27—82. ROMANS. 107   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 sins. %3 As concerning the when I take away their sins. 88 As   
 gospel, they are enemies |touching the gospel, they are ene-   
 for your sakes: but as mies for your sakes: but as touching   
 touching the election, they the election, they are ‘beloved for rnovt.yis.«   
 are beloved for the fathers’ the fathers’ sakes: 29 for the gifts ~~ ~~   
 sakes. \*9 For the gifts and and the calling of God cannot be exemp. xxi.   
 ealling of God are without repented of. $9 For as ye in times nxp.t.2   
 repentance. %° For as ye past were disobedient to God, yet   
 in times past have not now by the disobedience of these   
 believed God, yet have have obtained merey: %! even so ol. 7.   
 now obtained mercy through have these also now been disobedient,   
 their unbelief: \*\ even so that by the mercy shewn to you they   
 have these also now not also may obtain mercy. °° For ' God ich.tii.s.   
 believed, that through your shut up all men in disobedience, that   
 mercy they also may obtain   
 mercy. %? For God hath   
 concluded them all in un-   
 belief, that he might have   
   
   
 to the second coming of the Messiah, yet 80.] For (illustration of the above   
 it allowed of being indirectly applied it.” position) as ye in times past were dis-   
 Tholuck. 28.] With regard indeed obedient to God (nationally—as Gentiles,   
 to the gospel (i.e. ‘viewed from the gospel- before the Gospel), but now by (as the   
 side,’—looked on as we must look on them oceasion ; the breaking off of the natural   
 if we confine our view solely to the princi- branches giving opportunity for the graft-   
 ples and character of the Gospel), they (the ing in of you) the disobedience of these   
 Jewish people considered as a whole) are (i. e. considered as an act of resist-   
 enemies (i.e. hated by God, i.e. in state ance to the divine will: see John iii. s   
 of exclusion from God's favour) for your have obtained mercy (viz. by admission   
 sakes: but with regard to the election (viz. into the church of God): even so have these   
 of Israel to be God's people, see verses 1, also now (under the Gospel) been dis-   
 2 - not that of Christians:—i.e. ‘looked on obedient (are now in a state of   
 as God’s elect people’), they are beloved disobedience), that by the mercy shewn   
 for the fathers’ sakes (i.e. not for the to you (viz. on occasion of the fulness of   
 merits of the fathers, but because of the the Gentiles coming in) they also may   
 covenant with Abraham, Isaac, and Jacob, obtain mercy. 82.] For (foundation   
 so often referred to by God as a cause of the last stated arrangement in the divine   
 for His tavourable remembrance of Israel). purposes) God shut up (the indefinite past   
 29.] For (explanation how God’s teuse, which should be kept in the ren-   
 favour regards them still, for the dering, refers to the time of the act in the   
 present cast off) the gifts (generally) and divine procedure) all men in disobedi-   
 calling (as the most excellent of those ence (general here,—every form, unbelief   
 gifts. That calling seems to be intended, included), that He may have mercy on   
 hy which God adopted the posterity all—No mere permissive act of God   
 Abraham into covenant. A very must here be understood. The Apostle   
 sentiment is found ch. iti, 3, where the is speaking of the divine arrangement, by   
 san is called “the faithfulness of God.” which the guilt of sin and the mercy of   
 But the words are true not only of this God were to be made manifest. He treats   
 calling, but of every other. Bengel says, it, as elsewhere (see ch. ix. 18 and note),   
 “gifts, toward the Jews: calling, toward entirely with reference to the act of God,   
 the Genti But thus the point of the taking no account, for the time, of human   
 argument seems to be lost, which is, that agency; which, however, when treating   
 the Jews being once chosen as God’s people, of us and our responsibilities, he out   
 will never be entirely cast off) of God into as prominent a position: sve as the   
 cannot be repented of (i.e. are irretract- most eminent example of this, the closely   
 able: do not admit of a change of purpose. following ch. xii 1, 2—But there remains   
 The E. V., ‘without repentunce,’ is likely some question, who are” the all men of   
 to mislead. Compare Hosea xiii. both clauses? Axe they the same? And