of this world, of whom the Jewish rulers  
were a representative sample, were ignorant  
of the wisdom of God. Had they known  
it, they would not have put to a disgraceful  
death Him who was the Lord of glory,  
—i.e. who possesses in His own right  
glory eternal, see John xvii. 5, 24.—These  
words are not a parenthesis, but continue  
the sense of the foregoing, completing the  
proof of man’s ignorance of God’s wisdom  
;—even this. world’s *rulers* know it  
not, as they have shewn: how much less  
then the rest.

**9 f.]** But (opposition  
to ver. 8) a**s it is written, Things  
which the eye hath not seen, and the ear  
hath not heard, and which have not entered  
into the heart of man, things which  
God hath prepared for them that love  
Him, hath God revealed unto us through  
His Spirit**.— *Whence is the citation made*?  
Origen says, “that it is found in no  
canonical book, but in the ‘secrets of Elias  
the prophet,’” a lost apocryphal book :—  
Chrysostom and Theophylact give the  
alternative, either that the words are a  
paraphrase of Isa. lii. 15, or that they  
were contained in some lost book, of which  
Chrysostom argues that there were very  
many, and that but few remain to us.  
Jerome believes the words to be those of  
Isa. lxiv. 4, paraphrased.—I own that probability  
seems to me to incline to Jerome’s  
view, especially when we remember, how  
freely St. Paul is in the habit of citing.  
The words of Isa. Ixiv. 4, are quite as near  
to the general sense of the citation as is the  
case in many other instances, and the words  
**have not entered into the heart of man** may  
well be a reminiscence from Isa. Ixv. 17, not  
far from the other place: see A. V., in the  
margin of that place. Such minglings  
together of clauses from various parts are  
not unexampled with the Apostle, especially  
when, as here, he is not citing *as authority*,  
but merely *illustrating his argument by* Old  
Test. *expressions*.

**10. the Spirit]** the  
Holy Spirit of God but working in us  
and with our spirits, Rom. viii. 16.

**searcheth**] the original verb is used of  
active research, implying accurate knowledge

**the deep things**] literally,  
**the depths**: see reff. There is a comparison  
here between the *Spirit of God* and  
the *spirit of a man*, which is further carried  
out in the next verse. And thus, as the *spirit  
of a man* knows the *depth* of a man, all  
that is in him, so *the Spirit of God*  
searches and knows the manifold and infinite  
depths of God—His Essence, His  
Attributes, His Counsels: andbeing *the  
Spirit which is in us*, besides being *the  
Spirit of God*, *teaches us*, according to  
our capacity, *those depths of God*.

**11.] For who among MEN knoweth the  
things of a** MAN (the emphasis is on **men**  
and **man** as compared with **God**), **except  
the spirit of a man which is in him?  
So also the things of God knoweth none,  
save only the Spirit of God**.—We may  
remark that the comparison here must  
not be urged beyond what is intended by  
the Apostle. He is speaking of the impossibility  
of any but *the Spirit of God conferring  
a knowledge of the things of God*.