in hand—the “*exceeding riches, &c.”*  
**ye have been saved, through faith** (“*by  
grace*,” above, expressed the objective instrumental condition of your salvation,—  
this “*through faith*” the subjective medial condition: it has been effected by  
grace and apprehended by faith); **and this**(‘your salvation ;’ your *having been saved*,  
as Ellic.) **not of yourselves**: GOD’S (emphatic) **is the gift** (not, as A. V., ‘*it is  
the gift of God* ;’*—the gift*, viz. of your  
salvation :—so that the expression amounts  
to this, ‘*but it is a gift, and that gift is  
God’s’*): **not of works** (see on Rom. iii.  
iv., and Gal. ii. 16), **that no man should  
boast** (see on Rom. iv. 2).

**10**.] **For** (substantiates vv. 8,9. The English reader is likely to imagine a contrast  
between ‘not of *works’* and ‘for we are  
His handi*work*,’ which can hardly have  
been in the mind of the Apostle) **his handiwork are we** (not, in our natural creation,  
which idea is clearly refuted by what immediately follows,—but in the spiritual creation, treated of in vv. 8, 9), **created in  
Christ Jesus** (see ver. 15; Tit. iii. 5, where  
the beginning of this new life is called *regeneration*. See also 2 Cor. v.17; Gal. vi.  
15) **for good works** (just as a tree may be  
said to be created for its fruit: see below),  
**which God before prepared** (‘*before He  
thus created us*.’ The sentiment is the  
same as that in John v. 36. To recur to  
the similitude used above, we might say of  
the trees,—they were created for fruits  
which God before prepared that they should  
bear them: i.e. defined and assigned to  
each tree its own, in form, and flavour, and  
time of bearing. So in the course of God’s  
providence, our good works are marked out  
for and assigned to each one of us) **that we  
should walk in them**. Thus the truth of  
the maxim “good works do not go before  
him who is to be justified, but follow after  
one who is justified,” is shewn. The sentiment is strictly one of the Apostle’s,—in  
the spirit of Rom. xii.; Gal. v. 22, 25, &c.

B. **11—22.**] HORTATORY EXPANSION  
OF THE FOREGOING INTO DETAIL: REMINDING THEM, WHAT THEY ONCE WERE  
(vv. 11, 12); WHAT THEY WERE NOW IN  
CHRIST (vv. 13—22).

**11**.] **Wherefore**  
(since so many and great blessings are given  
by God to His people, among whom ye are)  
**remember, that once ye, the** (i.e. who belonged to the category of the) **Gentiles in  
the flesh** (i.e. in their corporeal condition  
of uncircumcision), **who are called (the)  
Uncircumcision by that which is called  
(the) Circumcision in the flesh wrought by  
hands** (this last addition seems made by  
the Apostle, not to throw discredit on circumcision, but as a reserve, *circumcision*  
having a higher and spiritual application :  
as if he had said,—‘but they have it only  
in the flesh, and not in the heart.’ As  
Ellicott well states the case—“The Gentiles were called, and *were* the *uncircumcision*; the Jews were called, but were not  
truly, the *circumcision*.” See Col. ii. 11);

**12**.] **that ye were** (the **that** takes  
up again the “*that*” in ver. 11, after the  
relative clause,—and **at that time** takes up  
the “*once*” there. It is only a repetition;