*hardened:*” they belong to the words in  
Deuteronomy, and are adduced by St. Paul  
as applying to the day then present, as  
they did to the when Moses spoke  
them: see 2 Cor. 15.

**9.**] **And  
David saith, Let their table be made a  
snare and a trap** (or, **net**: the word more  
usually signifies ‘a hunt,’ or the act of  
taking or catching,—but here a *net*, the  
instrument of capture. It is not in the  
Hebrew nor in the Septuagint, and is  
perhaps inserted hy the Apostle to give  
emphasis by the accumulation of synonymes),   
**and a stumblingblock, and a  
recompence to them:**

**10.**] **let their  
eyes be darkened, that they may not see,  
and their back bow thou down always.**  
(“Instead of *bending the back*, the Hebrew  
text speaks of *making the loins to tremble.*  
This elsewhere is a sign of *great terror,*  
Nah. ii. 10; Dan. v. 6: and the *darkening   
of the eyes* betokens in the Psalm, a  
weakened, humbled, servile condition, just,  
as in Deut. xxviii. 65–67. It is plain from  
the word *always*, that we must not suppose  
the infirmities of age to be meant. The  
Apostle might well apply such a description  
to the servile condition of the bondmen of  
the law, see Gal. iv. 24.” Tholuck.)

**11–24.**] *Yet this exclusion and hardening   
has not been for their destruction, but  
for mercy to the Gentiles, and eventually  
for their own restoration.*

**11.**] **I say  
then** (see on ver. 1), **Did they** (who? see  
below) **stumble in order that they should  
fall** (not, “*so that they fell,*” as Origen,  
Chrysostom, and others, denoting the *result*  
merely: neither the grammar nor the context   
will bear this: the Apostle is arguing  
respecting *God's intent* in the *trespass*  
of the Jewish nation. He here calls it by  
this mild name, to set forth that it is not  
final. The *persons who stumbled* are those  
who are designated by “*they*” in the following   
verses, i.e. the *Jews as a people:*  
not the *unbelieving individuals,* who *are*  
*characterized as “they which fell,*” ver.  
22. He regards the “rest” as the representatives   
of the Jewish people, who  
have *nationally stumbled*, but not *in order*  
*to their final fall*, seeing that God has a  
gracious purpose towards the Gentiles even  
*in* this “*stumbling*” of theirs, and intends  
to raise *them nationally from it* in the end.  
This distinction, between the *stumblers*,  
*the whole nation as a nation,* and the  
*fallen,* the *unbelieving branches who have  
been cut off,* is most important to the right  
understanding of the chapter, and to the  
keeping in mind the separate ideas, of the  
*restoration of individuals* here and there  
throughout time, and the *restoration of  
Israel* at the end.—The stress here is on  
the word **fall,** and it is the *fall* which is  
denied: not on the words “*in order that,*”  
so that the *purpose* merely should be  
denied, and the fall admitted)**?** **God forbid:   
but** (the truer account of the matter  
is) **by their trespass** (not *fall*, as E.V)  
**salvation** [**is come**] **to the Gentiles, for  
to provoke them** (Israel) **to jealousy.**—  
Two gracious purposes of God are here  
stated, the latter wrought out through the  
former. By this stumble of the Jews out  
of their national place in God’s favour,  
and the admission of the Gentiles into it,  
the very people thus excluded are to be  
stirred up to set themselves in the end  
effectually to regain, as a nation, that preeminence   
from which they are now degraded.

**12.**] Then the Apostle argues  
on this, as Meyer well says, “from the