15—25. ROMANS. 133   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 under your feet shortly. "The grace rye.   
 The grace of our Lord of our Lord Jesus Christ be with   
 desus Christ be with you. you. %sTimotheus my fellow-   
 Amen. %1 Timotheus my labourer saluteth you, and ' Lucius,   
 workfellow, and Lucius,and and " Jason, and Sosipater, my kins- i   
 Jason, and Sosipater, my men. \* I Tertius, who wrote the x   
 Kinsmen, salute you. \*\* I epistle, salute you in the Lord. s A   
 Tertius, who wrote this 23 x Gaius mine host, and [the host] reo   
 epistle, salute you in the of the whole church, saluteth you. Gi   
 Lord. 3 Gaius mine host, yErastus the treasurer of the city yactssix.22,   
 and of the whole church, saluteth you, and Quartus our bro- 2.   
 saluteth you. Erastus the   
 chamberlain of the city   
 saluteth you, and Quartus   
 a brother. \*4 The grace   
 of with Lord Jesus Amen.| ther. \*zThe grace of our Lord =¥2,2.   
 25 Now to him that is of Jesus Christ be with you all. Amen. 1 Thess.   
 25 Now \*to him that is able to sta- »yh.ii-2   
   
 18, 2 Thess. & iii.3. 24,   
 offences, says the God of peace that he the amanuensis, inserting the words, should   
 might encourage them to expect liberation change the form into the first person, and   
 from these persons.” Chrysostom: and so afterwards proceed from the dictation of   
 most Commentators. De Wette prefers the Apostle as before. Some suppose him   
 taking the God of peace more generally. to have done this on transcribing the   
 as ‘the God of salvation ,’ and the usage Epistle.—Tholuck notices this irregularity   
 of the expression (see references) seems to as a corroboration of the genuineness of   
 favour this. shall bruise Satan is a the chapter. On the supposed identity of   
 similitude from Gen. iii. It does not Tertius with Silas, see on Acts xv. 22.   
 express any wish, but a assurance, 23.] Gaius is mentioned 1 Cor. i.   
 and encouragement in bearing up against 14, as having been baptized by St. Paul.   
 all adversaries, it would not be long The host of the whole Church probably   
 before the great Adversary himself would implies that the assemblies of the church   
 be bruised under their feet. The were held in his house :—or perhaps, that   
 grace, &c.] It’ appears as if the Epistle his hospitality to Christians was universal.   
 was intended to conelude with this usnal —Erastus, holding this office, can hardly   
 benediction, but the Apostle found occasion have been the same who was with the   
 toadd more. This he does also in other Apostle in Ephesus, Acts xix. 22. It is   
 Epistles: see1 Cor. 23,24; similarly Phil. more probable that the Erastus of 2 Tim.   
 iv. 20, and vv. 21—23 after the doxology, iv. 20 is identical with this with that   
 —2 Thess. iii. 16, 17, Tim. vi. 16, other. our brother] See 1 Cor. i. 1:   
 17 ff.:—2 Tim. iv. 18, 19 ff. 21— one among the brethren. The rest have   
 24.) GREETINGS FROM VARIOUS PERSONS. been specitied by their services or offices.   
 21.] Lucius must not be mistaken 24.] The benediction repeuted ;   
 for Lucas (or Lueanus),—but was proba- see above on ver 20.   
 bly Lucius of Cyrene, Acts xiii. see note 25—27.] Conotupina Doxotoey. The   
 there—Jason may be the same who is genuineness of this doxology and its posi-   
 mentioned Acts xvii. 5, as host of Paul tion in the Epistle have been much ques-   
 and Silas at Thessalonica.—A ‘ Sopater tioned. From the external evidence, which   
 (son) of Pyrrhus of Berea’ occurs Acts may be seen in the various readings in my   
 xx. 4, but it is quite uncertain whether Greek Test., it plain that its   
 this Sosipater is same person. my as apart of the Epistle is placed beyond   
 Kinsmen, see above, ver. 7. These persons all reasonable doubt.   
 may have been Jews; but we cannot tell This unusual character of the position   
 whether the expression may not be used and diction of this doxology las been   
 ina wider sense. 22.| There is no- used as an internal argument against the   
 thing strange (as Olshausen supposes) in genuineness of the portion. St. Paul never   
 salutation being inserted in first person. elsewhere ends with such a doxology. His   
 It would be natural enough that Tertius doxologies, when he does use such, are