ROMANS. if   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 i i,   
 obedience of faith among all the 7eceived grace and apostle-   
 nations, for his name’s sake: 6 among | ship, obedience to the   
 netim.io. whom ye also are Pealled of Jesus faith is name: all nations,   
 veil 4,   
 Christ: 7 to all that be in Rome, wom are ye also the called   
 i Col, ibeloved of God, called to be saints: of Jesus Christ: 7 to all   
 kComparethe Grace be unto you and peace from| that be in Rome, be saints:   
 openings   
 all Paul's God our Father, and the Lord Cea) Grace to you ie peace iF   
 of 1 and Christ. 8 First, Ui Guna my God from Lord our Father,   
 and open through Jesus Christ for you all,|s First, I thank my God   
 ings of   
 Epistles.   
 common with all:” for he is surely speak- been received. 6. among whom] The   
 ing of that peculiar grace, by which he whole should be taken together: among   
 wrought in his apostleship more than they whom ye also are called of Jesus Christ;   
 all. apostleship] ‘the office of an otherwise, with a comma at also, the   
 Apostle’ not any mission, or power of assertion, ‘among whom are ye also,’ is   
 sending ministers, resident in the whole flat and unmeaning. Some would take   
 church, which would be contrary to the of Jesus Christ as a genitive of   
 usage of the word. The existence of such because the call of believers is generally   
 a power is not hereby denied, but ¢his referred to the FaTHER; but sometimes   
 place refers solely to office of Paul as the Son is said to call likewise, John   
 an Apostle. It was the general bestowal v. 25; 1 Tim. i. 12;—and with beloved of   
 of grace, which was the condition of and God following so close upon it, the ex-   
 introduced the special bestowal (and, as so pression can I think hardly be taken other-   
 often, coupling a specific portion to a wise than as called by Jesus Christ.   
 whole) of apostleship : compare 1 Cor. xv. 7.] This verse follows, in the sense,   
 10. unto] i.e. with a view to,—‘in on ver. 1. beloved of God, called to   
 order to bring about.’ obedience of be saints] Both these clauses refer to all   
 faith] Such is the literal rendering of the Christians addressed : not (as Bengel)   
 the words; and this ought to be kept in the first to Jewish, the second to Gentile   
 the translation. They may mean either, believers. No such distinction would be   
 obedience which is the result of or, in place in an exordium which anticipates.   
 obedience, the object of is the ; the result of the Epistle—that Jew and   
 obedience, in fact, to the as in Acts Gentile are one in guilt, one in Christ.   
 vi. 7, “a great multitude of the priests from God our Father, and the   
 were obedient unto the faith.” Under- Lord Jesus Christ] God is the Giver of   
 stood either way, these words form an grace and peace,— Christ Imparter.   
 introduction to the great subject of the 8—17.] Opentne oF THE EPISTLE.   
 Epistle. in order to bring about His thankfulness for the faith of the   
 obedience of faith among all (the) nations Romans: remembrance of them in his   
 (or, all the Gentiles: the word rendered prayers: wish to visit them: hindrances   
 Gentiles being always the same as that hitherto, but still earnest intention of   
 meaning nations). The Jews do not here doing so, that he may further ground them   
 come into account. There is no inclusion, in that Gospel, of which heis not ashamed,   
 and at the same time no express exclusion inasmuch as it is THE POWER OF GOD TO   
 them: but Paul was commissioned as the ALL WHO BELIEVE. This leads to the   
 Apostle of the Gentiles, and he here announcement (in a citation from the   
 fies the great office to him. Scripture) of one great subject of the   
 for his name’s sake] i.e. on behalf of his Epistle,—viz.: JUSTIFICATION BY ParTH.   
 name; ‘for His glory” “In the name of 8.] This placing himself in intimate   
 Christ is summed up what He had done connexion with his readers by mention of   
 and was, what the Christian ever bore in and thankfulness for their faith or Chris-   
 mind, the zeal which marked him, the tian graces, is the constant habit of St.   
 name wherewith he was named.” Jowett. Paul. The three Epistles, Gal., 1 Tim.,   
 The words are best taken as belonging to and Titus, are the only exceptions: 2 Cor.   
 the whole verse: as declaring the purpose may seem to be such, but in ch.i. we   
 for which the grace and apostleship had have an equivalent: see especially, 6, 7.