Rom. i. 4, 5.

**2.]** Who these brethren  
were, may best be inferred by the Apostle’s  
usage in the addresses of other Epistles,  
where we have. “*Sosthenes our brother*”  
(1 Cor. i. 1), “*Timothy our brother*”  
(2 Cor. i.1. Col.i.1. Philem. 1). They  
were his colleagues in the work of the  
Gospel, his companions in travel, and the  
like (not all the members of the church  
where he was, who would hardly be specified as being **with him**,—besides that  
such an address would be unprecedented):  
and their unanimity is here stated, to  
shew that he was not alone in his doctrines but, joined by all the brethren who  
were present. At the same time the word  
all would seem to imply that just now  
he had *many* of these *brethren* with  
him. But we cannot draw any inference  
from this as to the date of our Epistle:  
for we do not know who were his companions on many occasions. At Ephesus,  
where probably it was written, we hear  
only of Gaius and Aristarchus (Acts xix.  
29), but we cannot say that there were not  
others: in all likelihood, several more of  
those mentioned Acts xx. 4, were with him.

**unto the churches]** The principal cities of Galatia were Pessĩnus and Ancỹra:  
but this plural seems to imply more than  
two such churches. See 1 Cor. xvi. 1, and  
Acts xvi. 6; xviii. 23. That we have here  
barely *the churches,* without any honourable  
adjunct (as in 1 Cor., 2 Cor., 1 Thess.,  
2 Thess., &c.), must be explained, with  
Chrysostom: “Behold his pervading indignation: for he saith not ‘To the Beloved,’  
nor ‘to the sanctified, but only ‘to the  
churches,”

**3.]** See introductory note  
on Rom. i. 1—7.

**4.]** He thus, by  
the way, reminds the Galatians, who  
wished to return to the bondage of the law,  
of the great object of the Atonement, which  
they had forgotten. Ch. iii. 13 is but a  
re-statement, in more precise terms, of this.  
 **who gave himself]** viz. as an offering,  
unto death: an expression only found in the  
New Test., here and in the Pastoral Epistles.  
Several such expressions, confined to these  
writings, will occur: see the inference, in  
Introduction to the Pastoral Epistles, §1.32,  
note.

**the present evil world** (literally,  
*age*), state of things; and make us citizens  
and inheritors of a better age or world, that.  
which is to come.

**according to the  
will]** And this, (1) not according to our  
own plan in proportion to our legal obedience or any quality in us, but according  
to the Father’s sovereign will, the prime  
standard of all the process of redemption:  
and (2) not so that we may trifle with such  
rescuing purpose of Christ by mixing it  
with other schemes and fancies, seeing that  
it is according to a procedure prescribed by  
Him, who doeth all things after the counsel  
of His own will. And this, not as the  
Jord merely of His works, but as *our  
Father*, bound to us in the ties of closest  
love—for our good, as well as to fulfil  
His own eternal purpose.

**5. to  
whom be the glory]** So on other occasions,  
when speaking of the wonderful things of  
God, St. Paul adds a doxology. “In civil  
life,” says Luther, “when we speak of the  
names of kings or princes, we do it with a  
submissive gesture, reverence, and genuflexion; much more, when we speak of God,  
ought we to bend the knee of the heart.”

**In the glory,** or ‘the glory which is  
His,’—the article is probably inserted for  
solemnity.

**for ever and ever]** Literally,  
**unto the ages of the ages;** see note on  
Eph. iii. 21.

**6—10.]** ANNOUNCEMENT OF THE OCCASION OF THE EPISTLE, IN HIS AMAZEMENT AT THEIR SPEEDY FALLING AWAY  
FROM THE GOSPEL. ASSERTION OF THAT  
GOSPEL’S EXCLUSIVE CLAIM TO THEIR  
ADHESION, AS PREACHED BY HIM WHO  
SERVED GOD IN CHRIST, AND NOT