ROMANS. XI.   
 104   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 of God: toward them which fell, toward thee, goodness, if   
 severity; but toward thee, God’s thou continue in his good-   
 goodness, \*if thou continue in his ness: otherwise thou also   
 x1 Cor. xv. goodness; for [otherwise] thou shalt be cut off. \* And   
 Heb. also shalt be cut off. % Yea and they also, if they abide not   
 y John xv. they, “if they continue not in their still in unbelief, shall be   
 unbelief, shall be grafted in: for graffed in: for God is able   
 22 Cor. 16. God is able to graft them in again. to graff them in again.   
 4 For if thou wast cut off from the 24 For if thou wert cut ont   
 olive tree which is by nature wild, of the olive tree which is   
 and wast grafted contrary to nature wild by nature, and wert   
 into a good olive tree: how much graffed contrary to nature   
 more shall these, which be the natu- into a good olive tree: how   
 ral branches, be grafted into their much more shall these,   
 which be the natural   
 branches, be graffed into   
   
   
   
   
 Jast verse) the goodness and the severity as Tholuck remarks, whether by nature   
 of God:—towards those who fell (sce on and contrary to nature denote merely   
 ver. 11.—Here they who fell are opposed growth in the natural manner and growth   
 to the person addressed, the figure being (by engratting) in an wnnatural (i. e. arti-   
 for the moment dropped: for the expres- ficial) manner,—or that the wild is the   
 sion “who fell” can hardly be used of nature of the Gentile, and the good olive   
 the branches, but of men), severity; but that of the Jew, so that the sense would   
 toward thee, God’s (this genitive, omitted be—‘If thon wert cut out of the wild   
 in the received text, is found in all our olive which is thine naturally, and wert   
 oldest MSS. The repetition is quite in engrafted contrary to (thy) nature into   
 the manner of the Apostle: see 1 Cor. i. the good olive, how much more shall these,   
 24, 25) goodness, if thou continue in his the natural branches,’ &c. But then the   
 goodness ; for (we supply, otherwise: i. latter part of the sentence does not cor-   
 assuming that thou dost nof continue in respond with the former. We should then   
 that goodness) thon also shalt be cut off. expect it to stand, ‘How much more   
 23.] And they moreover, if they these, who shall, agreeably to (their) na-   
 \_ continue not in their unbelief, shall be ture, be grafted, &e. Tholuck describes   
 grafted in: for God is able to graft them the question as being between a comparison   
 in again. (Some represent this last clause of engrafting and not engrafting, and one   
 as implying, that God’s power to graft of engrafting the congruous and the incon-   
 them in again has always been the same, gruous; and, on the above ground, decides   
 but has waited for their change of mind, in favour of the former,—by nature sig-   
 to act. ‘But surely the other interpreta- nifying merely natural growth, contrary   
 tion is far better, viz. that the Apostle to” nature, unnatural growth, i.e. the   
 obscurely includes in the term “grafting growth of the grafted scion. But how-   
 in,” the removal of their unbelief and the ever this may fit the former part of the   
 ith, and this last especially sentence, it surely cannot satisfy the re-   
 Pep looks from above:’—for the power quirements of the latter, the natural   
 of God would not be put forward, if the branches are described as being engrafted   
 other were the meaning.) 24.) For (which would be in this view contrary to   
 (proof that, God’s undoubted power nature) into their own olive tree. We   
 to ngratt them, the idea of their being must at least assume a mixture of the two   
 so re-engrafted is an unreasonable one) meauings, the antithesis of by nature and   
 if THOU wast cut off from the olive tree contrary to nature, being rather verbal   
 which is by nature wild, and wast grafted than logical,—as is so common in the   
 contrary to nature into a good olive tree: writings of the Apostle. Thus in the   
 how much more shall these, which be former case, that of the Gentile, the fact   
 the natural branches, be grafted into of natural growth is set against that of   
 their own olive tree? It is a question, engrafted growth: whereas in the lat-