3—l1l1. ROMANS. 17   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 cording to his deeds: 7 to 7 to them who by patience in well   
 them who by patient con- doing seek for glory and honour   
 tinuance in well doing seek and incorruption, eternal life: § but   
 Sor glory aud honour aud to them that seek their own, and   
 immortality, eternal life: ‘do not obey the truth, but obey ‘Job xty.is.   
 ® but unto them that are junrighteousness, [shall there be] ?7#\*'%   
 contentious, and do not indignation and wrath, 9 tribulation   
 obey the truth, but obey and distress, upon every soul of man   
 unrighteousness, indigna-   
 tion and wrath, 9 tribula-   
 tion and anguish, upon that worketh evil, of the Jew \* first, \* finest &,   
 every soul of man that and also of the Greek ; 10! but glory, ae poe   
 doeth evil, of the Jew first,   
 and also of the Gentile; and honour, aid peace, to every man   
 10 but glory, honour, and [that worketh good, to the Jew first,   
 peace, to every man that and also to the Greek: 11™for there ™Qgtx 17.   
 worketh good, to the Jew is no respect of persons with God.   
 Jirst, and also to the Gen- 7, Job xxxiv.   
 tile: "\ for there is no re- 19.   
 spect of persons with God., a.   
 6   
   
 certainly not meant here, but merely the lation and anguish (or distress): the   
 fact, that every where, and in all, God former signifies more the outward weight   
 punishes evil, and rewards good. of objective intliction,—the latter sub-   
 7, 8.] The more literal rendering of these jective feeling of the pressure. It is pos-   
 verses is, To those who by endurance in sible, the case of the suffering Christian,   
 good works seek for glory and honour for the former to exist without the latter :   
 and immortality (will He render) of self- so 2 Cor. iv. 8, on every side, yet   
 seeking, and disobey the truth, but obey not distressed,—where the Greek words   
 iniquity (shall accrue) anger and wrath, are the same. But here the objective   
 The term rendered well-doing is weight of infliction and the subjective   
 singular, in the work: the general course weight of anguish, are co-existent.   
 of life and action. glory, absolute upon every soul of man} Probably a cir-   
 imparted glory like His own, see Matt. cumlocntion for the sake of emphasis and   
 xi 43; John xvii. 22:—honour, recog- solemnity. Had it been to indicate that   
 nition, relative precedence, sve Matt. x. the soul is the suffering part of the man,   
 32; xxv. 34:—immortality, literally, in- it should have been upon the soul of every   
 corruptibility: so the aim of the Christian man, or, upon every soul of men.   
 athlete is described, Cor. ix. 25, as being the Jew first] Because the Jew has so   
 to obtain an ixcorruptible crown. much greater advantages, and better op-   
 8.] (literally) to those who are of self- portunities of knowing the divine will:   
 situated ; those who live in, act from, are therefore, pre-eminent responsibility.   
 spirit of ambitious secking of their own 10. peace] Here in its highest and most   
 interests,~for such is the meaning of the glorious sense : see 6, x. 15; John   
 truth] Hinder (see ch. i. not obey trath xiv. 27, 11.] This remark serves as   
 which they possess from working, by self- the transition to what follows, not merely   
 abandonment to iniquity. indigna- as the confirmation of what went before.   
 tion (or anger) and wrath] The former As to what preceded, it asserts though   
 word denotes the abiding, settled mind of the Jew has had great advantages, he   
 God towards them (the anger of God shall be justly for his use of them,   
 abideth upon him, John iii. 9.] tribn. not treated as a favourite of Heaven: as   
 latter, outbreak of that anger at the to what follows, it introduces a   
 Vou. I. between him and the Gentile to shew   
 how fairly he will be, for those greater   
 advantages, regarded as first in respon-   
 sibility. And thus we gradually (see note   
 on ver. 1) pass to the direct comparison   
 Cc