our Apostle: see references.

**my prayers** must be understood of his *ordinary stated prayers*, just in our sense of the expression: “as often as he professedly and statedly prayed to God, he remembered them among others.” Calvin.

**10. if by any means**] It is not said  
what was the substance of his prayer;  
only what was its aim and contemplated  
result. So in Simon’s entreaty, Acts viii.  
24, “*Pray ye to the Lord for me*, [in  
order] *that none of these things which ye  
have spoken come upon me*,’ where the  
latter clause represents not the *contents* of  
the prayer, but the *end aimed* at by it.

**now at length**] i.e. before long:—literally, ‘*at last, some day or other*?

**shall have a way opened**] S**hall be  
allowed, prospered**. The rendering of the  
A. V., ‘*I might have a prosperous journey*,  
is incorrect,

**by**, i.e. in the course of,**the will of God**.

**11. that I may impart unto you some spiritual gift**] That  
the *gift* here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the  
meaning of the word itself in ch. v. 15, 16; vi. 23. And even if the word barely taken, could ever (1 Cor. xii. 4, 9 are no  
examples, see there) mean technically a  
*supernatural endowment of the Spirit*, yet  
the epithet *spiritual*, and the object of  
imparting this gift, *confirmation in the  
faith*, would here preclude that meaning.  
Besides, St. Paul did not value the mere  
bestowal of these ‘gifts’ so highly, as to  
make it the subject of his earnest prayers  
incessantly. The gift alluded to was the  
comfort (mutual confirmation in the faith)  
spoken of below.

**spiritual**:—springing  
from the Spirit of God, and imparted to  
the spirit of man.

**to the end that ye may be established**] Knowing the  
trials to which they were exposed, and  
being conscious of the fulness of spiritual  
power for edification (2 Cor. xiii. 10) given  
to him, he longed to impart some of it  
to them, that they might be confirmed.  
“The Apostle does not say ‘*to the end  
that I may establish you*,’ for this belongs  
to God; see ch. xvi. 25, He is only the  
instrument: hence the passive.” Philippi.

**12.**] “Then since this saying seemed  
to assume too much to himself, see how he  
tempers it by what he puts after it. ‘That,  
they might not say, What? are we  
unsteady and wavering, and want thy  
tongue in order that we may stand firmly ?  
he anticipates this objection, and precludes such an answer by saying (as in  
ver. 12). It is as if he had said, Do not  
suppose that I said it, finding fault with  
you: it was not with this view that I  
spoke the words; but this is what I  
wished to say: Ye are undergoing many  
trials in being harassed by your persecutors: I therefore desired to see you that I may comfort you,—or rather not that I  
only may comfort you, but may myself  
also receive comfort from you.” Chrysostom.See the same wish expressed in differentwords ch, xv, 32, and the partial realization of it, Acts xxviii. 15. The A. V. has, *by the mutual faith both of you and me*.  
This is hardly the proper use of the word  
mutual, which should mean, *faith which  
each has in the other*; whereas the comfort here is to spring from the faith which each sees in the other. The rendering in  
the text is therefore to be preferred.  
**Faith** is used in the most general sense—*faith* as the necessary condition and  
working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them.

**13. I would not have you ignorant**]