*abroad.*’ The use of this latter term in  
the Vulgate Latin version perhaps misled  
Augustine, owing to whose mistake the  
true interpretation was lost for some centuries, although held by interpreters preceding and contemporary with him. See  
Trench on St. Augustine, ch. v. p. 89:—i.e, ‘richly imparted ’) **in our hearts** (the  
heart is the locality where the outpouring  
takes place,—being the seat of our love,  
and of appreciation and sympathy with  
God’s love) **by means of the Holy Spirit**  
(who is the Outpourer, John xvi. 14; 1  
Cor.ii.9, 10) **which was given unto us** (not,  
*is given to us*. ‘Ihe past participle refers  
to a past fact, viz., the Pentecostal effusion  
of the Holy Spirit). Bengel remarks, that  
this is the first mention of the Holy Spirit  
in our Epistle. For when a man has been  
brought to this point, the work of the  
Spirit begins to be notably felt within him.

**6.**] **For** (or, **if, that is**) **when we  
were yet without strength** (weak, ‘powerless for good;’—or even stronger than  
that:—there seems in this verse to be a  
tacit reference to Ezek. xvi.—See especially verses 4–8 of that chapter), i**n due season** (i.e. at the appointed time: comp.  
Gal. iv. 4, and ver, 8 in the quotation  
above) **Christ died for** (‘on behalf of’)  
**ungodly men** (so liter : not “for *us*,”  
because the Apostle wishes to bring out  
fully by this strong antithesis, which he  
enlarges on in the next verses, the greatness of the divine Love to man).

**7.**] The greatness of this Love, of Christ’s  
death on behalf of the impious, is brought  
out by shewing that there is none such  
among *men*, nay, that such a self-sacrifice,—not unexampled where a *good* man,  
one loving his fellow-men and loved by  
them, is to be rescued,—is hardly found  
to occur on behalf of the pious and just.—F**or hardly will any one die on behalf of a  
just man—for** (this second ‘for’ is exceptive, and answers to ‘but I do not press  
this without exception,’ understood) o**n  
behalf of a good man** (the article, which  
is in the original, points him out generally,  
as in the expression, ‘the fool,’ ‘the wise  
man,’ ‘the righteous,’ ‘the wicked’) **perhaps  
one doth even dare** (i. e. **is even found to**  
**venture**: the present tense implies habituality—it may occur here and there) to die.

**8.**] **But** (as distinguished from human examples) **God** (or more probably, **He**,  
the Person intended being supplied from  
verse 5) **giveth proof of** (‘establishes;’—not  
‘commends’) **his own love** (*own*, as distinguished from that of men, in ver. 7)  
**toward us, in that, while we were yet**  
(as opposed to “*now*” in the next verse)  
sinners (this term ranges with “*without  
strength*,”—“*ungodly*,” ver. 6, and is opposed to “*just*,” and “*good*,” ver. 7),  
**Christ died for us**.

**9—11.**] The