*the person of another*, but that he puts  
himself into the place of the generality of  
men, and uses arguments such as they  
would use.

**6.**] He does not enter  
into the objection and answer it in detail,  
but rejects at once the idea of God being  
*unjust*, alluding probably to Gen. xviii. 25,  
by recalling to mind, that *the Judge of all  
the earth must do right*.

**for**] i.e.  
‘if it were so.”

**By the world** is not meant *the Gentiles*, nor is the respondent  
in ver. 7 a Gentile, but one of the **us** in  
ver. 5, only individualized to bring out *one  
such case* of pretended injustice more  
strikingly.

**7.**] This follows (connected by **for**) upon ver. 6, and shews that  
the supposition, if carried out, would overthrow all God’s judgment, and (ver. 8) the  
whole moral life of man.

**how shall God judge the world?** FOR, **if the truth**(faithfulness) **of God abounded** (was manifested, more clearly established) by means  
**of my falsehood** (unfaithfulness), **to His  
glory** (so that the result was the setting  
forth of His glory), **why any longer** (this  
being so,—assuming the premises) **am I  
also** (i.e. as well as others,—am I to be  
involved in a judgment from which I ought  
to be exempt) **judged** (to be judged,—the  
present tense expressing the rule or habit

of God’s proceeding) **as a sinner? And**(why should we) **not** (in this case rather  
say), **as we** (I Paul, or we Christians)  
**are slanderously reported, and as some  
give out that we** (do) **say,** “**Let us do  
evil that good may come?**” **whose condemnation** (not that of our slanderers,  
but that of those who so say and act) **is  
just** (not only by the preceding argument, but by the common detestation of  
all men, for such a maxim as doing evil  
that good may come.)

**9–20.**] *The Jew has no preference, but is guilty as  
well as the Gentile, as shewn by Scripture; so that no man can by the law be  
righteous before God.*

**9.**] There is  
considerable difficulty in the verb rendered, **do we excel them?** I have fully  
discussed the various renderings in my  
Greek Test., and have decided for that in  
the text.

**10–18.**] *Proof of this  
universal sinfulness from the Scripture*,  
said directly (ver. 19) of the Jews, but a  
portion including, and taken for granted  
of, the Gentiles.

**11.**] In the Psalm,—Jehovah looked down from heaven on  
the children of men, to see whether there  
were any, &c. He found *none*. This  
result is put barely by the Apostle as the  
testimony of Scripture, giving the sense,