and great fulfilment of all the promises of  
grace and all the threats of wrath, by which  
every prophetic word shall be exhausted.

**42.**] The insertions in the text followed by the A. V. have been made partly  
perhaps to remove the ambiguity in the  
“*they*” and “*them*,” and to shew who  
they were that besought, &c. But they  
confuse the sense. **As they** (the congregation) **were going out, they** (the same)  
**besought**.

**43.**) See a similar expression ch. xi. 23. There too, we have *the  
grace of God* similarly used of the *work of  
the Gospel begun in the hearts of the  
converts*.

**44. came... together**]  
‘*In the synagogue;*’ it was the sight of  
the Gentile crowds in *their* house of prayer  
which stirred up the jealousy of the Jews.

**45. contradicting and blaspheming**]  
These words form a graphic repetition,  
passing from the *particular thing which  
they did*, viz. contradict the words spoken  
by Paul, to *the spirit in which they did it*,  
viz.a contradictious and blaspheming one.

**46. should first have been spoken  
to you**] See ch. iii. 26; Rom. i. 16.

**47.**] They refer the word **thee** in the prophecy not to *themselves as teachers*, but to  
Christ.

**48. as many as were disposed to eternal life**] ‘The meaning of this  
word **disposed** must be determined by the  
context. The Jews had *judged themselves  
unworthy of eternal life:* the Gentiles, as  
many as were disposed to eternal life, believed. *By whom* so disposed, is not *here*  
declared: nor need the word be in this  
place further particularized. *We know,  
that it is* GOD *who worketh in us the will  
to believe*, and that the preparation of the  
heart is of Him: but to find in *this text*pre-ordination to life asserted, is to force  
both the word and the context to a meaning which they do not contain. The word  
in the original is the same as in 1 Cor.  
xvi. 15, where it is said that the house of  
Stephanas “**have addicted themselves** *to  
the ministry of the saints*,” and in Rom.  
xvii. 1, where it is said that “*the powers  
that be are* **ordained** *of God:*” in both of  
which places the *agents* are expressed,  
whereas here the word is used absolutely,  
without an agent expressed. Calvin, &c.,  
find here *predestination in the strongest  
sense:* “This ordaining can be referred  
only to the eternal decree of God... It is  
a ridiculous cavil to refer it to the *mind  
of those who believed*, as if they received  
the Gospel who were properly disposed in  
their minds.” So the Vulgate translates  
the word “*pre-ordained;*” and Augustine,  
“*destined*.” here are several other renderings, which see in my Greek Test. Dr.  
Wordsworth well observes, that it would be  
interesting to enquire what influence such