ROMANS.   
 5—7. 91   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 which is of faith speaketh the righteousness which is of faith   
 on this wise, Say not in speaketh on this wise, Say not in Deon. xxx,   
 thine heart, Who shall as- thine heart, Who shall ascend into ~   
 cend into heaven? (that is, heaven? (that is, to bring Christ   
 to bring Christ down from 7 or, Who shall descend   
 above:) 7 or, Who shall into the deep? (that is, to bring   
 descend into the deep? down :)   
 (that is, to bring up Christ   
   
 the righteousness which is of faith in mind and heart of every man: and thus   
 Christ, but to shew it described already he is without excuse for unbelief.” (3)   
 in the words of the law.—But the right- The third view, that they are questions of   
 eousness which is of faith speaketh on anxiety, is that of Calvin, Tholuck, and   
 this wise (personified, as Wisdom in the others: by none perhaps better expressed   
 Proverbs), Say not in thine heart (i. than by Ewbank, Comm. on the Ep. to   
 not, a Hebrew idiom. The original the Rom. p. 74: “ Personifying the great   
 in Deuteronomy has merely, “that thou Christian doctrine of free justification   
 shouldest’ say.” The Apostle cites freely, through faith, he represents as addressing   
 giving the explanation of this saying, viz. every man who is anxious to obtain salva-   
 thinking), Who shall ascend into heaven ? tion, in the encouraging words of Moses:   
 that is (see above ;—that imports in ‘Say not in thine heart, (it to such an   
 its full and unfolded meaning), to bring one,) &e. .. 2 In other words, ‘Let not   
 down Christ :—or, Who shall descend into the man, who sighs for deliverance from   
 the deep (or, the abyss) ?—that is, to bring his own sinfulness, snppose that the accom-   
 up Christ from the dead.—There is some plishment of some impossible task is re-   
 difficulty in assigning the precise view quired of him, in order to enjoy the bless-   
 with which the Apostle introduces these ings of the Gospel. Let him not think   
 questions. Tholuck remarks, “The dif- that the personal presence of the Messiah   
 ferent interpretations may be reduced to is necessary to ensure his salvation. Christ   
 this, that the questions are regarded either needs not to be brought down from heaven,   
 (1) as questions of wnbelief, or (2) ques- or up from the abyss, to impart to him for-   
 tions of embarrassment, or (3) as questions giveness and holiness. No. Our Chris-   
 of anciety.” The first view is represented tian message contains no impossibilities.   
 by De Wette, who says, “In what sense We do not mock the sinner by offering   
 these questions, from which the righteous- happiness on conditions which we know iy   
 ness which is of faith dissuades men, are that he is powerless to fulfil. We tell him >   
 to be taken, is plain from ver. 9, where that Christ’s word is near to him: so near,   
 the Resurrection of Christ is asserted as that he may speak of it with his mouth,   
 the oue most weighty point of historical and meditate on it with his heart... .   
 Christian belief :—they be questions Is there any thing above human power in   
 of unbelief, which regards this fact as not such a confession, and in such a belief?   
 accomplished, or as now first to be accom- Surely not. It is graciously adapted to the   
 plished. Thus, also, probably, are we to necessity of the very weakest and most   
 understand the first question, as applying sinful of God’s creatures.” I will now   
 to the Incarnation of Christ.” This is take up the three views afresh and state   
 more or less also the view of many other the objections. (1) The objection to this   
 Commentators. (2) The second view, that view, as alleged by Tholuck, is, that in it   
 they are questions of embarrassment, is the contrast with ver. 5 is lost sight of.   
 taken by Stuart, who says, “The whole (of. And this is so far just, that it must be   
 Moses’s saying) may be summed up in one confessed we thus lose the ideas which the   
 word, omitting all figurative expression: Apostle evidently intended us to grasp,   
 viz. the commandment is plain and ac- those of insuperable difficulty in the ac-   
 cessible. You can have, therefore, no quisition of righteousness by the law   
 excuse for neglecting it. So in the case and of facility,—by the gospel. Also,—   
 before us. Justification by faith in Christ it puts too forward the allegation of the   
 is a plain and iutelligible doctrine. It is great matters of historical belief, are   
 not shut up in mysterious language ... . not Here the central point of the argument,   
 It is like what Moses says of the statutes but introducedas the objects which faith, it-   
 which he gave to Israel, plain, intelligible, self central point, apprehends. (2) The   
 accessible . . . . It is brought before the last objection has some force as against