16 ROMANS. Il.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 God is according to truth against them which commit such   
 them which do such things. things. \* And thinkest thou   
 reckonest thou this, O man, 3 And this, O man, that judgest   
 judgest them which do such things, them which do such things,   
 and committest the same, that thou and doest the same, that   
 shalt escape the judgment of God? thou shalt escape the judg-   
 4 or despisest thou the ‘riches of ment of God? \* Or de-   
 his goodness and his 4 forbearance spisest thou the riches of   
 and his \* long-suffering ; ‘not know- his goodness and forbear-   
 ing that the goodness of God is ance and longsuffering ;   
 ii leading thee to repentance; 5 and not knowing that the good-   
 ach. after thy hardness and impenitent ness of God leadeth thee to   
 e Exod. 18. heart art &treasuring up for thyself repentance? 5 But after   
 2 Bet. 9, thy hardness and impeni-   
 15, tent heart treasurest up   
 unto thyself wrath against   
 g Deut. the day of wrath and reve-   
 34. Jam lation of the judg-   
 wo wrath in the day of wrath and of ment of God; § who will   
 the revelation of the righteous judg- render to every man ac-   
 h Job sxxiv, ment of God; 6» who will render to   
 12, Prov. every man according to his works ;   
 ” Matt. 97, ch. 19. 1Cor.iii.8, Rev. ii, & xx.12. xxii.   
   
   
 justice (John viii.16). \_ 8.] Here he ap- ive. ‘in consonance with, —describing the   
 proximates nearer to the Jews. They con- state out of which the action springs.   
 sidered that because they were the chil- impenitent] i.e. not admitting   
 dren of Abraham, they should be saved, that repentance, that change of mind (for   
 see Matt. iii. 9. this] viz., that this is meaning of the word) to which   
 shalt escape, following. Thou, in the latter God is leading thee. wrath in the   
 clause of the verse, has the emphasis ou it, day of wrath] ‘wrath which shall come   
 thon thyself,—‘ thou above ali others. upon thee in that day. The day of   
 4. or] (introducing a new error or wrath is the day of judgment, viewed in   
 objection, see ch. iii. 29; vi. 3; xi. 2), its relation to sinners. the reve-   
 ‘inasmuch as God spares thee day by day lation, or manifestation (public enforce-   
 (see Eccles. viii. dost thou set light by ment, it having been before latent though   
 His long-suffering, ignorant that His in- determined) of God’s righteous judgment   
 tent in it is to lead thee to repentance ?’ (see ch, i. 6, 7.] This retribu-   
 the riches] A favourite word with tion must be carefully kept in its place   
 the Apostle (see reff.) fulness, ‘abund- the argument. The Apostle is here speak-   
 ance.’ goodness, as shewn by His ing generally, of the gencral system of   
 forbearance and long-suffering. God in governing the world,—the judging   
 not knowing—being blind to the truth, according to each man’s works—punishing   
 that ...some would render it ‘not con- the evil, rewarding the righteous. No   
 ? but it is a wilful and guilty question at present arises, this righte-   
 ignorance, not merely an inconsiderate- ousness in God’s sight is to be obtained—   
 ness, which is blamed in the question. but the truth is only stated broadly at pre-   
 is leading thee] This is its sent, to be further specified by and by,   
 and legitimate course, which thy blindness when it is clearly that by works of   
 will frustrate. 5.] I am inclined to the law no flesh can be justified before   
 segard the question us continued. But God. The neglect to observe this has   
 the enquiry loses itself in the digressive occasioned two mistakes: (1) an idea that   
 clauses following, and nowhere comes by this passage it is proved that not faith   
 pointedly to anend. I have therefore not only, but works also in some measure,   
 placed a mark of interrogation at the end justify before God; and (2) an idea that.   
 of ver. 4 or of ver. 5, but have left the by “well-doing” here is meant faith in   
 construction to explain itself. after] Christ. However true it be, so much is