124 ROMANS. XV.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 also pleased not himself; but, as it reproaches of them that   
 fPsa.txiz.2. is written, The reproaches of them reproached thee fell on me.   
 that reproached thee fell on me. 4 For whatsoever things   
 .ir-28 + For & whatsoever things were writ- were written aforetime were   
 yuki, ten aforetime were written for our written for our learning,   
 i instruction, that through the patience that we through patience   
 and the comfort of the scriptures we and comfort of the scrip-   
 might have our hope. 5\* And may tures might have hope.   
 - the God of patience and comfort + Now the God of patience   
 grant you to be of the same mind and consolation grant you   
 to be likeminded one to-   
 ward another according to   
 Christ Jesus: ° that ye may   
 one toward another according to with one mind and one   
 {actsiv.24,32. Jesus: ® that ‘with one ac- mouth glorify God, even   
 cord ye may with one mouth glorify the Father of our Lord   
 the God and Father of our Lord Jesus Christ. 7 Wherefore   
 7 Wherefore \* receive receive ye one another, as   
 keh. xiv.,8. ye one Christ. as } Christ also re- Christ also received us to   
 lech. 2, ceived tyou, to the glory of God. the glory of God. \* Now   
 .2 8 For I say that ™ Christ hath been I say that Jesus Christ   
 2, made a minister of the circumcision, was a minister of the cir-   
 cumeision for the truth   
 of God, to confirm the   
   
   
 own case, Gal. i. 3. Christ pleased these ends, might grant them unanimity,   
 not himself] for, “ He might have escaped that they might with one accord shew forth   
 reproach, He might have avoided suffering His glory.—In the title given to God, the   
 what He did, if He had consulted His own patience and comfort just mentioned are   
 pleasure: howbeit He willed not thus, but taken up again: q. d. “The God who alone   
 looking at our good, He overlooked His can give this patience and comfort.”   
 own pleasure,” Chrysostom. The words in according to (the spirit and precepts of)   
 the Messianic Psalm are addressed to the Christ Jesus. 6.] We may also   
 Father, not to those for whom Christ suf- render this expression, here and elsewhere,   
 fered: but they prove all that is here re- ‘ God, and the Father of our Lord Jesus   
 quired, that He did not please Himself; Christ.’ But the ordinary rendering, the   
 His sufferings were undertaken on account God and Father . is preferable on ac-   
 of the Father’s good purpose—mere work count of its simplicity. 7.) Where-   
 which He gave Him to do. 4.) The fore (on which account, viz. that. the   
 Apostle both justifies the above citation, of the last verse may be accomplished) re-   
 and prepares the way for the subject to be ceive ye (see ch. xiv. 1) one another, as   
 next introduecd, viz. the duty of unanimity, Christ also received you,—to the glory of   
 grounded on the testimony of these Serip- God (i.e. with a view to God’s glory).   
 tures to Christ. The expression, what- That this is the meaning, “that the Gen-   
 soever things were written aforetime, ap- tiles glorify God for His mercy,” appears   
 plies to the whole ancient Scriptures, not by ver. 9. The Apostle does not expressly   
 to the prophetic parts only. our, viz. of name Jewish and Gentile converts as those   
 us Christians. patience, as well as to whom he addresses this exhortation, but   
 fort, is to be with of the scriptures, it is from the next verse that it so.   
 — otherwise it stands unconnected with the 8.] For (reason for the above exhor-   
 subject of the sentence. The genitives tation) I say that Christ hath been made   
 then mean, the patience and the comfort (lias come as: the effects still a   
 arising from the scriptures, produced by minister (He came fo minister, Matt. xx.   
 their study. 5, 6.] Further intro- 28) of the circumcision (an expression no-   
 duction of the subject, by a prayer that where else found, and doubtless here used   
 God, who has given the Scriptures for by Paul to humble the pride of the strong,