calling. In like manner, the Jews were God’s people by promise: the Greeks, by simple calling. Thus the *called apostle* had a similitude and relation to the *called saints*.” Bengel.

**apostle** must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (“*whom he also named apostles*,” Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord’s brother. This title was not conferred on Paul by the separation ordered by the Holy Spirit, Acts xiii. 2, *but in virtue of his special call by the Lord in person* ; compare the expression “*a chosen vessel*” (“*a vessel of choice*”), Acts ix. 15, with “*Have not I chosen you twelve*?” John vi. 70; also compare John xiii. 18; xv. 16 Acts i. 2. “I cannot agree,” says Calvin, “with those who refer this word—**called**—to Paul’s personal eternal election of God.”

**separated**] not as in Acts xiii. 2 merely, though that was a particular application of the general truth: —but (as in Gal. i. 15) “*God, who separated me from my mother’s womb.*” “The same idea of *separation* is at the root of the word *Pharisee*: but here Paul signifies that he was separated by God, not only from among men, from among Jews, from among the disciples, but even from among teachers themselves.” Bengel.

**unto** **i. e. for the purpose of announcing. the gospel of God**] i.e. **the good tidings sent by** (not concerning) **God**. The genitive is not, as in “*the Gospel of the kingdom*,” Matt. iv. 23, Mark i. 14, one of apposition, but of *possession* or origin; **God’s Gospel**. And so, whenever the expression ‘*the Gospel of Christ*’ occurs, it is not ‘the Gospel *about* Christ,’ but *Christ’s Gospel*; that Gospel which flows out of His grace, and is His gift to men. —Thus in the very beginning of the Epistle, these two short words announce that the Gospel is *of God*,—in other words, that *salvation is of grace only*.

**2**.] This *good tidings* is no new invention, no after-thought,—but was *long ago announced* in what God’s prophets wrote concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. “Since the charge of bringing in novelties was brought against the Gospel, he shews that it was older than the Greeks, and long ago shadowed out in the prophets.” Chrysostom.

**3. concerning his Son**] belongs to “*which he had promised afore*,” above,—**which he promised beforehand**, &c., **concerning His Son**, i. e.‘which (good tidings) He promised beforehand, &c., *and indicated that it should be  
concerning His Son*.’ This is more natural than (as is done in the A. V.) to bind these words to “*the Gospel of God*,” which went before. Either meaning will suit ver. 9 equally well.—Christ, the Son of God, is the *great subject* of the good news.

**which was born**] or, **became**: not, as in A. V., “*was made*.” There is nothing in the word indicating *creation*, however true that may have been: see John i. 14.

**according to the flesh**] On the side of His humanity, our Lord became, was born; *that* nature of His begins only then, when He was “*made (born) of a woman*,” Gal.iv. 4.

**flesh** is here used exactly as in John i. 14, “*the word became flesh*,” to signify *that whole nature, body, and soul*,of which the outward visible tabernacle of the FLESH is the concrete representation to our senses.— The words **of the seed of David** cast a hint back at the promise just spoken of. At the same time, in so solemn an enunciation of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel’s anointed and greatest king.

**4.**] The simple antithesis would have been, *which was born... according to the flesh, but was the Son of God according to the Spirit*, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of