ROMANS.   
 17—22.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 takest of the root and fat- wast made partaker of the root of   
 ness of the olive tree; the fatness of the olive tree ; 18 § boast 1 cor.   
 1 doast not against the not against the branches.   
 branches. But if thou thou boastest against them, it But not   
 boast, thou bearest not the thou that bearest the root, but the   
 root, but the root thee.   
 1 Thou wilt say then, The   
 branches were broken off; root thee. 19 ‘Thou wilt say then,   
 that I might be graffed in. The branches were broken off, that   
 20 Well; beeause of un- I might be grafted in. 20 Well;   
 belicf they were broken off, because of their unbelief they were   
 and thou standest by faith. broken off,   
 Be not highminded, but and thou standest by   
 Sear : ®' for if God spared thy faith. ‘Be not highminded, ten. xi 1.   
 not the natural branches,   
 tuke heed lest he also but “fear: ®! for if God spared NOt u Prov: xxvii,   
 not thee. \*% Behold there- the natural branches, take heed lest lnvi   
 Sore the goodness and se- he spare not thee also. 22 Behold Phil.ii,   
 verily of God: on them therefore the goodness and severity   
 which fell, severity; but   
   
 better tree. I believe that he does not from whom they are deseended.   
 here regard what is the fact in nature: them not therefore with scorn.” Thi   
 hut makes a supposition perfectly legiti- expanded further in ver. 20. 19.)   
 mate,—that a wilding graft, on being in- Thou wilt then (it heing supposed that   
 serted into a good tree, thereby becomes thou boastest, and defendest it) say, The   
 partaker of its qualities. No allusion ean branches (viz. which were broken otf—not   
 be intended to a practice mentioned by the whole branches) were broken off, that   
 Columella, of inserting a wilding graft I (emphatic) might be grafted in,   
 into a good tree to inerease the vigour and 20.) Well (the fact, involving even the   
 growth of the tree: for this would com- purpose, assumed by the previous speaker,   
 of which is, a benefit received by the point is conceded. ‘The prompting cause of their   
 ing n the tree, not one conferred by excision, their unbelief, is distinct from   
 the wilding on it) among them (i.e. the divine purpose of their excision, the   
 the branches: or perhaps them may imply adinission of the Gentiles, and belongs to   
 the remnants of the branches broken otf), a different side of the subject);—because   
 and wast made a partaker of the root of their unbelief (or perhaps, ‘through   
 of our oldest MSS. omit the word “and,” unbelief, abstract) they were broken off,   
 here found in the revised text) of the but thou by thy faith standest (in thy   
 fatness (of that root, on union with which place in the tree, to being broken   
 all the development of life its fertility ‘Tholuek prefers the sense of stazd-   
 depend : which is the source of the fatness. ing and falling in eh. xiv. and certainly   
 With “and,” it will mean, of the souree the adoption of the word “fell” ver. 22,   
 of life, also of the development of that seems to shew that the figurative diction   
 lite itself all richness of blessing) of the is not strictly preserved).—Be not high-   
 olive tree; 18.] boast not against minded, but fear: 21.) for if God   
 the branches (which were broken oft). But spared not the natural branches (the   
 if thou boastest against them (know that branches which grew according to natural   
 . + or let this humble thee, development, and were not engrafted),   
 that . . . Similarly 1 Cor. xi. 16, “ But if [take heed] (there is no word representing   
 any man seemeth to be contentious, .. . “take heed” in the original. We may   
 we have no such custom”), it is not thou supply ‘I fear,’ or ‘it is to be feared, or   
 that bearest the root, but the root thee. simply ‘fear ’) He spare not THEE also.   
 —The ground of humiliation is—“ ‘Thou 22.) The caution of the preeeding:   
 t of thy blessings solely by union verse is unfolded into a setting before the   
 with Gou’s spiritual chureh, which ehurch Gentile of the true state of the matter.—   
 has for its root that Father of the faithful, Behold therefore (i.e. assuming that thou   
 enterest into the feeling prompted by lie