106 ROMANS. P XE   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 shall be saved: even as it is written,   
 atsatriz. € Out of Zion shall come the De- as it is There shall   
 , liverer; he shall turn away ungod- come out of Sion the De-   
 ele svit’ Jinesses from Jacob: 27 ¢and this is liverer, and shall turn   
 away uugodliness from   
 Jacob: 7 for this is my   
 ke, Heb. the covenant from me unto them,|'r covenant take away when   
   
   
 he says, “ When He says that Elias shall God, which must be compounded of both:   
 come and restore all things, He speaks of but so that the Jews shall have the prior   
 Elias himself, and of the conversion of the place as being the firstborn the family of   
 Jews which shall then take place,”—and God.” Bengel and Olshausen interpret all   
 shortly after calls him the Forerunner of Israel of the elect believers of Israel :——   
 the Lord’s second coming. Similarly Theo- Beza, Tholuck, and many others, hold that.   
 doret and Gregory of Nyssa; so also the words refer, as I have explained them   
 Augustine, saying, “That in the last times, above, to a national restoration Israel to   
 before the judgment, the Jews (by means God’s favour.—I have not mixed with the   
 of Elias who shall expound the law to consideration of this prophecy the question   
 them) shall believe in Christ, is a thing of the restoration of the Jews to Pales-   
 much asserted in the sayings and hearts of tine, as being clearly to it: the   
 the faithful.’ Similarly most of the fathers matter here treated being, their recep-   
 and schoolien. Jerome, however, on Isa. xi. tion into the Church of God):   
 11, says, “By no means, as our Judaizers as it is written] This quotation appears   
 say, shall all Israel saved at end of to have for its object to shew that the   
 the world when the fulness of the nations Redeemer was to come for the behoof of   
 shall have come in; but we understand all God’s own chosen people.—For out of Sion,   
 this of the first advent.” Grotius and the Septuagint have ‘for the sake of Sion,’   
 Wetstein believe it to have been fulfilled the A.V. ‘to Zion.’ The Apostle fre-   
 after the destruction of Jerusalem, when, quently varies from the Septuagint, and a   
 as Eusebius relates, thousands of the cir- suflicient reason can generally be assigned   
 cumcision beeame believers in Christ. But for the variation: here, though this reason   
 Tholuck has shewn that neither could is not apparent, we cannot doubt that such   
 the number of Gentiles rceeived into the existed, for the Septuagint version would   
 Chureh before that time have answered surely have suited his purpose even better   
 to the fulness of the Gentiles, nor those than “out of,” had there been no objection   
 Jews to all Israel, which expression ac- to it. It may be that the whole citation is   
 cordingly Grotius endeavours to explain intended to express the sense of prophecy   
 by a Rabbinical formula, that “all Israel rather than the wording of any particular   
 have a part in the Messiah ;” and this passage, and that the Apostle has, in the   
 saying he supposes the Apostle to have words “out of Sion,” summed up the pro-   
 used in a spiritual sense, meaning the phecies which declare that the Redeemer   
 Israel of God, as Gal. vi. 16.—The Re- should spring out of Israel. The Hebrew   
 formers for the most part, in their zeal to and A. V. have, ‘and unto them that turn   
 impugn the millenarian superstitions then Srom transgression in Jacob.’ 27.   
 current, denied the future general conver- when I take away] from another place in   
 sion of the Jews, and would not reeognize it Isa. (ref.),—hardly from Jer. xxxi. 31, as   
 even in this passage :—Luther did so recog- Stuart thinks;—and also containing a   
 nize it, at one time, towards the end of general reference to the character of God’s   
 his life spoke most characteristieally and new covenant with them, rather than a   
 strongly of what he conceived to be the im- strict reproduction of the original   
 possibility of such national eonversion.— of any particular words of the prophet.   
 Calvin says: “ Many understand this of the “How came the Apostle, if he wished   
 Jewish people, as if Paul said that they only to express the general thought, that   
 should be restored to religion before ; the Messiah was come for Israel, choose   
 T extend the name of Israel all the people just this citation, consisting of two com-   
 of God, in this sense, when the Gentiles bined passages, when the same is expressed.   
 shall have entered in, the Jews also from more directly in other passages of the   
 their defection shall betake themselves to Old Testament? I believe that the term   
 the obedience of the faith, and thus will he ‘shall come? gave oveasion for the quo-   
 completed the salvation of all the Isracl tation: if he did uot refer this directly