common with all:” for he is surely speaking of that *peculiar grace*, by which he wrought in his apostleship more than they all.

**apostleship**] ‘the office of an  
Apostle:’ not any *mission*, or *power of  
sending ministers*, resident in the *whole  
church*, which would be contrary to the  
usage of the word. The *existence* of such  
a power is not hereby denied, but *this  
place* refers *solely to the office of Paul* as  
an Apostle. It was the general bestowal  
of *grace*, which was the condition of and  
introduced the special bestowal (**and**, as so  
often, coupling a specific portion to a  
whole) of *apostleship* : compare 1 Cor. xv.  
10.

**unto**] i.e. **with a view to**,—‘in  
order to bring about.’

**obedience of faith**] Such is the literal rendering of  
the words; and this ought to be kept in  
the translation. They may mean either,  
*obedience which is the result of faith, or,  
obedience, the object of which is the faith ;  
obedience,* in fact*, to the faith*, as in Acts  
vi. 7, “*a great multitude of the priests  
were obedient unto the faith*.” Understood either way, these words form an  
introduction to the great subject of the  
Epistle.

**in order to bring about obedience of faith among all (the) nations (or, all the Gentiles**: the word rendered  
Gentiles being always the same as that  
meaning *nations*). The Jews do not here  
come into account. There is no inclusion,  
and at the same time no express exclusion of  
them: but Paul was commissioned as *the  
Apostle of the Gentiles*, and he here magnifies the great office entrusted to him.

**for his name’s sake**] i.e. **on behalf of his name**; ‘for His glory” “In the *name of Christ* is summed up what He had done  
and was, what the Christian ever bore in  
mind, the zeal which marked him, the  
name wherewith he was named.” Jowett.  
The words are best taken as belonging to  
the whole verse: as declaring the purpose  
for which the grace and apostleship had  
been received.

**6. among whom**] The whole should be taken together: **among  
whom ye also are called of Jesus Christ;**  
otherwise, with a comma at **also**, the  
assertion, ‘*among whom are ye also*,’ is  
flat and unmeaning. Some would take  
**of Jesus Christ** as a genitive of *possession*,  
because the call of believers is generally  
referred to the FATHER; but sometimes  
the SON is said to call likewise, see John  
v. 25; 1 Tim. i. 12;—and with **beloved of  
God** following so close upon it, the expression can I think hardly be taken otherwise than as **called by Jesus Christ**.

**7.**] This verse follows, in the sense, close  
on ver. 1.

**beloved of God**, **called to be saints**] Both these clauses refer to *all  
the Christians addressed* : not (as Bengel)  
the first to Jewish, the second to Gentile  
believers. No such distinction would be  
in place in an exordium which anticipates.  
the result of the Epistle—that Jew and  
Gentile are one in guilt, and one in Christ.

**from God our Father, and the Lord Jesus Christ**] God is the Giver of  
grace and peace,—Christ the *Imparter*.

**8—17.**] *OPENING OF THE EPISTLE.  
His thankfulness for the faith of the  
Romans: remembrance of them in his  
prayers: wish to visit them: hindrances  
hitherto, but still earnest intention of  
doing so, that he may further ground them  
in that Gospel, of which he is not ashamed,  
inasmuch as it is THE POWER OF GOD TO  
ALL WHO BELIEVE. This leads to the  
announcement (in a citation from the  
Scripture) of one great subject of the  
Epistle,—viz.: JUSTIFICATION BY FAITH*.

**8.**] This placing himself in intimate  
connexion with his readers by mention of  
and thankfulness for their faith or Christian graces, is the constant habit of St. Paul. The three Epistles, Gal., 1 Tim.,  
and Titus, are the only exceptions: 2 Cor.  
may seem to be such, but in ch.i. 3—22 we  
have an equivalent: see especially, vv. 6, 7.