12—17. ROMANS.   
 19   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 1 which shew the work of | inasmuch as they shew the work   
 the law written in their of the law written in their hearts,   
 hearts, their also their conscience   
 bearing witness, and their thereto, and their bearing witness   
   
 accusing or else exensing | one another   
 one another;) 16 in the cusing: 16°in accusing by or when God 0 Eccles.   
 day when God shall Judge, shall nls: the secrets of men ? by ie   
 the secrets of men by Jesus | Jesus Christ 4according to my gos-   
 Christ according to my|   
 gospel. 17 Behold, thouart | 17\* But if thou art called a pins v.   
 pel. qch. xvi. 1Tim.i.11. 2 Tim. 3,   
 xvii 2 Tim. 1,8, Pet. 5. Matt. iii.9. viii,   
 83. chix. 6,7. Cor. 22,   
   
 there is but one law of God, partly writ- to that just preceding, which surely speaks   
 ten in men’s consciences, more plainly of a process going on in this life (so how-   
 manifested in the law of Moses, and fully ever Chrysostom takes it. See also a fine   
 revealed in Jesus Christ. 15.] shew, passage in Bourdaloue’s Sermons, vol. i.   
 i.e. by their conduct shew forth,—give Serm. ii. p. 27, ed. Paris, 1854): nor, as   
 an example of. the work of the law comtnonly assumed, to the verb “ shall be   
 is nearly equivalent to the things of the judged” (ver. 12), which only terminates   
 law above: but it is singular, as applying one in a series of clauses connected by   
 to each of the particular cases supposed “for :?—but to the great affirmation of   
 in the words of the hypothesis above. If the passage, concluding with ver. 10. ‘Yo   
 it had here been the works of the law, it this it is bound, it appears to me, by the   
 might have been understood to mean the words the secrets of men, answering to   
 whole works of the law, which the inde- “every soul of man,” ver.9. This affir-   
 finite nature of the hypothesis prevents mation is the das¢ sentence which has been   
 above. written in their hearts} Al- in the dogmatic form :—after it we have a   
 luding to the tables of stone on which the series of quasi-parenthetic clanses, carry-   
 ‘law was written: see a similar figure, ing on the reasoning by for, vv. 11, 12,   
 2 Cor. iii. their conscience bear- 14, After it, the reasons, necessitated by   
 ing witness thereto] This is a new argu- the startling assertion, are one after an-   
 ment, not a mere continuation of ‘the other given, and, that having been done,   
 “shewing the work of the law” above. the time is specified when the great retri-   
 Besides their giving this example by ac- bution shall take place. by Jesus   
 tions consonant with the law, their own Christ] viz. as the Judge-see John vy. 22:   
 conscience, reflecting on the thing done, —belongs to the verb shall judge. See   
 bears witness to it as good. bearing also Acts xvii. 31. according to (not   
 witness thereto, i.e. confirming by its belonging to the verb “shall judge,” as   
 testimony, and signifying the agreement the rule of judgment, but to the whole   
 of the witness with the deed: perhaps declaration, ‘as taught in,’ ‘as forming   
 also referring to the reflective process, in part of’) the Gospel entrusted to me to   
 which a man confers, so to speak, with teach.   
 himself. and their thoughts (judg- 17—24.] The pride of the Jews in their   
 ments or reflections, the self-judging law and their God contrasted with their   
 of the conscience, which being corrupted disobedience to God and the law.   
 by sinful desires are divided) among 17. But if} The Greek for this, and for   
 one another (i.e. thought against thought “behold,” differ only by one letter. All   
 in inner strife) accusing or perhaps ex- our older MSS. have but if: and the   
 cusing (these two participles are absolute, other has been substituted for it in the   
 describing the office these judgments,— later ones, possibly by mistake, possibly   
 and nothing need be supplied, as ‘them,’ because the sentence with “if” seems at   
 or ‘their deeds’). Notice the similarity first sight not to be complete. Bunt this   
 of this strife of conscience, and its testi- incompleteness is more apparent than real.   
 mony, as here described, to the higher and It is only produced by the resumption of   
 more detailed form of the same conflict in the thread ot the sentence with “there-   
 the Christian man, ch. vii. 16. 16.] fore,” ver. 21. Omit (in the sense) only.   
 To what has this verse reference? Hardly that word, and all proceeds regularly—