11, 14. It is literally, First indeed...  
and the sentence answering to this is  
found at ver. 13, ‘Ye indeed are prospering in the faith: but **I** still am anxious *further* to advance that fruitfulness.’

**my God**] “See with what skill in the  
arrangement of terms he gives thanks.  
For he does not say, ‘*to God*,’ but **to my  
God**: which also the prophets do, appropriating to themselves that which is common to all. And what wonder, if they  
do? For we see God continually Himself  
doing the same in speaking of His servants, calling Himself, with a like appropriation, the God of Abraham, and Isaac,  
and Jacob.” Chrysostom.

**through Jesus Christ**] “He offers his sacrifice of  
thanksgiving as through the Great High  
Priest: for he who would offer a sacrifice  
must know that it must be offered through  
the hands of the High Priest.” Origen.  
So also Calvin, “We have here an example,  
how thanks are to be offered through  
Christ, according to the apostolic precept,  
Heb. xiii. 15.” Olshausen says, “This is  
no mere phrase, but a true expression of  
the deepest conviction. For only by the  
Spirit of Christ dwelling in men’s hearts  
are thanksgivings and prayer acceptable to  
God.” But perhaps here it is better to  
take the words as expressing an acknowledgment that the faith of the Romans,  
for which thanks were given, *was due to  
and rested on* the Lord Jesus Christ: see  
ch. vii. 25, and the rendering there.

**your faith**] “In congratulations of this  
kind Panl sometimes describes the whole  
Christian character, Col. i. 3 ff., or some  
portion of it, 1 Cor. i.5. And thus here  
he celebrates their faith, agreeably to his  
design, verses 12, 17.” Bengel.

**published**] De Wette notices the other  
side of the report, as given by the Jews at  
Rome, Acts xxviii. 22, to Paul himself.  
This *praise* was in the *Christian churches*,  
and brought by *Christian brethren*.

**throughout the whole world**] A popular  
hyperbole, common every where, and especially when speaking of general diffusion through the Roman empire, the ‘orbis terrarum.’ The praise would be heard in every city where there was a Christian  
church,—intercouse with the metropolis  
of the world being common to all.

**9.**] “A pious asseveration, concerning a  
thing necessary to be stated, and unknown.  
to men, especially to those who were  
unknown to the writer, and remote from  
him.” Bengel. There could be no other  
witness to his practice in his secret prayers,  
but God: and as the assertion of a habit.  
of incessantly praying for the Roman  
Christians, whom he had never seen, might  
seem to savour of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph.,  
Phil. (see however Phil. i. 8), Col., Thess.,  
he gives the same assurance, but without  
the asseveration. The thus calling God  
to witness is no uncommon practice with  
St. Paul: see references.

**whom I serve in my spirit**] The *serving God in  
his spirit* was a guarantee that his pro-  
fession was sincere, and that the oath just  
taken was no mere form, but a solemn and  
earnest appeal of his spirit. See also Phil.  
iii, 3, and John iv. 24. “The Apostle  
means that he is an intelligent true priest.  
of his God, not in the temple, but in his  
spirit,—not at the altar, but in the gospel of His Son.” Umbreit.

**in the gospel**] “The addition of these words  
shews the *kind* of his service.” Chrysostom. His peculiar method of service was concerned with the gospel of the Son of  
God. “Some take this addition, as if  
Paul wished to commend his service of  
God on account of its agreement with the  
commands of the Gospel, seeing that a  
service of God in the spirit is prescribed  
to us in the Gospel. But the other interpretation is far more agreeable to the sense, viz. that he renders his service to  
God in the preaching of the Gospel.”  
Calvin. See the use of the word “*Gospel*,” Phil. iv. 15.

**how unceasingly**] The words thus rendered may also mean,  
“that **without ceasing.**” The rendering  
in the text seems the better of the two.  
The whole phrase is a favourite one with