ROMANS. xX.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 Christ up from the dead.) 8 But again from the dead.) § But   
 &The word is nigh what saith it? The word   
 Daur. xxx. unto thee, in thy mouth, and in thy is nigh thee, even in thy   
 Give heart: that is, the word of faith, mouth, and in thy hearts   
 which we preach ; 9 because \* if thou that is, the word of faith,   
 shalt confess with thy mouth the which we preach ; 9 that if   
 hh Matt. Lord Jesus, and shalt believe in thou shalt confess with thy   
 Luke xii. thine heart that God raised him mouth the Lord Jesus, and   
 Acts viii. from the dead, thou shalt be saved. shalt believe in thine heart   
 10 For with the heart man believeth that God hath raised him   
 unto righteousness; and with the |Jrom the dead, thou shalt   
 mouth confession is made unto sal- be saved. ' For with the   
 heart man believeth unto   
 righteousness : and with the   
 mouth confession is made   
   
   
 this view. The regarding the questions as 9.] because (explanation of the word being   
 mere questions of difficulty intellectual near thee. Others, seeing that the same   
 bewilderment does not adequately repre- word in the original means “because,” and   
 sent the zeal for God predicated of the “that,” take the latter meaning here, and   
 Jews, on the assumption of which the whole regard this verse as merely giving the im-   
 passage proceeds. Here, however, it seems port of the “word of faith which we   
 to me, we have more truth than in (1): for preach.” But as Tholuck observes, (1)   
 the plainness and simplicity of truths to the duty of confessing the Lord Jesus can   
 be believed is unquestionably one most im- hardly be called part of the contents of   
 portant element in the righteousness which the preaching of faith, but the prominence   
 is of faith. (3) Here we have the im- given to that duty shews a reference to   
 portant element just mentioned, not indeed the words of Moses: (2) the making the   
 made the prominent point of the questions, word render a reason for the fact above   
 but, as it appears to me, properly and suffi- stated, suits much better the context   
 ciently kept in view. The anxious follower and form of the passage: (3) the fact   
 after righteousness is not disappointed by of the confession with the mouth stand-   
 an impracticable code, nor mocked by an ing first, also a reference to what   
 unintelligible revelation: the word is near has gone before: for when the Apostle   
 him, therefore accessible ; plain and sim- brings his own arrangement in ver. 10, he   
 ple, and therefore apprehensible; and, puts, as natural, the belief of the heart   
 taking (1) into account, we may fairly add, first) thou shalt confess with thy mouth   
 —deals with definite historical fact, (sume order as ver. 8) the Lord Jesus, and   
 therefore certain: so that his salvation is believe in thine heart that God raised   
 not contingent on an amount of perform- Him from the dead (here, as in 1 xv.   
 ance which is beyond him, and therefore 14, 16, 17, regarded as the great central   
 tnaccessibli irrational, therefore in- fact of redemption), thou shalt be saved   
 apprehensible: undefined, and therefore (inherit eternal life)—Here we have the   
 involved in wncertainty.— Thus, it seems two parts of the above question again   
 to me, we satisfy all conditions of the introduced: the confession of the Lord   
 argument: and thus also it is clearly Jesus implying His having come down   
 brought out, that the words themselves from heaven, and the belief in His resur-   
 could never have been spoken by Moses of rection implying His having been brought   
 the righteousness which is of the law, but up from the dead. 10.] For (refers   
 of that which is of faith. 8.) But back to ver. 6, where the above words   
 what saith it? The word is near thee, in were uscribed to the righteousness which is   
 thy mouth (to confess), and in thy heart of faith, and explains how believing with   
 (to believe): that is (see above), the word the heart refers to acquiring of righte-   
 of fsith (which forms the substratum and ousness) with the heart faith is exer-   
 object of faith, see Gal. 2; 1 Tim. iv. eised (the original verb is impersonal, it   
 which we (ministers of Christ: or perhaps, is believed: i. e. as in the text, man be-   
 I Paul) preach (this ver. has been ex- lieveth) unto (so as to be available to the   
 plained in dealing with vv. 6, 7); acquisition of) righteousness; and (lite-