. As, therefore, he who eternal :—see Matt. vii. 14; which is 9;   
 is able to health, even if he know faith is described, in the words spoken   
 nothing of medicine, has all: but he who in Scripture by Moses of the com-   
 knows not how to produce health, however mandment given by him,—as not de-   
 he may seem to study the art, fails alto- pendent on a long and difficult process   
 gether: so it is with the law and faith: he of search, but near to every man, and in   
 who has the latter, has the end of the every man’s power to attain. I believe   
 former: but he who has not the latter, is the account of the following citation will   
 stranger to both”) unto righteousness be best found by bearing in mind that the   
 so as to bring about righteousness, which Apostle is speaking of Christ as the end of   
 the law could not do) to every one that the law for righteousness to the believer.   
 believeth.—‘ Had they only used the law, He takes as a confirmation of this, a   
 instead of abusing it, it would have been passage oceurring in a prophetic part of   
 their best preparation for the Saviour’s Deuteronomy, where Moses is foretelling   
 advent. For indeed, by reason of man’s to the Jews the cousequences of rejecting   
 natural weakness, it was always powerless. God’s law, and His merey to them even   
 to justify. It was never intended to make when under chastisement, if they would   
 the sinner righteous before God ; but rather return to Him, He then describes the   
 to impart to him a kuowledge of his sin- law in nearly the words cited in this verse.   
 fulness, and to awaken in his heart earn- Now the Apostle, regarding Christ as the   
 est longings for some powerful deliverer. end of the law, its great central aim and   
 Thus used, it would have ensured the object, quotes these words not merely as   
 reception of the Messiah by those who now suiting his purpose, but as bearing, where   
 reject Him. Striving to attain to real originally used, an @ fortiori application   
 holiness, and inereasingly conscious of the to fuith in Him who is the end of the law,   
 impossibility of becoming holy by an im- and to the commandment to believe in   
 perfect obedience to the law’s reqnire- Him, which (1 John iii. is now ‘ God’s   
 ments, they would gladly have recognized commandment. If spoken of the law as a   
 the Saviour as the end of the law for manifestation of God in man’s heart and   
 eousness.” Ewbank. 5.] For (proof mouth, much more were they spoken of   
 of the impossibility of legal righteousness, Him, who is God manifest in the flesh,   
 as declared even in the law itself) Moses end of the law and the prophets. This   
 describeth the righteousness which is of yiew is, it is true, different that of   
 (abstract,—not implying that it has ever almost all eminent Commentators, ancient   
 been attained, but rather presupposing the and modern,—who regard the words as   
 contrary) the law, saying] That the man merely adapted or parodied by the Apos-   
 which hath done them (the ordinances of tle as suiting his present purpose. But.   
 the law) shall live in (in the strength of, we must remember that it is this passage   
 by means of, as his status) it (the St. Paul’s object not merely to describe   
 eousness accruing by such doing of them.   
 The reading “ them,” in A. V., is against