ROMANS.   
 13—16. 101   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 you Gentiles, inasmuch asthe apostle of the Gentiles, I glorify   
 L am the apostle of the   
 Gentiles, I magnify mine mine oflice, if by any means I   
 office: \4 if by any means may provoke to jealousy mine own   
 I may provoke to emula- flesh, and °may save some of them. o1¢or. vii,   
 tion them which are my 15 Vor if the   
 lesh, and might save some be the reconciling of the world, them Vim.   
 of them. '° For if the   
 casting away of them be' shall the receiving of them be, but   
 the reconciling of the |   
 what shall the receiving of | froin the dead ? 16 Moreover if   
 them he, bué life the ? the firstfruit be holy, so also is the pier. xxiii.   
 dead? ™ For if the first- lump: and if the root be holy, so ™%\*\*- xv.   
 fruit be holy, the lump is!   
 also holy: and if the root |   
   
 understood that” ...) I am speaking to rally should follow on tne restoration of   
 you (the) Gentiles: inasmuch therefore the Jewish people; i.e. that the Resurrec-   
 (this word, which is not in the received tion, the great consummation, is bonnd up   
 text. is read by our oldest MSS.) as Iam with it. So Chrysostom, Origen (who   
 [the] Apostle of the Gentiles, glorify mine says, “ Then will take place the of,   
 office (by striving for their conversion Israel, when the dead also shall receive   
 and edification at all times,—by intro- and the world from corruptible shall be   
 ducing a reference to them and their part made incorruptible, and mortals shall be   
 in the divine counsels, even when speak- endowed with immortality”), and many   
 ing of mine own people), if by any means others. The objection to this view seems   
 I may (regarding it as a real service done to be, that the Apostle would hardly have   
 on behalf of Israel, thus to honour mine used life from the dead thus predicatively,   
 ottice hy mentioning the Gentiles, if this if he had meant by it a fixed and pre-   
 mention may) provoke to jealousy mine determined event ;—but that, standing   
 own fiesh (tle Jews), and may save some as it does, it mmst be qualitative, im-   
 of them. 15.] For (a reason for my plying some further blessed state of the   
 anxiety for the salvation of Israel: not reconciled world, over and above the mere   
 merely for the sake of mine own kinsmen, reconciliation. This might well be de-   
 but because their recovery will bring about signated ‘life from the dead,’ and in   
 the blessed consummation of all believers. it may be implied the glories of the first   
 Verses 13, 14 should not then be in a resurrection, and deliverance from the   
 parenthesis, as sometimes printed) if the re- bondage of corruption, without supposing   
 jection of them (not ¢ their loss,’ Luther the words life from the dead to be equiva-   
 and others, by which the antithesis to lent to the resurrection of the dead.   
 follows is weakened) be (the occasion of) Stuart well compares Ezek. xxvii. 1—14,   
 the reconciliation of the world (of the which was perhaps before the mind of the   
 Gentiles, viz. to God), what (‘of what, Apostle.   
 kind,’ in its effect) be) the receiving 16—24.] Such a restoration of Israet   
 of them, but (the occasion of) life from was to be expected from a consideration of   
 the dead?—Life from the dead may he their destination and history. This is set   
 variously taken. (1) It may be meta- Sorth in similitudes, that of the root aad   
 phorical, as in ch. vi. 13, may import, branches being followed out at some length,   
 that so general a conyersion of the world —and their own position, as engrafted   
 would take place, as would be like life Gentiles, brought to the mind of the   
 from the dead. So, more or less, many readers.—Moreover (a further argument   
 Commentators, who explain it of a joy for their restoration, following on ver. 11}   
 like that of the resurrection. But against if the firstfruit be holy, so also is the   
 this interpretation lies the objection, lump (not here the firstfruit of the   
 this is already involved im the reconciling as some have understood it, nor does the   
 of the world, and thus no new idea would lump mean the cake made by the priests   
 be brought out by the words, which stand out of the firstfruits which fell to thein,   
 in the most emphatic position. (2) It Deut. xviii. 4;—but the portion of tl   
 may mean that ‘lite from the dead’ lite- kneaded lump of dough, which was oflured