**CHAP. I. 1—7.**] ADDRESS THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL’s  
CALLING TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. It has been remarked by Calvin, that this whole Epistle is exquisitely and skilfully arranged, so that its great argument seems to flow out of the natural and rational progress of its ordinary thought. Beginning with the proof of his Apostleship, St. Paul thence comes to the Commendation of the Gospel:this in its turn brings on a disputation concerning faith; to which then, as if led to it by the context, he gives himself.And thus he enters on the grand subject of the whole Epistle, justification by faith, which employs him as far as the end of the fifth chapter. St. Paul in the addresses of his Epistles never uses the common Greek formula “*greeting*” (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epistles (and in both those of Peter, and in the Apocalypse) this prayer is for “*grace and peace*,” except in 1 and 2 Tim., where it is for “*grace, mercy, and peace*,” as in 2 John. In Jude only we find “*mercy, peace, and love*.’—The address here differs from those of most of Paul’s Epistles, in having doctrinal clauses parenthetically inserted:—such are found also in the address of the Epistle to Titus, and (in much less degree) in that of the Epistle to the Galatians. These doctrinal clauses regard, 1. the *fore-announcement of the Gospel through the prophets* : 2. *the description and dignity of Him* who was the subject of that Gospel: 3. *the nature and aim of the apostolic office* to which Paul had been called,—including the *persons addressed* in the objects of its ministration.

**1. A servant of Jesus Christ**] So also Phil. i. 1, and Tit. i, 1 (“*a servant of God, and an apostle of Jesus Christ*”),—but usually “*an apostle of Jesus Christ*” (or, “*of Christ Jesus*”)(2 Cor., Eph., Col., 1 Tim., 2 Tim.): “a [called] apostle of Jesus Christ” (1 Cor.),—simply “*an apostle*” (Gal.),—“*a prisoner of Jesus Christ*” (Philem.). The expression ‘servant of God” is the especial Old Test. title of Israel, and of individuals, as Moses, Joshua, David, Daniel, Job, and others, who as prophets, kings, &c., were raised up for the express work of God. **Servant** must not be rendered “ *slave*,” nor merely “ *pious worshipper* :” because the former excludes the element of freewill, while the latter does not express the entire dedication to Christ.

**called to be an apostle]** In naming himself a *servant of Jesus Christ*, he bespeaks their attention as a *Christian speaking to Christians* : he now further specifies the *place which he held by the special calling of God*; **called**, and that to the very highest office, of **an apostle**; and even more—among the Apostles, not one by original selection, but one *specially called*. “The rest of the apostles were educated by long intercourse with Jesus, and were called first to follow Him and obey Him, then put forth as Apostles. Paul, before time a persecutor, was suddenly made an Apostle by special