102 ROMANS. XI.   
 AUTHORIZED VERSION REVISED.   
 also are the branches. 17 But if | VERSION.   
 qJer.xi.is. some of the branches were broken   
 rActsii.o, off, and thou, being a wild olive, be holy, so are the   
 7 And if some of the   
 branches be broken off,   
 and thou, being a wild olive   
 Eph. ii. wast grafted in among them, and tree, wert graffed in among   
 1. them, and with them par-   
   
 as a heave-offering to the Lord, and so borne in mind. As Abraham himself had   
 sanctified for use the rest: see the refer- an outer and an inner life, so have the   
 ence where the same words occur) :— branches. They have an outer life, de-   
 and if the root be holy, so also are the rived from Abraham by physical descent.   
 pranches.— Who are the firstfruit and Of this, no cutting off deprive them. It   
 the root? First of all, there is no im- may be compared to the very organizati   
 propriety in the two words applying to of the wood itself, subsi   
 the same thing. Yor though, the branches its separation from the tree. But they   
 being evolved from the root, it rather have, while they remain in the tree, inner”   
 answers to the Zwnp than to the first- life, nourished by the circulating sap, by   
 Jruit, and though the firstfruit succeeds virtue of which they are constituted living   
 the lump in time, while the root precedes parts of the tree: see our Lord’s parable   
 the branches,—yet the holiness is the of the vine and the branches, John xv. 1 ff.   
 point of comparison, and in holiness the It is of life, that their from   
 Jirstfruit precedes and gives existence to the tree deprives them : itis life,   
 the dump. ‘This beg so, (1) the first- they will re-acquire, if in again.—   
 Jruit and root have generally been taken The holiness then here spoken of, consists   
 to represent the patriarchs; and I be- in their dedication to God as a people—   
 lieve rightly (except that perhaps it would in their being physically evolved from a   
 be more stri correct to say, Abraham holy root. This peculiar holiness (see   
 himself). The words, “beloved for the 1 Cor. vii. 14, where the children of one   
 fathers’ sake,” in ver. 28, place this Christian parent are similarly called holy)   
 ence almost beyond doubt. Origen ex- renders their restoration to their own   
 plains the rooé to be our Lord. But stock a matter, not of wonder and diffi-   
 He is Himself @ branch, by descent from culty, but of reasonable hope and pro-   
 Abraham and David (Isa. xi. Matt.i.1), bability.—I notice in passing, that   
 if genealogically considered ; and if mysti- those expositors who do not hold a restora-   
 cally, the whole tree (John xv. 1). De tion of the Jewish people to nation:l pre-   
 Wette prefers to take as the firstfruit eminence, find this passage exceedingly in   
 root, the ideal theocracy founded on the their way, if we may judge by their expla-   
 patriarchs,—the true, faithful children of nations of this E.g. Mr. Ewbank   
 the patriarchs, and as the branches, those remarks : ‘ Holy they are, as there   
 united by mere external relationship to is no decree their restoration totheir   
 these others. This he does, because in the place of life and fruitfulness.’ Surely this   
 common acceptation, the branehes who are isa new meaning of ‘holy :’ the would   
 cut off ought to be severed from their phy- be true of a Hottentot: in his case, too,   
 sical connexion with Abraham, &e., which there is no decree against his into   
 they are not. This objection I do not con- a place (and in Mr. E.’s view, the restora-   
 ceive applicable here : because, as we see tion of the Jew is nothing more) of life   
 evidently from ver. 23, the severing and fruitfulness in the Church of God.   
 re-engrafting are types, of genealogical 17.] But (introduces a hypothesis   
 disunion and reunion, but of spiritual. a seeming inconsistency with the holiness   
 Meanwhile, this view appears less simple just mentioned) if some of branches (the   
 than the ordinary one, which, as I hope to word some depreciates the number, in order   
 shew, is borne out by the whole passage. to check the Gentile pride) broken out   
 (2) Then, who are indicated by the lump (so literally broken off from the tree),   
 and the branches? IsraxEt, considered thou (a Gentile believer), a wild olive   
 as the people of God. The lump, which (i.e. a sprout or branch of a wild olive),   
 has received its holiness from the first- wast grafted in (there is an apparent   
 Jruit, is Israel, beloved for the fathe difticulty here: that the Apostle reverses   
 sakes: the assemblage of branches, evolved the natural process in grafting. It is the   
 from Abraham, and partaking of his holi- wilding, in practice, which is the stock,   
 ness. But one thing must be especially and the graft inserted is a sprout of the