but, as in the parallel, Eph. vi. 18, of direct  
supplications to God. These may be unceasing,

in the heart which is full of his  
presence and evermore communing with  
Him.

**18. in Christ Jesus**] **in**, as  
its medium; Christ being the Mediator.

**19.**] Chrysostom, &c. understand  
this ethically: that an unclean life quenches  
the Spirit within. But there can be no  
doubt that the *supernatural* agency of the  
Spirit is here alluded to,—the speaking in  
tongues, &c., as in 1 Cor. xii. 7 ff. It is  
conceived of as a flame, which may be  
checked and quenched: hence the “fervent  
(boiling) *in the Spirit*” of Acts xviii. 25;  
Rom. xii. 11.

**20.**] On **prophesyings**  
see 1 Cor. xii. 10, note. They were liable  
to be despised in comparison with the more  
evidently miraculous gift of tongues: and  
hence in 1 Cor. xiv. 5, &c. he takes pains  
to shew that prophecy was in reality the  
greater gift.

**21.**] This refers back  
to the foregoing: **but try all** (such **spiritual  
gifts**): see 1 Cor. xii.10; xiv. 29; 1 John  
iv. 1.

**hold fast that which is good**  
is best regarded as beginning a new sentence,

and opposed to that which follows:  
not however as disconnected from the preceding,

but suggested by it. In this, and  
in all things, **hold fast the good**.

**22.**] These words cannot by any possibility  
be rendered as in A. V., ‘*abstain from all  
appearance of evil*.’ For (1) the Greek  
word (*eidos*) never signifies ‘ *appearance*’  
in this sense : (2) the two members of the  
sentence would thus not be logically correspondent,

but a new idea would be introduced  
in the second which has no place in the context:

for it is not against being deceived  
by false *appearance*, nor against giving  
occasion by behaviour which *appears like*evil, that he is cautioning them, but  
merely to distinguish and hold fast that  
which is good, and reject that which is  
evil. The Greek word means the *species*,  
as subordinated to the *genus* :—**abstain  
from every species** (or **form**) **of evil**.

**23, 24.**] **But may the God of peace Himself**—

contrast to all these feeble endeavours  
on your own part.

**peace**, here most  
probably in its wider sense, as the accomplishment

of all these Christian graces,  
and result of the avoidance of all evil. It  
seems rather far-fetched to refer it back  
to ver. 13.

**wholly** (in original,  
**entire**, an adjective, agreeing with **you**)  
seems to refer to the entireness of sanctification,

which is presently expressed in  
detail.

**and** introduces the detailed  
expression of the same wish from the lower  
side—in its effects.

**spirit and soul  
and body**] The SPIRIT (*pneuma*) is the  
highest and distinctive part of man, the  
immortal and responsible *soul*, in our  
common parlance: the SOUL is the lower  
or animal soul, containing the passions and  
desires which we have in common with the  
brutes, but which in *us* is ennobled and  
drawn up by the *spirit*. That St. Paul  
had these distinctions in mind, is plain from  
such places as 1 Cor. ii. 14. The spirit,  
that part whereby we are receptive of the  
Holy Spirit of God, is, in the unspiritual  
man, crushed down and subordinated to  
the animal soul (*psyché*): he therefore is  
called “a *psychic man*, not having a  
spirit,” Jude 19: see also note on 1 Cor.  
as above.

**in the coming**,—for it will  
be *in* that day that the result will be seen,  
—that *the having been kept whole without  
blame* will be accomplished.

**24.**] *Assurance, from God's faithfulness,*

*that it will be so*.

**Faithful**, i.e.  
**true** to His word and calling.

**he that**