98 ROMANS. XI.   
   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 [But if it is of works, it is no more of works: otherwise grace   
 for otherwise work is no is no more grace. But if it   
 grace : 7 What then? 4 That be of works, then is it no   
 heh.iz.s1.& which work.] secketh for, he found more grace: otherwise work   
 x3. not; but the election found it, and is no more work. \* What   
 then? Israel hath not ob-   
 the rest were hardened 8 according tained that which he seek-   
 eth for; but the election   
 i Isa. . as it is written, ‘God gave them hath obtained it, and the   
 2 spirit of stupor, \*eyes that they rest were blinded 8% (ac-   
 should not see, and ears that they cording as it is written,   
 Matt. xiii, not hear; unto this very day. God hath given them the   
 14 John spirit of slumber, eyes that   
 xii. Aci they should not see, and   
 xxviii. 26,27.   
 heing precision, it is much more pro- of man’s work, why is he anxious to do this   
 bable that the Apostle should have written just at this point? I conceive, because he   
 both clauses in their present formal paral- is immediately about to enter on a course   
 Jelism, and that the second should have of exposition of the divine dealings, in   
 been early omitted from its seeming supe: which, more than ever before, he rests all   
 fluity, than that it should have been in- upon God’s sovereign purpose, while at   
 serted from the margin. Besides which, the same time he shews that purpose,   
 the words do not correspond sufficiently though apparently severe, to be one, on the   
 with those of the first clause to warrant whole, of grace and love. 7.) What   
 the supposition of their having been con- then (what therefore must be our conclu-   
 structed to tally with it.--But (directing sion from what has been stated ?\_ We have   
 attention to the consequence of the ad- seen that God hath not cast off his own   
 mission, the election grace) if by grace chosen nation, but that even now there is   
 (the sclection has been made), it is no aremnant. This being so, what aspect do   
 longer (when we have conceded that, we matters present ? This he asks to bring out   
 have excluded its being) of (arising out: an answer which may set in view the rest   
 of, as its works: for (in that case) who were hardened)? That which Israel   
 grace no longer becometh (literally, e. is in search of (viz. righteousness, see   
 becomes no longer—loses its efficacy and ch. ix. x. 1 ff), this it (as a nation)   
 character as) grace (the freedom and found not, but the election (the abstract,   
 spontaneous character, absolutely neces- because Israel has been spoken of in the   
 sary to the idea of grace, are lost, act abstract, and to keep out of view for the   
 having been prompted from without) :— present the mere individual cases of con-   
 put if of (arising out of, as the cause and verted Jews in the idea of an elected   
 source of the selection) works, no longer remnant) found it; 8.) but the rest   
 is it (the act of selection) grace: for (in were hardened (not ‘blinded.’ This mean-   
 that case) work no longer is work (the ing, frequently given to the word here   
 essence of work, in onr present argument, occurring in the original, now generally   
 being ‘that which earns reward,’ and the acknowledged to be a mistake. Were   
 reward being, as supposed, the election fo hardened is passive, and implies God as   
 be of the remnant,—if so earned, there can the agent), according as it is written (if   
 be no admixture of divine favour in the we are to regard these passages as merely   
 matter; it must be all earned, or none: analogous instances of the divine dealings,   
 none conferred by free grace, or all). we must remember that the perspective of   
 These cautions of the Apostle are decisive prophecy, in stating such cases, embraces   
 against all attempts at between all analogous ones, the divine dealings   
 the two great antagonist hypotheses, of being self-consistent,—and especially that   
 salvation by God’s free grace, and salva- great one, in which the words are most   
 tion by man’s meritorious works. The prominently fulfilled),— gave them a   
 two cannot be combined without destroying spirit of stupor, eyes that they should   
 the plain meaning of words.—If now the not see, and ears that they should not   
 Apostle’s object in this verse be to guard hear; unto this present day.—These last   
 carefully the doctrine of election by free words are not, as in A. V., to separated   
 grace from any attempt at an admixture from the citation, and joincd to “were