23—26. ROMANS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 their own olive tree? \*5 For own olive tree? % For I would not,   
 Iwould not, brethren, that | brethren, that ye should be ignorant   
 this should be lest should| Of this mystery, lest ye should be   
 be wise in your own con-|awise in your own conceits; that sch.xii.r6.   
 ceits; that blindness in   
 part is happened to Israel, hardness is come upon Israel in byer.7. 2cor.   
 until the fulness of the part, “until the fulness of the Gen- °huke x12   
 Gentiles be come in. \*6 tiles come in: 26 and thus all Israel Rev. vil.   
 so all Israel shall saved :   
   
   
 ter, the fact of congruity of nature (their restoration of Israel. So Calvin says, “zn-   
 own olive tree) is set against incon- til” has no reference to progress or order   
 gruity,—as making the re-engrafting more of ¢ime, but rather means in order that the   
 probable, fulness of the Gentiles may come in. Others   
 25—82.] Prophetic announcement that interpret it, “while the fulness . . . shall   
 this re-engrafliny SHALL ACTUALLY TAKE come in” but all these are mere evasions)   
 PLACE (25—27), and explanatory justifica- the fulness (completion) of the Gentiles   
 tion of this divine arrangement (28—32). (shall have) come in (to the Church or   
 25.] For (I do not rest this on mere Kingdom of God, where we, the Apostle   
 hope or probubility, but have direct revela- aud those whom he addresses, are already   
 tion of the Holy Spirit as to its certainty) as we use the word ‘come in,’ with refer-   
 I would not have you ignorant, brethren ence to the place in which we are. Or   
 (an expression used by the Apostle to an- the word may be used absolutely, as it   
 uounce, either as here some authoritative seems to be in Luke xi. 52, of entering   
 declaration of divine truth, or some facts into the Kingdom of God).—In order to   
 in his own history not previously known understand the fulness of the Gentiles, we   
 to his readers), this mystery (the mean- must bear in mind the character of the   
 iugs included in the word mystery may be Apostle’s present argument. He is dealing   
 thus ified: (1) such matters of fact with nations: with the Gentile nations,   
 as are inaccessible to reason, can only and the Jewish nation. And thus dealing,   
 be known through revelation: (2) such he speaks of the alnses of the Gentiles   
 matters as are patent facts, but the coming in, and of ald Israel being saved:   
 of which cannot be entirely taken in by the having xo regard for the time to the ixdi-   
 reason. We may add a third sense,— vidual destinies of Gentiles or Jews, but   
 that, which is no mystery in itself, but regarding nations as each included under   
 by its figurative import. Of the first, the common bond of consanguinity accord-   
 may cite ch. xvi, 25; 1 Cor. ii. 7—10; ing to the flesh. The fulness of the Gen-   
 Uph. i. 95 iii. 4; vi. 19; Col. i. 26, as tiles I would regard then as signifying   
 of the second, 1 Cor. xiv. 2; ‘the full number, ‘the totality,’ of the   
 sik’. Eph. v. 82; 1 Vim. iii. 16: of nations, i.e. every nation under heaven,   
 the third, Matt. xiii. 11; Rev. i. 20; the prophetic subjects (Matt. xxiv. 14) of   
 xvii. 5; 2 Thess. ii. first meaning the preaching of the gospel. The idea of   
 is evidently that in text :—‘a prophetic an elect number, however true in,   
 event, unattainable by human knowledge, does not seem to belong to this passage.   
 but revealed from the secrets of God’), 26.] And thus (when this condition   
 lest ye should be wise in your own con- shall have been fulfilled) all shall   
 Ceits (that ye donot take to yourselves the be saved (Israel as a nation, see above:   
 credit for wisdom superior to that of the not individuals,—nor is there the slightest   
 Jews, in having acknowledged and ae- ground for the notion. This prophecy has   
 cepted Jesus as the Son of God, —seeing been very variously regarded. Origen,   
 that ye merely have received merey through understanding by the all Israel whieh   
 their unbelief, ver. 30),—that hardening shall he saved, the elected remnant, yet   
 (not ‘blindness ;’ see above on ver. 7, aud afterwards appears to find in the   
 Eph. iv. 18, note) is come upon Israel in sage his notion of the final purification of   
 part (i. e. a portion of Israel have been all men,—of the believing, by the and   
 hardened), until (this wntil has been va- doctrine ; of unbelievin:, by purgatorial   
 viously nuderstood by those who wish to fire—Chrysostom gives no explanation :   
 escape from the prophetic assertion of the but on our Lord’s words in Matt. xvii. 11,