7—12. ROMANS. 99   
   
 AUTHORIZED VERSION. AUTHOR) IZED VERSION REVISED.   
   
 ears that they should not 9 And Dav: id saith, 'Let their table 1.11.2,   
 hear ;) unto this ° And be made a snare, and a trap, and a   
 David saith, Let their table stumblingblock, and a recomypence   
 be made a snare, and a   
 trap, and a stunbling- unto them Wet their eyes be   
 Block, and a recompence darkened, that they may not sec,   
 unto them. %° Let their ‘and their back bow thou down al-   
 eyes be darkened, that they   
 may not see, and bow down jways, H I say then, Did they   
 their back alway. ™ I say stumble in order that they should   
 then, Have they stumbled fall? God forbid: but ™by their m Acts   
 that they should fall? God trespass salvation is come unto the   
 forbid: but rather through Gentiles, for to provoke them to   
 their fall salvation is come   
 unto the Gentiles for to| \ ? But if their trespass is   
 provoke them to jealousy. | of the world, and their   
 2 Now if the fall of then the riches   
   
 hardened :” they belong to the words in this mild name, to set forth that it is not   
 Deuteronomy, and are adduced by St. Paul final. The persons who stumbled are those   
 as applying to the day then present, as who are designated by “they” in the fol-   
 they did to the when Moses spoke lowing verses, i.e. Jews as a people:   
 them: see 2 Cor. 15. 9.) And not the unbelieving individuals, who are   
 David saith, Let their table be made a characterized as “they which fell,’ ver.   
 snare anda trap (or, net: the word more 22. He regards the “rest” as the re-   
 usually signifies ‘a hunt,’ or the act of presentatives of the Jewish people, who   
 taking or catching,—but here a net, the have nationally stumbled, but not in order   
 instrument of capture. It is not in the to their final fall, seeing that God has a   
 Hebrew nor in the Septuagint, and is gracious purpose towards the Gentiles even   
 perhaps inserted hy the Apostle to give in this “ stumbling ” of theirs, intends   
 emphasis by the accumulation of syno- to raise nationally from tt in the end.   
 nymes), and a stumblingblock, and a This distinction, between the stumblers,   
 Yecompence to them: 0.] let their the whole nation as a nation, and the   
 eyes be darkened, that they may not see, fallen, the unbelieving branches who have   
 and their back bow thou down always. been cut off, most important to the right   
 (“Instead of bending the back, the Hebrew understanding of the chapter, and to the   
 text speaks of making the loins to tremble. keeping in mind the separate ideas, of the   
 This elsewhere is a sign of great terror, restoration of individuals here and there   
 Nah. ii. 10; Dan. v. 6: and the darken- throughout time, and the restoration of   
 ing of the eyes hetokens in the Psalm, a Israel at the end.—The stress here is on   
 weakened, humbled, servile condition, just, the word fall, and it is the fall which is   
 as in Deut. xxviii. 65-67. Itis plain from denied: not on the words “in order that,”   
 the word always, that we must not suppose so that the purpose merely should be   
 the infirmities of age to be meant. The denied, and the full admitted) % God for-   
 Apostle might well apply such a description bid: but (the truer account of the matter   
 to the servile condition of the bondmen of is) by their trespass (not fall, as E. V)   
 the law, sce Gal. iy. 24.” Tholuck.) salvation [is come] to the Gentiles, for   
 11--24.] ¥et this exclusion and harden- to provoke them (Isracl) to jealo sy.—   
 ing has not been for their destruction, but Two gracious purposes of God are here   
 for mercy to the Gentiles, and eventually stated, the latter out through the   
 Sor their own restoration. 11.) I say former. By this stumble of the Jews out   
 then (see on ver. 1), Did they (who? see of their national place in God’s favony,   
 below) stumble in order that they should and the admission of the Gentiles into it,   
 fall (not, “so that they fell,” as Origen, 2 the very people thus excluded are to be   
 Chrysostom, and others, denoting the result stirred up to set themselves in the end   
 merely: neither the grammar nor the con- effvctually to as a nation, that pre-   
 text will bear this: the Apostle is arguing eminence from which they are now de-   
 respecting God's intent in the trespass graded. 12.] Then the Apostle argues   
 of the Jewish nation. He here calls it by on this, as Meyer well says, “from the