

CHARLES HODGE ON ROMANS 15 & 16

CHAPTER XV

Contents

This chapter consists of two parts. In the former, vv. 1-13, the apostle enforces the duty urged in the preceding chapter, by considerations derived principally from the example of Christ. In the latter part, vv. 14-33, we have the conclusion of the whole discussion, in which he speaks of his confidence in the Roman Christians, of his motives in writing to them, of his apostolical office and labors, and of his purpose to visit Rome after fulfilling his ministry for the sins at Jerusalem.

Romans 15:1-13

ANALYSIS

The first verse of this chapter is a conclusion from the whole of the preceding. On the grounds there presented, Paul repeats the command that the strong should bear with the infirmities of the weak, and that instead of selfishly regarding their own interests merely, they should endeavor to promote the welfare of their brethren, vv. 1, 2. This duty he enforces by the conduct of Christ, who has set us an example of perfect disinterestedness, as what he suffered was not for himself, v. 3. This and similar facts and sentiments recorded in the Scripture are intended for our admonition, and should be applied for that purpose, v. 4. The apostle prays that God would bestow on them that harmony and unanimity which he had urged them to cultivate, vv. 5, 6. He repeats the exhortation that they should receive one another, even as Christ had received them, v. 7. He shows how Christ had received them, and united Jews and Gentiles in one body, vv. 8-13.

COMMENTARY

Romans 15:1

Romans 15:1

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. The separation of this passage from the preceding chapter is obviously unhappy, as there is no change in the subject. 'As the points of difference are not essential, as the law of love, the example of Christ, and the honor of religion require concession, we that are fully persuaded of the indifference of those things about which our weaker brethren are so scrupulous, ought to

accommodate ourselves to their opinions, and not act with a view to our own gratification merely.' *We that are strong*, (δυνατοὶ) *strong* in reference to the subject of discourse, i.e. faith, especially faith in the Christian doctrine of the lawfulness of all kinds of food, and the abrogation of the Mosaic law. *Ought to bear*, i.e. ought to tolerate, (βαστάζειν). The *infirmities*, τὰ ἀσθενήματα, that is, the prejudices, errors, and faults which arise from weakness of faith. Compare 1 Corinthians 9:20-22, where the apostle illustrates this command by stating how he himself acted in relation to this subject. *And not to please ourselves*; we are not to do every thing which we may have a right to do, and make our own gratification the rule by which we exercise our Christian liberty.

"Significat non oportere studium suum dirigere ad satisfactionem sibi, quemadmodum solent, qui proprio iudicio contenti alios secure negli gunt."—Calvin.

Romans 15:2

Romans 15:2

Let each one of us please his neighbor, for his good for edification. The principle which is stated negatively at the close of the preceding verse, is here stated affirmatively. We are not to please ourselves, but others; the law of love is to regulate our conduct; we are not simply to ask what is right in itself, or what is agreeable, but also what is benevolent and pleasing to our brethren. The object which we should have in view in accommodating ourselves to others, however, is their good. *For good to edification* most probably means with a view to his good so that he may be edified. The latter words, *to edification*, are, therefore, explanatory of the former; the good we should contemplate is their religious improvement; which is the sense in which Paul frequently uses the word (οἰκοδομή) *edification*; Romans 14:19; 2 Corinthians 10:8; Ephesians 4:12, 29. It is not therefore, a weak compliance with the wishes of others, to which Paul exhorts us, but to the exercise of an enlightened benevolence; to such compliances as have the design and tendency to promote the spiritual welfare of our neighbor.

Romans 15:3

Romans 15:3

For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell on me. 'For even Christ, so infinitely exalted above all Christians, was perfectly disinterested and condescending.' The example of Christ is constantly held up, not merely as a model, but a motive. The disinterestedness of Christ is here illustrated by a reference to the fact that he suffered not for himself, but for the glory of God. The sorrow which he felt was not on account of his own privations and injuries, but zeal for God's service consumed him, and it was the dishonor which was cast on God that broke his heart. The simple point to be illustrated is the disinterestedness of Christ, the fact that he did not please himself. And this is most affectingly done by saying, in the

language of the Psalmist (Psalm 69:9), “The zeal of thy house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me;” that is, such was my zeal for thee, that the reproaches cast on thee I felt as if directed against myself. This Psalm is so frequently quoted and applied to Christ in the New Testament, that it must be considered as directly prophetic. Compare John 2:17; 15:25; 19:28; Acts 1:20.⁷⁶

Romans 15:4

Romans 15:4

For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures might have hope. The object of this verse is not so much to show the propriety of applying the passage quoted from the Psalm to Christ, as to show that the facts recorded in the Scriptures are designed for our instruction. The character of Christ is there portrayed that we may follow his example and imbibe his spirit. The *προ* in *προεγράφη* has its proper temporal sense; before us, before our time. The reference is to the whole of the Old Testament Scriptures, and assumes, as the New Testament writers always assume or assert, that the Scriptures are the word of God, holy men of old writing as they were moved by the Holy Ghost. God had an immediate design in the Scriptures being just what they are; and that design was the sanctification and salvation of men. The words, *through patience and consolation of the Scriptures*, may be taken together, and mean, ‘through that patience and consolation which the Scriptures produce;’ or the words *through patience* may be disconnected from the word *Scriptures*, and the sense be, ‘that we through patience, and *through* the consolation of the Scriptures,’ etc. The former method is the most commonly adopted, and is the most natural.⁷⁷ *Might have hope*. This may mean, that the design of the divine instructions is to prevent all despondency, to sustain us under our present trials; or the sense is, that they are intended to secure the attainment of the great object of our hopes, the blessedness of heaven. Either interpretation of the word *hope* is consistent with usage, and gives a good sense. The former is more natural.

Romans 15:5

Romans 15:5

Now, the God of patience and consolation grant you to be like minded one towards another, according to Jesus Christ. ‘May God, who is the author of patience and consolation, grant,’ etc. Here the *graces*, which in the preceding verse are ascribed to the Scriptures, are attributed to God as their author, because he produces them by his Spirit, through the instrumentality of the truth. The *patience*, *ὑπομονή*, of which the apostle speaks, is the calm and steadfast endurance of suffering, of which the *consolation*, *παρακλήσις*, afforded by the Scriptures, is the source. This resignation of the Christian is very different from stoicism as Calvin beautifully remarks:—“*Patentia fidelium non est illa durities, quam praecipiant philosophi: sed ea mansu*

etudo, qua nos libenter Deo subjicimus, dum gustus bonitatis ejus paternique amoris dulcia omnia nobis reddit. Ea spem in nobis alit ac sustinet, ne deficiat.” Luther says:—“Scriptura quidem docet, sed gratia donat, quod illa docet.” External teaching is not enough; we need the inward teaching of the Holy Spirit to enable us to receive and conform to the truths and precepts of the word. Hence Paul prays that God would give his readers the patience, consolation, and hope which they are bound to exercise and enjoy. Paul prays that God would grant them that concord and unanimity which he had so strongly exhorted them to cherish. The expression (τὸ αὐτὸ φρονεῖν), *to be like minded*, does not here refer to unanimity of opinion, but to harmony of feeling; see Romans 8:5; 12:3. *According to Jesus Christ*, i.e. agreeably to the example and command of Christ; in a Christian manner. It is, therefore, to a Christian union that he exhorts them.

Romans 15:6

Romans 15:6

That ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ. This harmony and fellowship among Christians is necessary, in order that they may glorify God aright. To honor God effectually and properly, there must be no unnecessary dissensions among his people. *God, even the Father of our Lord Jesus Christ*, means either that God who is the Father of the Lord Jesus, or the God and Father of Christ. This expression occurs frequently in the New Testament; see 2 Corinthians 1:3; 11:31; Ephesians 1:3; 1 Peter 1:3. Most commonly the genitive τοῦ κυρίου is assumed to belong equally to the two preceding nouns, God and Father. Many of the later commentators restrict it to the latter, and explain καί as exegetical: ‘God, who is the Father of the Lord Jesus Christ.’ In favor of this explanation, reference is made to such passages as 1 Corinthians 15:24; Ephesians 5:20, and others, in which ὁ θεὸς καὶ πατήρ occurs without the genitive τοῦ κυρίου κ.τ.λ.

Romans 15:7

Romans 15:7

Wherefore receive ye one another; as Christ also received us,⁷⁸ to the glory of God. *Wherefore*, i.e. in order that with one heart they may glorify God. This cannot be done, unless they are united in the bonds of Christian fellowship. The word (προσλαμβάνεσθε) *receive*, has the same sense here that it has in Romans 14:1: ‘Take one another to yourselves, treat one another kindly, even as Christ has kindly taken us to himself;’ προσελάβετο, *sibi sociavit*. The words, *to the glory of God*, may be connected with the first or second clause, or with both: ‘Receive ye one another, that God may be glorified;’ or, ‘as Christ has received us in order that God might be glorified;’ or, if referred to both clauses, the idea is, ‘as the glory of God was illustrated and promoted by Christ’s reception of us, so also will it be exhibited by our kind treatment of each other.’ The first

method seems most consistent with the context, as the object of the apostle is to enforce the duty of mutual forbearance among Christians, for which he suggests two motives, the kindness of Christ towards us, and the promotion of the divine glory. If instead of “received *us*,” the true reading is, “received *you*,” the sense and point of the passage is materially altered. Paul must then be considered as exhorting the Gentile converts to forbearance towards their Jewish brethren, on the ground that Christ had received them, though aliens, into the commonwealth of Israel.

Romans 15:8

Romans 15:8

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. This verse follows as a confirmation or illustration of the preceding. *Now I say*, i.e. this I mean. The apostle intends to show how it was that Christ had *received* those to whom he wrote. He had come to minister to the Jews, v. 8, and also to cause the Gentiles to glorify God, v. 9. The expression, *minister*, or *servant, of the circumcision*, means *a minister sent to the Jews*, as ‘apostle of the Gentiles,’ means ‘an apostle sent to the Gentiles.’ *For the truth of God*, i.e. to maintain the truth of God in the accomplishment of the promises made to the fathers, as is immediately added. The truth of God is his veracity or fidelity. Christ had exhibited the greatest condescension and kindness in coming, not as a Lord or ruler, but as an humble minister to the Jews, to accomplish the gracious promises of God. As this kindness was not confined to them, but as the Gentiles also were received into his kingdom, and united with the Jews on equal terms, this example of Christ furnishes the strongest motives for the cultivation of mutual affection and unanimity.

Romans 15:9

Romans 15:9

And that the Gentiles might glorify God for his mercy. *Might glorify*, δοξάσαι, *have glorified*. The effect is considered as accomplished. The apostle’s language is, as usual, concise. There are two consequences of the work of Christ which he here presents; the one, that the truth of God has been vindicated by the fulfillment of the promises made to the Jews; and the other, that the Gentiles have been led to praise God for his mercy. The grammatical connection of this sentence with the preceding is not very clear. The most probable explanation is that which makes (δοξάσαι) *glorify* depend upon (λέγω) *I say*, in v. 8: ‘I say that Jesus Christ became a minister to the Jews, *and I say* the Gentiles have glorified God;’ it was thus he received both. Calvin supplies δεῖν, and translates, “The Gentiles *ought* to glorify God for his mercy;” which is not necessary, and does not so well suit the context. The *mercy* for which the Gentiles were to praise God, is obviously the great mercy of being received into the kingdom of Christ, and made partakers of all its blessings.

As it is written, I will confess to thee among the Gentiles, and sing unto thy name, Psalm 18:49. In this and the following quotations from the Old Testament, the idea is more or less distinctly expressed, that true religion was to be extended to the Gentiles; and they therefore all include the promise of the extension of the Redeemer's kingdom to them, as well as to the Jews. In Psalm 18:49, David is the speaker. It is he that says: "I will praise thee among the Gentiles." He is contemplated as surrounded by Gentiles giving thanks unto God, which implies that they were the worshippers of God. Our version renders ἐξομολογήσομαι, *I will confess*, make acknowledgment to thee. The word in itself may mean, to acknowledge the truth or sin, or God's mercies; and therefore it is properly rendered, at times, to give thanks, or to praise, which is an acknowledgment of God's goodness.

Romans 15:10

Romans 15:10

And again, Rejoice ye Gentiles with his people. This passage is commonly considered as quoted from Deuteronomy 32:43, where it is found in the Septuagint precisely as it stands here. The Hebrew admits of three interpretations, without altering the text. It may mean, 'Praise his people, ye Gentiles;' or, 'Rejoice, ye tribes, his people;' or, 'Rejoice ye Gentiles, (rejoice,) his people.' Hengstenberg on Psalm 18:49, adopts the last mentioned explanation of the passage in Deuteronomy. The English version brings the Hebrew into coincidence with the LXX by supplying *with*: 'Rejoice, ye Gentiles, *with* his people.' And this is probably the true sense. As the sacred writer (in Deuteronomy 32) is not speaking of the blessing of the Jews being extended to the Gentiles, but seems rather in the whole context, to be denouncing vengeance on them as the enemies of God's people, Calvin and others refer this citation to Psalm 67:3, 5, where the sentiment is clearly expressed, though not in precisely the same words.

Romans 15:11

Romans 15:11

And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. This passage is from Psalm 117:1, and strictly to the apostle's purpose.

Romans 15:12

Romans 15:12

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to rule over the Gentiles; in him shall the Gentiles trust, Isaiah 11:1, 10. This is an explicit prediction of the dominion of the Messiah over other nations besides the Jews. Here again the apostle follows the Septuagint, giving, however, the sense of the original Hebrew. The promise of the prophet is, that from the decayed and fallen house of David, one should arise, whose dominion should embrace all

nations, and in whom Gentiles as well as Jews should trust. In the fulfillment of this prophecy Christ came, and preached salvation to those who were near and to those who were far off. As both classes had been thus kindly received by the condescending Savior, and united into one community, they should recognize and love each other as brethren, laying aside all censoriousness and contempt, neither judging nor despising one another.

Romans 15:13

Romans 15:13

Now then the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. *All joy* means all possible joy. Paul here, as in v. 5, concludes by praying that God would grant them the excellencies which it was their duty to possess. Thus constantly and intimately are the ideas of account ableness and dependence connected in the sacred Scriptures. We are to work out our own salvation, because it is God that worketh in us both to will and to do, according to his good pleasure. *The God of hope*, i.e. God who is the author of that hope which it was predicted men should exercise in the root and offspring of Jesse.

Fill you with all joy and peace in believing, i.e. fill you with that joy and concord among yourselves, as well as peace of conscience and peace towards God, which are the results of genuine faith. *That ye may abound in hope*. The consequence of the enjoyment of the blessings, and of the exercise of the graces just referred to, would be an increase in the strength and joyfulness of their hope; *through the power of the Holy Ghost*, through whom all good is given and all good exercised.

Romans 15:14

Romans 15:14-33

ANALYSIS

The apostle, in the conclusion of his epistle, assures the Romans of his confidence in them, and that his motive for writing was not so much a belief of their peculiar deficiency, as the desire of putting them in mind of those things which they already knew, vv. 14, 15. This he was the rather entitled to do on account of his apostolic office, conferred upon him by divine appointment, and confirmed by the signs and wonders, and abundant success with which God had crowned his ministry, vv. 15, 16. He had sufficient ground of confidence in this respect, in the results of his own labors, without at all encroaching upon what belonged to others; for he had made it a rule not to preach where others had proclaimed the gospel, but to go to places where Christ was previously unknown, vv. 17-21. His labors had been such as hitherto to prevent the execution of his purpose to visit Rome. Now, however, he hoped to have that pleasure, on his way to Spain, as soon as he had accomplished his mission to Jerusalem, with the contributions of the Christians in Macedonia and Achaia, for the poor saints in Judea, vv.

22-28. Having accomplished this service, he hoped to visit Rome in the fullness of the blessing of the gospel of Christ. In the meantime he begs an interest in their prayers, and commends them to the grace of God, vv. 29-33.

COMMENTARY

Romans 15:14

Romans 15:14

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.⁷⁹

Paul, with his wonted modesty and mildness, apologizes, as it were, for the plainness and ardor of his exhortations. They were given from no want of confidence in the Roman Christians, and they were not an unwarrantable assumption of authority on his part. The former of these ideas he presents in this verse, and the latter in the text. *I also myself*, i.e. I of myself, without the testimony of others. Paul had himself such knowledge of the leading members of the church of Rome, that he did not need to be informed by others of their true character. *That ye also are full of goodness*, i.e. of kind and conciliatory feelings; or, taking ἀγαθωσύνη in its wider sense, full of virtue, or excellence. *Filled with all knowledge*, i.e. abundantly instructed on these subjects, so as to be able to instruct or admonish each other. It was, therefore, no want of confidence in their disposition or ability to discharge their duties, that led him to write to them; his real motive he states in the next verse. They were able, νοουθετεῖν, *to put in mind*, to bring the truth seasonably to bear on the mind and conscience. It does not refer exclusively to the correction of faults, or to reproof for transgression. “Duae monitoris praecipuae sunt dotes, humanitas quae et illius animum ad iuvandos consilio suo fratres inclinet, et vultum verbaque comitate temperet: et consilii dexteritas, sive prudentia, quae et auctoritatem illi conciliet, ut prodesse queat auditoribus ad quos dirigit sermonem. Nihil enim magis contrarium fraternis monitionibus, quam malignitas et arrogantia, quae facit ut errantes fastuose contemnamus et ludibrio habere malimus, quam corrigere.”—Calvin.

Romans 15:15

Romans 15:15

Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace given to me of God. It was rather to remind than to instruct them, that the apostle wrote thus freely. The words (ἀπὸ μέρους) *in some sort*, are intended to qualify the words *more boldly*, ‘I have written somewhat too boldly.’ How striking the blandness and humility of the great apostle! The preceding exhortations and instructions, for which he thus

apologizes, are full of affection and heavenly wisdom. What a reproof is this for the arrogant and denunciatory addresses which so often are given by men who think they have Paul for an example! These words, (*in some sort,*) however, may be connected with *I have written*; the sense would then be, ‘I have written in part (i.e., in some parts of my epistle,) very boldly.’ The former method seems the more natural. When a man acts the part of a monitor, he should not only perform the duty properly, but he should, on some ground, have a right to assume this office. Paul therefore says, that he reminded the Romans of their duty, because he was entitled to do so in virtue of his apostolical character; *because of the grace given to me of God*. *Grace* here, as appears from the context, signifies the *apostleship* which Paul represents as a favor; see Romans 1:5.

Romans 15:16

Romans 15:16

That I should be the minister of Jesus Christ to the Gentiles; λειτουργὸν εἰς τὰ ἔθνη, a minister *for, or in reference to the Gentiles*. This is the explanation of the *grace* given to him of God; it was the favor of being a minister of Jesus Christ to the Gentiles. Compare Ephesians 3:8, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” The word (λειτουργός) rendered *minister*, means a public officer or servant; see Romans 13:6, where it is applied to the civil magistrate. It is, however, very frequently used (as is also the corresponding verb) of those who exercised the office of a priest, Deuteronomy 10:8; Hebrews 10:11. As the whole of this verse is figurative, Paul no doubt had this force of the word in his mind, when he called himself a *minister*, a sacred officer of Jesus Christ; not a priest, in the proper sense of the term, for the ministers of the gospel are never so called in the New Testament, but merely in a figurative sense. The sacrifice which they offer are the people, whom they are instrumental in bringing unto God.

Ministering the gospel of God, that the offering up of the Gentiles might be acceptable; being sanctified by the Holy Ghost. This is the apostle’s explanation of the preceding clause. ‘He was appointed a minister of Christ to administer, or to act the part of a priest in reference to the gospel, that is, to present the Gentiles as a holy sacrifice to God.’ Paul, therefore, no more calls himself a priest in the strict sense of the term, than he calls the Gentiles a sacrifice in the literal meaning of that word. The expression, (ἱεουργοῦντα τὸ εὐαγγέλιον) rendered *ministering the gospel*, is peculiar, and has been variously explained. Erasmus translates it *sacrificans evangelium*, ‘presenting the gospel as a sacrifice;’ Calvin, *consecrans evangelium*, which he explains, ‘performing the sacred mysteries of the gospel.’ The general meaning of the phrase probably is, ‘acting the part of a priest in reference to the gospel.’ Compare 2 Macc. 4:7, 8, ἱεουργεῖν τὸν νόμον.

The sense is the same, if the word (εὐαγγέλιον) *gospel* be made to depend on a word understood, and the whole sentence be resolved thus, ‘That I should be a preacher

of the gospel (εἰς τὸ εἶναί με κηρύσσοντα τὸ εὐαγγέλιον) to the Gentiles, a ministering priest (i.e., a minister acting the part of a priest,) of Jesus Christ,' Wahl's *Clavis*, p. 740. Paul thus acted the part of a priest that *the offering of the Gentiles might be acceptable*. The word (προσφορά) *offering* sometimes means the act of oblation, sometimes the thing offered. Our translators have taken it here in the former sense; but this is not so suitable to the figure or the context. It was not Paul's act that was to be acceptable, or which was 'sanctified by the Holy Spirit.' The latter sense of the word, therefore, is to be preferred; and the meaning is, 'That the Gentiles, as a sacrifice, might be acceptable;' see Romans 12:1; Philippians 2:17; 2 Timothy 4:6. *Being sanctified by the Holy Ghost*²⁴. As the sacrifices were purified by water and other means, when prepared for the altar, so we are made fit for the service of God, rendered holy or acceptable, by the influences of the Holy Spirit. This is an idea which Paul never omits; when speaking of the success of his labors, or of the efficacy of the gospel, he is careful that this success should not be ascribed to the instruments, but to the real author. In this beautiful passage we see the nature of the only priesthood which belongs to the Christian ministry. It is not their office to make atonement for sin, or to offer a propitiatory sacrifice to God, but by the preaching of the gospel to bring men, by the influence of the Holy Spirit, to offer themselves as a living sacrifice, holy and acceptable to God. It is well worthy of remark, that amidst the numerous designations of the ministers of the gospel in the New Testament, intended to set forth the nature of their office, they are never officially called priests. This is the only passage in which the term is even figuratively applied to them, and that under circumstances which render its misapprehension impossible. They are not mediators between God and man; they do not offer propitiatory sacrifices. Their only priesthood, as Theophylact says, is the preaching of the gospel, (αὕτη γὰρ μοι ἱερωσύνη τὸ καταγγέλλειν τὸ εὐαγγέλιον,) and their offerings are redeemed and sanctified men, saved by their instrumentality. "Et sane hoc est Christiani pastoris sacerdotium, homines in evangelii obedientiam subigendo veluti Deo immolare; non autem, quod superciliose hactenus Papistae jactarunt, oblatione Christi homines reconciliare Deo. Neque tamen ecclesiasticos pastores simpliciter hic vocat sacerdotes, tanquam perpetuo titulo; sed quum dignitatem efficaciamque ministerii vellet commendare Paulus, hac metaphora per occasionem usus est."—Calvin.

Romans 15:17

Romans 15:17

I have therefore whereof to glory through Jesus Christ in those things which pertain to God. That is, 'seeing I have received this office of God, and am appointed a minister of the gospel to the Gentiles, I have (καύχησιν) confidence and rejoicing.' As, in the previous verses, Paul had asserted his divine

appointment as an apostle, he shows, in this and the following verses, that the assertion was well founded, as God had crowned his labors with success, and sealed his ministry with signs and wonders. He, therefore, was entitled, as a minister of God, to exhort and admonish his brethren with the boldness and authority which he had used in this epistle. This *boasting*, however, he had only *in or through Jesus Christ*, all was to be attributed to him; and it was in *reference to things pertaining to God*, i.e. the preaching and success of the gospel, not to his personal advantages or worldly distinctions. There is another interpretation of the latter part of this verse, which also gives a good sense. 'I have therefore ground of boasting, (i.e., I have) offerings for God, viz., Gentile converts.' (The words τὰ πρὸς τὸν θεόν are understood as synonymous with the word προσφορά of the preceding verse, προσενεχθέντα being supplied.) The common view of the passage, however, is more simple and natural.

Romans 15:18

Romans 15:18, 19

In these verses the apostle explains more fully what he had intended by saying he gloried, or exalted. It was that God had born abundant testimony to his claims as a divinely commissioned preacher of the gospel: so that he had no need to refer to what others had done; he was satisfied to rest his claims on the results of his own labors and the testimony of God. **For I will not dare to speak of any of those things which Christ hath not wrought by me.** That is, 'I will not claim the credit due to others, or appeal to results which I have not been instrumental in effecting.' According to another view, the meaning is, 'I will not speak of any thing as the ground of boasting which Christ has not done by me.' The contrast implied, therefore, is not between what he had done and what others had accomplished, but between himself and Christ. He would not glory in the flesh, or in any thing pertaining to himself, but only in Christ, and in what he had accomplished. The conversion of the Gentiles was Christ's work, not Paul's; and therefore Paul could glory in it without self-exaltation. It is to be remarked that the apostle represents himself as merely an instrument in the hands of Christ for the conversion of men; the real efficiency he ascribes to the Redeemer. This passage, therefore, exhibits evidence that Paul regarded Christ as still exercising a controlling agency over the souls of men, and rendering effectual the labors of his faithful ministers. Such power the sacred writers never attribute to any being but God. **To make the Gentiles obedient**, i.e. to the gospel; compare chap 1:5, where the same form of expression occurs. The obedience of which Paul speaks is the sincere obedience of the heart and life. This result he says Christ effected, through his instrumentality, **by word and deed**, not merely by truth, but also by that operation which Christ employed to render the truth effectual. It was not only by the truth as presented in the word, but also by the effectual inward operation of his power, that Christ converted men to the faith.

Romans 15:19

Romans 15:19

Through mighty signs and wonders, by the power of the Spirit of God, i.e. by miracles, and by the influences of the Holy Ghost. The Greek is, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου, that is, by the power of (i.e., which comes from) signs and wonders, and, the power which flows from the Holy Spirit. It was thus Christ rendered the labors of Paul successful. He produced conviction, or the obedience of faith in the minds of the Gentiles, partly by miracles, partly and mainly by the inward working of the Holy Ghost. That Christ thus exercises divine power both in the external world, and in the hearts of men, clearly proves that he is a divine person. *Signs and wonders* are the constantly recurring words to designate those external events which are produced, not by the operation of second causes, but by the immediate efficiency of God. They are called *signs* because evidences of the exercise of God's power, and proofs of the truth of His declarations, and *wonders* because of the effect which they produce on the minds of men. This passage is, therefore, analogous to that in 1 Corinthians 2:4, "My speech and preaching was not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power." That is, he relied for success not on his own skill or eloquence, but on the powerful demonstration of the Spirit. This demonstration of the Spirit consisted partly in the miracles which He enabled the first preachers of the gospel to perform, and partly in the influence with which he attended the truth to the hearts and consciences of those that believed; see Galatians 3:2-5; Hebrews 2:4.

So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. *Round about, καὶ κύκλῳ, in a circle.* Jerusalem was the center around which Paul prosecuted his labors. He means to say, that throughout a most extensive region I have successfully preached the gospel. God had given his seal to Paul's apostleship, by making him so abundantly useful. *I have, fully preached*, expresses no doubt, the sense of the original, (πεπληρωμέναι τὸ εὐαγγέλιον) to bring the gospel (i.e., the preaching of it) to an end, to accomplish it thoroughly; see Colossians 1:25. In this wide circuit had the apostle preached, founding churches, and advancing the Redeemer's kingdom with such evidence of the divine cooperation, as to leave no ground of doubt that he was a divinely appointed minister of Christ.

Romans 15:20

Romans 15:20, 21

In further confirmation of this point, Paul states that he had not acted the part of a pastor merely, but of an apostle, or founder of the church, disseminating the gospel where it was before unknown, so that the evidence of his apostleship might be undeniable; compare 1 Corinthians 9:2; "If I be not an apostle unto others, yet doubtless I am to you; for the seal of my apostleship are ye in the Lord;" and 2 Corinthians 3:2, 3. **Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build on another man's foundation;** that is, 'I have been desirous of not preaching where Christ was before

known, but in such a way as to accomplish the prediction that those who had not heard should understand.’ Φιλοτιμεῖσθαι, *so to prosecute an object as to place one’s honor in it*. The motive which influenced him in taking this course was **lest he should build upon another man’s foundation**. This may mean either lest I should appropriate to myself the result of other men’s labors; or, lest I should act the part not of an apostle, (to which I was called), but of a simple pastor.

Romans 15:21

Romans 15:21

But, as it is written, To whom he has not spoken of, they shall see; and they that have not heard shall understand. That is, I acted in the spirit of the prediction, that Christ should be preached where He had not been known. It had been foretold in Isaiah 52:15, that Christ should be preached to the Gentiles, and to those who had never heard of His name; it was in accordance with this prediction that Paul acted. There is, however, no objection to considering this passage as merely an expression, in borrowed language, of the apostle’s own ideas; the meaning then is, ‘I endeavored to preach the gospel not where Christ was named, but to cause those to see to whom he had not been announced, and those to understand who had not heard.’ This is in accordance with the apostle’s manner of using the language of the Old Testament; see Romans 10:15, 18. But as, in this case, the passage cited is clearly a prediction, the first method of explanation should probably be preferred. A result of this method of interweaving passages from the Old Testament, is often, as in this case and v. 3, a want of grammatical coherence between the different members of the sentence; see 1 Corinthians 2:9.

Romans 15:22

Romans 15:22

For which cause also I have been much hindered from coming to you. That is, his desire to make Christ known where he had not been named, had long prevented his intended journey to Rome, where he knew the gospel had already been preached. *Much*, τὰπολλά, *plerumque*, in most cases. The pressure of the constant calls to preach the gospel where he then was, was the principal reason why he had deferred so long visiting Rome. *Hindered from coming*, ἐνεκοπτόμην τοῦ ἐλθεῖν, the genitive following verbs signifying to *hinder*.

Romans 15:23

Romans 15:23

But now having no more place in these parts, and having a great desire these many years to come unto you, etc. *Great desire*, ἐπιποθίαν, *summum desiderium*. The expression, *having no more place* (μηκέτι τόπον ἔχων,) in this connection, would seem obviously to mean, ‘having no longer a place in these parts

where Christ is not known.’ This idea is included in the declaration that he had fully preached the gospel in all that region. Others take the word (τόπον) rendered *place*, to signify *occasion, opportunity*, ‘Having no longer an opportunity of preaching here;’ see Acts 25:16; Hebrews 12:17.

Romans 15:24

Romans 15:24

Whensoever I take my journey into Spain, I will come to you for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. *Whensoever* (ὡς ἔάν for ὡς ἄν), *as soon as*; ‘As soon as I take my journey,’ etc. The words in the original, corresponding to *I will come unto you*, for are omitted in many MSS.⁸⁰ The sense is complete without them: ‘As soon as I take my journey into Spain, I hope to see you on my way.’ If the word *for* be retained, the passage must be differently pointed: ‘Having a great desire to see you, as soon as I go to Spain, (for I hope on my way to see you, etc.) but now I go to Jerusalem.’ *Spain*, the common Greek name for the great Pyrenian Peninsula, was Ἰβηρία, although Σπανία was also used. The Romans called it Ἰσπανία. Whether Paul ever accomplished his purpose of visiting Spain, is a matter of doubt. There is no historical record of his having done so, either in the New Testament, or in the early ecclesiastical writers; though most of those writers seem to have taken it for granted. His whole plan was probably deranged by the occurrences at Jerusalem, which led to his long imprisonment at Cesarea, and his being sent in bonds to Rome. *To be brought on my way*. The original word means, in the active voice, to attend any one on a journey for some distance, as an expression of kindness and respect; and also to make provision for his journey; see Acts 15:3; 20:38; 1 Corinthians 16:6; 2 Corinthians 1:16.

Romans 15:25

Romans 15:25

But now I go unto Jerusalem to minister unto the saints, i.e. to supply the wants of the saints, distributing to them the contributions of the churches; see Hebrews 6:10; compare also Matthew 8:15; Mark 1:31; Luke 4:39. The word διακονέω is used for any kind of service. The present participle is used to imply that the journey itself was a part of the service Paul rendered to the saints at Jerusalem.

Romans 15:26

Romans 15:26, 27

For it hath pleased them of Macedonia and Achaia to make a contribution for the poor saints which are at Jerusalem. *To make a contribution*, κοινωνίαν τινὰ ποιήσασθαι, *to bring about a communion or participation*. That is, to cause the poor in Jerusalem to partake of the abundance of the brethren in Achaia. In this way

the ordinary intransitive sense of the word κοινωνία is retained.

Compare, however, 2 Corinthians 9:13, and Hebrews 13:16, where the transitive sense of the word is commonly preferred. Having mentioned this fact, the apostle immediately seizes the opportunity of showing the reasonableness and duty of making these contributions. This he does in such a way as not to detract from the credit due to the Grecian churches, while he shows that it was but a matter of justice to act as they had done. **It hath pleased them verily; and their debtors they are;** i.e. ‘It hath pleased them, *I say* (γάρ, redordiendae rationi inservit), they did it voluntarily, yet it was but reasonable they should do it.’ The ground of this statement is immediately added: **For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things.** ‘If the Gentiles have received the greater good from the Jews, they may well be expected to contribute the lesser. The word (λειτουργῆσαι) rendered *to minister*, may have the general sense of *servicing*; or it may be used with some allusion to the service being a sacred duty, a kind of offering which is acceptable to God. “Nec dubito, quin significet Paulus sacrificii speciem esse, quum de suo erogant fideles ad egestatem fratrum levandam. Sic enim persolvunt quod debent caritatis officium, ut Deo simul hostiam grati odoris offerant: sed proprie hoc loco ad illud mutuum jus compensationis respexit.”—Calvin. This, however, is not very probable, as the expression is, λειτουργῆσαι αὐτοῖς, *to minister to them*. The λειτουργία was rendered to the brethren, not to God.

Romans 15:28

Romans 15:28

When therefore I have done this, and sealed unto them this fruit, I will come by you into Spain. The word *sealed* appears here to be used figuratively, ‘When I have *safely delivered* this fruit to them;’ compare 2 Kings 22:4, “Go up to Hilkiah, the high priest, and sum (seal, σφράγισον,) the silver,” etc. Commentators compare the use of the Latin words *consignare*, *consignatio*, and of the English word *consign*.

Romans 15:29

Romans 15:29

And I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel⁸¹ of Christ. The *fullness of the blessing*, means the abundant blessing. Paul was persuaded that God, who had so richly crowned his labors in other places, would cause his visit to Rome to be attended by those abundant blessings which the gospel of Christ is adapted to produce. He had, in Romans 1:11, expressed his desire to visit the Roman Christians, that he might impart unto them some spiritual gift, to the end that they might be established.

Romans 15:30

Romans 15:30

Now I beseech you, brethren, for our Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. As the apostle was not immediately to see them, and knew that he would, in the meantime, be exposed to many dangers, he earnestly begged them to aid him with their prayers. He enforces this request by the tenderest considerations; *for our Lord Jesus Christ's sake*, i.e. out of regard to the Lord Jesus; 'whatever regard you have for him, and whatever desire to see his cause prosper, in which I am engaged, let it induce you to pray for me.' *And for the love of the Spirit*, i.e. 'for that love of which the Holy Spirit is the author, and by which he binds the hearts of Christians together, I beseech you,' etc. He appeals, therefore, not only to their love of Christ, but to their love for himself as a fellow Christian. *That ye strive together with me* (συναγωνίσασθαί μοι,) i.e. 'that ye aid me in my conflict, by taking part in it.' This they were to do by their prayers.

Romans 15:31

Romans 15:31

That I may be delivered from them that do not believe in Judea. There are three objects for which he particularly wished them to pray; his safety, the successful issue of his mission, and that he might come to them with joy. How much reason Paul had to dread the violence of the unbelieving Jews is evident from the history given of this visit to Jerusalem, in the Acts of the Apostles. They endeavored to destroy his life, accused him to the Roman governor, and effected his imprisonment for two years in Cesarea, whence he was sent in chains to Rome. Nor were his apprehensions confined to the unbelieving Jews; he knew that even the Christians there, from their narrow-minded prejudices against him as a preacher to the Gentiles, and as the advocate of the liberty of Christians from the yoke of the Mosaic law, were greatly embittered against him. He, therefore, begs the Roman believers to pray **that the service which (he had) for Jerusalem might be accepted of the saints.** The words *service which I have*, etc., (ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ) means *the contribution which I carry to Jerusalem*; see the use of this word (διακονία) in 2 Corinthians 8:4; 9:1, 13. The ordinary sense of διακονία, *service*, however, may be retained. Paul desired that the work of love on which he was to go to Jerusalem might be favorably received by the Christians of that city. Paul labored for those whom he knew regarded him with little favor; he calls them saints, recognizes their Christian character, notwithstanding their unkindness, and urges his brethren to pray that they might be willing to accept of kindness at his hands.

Romans 15:32

Romans 15:32

That I may come unto you with joy by the will of God, and that I may with you be refreshed. These words may depend upon the former part of the preceding verse, ‘Pray that I may come;’ or, upon the latter part, ‘Pray that I may be delivered from the Jews, and my contributions be accepted, so that I may come with joy, etc.’ *By the will of God*, i.e. by the permission and favor of God. Instead of Θεοῦ, the MS. B. has Κυρίου Ἰησοῦ; D. E. F. G. the Italic version, read Χριστοῦ Ἰησοῦ; most editors, however, retain the common text. Paul seemed to look forward to his interview with the Christians at Rome, as a season of relief from conflict and labor. In Jerusalem he was beset by unbelieving Jews, and harassed by Judaizing Christians; in most other places he was burdened with the care of the churches; but at Rome, which he looked upon as a resting place, rather than a field of labor, he hoped to gather strength for the prosecution of his apostolic labors in still more distant lands.

Romans 15:33

Romans 15:33

Now the peace of God be with you all. As he begged them to pray for him, so he prays for them. It is a prayer of one petition; so full of meaning, however, that no other need be added. *The peace of God*, that peace which God gives, includes all the mercies necessary for the perfect blessedness of the soul.

DOCTRINE

1. The sacred Scriptures are designed for men in all ages of the world, and are the great source of religious knowledge and consolation, v. 4.

2. The moral excellences which we are justly required to attain. and the consolations which we are commanded to seek in the use of appropriate means, are still the gifts of God. There is, therefore, no inconsistency between the doctrines of free agency and dependence, vv. 5, 13.

3. Those are to be received and treated as Christians whom Christ himself has received. Men have no right to make terms of communion which Christ has not made, v. 7.

4. There is no distinction, under the gospel, between the Jew and Gentile; Christ has received both classes upon the same terms and to the same privileges, vv. 8-12.

5. The quotation of the predictions of the Old Testament by the sacred writers of the New, and the application of them in proof of their doctrines, involves an acknowledgment of the divine authority of the ancient prophets. And as these predictions are quoted from the volume which the Jews recognize as their Bible, or the word of God, it is evident that the apostles believed in the inspiration of all the books included in the sacred canon by the Jews, vv. 9-12.

6. Christian ministers are not priests, i.e. they are not appointed to “offer gifts and sacrifices for sins.” It is no part of their work to make atonement for the people; this Christ has done by the one offering up of himself, whereby he has for ever

perfected them that are sanctified, v. 16. A priest, according to the Scriptures, is one appointed for men who have not liberty of access to God, to draw nigh to him in their behalf, and to offer both gifts and sacrifices for sin. In this sense Christ is our only Priest. The priesthood of believers consists in their having (through Christ) liberty of access unto God, and offering themselves and their services as a living sacrifice unto him. In one aspect, the fundamental error of the church of Rome is the doctrine that Christian ministers are priests. This assumes that sinners cannot come to God through Christ, and that it is only through the intervention of the priests men can be made partakers of the benefits of redemption. This is to put the keys of heaven into the hands of priests. It is to turn men from Christ to those who cannot save.

7. The truth of the gospel has been confirmed by God, by signs and wonders, and by the power of the Holy Ghost. Infidelity, therefore, is a disbelief of the testimony of God. When God has given satisfactory evidence of the mission of his servants, the sin of unbelief is not relieved by the denial that the evidence is satisfactory. If the gospel is true, therefore, infidelity will be found not merely to be a mistake, but a crime, v. 19.

8. The success of a minister in winning souls to Christ may be fairly appealed to as evidence that he preaches the truth. It is, when clearly ascertained, as decisive an evidence as the performance of a miracle; because it is as really the result of a divine agency. This, however, like all other evidence, to be of any value, must be carefully examined and faith fully applied. The success may be real, and the evidence decisive, but it may be applied improperly. The same man may preach (and doubtless every uninspired man does preach) both truth and error; God may sanction and bless the truth, and men may appeal to this blessing in support of the error. This is often done. Success therefore is of itself a very difficult test for us to apply, and must ever be held subject to the authority of the Scriptures. Nothing can prove that to be true which the Bible pronounces to be false, vv. 18, 19.

9. Prayer (and even intercessory prayer) has a real and important efficacy; not merely in its influence on the mind of him who offers it, but also in securing the blessings for which we pray. Paul directed the Roman Christians to pray for the exercise of the divine providence in protecting him from danger, and for the Holy Spirit to influence the minds of the brethren in Jerusalem. This he would not have done, were such petitions of no avail, vv. 30, 31.

REMARKS

1. The duty of a disinterested and kind regard to others, in the exercise of our Christian liberty, is one of the leading topics of this, as it is of the preceding chapter, vv. 1-13.

2. The desire to please others should be wisely directed, and spring from right motives. We should not please them to their own injury, nor from the wish to secure their favor; but for their good, that they may be edified, v. 2.

3. The character and conduct of Jesus Christ are at once the most perfect model of

excellence and the most persuasive motive to obedience. The dignity of his person, the greatness of his condescension, the severity of his sufferings, the fervor of his love towards us, all combine to render his example effective in humbling us, in view of our own shortcomings, and in exciting us to walk even as he walked, vv. 4-13.

4. We should constantly resort to the Scriptures for instruction and consolation. They were written for this purpose; and we have no right to expect these blessings unless we use the means appointed for their attainment. As God, however, by the power of the Holy Ghost, works all good in us, we should rely neither on the excellence of the means, nor the vigor and diligence of our own exertions, but on his blessing, which is to be sought by prayer, vv. 4, 5, 13.

5. The dissensions of Christians are dishonorable to God. They must be of one mind, i.e., sincerely and affectionately united, if they would glorify their Father in heaven, vv. 5-7.

6. A monitor or instructor should be full of goodness and knowledge. The human heart resists censoriousness, pride, and ill-feeling, in an admonisher; and is thrown into such a state, by the exhibition of these evil dispositions, that the truth is little likely to do it any good. As oil poured on water smooths its surface, and renders it transparent, so does kindness calm the minds of men, and prepare them for the ready entrance of the truth. Besides these qualifications, he who admonishes others should be entitled thus to act. It is not necessary that this title should rest on his official station; but there should be superiority of some kind—of age, excellence or knowledge—to give his admonitions due effect. Paul's peculiar modesty, humility, and mildness, should serve as an example to us, vv. 14, 15.

7. We should be careful not to build improperly on another man's foundation. Pastors and preachers must of course preach Christ where he had before been known; but they should not appropriate to themselves the results of the labors of others, or boast of things which Christ has not wrought by them. The man who reaps the harvest, is not always he who sowed the seed. One plants, and another waters, but God giveth the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase, vv. 19, 20.

8. It is the duty of those who have the means, to contribute to the necessities of others, and especially to the wants of those from whom they themselves have received good, vv. 26, 27.

9. The fact that men are prejudiced against us, is no reason why we should not do them good. The Jewish Christians were ready to denounce Paul, and cast out his name as evil; yet he collected contributions for them, and was very solicitous that they should accept of his services, v. 31.

10. Danger is neither to be courted nor fled from; but encountered with humble trust in God, v. 31.

11. We should pray for others in such a way as really to enter into their trials and conflicts; and believe that our prayers, when sincere, are a real and great assistance to

them. It is a great blessing to have an interest in the prayers of the righteous.

CHAPTER XVI

Contents

In this concluding chapter, Paul first commends to the church at Rome the deaconess Phebe, vv. 1, 2. He then sends his salutations to many members of the church, and other Christians who were then at Rome, vv. 3-16. He earnestly exhorts his brethren to avoid those who cause contentions; and after commending their obedience, he prays for God's blessing upon them, vv. 17-21. Salutations from the apostle's companions, vv. 22-24. The concluding doxology, vv. 25-27.

Romans 16:1-27

COMMENTARY

Romans 16:1

Romans 16:1

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea. *Phebe*, from Phoebus (Apollo.) The early Christians retained their names, although they were derived from the names of false gods, because they had lost all religious significance and reference. In like manner we retain the use of the names of the days of the week, without ever thinking of their derivation. Corinth, being situated on a narrow isthmus, had two ports, one towards Europe, and the other towards Asia. The latter was called Cenchrea, where a church had been organized, of which Phebe was a servant (διάκονος) i.e., *deaconess*. It appears that in the apostolic church, elderly females were selected to attend upon the poor and sick of their own sex. Many ecclesiastical writers suppose there were two classes of these female officers; the one (πρεσβύτιδες, corresponding in some measure in their duties to the elders,) having the oversight of the conduct of the younger female Christians; and the other, whose duty was to attend to the sick and the poor. See Suicer's Thesaurus, under the word διάκονος; Bingham's *Ecclesiastical Antiquities*, 11, 12; Augusti's *Denkwürdigkeiten der christl. Arch'ologie*.

Romans 16:2

Romans 16:2

That ye receive her in the Lord. The words *in the Lord*, may be connected either with *receive*, 'receive *her* in a religious manner, and from religious motives; or with the pronoun, *her in the Lord*, *her* as a Christian. The apostle presents two considerations to enforce this exhortation; first, regard for their

Christian character; and, secondly, the service which Phebe had rendered to others. **As becometh saints;** this expression at once describes the manner in which they ought to receive her, and suggests the motive for so doing. The words ὀξίως τῶν ἁγίων may mean, ‘as it becomes Christians to receive their brethren,’ or, ‘sicut sanctos excipi oportet, as saints ought to be received.’ In the former case, ἁγίων (saints) are those who received, and in the latter, those who are received. **And that ye assist her in whatsoever business she hath need of you.** They were not only to receive her with courtesy and affection, but to aid her in any way in which she required their assistance. The words (ἐν ᾧ ἂν πράγματι) *in whatsoever business*, are to be taken very generally, *in whatever matter*, or in whatever respect. **For she hath been a succorer of many, and of myself also.** The word (προστάτις) *succorer*, means *a patroness, a benefactor*; it is a highly honorable title. As she had so frequently aided others, it was but reasonable that she should be assisted.

Romans 16:3

Romans 16:3

Salute Priscilla⁸² and Aquila, my helpers in Christ Jesus, i.e. my fellow laborers in the promotion of the gospel. *Priscilla* is the diminutive form of *Prisca*; compare *Livia* and *Livilla*, *Drusa* and *Drusilla*, *Quinta* and *Quintilla*, *Secunda* and *Secundilla*. *Grotius*. *Aquila* and *Priscilla* are mentioned in *Acts 18:2*, as having left Rome in consequence of the edict of *Claudius*. After remaining at *Ephesus* a long time, it seems that they had returned to Rome, and were there when Paul wrote this letter; *Acts 18:18, 26*; *1 Corinthians 16:19*; *2 Timothy 4:19*.

Romans 16:4

Romans 16:4

Who have for my life laid down their own necks, i.e. they exposed themselves to imminent peril to save me. On what occasion this was done, is not recorded. **Unto whom not only I give thanks, but also all the churches the Gentiles.** Their courageous and disinterested conduct must have been generally known, and called forth the grateful acknowledgments of all the churches interested in the preservation of a life so precious as that of the apostle.

Romans 16:5

Romans 16:5

The church that is in their house. These words (καὶ τὴν κατ’ οἶκον αὐτῶν ἐκκλησίαν) are understood, by many of the Greek and modern commentators, to mean *their Christian family*; so *Calvin*, *Flatt*, *Koppe*, *Tholuck*, etc. The most common and natural interpretation is, ‘the church which is accustomed to assemble in their house;’ see *1 Corinthians 16:19*, where this same expression occurs in reference to *Aquila* and *Priscilla*. It is probable that, from his

occupation as tentmaker, he had better accommodations for the meetings of the church than most other Christians.

Salute my well beloved Epenetus, who is the first fruits of Achaia⁸³ unto Christ. This passage is not irreconcilable with 1 Corinthians 16:15, “Ye know the household of Stephanas, that it is the first-fruits of Achaia;” for Epenetus may have belonged to this family. So many of the oldest MSS. and versions, however, read *Asia*, instead of *Achaia*, in this verse, that the great majority of editors have adopted that reading. This, of course, removes even the appearance of contradiction.

Romans 16:6

Romans 16:6, 7

Greet Mary, who bestowed much labor upon us. Salute Andronicus and Junia, my kinsmen and my fellow prisoners. Instead of εἰς ἡμᾶς, some of the older MSS. read εἰς ὑμᾶς, and others ἐν ὑμῖν. The common text is, however, retained in the latest editions, and is better suited to the context, as the assiduous service of Mary, rendered to the apostle, is a more natural reason of his salutation, than that she had been serviceable to the Roman Christians. It is very doubtful whether Junia be the name of a man or of a woman, as the form in which it occurs (Ἰουνία) admits of either explanation. If a man’s name, it is Junias; if a woman’s, it is Junia. It is commonly taken as a female name, and the person intended is supposed to have been the wife or sister of Andronicus. *My kinsmen*, i.e. relatives, and not merely of the same nation; at least there seems no sufficient reason for taking the word in this latter general sense. *Fellow prisoners*. Paul, in 2 Corinthians 11:23, when enumerating his labors, says, “In stripes above measure, in prisons more frequent, in deaths oft,” etc. He was often in bonds, (Clemens Romanus, in his Epistle to the Corinthians, sect. 5, says seven times,) he may, therefore, have had numerous fellow-prisoners. **Who are of note among the apostles;** ἐπίσημοι ἐν τοῖς ἀποστόλοις. This may mean either they were distinguished apostles, or they were highly respected by the apostles. The latter is most probably the correct interpretation; because the word *apostle*, unless connected with some other word, as in the phrase, “messengers (apostles) of the churches,” is very rarely, if ever, applied in the New Testament to any other than the original messengers of Jesus Christ. It is never used in Paul’s writings, except in its strict official sense. The word has a fixed meaning, from which we should not depart without special reason. Besides, the article (ἐν τοῖς ἀποστόλοις,) among *the* apostles, seems to point out the definite well known class of persons almost exclusively so called. The passage is so understood by Koppe (*magna eorum fama est apud apostolos*), Flatt, Bloomfield, Meyer, Philippi, and the majority of commentators. **Who also were in Christ before me**, i.e. who were Christians before me.

Romans 16:8

Romans 16:8-15

My beloved in the Lord. The preposition *in* (ἐν), here, as frequently elsewhere, points out the relation or respect in which the word, to which it refers is to be understood; *brother beloved, both in the flesh and in the Lord* (Philemon 16), both in reference to our external relations, and our relation to the Lord. And thus in the following, v. 9, *our helper in Christ*, i.e. as it regards Christ; v. 10, *approved in Christ*, i.e. in his relation to Christ; an approved or tried Christian; v. 12, *who labor in the Lord*; and, *which labored much in the Lord*, i.e. who, as it regards the Lord, labored much; it was a Christian or religious service. The names, *Tryphena, Tryphosa, and Persis*, all are feminine. The last is commonly supposed to indicate the native country of the person who bore it, as it was not unusual to name persons from the place of their origin, as *Mysa, Syria, Lydia, Andria*, etc.; such names, however, soon became common, and were given without any reference to the birthplace of those who received them. *Chosen in the Lord*, i.e. not one chosen by the Lord; *chosen*, (i.e., approved, precious; see 1 Peter 2:4,) in his relation to the Lord, as a Christian. It is not merely elect in Christ, that is, chosen to eternal life, for this could be said of every Christian; but Rufus is here designated as a chosen man, as a distinguished Christian. It is worth noticing, that at Rome, as at Corinth, few of the great or learned seem to have been called. These salutations are all addressed to men not distinguished for their rank or official dignity. Mylius, as quoted by Calov, says: "Notanda hic fidelium istorum conditio: nemo hic nominatur consul, nemo quaestor aut dictator insignitur, minime omnium episcopatum et cardinalatum dignitate hic personant: sed operarum, laborum, captivitate titulis plerique notantur. Ita verum etiam in Romana ecclesia fuit olim, quod apostolus scribit, non multi potentis, non multi nobiles, sed stuta mundi electa sunt a Deo. Papatus autem Caesarei, qualis adjuvante diabolo, in perniciem religionis, posteris saeculis Romae involuit, ne umbra quidem apostolorum aetate istic fuit: tantum abest, ut ille originem ab apostolis ipsis traxerit."

Romans 16:16

Romans 16:16

Salute one another with a holy kiss. Reference to this custom is made also in 1 Corinthians 16:20; 1 Thessalonians 5:26; 1 Peter 5:14. It is supposed to have been of oriental origin, and continued for a long time in the early churches;⁸⁴ after prayer, and especially before the celebration of the Lord's Supper, the brethren saluting in this way the brethren, and the sisters the sisters. This salutation was expressive of mutual affection and equality before God.

Romans 16:17

Romans 16:17

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them.

While he urges them to the kind reception of all faithful ministers and Christians, he enjoins upon them to have nothing to do with those who cause divisions and offenses. There were probably two evils in the apostle's mind when he wrote this passage; the divisions occasioned by erroneous doctrines, and the offenses or scandals occasioned by the evil conduct of the false teachers. Almost all the forms of error which distracted the early church, were intimately connected with practical evils of a moral character. This was the case to a certain extent with the Judaizers; who not only disturbed the church by insisting on the observance of the Mosaic law, but also pressed some of their doctrines to an immoral extreme; see 1 Corinthians 5:1-5. It was still more obviously the case with those errorists, infected with a false philosophy, who are described in Colossians 2:10-23; 1 Timothy 4:1-8. These evils were equally opposed to the doctrines taught by the apostle. Those who caused these dissensions, Paul commands Christians, first, *to mark* (σχοπεῖν,) i.e. to notice carefully, and not allow them to pursue their corrupting course unheeded; and, secondly, *to avoid*, i.e. to break off connection with them.

Romans 16:18

Romans 16:18

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

These men are to be avoided, because they are wicked and injurious. The description here given is applicable, in a great degree, to errorists in all ages. They are not actuated by zeal for the Lord Jesus; they are selfish, if not sensual; and they are plausible and deceitful. Compare Philippians 3:18, 19; 2 Timothy 3:5, 6. The words (χρηστολογία and εὐλογία, blandiloquentia et assentatio) rendered *good words* and *fair speeches*, do not in this connection materially differ. They express that plausible and flattering address by which false teachers are wont to secure an influence over the simple. The word (ἄκακος) *simple*, signifies not merely *innocent*, but *unwary*, he who is liable to deception. (Proverbs 14:15, ἄκακος πιστεύει παντὶ λόγῳ, *the simple believes everything*.)

Romans 16:19

Romans 16:19

For your obedience is come abroad unto all men, etc. This clause admits of two interpretations: the word *obedience* may express either their *obedience to the gospel*, their faith, (see Romans 1:8,) or their *obedient disposition*, their readiness to follow the instructions of their religious teachers. If the former meaning be adopted, the sense of the passage is this, 'Ye ought to be on your guard against

these false teachers, for since your character is so high, your faith being everywhere spoken of, it would be a great disgrace and evil to be led astray by them.' If the latter meaning be taken, the sense is, 'It is the more necessary that you should be on your guard against these false teachers, because your ready obedience to your divine teachers is so great and generally known. This, in itself, is commendable, but I would that you joined prudence with your docility.' This latter view is, on account of the concluding part of the verse, most probably the correct one; see 2 Corinthians 10:6; Philemon 21.

I am glad, therefore, on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. That is, 'Simplicity (an unsuspecting docility) is indeed good; but I would have you not only simple, but prudent. You must not only avoid doing evil, but be careful that you do not suffer evil. Grotius' explanation is peculiarly happy, *ita prudentes ut non fallamini; ita boni ut non fallatis*; 'too good to deceive, too wise to be deceived.' The word (ἀκέραιος from α et κεράω) *simple*, means *unmixed, pure*, and then *harmless*. 'Wise as to (εἰς) good, but simple as to evil' or, 'wise so that good may result, and simple so that evil may not be done.' This latter is probably the meaning. Paul would have them wise to know how to take care of themselves; and yet harmless.

Romans 16:20

Romans 16:20

And the God of Peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. As the evils produced by the false teachers were divisions and scandals, the apostle, in giving them the assurance of the effectual aid of God, calls him the *God of peace*, i.e. God who is the author of peace in the comprehensive scriptural sense of that term. *Shall bruise* is not a prayer, but a consolatory declaration that Satan should be trodden under foot. As Satan is constantly represented as "working in the children of disobedience," the evil done by them is sometimes referred to him as the instigator, and sometimes to the immediate agents who are his willing instruments. *The grace of our Lord Jesus Christ be with you.* This is a prayer for the favor and aid of Christ, and of course is an act of worship, and a recognition of the Savior's divinity.

Romans 16:21

Romans 16:21-24

These verses contain the salutations of the apostle's companions to the Roman Christians, and a repetition of the prayer just mentioned. **I Tertius, who wrote this epistle, salute you in the Lord.** Tertius was Paul's amanuensis. The apostle seldom wrote his epistles with his own hand; hence he refers to the fact of having himself written the letter to the Galatians as something unusual; Galatians 6:11, "Ye see how large a letter I have written unto you with my own hand." In order

to authenticate his epistles, he generally wrote himself the salutation or benediction at the close; 1 Corinthians 16:21, “The salutation of *me* Paul, with mine own hand;” 2 Thessalonians 3:17, “The salutation of Paul with mine own hand; which is the token in every epistle: so I write.” *Gaius mine host, and of the whole church*, i.e. Gaius, who not only entertains me, but Christians generally; or, in whose house the congregation is accustomed to assemble. *Erastus the chamberlain of the city*, (οἰκονόμος) the treasurer of the city, the *quaestor*.

Romans 16:25

Romans 16:25, 27

These verses contain the concluding doxology. **Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery**, etc. As the apostle interweaves with his doxology a description and eulogium of the gospel, he renders the sentence so long and complicated that the regular grammatical construction is broken. There is nothing to govern the words (τῷ δυναμένῳ) *to him that is of power*. The words, *be glory for ever*, (which are repeated at the end in connection with ᾧ) are, therefore, most probably to be supplied. *To him that is able to establish you*, i.e. to render you firm and constant, to keep you from falling. *According to my gospel*. The word (κατά) *according to*, may be variously explained. It may be rendered, ‘establish you in my gospel;’ but this the proper meaning of the words will hardly allow; or, *agreeably to my gospel*; in such a manner as the gospel requires; or, *through*, i.e. by means of my gospel. The second interpretation is perhaps the best. *And the preaching of Jesus Christ*. This may mean either ‘Christ’s preaching,’ or ‘the preaching concerning Christ;’ either interpretation gives a good sense, the gospel being, both a proclamation by Christ, and concerning Christ. The apostle dwells upon this idea, and is led into a description and commendation of the gospel. *According to the revelation of the mystery*. These words may be considered as coordinate with the preceding clause; the sense then is, ‘Who is able to establish you agreeably to (or through) my gospel, agreeably to (through) the revelation of the mystery, etc.’ It is, however, more common to consider this clause as subordinate and descriptive. ‘The gospel is a revelation of the mystery which had been hid for ages.’ The word *mystery*, according to the common scriptural sense of the term, does not mean something obscure or incomprehensible, but simply something previously unknown and undiscoverable by human reason, and which, if known at all, must be known by a revelation from God. In this sense the gospel is called a mystery, or “the wisdom of God in a mystery, that is, a hidden wisdom,” which the wise of this world could not discover, but which God has revealed by his Spirit, 1 Corinthians 2:7-10; 4:1; Ephesians 6:19; Colossians 1:25-27; 2:2, etc. In the same sense any particular doctrine, as the calling of the Gentiles, Ephesians 3:4-6; the restoration of the Jews, Romans 11:25; the change of the bodies of living believers at the last day, 1 Corinthians 15:51; is called a mystery, because a matter of divine revelation. According to this passage, Paul speaks of the gospel as something

“which had been kept secret since the world began;” (χρόνοις αἰωνίοις,) i.e. hidden from eternity in the divine mind. It is not a system of human philosophy, or the result of human investigation, but it is a revelation of the purpose of God. Paul often presents the idea that the plan of redemption was formed from eternity, and is such as no eye could discover, and no heart conceive, 1 Corinthians 2:7-9; Colossians 1:26.

Romans 16:26

Romans 16:26

But is now made manifest, and by the Scriptures of the prophets; that is, ‘this gospel or mystery, hidden from eternity, is now revealed; not now for the first time indeed, since there are so many intimations of it in the prophecies of the Old Testament.’ It is evident that the apostle adds the words *and by the Scriptures of the prophets*, to avoid having it supposed that he overlooked the fact that the plan of redemption was taught in the Old Testament; compare Romans 1:2; 3:21. **According to the command of the everlasting God,** that is, this gospel is now made manifest by command of God. Paul probably uses the expression, *everlasting* (αἰωνίου) God, because he had just before said that the gospel was hid from eternity. ‘It is now revealed by that eternal Being in whose mind the wonderful plan was formed, and by whom alone it could be revealed.’ **Made known to on nations for the obedience of the faith.** ‘Made known among (εἰς, see Mark 13:10; Luke 24:47,) all nations.’ *For the obedience of faith*, i.e. that they should become obedient to the faith; see Romans 1:5. This gospel so long concealed, or but partially revealed in the ancient prophets, is now, by the command of God, to be made known among all nations.

Romans 16:27

Romans 16:27

To the only wise God be glory through Jesus Christ for ever, Amen. There is an ambiguity in the original which is not retained in our version. ‘To the only wise God, through Jesus Christ, to whom *be* glory for ever.’ The construction adopted by our translators is perhaps the one most generally approved. ‘To him that is able to establish you, to the only wise God, through Jesus Christ, be glory.’ In this case the relative, ᾧ, to whom, in verse 27, is pleonastic. Others explain the passage thus, ‘To the only wise God, made known through Jesus Christ, to whom (i.e., Christ) be glory for ever.’ The simplest construction is, ‘To the only wise God, through Jesus Christ, to him, I say, be glory for ever. ‘As Paul often calls the gospel the “wisdom of God,” in contrast with the wisdom of men, he here, when speaking of the plan of redemption as the product of the divine mind, and intended for all nations, addresses his praises to its author as the ONLY WISE GOD, as that Being whose wisdom is so wonderfully displayed in the gospel and in all his other works, that he alone can be considered truly wise.

REMARKS

1. It is the duty of Christians to receive kindly their brethren, and to aid them in every way within their power, and to do this from religious motives and in a religious manner, as becometh saints, vv. 1, 2.

2. The social relations in which Christians stand to each other as relatives, countrymen, friends, should not be allowed to give character to their feelings and conduct to the exclusion of the more important relation which they bear to Christ. It is as friends, helpers, fellow-laborers in the Lord, that they are to be recognized; they are to be received in the Lord; our common connection with Christ is ever to be born in mind, and made to modify all our feelings and conduct, vv. 3-12.

3. From the beginning females have taken an active and important part in the promotion of the gospel. They seem, more than others, to have contributed to Christ of their substance. They were his most faithful attendants, "last at the cross, and first at the sepulchre." Phebe was a servant of the church, a succorer of Paul, and of many others; Tryphena, Typhosa, and Persis, labored much in the Lord vv. 1, 2, 3, 6, 12.

4. It does not follow, because a custom prevailed in the early churches, and received the sanction of the apostles, that we are obliged to follow it. These customs often arose out of local circumstances and previous habits, or were merely conventional modes of expressing certain feelings, and were never intended to be made universally obligatory. As it was common in the East, (and is so, to a great extent, at present, not only there, but on the continent of Europe,) to express affection by 'the kiss of peace,' Paul exhorts the Roman Christians to salute one another with a holy kiss; i.e., to manifest their Christian love to each other, according to the mode to which they were accustomed. The exercise and manifestation of the feeling but not the mode of its expression, are obligatory on us. This is but one example; there are many other things connected with the manner of conducting public worship, and with the administration of baptism and the Lord's Supper, common in the apostolic churches, which have gone out of use. Christianity is a living principle, and was never intended to be confined to one unvarying set of forms, v. 16.

5. It is the duty of Christians to be constantly watchful over the peace and purity of the church, and not to allow those who cause divisions and scandals, by departing from the true doctrines, to pursue their course unnoticed. With all such we should break off every connection which either sanctions their opinions and conduct, or gives them facilities for effecting evil, v. 17.

6. False teachers have ever abounded in the church. All the apostles were called upon earnestly to oppose them. Witness the epistles of Paul, John, Peter, and James. No one of the apostolical epistles is silent on this subject. Good men may indeed hold erroneous doctrines; but the false teachers, the promoters of heresy and divisions, as a class, are characterized by Paul as not influenced by a desire to serve Christ, but as selfish in their aims, and plausible, flattering, and deceitful in their conduct, v. 18.

7. Christians should unite the harmlessness of the dove with the wisdom of the serpent. They should be careful neither to cause divisions or scandals themselves, nor allow others to deceive and beguile them into evil, v. 19.

8. However much the church may be distracted and troubled, error, and its advocates cannot finally prevail. Satan is a conquered enemy with a lengthened chain; God will ultimately bruise him under the feet of his people, v. 20.

9. The stability which the church and every Christian should maintain, is a steadfastness, not in forms or matters of human authority, but in the gospel and the preaching of Jesus Christ. God alone is able thus to make his people stand; and, therefore, we should look to him, and depend upon him for our own preservation and the preservation of the church; and ascribe to him, and not to ourselves, all glory and thanks, vv. 25, 27.

10. The gospel is a mystery, i.e. a system of truth beyond the power of the human mind to discover, which God has revealed for our faith and obedience. It was formed from eternity in the divine mind, revealed by the prophets and apostles, and the preaching of Jesus Christ; and is, by the command of God, to be made known to all nations, vv. 25, 26.

11. God alone is wise. He charges his angels with folly; and the wisdom of men is foolishness with him. To God, therefore, the profoundest reverence and the most implicit submission are due. Men should not presume to call in question what he has revealed, or consider themselves competent to sit in judgment on the truth of his declarations or the wisdom of his plans. TO GOD ONLY WISE, BE GLORY, THROUGH JESUS CHRIST, FOR EVER. *Amen.*

APPENDIX

The subscriptions to this and the other epistles were not added by the sacred writers, but appended by some later and unknown persons. This is evident,

1. Because it cannot be supposed that the apostles would thus formally state (as in this case) what those to whom their letters were addressed must have already known. The Romans had no need to be informed that this epistle was sent by Phebe, if she actually delivered it to them.
2. They are frequently incorrect, and at times contradict the statements made in the epistles to which they are appended. Thus the subscription to the first Epistle to the Corinthians, states that it was written from Philippi, whereas Paul, Romans 16:8, speaks of himself as being in Ephesus when he was writing.
3. They are either left out entirely by the oldest and best manuscripts and versions, or appear in very different forms. In the present case many MSS. have no subscription at all; others simply, "To the Romans;" others, "To the Romans, written from Corinth;" others, "Written to the Romans from Corinth, by Phebe," etc.

These subscriptions, therefore, are of no other authority than as evidence of the opinion which prevailed to a certain extent, at an early date, as to the origin of the epistles to which they were attached. Unless confirmed from other sources, they cannot be relied upon.

1. Strabo, Lib. 14, chap. 5.

2.

Quidam sortiti metuentem sabbata patrem,
Nil praeter nubes et coeli numen adorant:
Nec distare putant humana carne suillam,
Qua pater abstinuit, mox et praepudia ponunt.
Romanas autem soliti contemnere leges,
Judaicum ediscunt, et servant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moses, etc.

3. Pessimus quisque, sprete religionibus patriis,
tributa et stipes illuc congerebant, unde auctae
judaeorum res.

4. See Eichhorn's *Einleitung*. Vol. 3 p. 203, and Neander's *Geschichte der Pflanzung*, etc. p. 456.

5. See Raymundi *Martini Pugio Fidei*, P. 3. Disc. 3, c. 16. Pococke's *Miscellanea*, p. 172, 227. Witsii *Miscellanea*, P. 2. p. 553. Michaelis' *Introduction to the New Testament*, Vol. 3, p. 93.

6. *Es bleibt daher*, says De Wette, *nichts 'fbrig, als den Gedanken des Bestimmen modalisch, d.h. in Beziehung, auf die menschliche Erkenntniss, zu nehmen*. Much to the same purpose Fritzsche says, *Fuerit enim Christus, ut fuit, ante Mundum Dei filius, hoc certe apparet, eum inter mortales iis demum rebus talem a Deo constitutum esse, sine quibus eum esse Dei filium homines cognoscere non potuissent, velut reditu ex inferis*.

7. The words $\tau\omicron\upsilon\ \chi\rho\iota\sigma\tau\omicron\upsilon$ are omitted in the MSS. A. B. C. D. E. G. 17. 67. In many of the versions and Fathers and are rejected by Mill, Bengel, Griesbach, Lachmann, Tischendorf, and others. They are found in the Complutensian text, and are defended by Wetstein and Matthaei.

8. Eisenmenger's *Entdecktes Judenthum*. Part II. 285

9. Eisenmenger's *Ent. Judenthum*, Part II. p. 293.

10. *So bleibt nur die richtig verstandene h'fchst scharfsinnige Anselmische Theorie (satisfactio vicaria) als diejenige 'fbrig, die der Schriftlehre eben so sehr gen'fget, als dem Anspr'fcher der Wissenschaft*.

11. The doctrine of the transcendentalists, (so called) regarding the incarnation, the person of Christ, and his relation to the Church, necessarily leads to the assumption of a great distinction between the religion of the Old Testament and

that of the New, and between the state and privileges of believers then and now. If our redemption consists in our being made partakers of the theanthropic nature of Christ, as there was no such nature before the manifestation of God in the flesh, there could be no real redemption, no deliverance from the guilt and power of sin, before that event. Hence Olshausen says there could be no δικαιοσύνη Θεοῦ really belonging to those who lived before the advent; and on page 171 he says, if we admit there was any regeneration at all under the Old Testament, it could only be symbolical; and on page 167 he says, before Christ, forgiveness of sin was not real, but only symbolical. In a footnote he adds, that under the theocracy there was the pardon of separate acts of transgression, but not the forgiveness of all sins, actual and original, which can only proceed from Christ. It follows also from this theory, that justification is a subjective change, a change wrought in the soul by the reception of a new nature from Christ. These conclusions the Romanists had reached long ago, by a different process. It is not wonderful, therefore, that so many of the transcendentalists of Germany, and of their abettors elsewhere, have passed over to the Church of Rome.

12. Instead of ἔχομεν, *we have peace*, ἔχωμεν, *let us have*, is read in the MSS. A. C. D. 17, 18, 19, 22, 24, 34, 36, 37, 42, 44, 46, 55, 66, in the Syriac, Coptic, and Vulgate versions, and by several of the Fathers. The latter reading is adopted by Lachmann. But as the external authorities are nearly equally divided, and as the common reading gives a sense so much better suited to the context, it is retained by the majority of critical editors.

13. *Commentar ꝑber Brief Pauli an die Rꝑmer*, von Friederich Adolph Philippi, Doktor un ord. Professor der Theologie zu Dorpat; since of Rostock.

14. See Whitby on this passage.

15. Philippi, Professor in the University at Rostock, one of the most recent as he is one of the best of the German commentators, says, in a note to this passage, “The Protestant Church had abundant scriptural authority as well as theological reasons for their doctrine of the *imputatio peccati Adamitici ad culpam et paenam*, and its consequent *peccatum originale*, consisting in the *habitus peccandi*, and hence involving guilt. It is one of the merits of Julius Mꝑfeller’s work (*die Christliche Lehre von der Sꝑfende*,) that he rejects the modern doctrine, that innate depravity or the corruption of nature in man, consequent on the fall of Adam, is simply an evil, so that only voluntary assent thereto is properly of the nature of sin.”

16. Instead of ἀμαρτήσαντος, the MSS. D. E. F. G. 26, the Latin and Syriac versions read ἀμαρτήματος. The common text is retained by most editors, even by Lachmann.

17. The words *all men* are expressed in v. 18, where this clause is repeated: “By the offense of one, judgment came on all men to condemnation.”

18. See 1 Corinthians 15:45, ‘The first Adam was made (εἰς ψυχὴν ζῶσαν) to a living soul.’ ‘The last Adam to a quickening spirit.’ ‘Or the preposition (εἰς) may express the grade or point to which anything reaches, and εἰς κατάκρημα be

equivalent to εἰς τὸ κατακρίνεσθαι, a sentence unto condemnation; a decision which went to the extent of condemning. So, in the next clause, εἰς δικαίωμα, unto justification, a sentence by which men are justified.—See Wahl, p. 428.

19. Zachariae, *Biblische Theologie*, Vol. 2. p. 388.

20. Goold's edition of Owen's Works, Vol. 5, p. 169.

21. *Ibid.*, p. 173.

22. *Ibid.*, p. 219.

23. Goold's edition of Owen's Works, Vol. 5, p. 324.

24. Apol. art. 9. p. 226. Merita propitiatoris—aliis donantur imputatione divina, ut per ea, tanquam propriis meritis justis reputentur, ut si quis amicus pro amico solvit aes alienum, debitor alieno merito tanquam proprio liberatur.

F. Concordantiae, art. 3, p. 687. Ad justificationem tria requiruntur: gratia Dei, meritum Christi et fides, quae haec ipsa Dei beneficia amplectitur; qua ratione nobis Christi justitia imputatur, unde remissionem peccatorum, reconciliationem cum Deo, adoptionem in filios Dei et haereditatem vitae aeternae consequimur.

F. C. 3., p. 684. Fides non propterea justificat, quod ipsa tam bonum opus, tamque praeclara virtus sit, sed quia in promissione evangelii meritum Christi apprehendit et amplectitur, illud enim per fidem nobis applicari debet, si eo ipso merito justificari velimus.

F. C. 3., p. 688. Christi justitia nobis imputatur, unde remissionem peccatorum consequimur.

Bretschneider, *Dog.*, Vol. 2., p. 254, says that, according to the creeds of the Reformation, justification "is that act of God in which he imputes to a man the merit of Christ, and no longer regards and treats him as a sinner, but as righteous." "It is an act in which neither man nor God changes, but the man is merely freed from guilt, and declared to be free from punishment, and hence the relation only between God and man is altered." This, he says, the symbolical books maintained, in opposition to the Romish Church, which makes justification a moral change.

25. *Accidens*: quod non per se subsistit, sed in aliqua substantia est et ab ea discerni possit.

26. F. Concor. 1., p. 643: Etsi enim in Adamo et Heva natura initio pura, bona et sancta creata est; tamen per lapsum peccatum non eo modo ipsorum naturam invasit, ut Manichaei dixerunt—quin potius cum seductione Satanae per lapsum, justo Dei judicio (in poenam hominum) justitia concreata seu originalis amissa

esset, defectu illo, privatione seu spoliatione et vulneratione, (quorum malorum Satan causa est) humana natura ita corrupta est, ut jam natura, una cum illo defectu et corruptione, etc.

27. Neander's *Geschichte der Christlichen Religion und Kirche*, 2., 'a73.

28. The following are a few examples of this kind selected from the multitude collected by Grotius and Wetstein.

Quid est hoc. Lucili, quod nos alio tendentes alio trahit, et eo, unde recedere cupimus repellit? Quid colluctatur cum animo nostro, nec permittit nobis quidquam semel velle? Fluctuamus inter varia consilia. nihil libere volumus nihil absolute, nihil semper.—
Seneca, Ep. 25.

Sed trahit invitam nova vis, aliudque cupido, mens aliud suadet. Video meliora proboque, deteriora sequor.—Ovid, *Metam.* 7. 19.

Vos testor, omnes coelites, hoc quod volo, me nolle.—Seneca *Hippol.* 5. 604.

Ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐς θέλει ἁμαρτάνειν, ἀλλὰ κατορθῶσαι δῆλον ὅτι ὁ μὲν θέλει, οὐς ποιεῖ καὶ ὁ μὴ θέλει, ποιεῖ.—Arrian's *Epict.* 2:26.

“since the sinner does not wish to err, but to act correctly, it is plain that what he wills he does not, and what he wills not he does.”

Μανθάνω μὲν, οἷα δρᾶν μέλλω κακά
Θυμὸς δὲ κρείσσω τῶν ἐμῶν βουλευμάτων.—Euripides, *Medea*,
5:1077.

“I know indeed that what I am about to do is evil;
But passion is too strong for my purposes.”

29. Knapp's *Prolusio in locum*, Romans 7:21 in his *Scripta Varii Argumenti*. The several interpretations of the passage are given and discussed by that writer.

30. Ego, id est, genus Israeliticum cum vixit ante legem—in Aegypto scilicet. See his comment on v. 9.

31. The passages referred to by Knapp are 1 Corinthians 3:6; 4:3 etc.; 6:12; 10:29, 30; 13:11, 12; 14:14, 15; Galatians 2:18-21.

32. Professor Stuart, p. 558.

33. ‘He who loveth Christ, keepeth his commandments,’ etc.

34. The same general view of the design of this chapter, and of the course of the apostle's argument, is given in the analysis of this epistle, by Stephen de Brais.

35. Wetstein quotes such passages as the following, from the Jewish writers: “Tempore futuro Spiritus meus vivificabit vos.” “Spiritus Sanctus est causa resurrectiones mortuorum,” etc.

36. It was remarked above, that the division of this chapter into sections is merely arbitrary. For, although there are several very distinct topics introduced, yet the whole is intimately interwoven and made to bear on one point. In passing, too, from one argument to another, the apostle does it so naturally, that there is no abruptness of transition. The connection, therefore, between the last verse of the preceding section and the first verse of this and between the last of this and the first of the following, is exceedingly intimate. It is only for the sake of convenient resting places for review, that the division is made.

37. Instead of σῶματος, D. E. F. G., the Vulgate and many of the early writers have σαρκός, which Bengel and Griesbach approve. Although this reading looks like a gloss, it has much in its favor from the weight of these MSS., and the usual mode of speaking of this apostle.

38. Professor Stuart’s *Commentary on Romans*, p. 340.

39. For ταῖς ἀσθενείαις, the singular τῇ ἀσθενείᾳ is read by MSS. A. C. D. 10, 23, 31, 37, 47, and the Syriac and Latin versions. Lachmann has the singular.

40. Diogenes, L. 8: 9. Pythagorus οὐκ ἔα εὕξεσθαι ὑπερ ἑαυτῶν? διὰ τὸ μὴ εἰδέναι τὸ συμφέρον.—Wetstein.

41. See Knapp’s *Dissertation De Spiritu Sancto et Christo Paracletis*, p. 114, of his *Scripta Varii Argumenti*. Or the translation of that Dissertation in the *Biblical Repertory*, Vol. 1, p. 234.

42. “Porro hanc intercessionem carnali sensu ne metriamure: Non enim cogitandus est supplex, flexis genibus, manibus expansis Patrem deprecari: sed quia apparet ipse assidue cum morte et resurrectione sua, quae vice sunt aeterne intercessionis, et vivae orationis efficaciam habent, ut Patern nobis concilient, atque exorabilem reddant, merito dicitur intercedre.”—Calvin

43. Leviticus 27:28, 29, “No devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing (קדש , ἀνάθεμα) is the most holy unto the Lord. None devoted which shall be devoted from among men, shall be redeemed, but shall surely be put to death.”

Deuteronomy 7:26, “Neither shalt thou bring an abomination into thy house, lest thou be a *cursed thing* (ἀνάθεμα) like it, but thou shalt utterly detest it, and utterly abhor it; for it is a *cursed thing*.” The sacred writer is here speaking of the images, etc., of the heathen, which were devoted to destruction.

Joshua 6:17, “And the city shall be (ἀνάθεμα,) accursed, even it and all that is therein, to the Lord,” etc. Verse 18, “And ye, in any wise keep yourselves from *the accursed thing*, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse and trouble it.”

1 Samuel 15:21, “And the people took of the spoil, sheep and oxen, the chief of *the things which should have been utterly destroyed*,” etc. In Hebrew, simply **קָרַח**, of which the words in italics are a paraphrase.

44. That is, ηὐζάμην ποτε instead of ηὐχόμην.—Noesselt.

45. Sensus est: optabam Judaeorum miseriam in meum caput conferre, et illorum loco esse. Judaei, fidem repudiantes, erant anathema a Christo.—Bengel.

46. Buttmann’s *Larger Grammar*, by Professor Robinson, p. 187. Matthaie, sect. 508, 509. And Winer’s *Grammar*, 41, 2, a, who thus translates the passage before us: “*Vellem ego (si fieri posset): ich w’fenschte (wenn es nur nicht unm’fögligh w’e4re.)*.” Tholuck says: “The indicitive of the imperfect expresses exactly the impossibility of that for which one wishes, on which account it is not, properly speaking, really wished at all. The optative admits the possibility of the thing wished for, and the present supposes the certainty of it.”

47. Utrum privationem duntaxat omnis boni, et destructionem vel annihilationem sui, an etiam perpeccionem omnis mali, eamque et in corpore et in anima, et sempiternam, optaret, aut in ipso voti illius paroxysmo intellectui suo observantem habuerit quis scit an Paulus ipse interrogatus definiret? Certe illud ego penitus apud illum in pausa erat: tantum alios, honoris divini causa, spectabat.—Bengel.

48. In the Greek version of the Old Testament, the constant form of the doxology is εὐλογητὸς ὁ Θεός, or εὐλογητὸς κύριος ὁ Θεός, never the reverse. And so in Hebrew, always **בְּרִיךְ יְהוָה**.

49. So, among others, Calvin who translates verse 23 thus, Ut notas quoque faceret divitias gloriae suae in vasa misericordiae, quae praeparavit in gloriam. **And in his comment he remarks.** Est autem secunda ratio quae gloriam Dei in reprobatorum interitu manifestat; quod ex eo luculentius divinae bonitas erga electos amplitudo confirmatur.

Much in the same way Winer explains the passage, connecting the καὶ ἵνα of v. 23, immediately with the verb ἤνεγκεν of v. 22 “*Wenn Gott beschliessend mit aller Langmuth die Gef’e4sse seines Zornes trug * * auch in der Absicht, den Reichthum * * zuerkennen zu begen.*” “If God willing * * * bore with all long-suffering the vessels of wrath * * * also with the view to make known the riches,” etc. *Gram.* p. 443. (6th edition, p. 503).

50. Ira Dei non, pertubatio animi ejus est, sed
judicium quo irrogatur poena peccato. **August. De Civit. Dei, 1,
15. c. 35.**

51. Sed quia id de suo tempore vaticinatus est
propheta; videndum, quomodo ad institutum suum Paulus
rite accommodet. Sic autem debet: Quum Dominus vellet
e captivitate Babylonica populum suum liberare, ex
immensa illa multitudine ad paucissimos modo
liberationis suae beneficium pervenire voluit; qui
excidii reliquiae merito dici possent prae numero
illo populo quem in exilio perie sinebat. Jam
restitutio illa carnalis veram ecclesiae Dei
instaurationem figuravit, quae in Christo peragitur,
imo ejus duntaxat fuit exordium. Quod ergo tunc
accidit, multo certius nunc adimpleri convenit in ipso
liberationis progressu et complemento.—**Calvin.**

52. **Calvin translates it much in the same way,** Sermonem enim
consummas et abbrevians, quoniam sermonem abbreviatum
faciet Dominus in terra.

53. **See Koppe and Wetstein for a satisfactory exhibition of the usus
loquendi as to this word.**

54. **Martini Pugio Fidei, Lib. 2. cap. 5, p. 342, and the passages quoted by
Rosenm'feller and Gesenius on Isaiah 28:16.**

55. Hinc videmus, quinta sollicitude sanctus vir
offensionibus obviavit. Adhuc enim, ut temperet
quicquid erat accerbitas in exponenda Judaeorum
rejectione, suam, ut prius, erga eos benevolentiam
testatur, et eam ab effectu comprobatur, quod sibi eorum
salus curae esset coram Domino.—**Calvin.**

56. Judaei habuere et habent zelum sine scientia, nos
contra, pro dolor, scientiam sine zelo.—**Flacius, quoted by
Bengel.** Melius est vel claudicare in via, quam extra
viam strenue currere, ut ait Augustinus. Si religiosi
esse volumus, meminimus verum esse, quod Lactantius
docet, eam demum veram esse religionem quae conjuncta
est cum Dei verbo.—**Calvin.**

57. Indicat legis praeposterum interpretem esse, qui
per ejus opera justificari quaerit, quoniam in hoc lex
data est, quo nos ad aliam justitiam manu duceret. Imo
quicquid doceat lex, quicquid praecipiat, quicquid
promittat semper Christum habet pro scopo; ergo in
ipsum dirigendae sunt omnes partes—**Calvin.**

Lex hominem urget, donec is ad Christum confugit.
Tum ipsa dicit: asylum es nactum, desino te persequi,
sapis, salvus es—Bengel.

58. See Knapp's *Diatrise in Locum*, Romans 10:4-11 etc., p. 543 of his *Scripta Varii argumenti*.

59. Calvin's view of this passage is peculiar—Quaerit an Deus nunquam ante gentes vocem suam direxit, et doctoris officio functas sit erga totum mundum.—Accipio igitur ejus citationem in proprio et germano prophetae sensu, ut tale sit argumentum: Deus jam ab inito mundi suam gentibus divinitatem manifestaret, et si non hominum praedicatione, creaturarum tamen suarum testimonio.—Apparet ergo, Dominum etiam pro eo tempore, quo foederis sui gratiam in Israele continebat, non tamen ita sui notitiam gentibus subduxisse, quin aliquam semper illis scintilliam accenderet.

60. Non est mirum, si in patre suo Judaei sanctificati sint. Nihil hic erit difficultatis, si sanctitatem intelligas nihil esse aliud, quam spiritualem generis nobilitatem, et eam quidem non propriam naturae, sed quae ex foedere manabat ... Electi populi dignitas, proprie loquendo, supernaturale privilegium est.—Calvin.

61. *columella de Re rustica*, V. 9. Solent terebrari oleae laetae, in foramen talea viridis oleastri demittitur, et sic velut inita arbor foecundo semine fertillor exstat.

palladius de Re rustica, 14:53. Foecundat sterilis pinguis oleaster olivas, et quae non novit munera ferre docet.

62. Frigidum apud homines profanos argumentum hoc foret ... At quida fideles quoties Dei potentiam nominari audiunt, quasi praesens opus intenuer, hanc rationem satis putavit valere, ad percellendas eorum mentes.—Calvin.

63. Wolfius, in his *Curae*, gives an account of the authors who discuss the meaning of this and the following verses, as Calovius in *Bibliis Illustratis; Buddeus in Institutio Theol. Dog.*, p. 672. Wolfius himself says, "Contextus suadet credere, Paulum id hic tantum agere ut conversi e Gentibus non existiment, Judaeis omnem spem ad Christum in posterum perveniendi praecisam esse sed ita potius statuunt, ipsis non minus ceteris Gentilibus. nondum conversis, viam patere, qua ad Christum perducantur."

64. In common Greek, also, this is the meaning of the word. The μάντις was the immediate receiver of the divine influence, and declarer of the oracles, and the προφήτης is was the interpreter. Hence μουσῶν προφήται the interpreters of the Muses. These two words, however μάντις and προφήτης, are frequently used indiscriminately, the latter being applied to any person who spoke under a divine influence. As poets were supposed to speak under a certain kind of inspiration, they too were called prophets. Paul used the word in this sense when he wrote to Titus, Titus 1:12, “A prophet of their own said, the Cretians are always liars,” etc.

65. Προφήτης, vates i.e. vir divinus, qui afflatu divino gaudet et cui numen reteggit, quae antea incognita erant, maxime ad religionem pertinentia.—Wahl.

Sunt qui prophetiam intelligunt divinandi facultatem, quae circa evangelii primordia in ecclesia vigeat ... Ego vero eos sequi malo, qui latius extendunt hoc nomen ad peculiare revelationis donum, ut quis dextre ac perite in voluntate Dei enarranda munus interpretis obeat.—Calvin.

On the nature of the office of prophet, see Koppe’s Excursus 3, appended to his *Commentary on the Epistle to the Ephesians*; and Winer’s *Realwörterbuch*, under the word *Propheten*. Both these treatises are rationalistic, yet both contain the materials for a fair examination of the subject. See also Neander on the *Planting of the Christian Church*, Vol. I.

66. Vorsteher?—Ed.

67. Καρῶ instead of κυρίῳ is read only in the MSS. D. F. G. All the other MSS., and the Coptic, Ethiopic, Armenian, Vulgate, and Syriac versions, have κυρίῳ. Mill and Griesbach prefer the former; but Wetstein, Bengel, Knapp, Lachman, the latter. This diversity of reading is not surprising, as ΚΩ was a frequent contraction both for κυρίῳ and καρῶ.

68. Suetonius, Claud. 25, says, “Judaeos impulsore Chresto assidue tumultuantes (Claudius) Roma expulit;” see Acts 18:2.

69. Amare; debitum immortale. Si amabitis, nil debitis nam amor implet legem. Amare 'edlibertas est.—Bengel. Argute et eleganter dictum: dilectionis debitum et semper solvitur et semper manet.—Wetstein.

A grateful mind,
By owing owes not, and still pays, at once
Indebted and discharged.—Milton’s *Paradise Lost*, 4:55.

70. The words οὐ ψευδομαρτυρήσεις are omitted in the MSS. A. D. E. F. G., 1, 2, 29, 34, 36, 38, 39, 41, 43, 46, 47, 52, and in the Syriac version. They are

rejected in the Complutensian edition, and in those of Mill, Bengel, Griesbach, Knapp, and Lachmann.

71. Edition of Palm and Rost, p. 598.

72. Edition of Palm and Rost, p. 1878.

73. The common text reads *καὶ ἀπέθανε καὶ ἀνέστη καὶ ἀνέζησεν*; most corrected editions read *καὶ ἀπέθανε καὶ ἔζησεν*; and some omit *καὶ* before *ἀπέθανε*. The words *καὶ ἀνέστη* are omitted in the MSS. A. C., in the Coptic, Ethiopic, Syriac, and Armenian versions, and by many of the Fathers. They are rejected by Erasmus, Bengel, Schmidt, Knapp, Lachmann, and others. The words *καὶ ἀνέζησεν* are omitted by some few MSS. and Fathers; *καὶ ἔζησεν* are read in MSS. A. C. and in forty-four others. They are adopted in the Complutensian edition, and in those of Mill, Bengel, Wetstein, Griesbach, Knapp, Lachmann, etc. These diversities do not materially affect the sense. The words *ἀνέστη* and *ἀνέζησεν* have very much the appearance of explanatory glosses.

74. Instead of *χριστοῦ*, at the close of this verse, the MSS. A. D. E. F. G. read *θεοῦ*, which is adopted by Mill, Lachmann, and Tischendorf. The common reading is supported by the great majority of the MSS., most of the ancient versions, and almost all the Fathers. It is therefore retained by most critical editors.

75. The three verses which, in the common text, occur at the close of Romans 16, are found at the close of this chapter in the MSS. A, and in all those written in small letters on Wetstein's catalogue, from 1 to 55, except 13, 15, 16, 25, 27, 28, 50, 53, (two of these, 27, 53, do not contain this epistle, and 25, 28, are here defective.) To these are to be added many others examined by later editors, making one hundred and seven MSS. in which the passage occurs at the close of this chapter. Of the versions, only the later Syriac, Sclavonic, and Arabic, assign it this position; with which, however, most of the Greek fathers coincide. Beza, (in his 1st and 2nd editions,) Grotius, Mill, Bammond, Wetstein, Griesbach, consider the passage to belong to this chapter.

On the other hand, the MSS. C, D, E, and several of the codd. minusc., the early Syriac Coptic, Ethiopic, and Vulgate versions, and the Latin fathers, place the contested verses at the close of Romans 16. This location is adopted in the Complutensian edition, by Erasmus, Stephens, Beza, (in his 3rd, 4th, and 5th editions,) Bengel, Koppe, Knapp, Lachmann, and others.

These verses are left out in both places in the MSS. F, G, 57, 67, 68, 69, 70. And are found in both places in A 17, and in the Armenian version. The weight due to the early versions in deciding such a question, is obviously very great and as these versions all coincide with the received text and some of the oldest MSS. in placing the passage at the close of the epistle, that is most probably its proper place. The doxology which those verses contain, so evidently breaks the connection between the close of the 14th chapter and the beginning of the 15th, that it is only by assuming with Semler that the epistle properly terminates here, or with Tholuck and others that Paul, after having closed with a doxology begins

anew on the same topic, that the presence of the passage in this place can be accounted for. But both these assumptions are unauthorized, and that of Semler destitute of the least plausibility.—See: Koppe's Excursus 2 to this epistle.

76. Quod si regnet in nobis Christus, ut in fidelibus suis regnare eum necesse est, hic quoque sensus in animis nostris vigebit, ut quicquid derogat Dei gloriae non aliter nos excruciet, quam si in nobis residerit. Eant nunc, quibus summa votorum est, maximos honores apud eos adipisci qui probris omnibus Dei nomen afficiunt, Christum pedibus conculcant, evangelium ipsius et contumeliose lacerant, et gladio flammaque persequuntur. Non est sane tutum ab iis tantopere honorari, a quibus non modo contemnitur Christus sed contumeliose etiam tractatur.—Calvin.

77. The MSS. A. C. 1, 29, 30, 34, 36, 38, 39, 41, 43, 47, read *διὰ* before *τῆς παρακλήσεως* which would render the second mode of explaining the passage stated in the text the more probable. The Complutensian edition, Bengel, and Lachmann, adopt this reading, though the preponderance of evidence is greatly against it.

78. For *ἡμας*, *ὕμας* is read in the MSS. A. C. D. (ex emendatione), E. F. G. 1, 21, 23, 29, 30, 37, 38, 39, 43, 52, 61, in both the Syriac, in the Coptic, Gothic, Latin, and Armenian versions, and in several of the Fathers. It is adopted in the Complutensian edition, and in those of Griesbach, Mill, Knapp, Lachmann, and Tischendorf.

79. For *ἄλλήλους*, each other, *ἄλλους*, others, is read in the MSS. 1, 2, 4, 6, 10, 14, 15, 17, 18, 20, 23, 29, 32, 35, 38, 43, 46, 48, 52, 54, 62, 63; in the Syriac version, and by many of the Greek Fathers. The Complutensian editors, Beza, Wetstein, and Greisbach, adopt this reading.

80. The MSS. A. C. D. E. F. G. the Syriac, Coptic, Ethiopic, and Latin versions, some of the Greek, and most of the Latin Fathers, omit *ἐλεύσομαι πρὸς ὑμας*, and most of these authorities omit *γάρ*. Mill, Griesbach, and Knapp, omit both; Lachmann retains *γάρ*.

81. The words *τοῦ εὐαγγελίου τοῦ* are omitted in the MSS. A. C. D. F. G. 67, in the Coptic and Ethiopic versions, and by some of the Latin Fathers. Mill, Griesbach, Lachmann, Tischendorf, and others, leave them out. The sense remains the same: "I shall come in the fullness of the blessing of Christ."

82. Instead of *Πρίσκιλλαν*, *Πρίσκων* is read in the MSS. A. C. D. E. F. G., and in many codd. minusc; and this reading is adopted in the editions of Bengel, Mill, Wetstein, Griesbach, Knapp, Lachmann.

83. *Ασίας* is read in MSS. A. C. D. E. F. G. 6, 67; and in the Coptic, Ethiopic, and Latin versions. Mill, Bengel, Griesbach, Knapp, and Lachmann, adopt that reading.

84. Justin Apol. 2., ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν ‘After prayers we salute one another with a kiss.’ Tertullian de Oratione: “Quae oratio cum divortio sancti osculi integra? Quem omnino officium facientem impedit pax? Quale sacrificium sine pace receditur?” By peace, is here intended the kiss of peace, for he had before said “Cum fratribus subtrahant osculum pacis quod est signaculum orationis.” In the Apostolic Constitutions, it is said (L. 2, c. 57) “Then let the men apart, and the women apart salute each other with a kiss in the Lord.” Origen says, on this verse, “From this passage the custom was delivered to the churches, that after prayers the brethren should salute one another with a kiss.”—See Grotius and Whitby.

APPENDIX

The subscriptions to this and the other epistles were not added by the sacred writers, but appended by some later and unknown persons. This is evident,

1. Because it cannot be supposed that the apostles would thus formally state (as in this case) what those to whom their letters were addressed must have already known. The Romans had no need to be informed that this epistle was sent by Phebe, if she actually delivered it to them.
2. They are frequently incorrect, and at times contradict the statements made in the epistles to which they are appended. Thus the subscription to the first Epistle to the Corinthians, states that it was written from Philippi, whereas Paul, Romans 16:8, speaks of himself as being in Ephesus when he was writing.
3. They are either left out entirely by the oldest and best manuscripts and versions, or appear in very different forms. In the present case many MSS. have no subscription at all; others simply, “To the Romans;” others, “To the Romans, written from Corinth;” others, “Written to the Romans from Corinth, by Phebe,” etc.

These subscriptions, therefore, are of no other authority than as evidence of the opinion which prevailed to a certain extent, at an early date, as to the origin of the epistles to which they were attached. Unless confirmed from other sources, they cannot be relied upon.