required:”—hardly for the reason suggested   
by Stanley, that the dead among  
them would have been worse off even than.  
others, if there were no resurrection, having  
been “tantalized by the glimpse of another  
world in the vision of their risen Lord.”

**7. to James**] Probably, from no  
distinguishing epithet being added, *the celebrated*   
James, *the brother of the Lord:*  
see Gal. i. 19. So Chrysostom, See notes  
on ch. ix. 5, Matt. xiii. 55, and the Introduction   
to the Epistle of James.—This  
appearance cannot however be identical  
with that additional one quoted by Jerome  
from the *Gospel according to the Hebrews:*   
“James had vowed that he would  
not eat bread, from the hour when he had  
drunk the cup of the Lord, until he should  
see him rising from the dead.” This would  
imply that the appearance was very soon  
after the Resurrection, and before any of  
those to large collections of believers, in  
which James would naturally be present.

**to all the apostles**] This is decisive   
for the much wider use of the term  
*apostle* than as applying to the Twelve  
only: and a strong presumption that  
James, just mentioned, and evidently here  
and Gal. i. 19 included among the *apostles*,   
was *not one of the Twelve.* Chrysostom   
extends the term to the Seventy  
of Luke x., and others.

**8.**] **But  
last of all, as to the abortively born,  
he appeared to me also,** viz. *on the  
road to Damascus*. This, and this only,  
ean here be meant; as he is speaking,  
not of a succession of visions, but of  
some one definite apparition.

**9, 10.**] Digressive, explanatory of the  
expression which he has just applied to  
himself.

**9. I**] The stress is on the  
personal pronoun: ‘*I, and no other.*’

**to be called**] ‘to bear the honourable name  
of an Apostle.’

**10. But by the grace  
of God**] “With the humiliating conviction  
of his own unworthiness is united the consciousness   
of that higher Power which  
worked on and in him,—and this introduces  
his chastened self-consciousness of the extent   
and success of his apostolic labours.”  
De Wette. The position of these words,  
and the repetition of “**his grace**” afterwards,   
shew the emphatic prominence which  
he assigns to the divine Grace.

**what I am**] viz. in my office and its results,  
The church has admirably connected this  
passage, as Epistle for the 11th Sund.  
after Trin., with that other speech of a  
Pharisee, Luke xviii. 11,—“*God, I thank  
thee, that I am not as other men are;*” see  
note there.

**laboured**] Spoken of his  
apostolic work, in all its branches; see  
Phil. ii. 16.

**than they all**] This may  
mean than *all taken separately*, or than  
*all together*. This latter, though preferred  
by some Commentators, seems hardly necessary,   
and introduces an element of  
apparent exaggeration.

**yet not I**]  
explanatory, to avoid misapprehension.

**not I, however, but the grace of  
God with me** (i.e. *laboured* with me).—  
That is,—the Grace of God worked with  
him in so overwhelming a measure, compared   
to his own working, that it was no  
longer the work of himself but of divine  
Grace. On the co-agency of the human