**but:** as if it were said, ‘not only so:  
but there must be an outward confession,  
in order for justification to be carried forward to salvation’) **with the mouth confession is made unto salvation**.— Clearly  
the words **righteousness** and **salvation**  
are not used here, as De Wette and  
others maintain, merely as different terms  
for the same thing, for the sake of the  
parallelism: but *salvation* is the end and  
topstone of justification, consequent not  
merely on the act of justifying faith, as  
the other, but on a good confession before  
the world, maintained unto the end.

**11.**] **For** (proof of the former part of ver.  
10) **the scripture saith, Whosoever believeth on Him shall not be ashamed**.

**12.**] **For** (an explanation of the  
strong expression ‘**whosoever** believeth,’  
as implying the *universal* offer of the  
riches of God’s mercy in Christ) **there is  
no distinction of Jew and Greek** (Gentile—See ch, iii. 22): **for the same Lord  
of all** (viz. *Christ*, who is the subject here:  
verses 9, 11, 13 cannot be separated. So  
Origen, Chrysostom, and most of the ancients. So “*Lord of all*” is said of Christ,  
Acts x. 36. Most modern Commentators  
would render the words, “*the same* [Person]  
*is Lord of all*.” But I prefer the usual rendering, both on account of the strangeness  
of “*the same*” thus standing alone, and  
because this Apostle uses the expression  
“*the same Lord,*” 1 Cor. xii. 5, and even  
“*the same God,*” 1 Cor. xii. 6) **is rich  
unto all** (‘by unto is signified the direction in which the stream of grace rushes  
forth.’ Olshausen) **who call upon Him:**

**13.**] **for** (Scripture proof of this  
assertion) **every one whosoever shall call  
upon the name of the Lord** (Jehovah,—but used here of Christ beyond a doubt, as  
the next verse shews. There is hardly a  
stronger proof, or one more irrefragable  
by those who deny the Godhead of our  
Blessed Lord, of the unhesitating application to Him by the Apostle of the name  
and attributes of Jehovah) **shall be saved.**

**14, 15.**] It has been much doubted  
to whom these questions refer,—to Jews  
or to Gentiles? It must, I think, be answered, To *neither exclusively*. They are  
generalized by the “*whosoever*” of the  
preceding verse, to mean all, both Jews  
and Gentiles. And the inference in what  
follows, though mainly concerning the rejection of the unbelieving Jews, has regard  
also to the reception of the Gentiles: see  
below on verses 19, 20.—At the same time,  
us Meyer remarks, “the necessity of the  
Gospel *mission* must first be laid down, in  
order to bring out in strong contrast the  
disobedience of some.”— {14} **How then** (i.e. it  
being conceded that the foregoing is so)  
**can** (I have followed the majority of the  
chief MSS in reading **can** throughout this  
passage instead of “*shall”*) **they** (men,  
represented by the “*whosoever*” of ver. 13)  
**call on Him in whom they have not  
believed** (i.e. begun to believe: so ch.  
xiii. 11)? **But** (in an English version we  
are obliged to render these **buts** by **and** ;  
and so of those which follow. In the  
original, they are not copulatives, but dis-  
junctives) **how can they believe** (**in Him**)  
**of whom they have not heard? But how**