I. 1,2. ROMANS. 15   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 ers, without natural affec- unmerciful : 32 men who "knowing tenis.   
 tion, implacable, unmerci- well the righteous judgment of God,   
 ful: 8 who knowing the that they which do such things are   
 judgment of God, that they iworthy of death, not only commit ict. vin.   
 which commit such things the same, but also ‘consent unto «Ps.   
 areworthy of death, notonly them that do them.   
 do the same, but have plea- II. 1 Wherefore thou art #with- ocn.i.20.   
 sure in them that do them. out excuse, O man, whosoever thou ‘Hos. 8.   
 IT. ' Therefore thou art art that judgest: for > wherein thou v2: 5,   
 inexcusable, O man, whoso- judgest thy neighbour, thou con- viz. 0   
 ever thou art that judgest : demnest thyself;   
 Sor wherein thou judgest judgest doest the same things. ® Now   
 another, thou condemnest we know that the judgment of   
 thyself; for thow that for thou that   
 judgest doest the same   
 things. \* But we are sure   
 that the judgment of God   
 is according to   
   
 of his own is not invited as a guest at rian gives only the political side of the   
 feasts or at spectacles.” 32.) The description. There is also a remarkable   
 Apostle advances to the highest grade of passage in the Apocryphal Wisdom of   
 moral abandonment,—the knowledge of Solomon, ch. xiv. 22—81, the opening of   
 God’s sentence against such crimes, united which is strikingly similar to our text.   
 with the contented practice of them, and Cuap. II. aa Secondly, THE SAME,   
 encouragement of them in others. that all are guilty before God, 1s PROVED   
 the righteous judgment of God] the sen- OF THE JEWS aLso. And first, verses 1—   
 tence of God, unmistakeably pronounced 11, no man (the practice of the Jews being   
 in the conscience ; viz. that they who do hinted at) must condemn another, for all   
 such things are worthy of death: this is alike are guilty. 1.] The address   
 the sentence, and must not be enclosed in passes gradually to the Jews. They were   
 a parenthesis. worthy of death: of the people who judged—who pronounced   
 what sort of death? Probably “death” all Gentiles to be born in and under con-   
 is a general term for the consequence demnation :— doubtless there were also   
 of sin: that such courses lead to ruin. proud and censorious men among the Gen-   
 The word can hardly be pressed to its tiles, to whom the rebuke might apply,   
 exact meaning: for many of the crimes but these are hardly in the Apostle’s   
 mentioned could never be visited with This is evident by comparing the charge,   
 judicial capital punishment in this world: “thou that judgest doest the same things,”   
 nor could the heathen have any definite with verses 21—23, where the same charge   
 idea of eternal spiritual death, as the is implied in a direct address to the Jew.   
 penalty attached to sin; nor again, any Wherefore] On account of this   
 idea of the connexion between sin and “righteous judgment of God,’ decreeing   
 natural death. “Life and Death,” re- death against the doers of these things—   
 marks Umbreit, “are ever set over against FOR thou doest them thyself. Therefore thy   
 one another in the Old as well as in the setting thyself up as a judge is unjustifi-   
 New Testament, the one as including all able. whosoever thou art that judgest]   
 good that can befall us, the other, all The Jew is not yet named, but hinted at.   
 evil.” The description here given by the {see above): not in order to conciliate the   
 Apostle of the moral state of the heathen Jews, but on account of the as yet pur-   
 world should by all means be compared posely general form of the argument.   
 with that in Thucydides, at the end of This verse is in fact the major of a syllo-   
 his third book, of moral state of Greece gism, the minor of which follows, verses   
 at the end of the fourth year of the Pelo- 17—20, where the position here declared   
 ponnesian war. ‘The English reader will find to be unjustifiable, is asserted to be as-   
 it in Hobbes’s Translation ; and asummary sumed by the Jew. for wherein] i. e.   
 of it in Grote’s History of Greece, vol. vi. ‘in the matter in which? 2. accord-   
 ch. 50, pp. 375—384. The English histo- ing to truth] i.e. proceeds according to