any open declaration of sentiments. In  
Heb. x. 38 it is different.

**22. bound in my spirit**] This interpretation is most  
probable, both from the construction, and  
from the usage of the expression repeatedly by and of St. Paul in the sense of  
*his own spirit*. See ch. xvii. 16, where  
the principal instances are given. Compare Rom. xii. 11; 1 Cor. v. 3; 2 Cor. ii.  
13, and ch. xix. 21. *How* he was bound  
*in the spirit*, is manifest, by comparing  
other passages, where the Holy Spirit of  
God is related to have shaped his apostolic  
course. He was bound, by the Spirit of  
God leading captive, constraining, his own  
spirit.—As he went up to Jerusalem, *bound  
in his spirit*, so he left Judæa again *bound  
in the flesh*,—*a prisoner according to the  
flesh*.—He had no detailed knowledge of  
futurity—nothing but what the Holy  
Spirit, in general forewarnings, repeated  
at every point of his journey (*city by city* ;  
see ch. xxi. 4, 11, for two such instances),  
announced, viz. imprisonment and tribulations. That *here* no *inner voice* of the  
Spirit is meant, is evident from the words.

**23. the Holy Ghost witnesseth**]  
Compare Rom. viii. 16.

**24.**] The  
reading in the margin, amidst all the  
varieties, seems to be that out of which  
the others have all arisen, and whose  
difficulties they more or less explain. And  
the meaning will be, *‘I do not value my  
life, in comparison with the finishing my  
course.’*

**the finishing of my course**]  
See the same image, with the same word  
remarkably expanded, Phil. iii, 12—14.

**my course**] A similitude peculiar  
to Paul: occurring, remarkably enough,  
in his speech at ch. xiii. 25. He uses it  
without this word, at 1 Cor. ix. 24—27,  
and Phil. iii. 14.

**which I have received**] Compare Rom. i. 5, “*by whom we  
[have]* received *grace and apostleship*.”

**25.**] It has been argued from the  
words **among whom I have gone**, that  
the elders of other churches besides that  
of Ephesus must have been present. But  
it might just as well have been argued,  
that every one to whom St. Paul had there  
preached must have been present, on account of the words ye all. If he could  
regard the elders as the representatives  
of the various churches, of which there  
can be no doubt, why may not he similarly  
have regarded the *Ephesian* elders as  
representatives of the churches of proconsular Asia, and have addressed all in  
addressing them? Or may not these  
words have even a wider application, viz.  
to *all* who had been the subjects of his  
former personal ministry, in Asia and  
Europe, now addressed through the Ephesian elders?—See the question, whether  
Paul *ever did see the Asiatic churches  
again*, discussed in the Introduction to the  
Pastoral Epistles, § 2. 18 ff. I may remark here, that such an expression in the  
mouth of St. Paul, does not necessarily  
imply that he spoke from divine and unerring knowledge, but expresses his own  
conviction of the certainty of what he is  
saying: see ch. xxvi. 27, which is much to  
our point, as expressing his firm persuasion  
that king Agrippa *was* a believer in the  
prophets : but certainly no infallible knowledge of his heart:—Rom. xv. 29, where  
  
  
  
  
  
  
also a firm persuasion is expressed :—Phil.  
i. 19, 20, where his *knowledge*, ver. 19, is  
explained to rest on his *expectation and  
hope*, in ver. 20. So that he may here  
ground his expectation of never seeing  
them again, on the plan of making a  
journey into the west after seeing Rome,  
which he mentions Rom. xv. 24, 28, and  
from which, with bonds and imprisonment