if so, *is any support given to the notion of a  
general restoration of all men?* Certainly  
they are identical: and signify *all men*,  
without limitation. But the ultimate dif-  
ference between the *all men* who are shut  
up under disobedience, and the *all men*  
upon whom mercy is shewn is, that by  
all men *this mercy is not accepted,* and  
so men become *self-excluded* from the  
salvation of God. GOD’s ACT remains  
the same, equally gracious, equally universal,   
whether men accept His mercy or  
not. This contingency is *here not in  
view:* but simply God's *act* itself.—We  
can hardly understand the **all men** *nationally*.   
The marked universality of the  
expression recalls the beginning of the  
Epistle, and makes it a solemn conclusion  
to the argumentative portion, after which  
the Apostle, overpowered with the view  
ot the divine Mercy and Wisdom, breaks  
forth into the sublimest apostrophe existing   
even in the pages of Inspiration itself.

**33–36.**] *Admiration of the goodness  
and wisdom of God, and humble ascription  
of praise to Him.*

**33.**] There is  
some doubt whether the words **wisdom** and  
**knowledge** are genitives *after* **riches**, as in  
A.V., or *parallel with* it, as in the Revised  
Text. See the matter discussed in full in  
my Greek Test.; where Larrive at the conclusion   
that the three genitives are all  
co-ordinate: the first denoting the **riches  
of the divine goodness**, in the whole, aud  
in the result just arrived at, ver. 32:  
the second, the divine **wisdom** of proceeding   
in the apparently intricate vicissitudes  
of nations and individuals: the third (if  
a distinction be necessary, which can hardly  
be doubted) the divine **knowledge** of all  
things from the beginning,—God’s comprehension   
of the end and means together in  
one unfathomable depth of Omniscience.—  
**How unsearchable are His judgments**(the determinations of His wisdom, regarded  
as in the divine Mind. Some however  
deny this meaning, and render the word  
*decrees*, referring it to the blinding of  
the Jews), **and His ways unable to be  
traced out** (His methods of preceeding)!

**34.**] **For** (confirmation of what is  
said in the preceding verse, by a citation  
from Scripture. It is made from two  
separate places in the Septuagint, more  
perhaps as a reminiscence than as a direct  
quotation) **who hath known the mind of  
the Lord? or who hath been His counsellor?**

**35.**] **Or who hath previously  
given to Him, and shall have recompence  
made to him again?** —From Job xli. 2  
(11 of our version), where the Septuagint.  
have “who shall withstand me, and endure?”   
But the Hebrew is nearly as  
our A.V., ‘*who hath anticipated* (i.e. by  
the context, *conferred a benefit on*) *me,  
that I may repay him?*’ And to this the  
Apostle alludes, using the third person.—  
We can hardly doubt that this question  
refers to the freeness and richness of God's  
mercy and love.

**36.**] **For** (ground of  
verses 33–35. Well may all this be true  
of Him, for) **of Him** (in their origin. “See  
how in these last words he sets forth what  
he has alluded to in all that he has said  
above, the mystery of the Trinity. For as  
here that which le says, ‘for of Him and  
through Him and unto Him are all things,’  
agrees with what the same Apostle says  
elsewhere, as 1 Cor. viii. 6, and that all  
things are revealed by the Spirit of God;  
so when he says, ‘O the depth of the  
riches!’ he signifies the Father, of whom  
are all things: and ‘the depth of the wisdom,’   
he signifies Christ, who is the wisdom  
of God : and ‘the depth of the knowledge,”  
he signifies the Holy Spirit, who knows