in David.

**his own generation**]  
David ministered only to *the generation in  
which he lived:* but *through this Man*, remission of sins is preached *to you* and to  
*all who believe on Him*.

**after he had  
served his own generation by the will** (i.e.  
according to the appointment) **of God**]  
His whole course was marked out and  
fixed by God—he fulfilled it, and fell  
asleep. (See, on the whole, 2 Sam. vii. 12;  
1 Kings ii. 10.)

**was laid unto his  
fathers**] An expression arising from the  
practice of burying families together:  
the expression occurs very frequently in the  
Old. Test.

**38.**] Paul speaks here of  
justification only in its *lowest* sense, as  
negative, and synonymous with remission  
of sins; he does not unfold here that  
higher sense of *justifying*, the *accounting  
righteous*, which those who have from God  
are *just by faith*. It is the first office of  
the Spirit by which he spoke, to convict  
concerning sin, before He convicts concerning righteousness: therefore he dwells  
on the *remission of sins*, merely just giving  
a glimpse of the great doctrine of justification, of which he had such wonderful  
things to write and to say.

**39.**]  
And from **all things** (sin), from which ye  
**could not in** (under) **the law of Moses be  
justified in Him** (as in the expression, *in  
Christ, in the Lord,* frequently), **every believer is** (habitual present tense) **justified**  
.... but not implying that in the law  
of Moses there might be justification from  
*some* sins;—under the law there is *no* justification (Gal. iii. 11):—but it means  
**Christ shall do for you all that the law**

**could not do**: leaving it for inference, or  
for further teaching, that this was absolutely ALL: that the law could do *nothing.*  
The same thought is expanded Rom. viii.  
3. This interpretation will be the more  
clearly established, when we remember  
that *to justify from sin* was not in any  
sense, and could not be the office of the  
law, by which came the knowledge of sin.  
The expression “*to justify from*” is only  
once used again by St. Paul (Rom. vi.  
7, marginal rendering: the A. V. has “*freed  
from sin*,” but wrongly), and that where  
he is arguing against the continuing in sin.

**every one that believeth** is not to be  
joined with **in him**, which (see above) is contrasted with **in the law of Moses**.—It is  
quite in St. Paul’s manner to use *every one  
that believeth* thus absolutely: see Rom. i.  
16; iii. 22; x. 4 (Gal. iii. 22).

**40.**]  
The object of preaching the Gospel to the  
Jews *first* was for a testimony to them:  
its reception was almost uniformly unfavourable: and against such anticipated  
rejection he now warns them.

**41.  
ye despisers**] So the LXX render the  
Hebrew word, signifying ‘*among the  
heathen*,’ so in A. V., for which they seem  
to have read some other word resembling  
it.—The prophecy was spoken of the judgment to be inflicted by means of the  
Chaldæans: but neither this nor any other  
prophecy is confined in its application to  
the occasion of which it was once spoken,  
but gathers up under it all analogous procedures of God’s providence: such repeated  
fulfilments increasing in weight, and approaching nearer and nearer to that last