ROMANS. 93   
 8—15.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 unto salvation. ' For the vation. 11 For the seripture saith,   
 scripture saith, Whosoever } Whosoever believeth on him shall !%2%   
 believeth on him shall not not be put to shame. 1 For \* there ey vx   
 be ashamed. '\* For there is no distinction between Jew and“   
 is no difference between the Greek : !for the same Lord over alts   
 Jew and the Greek: for   
 the same Lord over all is},   
 rich unto all that call upon | myich unto all them that call   
 him. '8 For whosoever shall upon him: 18 for every one " who- 4   
 call upon the name of the soever shall call upon the ° name oActsix.1   
 Lord shall be saved. '4 of the Lord shall be saved.   
 then shall they call on him then can they eall on him in 14 How   
 in whom they have not be- they have not believed? and how   
 lieved ? and how shall they can they believe in him of whom   
 believe in him of whom they they have not heard? and how can   
 have not heard? and how   
 shall they hear without a   
 preacher? 5 And how shall they hear P without a preacher? ptit.s.3,   
 they preach, except they be   
 sent? asit is written, How 45 And how shall they preach, ex-   
   
 rally, but: as if it said, ‘not only so: 13.] for (Scripture proof of this   
 but there must be an outward confession, assertion) every one whosoever shall call   
 in order for justification be carried for- upon the name of the Lord (Jenovan,—   
 ward to salvation’) with the mouth con- but used here of Christ beyond a doubt, as   
 fession is made unto salvation.— Clearly the next verse shews. There is hardly a   
 the words righteousness and salvation stronger proof, or one more irrefragable   
 are not used here, as De Wette and by those who deny the Godhead of our   
 others maintain, merely as different terms Blessed Lord, of the unhesitating applica-   
 for the same thing, for the sake of the tion to Him by the Apostle of the name   
 parallelism: but salvation is the end and and attributes of Jehovah) shall be saved.   
 topstone of justification, consequent not 14, 15.) It has beeu much doubted   
 merely on the act of justifying faith, as to whom Ges questions refer,—to Jews   
 the other, but on a good confession before or to Gentiles? It nist, I think, be an-   
 the world, maintained unto the end. ered, To neither exclusively. They are   
 11.) For (proof of the former part of ver. zed by the “whosoever” of the   
 10) the scripture saith, Whosoever be- verse, to mean ail, both Jews   
 lieveth on Him shall not be ashamed. Fal G And the inference in what   
 12.] For (an explanation of the follows, though mainly concerning the re-   
 strong expression ‘whosoever believeth,’ jection of the unbelieving Jews, has regard   
 as implying the universal offer of the also to the reception of the Gentiles: see   
 riches of God’s mercy in Christ) there is below on verses 19, 20.—At the same time,   
 no distinction of Jew and Greek (Gen- us Meyer remarks, “the necessity of the   
 tile—See ch, iii. for the same Lord Gospel mission must first be laid down, in   
 of all (viz. Christ, is the subject here: order to bring out in strong contrast the   
 verses 9, 11, 13 cannot be separated. So disobedience of some.”—How then (i. e.   
 Origen, Chrysostom, and most of the an- being conceded that the foregoing is so)   
 cients. So“ Lord of all” is of Christ, can (I have followed the majority of the   
 Acts x. 36. Most modern Commentators chief MSS in reading can throughout this   
 would render the words, “the same [Person ] passage instead of “ shkall’’) ‘they (men,   
 is Lord of all.” But I prefer the ren- represented by the “whosoever” of ver. 13)   
 dering, both on account of the strangeness call on Him in wkom they have not   
 of “the same” thus standing alone, and believed (i.e. begun to believe: so ch.   
 because this Apostle uses the expression xiii. But (in an English version we   
 “the same Lord,” 1 Cor. xii. 5, even are obliged to render these buts by and ;   
 “the same God,” 1 Cor. xii. 6) is rich and so of those which follow. In the   
 unto all (‘by unto is signified the diree- original, they are not copulatives, bnt dis-   
 tion in which the stream of grace rushes junctives) how ean they believe (in Him)   
 forth.’ Olshausen) who call upon Him: of whom they have not heard? But how