108 ROMANS. XI. 338—3   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 he may have mercy upon all men. mercy upon all, 33 O the   
 330 the depth of the riches and depth of the riches both of   
 and knowledge of God! the wisdom and knowledge   
 wisdom of God! how unsearchable   
 Ps. xxxvi. khow unsearchable are his judg- are his judgments, and his   
 ways past finding out!   
 1ubxi7- ments, and 'his ways past finding 34 For who hath known the   
 mobsr-8, out! $+™ For who hath known the mind of the Lord? or who   
 dena 28 mind of the Lord? or "who hath | 2 been his counsellor?   
 n ab xxxvi, been his counsellor? 35 Or °who 33 Or who hath first given   
 oO Sob 7 hath first given to him, and shall to him, and it shalt be re-   
 &xli have recompence made unto him compensed unto him again?   
 p1cor sHi.8. again? 96 For P of him, and through 36 For of him and through   
 him, and to him, are all   
   
   
 if so, any support given to the notion of a How unsearchable are His judgments   
 general restoration of all men? Certainly (thedeterminations of His wisdom, regarded   
 they are identical: and signify all men, as in the divine Mind. Some however   
 without limitation. But the ultimate dif- deny this meaning, and render the word   
 ference between the all men who are shut decrees, referring it to the blinding of   
 up nnder disobedience, and the all men the Jews), and His ways unable to be   
 upon whom mercy is shewn is, that by traced out (His incthods of preceeding)!   
 all men this mercy is not accepted, and 34.] For (confirmation of what is   
 so men become self-ereluded trom the said in the preceding verse, by a citation   
 salvation of God. Gob’s acT remains from Scripture. It is made from two   
 the same, equally gracious, equally nni- separate places in the Septuagint, more   
 versal, whether men accept His merey or perhaps as a reminiscence than as a direct   
 not. This contingency is here not in quotation) who hath known the mind of   
 view: but simply “God's act itself.—We the Lord? or who hath been His coun-   
 ean hardly understand the all men 2a- sellor ? 85.] Or who hath previously   
 tionally. ‘The marked universality of the given to Him, and shall have recompence   
 expression recalls the beginning of the made to him again?—From Job xli. 2   
 Epistle, and makes it a solemn conclusion (11 of our version), where the Septuagint.   
 to the arguinentative portion, after which have “who shall withstand me, and en-   
 the Apostle, overpowered with the view dure?” But the Hebrew is nearly as   
 ot the divine Mercy and Wisdom, brea! our A. V., ‘who hath anticipated (i.e. by   
 forth into the sublimest apostrophe ex the context, conferred a benefit on) me,   
 ing even in the pages of Inspiration itself. that I may repay him?’ And to this the   
 33—36.] Admiration of the goodness Apostle alludes, using the third person.—   
 and wisdom of God, and humble aseription We can hardly doubt that this question   
 of praise to Him. 83.) ‘There is refers to the treeness and richness of God's   
 sone doubt whether the words wisdom and mercy and love. 36.] For (ground of   
 knowledge are genitives after riches, as in verses 33—35. Well may all this be true   
 A. V., or parallel with it, in the Revised of Him, for) of Him (in their origin. ‘See   
 Text. See the matter discussed in full in how in these last words he sets w   
 iny Greek Test.; where Larrive at the con- he has alluded to in all that le has said   
 clusion that the three genitives are all above, the mystery of the Trinity. For as   
 co-ordinate : the first denoting the riches here that which le says, ‘for of Him and   
 of the divine goodness, in the whole, aud through Him and unto Him are all things,’   
 in the result just arrived at, ver. 32 agrees with what the same Apostle says   
 the second, the divine wisdom of proceed- elsewhere, as 1 Cor. viii. 6, and that all   
 ing in the apparently intricate vicissitudes things are revealed by the Spirit of God;   
 of nations and individuals: the third (if so when he says, ‘O the depth of the   
 a distinction be necessary, can hardly riches!’ he signifies the Father, of whom   
 be doubted) the divine ‘knowledge of all are all things: and ‘the depth of the wis-   
 things from the beginning, —God’s compre- dom,’ he signifies who is the wisdom   
 hension of the end and means together ju of God : and ‘the depth of knowlede,”   
 one unfathomable depth of Ommiscience.— he siguifies the Holy Spirit, who knows