the Gentile Christians, by exalting God’s  
covenant people to their true dignity), **for  
the sake of God’s truth** (i.e. for the fulfilment   
of the Divine pledges given under  
the covenant of circumcision)**, in order to  
confirm the promises made unto the  
fathers** (literally, **the promises of the fathers;**   
so “*the blessing of Abraham,*”  
Gal. iii. 14, Christ came to the *Jews* in  
virtue of a *long-sealed compact, to the fulfilment   
of which God’s truth was pledged*):  
**and** (I say) **that the Gentiles glorified  
God** (meaning, that ‘*each man at his conversion   
did so.*’ These words cannot by  
any possibility be rendered as in the A.V.,  
“*that the Gentiles might glorify God*”) **on  
account of** [**His**] **mercy** (the emphasis is  
on **mercy:** the Gentiles have no *covenant*  
*promise* to claim,—they have nothing but  
the pure mercy of God in grafting them  
in to allege—therefore the Jew has an  
advantage)**, &c.**—The citations are from  
the Law, the Prophets, and the Psalms.  
The first, originally spoken by David of his  
joy after his deliverances and triumphs, is  
prophetically said of Christ in His own  
Person. It is adduced to shew that among  
the Gentiles Christ’s triumphs were to take  
place, as well as among the Jews.

**10.**] **again he saith,**—or, *it saith,* viz. the  
Scripture, which is in substance the same.

**11, 12.**] The *universality* of the praise  
to be given to God for His merciful kindness   
in sending His Son is prophetically  
indicated by the first citation. {12} In the latter  
a more direct announcement is given of the  
*share which the Gentiles were to have* in  
the root of Jesse. The version is that of the  
Septuagint, which here differs considerably  
from the Hebrew. The latter is nearly  
literally rendered in A.V.: “And in that  
day there shall be a root (Hebrew, ‘and it  
shall happen in that day, the branch’)  
of Jesse, which shall stand for an ensign  
of the people: to it shall the Gentiles  
seek.”

**13.**] The hortatory part of  
the Epistle, as well as the preceding section  
of it (ver. 5), concludes with a solemn  
wish for the spiritual welfare of the Roman  
Church.—The words **of hope** connect with  
“*shall hope*” of the foregoing verse, as was  
the case with “*of patience and comfort*”  
in ver 5.

**joy and peace**, as the happy  
result of faith in God, and unanimity with  
one another: see ch. xiv, 17.

**XV. 14–XVI. 27.**] CONCLUSION  
OF THE EPISTLE. PERSONAL NOTICES,  
RESPECTING THE APOSTLE HIMSELF   
(xv. 14–33), RESPECTING THOSE  
GRELTED (xvi. 1–16), AND GREETING