here a characteristic increase of the frequency of these personal vindications on the  
part of the Apostle, as we so often have occasion to remark during these Epistles:—  
the disposition of one who had been long  
opposed and worried by adversaries to recur  
continually to his own claims, the assertion  
of which had now become with him almost,  
so to speak, a matter of stock-phrases.  
Still, the propriety of the assertion here  
is evident: it is only in the manner of it  
that the above habit is discernible. See  
more on this in the Introduction. The  
same phrase occurs verbatim in 2 Tim. i. 11),—**I speak the truth in Christ, I lie not**—  
(in spite of all that some Commentators  
say of the evident appropriateness of this  
solemn asseveration here, I own I am unable to regard it as any more than a strong  
aud interesting proof of the growth of a  
habit in the Apostle’s mind, which we  
already trace in 2 Cor. xi. 31, Rom. ix. 1,  
till he came to use the phrase with less  
force and relevance than he had once done.  
Nothing can be more natural than that  
one whose life was spent in strong conflict  
and assertion of his Apostleship, should  
repeat the fervour of his usual asseveration, even when the occasion of that fervour had passed away)—**a teacher of the  
Gentiles** (it was especially in this latter  
fact that the assertion of the universality  
of the Gospel found its justification, The  
historical proof of his constitution as a  
teacher of the Gentiles is to be found in  
Acts ix. 15, xxii. 21, xxvi. 17; but especially in Gal. ii. 9) **in (the) faith and (the)  
truth** (do these words refer subjectively to  
his own conduct in teaching the Gentiles,  
or objectively to that in which he was to  
instruct them? The former view is taken  
hy Theodoret and most Commentators:  
the latter by some moderns. In judging  
between these, we must take into account  
the usage of “*truth*” above, ver. 4, ina  
very similar reference, when it was to be  
matter of teaching to all men. There it  
undoubtedly is *the truth* of God. I would  
therefore take it similarly here,—the  
sphere in which both his teaching and  
their learning was to be employed—*the  
truth of the Gospel.* Then, if so, it is  
surely harsh to make **faith** subjective,  
especially as the “*in*” is not repeated  
before “*truth*.” It too will most properly  
be objective,—and likewise regard that in  
which as an element or sphere, he was to  
teach and they to learn: *the faith*).

**8.]** See summary at beginning of chapter.  
**I will then that the men** (the A. V.,  
by omitting the article, has entirely obscured this passage for its English readers,  
not one in a hundred of whom ever dream  
of a distinction of the sexes being here intended) **pray in every place** (these words  
regard the general duty of praying. It is  
a *local* command respecting prayer, answering to the temporal command, “*pray  
unceasingl*y,” 1 Thess. v. 17. It is far-fetched and irrelevant to the context to  
find in the words, as Chrysostom and  
others, the Christian’s freedom from prescription of place for prayer), **lifting up  
holy hands** (see Ps. lxiii. 4; xxviii. 2; xliv. 20.  
Clement of Rome, in his first  
Epistle to the Corinthians, says, “Let us  
approach unto Him in holiness of soul,  
lifting up unto Him chaste and undefiled  
hands.” These two passages testify to the  
practice in the Christian church. Those  
hands are holy, which have not surrendered  
themselves as instruments of evil desire:  
the contrary are *polluted hands,* 2 Macc. v.  
16: compare, for the expression, Job xvii.  
9, Ps. xxiv. 4, and in the New Test,  
especially James iv. 8)**, without** (separate from, “putting away”) **wrath and  
disputation** (i.e. in tranquillity aud mutual peace, or, **doubting**, which is a kind  
of disputation within one’s self).

**9.] In like manner also** (this, by the  
parallel passage, Tit. ii. 8, seems to be  
little more than a copula, not necessarily  
to refer to the matter which has been last  
under treatment), **I will that women** (without the article, the reference to “**the** *men*”  
above is not so pointed: i.e. we need not  
imagine that the reference is necessarily to  
the same matter of detail, but may regard  
the verse [see below] as being to the