ROMANS. i   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
   
 Of you always in my prayers ;   
 och. James length I if by have means way now at 10 making request, if by any   
 iv. by the will of God to come unto} means now at length Imight   
 p Acts xix. have a prosperous journey   
 you. 1PFor T long to see you, by the will of God to come   
 that I may impart unto you some unto you. ™ For I long   
 spiritual gift, 4to the end that ye to see you, that I may im-   
 Eph. iv.12, may be established ; 1? that is, that I part unto you some spi-   
 with you may be ‘comforted among ritual gift, to the end ye   
 11 Thess. you, each by the faith which is in may be established ; 12   
 the other, both yours and mine. is, that I may be comforted   
 38 But I would not have you igno- together with you by the   
 rant, brethren, that oftentimes I mutual faith both of you   
 and me. 8 Now I would   
 not have you ignorant, bre-   
   
 onr Apostle: see references. my trials to which they were exposed, and   
 prayers must be understood of his ordz- being conscious of the fulness of spiritual   
 nary stated prayers, just in our sense power for edification (2 xiii. 10) given   
 of the expression: “as often as he pro- to him, he longed to impart some of it   
 fessedly and statedly prayed to God, he to them, that they might be confirmed.   
 remembered them among others.” Calvin. “The Apostle does not say ‘to the end   
 10. if by any means] It is not said that I may establish you,’ for helongs   
 what was the substance of his prayer; to God; see ch. xvi. 25, He is only the   
 only what was its aim and contemplated instrument: hence the passive.” Philippi.   
 result. So in Simon’s entreaty, Acts viii. 12.] “Then since this saying seemed   
 24, “Pray ye to the Lord for me, [in to assume too much to himself, sce how he   
 order] that none of these things which ye tempers it hy what he puts after it. ‘That,   
 have spoken come upon me,’ where the they might not say, What? are we   
 latter clause represents not the contents of unsteady and wavering, and want thy   
 the prayer, but the ezd aimed at by it. tongue in order that we may stand firmly ?   
 now at length] i.e. before long: — he anticipates this objection, and pre-   
 literally, ‘at last, some day or other? eludes such an answer by saying in   
 shall have a way opened] Shall be ver. 12). It is as if he had said, Do not   
 allowed, prospered. The rendering of the suppose that I said it, finding fault with   
 A. V., ‘I might have a prosperous journey, you: it was not with this view that I   
 is incorrect, by, i.e. in the of, spoke the words; but this is what I   
 the will of God. 11. that I may wished to say: Ye are undergoing many   
 impart unto you some spiritual gift] That trials in being harassed by your perse-   
 the gift 23. And even was no mere super- . cutors: I therefore desired to see that   
 natural could ever working xii. 4, 9 Spirit, I may comfort you,—or rather not that I   
 the whole see there) mean as technically a only may comfort you, but may myself   
 supernatural the word itself in Spirit, 15, also receive from you.” Chrysostom.   
 the epithet spiritual, and the object of See the same wish expressed in different   
 imparting this gift, confirmation in the words ch, xy, 32, and the partial realiza-   
 faith, would here preclude that meaning. tion of it, xxviii. 15. The A. V. has,   
 Besides, St. Paul did not value the mere by the mutual faith both of you and me.   
 bestowal of these ‘gifts’ so highly, as to This is hardly the proper use of the word   
 make it the subject of his earnest prayers mutual, which should mean, faith which   
 incessantly. e gift alluded to was the each has in the other; whereas the com-   
 comfort (mutual confirmation in the faith) fort here is spring from the faith which   
 spoken of below. spiritual :—springing each sees in the other. The rendering in   
 from the Spirit of God, and imparted to the text is therefore to be preferred.   
 the spirit of man. to the end that Faith is used in the most general sense   
 ye may be established] Knowing the —faith as the necessary condition and   
 working instrument of all Christian   
 tation, comfort, and confirmation; pro-   
 ducing these, and evidenced by them.   
 13. I would not have you ignorant]