**justice** (John viii.16).

**3.**] Here he approximates nearer to the Jews. They considered that because they were the children of Abraham, they should be saved,  
see Matt. iii. 7, 9.

**this**] viz., that thou  
shalt escape, following. **Thou**, in the latter  
clause of the verse, has the emphasis ou it,  
**thou thyself**,—‘*thou above all others*.’

**4. or**] (introducing a new error or  
objection, see ch. iii. 29; vi. 3; xi. 2),  
‘*inasmuch as God spares thee day by day*(see Eccles. viii. 11), *dost thou set light by  
His long-suffering, ignorant that His intent in it is to lead thee to repentance* ?’

**the riches**] A favourite word with  
the Apostle (see reff.)—the **fulness**, ‘abundance.’

**goodness**, as shewn by His  
**forbearance** and **long-suffering**.

**not knowing**—being blind to the truth,  
that...some would render it ‘*not considering:’ but it is a wilful and guilty  
ignorance*, not merely an inconsiderateness, which is blamed in the question.

**is leading thee**] This is its intent  
and legitimate course, which thy blindness  
will frustrate.

**5.**] I am inclined to regard the question as continued. But  
the enquiry loses itself in the digressive  
clauses following, and nowhere comes  
pointedly to an end. I have therefore not  
placed a mark of interrogation at the end  
of ver. 4 or of ver. 5, but have left the  
construction to explain itself.

**after**] ie. ‘i*n consonance with,’*—describing the  
state out of which the action springs.

**impenitent**] i.e. not admitting  
that *repentance*, that *change of mind* (for  
this is the meaning of the word) to which  
God is leading thee.

**wrath in the day of wrath**] ‘wrath which shall come  
upon thee in that day.’ The *day of  
wrath is the day of judgment*, viewed in  
its relation to *sinners*.

**the revelation, or manifestation** (public enforcement, it having been before latent though determined) of **God’s righteous judgment** (see ch, i. 32).

**6, 7.**] {6} This *retribution* must be carefully kept in its place in  
the argument. The Apostle is here speaking *generally*, of the general system of  
God in governing the world,—the judging  
according to each man’s works—punishing  
the evil, and rewarding the righteous. No  
question *at present* arises, *how* this righteousness in God’s sight *is to be obtained*—but the truth is only stated broadly at present, to be further specified by and by,  
when it is clearly shewn that by *works of  
the law* no flesh can be justified before  
God. The neglect to observe this has  
occasioned two mistakes: (1) an idea that  
by this passage it is proved that not faith  
only, but works also in some measure,  
justify before God; and (2) an idea that  
by “*well-doing*” here is *meant* faith in  
Christ. However true it be, so much is