

according to the spirit of holiness, by the resurrection from the dead :

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name :

6 Among whom are ye also the called of Jesus Christ :

7 To all that be in Rome, beloved of God, called to be saints : Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers ;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto

you some spiritual gift, to the end ye may be established ;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

was proclaimed to be the Son of God long before his resurrection, but by this he was declared to be so.

Ver. 5—7. *By whom we have received grace, &c.*] Paul here takes in the other apostles, when he says, "We have received grace." They had received from the Lord Jesus Christ, who is full of grace and truth, all that grace which had been communicated in their regeneration, conversion, and sanctification, in common with other Christians ; they had likewise received the apostleship, or the work and office of being the apostles of Christ, with suitable abilities for the same. The end for which they received this office, and grace to fit them for it, was, "for the obedience of faith." For true faith is attended with evangelical obedience. The end of the ministry of the gospel is, to bring men to the knowledge of Christ ; to faith in him, and obedience to him. This, as if the apostle had said, is the great work which God is now carrying on in many Gentile nations ; "among whom ye," the brethren whom I am now addressing, "are the called of Jesus Christ," called into the fellowship of his gospel, and to a participation of all its blessings. I inscribe this epistle "to all that be in Rome, be-

the excellent of the earth ; "that I may impart unto you some spiritual gift," such as light, knowledge, and consolation ; "to the end that ye may be established" in your profession of the gospel, and adherence to the religion of Christ. "That is, that I may be comforted together with you by the mutual faith both of you and me." I have great reason to believe, that the advantage would be mutual ; and that it would be for my comfort and improvement, as well as for yours. For I would not have you to be ignorant, my dear brethren, that I have been often purposing and contriving to come to you, though, by one means or another, I have hitherto been hindered ; "that I might have some fruit among you also," of my ministerial and apostolical labours, "even as among other Gentiles" among whom I have laboured. Yet I am so far from boasting of what I have done, that I consider myself "a debtor both to the Greeks and the Barbarians ; both to the learned and the unlearned." Duty and gratitude oblige me to do all I can for the salvation of souls. "So, as much as in me is, I am ready to preach the gospel to you that be at Rome also. For I am not ashamed of the gospel of Christ," but I glory in it ; since

its blessings. I inscribe this epistle "to all that be in Rome, beloved of God, called to be saints." I do not address it to the citizens of Rome in general; but to those who have been called, by divine grace, out of darkness into light; who may be denominated saints, or separated and sanctified persons, devoted to the service of God. Consequently, such appear to be objects of divine love, and interested in the blessings of salvation. To you, brethren, I write; and as I cannot but feel an affectionate regard for you, so I most fervently wish and pray, that "grace may be with you, and peace from God our Father, and the Lord Jesus Christ:" grace to sanctify your souls, and peace to comfort your hearts, and make you happy in your relation to one another. These blessings flow from the free mercy of God the Father, through the mediation of his Son Jesus Christ.

Ver. 8—16. *First, I thank my God through Jesus, &c.*] I unfeignedly thank and praise that glorious Being, who is my covenant God and Father, through Jesus Christ, in behalf of you all, that your faith in his gospel is so steadfast, and produces such noble fruits, that it is spoken of and celebrated "through the whole world;" and looked upon as a happy presage of the spread of the gospel through this extensive empire. For the God whom I serve with my whole soul, in the gospel of his Son, is witness to the ardour of my concern for you, and "how, without ceasing, I make mention of you always in my prayers," when I bow before him to supplicate his mercy; making request, if, by any means, God in his providence would open the way for my coming to you; and that I might, if agreeable to his will, have a prosperous journey to Rome.—The apostle submits this to the will of God; and we know in what way it pleased the Almighty, in his mysterious providence, to bring him to that city: he was conveyed thither as a prisoner, and the voyage was full of dangers and disasters. "For I long to see you," as being some of those whom I esteem as

I am not ashamed of the gospel of Christ," but I glory in it; since it clearly appears, that "it is the power of God unto salvation to every one that believeth; to the Jews, to whom it was first preached, and also to the Greeks," or Gentiles of every nation. It contains the most glorious display of the divine power in the salvation of men; convincing their consciences, enlightening their minds, and bringing them near to God, by repentance, faith, and obedience. "For therein is the righteousness of God revealed from faith to faith."

Ver. 17. *The righteousness of God, &c.*] This is not some inferior or subordinate subject, incidentally touched upon by the inspired writers, but the sum and substance of their heavenly message; that which constitutes the vitals of their system, and is the very soul of their religion. Let the reader observe the following, among many other emphatical expressions on this subject; which abound in the sacred pages, and run through them like a golden warp; while doctrines, blessings, privileges, and evangelical duties connected herewith, are, like a woof of blue, of purple, of scarlet, and of every pleasant colour, to allude to the ornaments of the sanctuary, so richly intermingled. "The righteousness of God by faith, Phil. iii. 10. "Righteousness by faith," Rom. iii. 22. "Righteousness of faith," Rom. iv. 11. "Righteousness without works," Rom. iv. 6. "Justification by the blood of Christ," Rom. v. 9. "Righteousness by the obedience of Christ," Rom. v. 19. "Righteousness not our own," Phil. iii. 9. "Righteousness imputed by God," Rom. iv. 6, 10, 22. This righteousness consists in the perfect obedience unto death of that glorious Person, who is God manifested in the flesh. Now this righteousness is "revealed from faith to faith," as the faith which receives it is capable of a continual increase. This is the doctrine of the prophet, Hab. ii. 4, "The just shall live," be accepted, and saved, "by faith," and not by any works of his own. The faithfulness of God reveals this