

Word studies in the New Testament

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WORD STUDIES
IN THE
NEW TESTAMENT

BY
MARVIN R. VINCENT, D.D.

BALDWIN PROFESSOR OF SACRED LITERATURE IN UNION THEOLOGICAL SEMINARY, NEW YORK

VOLUME III.
THE EPISTLES OF PAUL

ROMANS PHILIPPIANS
CORINTHIANS COLOSSIANS
EPHESIANS PHILEMON

Τὰ ῥήματα ἃ ἐγὼ λαλάφηκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.
"The words that I have spoken unto you are spirit, and are life."
John vi., 63.

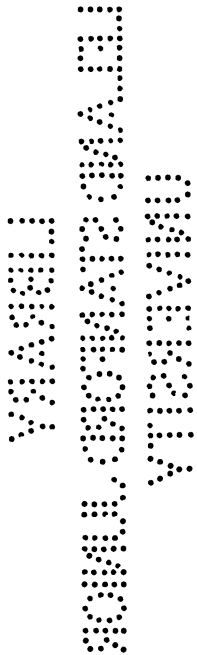
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LIST OF AUTHORS AND EDITIONS,

IN ADDITION TO THOSE CITED IN VOLUMES I. AND II.

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INTRODUCTION.

THE life and labors of Paul are fully treated in well-known and easily accessible works. His language and style will be discussed in the fourth and final volume of this work. I shall confine this introduction to an account of the several epistles treated in the present volume.

THE EPISTLE TO THE ROMANS.

The Roman Church had been for some time in existence when Paul wrote this epistle (see ch. i. 8, 10, 12, 13 ; xv. 23). That he was acquainted with many of its members appears from the salutations in the sixteenth chapter. In Acts xxviii. 15, the existence of the Church is assumed as well known, and the company which meets the apostle at Appii Forum has clearly the character of a deputation. The date and circumstances of the origin and organization of the Church cannot, however, be certainly determined.

The Church consisted of both Jews and Gentiles ; but the predominance of the Gentile element is apparent from the epistle itself (see ch. i. 5, 12-16 ; iii. 27-30 ; iv. 6 ; vi. 19 ; xi. 13, 25, 28, 30 ; xv. 1, 8, 15).*

Paul had long desired to preach the Gospel at Rome, but when, apparently, on the eve of accomplishing his wish, his plan was complicated by the necessity of visiting Jerusalem with the collection for "the poor saints." He did not, in any event, contemplate a long stay in Rome, intending to take it *en route* for Spain. Being thus delayed, he determined to

* The student will find a clear summary of the evidences for the Gentile character of the Church in Weiss' "Introduction to the New Testament."

write at once, in order both to meet the immediate needs of the Church and to prepare the way for his personal presence. The epistle was written during his last visit at Corinth (Acts xx. 2, 3), and was despatched by the hands of Phoebe the deaconess,* about A.D. 59. Its authenticity is generally conceded, together with the fact that it was written in Greek, though some Roman Catholic critics have maintained that it was written in Latin. There is nothing surprising in its having been written in Greek, since the Greek language was prevalent at Rome, having become indeed the general language of the world, and the composition of the letter in Greek accords with Paul's Hellenic associations and training. The Latin fathers never claim their own language as the original of any part of the New Testament, and Iguatius, Justin, and Irenaeus all wrote in Greek to Romans.

The aim of the epistle is didactic rather than polemic, though it acquires a polemic flavor in its opposition of Christianity to legalism. It is distinguished among the epistles by its systematic character. Its object is to present a comprehensive statement of the doctrine of salvation through Christ, not a complete system of christian doctrine. Its theme is, *The Gospel, the power of God unto salvation to Jew and Gentile alike; a power because of its revelation of a righteousness of God for believers.*

In the development of this theme Paul shows that Jew and Gentile are alike violators of divine law, and are consequently exposed to the divine wrath, from which there is no deliverance through works or ordinances, but only through the Gospel of Jesus Christ accepted by faith.

In insisting upon this universal condition of salvation, God neither violates His original covenant with Israel, nor deprives Himself of the right to judge sin.

The truth of justification by faith is an Old-Testament truth, illustrated in the case of Abraham, and applicable to both Jews and Gentiles. The true seed of Abraham are those who fol-

* Some, however, maintain that the epistle was written at Cenchreae, after Paul had left Corinth on his return to Syria. See notes on ch. xiv. 23; xvi. 1.

low him, not in circumcision but in faith. The saving provision in Christ is coextensive with the results of the fall in Adam, and assures present and future salvation to its subjects. The office of the law was to develop and manifest the sin which originated in Adam's fall, and thus to give full scope to the redemptive work of Christ.

This truth neither encourages immorality nor convicts God of unfaithfulness to His covenant with Israel. Justification by faith involves personal union with Christ, and consequent death to sin and moral resurrection to newness of life. Grace does not imply liberty to sin, but a change of masters and a new obedience and service. Grace does not do away with God's holy law, but only with the false relation of the natural man to that law; in which sin made use of the law to excite man's opposition to it, and thus to bring him into bondage and death. This is illustrated from Paul's own experience.

The deliverance from this bondage, which the law could not effect, is wrought by the law of the Spirit of life in Christ Jesus, which frees from condemnation and initiates a life of sonship inspired and controlled by the Spirit of God. The power of this life appears in the assurance of hope which it imparts amid the trials of this mortal state, a hope founded in the divine election.

To the claim that God cannot reject the unbelieving Jew without breaking His own covenant and stultifying His decree, is opposed the doctrine of absolute divine sovereignty, unconditioned by human merit or service, but exercised in perfect righteousness and mercy, which are vindicated by God's forming for Himself a people of believers, both Jew and Gentile. It is further shown that this divine economy includes the operation of human free agency no less than of divine sovereignty, and that the rejection of Israel was therefore due to their blind reliance on their original election, and their refusal of the righteousness which is through faith in Christ. This rejection is only partial and temporary. God has not cast off His people, but has overruled their unbelief for the salvation of the Gentiles, who, in turn, shall be the means of the restoration of the Jews. See note at the end of ch. xi.

The practical and hortatory portion of the epistle, which begins with ch. xii., treats of the cultivation of different graces, civil duties, the right of private judgment, and the doctrine of christian expediency in its relations to weak faith.

Critics are not unanimous as to the integrity of the epistle. The authenticity of the doxology has been questioned, and the Tübingen critics declared the fifteenth and sixteenth chapters to be spurious. By some, the greater part of ch. xvi. is supposed to be addressed to the Ephesians. See on ch. xiv. 23 ; xvi. 25.

The epistle is characterized by system, masculine vigor, logical acuteness, copiousness of thought, and depth of feeling. Logic is backed by history, and christian doctrine and precept are illumined from the Prophets and Psalms. Neither personal feeling nor national sentiment is allowed to turn the keen edge of truth. The opening theme—all alike under sin—is evolved with remorseless sternness. The picture of the moral condition of the pagan world is the work of an eye-witness, and is terrible in its stark realism. Yet the logic is aglow with intense feeling, which rises at times toward the level of the Ephesian epistle. The emotion is as deep as in Second Corinthians, but less turbulent. The irony of that epistle is almost wholly absent. The opening of the ninth chapter is a veritable sob. The personal expressions are affectionate and laudatory, but the companion and friend who appears in First Thessalonians, Philippians, and Philemon, mostly gives place to the apostle and teacher. The powerful dramatic element in the epistle is overlooked in the popular impression of a hard theological treatise. It appears in the forensic moulds in which the great spiritual processes are occasionally cast ; in the embodiment of the antagonism of sin and holiness in a personal struggle ; in the introduction of objections as by an interlocutor ; in the vivid contrasts of life and death, spirit and flesh, bondage and freedom, condemnation and acquittal ; in the impersonation of the whole creation groaning and travailing for deliverance from the bondage of corruption.

The transitions are as easy and natural as the contrasts are sharp. The nervous but steady movement of chs. ii., iii., iv.,

suddenly subsides with the opening of ch. v., and one can pause and bare his forehead to the sweet air ere he begins upon the new ascent from ver. 12. The first words of the eighth chapter succeed the seventh like a quiet melody given out by flute or horn after the tumultuous harmonies of the orchestra ; and one is conscious of no shock in the descent from the high themes of sovereignty and grace to their applications in common life and duty.

The epistle must be grasped entire. No portion of the New Testament lends itself to more dangerous distortions of truth through fragmentary use. No one of Paul's epistles is so dependent for its just effect upon the perception of the relation of its parts to the whole. Its logic and its feeling are inseparable. It answers the highest test of eloquence in stimulating emotion with profound thought, and in fusing thought in feeling.

But to acquire such a grasp is no easy task, especially for the English reader. It requires far more than close grammatical analysis, and adjustment of the special theological problems raised by the epistle. The letter must be studied in the light of the whole body of the Pauline writings, and with the largest possible acquaintance with the logical and rhetorical habits of the apostle. The fulness and impetuosity of his thought sometimes render him careless of its arrangement. Suggestions, striking into the main line of reasoning, are pursued with an eagerness and to a length which may easily divert the reader from the principal track. Possible qualifications of a truth are temporarily neglected in the concentration of thought upon a single aspect. It is not always easy to discover where the matter of a parenthesis gives place to the resumption of the main thought ; sometimes indeed the parenthesis is carried on as if it were the main thought. The first member of a proposition often acquires a headway which makes him forget to offset it with its complementary member. His antitheses are not always evenly balanced, and one member may be literal and the other metaphorical. Certain expressions depend for their force upon word-plays which cannot be translated, and prepositions are accumulated with reference to shades of meaning which tax the utmost resources of the translator and commentator.

THE FIRST EPISTLE TO THE CORINTHIANS.

The account of Paul's first visit to Corinth is given in Acts xvii. He continued there a year and six months, going thence to Syria, and making a brief stay on his way to Jerusalem at Ephesus, to which he returned and remained for over two years. The church at Corinth became the most important of those founded by the apostle, and probably embraced the church at the adjoining seaport of Cenchreae (see on Rom. xvi. 1), and the Christians scattered throughout Achaia (2 Cor. i. 1).

After Paul's departure from Corinth, Apollos, commended by the Ephesian church, was sent to labor there. Notwithstanding his efficiency he involuntarily became the cause of division in the church, as the nucleus of a party which preferred his polished rhetoric to the plainer utterances of Paul (1 Cor. iii. 4, 5).

Besides this, the characteristic sensuous and pleasure-loving tendencies of the Corinthians began to assert themselves within the church. The majority of the converts were of a low social grade, many of them slaves, and the seductions of the gay city often proved too strong for resistance.

The report of these evils, brought to Ephesus by Apollos on his return from Corinth, called out a letter from Paul which is lost, but which is referred to in 1 Cor. v. 9. Additional tidings came in a letter from the church to Paul, asking advice on the following points: 1. *Celibacy and marriage.* Was married life a lower condition than celibacy, or was it wrong in itself? Were marriages allowable between Christians and heathen? Should a Christian wife or husband abandon a heathen spouse? 2. *Meats offered to idols.* Idol sacrifices were festivals. Gentile converts refused to abandon the society of their heathen friends, and mingled with them at the idol feasts; while a meal at a public festival was a substantial help to the poor. Might Christians attend these festivals? Might they buy in the market the resold meat which had been offered to idols? 3. *Rules in assemblies.* Should men cover their heads? Should women

appear uncovered? Might women speak and teach in public? 4. *Spiritual gifts*. Which was the more important, speaking with tongues or preaching? What should be done when several began to speak at once? 5. *The resurrection*. Some maintained that it was purely spiritual and that it was already past. 6. They also desired to hear something more about the collection for the poor in Judaea, and to have Apollos sent back.

The bearers of the letter, Stephanas, Fortunatus, and Achaicus, together with those of the household of Chloe (1 Cor. i. 11), also brought tidings of the factions which had divided the church and the quarrels over the different preachers. Certain Judaic teachers had come, with commendatory letters from Jerusalem, claiming the authority of Peter and impugning that of Paul, declaring that Peter was the true head of the Christian Church and Paul an interloper. A fourth distinct party is supposed by some to be indicated by the words "I of Christ" (see on 1 Cor. i. 10). It also appeared that the assemblies of the church had become disorderly; that the agapæ and the eucharist were scenes of gluttony, brawling, and drunkenness; while the gatherings for worship were thrown into confusion by the simultaneous speaking of those who professed the gift of tongues. Women were speaking unveiled in these assemblies. One prominent church-member was living criminally with his stepmother.

On the receipt of this letter Paul abandoned his intended visit to Corinth, sent Titus to inform the church of his change of plan and to arrange for the collection, and dictated to Sosthenes the first epistle to the Corinthians. Notwithstanding the subscription of the letter, "written from Philippi," a mistake which grew out of 1 Cor. xvi. 5, it was written at Ephesus, as appears from 1 Cor. xvi. 8, 19.

He begins by stating his complaints against the church (i. 10-vi. 20). He then answers the questions contained in their letter: *Marriage* (vii. 1-40); *Sacrificial feasts* (viii. 1-13). From this he diverges to the insinuations against his character and authority, noticing the charge based upon his refusal to receive pecuniary support, and asserting his unselfish devo-

tion to the Gospel (ix.). He returns to the sacrificial feasts (x.). Then he passes to the regulation of the assemblies (xi.). The different spiritual gifts and their mutual relation are discussed in ch. xii., and Love is shown to be greater and more enduring than all gifts (xiii.). The subject of speaking with tongues is then taken up, and the superiority of prophecy to the gift of tongues is asserted (xiv. 1-40). Ch. xv. discusses the resurrection, and the epistle concludes with references to certain personal and incidental matters, including the collection.

Authorities are generally agreed in placing the date of the epistle A. D. 57. Its authenticity is conceded on all hands.

The key-note of the epistle is struck in two correlated thoughts—the supreme headship of Christ, and the union of believers as one body in and with Him. The former thought finds expression in Paul's humble disclaimer of all merely personal authority, and of all right to a hearing save as Christ's agent and mouthpiece. The power of preaching resides in its theme—Christ crucified—and not in its philosophic wisdom nor in the personal culture of its preachers. The gifts and graces of the Church are due to Christ alone. The other thought is the standing confutation and rebuke of all the errors and abuses which have invaded the Church. Faction, fornication, litigation, fellowship with idolaters—all are sufficiently condemned by the fact that they break the sacred tie between the Church and Christ, and between individuals and the Church. Union in Christ implies divine order in the Church. The sexes fall into their true relation. The subordinations of the heavenly hierarchies are perpetuated in the Church. Confusion is banished from public worship, and the mystery of the eucharist is expounded in the mutual love and helpfulness of the participants. Diversities of spiritual gifts are harmonized and utilized through their relation to the one body and the informing power of one divine Spirit—the Spirit of love. Christian expediency, involving individual sacrifice for the common welfare, becomes an authoritative principle. This unity finds its crowning exhibition in the resurrection, in which believers share the resurrection of their Lord, and enter into final and perfect communion with His glorified life.

It has been truthfully said that no portion of the New Testament discusses so directly the moral problems of that age or of our own. Many of the same questions emerge in the social and church-life of modern times. Such are the rally of cliques round popular preachers; the antithesis of asceticism and christian liberty; of christian zeal and christian wisdom; the true relation of the sexes and the proper position and function of woman in the Church; the assertion of individual inspiration against the canons of christian decency; the antagonism between individualism and the subordination of the members to the body; the resurrection in the light of modern science; aestheticism and morals.

No epistle of the New Testament, therefore, should be more carefully studied by the modern pastor.

THE SECOND EPISTLE TO THE CORINTHIANS.

Paul's stay at Ephesus was cut short by the riot. He departed to Troas, and thence to Macedonia (Acts xx.), where he met Titus, for whose arrival he had anxiously waited in order to learn the effect of his letter (2 Cor. i. 8; ii. 13; vii. 5). Titus' report was both gratifying and disheartening. He had been cordially received, and the epistle had caused penitence and amendment; but the influence of the anti-Pauline parties had increased, and they were openly assailing Paul's character and insisting on their own superior apostolic claims. Accordingly Titus was again sent to Corinth with a second epistle, written from some point in Macedonia. The statement of the subscription that it was written from Philippi, lacks evidence, besides being in itself improbable. The date is the autumn of A.D. 57.

The epistle is among the least systematic of Paul's writings, for the reason that it was written in a conflict of feeling, in which joy, grief, and indignation struggled for the mastery. Its main motives are three in number. 1. Thankfulness for the effect of his first letter. 2. Indignation at the work and increasing influence of the false teachers. 3. Anxiety for the completion of the collection, and that the Corinthians should

imitate the good example of the Macedonian churches. "The three objects of the epistle are, in point of arrangement, kept distinct; but so vehement were the feelings under which he wrote, that the thankful expression of the first part is darkened by the indignation of the third; and the directions about the business of the contribution are colored by the reflections both of his joy and of his grief" (Stanley).

The style accords with this turbulence of feeling. It is surcharged with passionate emotion. No one of Paul's epistles is so intensely personal. Here only he reveals two of those great spiritual experiences which belong to a Christian's inmost heart-life—personal crises which are secrets between a man and his God. One of these—the thorn in the flesh—is a crisis of agony; the other—the rapture into the third heaven—a crisis of ecstasy. Bengel's remark is familiar, that the epistle is an itinerary. "The very stages of his journey are impressed upon it; the troubles at Ephesus, the repose at Troas, the anxieties and consolations of Macedonia, the prospect of removing to Corinth" (Stanley). His self-vindication is not only a remarkable piece of personal history, but a revelation of his high sense of honor and his keen sensitiveness. His "boasting," into which he is driven by persistent slander, throws into relief his aversion to self-praise. He formally announces his intention to boast, as though he can bring himself to the task only by committing himself to it. Thrice he repeats the announcement, and each time seems to catch, with a sense of relief, at an opportunity for digressing to a different subject. Ecstatic thanksgiving and cutting irony, self-assertion and self-abnegation, commendation, warning and authority, paradox, apology, all meet and cross and seethe; yet out of the swirling eddies rise, like rocks, grand Christian principles and inspiring hopes. Such are the double power of the Gospel for life or death; the freedom and energy of the dispensation of the Spirit; suffering the path to glory; the divine purpose in the decay of the fleshly tabernacle; the new and heavenly investment of the mortal life; the universal judgment; the nature of repentance as distinguished from sorrow, and the principles of christian liberality. Full and swift as is the torrent, there is ever a hand on

the floodgate. In the most indignant outburst the sense of suppression asserts itself. Indignation and irony never run into malediction. We cease to be surprised at the apostle's capability of indignation when we catch glimpses, as we do throughout the epistle, into the depths of his tenderness.

It is not strange that such a tempest should set its mark upon the style and diction, especially if we assume that the epistle was dictated to an amanuensis. In some particulars the epistle is the most difficult in the New Testament. The style is broken, involved, at times obscure. The impetuosity of the thought carries it from point to point with a rapidity which makes it often hard to grasp the sequence and connection. It is preëminently picturesque, abounding in metaphors which sometimes lie undeveloped in the heart of single words, and sometimes are strangely mixed or suddenly shifted. Building and clothing blend in describing the heavenly investiture of the believer; now the Corinthians are a commendatory letter written in the apostles' hearts, now the letter is written by Christ on the Corinthians' hearts; the rush of thought does not stop at the incongruity of an epistle on stone and of ink on stone tables; now the knowledge of Christ, now the apostles themselves are a sweet odor. Paul does not *huckster* the word of God. He does not *benumb* his converts like a torpedo. Here a word calls up Gideon's lamps and pitchers, there the rocky strongholds of the Cilician pirates. A rapid series of participles carries us through the successive stages of a battle—the hemming in, the cutting the way out, the pursuit, the blow of the enemy's sword. The high citadel is stormed, the lofty towers are overthrown, the captives are led away. Paul bears about a daily death: affliction is a light weight, glory an overwhelming burden: the fleshly body is a tent, the glorified body an eternal building, or a garment dropped from above.

Certain words appear to have a peculiar fascination for the writer, as if they gathered up into themselves the significance of whole masses of thought. Without arresting its main current, the stream eddies round these. Sometimes he dwells on them caressingly, as "the God of all *comfort*, who *comforteth* us, that we may be able to *comfort* with the *comfort* wherewith we are

comforted." Sometimes he rings them out like a challenge, as *commend, commendation, boast*. Sometimes he touches and re-touches them with a sarcastic emphasis, as *bear with me, bear with them*. "So full of turns is he everywhere," says Erasinus, "so great is the skill, you would not believe that the same man was speaking. Now, as some limpid fountain, he gently bubbles forth; anon, like a mighty torrent, he rolls crashing on, whirling many things along in his course: again he flows calmly and smoothly, or spreads out into a lake."

The authenticity of the epistle is conceded. Unsuccessful attempts have been made against its integrity, as the effort to show that it consists of three separate epistles, or of two.

THE EPISTLES OF THE IMPRISONMENT.

This name is given to the Epistles to the Philippians, Ephesians, Colossians, and Philemon, because they were composed during Paul's first imprisonment at Rome. By a few critics they have been assigned to the period of the confinement at Caesarea.

Paul arrived in Rome, under guard, after his shipwreck at Malta, in March, A. D. 61, in the seventh year of the reign of Nero. He was placed in charge of the Praetorian Guard, the members of which relieved each other in his custody, each soldier being chained to his hand. This interruption of his missionary labors was a blessing in disguise. Twenty years of exhausting toil had brought the necessity for rest and meditation. The two years of confinement in Caesarea afforded the apostle the leisure for sinking his thought deeper into the mystery of the Gospel. The effect is apparent in the epistles from his Roman prison. Nothing in these, indeed, contradicts his previous writings; the fundamental themes of the earlier epistles recur, and Philippians in particular exhibits marked parallels with Romans. In all Christ is central. In Romans and in the Corinthian epistles there are not wanting instances of the exalted feeling which is so marked in Ephesians, Colossians, and Phi-

lippians. The Judaizing insolence, castigated in Galatians, is sharply touched again in Philippians. The relations of Jew and Gentile reappear in Ephesians; and Christ's headship of the Church, assumed in First Corinthians, is developed and emphasized in Ephesians and Colossians.

Nevertheless, the Epistles of the Imprisonment carry us into a new atmosphere. The thought takes new directions and a wider range. The apostle's personality appears in an aspect which it is not easy to analyze, but which carries with it the sense of a broadening and deepening of the whole man. In the discussion of christian truth the points of emphasis are shifted. In the earlier epistles he deals largely with unbelievers, in the latter with Christians. In the one he is aiming to initiate union with Christ; in the other to develop communion. In the one he points *to* the cross, in the other *from* the cross to the inheritance of grace and glory which it commands. In the one he emphasizes Christ crucified, in the other Christ risen, ascended, and reigning. In all alike the cross is central, but in these latter epistles it is coördinated with the vast economy of creation, redemption, the Church on earth and in heaven, as it lies entire in the eternal counsels of God. Here the person rather than the work of Christ is in the foreground: here, for the first time in the Pauline writings, the eye is distinctly fixed upon the pre-incarnate Son of God. While in the earlier groups of epistles the moral applications of doctrine are not overlooked, in these, the ethical element is more evenly balanced with the theological. In Philippians the ethical element dominates the theological. The great christological truths are translated into christian experience, and brought to bear as the principles and motives of duty. "No duty is too small to illustrate one or other of the principles which inspired the divinest acts of Christ. The commonest acts of humility and beneficence are to be imitations of the condescension which brought Him from the position of equality with God to the obedience of the cross; and the ruling motive of the love and kindness practised by Christians to one another is to be the recollection of their common connection with Him."*

* Stalker.

A difference from the earlier epistles also develops through the new phase of error with which the apostle has to deal. Epaphras announced the appearance of a new enemy in the churches of the Lycus. The point of assault had begun to shift from legalism to philosophic mysticism. Legalism itself betrayed the infusion of Essenic asceticism and Gnostic speculativeness. These were the forces which brought to the front the doctrines of Christ's person and of the Church; the one as the bulwark against the fancy of mediate creation and the affected humility of angel-worship, and the other, in its exhibition of Christ as the head of the body of believers, contesting the claim of philosophy to be the supreme source of wisdom, and the right of legal ordinances to give the law to life.

THE EPISTLE TO THE PHILIPPIANS.

For Philippi, see on Philip. i. 1.

With the arrival of Paul at Philippi (Acts xvi.), the Gospel entered Europe. On his departure he left Luke to complete the organization of the Church. He subsequently visited the city twice, after which we hear nothing of the Philippian church until he writes to it from his Roman prison. On hearing of his transfer to Rome, the Philippians, with the same generosity which they had shown on former occasions (Philip. iv. 15, 16; 2 Cor. xi. 8, 9), sent a supply of money by Epaphroditus, who, on his return, brought this letter.

The epistle is unofficial and familiar in character, even the apostolic title being dropped in the opening salutation. In its unsystematic structure it rivals Second Corinthians. It opens with an account of the progress of the Gospel in Rome since his arrival, the efforts of his opposers, and the zeal of his friends, and an expression of his own feelings as to his possible death or continued life. An exhortation follows to christian unity, courage, and humility, the latter illustrated by the great act of Christ's humiliation. He hopes soon to be released: he is about to send Timothy to Philippi; Epaphroditus has been sick, and is about to return home. Let them beware of the Judaizers—the dogs, the concision. Their arro-

gant claims are contrasted with the rights and privileges of Christians, and the contrast is pointed by his own spiritual history and a recital of the legal privileges which he relinquished for Christ. Then follow an exhortation to steadfastness, a lament over the victims of sensuality, and a contrast of such with those whose life and hope are heavenly. Two prominent ladies are entreated to reconcile their differences, after which come some parting admonitions to entertain pure thoughts and high aims, and a grateful acknowledgment of the gift brought by Epaphroditus.

In the tone of strong personal attachment which pervades the epistle, it resembles the first to the Thessalonians. It contains no formulated doctrinal teaching, and no indication of the presence of doctrinal errors within the Church. Only the severe allusions in the third chapter, to Judaizers and Antinomian loose-livers, have the flavor of controversy, and the treatment of these is not argumentative, but denunciatory, hortative, and expostulatory. The only warning to the Church is against internal dissensions. Christ is set forth, not in His relation to great christian mysteries, but as a living power in personal experience—notably in the apostle's own.

The words and imagery reveal occasional traces of the contact of Stoicism, as *citizenship* (i. 28; iii. 20); *content*, or *self-sufficient* (iv. 2); and the passage, i. 21-27, presents a vivid contrast with the Stoic's theory of life and his justification of suicide. The epistle abounds in picturesque words, as *earnest expectation* (i. 20); *terrified* (i. 28); *depart* (i. 23); *robbery* (ii. 6); *holding forth* (ii. 16); *offered* (ii. 17); *not regarding* (ii. 30); *keep* (iv. 7); *learned* (iv. 11), etc. See notes.

Bishop Lightfoot observes: "The Epistle to the Philippians is not only the noblest reflection of Paul's personal character and spiritual illumination, his large sympathies, his womanly tenderness, his delicate courtesy, his frank independence, his entire devotion to the Master's service—but as a monument of the power of the Gospel it yields in importance to none of the apostolic writings. . . . To all ages of the Church—to our own especially—this epistle reads a great lesson. While we are expending our strength on theological definitions or ecclesias-

tical rules, it recalls us from these distractions to the very heart and centre of the Gospel—the life of Christ and the life in Christ. Here is the meeting-point of all our differences, the healing of all our feuds, the true life alike of individuals and sects and churches; here doctrine and practice are wedded together; for here is the ‘creed of creeds’ involved in and arising out of the ‘work of works.’”

The authenticity and genuineness are generally conceded, though violently assailed by the Tübingen critics. The date of composition is probably about A.D. 62, and the epistle is, I think, to be placed in order before the other three.*

THE EPISTLE TO THE EPHESIANS.

For Ephesus, see on Apoc. ii. 1.

The church in Ephesus was founded during Paul’s long residence there (Acts xix. 10; xx. 31). He left the city immediately after the great riot (Acts xix.), and never returned. His last personal contact with the church was when he met its elders at Miletus (Acts xx. 18, 35).

There has been much discussion as to the destination of the epistle. The principal views are three: 1. That it was addressed to the church at Ephesus. 2. To the church at Laodicea. 3. That it was an encyclical or circular epistle, intended for the church at Ephesus along with a body of neighboring churches. Some also have regarded it as designed for the churches of Ephesus and Laodicea, and others for the Laodicean church along with a circle of churches.

I regard the epistle as addressed to the Church at Ephesus. Such was the general opinion of the early church. The words “in Ephesus” (i. 1), though omitted in two important manuscripts, are found in the majority of manuscripts and in all the old versions. The Laodicean theory † was started by Marcion, who was severely taken to task by Tertullian for altering the title to “the Epistle to the Laodiceans.” Marcion himself in-

* Against the majority of authorities.

† Advocated by Bishop Lightfoot.

serted the epistle in his canon as "the Epistle to the Ephesians;" and it is significant that no manuscript which omits "in Ephesus" substitutes "in Laodicea." The encyclical theory rests mainly on internal grounds, such as the general tenor of the epistle, and the absence of personal reminiscences, appeals and greetings, and of local references. But when addressing a circle of churches, Paul is wont to specify the fact, as in First and Second Corinthians and Galatians. If the words "in Ephesus" be rejected, the epistle is entirely without local designation, and is catholic rather than encyclical. Moreover, whenever Paul, in the address of an epistle, uses *τοῖς ὄσιν* *which are*, he follows these with the name of a place, as "at Rome," "at Philippi," "at Corinth."

The Ephesian church, so far as is indicated by the letter, furnished no special reason for its composition. It contains no references to the dangers which Paul predicted at Miletus, no allusions to his personal relations with the church, and no salutations to individuals. Its theme is *the Church of Christ, founded in the will of the Father, developed by the work of the Son, and united in him through the indwelling and energy of the Holy Spirit.*

The body of believers is chosen of God: their privilege is adoption: the motive of adoption is grace, its medium Jesus Christ, its element love, its end holiness and the glorification of divine grace (i. 3-6).

The work of the Son in this scheme is redemption, remission of sins, and the gift of wisdom and discernment. His central position in the divine plan will appear in the consummation, which will consist in the summing up of all things in Him (i. 7-12).

The agent and earnest of this inheritance of believers is the Holy Spirit (i. 13-14).

Hence the prayer that the operation of the Spirit may appear in the bestowment of wisdom and revelation (compare i. 8), and of quickened spiritual discernment; so that believers may recognize the divine call, and experience the hope which it engenders, the riches of the inheritance which it assures (compare i. 11), and the efficiency of the divine power which is exhibited

and pledged to them in the resurrection and exaltation of Christ (i. 15-22).

The election, the call, the redemptive work, the adoption, the personal holiness, the knowledge and discernment—all find their embodiment in the Church, the body of Christ, in which the divine fulness dwells (i. 22, 23).

The scope of this plan is universal, including both Jews and Gentiles. Its operation is illustrated in the turning of the Gentiles from their sins, and in the destruction of the national and religious barriers between them and the Jews, making of the two one Church in Christ, the dwelling-place of the Spirit, built on the foundation of the apostles and prophets, with Christ as the corner-stone (ii. 1-22).

The inclusion of the Gentiles in the divine covenant is a mystery of which Paul has been made the minister. The intent of this mystery is to manifest through the Church to the heavenly powers the manifold wisdom of God (iii. 2-10).

Thus far the theme, the Church, is struck at i. 22, 23; ii. 19-22; iii. 10.

The prayer (iii. 14-21) includes the points already touched—the universal fatherhood of God; the sonship of Christ; the work of the Spirit in believers; the indwelling of Christ by faith; love as the element of christian life; knowledge of the deep things of God—and returns to the main theme, the Church.

The key-note of the practical portion of the epistle is given in ch. iv. 1: "Walk worthy of your calling." The practical exhortations contemplate individuals in their relation to the Church. The fundamental duty is *unity* through the one informing Spirit (iv. 3, 4). The great factors of church fellowship are specified: "One Lord" (Christ); one principle of "faith," uniting to Christ; one formal sign, "baptism," marking admission to the body of Christ; one universal "Father," ruling, pervading, and dwelling in all (iv. 5, 6).

This unity of the Church includes and is furthered by various manifestations of the Spirit in the form of different gifts; and the authority of Christ to confer and distribute these gifts is indicated by His descent to earth and Hades, and His ascent

to the glory of the Father (iv. 7-16). In the thought that the purpose of these gifts is the edifying of the body of Christ, the theme—the Church—is again sounded.

Practical exhortations follow, to spiritual renewal, truthfulness, peace, honesty, purity of speech and life, love, godly caution, temperance, holy meditation and christian interchange, gratitude, and the reciprocal duties of husband and wife, in which last the church-theme is once more enunciated in typifying by the marriage-rite Christ's love for the Church (iv. 7-v.).

The Church includes the household. The exhortations to fidelity in household relations are continued (vi. 1-9). The ideal of the Church and of individual character is realized only through conflict with the evil world and the powers of darkness, in which the power of God alone can insure victory. Hence the Christian is urged to clothe himself with the divine panoply (vi. 10-18).

The authenticity of the epistle has been challenged on the ground of dissimilarity to the other writings of Paul, unusual words and phrases, and a general un-Pauline character in doctrine and diction. As regards doctrine, the charge is beneath notice. As to diction, the argument from unusual expressions would bear equally against the genuineness of some of the best-attested epistles. While there are forty-two unique words in this letter, there are thirty-eight in Colossians, above a hundred in Romans, and two hundred and thirty in First Corinthians; while the well-known peculiarities of Paul's style are as evident in this as in the other epistles.

The epistle has also been assailed as "a mere verbose expansion" of the Colossian letter. There are, indeed, marked resemblances between the two both in matter and form, and sometimes literal correspondences, as might be expected in two epistles written about the same time; but both the subject and the treatment of the two epistles present too many differences to bear out this charge of amplification. On the contrary, the same subject is sometimes treated more concisely in Ephesians than in Colossians (Eph. i. 15-17; Col. i. 3-6; Eph. iv. 32; Col. iii. 12-14). Ephesians, moreover, contains matter not

found in Colossians (Eph. i. 13-14; iv. 8-15; v. 7-14, 23-31; vi. 10-17).

The polemic element in Colossians is wanting in Ephesians. The Christology of Colossians is more metaphysical than that of Ephesians, while the predestinarianism of Ephesians does not appear in Colossians.

This epistle presents peculiar difficulties to the student. Dean Alford says: "The difficulties lie altogether beneath the surface; are not discernible by the cursory reader, who finds all very straightforward and simple. . . . But when we begin to inquire why thought succeeds to thought, and one cumbrous parenthesis to another—depths under depths disclose themselves, wonderful systems of parallel allusion, frequent and complicated underplots—every word, the more we search, approves itself as set in its exact logical place; we see every phrase contributing by its own similar organization and articulation to the carrying out of the organic whole. But this result is not won without much labor of thought, without repeated and minute laying together of portions and expressions, without bestowing on single words and phrases, and their succession and arrangement, as much study as would suffice for whole sections of more exoteric epistles."

While the diction is marked by a peculiar sonorousness and depth of tone, it does not surpass in variety and picturesqueness that of some other epistles, Second Corinthians, for instance. The shorter epistle to the Colossians contains thirty-eight unique words to forty-two in Ephesians. But no writing of Paul equals this in the liturgical majesty of its movement. The Epistle to the Romans is the ever-deepening flow of a stately river; Second Corinthians is the rush of a rapid; Ephesians is the solemn swell of a calm sea. Not a familiar and personal letter like Philippians and Philemon, it is, equally with these, devoid of official stateliness. Its dignity is that of the seer rather than of the bishop and teacher. It rises at times to the height of apocalypse. The impression of a teacher expounding his theme is largely merged in the impression of a great mind and an adoring soul mastered and swept onward by the theme.

The figure of a cathedral, into which Professor Longfellow has so finely cast his general conception of the "Divina Commedia," equally well, perhaps, even better, suits the Ephesian letter. If the expression may be allowed, that epistle is the veritable high-Gothic of sacred literature; every line and detail carrying the eye upward, and the whole combining in one great upreach, irradiated with the rich hues of "the many-tinted wisdom of God." Even as St. Owen mirrors its lines in the font at the portal, the whole magnificent ideal of the Church of Christ condenses itself into the inscription round the baptismal laver—"one Lord, one Faith, one Baptism." Every window is blazoned with its story, but in each the central figure is the same—now the Victim of the cross, now the Conqueror with his train of captives, now the King ascended and throned in light. No partition with its rigid lines sunders the band of worshippers. Jew and Gentile kneel side by side, every face turned toward the cross. On the very threshold the ear is greeted with a burst of choral thunder. The vast aisles throb with praise, crossed with the minor chords of penitent rehearsal, and the deep sighs of tempted souls struggling with the powers of darkness; while from the side-chapels float the words of admonition to the newly-wedded, and of homely precept for the children and servants; and over all the sweet, sad, triumphant tumult is heard the voice of the great apostle, rising with the incense-cloud from before the altar in that wondrous prayer, never surpassed save by the intercessions of Jesus Himself—"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled unto all the fulness of God."

THE EPISTLE TO THE COLOSSIANS.

For Colossae, see on Col. i. 2.

The Gospel was first preached in the cities of the Lycus by Epaphras (Col. i. 7; iv. 12; Philem. 23), who may also have founded the churches there. The theory that the church at Colossae was founded by Paul has no sufficient foundation.* The church had never been personally visited by Paul. Though his missionary journeys had carried him into the Galatian and Phrygian country (Acts xvi. 6), the indefinite usage of these terms, the absence of all hints of a visit in the epistle itself, and the notices of his route in the Acts, go to show that his path did not lie through the valley of the Lycus. Ch. ii. 1, appears to indicate that the Colossians were personally unknown to him.

The occasion of the letter was the visit of Epaphras to the apostle in prison, and Paul's communication with Colossae in the matter of the restoration of Onesimus. Whether Epaphras shared his captivity or not (see on Philem. 23), he did not return to Colossae with this letter, but remained in Paul's company (Col. iv. 12); and his stay in Rome was long enough to put the apostle fully in possession of the dangers which menaced the Colossian church. Paul took the opportunity of Ty-chicus' journey to Colossae with Onesimus, to send this letter.

Phrygia was a favorable soil for the development of error. "Cosmological speculation, mystic theosophy, religious fanaticism, all had their home there." † The leading worship was that of Cybele, the great Mother of the Gods, which was spread over Asia Minor generally, and especially prevailed in Mysia and Galatia. It was orgiastic, accompanied with frenzied dances, howlings, and self-mutilations. Phrygia was also the home of Ophitism, or serpent-worship. Montanism, with its

* This theory was elaborately advocated by Dr. Lardner ("Works," iii., ch. xiv.). Summaries and discussions of his argument may be found in Alford's and Eadie's commentaries, and in Dr. Davidson's "Introduction to the Study of the New Testament."

† Lightfoot.

ecstasy and trance, its faith-cures, its gloomy asceticism, its passion for martyrdom, and its savage intolerance, owed to Phrygia its leader ; and the earlier name of the sect was "the Sect of the Phrygians."

Under Antiochus the Great, two thousand Jewish families had been transplanted into Phrygia and Lydia ; and while the staple of the church was Gentile, the epistle distinctly recognizes the presence and operation of Jewish influences (ii. 16-21).

The form of error which prevailed at Colossae included three elements : Jewish formalism ; speculative mysticism, representing the germs of what afterward developed as Gnosticism ; and Essenism, the medium through which the Jewish and Gnostic elements came into combination.

Though Gnosticism, as such, had not developed itself at this time, a knowledge of its principal features is necessary to an intelligent reading of this epistle.

It took its name from *gnosis knowledge*, since it claimed for a select few the possession of a superior acquaintance with truth. Its tendencies were thus exclusive and aristocratic. The Gnostics denied the direct creation of the world by God, because God would thus be shown to be the creator of evil. God's creative energy was thwarted by the world of matter, which is essentially evil, in eternal antagonism to God, and with which God could not come into direct contact without tainting His nature. Hence creation became possible only through a series of emanations from God, each successive emanation being less divine, until the point was reached where contact with matter became possible. These emanations were called *aeons*, *spirits*, or *angels* ; and to these worship was rendered with an affectation of humility in approaching the lower grades of divinity, instead of venturing into the immediate presence of the Supreme. The evil of matter was to be escaped either by rigid abstinence from the world of sense, or by independence of it. The system therefore tended to the opposite extremes of asceticism and licentiousness.

Essenism, in the apostolic age, had established itself in Asia Minor. The Essenes combined the ritualism of the Jew with the asceticism and mysticism of the Gnostic. They rigorously

observed the Mosaic ritual, except in the matter of slain sacrifices, which they refused to offer, regarding their ordinary meals as sacrificial rites. They discountenanced marriage, and foreswore oil, wine, and animal food. Their theology revealed traces of sun-worship. Holding the immortality of the soul, they denied the resurrection of the body. They also held some mystical doctrine of emanations, as agents in creation, akin to that of the Gnostic aeons. Like the Gnostics, they maintained the evil of matter.

In this epistle Paul strikes at the intellectual exclusiveness of the Colossian heretics with the doctrine of the universality of the Gospel (i. 6, 23, 28; iii. 11). Their *gnosis*—the pretended higher, esoteric wisdom—is met with the assertion of the Gospel as the true wisdom, the common property of all believers. The words *wisdom*, *knowledge*, *full knowledge*, *intelligence*, occur frequently in the epistle. *Γνώσις knowledge* is used but once, while *ἐμπύρωσις full knowledge*, occurs four times, emphasizing the knowledge of God and of Christ as the perfection of knowledge. Divine wisdom is offered and prayed for as the privilege of Christians (i. 9, 27, 28; iii. 10, 16). The pretended wisdom is denounced as deceitful philosophy, founded in tradition, and both its Gentile and its Jewish phases are characterized as mere *elements* or *rudiments*, unworthy of men in Christ (ii. 8, 20). It is presumptuous and arrogant; a mere show of wisdom (ii. 18, 23).

The doctrine of angelic mediators in the creation and government of the world is offset by the truth of the Eternal Son, begotten before the creation, by whom all things were created and are maintained, and who is also the only and absolute head of the Church (i. 15–18). For a succession of angelic emanations, each less divine than its predecessor, is substituted the Son of God, in whom dwells the sum-total of the divine powers and attributes (i. 19; ii. 9). An angel or spirit, who is neither God nor man, cannot reconcile God and man. For the haziness which invests the personality and character of these intermediaries, we have the sharply defined personality of Christ, the Word made flesh, uniting in Himself the human and the divine, human even unto death, divine unto the eternal life and

power of the Godhead, and thus reconciling and bringing into perfect unity all things in Himself (i. 19, 22 ; ii. 9, 10).

The person of Christ is thus exhibited in two aspects, the cosmical and the theological, in its relations to the universe and to the Church. On the one hand, Christ is supreme in the creation and administration of the world (i. 15-17). "He is the beginning, middle, and end of creation." On the other hand, Christ is supreme in the spiritual economy. "If the function of Christ is unique in the universe, so is it also in the Church." In Him alone man is reconciled and united to God. In Him alone the individual children of God are compacted into one body, propelled and guided in their several activities, and each placed and held in due relation to the whole (i. 18, 22 ; ii. 10-15, 19).

In this rigorous insistence upon the person of Christ as alone solving the problem of God's relation to the world, Paul strikes not only at the Colossian error, but also at the later error of Arius, whose Christ is of a different essence from God, His participation in the divine attributes partial, and His revelation therefore limited and imperfect. Arianism furnishes a principle of conduct, but not a basis of communion between the divine and the human. "The supernatural being whom Arius sets forth as a mediator between God and man, does not unite, but separates them, for He serves to reveal the infinite, impassable gulf that lies between them." *

Bishop Lightfoot most truthfully remarks : "Christ's mediatorial function in the Church is represented as flowing from His mediatorial function in the world. With ourselves this idea has retired very much into the background. Though in the creed common to all the churches we profess our belief in Him as the Being through whom all things were created, yet in reality this confession seems to exercise very little influence on our thoughts. And the loss is serious. How much our theological conceptions suffer in breadth and fulness by the neglect, a moment's reflection will show. How much more

* Alexander V. G. Allen, "The Continuity of Christian Thought." See also Newman's "Arians of the Fourth Century," ch. II., sec. v.

hearty would be the sympathy of theologians with the revelations of science and the developments of history, if they habitually connected them with the operation of the same Divine Word, who is the centre of all their religious aspirations, it is needless to say." *

The doctrine of Christ as the true and only medium of union between God and man is fatal to the voluntary humility which substitutes the worship of angels for that of Christ. Christ is presented as the legitimate object of adoration, the refusal of which is a rupture of the connection between the members of the body and their Head (ii. 18, 19). All things must be done in His name. The intercourse of the Church, the relations of the household, are to take their impulse and character directly from the indwelling word of Christ (iii. 16-25). The Essene view of marriage is thus assailed (iii. 18, 19). Asceticism, legalism, ritualism are condemned as fixing the mind upon mere external things. Their precepts are the merest rudiments of an earthly and sensual economy—"shadows of things to come." The imposition of these precepts is a moral tyranny: "mere legal obligations are a part of a dead compact, a torn and cancelled bond, which is now nailed to Christ's cross." They do not lift the life into the higher moral and spiritual plane; they do not protect it against the temptations of the flesh; they furnish no efficient remedy for sin (ii. 8, 16, 20, 23). Reconciliation with God through the blood of the cross will set the thoughts on heavenly things, will strangle unholy passions and indulgences, and will create a new man in the image of Christ (i. 20; ii. 11, 14; iii. 1-10). By this, asceticism and licentiousness are alike branded (iii. 5).

The genuineness and authenticity of the epistle were universally acknowledged by the early Church, and not seriously questioned until the attack of Mayerhoff in 1838, followed by Baur and Schwegler. Holtzmann (1872) held that it was partly spurious, though containing a genuine epistle, which he fancied

* Introduction to the "Commentary on Colossians." See also Aubrey Moore's essay, "The Christian Doctrine of God," in "Lux Mundi," p. 94 sqq.

that he could extract. Dr. Davidson denies the Pauline authorship, and thinks it was written about 120 A.D. The assaults are, in part, on the same grounds as those against Ephesians—textual and grammatical departures from Paul's style, unique forms of expression, and differences of idea. Against Colossians in particular it is urged that the errors it attacks are later than Paul's date.

The Pauline authorship cannot be overthrown by any of these considerations. As to the errors treated in the epistle, it has already been shown that they contained the germs of later Gnosticism. The variations in style are no greater than those which appear in different writings by the same author. They are easily explained by difference of subject, and by the mental changes in the writer himself. Many of the unique words are echoes of the vocabulary of the heretical teachers (see especially in ch. ii. and notes), and every epistle of Paul contains numerous words which are found nowhere else. Not counting those which occur in the Septuagint, there are over a hundred in both Romans and First Corinthians; over ninety in Second Corinthians; thirty-three or four in Galatians; forty-one in Philippians; over thirty in the two Thessalonian letters, and above one hundred and fifty in the three Pastorals. The absence of peculiarly Pauline words and phrases it is only necessary flatly to deny. Any Greek student may satisfy himself on that point by means of a Concordance.

The Christology of the epistle is that of the earlier epistles, only more fully developed. Notably the preëxistence of Christ is emphasized. The doctrine of Christ's person is more fully and precisely stated than in any other of Paul's letters.

The style lacks the richness and rhythmical sonorousness of Ephesians. This arises in part from its more controversial character, which betrays itself in Paul's style, here as elsewhere, by his employment of unusual words and long compounds. The earlier chapters especially are marked by a certain stiffness which is imparted by the rarity of the ordinary connecting particles, and the connection of the sentences by participial constructions and relative pronouns, or by "causal and inferential conjunctions" (see ch. i.). Bishop Lightfoot observes that

“the absence of all personal connection with the Colossian church will partially, if not wholly, explain the diminished fluency of this letter. At the same time no epistle of Paul is more vigorous in conception or more instinct with meaning. It is the very compression of the thoughts which creates the difficulty. If there is a want of fluency, there is no want of force.”

THE EPISTLE TO PHILEMON.

This epistle is the only private letter of Paul which has been preserved, and the only one in the New Testament except 3 John.*

Onesimus, a slave, had run away from his master, Philemon, of Colossae, and had hidden himself in Rome, where he came under Paul's influence and was converted to Christianity.

In his loyalty to the civil law, Paul felt that Onesimus, in fulfilment of his Christian duty, should return to his master. He had probably robbed Philemon, and should make at least this restitution. He therefore sent Onesimus back to Colossae under the escort of Tychicus, who carried this letter to Philemon.

Paul did not attack slavery as an institution. He did not charge Philemon to emancipate his slave. For the final extinction of slavery he relied on the spirit of the Gospel, and on its principle that all men are brethren in Christ and alike servants of the one heavenly Master.

After salutations to Philemon and his household, and acknowledgments of Philemon's loving service to the Church and to himself, he introduces the main subject of the letter. He asks as a personal favor that Philemon will kindly receive Onesimus. He praises the ministries of the latter to himself, playing upon his name, “once *unprofitable* but now *profitable*,” and expressing his desire to keep him with himself. This, however, he will not do without Philemon's consent. If Philemon shall see fit to retain him in his own service, he will find him,

* Possibly 2d John, though *evpla lady* may refer to a church. See on 2 John, ver. 1.

as a Christian, far more valuable than he was as a pagan slave. Perhaps his flight was divinely permitted, in order that he might return to his master as a Christian brother. He hints delicately at Onesimus' possible thefts, offering his personal security for the amount stolen, though intimating that Philemon is already in his debt for his own conversion. He is sure that Philemon will comply with his request. He thinks he will soon be released from prison, and asks his friend to prepare him a lodging in view of his visit.

The epistle has always been celebrated as a model of Christian tact and courtesy. Paul waives his apostolic right to command, and throws himself upon the appeal of Christian friendship, backing it with a delicate allusion to his sufferings for the Gospel's sake. Without palliating Onesimus' fault, he throws round him the protection of his own confidence and esteem. He softens the phrases which describe the slave's flight and theft. He does not say "he ran away," but "he was separated from thee." He does not say "he stole," but, "if he hath wronged thee or oweth thee aught." With exquisite tact he assumes that Philemon will regard Onesimus' ministries to the prisoner as his own, and will rejoice in them as an expression of his own affection.

Few sections of Scripture contain within the same space more topics for the preacher. Among these may be noted, Fellowship in Christian service (1, 2, 11, 12, 13, 19): Friendship founded in faith (3, 5-7, 20): The practical quality of love and faith (2, 5, 6, 7): The true method of Christian persuasion: The power of the Gospel to deal with the worst: The Christian method of dealing with bad social institutions: The union of all classes and conditions in Christ.*

The letter has often been compared with the younger Pliny's epistle to Sabinianus, written under similar circumstances. Doddridge remarks that although antiquity furnishes no example of the epistolary style equal to Pliny's letter, Paul's letter

* These and other topics are most beautifully and forcefully treated by the Rev. Alexander Maclaren in his volume on Colossians and Philemon; "Expositor's Bible."

to Philemon is far superior as a human composition. Dr. Davidson says: "It puts Paul's character in a light which none other of his writings exhibit. The qualities which dictated its composition are eminently attractive. Dignity, generosity, prudence, friendship, politeness, skilful address, purity, are apparent. Hence it has been called, with great propriety, 'the polite epistle.' True delicacy, fine address, consummate courtesy, nice strokes of rhetoric, make it a unique specimen of the epistolary style. It shows the perfect Christian gentleman." Ewald: "Nowhere can the sensibility and warmth of tender friendship blend more beautifully with the higher feeling of a superior mind, nay, of a teacher and apostle, than this brief and yet so eminently significant letter." Renan: "A little *chef-d'oeuvre* of the art of letter-writing." Calvin: "Though he handleth a subject which otherwise were low and mean, yet after his manner he is borne up aloft unto God. With such modest entreaty doth he humble himself on behalf of the lowest of men, that scarce anywhere else is the gentleness of his spirit portrayed more truly to the life." Maclaren: "Without thought of effect, and with complete unconsciousness, this man beats all the famous letter-writers on their own ground. That must have been a great intellect, and closely conversant with the Fountain of all light and beauty, which could shape the profound and far-reaching teachings of the epistle to the Colossians, and pass from them to the graceful simplicity and sweet kindness of this exquisite letter; as if Michael Angelo had gone straight from smiting his magnificent Moses from the marble mass, to incise some delicate and tiny figure of Love or Friendship on a cameo."

The authenticity of the epistle is conceded. The assaults of Baur and Holtzmann require no notice.

PAUL'S MISSIONARY JOURNEYS.

FIRST JOURNEY (Acts xiii., xiv.), A.D. 45-46. Starting from Antioch in Syria.

Cyprus,
Perga,
Antioch in Pisidia,
Iconium,
Lystra and Derbe,
Return to Iconium,
Antioch in Pisidia,
Perga,
Attaleia,
Syrian Antioch.

SECOND JOURNEY (Acts xv. 36-xviii. 22), A.D. 53-56. Starting from Antioch in Syria.

Churches of Syria and Cilicia,
Derbe and Lystra,
Phrygia and Galatia,
Troas,
Macedonia,
 Philippi,
 Thessalonica,
 Beroea,
Athens,
Corinth (writes 1 and 2 Thessalonians),
Ephesus,
Caesarea,
Jerusalem.

THIRD JOURNEY (Acts xviii. 22-xxi. 15), A.D. 56-60. Starting from Jerusalem.

Syrian Antioch,
Galatia,
Phrygia,
Ephesus (writes First Corinthians, and, according to some, Galatians),
Troas,

Macedonia (writes Second Corinthians, place uncertain),
Illyricum,
Corinth (writes Epistle to the Romans),
Troas,
Assos,
Mitylene,
Chios,
Troyllium,
Miletus,
Cos,
Rhodes,
Patara,
Tyre,
Ptolemais,
Caesarea,
Jerusalem.

From Jerusalem to Caesarea. Two years in confinement.
Voyage to Rome. Writes Ephesians, Colossians, Philippians,
and Philemon from his Roman prison.

Subsequent movements uncertain. Epistles to Timothy and
Titus commonly assigned to a second imprisonment at Rome.

ABBREVIATIONS.

A. V. Authorized Version.

Apoc. Apocalypse.

Cit. Cited.

= Equivalent to.

Expn. Explanation.

Lit. Literally.

Rev. Revised Version of the New Testament.

Rev. O. T. Revised Version of the Old Testament.

Sept. Septuagint Version of the Old Testament.

Sqq. Following.

Synop. Synoptists.

Tex. Rec. Received Text.

Tynd. Tyndale's Version of the New Testament.

Vulg. Vulgate or Latin Translation of the New Testament.

Wyc. Wycliffe's Version of the New Testament.

The phrase "only here in New Testament" refers to Greek words only.

THE EPISTLE TO THE ROMANS.

CHAPTER I.

SUPERScription (vv. 1, 2). Dr. Morison observes that the superscription is peerless for its wealth of theological idea.

1. **Paul** (*Παῦλος*). A transcript for the Latin *paulus* or *paululus*, meaning *little*. It was a favorite name among the Cilicians, and the nearest approach in sound to the Hebrew *Saul*. According to some, both names were borne by him in his childhood, Paulus being the one by which he was known among the Gentiles, and which was subsequently assumed by him to the exclusion of the other, in order to indicate his position as the friend and teacher of the Gentiles. The practice of adopting Gentile names may be traced through all the periods of Hebrew history.* Double names also, national and foreign, often occur in combination, as Belteshazzar-Daniel; Esther-Hadasa; thus Saul-Paulus.

Others find in the name an expression of humility, according to Paul's declaration that he was "the least of the apostles" (1 Cor. xv. 9). Others, an allusion to his diminutive stature; and others again think that he assumed the name out of compliment to Sergius Paulus, the deputy of Cyprus. Dean Howson, while rejecting this explanation, remarks: "We cannot believe it accidental that the words 'who is also called Paul,' occur at this particular point of the inspired narrative. The heathen name rises to the surface at the moment when St. Paul

* See illustrations in Conybeare and Howson's "Life and Epistles of Paul," ch. v.

visibly enters on his office as the apostle of the heathen. The Roman name is stereotyped at the moment when he converts the Roman governor."

A servant (δοῦλος). Lit., *bond-servant* or *slave*. Paul applies the term to himself, Gal. i. 10; Philip. i. 1; Tit. i. 1; and frequently to express the relation of believers to Christ. The word involves the ideas of belonging to a master, and of service as a slave. The former is emphasized in Paul's use of the term, since Christian service, in his view, has no element of servility, but is the expression of love and of free choice. From this stand-point the idea of service coheres with those of freedom and of sonship. Compare 1 Cor. vii. 22; Gal. iv. 7; Eph. vi. 6; Philem. 16.

On the other hand, believers belong to Christ by purchase (1 Cor. vi. 20; 1 Pet. i. 18; Eph. i. 7), and own Him as absolute Master. It is a question whether the word contains any reference to official position. In favor of this it may be said that when employed in connection with the names of individuals, it is always applied to those who have some special work as teachers or ministers, and that most of such instances occur in the opening salutations of the apostolic letters. The meaning, in any case, must not be *limited* to the official sense.

Called to be an apostle (κλητὸς ἀπόστολος). As the previous phrase describes *generally* Paul's relation to Christ, this expression indicates it *specifically*. "Called to be an apostle" (A. V. and Rev.), signifies *called to the office of an apostle*.* Yet, as Dr. Morison observes, there is an ambiguity in the rendering, since he who is simply called to be an apostle may have his apostleship as yet only in the future. The Greek indicates that the writer was actually in the apostolate—a *called apostle*. Godet, "an apostle by way of call."

Separated unto the gospel of God (ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ). Characterizing the preceding phrase more precisely: definitely separated from the rest of mankind. Com-

* Wyclif has *cleped*, i. e., *yclept*. Jowett, *called an apostle*; so Hodge. Objectionable, because it might be construed as equivalent to *named*.

pare Gal. i. 15, and "chosen vessel," Acts ix. 15. The verb means "to mark off (*ἀπό*) from others by a *boundary* (*ὄρος*)." It is used of the final separation of the righteous from the wicked (Matt. xiii. 49; xxv. 32); of the separation of the disciples from the world (Luke vi. 22); and of the setting apart of apostles to special functions (Acts xiii. 2). *Gospel* is an exception to the almost invariable usage, in being without the article (compare Apoc. xiv. 6); since Paul considers the Gospel rather as to its quality—good news from God—than as the definite proclamation of Jesus Christ as a Saviour. The defining elements are added subsequently in vv. 3, 4. Not the preaching of the Gospel, but the message itself is meant. For *Gospel*, see on superscription of Matthew.

2. **Had promised afore** (*προεπηγγέλματο*). Only here in the New Testament. Rev., *He promised afore*. Paul's Old Testament training is manifest. Naturally, in beginning the more precise description of the new revelation, he refers first to its connection with ancient prophecy. The verb *ἐπαγγέλλομαι* means more than *to proclaim*. It occurs frequently, and always in the sense of *profess* or *promise*. See Mark xiv. 11; Acts vii. 5; 1 Tim. ii. 10; vi. 21.

Prophets. Not limited to the prophets proper, but including all who, in the Old Testament, have prophesied the Gospel—Moses, David, etc. Compare Heb. i. 1.

In the holy scriptures (*ἐν γραφαῖς ἁγίας*). Or, more strictly, *in holy writings*. The scriptures would require the article. See on John v. 47; ii. 22. Here again the absence of the article denotes the qualitative character of the phrase—books which are *holy* as conveying God's revelations. On *ἁγιος* *holy*, see on Acts xxvi. 10. This is the only passage in which it is applied to scriptures.

3. **Concerning His son.** Connect with *promised afore*. Christ is the great personal object to which the promise referred.

4. **Declared** (*ὁρισθέντος*). Rev., in margin, *determined*. The same verb as in the compound *separated* in ver. i. Ben-

gel says that it expresses more than "separated," since one of a number is separated, but only one is *defined* or *declared*. Compare Acts x. 42; xvii. 31. It means to *designate one for something, to nominate, to instate*. There is an antithesis between *born* (ver. 3) and *declared*. As respected Christ's earthly descent, He was born like other men. As respected His divine essence, He was *declared*. The idea is that of Christ's *instatement* or *establishment* in the rank and dignity of His divine sonship with a view to the conviction of men. This was required by His previous humiliation, and was accomplished by His resurrection, which not only *manifested* or *demonstrated* what He was, but wrought a real transformation in His mode of being. Compare Acts ii. 36; "God *made*," etc.

With power (ἐν δυνάμει). Lit., *in power*. Construe with *was declared*. He was declared or instated *mightily; in a striking, triumphant manner*, through His resurrection.

Spirit of holiness. In contrast with *according to the flesh*. The reference is not to the Holy Spirit, who is nowhere designated by this phrase, but to the spirit of Christ as the seat of the divine nature belonging to His person. As God is spirit, the divine nature of Christ is spirit, and its characteristic quality is holiness.

Resurrection from the dead (ἀναστάσεως νεκρῶν). Wrong, since this would require the preposition ἐκ *from*. Rev., correctly, *of* the dead. Though this resurrection is here represented as actually realized in one individual only, the phrase, as everywhere in the New Testament, signifies the resurrection of the dead absolutely and generically—of *all* the dead, as exemplified, included, and involved in the resurrection of Christ. See on Philip. iii. 11.

5. **We have received** (ἐλάβομεν). Aorist tense. Rev., *we received*. The categorical plural, referring to Paul, and not including the other apostles, since the succeeding phrase, *among all the nations*, points to himself alone as the apostle to the Gentiles.

Grace and apostleship. *Grace*, the general gift bestowed on all believers: *apostleship*, the special manifestation of grace to Paul. The connecting *καὶ and*, has the force of *and in particular*. Compare ch. xv. 15, 16.

For obedience to the faith (*εἰς ὑπακοὴν πίστεως*). Rev., *unto obedience of faith*. *Unto* marks the object of the grace and apostleship: *in order to bring about*. Obedience of faith is the obedience which characterizes and proceeds from faith.

Nations (*ἔθνεσιν*). Or *Gentiles*. Not geographically, contrasting the inhabitants of the world, Jew and Gentile, with the Jews strictly so called, dwelling in Palestine, but Gentiles distinctively, for whom Paul's apostleship was specially instituted. See on Luke ii. 32, and compare on 1 Pet. ii. 9.

6. **Ye also.** As Romans among other Gentiles: not, called as I am called.

7. **In Rome** (*ἐν Ῥώμῃ*). The words are omitted in a MS. of the tenth or eleventh century, and in a cursive* of the eleventh or twelfth. The words *ἐν Ἐφέσῳ in Ephesus*, are also omitted from Eph. i. 1, by two of the oldest MSS., on which fact has arisen the theory that the Ephesian Epistle was *encyclical*, or addressed to a circle of churches, and not merely to the church at Ephesus. This theory has been very widely received. With this has been combined the omission of *in Rome* from the Roman Epistle, and the attempt has been made to show that the Roman Epistle was likewise *encyclical*, and was sent to Ephesus, Thessalonica, and possibly to some other churches. Archdeacon Farrar advocates this view in "The Expositor," first ser., ix., 211; and also in his "Life and Work of Paul," ii., 170. This theory is used to defend the view which places the doxology of xvi. 25-27 at the end of ch. xiv. See note there.

Called to be saints (*κλητοὶς ἁγίοις*). Or, *saints by way of call*. See on *called to be an apostle*, ver. 1. It is asserted that they are what they are called. The term *ἅγιοι saints*, is ap-

* *Cursive*, a MS. written in running hand. MSS. written in capitals are distinguished as *uncials*.

plied to Christians in three senses in the New Testament. 1, As members of a visible and local community (Acts ix. 32, 41; xxvi. 10); 2, as members of a spiritual community (1 Cor. i. 2; Col. iii. 12); 3, as individually holy (Eph. i. 18; Col. i. 12; Apoc. xiii. 10).

8. **First** (*πρῶτον μὲν*). Not *above all*, but *in the first place*. The form of the phrase leads us to expect a succeeding clause introduced by *secondly* or *next*; but this is omitted in the fulness and rapidity of Paul's thought, which so often makes him negligent of the balance of his clauses.

Through Jesus Christ. As the medium of his thanksgiving: "As one who is present to his grateful thoughts; in so far, namely, as that for which he thanks God is vividly perceived and felt by him to have been brought about through Christ." Compare vii. 25; Col. iii. 17; Eph. v. 20. In penitence and in thanksgiving alike, Jesus Christ is the one mediator through whom we have access to God.

For you all (*περὶ πάντων ὑμῶν*). The preposition means rather *concerning, about*.

Is proclaimed (*καταγγέλλεται*). The different compounds of the simple verb *ἀγγέλλω* to *announce*, are interesting. The simple verb occurs only at John xx. 18.* *Ἀναγγέλλειν* is to report with the additional idea of bringing tidings *up to* or *back* to the person receiving them. So John v. 15. The impotent man *brought back* information to the Jews. Compare Mark v. 14. So Christ will send the Comforter, and He will *bring back* to the disciples tidings of things to come. John xvi. 13-15. See Acts xiv. 27; 2 Cor. vii. 7; 1 Pet. i. 12.

Ἀπαγγέλλειν is to announce with a reference to the source *from* (*ἀπό*) which the message comes. So Matt. ii. 8; Acts xii. 14. Compare Luke vii. 22; viii. 34; Acts v. 22.

Καταγγέλλειν is to proclaim with authority, as commissioned to spread the tidings *throughout, down among* those that hear

* Where Tischendorf, Tregelles and Westcott and Hort read *ἀγγέλλουσα* for *ἀπαγγέλλουσα*. In John iv. 51, Tischendorf reads *καὶ ἠγγεῖλαν* for *καὶ ἀπήγγειλαν*, and omits *λέγοντες*. Westcott and Hort, simply *λέγοντες*.

them, with the included idea of *celebrating* or *commending*. So here. Compare Acts xvi. 21; xvii. 3. Thus in ἀναγγέλλειν *the recipient* of the news is contemplated; in ἀπαγγέλλειν *the source*; in καταγγέλλειν the relation of the bearer and hearer of the message. The first is found mostly in John, Mark, and Acts; the second in the Synoptists and Acts; the third only in the Acts and Paul.

Throughout the whole world. Hyperbolic, but according with the position of the metropolitan church. Compare 1 Thess. i. 8.

9. **I serve** (λατρεύω). See on Luke i. 74. The word was used in a special sense to denote the service rendered to Jehovah by the Israelites as His peculiar people. See Rom. ix. 4; Acts xxvi. 7. Compare Heb. ix. 1, 6. As in his Philippian letter, Paul here appropriates the Jewish word for the spiritual Christian service. See on Philip. iii. 3.

10. **I might have a prosperous journey** (εὐδοκῶδησομαι). Rev., *I may be prospered*. The A. V. brings out the etymological force of the word. See on 3 John 2.

11. **Some spiritual gift** (τι χάρισμα). Note the modesty in *some*. Χάρισμα is a gift of *grace* (χάρις), a *favor* received without merit on the recipient's part. Paul uses it both in this ordinary sense (ch. v. 15, 16; vi. 23), and in a special, technical sense, denoting extraordinary powers bestowed upon individuals by the Holy Spirit, such as gifts of healing, speaking with tongues, prophecy, etc. See Rom. xii. 6; 1 Cor. i. 7; xii. 4, 31; 1 Pet. iv. 10. In 1 Tim. iv. 14; 2 Tim. i. 6, it is used of the sum of the powers requisite for the discharge of the office of an evangelist.

To the end ye may be established (εἰς τὸ στηριχθῆναι ὑμᾶς). Not *that I may establish you*. The modest use of the passive leaves out of view Paul's personal part. For *established*, see on Luke xxii. 32; 1 Pet. v. 10. The word shows that he had in view their christian character no less than their instruction in doctrine.

12. **That is** (τοῦτο δέ ἐστιν). The A. V. and Rev. omit δέ *however*, thus losing an important shade of meaning. *That is* is not merely an explanatory repetition of the preceding phrase, but modifies the idea contained in it. It is a modest and delicate explanation, by which Paul guards himself against the possible appearance of underestimating the christian standpoint of his readers, to whom he was still, personally, a stranger. Hence he would say: "I desire to impart some spiritual gift that you may be strengthened; not that I would imply a reproach of weakness or instability; but that I desire for you the strengthening of which I stand in need along with you, and which I hope may be wrought in us both by our personal intercourse and our mutual faith."

13. **I would not have you ignorant.** An emphatic expression calling special attention to what follows. Compare 1 Cor. x. 1; 1 Thess. iv. 13.

Have some fruit (τινὰ καρπὸν σχῶ). For the phrase, compare ch. vi. 22. A metaphorical statement of what is stated literally in ver. 11. Not equivalent to *bear fruit*, but *to gather* as a harvest. Compare John iv. 36; Philip. i. 22; Col. i. 6. *Fruit* is a favorite metaphor with Paul. He uses it in both a good and a bad sense. See Rom. vii. 4, 5; vi. 22; Gal. v. 22.

14. **Debtor** (ὀφειλέτης). All men, without distinction of nation or culture, are Paul's creditors, "He owes them his life, his person, in virtue of the grace bestowed upon him, and of the office which he has received" (Godet).

Greeks—Barbarians. Gentiles without distinction. Paul takes the conventional Greek division of all mankind into Greeks and non-Greeks. See on Acts vi. 1. The question whether he includes the Romans among the Greeks or the Barbarians, is irrelevant.

15. **To you also that are in Rome.** *To you* refers to the christian Church, not to the population generally. In every verse, from 6 to 13, *ὑμεῖς you* refers to the Church.

16. **For** (γὰρ). Marking the transition from the introduction to the treatise. "I am ready to preach at Rome, *for*, though

I might seem to be deterred by the contempt in which the Gospel is held, and by the prospect of my own humiliation as its preacher, I am not ashamed of it." The transition occupies vv. 16, 17.

The Gospel. Omit of *Christ*.

Power (*δύναμις*). Not merely a powerful means in God's hands, but in itself a divine energy.

First. Not *principally*, nor *in preference* to the Greek; but first *in point of time*. Compare John iv. 22; Rom. iii. 1; ix. 1; Matt. xv. 24.

17. For therein is the righteousness of God revealed (*δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται*). Rev., more correctly, *therein is revealed a righteousness of God*. The absence of the article denotes that a peculiar kind of righteousness is meant. This statement contains the subject of the epistle: *Righteousness is by faith*. The subject is not stated formally nor independently, but as a proof that the Gospel is a power, etc.

This word *δικαιοσύνη* *righteousness*, and its kindred words *δίκαιος* *righteous*, and *δικαίω* *to make righteous*, play so important a part in this epistle that it is desirable to fix their meaning as accurately as possible.

CLASSICAL USAGE. In the Greek classics there appears an eternal, divine, unwritten principle of right, dwelling in the human consciousness, shaping both the physical and the moral ordering of the world, and personified as *Themis* (*Θέμις*). This word is used as a common noun in the phrase *Θέμις ἐστὶ* *it is right* (fundamentally and eternally), like the Latin *fas est*. Thus Homer, of Penelope mourning for Ulysses, *Θέμις ἐστὶ γυναικός* *it is the sacred obligation of the wife* (founded in her natural relation to her husband, ordained of heaven) *to mourn* ("Odyssey," xiv., 130). So Antigone appeals to the unwritten law against the barbarity of refusing burial to her brother.

"Nor did I deem thy edicts strong enough,
That thou, a mortal man, shouldst overpass
The unwritten laws of God that know not change."

SOPHOCLES, "Antigone," 453-455.

See, also, "Odyssey," xvi., 91; Aristophanes, "Clouds," 140; "Antigone," 880.

This divine ordering requires that men should be *shoren* or *pointed to* that which is according to it—a definite circle of duties and obligations which constitute *right* (*δικη*)*. Thus what is *δικαιος righteous*, is properly the expression of the eternal *Themis*. While *δικη* and *δέμυς* are not to be distinguished as human and divine, *δικη* has a more distinctively human, personal character, and comes into sharper definition. It introduces the distinction between absolute right and power. It imposes the recognition of a moral principle over against an absolutely constraining natural force. The conception of *δικη* is strongly moral.† *Δικαιος* is *right*; *δικαιοσύνη* is *rightness* as characterizing the entire being of man.

There is a religious background to the pagan conception. In the Homeric poems morality stands in a relation, loose and undeveloped indeed, but none the less real, to religion. This appears in the use of the oath in compacts; in the fear of the wrath of heaven for omission of sacrifices; in regarding refusal of hospitality as an offence against Zeus, the patron of strangers and suppliants. Certain tribes which are fierce and uncivilized are nevertheless described as *δίκαιοι righteous*. "The characteristic stand-point of the Homeric ethics is that the spheres of law, of morals, and of religion are by no means separate, but lie side by side in undeveloped unity" (Nägelsbach).

In later Greek literature this conception advances, in some instances, far toward the christian ideal; as in the fourth book of Plato's "Laws," where he asserts that God holds in His hand the beginning, middle, and end of all things; that justice always follows Him, and punishes those who fall short of His laws. Those who would be dear to God must be like Him. Without holiness no man is accepted of God.

* *Δίκη* and its kindred words were derived by Aristotle from *δίκη* twofold, the fundamental idea being that of an even relation between parts. Modern philologists, however, assign the words to the root *δικ*, which appears in *δεικνυμι* *I show* or *point out*.

† This, however, is disputed by those who claim that the earlier sense of *δικη* is *custom* or *usage*. See Schmidt, "Synonymik," 18, 4.

Nevertheless, however clearly the religious background and sanction of morality may be recognized, it is apparent that the basis of right is found, very largely, in established social usage. The word *ethics* points first to what is established by *custom*. While with Mr. Grote we must admit the peculiar emphasis on the individual in the Homeric poems, we cannot help observing a certain influence of social sentiment on morals. While there are cases like the suitors, Paris and Helen, where public opinion imposes no moral check, there are others where the force of public opinion is clearly visible, such as Penelope and Nausicaa. The Homeric view of homicide reveals no relation between moral sentiment and divine enactment. Murder is a breach of social law, a private and civil wrong, entailing no loss of character. Its penalty is a satisfaction to the feelings of friends, or a compensation for lost services.

Later, we find this social aspect of morality even more strongly emphasized. "The city becomes the central and paramount source of obligation. The great, impersonal authority called 'the Laws' stands out separately, both as guide and sanction, distinct from religious duty or private sympathy" (Grote). Socrates is charged with impiety because he does not believe in the gods of the state, and Socrates himself agrees that that man does right who obeys what the citizens have agreed should be done, and who refrains from what they forbid.*

The social basis of righteousness also appears in the frequent contrast between *δικη* and *βία*, *right* and *force*. A violation of right is that which forces its way over the social sanction. The social conception of *δικαιος* is not lost, even when the idea is so apprehended as to border on the christian love of one's neighbor. There is a wrong toward the gods, but every wrong is not in itself such. The inner, personal relation to deity, the absolute and constraining appeal of divine character and law to conscience, the view of duty as one's right, and of personal right as something to be surrendered to the paramount claim of love—all these elements which distinguish the christian

* Xenophon, "Memorabilia," i. 1, 1; iv., 4, 3.

conception of righteousness—are thus in sharp contrast with a righteousness dictated by social claims which limit the individual desire or preference, but which leave untouched the tenacity of personal right, and place obligation behind legitimacy.*

It is desirable that the classical usage of these terms should be understood, in order to throw into sharper relief the Biblical usage, according to which God is the absolute and final standard of right, and every wrong is a sin against God (Ps. li. 4). Each man stands in direct and primary relation to the holy God as He is by the law of His own nature. Righteousness is union with God in character. To the Greek mind of the legendary age such a conception is both strange and essentially impossible, since the Greek divinity is only the Greek man exaggerated in his virtues and vices alike. According to the christian ideal, righteousness is character, and the norm of character is likeness to God. This idea includes all the social aspects of right. Love and duty toward God involve love and duty to the neighbor.

Here must be noted a peculiar usage of *δικαιος* *righteous*, and *δικαιοσύνη* *righteousness*, in the Septuagint. They are at times interchanged with *ἐλεημοσύνη* *mercy*, and *ἔλεος* *kindness*. The Hebrew *chesed* *kindness*, though usually rendered by *ἔλεος*, is nine times translated by *δικαιοσύνη* *righteousness*, and once by *δικαιος* *righteous*. The Hebrew *tsedakah*, usually rendered by *δικαιοσύνη*, is nine times translated by *ἐλεημοσύνη* *mercy*, and three times by *ἔλεος* *kindness*. Compare the Heb. and Sept. at Deut. vi. 25; xxiv. 13 (15); Gen. xix. 19; xxiv. 27. This usage throws light on the reading *δικαιοσύνην*, Rev., *righteousness* (*kindness*?), instead of *ἐλεημοσύνην* *mercy*, A. V., *alms*, Matt. vi. 1. Mr. Hatch ("Essays in Biblical Greek") says that the meaning *kindness* is so clear in this passage that scribes, who were unaware of its existence, altered the text. He also thinks that this meaning gives a better

* On the Greek conception of righteousness, see Nägelsbach, "Homerische Theologie," 139-207; Schmidt, "Synonymik der Griechischen Sprache," i. 18; Gladstone, "Homer and the Homeric Age," ii., 423 sqq.; Grote, "History of Greece," i., ch. xx.

sense than any other to Matt. i. 19: "Joseph, being a *kindly* (*δικαιος*, A. V., *just*) man." *

1. In the New Testament *δικαιος* is used both of God and of Christ. Of God, 1 John i. 9; John xvii. 25; Apoc. xvi. 5; Rom. iii. 26. Of Christ, 1 John ii. 1; iii. 7; Acts iii. 14; vii. 52; xxii. 14. In these passages the word characterizes God and Christ either in their essential quality or in their action; either as righteous according to the eternal norm of divine holiness (John xvii. 25; 1 John iii. 7; Rom. iii. 26), or as holiness passes into righteous dealing with men (1 John i. 9).

2. *Δικαιος* is used of men, denoting their normal relation to the will and judgment of God. Hence it means *virtuous, upright, pure in life, correct in thinking and feeling*. It stands opposed to *ἀνομια lawlessness; ἀμαρτία sin; ἀκαθαρσία impurity*, a contrast wanting in classical usage, where the conception of sin is vague. See Rom. vi. 13, 16, 18, 20; viii. 10; 2 Cor. vi. 7, 14; Eph. v. 9; vi. 14; Philip. i. 11; Jas. iii. 18.

Where *δικαιοσύνη righteousness*, is joined with *οσιότης holiness* (Luke i. 75; Eph. iv. 24), it denotes right conduct toward men, as holiness denotes piety toward God. It appears in the wider sense of *answering to the demands of God in general*, Matt. xiii. 17; x. 41; xxiii. 29; Acts x. 22, 35; and in the narrower sense of *perfectly answering the divine demands, guiltless*. So of Christ, Acts iii. 14; 1 Pet. iii. 18; 1 John ii. 1.

3. It is found in the classical sense of *it is right*, Philip. i. 7, or *that which is right*, Col. iv. 1. This, however, is included within the Christian conception.

Δικαιοσύνη righteousness, is therefore that which fulfils the claims of *δική right*. "It is the state commanded by God and

* Dr. Bushnell, though evidently not aware of this usage, has seized the connection between the ideas of kindness and righteousness. "Righteousness, translated into a word of the affections, is love; and love, translated back into a word of the conscience, is righteousness. We associate a more fixed exactness, it may be, and a stronger thunder of majesty, but there is no repugnance between it and the very love itself of Christ. . . . Nowhere do we feel such a sense of the righteousness of God as we do in the dying scene of Christ.—'Certainly this was a righteous man'—and we only feel the more powerfully that God is a forgiving God" ("Vicarious Sacrifice").

standing the test of His judgment ; the character and acts of a man approved of Him, in virtue of which the man corresponds with Him and His will as His ideal and standard " (Cremer).

The medium of this righteousness is *faith*. Faith is said to be *counted* or *reckoned* for righteousness ; *i.e.*, righteousness is ascribed to it or recognized in it. Rom. iv. 3, 6, 9, 22 ; Gal. iii. 6 ; Jas. ii. 23.

In this verse the righteousness revealed in the Gospel is described as a righteousness of God. This does not mean righteousness as an attribute of God, as in ch. iii. 5 ; but *righteousness as bestowed on man by God*. The state of the justified man is due to God. The righteousness which becomes his is that which God declares to be righteousness and ascribes to him. Righteousness thus expresses *the relation of being right into which God puts the man who believes*. See further, on *justified*, ch. ii. 13.

is revealed (*ἀποκαλύπτεται*). Emphasizing the peculiar sense in which "righteousness" is used here. Righteousness as an attribute of God was revealed before the Gospel. Righteousness in this sense is a matter of special revelation through the Gospel. The present tense describes the Gospel in its continuous proclamation : *is being revealed*.

From faith to faith (*ἐκ πίστεως εἰς πίστιν*). Rev., *by faith unto faith*. According to the A. V. the idea is that of progress in faith itself ; either from Old to New Testament faith, or, in the individual, from a lower to a higher degree of faith ; and this idea, I think, must be held here, although it is true that it is introduced secondarily, since Paul is dealing principally with the truth that righteousness is *by faith*. We may rightly say that the revealed righteousness of God is *unto faith*, in the sense of *with a view to produce faith* ; but we may also say that faith is a *progressive* principle ; that the aim of God's justifying righteousness is *life*, and that the just lives by his faith (Gal. ii. 20), and enters into "more abundant" life with the development of his faith. Compare 2 Cor. ii. 16 ; iii. 18 ; iv. 17 ; Rom. vi. 19 ; and the phrase, *justification of life*, Rom. v. 18.

THE BEGINNING OF THE DISCUSSION.

18. **For.** All men require this mode of justification, *for* all men are sinners, and therefore exposed to God's wrath.

The wrath of God (ὀργή Θεοῦ). Not *punishment*, but the *personal emotion*. See on John iii. 36.

Ungodliness and unrighteousness (ἀσέβειαν καὶ ἀδικίαν). Irreligiousness and immorality. See on *godliness*, 2 Pet. 1, 3; also 2 Pet. ii. 13.

Hold (κατεχόντων). Not *possess*: compare ver. 21. Rev., correctly, *hold down*; i.e., *hinder* or *repress*. Compare 2 Thess. ii. 6, 7; Luke iv. 42.

The truth. Divine truth generally, as apparent in all God's self-revelations.

19. **That which may be known** (τὸ γνωστόν). So A. V. and Rev., as equivalent to *that which is knowable*. But that which is knowable was not revealed to the heathen. If it was, what need of a revelation? Better, *that which is known*, the universal sense in the New Testament, signifying the universal objective knowledge of God as the Creator, which is, more or less, in all men.

In them. In their heart and conscience. The emphasis should be on *in*. Thus the apparent tautology—what is known is manifest—disappears.

20. **The invisible things of Him.** The attributes which constitute God's nature, afterward defined as "His eternal power and divinity."

From the creation (ἀπό). From the time of. Rev., *since*.

Are clearly seen (καθόραται). We have here an *oxymoron*, literally a *pointedly foolish saying*; a saying which is impressive or witty through sheer contradiction or paradox. *Invisible things are clearly visible*. See on Acts v. 41. Illustrations are sometimes furnished by single words, as γλυκύπικρος *bitter-*

sweet; *ἄρσύνδειλος* a bold coward. In English compare Shakespeare:

“Dove-feathered raven, fiend angelical;
Beautiful tyrant, wolfish-ravening lamb.”

Spenser:

“Glad of such luck, the luckless lucky maid.”

Godhead (*Θειότης*). Rev., better, *divinity*. *Godhead* expresses *deity* (*Θεότης*). *θειότης* is *godhood*, not *godhead*. It signifies the sum-total of the divine attributes.

So that they are (*εἰς τὸ εἶναι*). The A. V. expresses *result*; but the sense is rather *purpose*. The revelation of God's power and divinity is given, *so that*, if, after being enlightened, they fall into sin, they may be without defence.

Without excuse (*ἀναπολογήτους*). See on *answer*, 1 Pet. iii. 15. Only here and ch. ii. 1.

21. Knowing—glorified not. “I think it may be proved from facts that any given people, down to the lowest savages, has at any period of its life known far more than it has done: known quite enough to have enabled it to have got on comfortably, thriven and developed, if it had only done what no man does, all that it knew it ought to do and could do” (Charles Kingsley, “The Roman and the Teuton”).

Became vain (*ἐματαιώθησαν*). *Vain things* (*μάταια*) was the Jews' name for *idols*. Compare Acts iv. 15. Their ideas and conceptions of God had no intrinsic value corresponding with the truth. “The understanding was reduced to work *in vacuo*. It rendered itself in a way *futile*” (Godet).

Imaginations (*διαλογισμοίς*). Rev., better, *reasonings*. See on Matt. xv. 19; Mark vii. 21; Jas. ii. 4.

Foolish (*ἀσύνετος*). See on *συνετός* *prudent*, Matt. xi. 67, and the kindred word *σύνεσις* *understanding*, Mark xii. 33; Luke ii. 47. They did not combine the facts which were patent to their observation.

Heart (*καρδία*). The heart is, first, *the physical organ*, the centre of the circulation of the blood. Hence, *the seat and*

centre of physical life. In the former sense it does not occur in the New Testament. As denoting the vigor and sense of physical life, see Acts. xiv. 17; Jas. v. 5; Luke xxi. 34. It is used fifty-two times by Paul.

Never used like *ψυχή soul*, to denote the individual subject of personal life, so that it can be exchanged with the personal pronoun (Acts ii. 43; iii. 23; Rom. xiii. 1); nor like *πνεῦμα spirit*, to denote the divinely-given principle of life.

It is the central seat and organ of the personal life (*ψυχή*) of man regarded in and by himself. Hence it is commonly accompanied with the possessive pronouns, *my, his, thy*, etc.

Like our *heart* it denotes the seat of feeling as contrasted with intelligence. 2 Cor. ii. 4; Rom. ix. 2; x. 1.; 2 Cor. vi. 11; Philip. i. 7. But it is not limited to this. It is also the seat of mental action, feeling, thinking, willing. It is used—

1. *Of intelligence*, Rom. i. 21; 2 Cor. iii. 15; iv. 6; Eph. i. 18.

2. *Of moral choice*, 1 Cor. vii. 37; 2 Cor. ix. 7.

3. *As giving impulse and character to action*, Rom. vi. 17; Eph. vi. 5; Col. iii. 22; 1 Tim. i. 5; 2 Tim. ii. 22. The work of the law is written on the heart, Rom. ii. 15. The Corinthian Church is inscribed as Christ's epistle on hearts of flesh, 2 Cor. ii. 23.

4. Specially, it is *the seat of the divine Spirit*, Gal. iv. 6; Rom. v. 5; 2 Cor. i. 22. It is the sphere of His various operations, directing, comforting, establishing, etc., Philip. iv. 7; Col. iii. 15; 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 5. It is the seat of faith, and the organ of spiritual praise, Rom. x. 9; Eph. v. 19; Col. iii. 16.

It is equivalent to *the inner man*, Eph. iii. 16, 17. Its characteristic is *being hidden*, Rom. ii. 28, 29; viii. 27; 1 Cor. iv. 5; xiv. 25.

It is contrasted with *the face*, 1 Thess. ii. 17; 2 Cor. v. 12; and with *the mouth*, Rom. x. 8.*

* All students of the psychological terms used by Paul are under very great obligations to the Rev. William P. Dickson, D.D., Professor of Divinity in the University of Glasgow. In his Baird Lecture for 1883, on "Paul's Use of the Terms Flesh and Spirit," he has presented in a most lucid manner the valuable

22. **Professing** (φάσκοντες). The verb is used of unfounded assertion, Acts xxiv. 9; xxv. 19; Apoc. ii. 2.

Wise, they became fools. Another oxymoron; see on ver. 20. Compare Horace, *insaniens sapientia raving wisdom*. Plato uses the phrase μάταιον δοξασοφίαν vain-glorying of wisdom ("Sophist," 231).

23. **Image made like** (ὁμοιώματι εἰκόνας). Rev., more literally, *the likeness of an image*. See on Apoc. xiii. 14. Equivalent to *what was shaped like an image*. *Likeness* indicates the conformity with the object of comparison in appearance; *image*, the type in the artist's mind; the typical human form. See, further, on Philip. ii. 7.

Birds and beasts and creeping things. Deities of human form prevailed in Greece; those of the bestial form in Egypt; and both methods of worship were practised in Rome. See on Acts vii. 41. Serpent-worship was common in Chaldaea, and also in Egypt. The asp was sacred throughout the latter country. The worship of Isis was domesticated at Rome, and Juvenal relates how the priests of Isis contrived that the silver images of serpents kept in her temple should move their heads to a suppliant ("Satire" vi., 537). Many of the subjects of paintings in the tombs of the kings at Thebes show the importance which the serpent was thought to enjoy in the future state.* Döllinger says that the vestal virgins were intrusted with the attendance upon a holy serpent, and were charged with supplying his table with meats on festival days.

24. **Gave them up** (παρέδωκεν). Handed them over to the power of sin. See on Matt. iv. 12; xi. 27; xxvi. 2; Mark iv. 29; Luke i. 2; 1 Pet. ii. 23.

results of Wendt's studies in this field, in addition to his own investigations. I do not know of any book in which the student will find the results of the later German theories of Paul's psychology so clearly and compactly set forth and so acutely analyzed. I have drawn freely from his work in all my notes on this subject.

* On serpent-worship in Egypt, see Wilkinson, "Ancient Egyptians," second series, vol. ii.

25. **Who changed** (οἵτινες μετήλλαξαν). Rev., *for that they exchanged*. The double relative specifies the class to which they belonged, and thereby includes the reason for their punishment. He gave them up *as being* those who, etc. Μετήλλαξαν *exchanged* (so Rev.), is stronger than the simple verb in ver. 23. Godet renders *travestied*. Compare the same word in ver. 26.

Truth of God. Equivalent to *the true God*.

Into a lie (ἐν τῷ ψεύδει). Better, as Rev., *exchanged, etc., for a lie*. Lit., *the lie*; a general abstract expression for the whole body of false gods. Bengel remarks, "the price of mythology."

Worshipped and served (ἐσεβάσθησαν καὶ ἐλάτρευσαν). The former of worship generally; the latter of worship through special rites or sacrifices. On the latter verb, see on Apoc. xxii. 3.

More than the Creator (παρά). The preposition indicates *passing by* the Creator altogether; not merely *giving preference* to the creature. Hence Rev., *rather than*. Compare Luke xviii. 14, where the approved reading is παρ' ἐκείνου *rather than the other*, implying that the Pharisee was *in no respect* justified.

Blessed (εὐλογητός). See on 1 Pet. i. 3.

26. **Vile affections** (πάθη ἀτιμίας). Lit., *passions of dishonor*. Rev., *passions*. As distinguished from ἐπιθυμίας *lusts*, in ver. 24, πάθη *passions*, is the narrower and intenser word. Ἐπιθυμία is the larger word, including the whole world of active lusts and desires, while the meaning of πάθος is passive, being the diseased condition out of which the lusts spring. Ἐπιθυμίας are *evil longings*; πάθη *ungovernable affections*. Thus it appears that the divine punishment was the more severe, in that they were given over to a *condition*, and not merely to an evil desire. The two words occur together, 1 Thess. iv. 5.

Women (*ἡλείαι*). Strictly, *females*. This, and *ἄρσενες* *males*, are used because only the distinction of sex is contemplated.

27. Burned (*ἐξεκαύθησαν*). The terms are terrible in their intensity. Lit., *burned out*. The preposition indicates the *rage* of the lust.

Lust (*ὀρέξει*). Only here in the New Testament. It is a *reaching out* after something with the purpose of appropriating it. In later classical Greek it is the most general term for every kind of desire, as the appetite for food. The peculiar expressiveness of the word here is sufficiently evident from the context.

That which is unseemly (*τὴν ἀσχημοσύνην*). Primarily, *want of form, disfigurement*. Plato contrasts it with *εὐσχημοσύνη gracefulness* ("Symposium," 196).

Which was meet (*ἔδει*). Rev., *was due*, which is better, though the word expresses a necessity in the nature of the case—that which *must needs be* as the consequence of violating the divine law.

The prevalence of this horrible vice is abundantly illustrated in the classics. See Aristophanes, "Lysistrata," 110; Plato, "Symposium," 191; Lucian, "Amores," xviii.; "Dialogi Meretricii," v., 2; Juvenal, vi., 311; Martial, i., 91; vii., 67. See also Becker's "Charicles;" Forsyth's "Life of Cicero," pp. 289, 336; and Döllinger's "Heathen and Jew," ii., 273 sqq. Döllinger remarks that in the whole of the literature of the ante-Christian period, hardly a writer has decisively condemned it. In the Doric states, Crete and Sparta, the practice was favored as a means of education, and was acknowledged by law. Even Socrates could not forbear feeling like a Greek on this point (see Plato's "Charmides"). In Rome, in the earlier centuries of the republic, it was of rare occurrence; but at the close of the sixth century it had become general. Even the best of the emperors, Antoninus and Trajan, were guilty.

On the Apostle's description Bengel remarks that "in stigmatizing we must often call a spade a spade. The unchaste usually demand from others an absurd modesty." Yet Paul's

reserve is in strong contrast with the freedom of pagan writers (see Eph. v. 12). Meyer notes that Paul delineates the female dishonor in less concrete traits than the male.

28. **Even as.** Expressing the correlation between the sin and the punishment.

They did not like to have God in their knowledge (*οὐκ ἔδοκίμασαν*). Lit., *did not approve*. Rev., *refused*. They did not think God worth the knowing. Compare 1 Thess. ii. 4. *Knowledge* (*ἐπιγνώσει*) is, literally, *full knowledge*. They did not suffer the rudimentary revelation of nature to develop into full knowledge—"a penetrating and living knowledge of God" (Meyer). In Dante's division of Hell, the section assigned to Incontinence, or want of self-control, is succeeded by that of Bestiality, or besotted folly, which comprises infidelity and heresy in all their forms—sin which Dante declares to be the most stupid, vile, and hurtful of follies. Thus the want of self-restraint is linked with the failure to have God in knowledge. Self is truly possessed only in God. The tendency of this is ever downward toward that demoniac animalism which is incarnated in Lucifer at the apex of the infernal cone, and which is so powerfully depicted in this chapter. See "Inferno," ix.

Reprobate mind (*ἀδόκιμον νοῦν*). Lit., *not standing the test*. See on *is tried*, Jas. i. 12; and *trial*, 1 Pet. i. 7. There is a play upon the words. As they did not *approve*, God gave them up unto a mind *disapproved*. This form of play upon words of similar sound is perhaps the most frequent of Paul's rhetorical figures, often consisting in the change of preposition in a compound, or in the addition of a preposition to the simple verb. Thus *περιτομή* *circumcision*, *κατατομή* *concision*, Philip. iii. 2, 3. "Our epistle *known* (*γνωσκομένη*) and *read* (*ἀναγνωσκομένη*)." Compare Rom. ii. 1; 1 Cor. xi. 29-31; Rom. xii. 3.* The word *reprobate* is from *re-probare*, *to reject on a second trial*, hence, *to condemn*.

* See an interesting article on "The Rhetoric of St. Paul," by Archdeacon Farrar, *Expositor*, first series, x., 1 sqq.

29. **Filled.** The retribution was in full measure. Compare Prov. i. 31; Apoc. xviii. 6.

Wickedness (*πονηρία*). See on Mark vii. 22.

Covetousness (*πλεονεξία*). Lit., *the desire of having more*. It is to be distinguished from *φιλαργυρία*, rendered *love of money*, 1 Tim. vi. 10, and its kindred adjective *φιλάργυρος*, which A. V. renders *covetous*, Luke xvi. 14; 2 Tim. iii. 2; properly changed by Rev. into *lovers of money*. The distinction is expressed by *covetousness* and *avarice*. The one is the desire of *getting*, the other of *keeping*. *Covetousness* has a wider and deeper sense, as designating the sinful desire which goes out after things of time and sense of every form and kind. Hence it is defined by Paul (Col. iii. 5) as *idolatry*, the worship of another object than God, and is so often associated with fleshly sins, as 1 Cor. v. 11; Eph. v. 3, 5; Col. iii. 5. Light-foot says: "Impurity and covetousness may be said to divide between them nearly the whole domain of selfishness and vice." Socrates quotes an anonymous author who compares the region of the desires in the wicked to a vessel full of holes, and says that, of all the souls in Hades, these uninitiated or leaky persons are the most miserable, and that they carry water to a vessel which is full of holes in a similarly holey colander. The colander is the soul of the ignorant (Plato, "Gorgias," 493). Compare, also, the description of covetousness and avarice by Chaucer, "Romaunt of the Rose," 183-246.

"Covetise

That eggeth folk in many a guise
To take and yeve (give) right nought again,
And great treasures up to laine (lay).

And that is she that maketh treachours,
And she maketh false pleadours.

Full crooked were her hondes (hands) two,
For Covetise is ever woode (violent)
To grippen other folkes goode."

“Avarice

Full foul in painting was that vice.

.
 She was like thing for hunger dead,
 That lad (led) her life onely by bread.

.
 This Avarice had in her hand
 A purse that honge by a band,
 And that she hid and bond so strong,
 Men must abide wonder long,
 Out of the purse er (ere) there come aught,
 For that ne commeth in her thought,
 It was not certaine her entent
 That fro that purse a peny went.”

Maliciousness (*κακία*). See on *naughtiness*, Jas. i. 21.

Full (*μεστούς*). Properly, *stuffed*.

Envy, murder (*φόνου, φόνου*). *Phthonou, phonou*. A *paronomasia* or combination of like-sounding words.* Compare Gal. v. 21. Murder is conceived as *a thought* which has filled the man. See 1 John iii. 15.

Debate (*ἔριδος*). In the earlier sense of the word (French, *débattre, to beat down, contend*) including the element of strife. So Chaucer:

“Tales both of peace and of *débates*.”

“Man of Law’s Tale,” 4550.

Later usage has eliminated this element. Dr. Eadie (“English Bible”) relates that a member of a Scottish Church-court once warned its members not to call their deliberations “a debate,” since debate was one of the sins condemned by Paul in this passage. Rev., correctly, *strife*.

Deceit (*δόλου*). See on John i. 47.

Malignity (*κακοηθελας*). Malicious disposition.

* Paronomasia differs from the play upon words, in that the latter has respect to the meaning of the words, while the former regards only the similarity in sound.

30. **Haters of God** (θεοστυγεῖς). Rev., *hateful to God*. All classical usage is in favor of the passive sense, but all the other items of the list are active. Meyer defends the passive on the ground that the term is a summary of what precedes. The weight of authority is on this side. The simple verb *στυγέω to hate*, does not occur in the New Testament. *Στυγητὸς hateful*, is found Tit. iii. 3. The verb is stronger than *μισέω I hate*, since it means to *show* as well as to *feel* hatred.

Proud (ὑπερηφάνους). Rev., *haughty*. See on *pride*, Mark vii. 22.

Boasters (ἀλαζόνας). Swaggerers. Not necessarily implying contempt or insult.

31. **Without understanding, covenant-breakers** (ἀσυνέτους, ἀσυνθέτους). Another paronomasia: *asynetous, asyntheticous*. This feature of style is largely due to the pleasure which all people, and especially Orientals, derive from the assonance of a sentence. Archdeacon Farrar gives a number of illustrations: the Arabic *Abel and Kabel* (Abel and Cain); *Dalut* and *G'ialut* (David and Goliath). A Hindoo constantly adds meaningless rhymes, even to English words, as *button-bitten; kettley-bittley*. Compare the Prayer-book, *holy and wholly; giving and forgiving; changes and chances*. Shakspeare, *sorted and consorted; in every breath a death*. He goes on to argue that these alliterations, in the earliest stages of language, are partly due to a vague belief in the inherent affinities of words ("Language and Languages," 227).

32. **Judgment** (δικαίωμα). Rev., correctly, *ordinance*.

Commit (πράσσοντες). Rev., better, *practise*. See on John iii. 21.

Paul would have been familiar with the abominations of the pagan world from the beginning of his life. The belief in paganism was more firmly rooted in the provinces than in Italy, and was especially vigorous in Tarsus, which was counted among the three *Kappa Kakista*, most villainous K's of antiquity—

Kappadokia, Kilikia, and Krete. Religion there was chiefly of an Oriental character, marked by lascivious rites. See Farrar's "Life and Work of Paul," i., 24-34.

CHAPTER II.

1. **O man.** General, but still with a general and slightly reproachful reference to the Jew.

Judget (*κρίνων*). With the sense of *condemning*.

2. **The judgment** (*τὸ κρίμα*). Not the act, but the contents of the judgment.

3. **Reckonest** (*λογίζῃ*). See on 1 Pet. v. 12. Intimating a process of reasoning.

Thou shalt escape. *Θηου* emphatic, opposed to Jewish self-conceit.

4. **Despisest thou** (*καταφρονεῖς*). The indicative mood unites a declaration with the question: "Do you despise? Aye, you do."

Riches (*πλούτου*). A favorite word with Paul to describe the quality of the divine attributes and gifts. See 2 Cor. viii. 9; Eph. i. 7, 18; ii. 4, 7; iii. 8, 16; Philip. iv. 19; Col. i. 27.

Goodness (*χρηστότητος*). See on *easy*, Matt. xi. 30.

Forbearance and long-suffering (*ἀνοχής καὶ μακροθυμίας*). *Ἀνοχή* *forbearance*, strictly a *holding back*. In classical Greek mostly of a truce of arms. It implies something temporary which may pass away under new conditions. Hence used in connection with the *passing by* of sins before Christ (Rom. iii. 25). "It is that forbearance or suspense of wrath, that truce with the sinner, which by no means implies that the wrath will not be executed at the last; nay, involves that it certainly will, unless he be found under new conditions of repentance and obedience" (Trench). For *μακροθυμία* *long-suffering*, see on Jas. v. 7. This reliance on God's tolerance to suspend the rule

of His administration in your case is *contempt* (despise). Compare Gal. vi. 7.

Not knowing (*ἀγνοῶν*). In that thou dost not know. This very ignorance is contempt.

Leadeth (*ἄγει*). The continuous present: *is leading* all the while thou art despising.

Repentance (*μετάνοιαν*). See on Matt. iii. 2; xxi. 29.

5. Treasurest up (*θησαυρίζεις*). Accumulatest. Glancing back to *riches*.

For thyself. Possibly a tinge of irony.

Wrath against the day of wrath (*ὀργὴν ἐν ἡμέρᾳ ὀργῆς*). A very striking image—treasuring up wrath for one's self. Rev., better, *in* the day, etc. The sinner stores it away. Its forthcoming is withheld by the forbearance of God. It will break out *in* the day when God's righteous judgment shall be revealed.

7. Eternal life. Supply *He will render*.

8. Contentious (*ἐξ ἐριθείας*). Rev., better, *factionous*. Lit., *of faction*. See on Jas. iii. 14. Intriguers; partisan agitators.

Indignation and wrath (*ὀργὴ καὶ θυμός*). See on *be patient*, Jas. v. 7.

9. Tribulation and anguish (*θλίψις καὶ στενοχωρία*). For *tribulation*, see on Matt. xiii. 21. *Στενοχωρία anguish*, which occurs only in Paul (viii. 35; 2 Cor. vi. 4; xii. 10), literally means *narrowness of place*. The dominant idea is *constraint*. In Deut. xxiii. 53, 57, it describes the confinement of a siege. Trench remarks: "The fitness of this image is attested by the frequency with which, on the other hand, a state of joy is expressed in the Psalms and elsewhere, as a bringing into a large room," Ps. cxvii. 5; 2 Sam. xxii. 20. Aquinas says: *letitia est latitudo, joy is breadth*.

11. Respect of persons (*προσωποληψία*). Only once outside of Paul's writings, Jas. ii. 1, on which see note.

12. **Without law** (*ἀνόμως*). Both law in the abstract and the Mosaic law. The principle laid down is general, though apparently viewed with special reference to the law of Moses.

In the law (*ἐν νόμῳ*). Rev., *under law*, i.e., within the sphere of. No decision as to the reference to the law of Moses or otherwise can be based on the presence or absence of the article. *Νόμος law*, is used both with and without the article for the Mosaic law. Cremer correctly says that "the article is usually wanting when the stress is laid, not upon the historical impress and outward form of the law, but upon the conception itself;" or, as Bishop Lightfoot, "law considered as a principle, exemplified no doubt chiefly and signally in the Mosaic law, but very much wider than this in its application."

Shall be judged (*κριθήσονται*). The antithesis *shall perish* suggests a condemnatory judgment. There is no doubt that the simple *κρίνω* is used in the New Testament in the sense of *condemning*. See John iii. 18; 2 Thess. ii. 12; Heb. xiii. 4. The change from *perish* to *judge* is suggested by *by the law*. "The Jews alone will be, strictly speaking, subjected to a *detailed inquiry* such as arises from applying the particular articles of a code" (Godet). *Both* classes of men shall be *condemned*; in both the result will be *perishing*, but the judgment *by the law* is confined to those who have the law.

13. **Hearers** (*ἀκροαταί*). Like the Jews, who heard it regularly in the synagogues. Only here in Paul. Three times in James. It brings out, better than the participle *οἱ ἀκούοντες* *those that hear*, the *characteristic* feature; those whose business is hearing.

14. **When** (*ὅταν*). Lit., *whenever*, supposing a case which may occur at any time.

The Gentiles. Rev., properly, *Gentiles*. There is no article. Not *the* Gentiles collectively, but Gentiles among whom the supposed case occurs.

Which have not the law (*τὰ μὴ νόμον ἔχοντα*). The *μὴ* not negatives the possession of *the law*. Rev., *which have no law*.

Having not the law (νόμον μὴ ἔχοντες). Here μὴ *not* negatives *the possession* of the law. Rev., *having no law*. It is difficult to indicate the proper emphasis in the English text, since the use of italics is limited to words not in the original.

15. **Which show** (οἵτινες ἐνδεικνύνται). Rev., better, *in that they show*, the double relative specifying the class to which they belong, and therefore the reason for what precedes. *Show*, properly, *in themselves* (ἐν).

The work of the law. The conduct corresponding to the law.

Their conscience also bearing witness (συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως). For *conscience*, see on 1 Pet. iii. 16. The force of σύν with the verb is *therewith*; i.e., with the pre-script of the law, respecting the agreement or disagreement of the act with it. So Rev.

The meanwhile (μεταξὺ). Rev. renders *with one another*. *Their thoughts one with another*. The phrase μεταξὺ ἀλλήλων is variously explained. Some *alternately*, now acquitting and now condemning. Others, *among themselves*, as in internal debate. So Alford, "thought against thought in inner strife." Others again, *accusations or vindications carried on between Gentiles and Gentiles*. As the other parts of the description refer to the individual soul in itself and not to relations with others, the explanation expressed in Rev.—the mutual relations and interchanges of the individual thoughts—seems preferable.

16. **My gospel.** As distinguished from false teaching. Paul's assurance of the truth of the Gospel is shown in his confident assertion that it will form the standard of judgment in the great day.

17. **Behold** (ἴδε). But the correct reading is εἰ δὲ *but if*.

Thou art called (ἐπονομάζῃ). Rev., much better, *bearest the name of*, bringing out the value which attached to the *name* Jew, the theocratic title of honor. See on *Hebrews*, Acts vi. 1.

Restest in (*ἐπαναπαύη*). Rev., better, *upon*, giving the force of *ἐπί* in the verb. The radical conception of the verb *ἀναπαύω* is *relief*. See Matt. xi. 28. Thou restest with a blind trust *in God* as thy Father and protector exclusively.

18. **The things that are more excellent** (*τὰ διαφέροντα*). This may be the meaning, and it is adopted by Rev. with the proper omission of *more*. But it may also mean *the things which differ*; in which case we shall render *provest* instead of *approvest*. The sense will then be: thou dost test with nice discrimination questions of casuistry. Compare Philip. i. 10. The latter interpretation seems preferable, being borne out by the succeeding *being instructed*.

Being instructed (*κατηχούμενος*). Systematically through catechetical and synagogic instruction. See on Luke i. 4. This formal instruction is the basis of the critical discrimination.

20. **Instructor** (*παιδευτήν*). Rev., *corrector*. Better, because emphasizing the element of *discipline* or *training*. See on *chastise*, Luke xxiii. 16.

Of babes (*νηπίων*). The term used by the Jews to designate proselytes or novices. Paul uses it of one not come of legal age, Gal. iv. 1.

The form—in the law (*μόρφωσιν*). Not mere *appearance*, but the *scheme*, the correct *embodiment* of the lineaments of truth and knowledge in the law.

21. **Thou that preachest** (*ὁ κηρύσσων*). See on Matt. iv. 17. Stealing is so gross a vice that one may openly denounce it.

22. **Sayest** (*λέγων*). The denunciation is not so pronounced. The Talmud charges the crime of adultery upon the three most illustrious Rabbins.

Abhorrest (*βδελυσσόμενος*). The verb means originally *to turn away from a thing on account of the stench*. See on *abomination*, Matt. xxiv. 15.

Commit sacrilege (*ιεροσυλεῖς*). Rev. renders according to the etymology, *ιερόν temple, συλάω to despoil*; hence *rob temples*. Some explain, the pillage of idol temples; others, robbing the Jewish temple by embezzlement, withholding the temple tribute, etc. The robbery of temples as practised by the Jews is inferred from Acts xix. 37. Compare Josephus, "Antiq.," iv., 8, 10, where he lays down the law not to plunder Gentile temples, nor to seize treasure stored up there in honor of any god.*

23. Transgression (*παραβάσεως*). Trench remarks upon "the mournfully numerous group of words" which express the different aspects of sin. It is *ἁμαρτία the missing of a mark*; *παραβάσις the overpassing of a line*; *παρακοή the disobedience to a voice*; *παραπτώμα a falling when one should have stood*; *ἄγνοια ignorance of what one should know*; *ἡττημα a diminishing of what should be rendered in full measure*; *ἀνομία or παρανομία non-observance of law*; *πλημμέλεια discord*.

The primary sense of the preposition *παρά* is *beside* or *by*, with reference to a line or extended surface. Hence it indicates that which is not on its true line but beside it, either in the way of falling short or of going beyond. Thus, in the sense of *going beyond*, Rom. xii. 3, to think more highly *than he ought* (*παρ' ὃ δεῖ*), where the sense of *beyond* is fixed by *ὑπερφρονεῖν* "to think *beyond* or *over*." So Luke xiii. 2. In the sense of *falling short*, Thucydides, iii., 49: "Mitylene came *near* such peril" (*παρὰ τοσοῦτο κινδύνου*), as if parallel to the danger but not touching it. Hence *παραβάσις* differs from the Homeric *ὑπερβασία transgression*, in that the latter carries *only* the idea of going *beyond* or *over*. A mark or line as a standard is thus implied. Transgression implies something to transgress. With the law came in the possibility of transgressing the law. "Where there is no law there is no transgression" (Rom. iv. 15). Hence Adam's sin is called *a transgression* (Rom. v. 14), because it was the violation of a definite command. Paul habitually uses the word and its kindred *παραβάτης transgressor*, of the trans-

* See also Bishop Lightfoot in "Contemporary Review," 1878, and 2 Macc., iv. 42.

gression of a commandment distinctly given (Gal. iii. 19; 1 Tim. ii. 14; Rom. ii. 25, 27). Hence it is peculiarly appropriate here of one who boasts in *the law*. It thus differs from *ἁμαρτία σιν* (see on *sins*, Matt. i. 21), in that one may sin without being under express law. See Rom. v. *Sin* (*ἁμαρτία*) was in the world *until the law*; i.e., during the period prior to the law. Death reigned from Adam to Moses over those who had not *sinned* (*ἁμαρτήσαντας*) after the similitude of Adam's *transgression* (*παραβάσεως*). The sin is *implicit*, the transgression *explicit*.

25. **Breaker of the law** (*παραβάτης*). Rev., *transgressor*. See on Jas. ii. 11.

Thy circumcision is made uncircumcision. "But if any citizen be found guilty of any great or unmentionable wrong, either in relation to the gods, or his parents, or the state, let the judge deem him to be incurable, remembering what an education and training he has had from youth upward, and yet has not abstained from the greatest of crimes" (Plato, "Laws," 854).

29. **Praise.** Possibly in allusion to the etymological meaning of *Jew, the praised one*. Compare Gen. xlix. 8. The word here means the holy satisfaction of God as opposed to Jewish vain-glory.

CHAPTER III.

1. **Advantage** (*περισσὸν*). Lit., *surplus*. Hence *prerogative* or *pre-eminence*.

Profit (*ὠφέλεια*). Compare *profiteth*, ii. 25.

2. **Chiefly** (*πρῶτον*). Rev., *first of all*; i.e., first in order. Paul, however, does not enumerate further, being led away by another thought.

The oracles (*τὰ λόγια*). Diminutive. Strictly, *brief* utterances. Both in classical and biblical Greek, of *divine* utterances. In classical Greek, of *prose* oracles. See Acts vii. 38;

Heb. v. 12; 1 Pet. iv. 11. Not especially Messianic passages, but the Old Testament scriptures with the law and the promises.

3. **Did not believe** (ἠπίστησαν). Rev., *were without faith*. Not, as some, *were unfaithful*, which is contrary to New Testament usage. See Mark xvi. 11, 16; Luke xxiv. 11, 41; Acts xxviii. 24; Rom. iv. 20, etc. The Rev. rendering is preferable, as bringing out the paronomasia between the Greek words: *were without faith; their want of faith; the faithfulness of God*.

Faith of God. Better, as Rev., *faithfulness*; the good faith of God; His fidelity to His promises. For this sense see on Matt. xxiii. 23. Compare Tit. ii. 10, and see on *faithful*, 1 John i. 9; Apoc. i. 5; iii. 14. Compare 1 Cor. i. 9; x. 13; 2 Cor. i. 18.

Make without effect (καταργήσει). See on Luke xiii. 7. The word occurs twenty-five times in Paul, and is variously rendered in A. V. *make void, destroy, loose, bring to nought, fail, vanish away, put away, put down, abolish, cease*. The radical meaning is *to make inert or idle*. Dr. Morison acutely observes that it negatives the idea of *agency or operation*, rather than of *result or effect*. It is rather *to make inefficient* than *to make without effect*. So in Luke xiii. 7, why should the tree be allowed to make the ground *idle*? 1 Cor. xiii. 8, prophecies shall *fail*, or have no more work to do. 2 Tim. i. 10, Christ *abolished* death. There is no more work for it. Rom. vi. 6, the body of sin is rendered inactive. Rom. iii. 31, Do we deprive the law of its work—render it a dead letter?

4. **God forbid** (μὴ γένοιτο). Lit., *may it not have come to pass*. Used by Paul fourteen times. It introduces the rebuttal of an inference drawn from Paul's arguments by an opponent. Luther renders *das sey ferne that be far*. Wyc., *fer be it*. It corresponds to the Hebrew *chalilah profane*, which in the Septuagint is sometimes rendered by it, sometimes by *μηδαμῶς* *by no means*, sometimes by *μὴ εἶη* *may it not be*, and again by *ἴλεως* *God be merciful to us* (see on Matt. xvi. 22). It indicates a feeling of strong aversion: "Away with the thought."

Let God be true (*γινέσθω ὁ Θεὸς ἀληθής*). Rev., better, "let God *be found* true;" thus giving the force of *γίνομαι to become*. See on *was, I am*, John viii. 58. The phrase is used with reference to men's apprehension. Let God *turn out to be* or *be found to be* by His creatures.

Be justified. Acknowledged righteous. The figure is forensic. God's justice is put on trial.

Overcome (*νικήσῃς*). Rev., *prevail*. Gain the case. The word occurs only three times outside of John's writings.

When thou art judged (*ἐν τῷ κρίνεσθαί σε*). Rev., *when thou comest into judgment*.*

5. Commend (*συνίστησω*). Only twice outside of Paul's writings, Luke ix. 32; 2 Pet. iii. 5, both in the physical sense. Lit., *to place together*. Hence of setting one person with another by way of introducing or presenting him, and hence *to commend*. Also to put together with a view of showing, proving, or establishing. Expositors render here differently: *commend, establish, prove*. *Commend* is the prevailing sense in the New Testament, though in some instances the two ideas blend, as Rom. v. 8; 2 Cor. vii. 11; Gal. ii. 18. See Rom. xvi. 1; 2 Cor. iv. 2; vi. 4; x. 18.

Who taketh vengeance (*ὁ ἐπιφέρει τὴν ὀργήν*). Rev., much better, *who visiteth with wrath*. Lit., *bringeth the anger to bear*. The force of the article it is difficult to render. It may be *the* wrath, definitely conceived as judicial, or, more probably, as in Matt. iii. 7, referring to something recognized—*the* wrath to come, the well-understood meed of unrighteousness. See on Rom. xii. 19.

As a man (*κατὰ ἀνθρώπου*). Rev., *after the manner of men*; i.e., I use a mode of speech drawn from human affairs.

* Perowne translates the Hebrew actively, *when thou judgest*. So Hengstenberg and Alexander. The Vulgate takes it as passive. But even the passive is used in a middle sense in the New Testament, as Matt. v. 40; 1 Cor. vi. 1, 6; and in the Septuagint this use is frequent, with or without a judicial reference. Gen. xxvi. 21; Judg. xxi. 22; Job ix. 8; xiii. 19; Isa. xliii. 26, etc.

The phrase is thrown in apologetically, under a sense that the mode of speech is unworthy of the subject. Morison aptly paraphrases: "When I ask the question, 'Is God unjust who inflicteth wrath?' I am deeply conscious that I am using language which is intrinsically improper when applied to God. But in condescension to human weakness I transfer to Him language which it is customary for men to employ when referring to human relationships." Compare 1 Cor. ix. 8; Rom. vi. 19.

7. **Lie** (*ψεύματα*). Only here in the New Testament. The expression carries us back to ver. 4, and is general for *moral falsehood*, unfaithfulness to the claims of conscience and of God, especially with reference to the proffer of salvation through Christ.

9. **Are we better** (*προεχόμεθα*). Rev., *are we in worse case than they?* Render, with the American Revisers, *are we in better case than they*, i.e., have we any advantage? The Rev. takes the verb as passive—*are we surpassed?* which would require the succeeding verses to show that the Gentiles are not better than the Jews; whereas they show that the Jews are not better than the Gentiles. Besides, nothing in the context suggests such a question.* Paul has been showing that the Old Testament privileges, though giving to the Jews a certain superiority to the Gentiles, did not give them any advantages in escaping the divine condemnation. After such showing it was natural that the question should be renewed: Do the Jews have any advantage?

* The rendering adopted is objected to on the ground that the verb is not used in this sense in the middle voice. But the middle is sometimes used in the active sense, and may have been preferred here because Paul speaks of a superiority which the Jews claimed *for themselves*. The marginal rendering in Rev., "Do we put forward anything in excuse," maintained by Meyer and Morison, would require an object for the verb, which is not used absolutely. This is shown by the quotations given by Morison; Thucydides, iii., 68; iv., 87; Sophocles, "Antigone," 80. He urges the very lame plea that there is nothing in the nature of the word to render its absolute use an *a priori* improbability, and infers such use from that of the kindred *προβάλλομαι*. The student should by all means examine his very full discussion in his monograph on this chapter, which is, literally, a stupendous piece of exegesis.

We have before proved (*προηγιασάμεθα*). The reference is not to logical proof, but to forensic accusation. The simple verb means *to charge* as being *the cause* (*αίτια*) of some evil: hence *to accuse, impeach*. Rev., correctly, *we before laid to the charge*.

11. **Understandeth** (*συνιῶν*). See on *foolish*, ch. i. 21.

Seeketh after (*ἐκζητῶν*). Lit., *seeketh out*. See on 1 Pet. i. 10.

12. **They are together become unprofitable** (*ἅμα ἠχρημάθησαν*). Only here in the New Testament. *Together* carries forward the *all*. The Hebrew of the Psalm means *have become corrupt*. The Greek word is *to become useless*. Compare John xv. 6.

Good (*χρηστότητα*). Only in Paul's writings. The radical idea of the word is *profitableness*. Compare *have become unprofitable*. Hence it passes readily into the meaning of *wholesomeness*. See on Matt. xi. 30. It is opposed by Paul to *ἀποτομία abruptness, severity* (Rom. xi. 22). It is rendered *kindness* in Eph. ii. 7; Col. iii. 12; Gal. v. 22. Paul, and he only, also uses *ἀγαθωσύνη* for *goodness*. The distinction as drawn out by Jerome is that *ἀγαθωσύνη* represents a sterner virtue, showing itself in a zeal for truth which rebukes, corrects, and chastises, as Christ when He purged the temple. *Χρηστότης* is more gentle, gracious, and kindly. Bishop Lightfoot defines it as a kindly disposition to one's neighbor, not necessarily taking a practical form, while *ἀγαθωσύνη* energizes the *χρηστότης*.

13. **Open sepulchre** (*τάφος ἀνεφωγμένος*). Lit., *a sepulchre opened or standing open*. Some explain the figure by the noisome exhalations from a tomb. Others refer it to a pit standing open and ready to devour, comparing Jer. v. 16, where the quiver of the Chaldaeans is called an open sepulchre. So Meyer and Morison. Godet compares the phrase used of a brutal man: "it seems as if he would like to eat you." Compare Dante's vision of the lion:

"With head uplifted and with ravenous hunger,
So that it seemed the air was afraid of him."

"Inferno," l., 47.

Have used deceit (ἐδόλιψαν). Hebrew, *they smoothed their tongues*. Guile is contrasted with violence in the previous clause. Wyc., *with their tongues they did guilingly*. The imperfect tense denotes *perseverance* in their hypocritical professions.

16. **Destruction** (σύντριμμα). A dashing to pieces. Only here. The kindred verb συντρίβω *to break in pieces, shiver*, is frequent. See Mark v. 4; xiv. 3; Apoc. ii. 27, etc.

19. **We know**. Often in Paul, of a thing generally conceded.

Saith—speaketh (λέγει—λαλεῖ). See on Matt. xxviii. 18. The former contemplates the *substance*, the latter the *expression* of the law.

May be stopped (φραγή). Lit., *fenced up*. The effect of overwhelming evidence upon an accused party in court.

May become guilty before God (ὑπόδικος γένηται τῷ Θεῷ). Rev., *brought under the judgment of God*.

Ἵπόδικος *under judgment*, occurs only here. In classical Greek it signifies *brought to trial* or *liable to be tried*. So Plato, "Laws," 846, of a magistrate imposing unjust penalties. "Let him be *liable* to pay double to the injured party." Id., 879, "The freeman who conspired with the slave shall be *liable* to be made a slave." The rendering *brought under judgment* regards God as the *judge*; but He is rather to be regarded as *the injured party*. Not God's *judgments*, but His *rights* are referred to. The better rendering is *liable to pay penalty to God*.*

20. **Works of the law**. Not the Mosaic law in its ritual or ceremonial aspect; but the law in a deeper and more general sense, as written both in the decalogue and in the hearts of the Gentiles, and embracing the moral deeds of both Gentiles and Jews. The Mosaic law may indeed be regarded as the primary reference, but as representing a universal legislation and including all the rest. The moral revelation, which is the

* See Morison's long and acute discussion.

authoritative instruction of God, may be viewed either indefinitely and generally as the revelation of God to men; or authoritatively, as to the duty incumbent on man as man; or with reference to the instruction as to the duty incumbent on men as *sinful* men under a dispensation of mercy; or as instruction as to the duty of Jews as Jews. Ver. 20 relates to the instruction regarding the duty incumbent on men as men. "It is the law of commandments which enjoins those outer acts and inner choices and states which lie at the basis and constitute the essence of all true religion. In the background or focal point of these commandments he sees the decalogue, or *duologue*, which is often designated 'the moral law' by way of pre-eminence" (Morison, from whom also the substance of this note is taken). By the phrase *works of the law* is meant the deeds prescribed by the law.

Flesh (*σάρξ*). Equivalent to *man*. It is often used in the sense of a living creature—man or beast. Compare 1 Pet. i. 24; Matt. xxiv. 22; Luke iii. 6. Generally with a suggestion of weakness, frailty, mortality; Septuagint, Jer. xvii. 5; Ps. lxxvii. 39; Eph. vi. 12. The word here has no doctrinal bearing.

Be justified (*δικαιωθήσεται*). For the kindred adjective *δικαίος* *righteous*, see on i. 17.

1. *Classical usage.* The primitive meaning is *to make right*. This may take place absolutely or relatively. The person or thing may be made right *in itself*, or with reference to *circumstances* or to *the minds of those who have to do with them*. Applied to things or acts, as distinguished from persons, it signifies *to make right in one's judgment*. Thus Thucydides, ii., 6, 7. "The Athenians *judged it right* to retaliate on the Lacedaemonians." Herodotus, i., 89, Croesus says to Cyrus: "I *think it right* to shew thee whatever I may see to thy advantage."

A different shade of meaning is *to judge to be the case*. So Thucydides, iv., 122: "The truth concerning the revolt was rather as the Athenians *judged the case to be*." Again, it occurs simply in the sense *to judge*. Thucydides, v., 26: "If anyone agree that the interval of the truce should be excluded,

he will not *judge* correctly." In both these latter cases the etymological idea of right is merged, and the judicial element predominates.

In ecclesiastical usage, *to judge to be right or to decide upon in ecclesiastical councils.*

Applied to persons, the meaning is predominantly judicial, though Aristotle ("Nichomachean Ethics," v., 9) uses it in the sense of *to treat one rightly*. There is no reliable instance of the sense *to make right intrinsically*; but it means to make one right in some extrinsic or relative manner. Thus Aeschylus, "Agamemnon," 390-393: Paris, *subjected to the judgment of men, tested* (δικαιωθείς) is compared to bad brass which turns black when subjected to friction. Thus tested or judged he stands in right relation to men's judgments. He is shown in the true baseness of his character.

Thus the verb acquires the meaning of *condemn; adjudge to be bad*. Thucydides, iii., 40; Cleon says to the Athenians, "If you do not deal with the Mitylenaeans as I advise, you will *condemn* yourselves." From this readily arises the sense of *punish*; since the punishment of a guilty man is a setting him in right relation to the political or moral system which his conduct has infringed. Thus Herodotus, i., 100: "Deioeces the Mede, if he heard of any act of oppression, sent for the guilty party and *punished* him according to his offence." Compare Plato, "Laws," xi., 934. Plato uses *δικαιωτήρια* to denote places of punishment or houses of correction ("Phaedrus," 249). According to Cicero, *δικαιόω* was used by the Sicilians of capital punishment: "Ἐδικαιώθησαν, that is, as the Sicilians say, they were visited with punishment and executed" ("Against Verres," v., 57).

To sum up the classical usage, the word has two main references: 1, *to persons*; 2, *to things or acts*. In both the judicial element is dominant. The primary sense, *to make right*, takes on the conventional meanings *to judge a thing to be right, to judge, to right a person, to treat rightly, to condemn, punish, put to death*.

2. *New Testament usage.* This is not identical with the classical usage. In the New Testament the word is used of persons

only. In Matt. xi. 19; Luke vii. 35, of a quality, Wisdom, but the quality is personified. It occurs thirty-nine times in the New Testament; * twenty-seven in Paul; eight in the Synop- tists and Acts; three in James; one in the Apocalypse.

A study of the Pauline passages shows that it is used by Paul according to the sense which attaches to the adjective *dikaïos*, representing a state of the subject *relatively* to God. The verb therefore indicates *the act or process by which a man is brought into a right state as related to God*. In the A. V. confusion is likely to arise from the variations in translation, *righteousness, just, justifier, justify*. See Rom. iii. 24, 26, 28, 30; iv. 2; v. 1, 9; Gal. ii. 16; iii. 8, 11, 24; Tit. iii. 7.

The word is not, however, to be construed as indicating a mere legal transaction or adjustment between God and man, though it preserves the idea of relativity, in that God is the absolute standard by which the new condition is estimated, whether we regard God's view of the justified man, or the man's moral condition when justified. The element of character must not only not be eliminated from it; it must be foremost in it. Justification is more than pardon. Pardon is an act which frees the offender from the penalty of the law, adjusts his outward relation to the law, but does not necessarily effect any change in him personally. It is *necessary* to justification, but not *identical* with it. Justification aims directly at *character*. It contemplates making *the man himself* right; that the new and right relation to God in which faith places him shall have its natural and legitimate issue in *personal rightness*. The phrase *faith is counted for righteousness*, does not mean that faith is a *substitute* for righteousness, but that *faith is* righteousness; righteousness *in the germ* indeed, but still *bonâ fide* righteousness. The act of faith inaugurates a righteous life and a righteous character. The man is not made inherently holy in himself, because his righteousness is derived from God; neither is he merely *declared* righteous by

* Not in Apoc. xxii. 11, where, for *δικαιωθήτω* let him be justified, the true reading is *δικαιοσύνην ποιησάτω* let him do righteousness.

a legal fiction without reference to his personal character; but the justifying decree, the declaration of God which pronounces him righteous, is literally true to the fact in that he is in real, sympathetic relation with the eternal source and norm of holiness, and with the divine personal inspiration of character. Faith contains all the possibilities of personal holiness. It unites man to the holy God, and through this union he becomes a partaker of the divine nature, and escapes the corruption that is in the world through lust (2 Pet. i. 4). The intent of justification is expressly declared by Paul to be conformity to Christ's image (Rom. viii. 29, 30). Justification which does not *actually remove* the wrong condition in man which is at the root of his enmity to God, is no justification. In the absence of this, a legal *declaration* that the man is right is a fiction. The declaration of righteousness must have its real and substantial basis in the man's actual moral condition.

Hence justification is called justification *of life* (Rom. v. 18); it is linked with the saving operation of the life of the risen Christ (Rom. iv. 25; v. 10); those who are in Christ Jesus "walk not after the flesh, but after the Spirit" (Rom. viii. 1); they exhibit patience, approval, hope, love (Rom. v. 4, 5). Justification means the presentation of the self to God as a living sacrifice; non-conformity to the world; spiritual renewal; right self-estimate—all that range of right practice and feeling which is portrayed in the twelfth chapter of this Epistle. See, further, on ch. iv. 5.

Knowledge (*ἐπιγνώσις*). Clear and exact knowledge. Always of a knowledge which powerfully influences the form of the religious life, and hence containing more of the element of personal sympathy than the simple *γνώσις knowledge*, which may be concerned with the intellect alone without affecting the character. See Rom. i. 28; x. 2; Eph. iv. 13. Also Philip. i. 9, where it is associated with the abounding of *love*; Col. iii. 10; Philem. 6, etc. Hence the knowledge of sin here is not mere *perception*, but an acquaintance with sin which works toward repentance, faith, and holy character.

21. **Now** (*νυν*). Logical, not temporal. *In this state of the case.* Expressing the contrast between two relations—dependence on the law and non-dependence on the law.

Without the law. In a sphere different from that in which the law says “Do this and live.”

Is manifested (*πεφανερωται*). Rev., *hath been manifested*, rendering the perfect tense more strictly. Hath been manifested and now lies open to view. See on John xxi. 1, and on *revelation*, Apoc. i. 1. The word implies a previous hiding. See Mark iv. 22; Col. i. 26, 27.

Being witnessed (*μαρτυρουμένη*). Borne witness to; *attested*. The present participle indicates that this testimony is *now* being borne by the Old Testament to the new dispensation.

22. **Faith of Jesus Christ.** A common form for “faith *in* Christ.”

Difference (*διαστολή*). Only by Paul here, x. 12; 1 Cor. xiv. 7. Better, as Rev., *distinction*.

23. **Have sinned** (*ἥμαρτον*). Aorist tense: *sinned*, looking back to a thing definitely past—the historic occurrence of sin.

And come short (*ὑστεροῦνται*). Rev., *fall short*. The present tense. The A. V. leaves it uncertain whether the present or the perfect *have come* is intended. They sinned, and therefore *they are lacking*. See on Luke xv. 14. The word is not merely equivalent to *they are wanting in*, but implies want under the aspect of *shortcoming*.

The glory of God (*τῆς δόξης τοῦ Θεοῦ*). Interpretations vary greatly. The glory of personal righteousness; that righteousness which God judges to be glory; the image of God in man; the glorying or boasting of righteousness before God; the approbation of God; the state of future glory.

The dominant meanings of *δόξα* in classical Greek are *notion, opinion, conjecture, repute*. See on Apoc. i. 6. In biblical usage: 1. *Recognition, honor*, Philip. i. 11; 1 Pet. i. 7. It is joined with *τιμή honor*, 1 Tim. i. 17; Heb. ii. 7, 9; 2 Pet. i. 17.

Opposed to *ἀτιμία dishonor*, 1 Cor. xi. 14, 15; xv. 43; 2 Cor. vi. 8. With *ζητέω to seek*, 1 Thess. ii. 6; John v. 44; vii. 18. With *λαμβάνω to receive*, John v. 41, 44. With *δίδωμι to give*, Luke xvii. 18; John ix. 24. In the ascriptive phrase *glory be to*, Luke ii. 14, and ascriptions in the Epistles. Compare Luke xiv. 10. 2. *The glorious appearance which attracts the eye*, Matt. iv. 8; Luke iv. 6; xii. 27. Hence parallel with *εἰκὼν image*; *μορφή form*; *ὁμοίωμα likeness*; *εἶδος appearance, figure*, Rom. i. 23; Ps. xvii. 15; Num. xii. 8.

The glory of God is used of the aggregate of the divine attributes and coincides with His self-revelation, Exod. xxxiii. 22; compare *πρόσωπον face*, ver. 23. Hence the idea is prominent in the redemptive revelation (Isa. lx. 3; Rom. vi. 4; v. 2). It expresses the form in which God reveals Himself in the economy of salvation (Rom. ix. 23; 1 Tim. i. 11; Eph. i. 12). It is the means by which the redemptive work is carried on; for instance, in *calling*, 2 Pet. i. 3; in *raising up Christ and believers with Him to newness of life*, Rom. vi. 4; in *imparting strength to believers*, Eph. iii. 16; Col. i. 11; as *the goal of Christian hope*, Rom. v. 2; viii. 18, 21; Tit. ii. 13. It appears prominently in the work of Christ—the *outraying of the Father's glory* (Heb. i. 3), especially in John. See i. 14; ii. 11, etc.

The sense of the phrase here is: they are coming short of *the honor or approbation which God bestows*. The point under discussion is the want of righteousness. Unbelievers, or mere legalists, do not approve themselves before God by the righteousness which is of the law. They come short of the approbation which is extended only to those who are justified by faith.*

24. Being justified. The fact that they are justified in this extraordinary way shows that they must have sinned.

Freely (δωρεάν). Gratuitously. Compare Matt. x. 8; John xv. 25; 2 Cor. xi. 7; Apoc. xxi. 6.

Grace (χάριτι). See on Luke i. 30.

Redemption (ἀπολυτρώσεως). From *ἀπολυτρόω to redeem by paying the λύτρον price*. Mostly in Paul. See Luke xxi.

* So Meyer, Shedd, Beet, De Wette, Alford.

28; Heb. ix. 15; xi. 35. The distinction must be carefully maintained between this word and *λύτρον ransom*. The Vulgate, by translating both *redemptio*, confounds the *work* of Christ with its *result*. Christ's death is nowhere styled *ἀπολύτρωσις redemption*. His death is the *λύτρον ransom*, figuratively, not literally, in the sense of a compensation; the *medium* of the redemption, answering to the fact that Christ gave Himself for us.

25. **Set forth** (*προέθετο*). Publicly, openly (*πρό*); correlated with *to declare*. He brought Him forth and put Him before the public. Bengel, "placed before the eyes of all;" unlike the ark of the covenant which was veiled and approached only by the high-priest. The word is used by Herodotus of *exposing* corpses (v., 8); by Thucydides of *exposing* the bones of the dead (ii., 34). Compare the *shew-bread*, the loaves of *the setting-forth* (*τῆς προθεσεως*). See on Mark ii. 26. Paul refers not to preaching, but to the work of atonement itself, in which God's righteousness is displayed. Some render *purposed* or *determined*, as Rom. i. 13; Eph. i. 9, and according to the usual meaning of *πρόθεσις purpose*, in the New Testament. But the meaning adopted here is fixed by *to declare*.

Propitiation (*ἱλαστήριον*). This word is most important, since it is the key to the conception of Christ's atoning work.

In the New Testament it occurs only here and Heb. ix. 5; and must be studied in connection with the following kindred words: *ἰλάσκομαι* which occurs in the New Testament only Luke xviii. 13, *God be merciful*, and Heb. ii. 17, *to make reconciliation*. *Ἰλασμός* twice, 1 John ii. 2; iv. 10; in both cases rendered *propitiation*. The compound *ἐξιλάσκομαι*, which is not found in the New Testament, but is frequent in the Septuagint and is rendered *purge, cleanse, reconcile, make atonement*.

Septuagint usage. These words mostly represent the Hebrew verb *kaphar* to *cover* or *conceal*, and its derivatives. With only seven exceptions, out of about sixty or seventy passages in the Old Testament, where the Hebrew is translated by *atone* or *atonement*, the Septuagint employs some part or derivative of *ἰλάσκομαι* or *ἐξιλάσκομαι*. *Ἰλασμός* or *ἐξιλασμός* is the

usual Septuagint translation for *kippurim covering for sin*, A. V., *atonement*. Thus *sin-offerings of atonement*; *day of atonement*; *ram of the atonement*. See Exod. xxix. 36; xxx. 10; Lev. xxiii. 27; Num. v. 8, etc. They are also used for *chat-tath sin-offering*, Ezek. xlv. 27; xlv. 19; and for *selichah forgiveness*. Ps. cxxix. 4; Dan. ix. 9.

These words are always used absolutely, without anything to mark the offence or the person propitiated.

Ἰλάσκομαι, which is comparatively rare, occurs as a translation of *kipher to cover sin*, Ps. lxiv. 3; lxxvii. 38; lxxviii. 9; A. V., *purge away, forgive, pardon*. Of *salach, to bear away as a burden*, 2 Kings v. 18; Ps. xxiv. 11: A. V., *forgive, pardon*. It is used with the accusative (direct objective) case, marking the sin, or with the dative (indirect objective), as *be conciliated to our sins*.

Ἐξιλάσκομαι mostly represents *kipher to cover*, and is more common than the simple verb. Thus, *purge the altar*, Ezek. xliii. 26; *cleanse the sanctuary*, Ezek. xlv. 20; *reconcile the house*, Dan. ix. 24. It is found with the accusative case of that which is cleansed; with the preposition *περί concerning*, as "*for your sin*," Exod. xxxii. 30; with the preposition *ὑπέρ on behalf of*, A. V., *for*, Ezek. xlv. 17; absolutely, *to make an atonement*, Lev. xvi. 17; with the preposition *ἀπό from*, as "*cleansed from the blood*," Num. xxxv. 33. There are but two instances of the accusative of the person propitiated: *appease him*, Gen. xxxii. 20; *pray before (propitiate) the Lord*, Zech. vii. 2.

Ἰλαστήριον, A. V., *propitiation*, is almost always used in the Old Testament of *the mercy-seat* or *golden cover* of the ark, and this is its meaning in Heb. ix. 5, the only other passage of the New Testament in which it is found. In Ezek. xliii. 14, 17, 20, it means *a ledge round a large altar*, and is rendered *settle* in A. V.; Rev., *ledge*, in margin.

This term has been unduly pressed into the sense of *expia-tory sacrifice*. In the case of the kindred verbs, the dominant Old-Testament sense is not *propitiation* in the sense of something offered to placate or appease anger; but *atonement* or *reconciliation*, through the *covering*, and so getting rid of the

sin which stands between God and man. The thrust of the idea is upon *the sin* or *uncleanness*, not upon *the offended party*. Hence the frequent interchange with *ἀγιάζω* to *sanctify*, and *καθαρίζω* to *cleans*e. See Ezek. xliii. 26, where *ἐξιδάσονται* shall *purge*, and *καθαριοῦσιν* shall *purify*, are used coördinately. See also Exod. xxx. 10, of the altar of incense: "Aaron shall make an atonement (*ἐξιλάσεται*) upon the horns of it—with the blood of the sin-offering of atonement" (*καθαρισμοῦ purification*). Compare Lev. xvi. 20. The Hebrew terms are also used coördinately.

Our translators frequently render the verb *καθαίρειν* by *reconcile*, Lev. vi. 30; xvi. 20; Ezek. xlv. 20. In Lev. viii. 15, Moses put blood upon the horns of the altar and *cleansed* (*ἐκαθάρισε*) the altar, and *sanctified* (*ἡγίασεν*) it, to make *reconciliation* (*τοῦ ἐξιλάσασθαι*) upon it. Compare Ezek. xlv. 15, 17; Dan. ix. 24.

The verb and its derivatives occur where the ordinary idea of expiation is excluded. As applied to an altar or to the walls of a house (Lev. xiv. 48–53), this idea could have no force, because these inanimate things, though ceremonially unclean, could have no *sin* to be expiated. Moses, when he went up to make atonement for the idolatry at Sinai, offered no sacrifice, but only intercession. See also the case of Korah, Num. xvi. 46; the cleansing of leprosy and of mothers after childbirth, Lev. xiv. 1–20; xii. 7; xv. 30; the reformation of Josiah, 2 Chron. xxxiv.; the fasting and confession of Ezra, Ezra x. 1–15; the offering of the Israelite army after the defeat of Midian. They brought bracelets, rings, etc., to make an atonement (*ἐξιλάσασθαι*) before the Lord; not expiatory, but a memorial, Num. xxxi. 50–54. The Passover was in no sense expiatory; but Paul says, "Christ our Passover was sacrificed for us; therefore *purge out* (*ἐκκαθάρατε*) the old leaven. Let us keep the feast with *sincerity and truth*;" 1 Cor. v. 7, 8.

In the Old Testament the idea of sacrifice as in itself a propitiation continually recedes before that of the personal character lying back of sacrifice, and which alone gives virtue to it. See 1 Sam. xv. 22; Ps. xl. 6–10; l. 8–14, 23; li. 16, 17; Isa. i. 11–18; Jer. vii. 21–23; Amos v. 21–24; Mic. vi. 6–8. This

idea does not recede in the Old Testament to be re-emphasized in the New. On the contrary, the New Testament emphasizes *the recession*, and lays the stress upon the *cleansing* and *life-giving* effect of the sacrifice of Christ. See John i. 29; Col. i. 20-22; Heb. ix. 14; x. 19-21; 1 Pet. ii. 24; 1 John i. 7; iv. 10-13.

The true meaning of the offering of Christ concentrates, therefore, not upon *divine justice*, but upon *human character*; not upon the remission of penalty for a consideration, but upon the deliverance from penalty through moral transformation; not upon satisfying divine justice, but upon bringing estranged man into harmony with God. As Canon Westcott remarks: "The scripture conception of *ἰλάσκεσθαι* is not that of appeasing one who is angry with a personal feeling against the offender, but of altering the character of that which, from without, occasions a necessary alienation, and interposes an inevitable obstacle to fellowship" (Commentary on St. John's Epistles, p. 85).

In the light of this conception we are brought back to that rendering of *ἰλαστήριον* which prevails in the Septuagint, and which it has in the only other New-Testament passage where it occurs (Heb. ix. 5)—*mercy-seat*; a rendering maintained by a large number of the earlier expositors, and by some of the ablest of the moderns. That it is the sole instance of its occurrence in this sense is a fact which has its parallel in the terms *Passover*, *Door*, *Rock*, *Amen*, *Day-spring*, and others, applied to Christ. To say that the metaphor is awkward counts for nothing in the light of other metaphors of Paul. To say that the *concealment* of the ark is inconsistent with *set forth* is to adduce the strongest argument in favor of this rendering. The *contrast* with *set forth* falls in perfectly with the general conception. That *mercy-seat* which was veiled, and which the Jew could approach only once a year, and then through the medium of the High-Priest, is now *brought out* where all can draw nigh and experience its reconciling power (Heb. x. 19, 22; compare Heb. ix. 8). "The word became flesh and dwelt among us. We beheld His glory. We saw and handled" (John i. 14; 1 John i. 1-3). The *mercy-seat* was the meeting-

place of God and man (Exod. xxv. 17-22; Lev. xvi. 2; Num. vii. 89); the place of mediation and manifestation. Through Christ, the antitype of the mercy-seat, the Mediator, man has access to the Father (Eph. ii. 18). As the golden surface covered the tables of the law, so Christ stands over the law, vindicating it as holy and just and good, and therewith vindicating the divine claim to obedience and holiness. As the blood was annually sprinkled on the golden cover by the High-Priest, so Christ is set forth "in His blood," not shed to appease God's wrath, to satisfy God's justice, nor to compensate for man's disobedience, but as the highest expression of divine love for man, taking common part with humanity even unto death, that it might reconcile it through faith and self-surrender to God.

Through faith. Connect with *propitiation* (mercy-seat). The sacrifice of Christ becomes effective through the faith which appropriates it. Reconciliation implies two parties. "No propitiation reaches the mark that does not, on its way, reconcile or bring into faith, the subject for whom it is made. There is no God-welcome prepared which does not open the guilty heart to welcome God" (Bushnell).

In His blood. Construe with *set forth*, and render as Rev., *by His blood*; *i.e.*, in that He caused Him to shed His blood.

To declare His righteousness (*εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ*). Lit., *for a shewing*, etc. Rev., *to shew*. For practical proof or demonstration. Not, as so often explained, to shew God's righteous indignation against sin by wreaking its penalty on the innocent Christ. The *shewing* of the cross is primarily the shewing of God's love and yearning to be at one with man (John iii. 14-17). The *righteousness* of God here is not His "judicial" or "punitive" righteousness, but His righteous character, revealing its antagonism to sin in its effort to save man from his sin, and put forward as *a ground* of mercy, not as an *obstacle* to mercy.

For the remission of sins that are past (*διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων*). Rev., correctly, *because of the passing over of the sins done aforesaid*. *Passing over*, *praetermission*, differs from *remission* (*ἄφεσις*). In *remission*

guilt and punishment are *sent away*; in *praetermission* they are wholly or partially undealt with. Compare Acts xiv. 16; xvii. 30. 'Ἀμάρτημα *sin*, is the separate and particular *deed* of disobedience, while ἀμαρτία includes sin in the abstract—sin regarded as *sinfulness*. Sins *done aforetime* are the collective sins of the world before Christ.

Through the forbearance of God (ἐν τῇ ἀνοχῇ τοῦ Θεοῦ). Rev., *in the forbearance*. Construe with *the passing by*. The word ἀνοχή *forbearance*, from ἀνέχω *to hold up*, occurs in the New Testament only here and Rom ii. 4. It is not found in the Septuagint proper; and is not frequent in classical Greek, where it is used of *a holding back* or *stopping* of hostilities; *a truce*; in later Greek, *a permission*.

The passage has given much trouble to expositors, largely, I think, through their insisting on the sense of *forbearance* with reference to *sins*—the *toleration* or *refraining from punishment of sins* done aforetime. But it is a fair construction of the term to apply it, in its primary sense of *holding back*, to *the divine method of dealing with sin*. It cannot be said that God passed over the sins of the world before Christ without penalty, for that is plainly contradicted by Rom. i. 18–32; but He *did* pass them over in the sense that He did not apply, but *held back* the redeeming agency of God manifest in the flesh until the “fulness of time.” The sacrifices were a homage rendered to God’s righteousness, but they did not touch sin with the power and depth which attached to Christ’s sacrifice. No demonstration of God’s righteousness and consequent hatred of sin, could be given equal to that of the life and death of Jesus. Hence Paul, as I take it, says: God set forth Christ as the world’s *mercy-seat*, for the showing forth of His righteousness, because previously He had given no such manifestation of His righteousness, but had held it back, passing over, with the temporary institution of sacrifices, the sin at the roots of which He finally struck in the sacrifice of Christ.

26. At this time (ἐν τῷ νῦν καιρῷ). Lit., *in the now season*. Rev., *at this present season*. See on Matt. xii. 1. The contrast is with *the past*, not with *the future*.

Just and the justifier (δικαιον και δικαιουντα). The sense *and yet*, often imported into *και and*, is purely gratuitous. It is introduced on dogmatic grounds, and implies a problem in the divine nature itself, namely, to bring God's essential justice into consistency with His merciful restoration of the sinner. On the contrary, the words are coördinate—*righteous and making believers righteous*. It is of the essence of divine righteousness to bring men into perfect sympathy with itself. Paul's object is not to show *how God is vindicated*, but *how man is made right with the righteous God*. Theology may safely leave God to take care for the adjustment of the different sides of His own character. The very highest and strongest reason why God should make men right lies in His own righteousness. Because He is righteous He must hate sin, and the antagonism can be removed only by *removing* the sin, not by *compounding* it.

Him which believeth in Jesus (τον εκ πιστεως Ιησοῦ). Lit., *him which is of faith in Jesus*. See on ver. 22. Some texts omit *of Jesus*. The expression "*of faith*" indicates the distinguishing peculiarity of the justified as *derived from faith in Christ*. For the force of *εκ out of*, see on Luke xvi. 31; John viii. 23; xii. 49; 1 John v. 19.

27. Boasting (καύχησις). Rev., *glorying*. Only once outside of Paul's writings, Jas. iv. 16. See on *rejoiceth*, Jas. ii. 13. Not *ground* of boasting, which would be *καύχημα*, as Rom. iv. 2; 2 Cor. i. 14; Philip. i. 26. The reference is to the glorying of the Jew (ch. ii. 17), proclaiming his own goodness and the merit of his ceremonial observances.

It is excluded (ἐξεκλείσθη). A peculiarly vivid use of the aorist tense. It *was* excluded by the coming in of the revelation of righteousness by faith.

By what law? (διὰ ποίου νόμου). Lit., *by what kind of a law?* Rev., *by what manner of law?* What is the nature of the excluding law?

Of works? (τῶν ἔργων). Lit., *the works*, of which the Jew makes so much. Is it a law that enjoins these works? Nay,

but a law which enjoins faith. Paul does not suppose *two* laws and give the preference to one. There is but one divine law of ejection, the quality of which is such that, instead of enjoining the Jews' works, it enjoins faith. The old and the new forms of the religious life are brought under the one conception of law.

30. **By faith—through faith** (ἐκ—διὰ). Some make the two prepositions equivalent. The difference may be explained from the fact that the real Jew has already a *germinating* faith from the completion of which justification arises as fruit from a tree. So Wordsworth: "The Jews are justified *out of* (ἐκ) the faith which their father Abraham had, and which they are supposed to have in him. The Gentiles must enter that door and pass *through* it in order to be justified." Compare Eph. ii. 17.

31. **Make void** (καταργούμεν). Rev., *make of none effect*. See on ch. iii. 3.

CHAPTER IV.

1. **What shall we say?** (τι ἐροῦμεν). See ch. iv. 1; vi. 1; vii. 7; viii. 31; ix. 14, 30. The phrase anticipates an objection or proposes an inference. It is used by Paul only, and by him only in this Epistle and in its argumentative portions. It is not found in the last five chapters, which are hortatory.

Our Father. The best texts read προπάτορα *forefather*.

Hath found. Westcott and Hort omit. Then the reading would be "what shall we say of Abraham," etc. *Found* signifies, attained by his own efforts apart from grace.

As pertaining to the flesh (κατὰ σάρκα). Construe with *found*. The question is, Was Abraham justified by anything which pertained to the flesh? Some construe with *Abraham*: *our father humanly speaking*.

2. **For.** Supply, *Abraham found nothing according to the flesh; for, if he did, he has something to boast of.*

By works (ἐξ ἔργων). Lit., *out of works*. In speaking of the relation of works to justification, Paul never uses *διά by or through*, but *ἐκ out of*; works being regarded by the Jew as the meritorious *source* of salvation.

3. The Scripture (ἡ γραφή). The scripture *passage*. See on John ii. 22; and foot-note on John v. 47.

It was counted for righteousness (ἐλογίσθη εἰς δικαιοσύνην). For the phrase λογίζεσθαι εἰς *to reckon unto*, compare ch. ii. 26; ix. 8, where εἰς is rendered *for*. The verb is also used with ὡς *as*. So ch. viii. 36; 1 Cor. iv. 1. So in Sept., εἰς, Ps. lvi. 31; Isa. xxix. 17; xxxii. 15; xl. 17: ὡς, Gen. xxxi. 15; Job xli. 20; Ps. xliii. 22; Isa. v. 28; xxix. 16. The phrases ἐλογίσθη εἰς and ἐλ. ὡς are thus shown to be substantially equivalent. See further on ver. 5.

4. The reward (ὁ μισθός). See on 2 Pet. ii. 13.

Not of grace but of debt (οὐ κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα). Lit., *according to grace, etc.* Not grace but debt is the regulative standard according to which his compensation is awarded. The workman for hire represents the legal method of salvation; he who does not work for hire, the gospel method; *wages* cannot be tendered as a *gift*. Grace is out of the question when wages is in question.

5. Believeth on Him (πιστεύοντι ἐπὶ τὸν). The verb πιστεύω *to believe* is used in the New Testament as follows:

1. *Transitively*, with the accusative and dative: *to entrust something to one*, Luke xvi. 11; John ii. 24. In the passive, *to be entrusted with something*, Rom. iii. 2; 1 Cor. ix. 17; Gal. ii. 7. With the simple accusative, *to believe a thing*, John xi. 26; 1 John iv. 16.

2. *With the infinitive*, Acts xv. 11.

3. *With ὅτι that*, Matt. ix. 28; Mark xi. 24; Jas. ii. 19. Especially frequent in John: iv. 21; xi. 27, 42; xiii. 19; xiv. 10, 11; xvi. 27, 30, etc.

4. *With the simple dative*, meaning to believe a person or thing, that they are true or speak the truth, John ii. 22; iv. 21; v. 46. See on John i. 12; ii. 22, 23; viii. 31; x. 37.

5. *With the preposition ἐν in.* Not frequent, and questioned in some of the passages cited for illustration. In John iii. 15, ἐν αὐτῷ *in Him* is probably to be construed with *have eternal life*. The formula occurs nowhere else in John. In Mark i. 15 we find πιστεύετε ἐν τῷ εὐαγγελίῳ *believe in the gospel*. The kindred noun πίστις *faith*, occurs in this combination. Thus Gal. iii. 26, though some join *in Christ Jesus* with *sons*. See also Eph. i. 15; Col. i. 4; 1 Tim. iii. 13; 2 Tim. iii. 15; Rom. iii. 25. This preposition indicates the sphere *in which* faith moves, rather than the object to which it is directed, though instances occur in the Septuagint where it plainly indicates the direction of faith, Ps. lxxvii. 22; Jer. xii. 6.

6. *With the preposition ἐπὶ upon, on to, unto.*

a. With the accusative, Rom. iv. 5; Acts ix. 42; xi. 17; xvi. 31; xxii. 19. The preposition carries the idea of *mental direction* with a view to *resting upon*, which latter idea is conveyed by the same preposition.

b. With the dative, 1 Tim. i. 16; Luke xxiv. 25; compare Rom. ix. 33; x. 11; 1 Pet. ii. 6. The dative expresses *absolute superposition*. Christ as the object of faith, is *the basis on which* faith rests.

7. With the preposition εἰς *into*, Matt. xviii. 6; John ii. 11; Acts xix. 4; Rom. x. 14; Gal. ii. 16; Philip. i. 29, etc. The preposition conveys the idea of *the absolute transference of trust from one's self to another*. Literally the phrase means *to believe into*. See on John i. 12; ii. 23; ix. 35; xii. 44.

Is counted for righteousness (λογίζεται εἰς δικαιοσύνην). Rev., *is reckoned*. See on ver. 3. The preposition εἰς has the force of *as*, not the telic meaning *with a view to*, or *in order that he may be* (righteous); nor strictly, *in the place of* righteousness. Faith is not *a substitute for righteousness*, since righteousness is involved in faith. When a man is reckoned righteous through faith, it is not a legal fiction. He is not indeed a perfect man, but God does not reckon something which has no real existence. Faith is *the germ* of righteousness, of life in God. God recognizes no true life apart from holiness, and "he that believeth on the Son *hath* life." He is not merely

regarded in the law's eye as living. God accepts the germ, not *in place* of the fruit, but *as containing* the fruit. "Abraham believed God. . . . No soul comes into such a relation of trust without having God's investment upon it; and whatever there may be in God's righteousness—love, truth, sacrifice—will be rightfully *imputed* or *counted* to be in it, because, being united to Him, it will have them coming over derivatively from Him" (Bushnell). The idea of logical sequence is inherent in *λογίζεται is reckoned*—the sequence of character upon faith. Where there is faith there is, logically, righteousness, and the righteousness is *from* faith *unto* faith (ch. i. 17). Nevertheless, in the highest development of the righteousness of faith, it will remain true that the man is justified, not by the works of righteousness, which are the fruit of faith, but by the faith which, in making him a partaker of the life and righteousness of God, generates and inspires the works.

Observe that the *believer's own faith* is reckoned as righteousness. "In no passage in Paul's writings or in other parts of the New Testament, where the phrase *to reckon for* or the verb *to reckon* alone is used, is there a declaration that anything belonging to one person is imputed, accounted, or reckoned to another, or a formal statement that Christ's righteousness is imputed to believers" (President Dwight, "Notes on Meyer").

6. **Describeth the blessedness** (*λέγει τὸν μακαρισμὸν*). *Μακαρισμός* does not mean *blessedness*, but *the declaration* of blessedness, the *congratulation*. So Plato: "The man of understanding will not suffer himself to be dazzled by the *congratulation* (*μακαρισμοῦ*) of the multitude ("Republic," ix., 591). Compare Gal. iv. 15 (Rev.), and see note there. Rev., correctly, *pronounceth blessing*.

7. **Iniquities** (*ἀνομιαι*). Lit., *lawlessnesses*.

Are forgiven (*ἀφέθησαν*). Lit., *were forgiven*. See on Matt. vi. 12; Jas. v. 15; 1 John i. 9. Also on *remission*, Luke iii. 3.

11. **The sign—a seal** (*σημείον—σφραγίδα*). *Sign* refers to the material token; *seal* to its religious import. Compare 1 Cor. ix. 2; Gen. xvii. 11. See on *to seal*, Apoc. xxii. 10.

That he might be (*εἰς τὸ εἶναι αὐτὸν*). *Not so that he became*, but expressing the divinely appointed *aim* of his receiving the sign.

12. **Father of circumcision.** Of circumcised persons. The abstract term is used for the concrete. See on xi. 7.

Who not only are—but who also walk. Apparently Paul speaks of two classes, but really of but one, designated by two different attributes. The awkwardness arises from the article *τοῖς*, erroneously repeated with *στοιχοῦσιν walk*, which latter word expresses an added characteristic, not another class. Paul means that Abraham received a seal, etc., that he might be the father of circumcision to those who not only are circumcised, but who add to this outward sign the faith which Abraham exhibited.

Walk (*στοιχοῦσιν*). See on *elements*, 2 Pet. iii. 10.

13. **Heir of the world** (*κληρονόμον κόσμον*). See on *divided by lot*, Acts xiii. 19; and *inheritance*, 1 Pet. i. 4. "Paul here takes the Jewish conception of the universal dominion of the Messianic theocracy prefigured by the inheritance of Canaan, divests it of its Judaistic element, and raises it to a christological truth." Compare Matt. xix. 28, 29; Luke xxii. 30. The idea underlies the phrases *kingdom of God*, *kingdom of Heaven*.

16. **Sure** (*βεβαίαν*). Stable, valid, something realized, the opposite of *made of none effect*, ver. 14.

17. **A father of many nations.** See Gen. xvii. 5. Originally his name was *Abram*, *exalted father*; afterward *Abraham*, *father of a multitude*.

Have I made (*τέθεικα*). Appointed or constituted. For a similar sense see Matt. xxiv. 51; John xv. 16, and note; Acts xiii. 47; 1 Tim. ii. 7. The verb shows that the paternity was the result of a special arrangement. It would not be used to denote the mere physical connection between father and son.

Who quickeneth the dead. This attribute of God is selected with special reference to the circumstances of Abraham as described in vv. 18, 21. As a formal attribute of God it occurs 1 Sam. ii. 6; John v. 21; 2 Cor. i. 9; 1 Tim. vi. 13.

Calloeth (*καλοῦντος*). The verb is used in the following senses:

1. *To give a name*, with *ὄνομα name*, Matt. i. 21, 22, 25; Luke i. 13, 31; without *ὄνομα*, Luke i. 59, 60. To salute by a name, Matt. xxiii. 9; xxii. 43, 45.

2. *Passive. To bear a name or title among men*, Luke i. 35; xxii. 25; 1 Cor. xv. 9. *To be acknowledged or to pass as*, Matt. v. 9, 19; Jas. ii. 23.

3. *To invite*, Matt. xxii. 3, 9; John ii. 2; 1 Cor. x. 27. *To summon*, Matt. iv. 21; Acts iv. 18; xxiv. 2. *To call out from*, Matt. ii. 15; Heb. xi. 8; 1 Pet. ii. 9.

4. *To appoint. Select for an office*, Gal. i. 15; Heb. v. 4; *to salvation*, Rom. ix. 11; viii. 30.

5. *Of God's creative decree. To call forth from nothing*, Isa. xli. 4; 2 Kings viii. 1.

In this last sense some explain the word here; but it can scarcely be said that God *creates* things that are not as actually existing. Others explain, *God's disposing decree*. He disposes of things that are not as though existing.* The simplest explanation appears to be to give *καλεῖν* the sense of *nameth, speaketh of*. Compare ch. ix. 7; Acts vii. 5. The seed of Abraham "which were at present in the category of *things which were not*, and the nations which should spring physically or spiritually from him, God spoke of as having an existence, which word Abraham believed" (Alford). In this case there may properly be added the idea of the *summons* to the high destiny ordained for Abraham's seed.

19. **Being not weak in faith he considered not** (*μη ἀσθενήσας τῇ πίστει οὐ κατενόησεν*). The best texts omit *οὐ not* be-

* It is doubtful whether *καλεῖν* ever means *to dispose of*. The passages cited by Schaff in Lange, Ps. l. 1; Isa. xl. 26; xlv. 8, do not appear to be in point. The calling of the earth in Ps. l. is rather summoning it as a witness. In the other two passages the phrase is used of calling by name.

fore *considered*. According to this the rendering is as Rev., *he considered*, etc. *Being not weak or weakened* (Rev.) is an accompanying circumstance to *he considered*. He considered all these unfavorable circumstances without a weakening of faith. The preposition *κατά* in *κατενόησεν considered*, is intensive—*attentively*. He fixed his eye upon the obstacles.

Dead (*νεκρωμένον*). The participle is passive, *slain*. Used here hyperbolically. Hence, Rev., *as good as dead*.

20. **Staggered** (*διεκρήθη*). Rev., better, *wavered*. See on Acts xi. 12; Jas. i. 6; ii. 4. The word implies a mental struggle.

Promise (*ἐπαγγελίαν*). See on Acts i. 4.

Was strong (*ἐνεδυναμώθη*). Passive voice. Lit., *was strengthened*, or endued with strength. Rev., *waxed strong*.

21. **Being fully persuaded** (*πληροφορηθεῖς*). Rev., more accurately, *fully assured*. See on *most surely believed*, Luke i. 1. The primary idea is, being *filled* with a thought or conviction.

Able (*δυνατός*). The sense is stronger: *mighty*; compare Luke i. 49; xxiv. 19; Acts xviii. 24; 2 Cor. x. 4; Apoc. vi. 15.

24. **It shall be reckoned** (*μέλλει λογίζεσθαι*). Not the future of the verb *to reckon*, but *μέλλω to intend* points to God's definite purpose. See on Acts xxvii. 2; 2 Pet. i. 12.

Who believe. Since we are those who believe.

25. **Was delivered** (*παρέδοθη*). See on Matt. iv. 12; 1 Pet. ii. 23. Used of casting into prison or delivering to justice, Matt. iv. 12; x. 17, 19, 21. Frequently of the betrayal of Christ, Matt. x. 4; xvii. 22; John vi. 64, 71. Of committing a trust, Matt. xxv. 14, 20, 22. Of committing tradition, doctrine, or precept, Mark vii. 13; 1 Cor. xi. 2; xv. 3; Rom. vi. 17; 2 Pet. ii. 21. Of Christ's yielding up His spirit, John xix. 30. Of the surrender of Christ and His followers to death, Rom. viii. 32; 2 Cor. iv. 11; Gal. ii. 20. Of giving over to evil, Rom. i. 26, 28; 1 Cor. v. 5; Eph. iv. 19.

Raised again for our justification. "But if the whole matter of the justification depends on what He has suffered for our offences, we shall as certainly be justified or have our account made even, if He does not rise, as if He does. Doubtless the rising has an immense significance, when the justification is conceived to be the renewing of our moral nature in righteousness; for it is only by the rising that His incarnate life and glory are fully discovered, and the righteousness of God declared in His person in its true moral power. But in the other view of justification there is plainly enough nothing depending, as far as that is concerned, on His resurrection" (Bushnell). Compare ch. vi. 4-13.

CHAPTER V.

1. **We have** (*ἔχομεν*). The true reading is *ἔχωμεν* *let us have*; but it is difficult if not impossible to explain it. Godet says: "No exegete has been able satisfactorily to account for this imperative suddenly occurring in the midst of a didactic development." Some explain as a concessive subjunctive, *we may have*; but the use of this in independent sentences is doubtful. Others give the deliberative sense, *shall we have*; but this occurs only in doubtful questions, as Rom. vi. i. A similar instance is found Heb. xii. 28. "*Let us have grace*," where the indicative might naturally be expected.* Compare also the disputed reading, *let us bear*, 1 Cor. xv. 49, and see note there.

Peace (*εἰρήνην*). Not *contentment*, *satisfaction*, *quiet*, see Philip. iv. 7; but the state of *reconciliation* as opposed to enmity (ver. 10).

With God (*πρός*). See on *with* God, John i. 1.

* The reading *ἔχομεν* *we have* is defended on the ground that transcribers often substituted the long for the short *o*; and also that if the reading were *ἔχωμεν*, that form would have been retained; which may be the case, though *καυχόμεθα* (ver. 2) proves nothing, since it may mean either *we rejoice* or *let us rejoice*.

2. **Access** (*προσαγωγή*). Used only by Paul. Compare Eph. ii. 18; iii. 12. Lit., *the act of bringing to*. Hence some insist on the transitive sense, *introduction*. Compare 1 Pet. iii. 18; Eph. ii. 13. The transitive sense predominates in classical Greek, but there are undoubted instances of the intransitive sense in later Greek, and some illustrations are cited from Xenophon, though their meaning is disputed.*

Into this grace. Grace is conceived as a field into which we are brought. Compare Gal. i. 6; v. 4; 1 Pet. v. 12. The state of justification which is preëminently a matter of grace.

In hope (*ἐπ' ἐλπίδι*). Lit., *on the ground of hope*.

3. **Tribulations.** Sharp contrast of glory and tribulation. *Tribulations* has the article; *the tribulations* attaching to the condition of believers. Rev., *our tribulations*.

Patience (*ὑπομονήν*). See on 2 Pet. i. 6; Jas. v. 7.

4. **Experience** (*δοκιμήν*). Wrong. The word means either *the process of trial, proving*, as 2 Cor. viii. 2, or *the result of trial, approvedness*, Philip. ii. 22. Here it can only be the latter: *tried integrity*, a state of mind which has stood the test. The *process* has already been expressed by *tribulation*. Rev. renders *probation*, which might be defended on the ground of English classical usage. Thus Shakspeare:

“ And of the truth herein
This present object made *probation*.”

“ Hamlet,” I, 1.

Jeremy Taylor: “When by miracle God dispensed great gifts to the laity, He gave *probation* that He intended that all should prophecy and preach.”

But *probation* has come to be understood, almost universally, of the *process* of trial. The more accurate rendering is *proof* or *approval*.

5. **Maketh not ashamed** (*οὐ κατασχύνει*). Mostly in Paul; elsewhere only in Luke xiii. 17; 1 Pet. ii. 6; iii. 16. Rev.,

* See Cremer's Lexicon under *προσαγωγή*, and compare Liddell and Scott.

putteth not to shame, thus giving better the strong sense of the word, to *di disgrace* or *dishonor*.

Is shed abroad (*ἐκκέχυται*). Rev. renders the perfect tense; *hath been* shed abroad. Lit., *poured out*. Compare Tit. iii. 6; Acts ii. 33; x. 45. See on Jude 11.

6. For the ungodly (*ὑπὲρ ἀσεβῶν*). It is much disputed whether *ὑπὲρ* on behalf of, is ever equivalent to *ἀντὶ* instead of. The classical writers furnish instances where the meanings seem to be interchanged. Thus Xenophon: "Seuthes asked, Wouldst thou, Episthenes, die for this one (*ὑπὲρ τούτου*)?" Seuthes asked the boy if he should smite him (Episthenes) *instead of him* (*ἀντ' ἐκείνου*). So Irenæus: "Christ gave His life for (*ὑπὲρ*) our lives, and His flesh for (*ἀντὶ*) our flesh." Plato, "Gorgias," 515, "If you will not answer for yourself, I must answer for you (*ὑπὲρ σοῦ*)." In the New Testament Philemon 13 is cited; *ὑπὲρ σου*, A. V., *in thy stead*; Rev., *in thy behalf*. So 1 Cor. xv. 29, "baptized for the dead (*ὑπὲρ τῶν νεκρῶν*)." The meaning of this passage, however, is so uncertain that it cannot fairly be cited in evidence. The preposition may have a local meaning, *over* the dead.* None of these passages can be regarded as decisive. The most that can be said is that *ὑπὲρ* borders on the meaning of *ἀντὶ*. *Instead of* is urged largely on dogmatic grounds. In the great majority of passages the sense is clearly *for the sake of*, *on behalf of*. The true explanation seems to be that, in the passages principally in question, those, namely, relating to Christ's death, as here, Gal. iii. 13; Rom. xiv. 15; 1 Pet. iii. 18, *ὑπὲρ* characterizes the more indefinite and general proposition—Christ died *on behalf of*—leaving the peculiar sense of *in behalf of* undetermined, and to be settled by other passages. The meaning *instead of* may be included in it, but only inferentially.† Go-

* Meyer, however, denies the New Testament use of *ὑπὲρ* in the local sense.

† Meyer's observations are forcible; that while Paul sometimes exchanges *ὑπὲρ* for *περὶ* for, concerning, he never uses *ἀντὶ* instead of it; that with *ὑπὲρ* as well as with *περὶ* he does not invariably use the genitive of the person, but sometimes the genitive of the thing (as *ἀμαρτιῶν εἰσε*), in which case it would be impossible to explain by *instead of* (Rom. viii. 3; 1 Cor. xv. 8).

dot says: "The preposition can signify only *in behalf of*. It refers to the *end*, not at all to the *mode* of the work of redemption."

Ungodly. The radical idea of the word is, want of reverence or of piety.

7. Righteous—good (*δικαίου—ἀγαθοῦ*). The distinction is: *δικαίος* is simply *right* or *just*; doing all that law or justice requires; *ἀγαθός* is *benevolent, kind, generous*. The *righteous* man does what he *ought*, and gives to every one his due. The *good* man "does as much as ever he can, and proves his moral quality by promoting the well-being of him with whom he has to do." *Ἀγαθός* always includes a corresponding beneficent relation of the subject of it to another subject; an establishment of a communion and exchange of life; while *δικαίος* only expresses a relation to the purely objective *δική* *right*. Bengel says: "*δικαίος*, indefinitely, implies an innocent man; *ὁ ἀγαθός* one perfect in all that piety demands; excellent, honorable, princely, blessed; for example, the father of his country."

Therefore, according to Paul, though one would hardly die for the *merely upright* or *strictly just* man who commands *respect*, he might possibly die for the *noble, beneficent* man, who calls out *affection*. The article is omitted with *righteous*, and supplied with *good*—the good man, pointing to such a case as a rare and special exception.

8. Commendeth. See on iii. 5. Note the present tense. God *continuously* establishes His love in that the death of Christ *remains* as its most striking manifestation.

His love (*ἑαυτοῦ*). Rev., more literally, *His own*. Not in contrast with human love, but as demonstrated by Christ's act of love.

9. Wrath (*τῆς ὀργῆς*). Rev., better, "*the wrath of God*." the article specifying. See on ch. xii. 19.

10. Enemies (*ἐχθροὶ*). The word may be used either in an active sense, *hating God*, or passively, *hated of God*. The context favors the latter sense; not, however, with the conventional meaning of *hated*, denoting the revengeful, passionate

feeling of human enmity, but simply the essential antagonism of the divine nature to sin. Neither the active nor the passive meaning needs to be pressed. The term represents the mutual estrangement and opposition which must accompany sin on man's part, and which requires reconciliation.

We were reconciled to God (*καταλλάγημεν τῷ Θεῷ*). The verb means primarily *to exchange*; and hence to change the relation of hostile parties into a relation of peace; *to reconcile*. It is used of both mutual and one-sided enmity. In the former case, the context must show on which side is the active enmity.

In the Christian sense, *the change in the relation of God and man effected through Christ*. This involves, 1. A movement of God toward man with a view to break down man's hostility, to commend God's love and holiness to him, and to convince him of the enormity and the consequence of sin. It is God who initiates this movement in the person and work of Jesus Christ. See vv. 6, 8; 2 Cor. v. 18, 19; Eph. i. 6; 1 John iv. 19. Hence the passive form of the verb here: *we were made subjects* of God's reconciling act. 2. A corresponding movement on man's part toward God; yielding to the appeal of Christ's self-sacrificing love, laying aside his enmity, renouncing his sin, and turning to God in faith and obedience. 3. A consequent change of character in man; the covering, forgiving, cleansing of his sin; a thorough revolution in all his dispositions and principles. 4. A corresponding change of relation on God's part, that being removed which alone rendered Him hostile to man, so that God can now receive him into fellowship and let loose upon him all His fatherly love and grace, 1 John i. 3, 7. Thus there is complete reconciliation. See, further, on ch. iii. 25, 26.

11. **We also joy** (*καὶ κυχώμενοι*). Lit., *but also glorying*. The participle corresponds with that in ver. 10, *being reconciled*. We shall be saved, not only *as being reconciled*, but *as also rejoicing*; the certainty of the salvation being based, not only upon the reconciliation, but also upon the corresponding joy.

We have now received the atonement (*νῦν τὴν καταλλαγὴν ἐλάβομεν*). *Now*, in contrast with future glory.

Atonement, Rev., properly, *reconciliation*, the noun being etymologically akin to the verb *to reconcile*. *Atonement* at the time of the A. V. signified *reconciliation*, *at-one-ment*, the making two estranged parties *at one*. So Shakspeare :

“ He and Aufidius can no more *atone*
Than violentest contrarieties.”

“*Coriolanus*,” iv., 6.

Fuller: “His first essay succeeded so well, Moses would adventure on a second design to *atone* two Israelites at variance.” The word at present carries the idea of *satisfaction* rather than of *reconciliation*, and is therefore inappropriate here. The article points to *the* reconciliation in ver. 10. See on ch. iii. 24-26.

12. **Wherefore as.** *As* (ὡσπερ) begins the first member of a comparison. The second member is not expressed, but is checked by the illustration introduced in vv. 13, 14, and the apostle, in his flow of thought, drops the construction with which he started, and brings in the main tenor of what is wanting by “Adam who is the type,” etc. (ver. 14).

Entered into. As a principle till then external to the world.

Passed upon (διήλθεν ἐφ’). Lit., *came throughout upon*. The preposition *διά* denotes *spreading, propagation*, as *εἰς* into denoted *entrance*.

For that (ἐφ’ ᾧ). On the ground of the fact that.

13. **Until the law.** In the period between Adam and Moses.

Is not imputed (οὐκ ἐλλογείται). Put to account so as to bring penalty. From *λόγος* an *account* or *reckoning*. Only here and Philem. 18.

14. **Figure** (τύπος). See on 1 Pet. v. 3.

15. **Of one** (τοῦ ἑνός). Rev., correctly, *the one*—Adam. So *the many*.

Much more. Some explain of *the quality* of the cause and effect: that as the fall of Adam caused vast evil, the work of the far greater Christ shall *much more* cause great results of

good. This is true; but the argument seems to turn rather on the question of *certainty*. "The character of God is such, from a christian point of view, that the comparison gives a much more certain basis for belief, in what is gained through the second Adam, than in the certainties of sin and death through the first Adam" (Schaff and Riddle).

16. That sinned (*ἀμαρτήσαντος*). The better supported reading. Some MSS. and versions read *ἀμαρτήματος transgression*.

Of one. Some explain, one *man*, from the preceding (one) *that sinned*. Others, one *trespass*, from ver. 17.

The judgment (*κρίμα*). Judicial sentence. Compare 1 Cor. vi. 7; xi. 29. See on 2 Pet. ii. 3.

Condemnation (*κατάκριμα*). See on *shall be damned*, Mark xvi. 16. A condemnatory sentence.

Justification (*δικαίωμα*). Not the subjective state of justification, but a righteous act or deed. Apoc. xix. 8; see on ver. 18.

The word is sometimes rendered *ordinance*, Heb. ix. 1, 10; an *appointment* of God having the force of law. So Rom. i. 32, where Rev. gives *ordinance* for *judgment*, and ii. 26, *ordinances* for *righteousness*.

17. Reigned. The emphatic point of the comparison. The effect of the second Adam cannot fall behind that of the first. If *death* reigned, there must be a *reign* of *life*.

They which receive (*οἱ λαμβάνοντες*). Not *believingly accept*, but simply *the recipients*.

Abundance of grace. Note the articles, *the abundance of the grace*.

18. The offence of one (*ἑνὸς παραπτώματος*). Rev., correctly, *one trespass*.

The righteousness of one (*ἑνὸς δικαιώματος*). See on ver. 16. Rev., correctly, *one act of righteousness*.

19. Disobedience (*παρακοῆς*). Only here, 2 Cor. x. 6; Heb. ix. 2. The kindred verb *παρακούω to neglect*, Rev., *refuse*,

occurs Matt. xviii. 17. From *παρά* *aside, amiss*, and *ἀκούω* *to hear*, sometimes with the accompanying sense of *heeding*, and so nearly = *obey*. *Παρακοή* is therefore, primarily, *a failing to hear or hearing amiss*. Bengel remarks that the word very appositely points out the first step in Adam's fall—carelessness, as the beginning of a city's capture is the remissness of the guards.

Were made (*κατεστάθησαν*). See on Jas. iii. 6. Used elsewhere by Paul only at Tit. i. 5, in the sense of *to appoint to office or position*. This is its most frequent use in the New Testament. See Matt. xxiv. 25; Acts vi. 3; vii. 10; Heb. v. 1, etc. The primary meaning being *to set down*, it is used in classical Greek of *bringing to a place*, as a ship to the land, or a man to a place or person; hence to bring before a magistrate (Acts xvii. 15). From this comes the meaning *to set down as*, i.e., *to declare or show to be*; or *to constitute, make to be*. So 2 Pet. i. 8; Jas. iv. 4; iii. 6. The exact meaning in this passage is disputed. The following are the principal explanations: 1. Set down in a declarative sense; declared to be. 2. Placed in the category of sinners because of a vital connection with the first transgressor. 3. Became sinners; were made. This last harmonizes with *sinned* in ver. 12. The disobedience of Adam is thus declared to have been the occasion of the death of all, because it is the occasion of their sin; but the precise nature of this relation is not explained.*

Obedience (*ὑπακοῆς*). Note the play on the words, *parakoe*, *hypokoe*, *disobedience*, *obedience*. *Ἑπακοή* *obedience*, is also derived from *ἀκούω* *to hear* (see on *disobedience*) and *ὑπό* *beneath*, the idea being *submission to what one hears*.

20. The law entered (*παρεισήλθεν*). Rev., literally, *came in beside*, giving the force of *παρά* *beside*. Very significant. Now that the parallel between Adam and Christ is closed, the question arises as to the position and office of the law. How did it stand related to Adam and Christ? Paul replies that it

* See President Dwight's note in the American Meyer. His article in the "New Englander," 1867, I have not seen.

came in *alongside* of the sin. "It was taken up into the divine plan or arrangement, and made an occasion for the abounding of grace in the opening of the new way to justification and life" (Dwight).

Might abound (*πλεονάζω*). Not primarily of the greater *consciousness* and *acknowledgment* of sin, but of the increase of actual transgression. The other thought, however, may be included. See ch. vii. 7, 8, 9, 11.

Did much more abound (*ὑπερπεπλήσυσεν*). Lit., *abounded over and above*. Only here and 2 Cor. vii. 4. Compare *ὑπερπλέονασε* *abounded exceedingly*, 1 Tim. i. 14; *ὑπερπερισσῶς beyond measure*, Mark vii. 37; *ὑπεραυξάνει groweth exceedingly*, 2 Thess. i. 3.

21. **Unto death** (*ἐν τῷ θανάτῳ*). Wrong. *In* death, as Rev. As the sphere or dominion of death's tyranny. Compare ver. 14, "death *reigned*." Some, however, explain the preposition as instrumental, *by* death. How much is lost by the inaccurate rendering of the prepositions. Ellicott remarks that there are few points more characteristic of the apostle's style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses. See Rom. iii. 22; Eph. iv. 6; Col. i. 16.

Through Jesus Christ our Lord. "And now—so this last word seems to say—Adam has passed away; Christ alone remains" (Godet).

CHAPTER VI.

1. **What shall we say then?** "A transition-expression and a debater's phrase" (Morison). The use of this phrase points to Paul's training in the Rabbinical schools, where questions were propounded and the students encouraged to debate, objections being suddenly interposed and answered.

Shall we continue (*ἐπιμένωμεν*). The verb means primarily *to remain* or *abide at* or *with*, as 1 Cor. xvi. 8; Philip. i. 24;

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and secondarily, to *persevere*, as Rom. xi. 23; Col. i. 23. So better here, *persist*.

3. **Know ye not** (*ἀγνοεῖτε*). The expression is stronger: *are ye ignorant*. So Rev. The indicative mood presupposes an acquaintance with the moral nature of baptism, and a consequent absurdity in the idea of persisting in sin.

So many as (*ὅσοι*). Rev., *all we who*. Put differently from *we that* (*οἵτινες*, ver. 2) as not *characterizing* but *designating* all collectively.

Baptized into (*εἰς*). See on Matt. xxviii. 19. The preposition denotes *inward union, participation*; not *in order to bring about* the union, for that has been effected. Compare 1 Cor. xii. 12, 13, 27.

Into His death. As He died to sin, so we die to sin, just as if we were literally members of His body. Godet gives an anecdote related by a missionary who was questioning a converted Bechuana on Col. iii. 3. The convert said: "Soon I shall be dead, and they will bury me in my field. My flocks will come to pasture above me. But I shall no longer hear them, and I shall not come forth from my tomb to take them and carry them with me to the sepulchre. They will be strange to me, as I to them. Such is the image of my life in the midst of the world since I believed in Christ."

4. **We are buried with** (*συνετάφημεν*). Rev., more accurately, *were buried*. *Therefore*, as a natural consequence of death. There is probably an allusion to the immersion of baptism. Compare Col. iii. 3.

Into death. Through *the* baptism into death referred to in ver. 3. Both A. V. and Rev. omit the article, which is important for the avoidance of the error *buried into death*.

Glory (*δόξης*). The glorious collective perfection of God. See on iii. 23. Here the element of *power* is emphasized, which is closely related to the idea of divine glory. See Col. i. 11. All the perfections of God contribute to the resurrection of Christ—righteousness, mercy, wisdom, holiness.

We might walk (*περιπατήσωμεν*). Lit., walk *about*, implying *habitual* conduct. See on John xi. 9; 1 John i. 6; 3 John 4; Luke xi. 44.

In newness of life (*ἐν καινότητι ζωῆς*). A stronger expression than *new life*. It gives more prominence to the main idea, *newness*, than would be given by the adjective. Thus 1 Tim. vi. 17, *uncertainty of riches*; not *uncertain riches*, as A. V.

5. **We have been planted together** (*σύμφυτοι γεγόναμεν*). Rev. gives more accurately the meaning of both words. *Σύμφυτοι* is not *planted*, which would be formed from *φυτεύω to plant*, while this word is compounded with *σύν together*, and *φύω to grow*. *Γεγόναμεν* is *have become*, denoting *process*, instead of the simple *εἶναι to be*. Hence Rev., *have become united, have grown together*; an *intimate* and *progressive* union; *coalescence*. Note the mixture of metaphors, *walking* and *growing*.

We shall be also (*ἀλλὰ καὶ ἐσόμεθα*). It is impossible to reproduce this graphic and condensed phrase accurately in English. It contains an adversative particle *ἀλλὰ but*. Morison paraphrases: "If we were united with Him in the likeness of His death (that will not be the full extent of the union), *but* we shall be also united," etc. For similar instances see 1 Cor. iv. 15; Col. ii. 5.

6. **Old man** (*ὁ παλαιὸς ἄνθρωπος*). Only in Paul, and only three times; here, Eph. iv. 22; Col. iii. 9. Compare John iii. 3; Tit. iii. 5. The old, unrenewed self. Paul views the Christian before his union with Christ, as, figuratively, another person. Somewhat in the same way he regards himself in ch. vii.

The body of sin (*τὸ σῶμα τῆς ἁμαρτίας*). *Σῶμα* in earlier classical usage signifies *a corpse*. So always in Homer and often in later Greek. So in the New Testament, Matt. vi. 25; Mark v. 29; xiv. 8; xv. 43. It is used of *men as slaves*, Apoc. xviii. 13. Also in classical Greek of *the sum-total*. So Plato: *τὸ τοῦ κόσμου σῶμα the sum-total of the world* ("Timæus," 31).

The meaning is tinged in some cases by the fact of the vital

union of the body with the immaterial nature, as being animated by the *ψυχή soul*, the principle of individual life. Thus Matt. vi. 25, where the two are conceived as forming one organism, so that the material ministries which are predicated of the one are predicated of the other, and the meanings of the two merge into one another.

In Paul it can scarcely be said to be used of a dead body, except in a figurative sense, as Rom. viii. 10, or by inference, 2 Cor. v. 8. Commonly of a living body. It occurs with *ψυχή soul*, only 1 Thess. v. 23, and there its distinction from *ψυχή* rather than its union with it is implied. So in Matt. x. 28, though even there the distinction includes the two as one personality. It is used by Paul:

1. *Of the living human body*, Rom. iv. 19; 1 Cor. vi. 13; ix. 27; xii. 12-26.

2. *Of the Church as the body of Christ*, Rom. xii. 5; 1 Cor. xii. 27; Eph. i. 23; Col. i. 18, etc. *Σάρξ flesh*, never in this sense.

3. *Of plants and heavenly bodies*, 1 Cor. xv. 37, 40.

4. *Of the glorified body of Christ*, Philip. iii. 21.

5. *Of the spiritual body of risen believers*, 1 Cor. xv. 44.

It is distinguished from *σάρξ flesh*, as not being limited to the organism of an earthly, living body, 1 Cor. xv. 37, 38. It is the material organism apart from any *definite* matter. It is however sometimes used as practically synonymous with *σάρξ*, 1 Cor. vii. 16, 17; Eph. v. 28, 31; 2 Cor. iv. 10, 11. Compare 1 Cor. v. 3 with Col. ii. 5. An ethical conception attaches to it. It is alternated with *μέλη members*, and the two are associated with sin (Rom. i. 24; vi. 6; vii. 5, 24; viii. 13; Col. iii. 5), and with sanctification (Rom. xii. 1; 1 Cor. vi. 19 sq.; compare 1 Thess. iv. 4; v. 23). It is represented as *mortal*, Rom. viii. 11; 2 Cor. x. 10; and as *capable of life*, 1 Cor. xiii. 3; 2 Cor. iv. 10.

In common with *μέλη members*, it is the instrument of feeling and willing rather than *σάρξ*, because the object in such cases is to designate the body not *definitely* as *earthly*, but *generally* as *organic*, Rom. vi. 12, 13, 19; 2 Cor. v. 10. Hence, wherever it is viewed with reference to sin or sanctification, it

is the outward organ for the execution of the good or bad resolves of the will.

The phrase *body of sin* denotes the body belonging to, or ruled by, the power of sin, in which the members are instruments of unrighteousness (ver. 13). Not the body as containing the principle of evil in our humanity, since Paul does not regard sin as inherent in, and inseparable from, the body (see ver. 13; 2 Cor. iv. 10-12; vii. 1. Compare Matt. xv. 19), nor as precisely identical with *the old man*, an organism or system of evil dispositions, which does not harmonize with vv. 12, 13, where Paul uses *body* in the strict sense. "Sin is conceived as the master, to whom the body as slave belongs and is obedient to execute its will. As the slave must perform his definite functions, not because he *in himself* can perform no others, but because of his *actually* subsistent relationship of service he *may* perform no others, while of himself he might belong as well to another master and render other services; so the earthly *σῶμα* *body* belongs not of *itself* to the *ἁμαρτία* *sin*, but may just as well belong to *the Lord* (1 Cor. vi. 13), and doubtless it is *de facto* enslaved to sin, so long as a redemption from this state has not set in by virtue of the divine Spirit" (Rom. vii. 24: Dickson).

Destroyed. See on iii. 3.

He that is dead (ὁ ἀποθανὼν). Rev., literally, *he that hath died*. In a physical sense. Death and its consequences are used as the general illustration of the spiritual truth. It is a habit of Paul to throw in such general illustrations. See vii. 2.

7. Is freed (δεδικαιῶται). Lit., as Rev., *is justified*; i.e., *acquitted, absolved*; just as the dead person sins no more, being released from sin as from a legal claim. "As a man that is dead is acquitted and released from bondage among men, so a man that has died to sin is acquitted from the guilt of sin and released from its bondage" (Alford).

8. We be dead (ἀπεθάνομεν). The aorist. Rev., correctly, *we died*. The death is viewed as *an event*, not as *a state*.

We believe (*πιστεύομεν*). *Dogmatic belief* rather than *trust*, though the latter is not excluded.

Shall live with (*συνζήσομεν*). Participation of the believer's sanctified life with the life of Christ rather than participation in future glory, which is not the point emphasized. Compare ver. 11.

10. In that He died (*ὃ γὰρ ἀπέθανεν*). Lit., *what he died; the death which he died*. Compare *sin a sin*, 1 John v. 16; *the life which I live*, literally, *what I live*, Gal. ii. 20.

Once (*ἐφάπαξ*). More literally, as Rev., in margin, *once for all*. Compare Heb. vii. 27; ix. 12; x. 10.

12. Reign (*βασιλευέτω*). The antithesis implied is not between reigning and existing, but between reigning and being deposed.

Body. Literal, thus according with *members*, ver. 13.

13. Yield (*παριστάετε*). Put at the service of; render. Rev., *present*. Compare Luke ii. 22; Acts ix. 41; Rom. xii. 1. See on Acts i. 3.

Members (*μέλη*). Physical; though some include mental faculties. Compare Col. iii. 5, where *members* is expounded by *fornication, uncleanness*, etc., the physical being a symbol of the moral, of which it is the instrument.

Instruments (*ὄπλα*). The word is used from the earliest times of tools or instruments generally. In Homer of a ship's tackle, smith's tools, implements of war, and in the last sense more especially in later Greek. In the New Testament distinctly of instruments of war (John xviii. 3; 2 Cor. vi. 7; x. 4). Here probably with the same meaning, the conception being that of sin and righteousness as respectively rulers of opposing sovereignties (compare *reign*, ver. 12, and *have dominion*, ver. 14), and enlisting men in their armies. Hence the exhortation is, do not offer your members as weapons with which the rule of unrighteousness may be maintained, but offer them to God in the service of righteousness.

Of unrighteousness (*ἀδικίας*). See on 2 Pet. ii. 13.

Yield (*παραστήσατε*). Rev., *present*. The same word as before, but in a different tense. The present tense, *be presenting*, denotes *the daily habit*, the giving of the hand, the tongue, etc., to the service of sin as temptation appeals to each. Here the aorist, as in xii. 1, denotes an act of self-devotion once for all.

As those that are alive (*ὡς ζῶντας*). The best texts read *ὡσεὶ as if* alive. This brings out more clearly the figurative character of the exhortation.*

From the dead (*ἐκ νεκρῶν*). Note the preposition *out of*. See on Luke xvi. 31.

16. Servants (*δούλους*). Every man must choose between two ethical principles. Whichever one he chooses is *master*, and he is its *bond-servant*. Compare Matt. vi. 24; vii. 18.

Sin unto death—obedience unto righteousness. The antithesis is not direct—sin unto *death*, obedience unto *life*; but obedience is the true antithesis of sin, since sin is disobedience, and righteousness is life.

17. That ye were. The peculiar form of expression is explained in two ways; either making the thanksgiving bear only on the second proposition, *ye obeyed*, etc., and regarding the first as inserted by way of contrast or background to the salutary moral change: or, emphasizing *were*; *ye were* the servants of sin, but *are* so no more. Rev. adopts the former, and inserts *whereas*.

From the heart. See on i. 21.

Form of doctrine (*τύπον διδαχῆς*). Rev., form of *teaching*. For *τύπον*, see on 1 Pet. v. 3. The Pauline *type* of teaching as contrasted with the Judaistic forms of Christianity. Compare *my* gospel, ii. 16; xvi. 25. Others explain as the ideal or pattern presented by the gospel. *Form* of teaching, however, seems to point to a special and precisely defined type of christian instruction.

* *ὡσεὶ* is found in κ, A, B, C. It does not occur elsewhere in Paul. Patristic testimony is in favor of *ὡς*.

Was delivered unto you (εἰς ὃν παρεδόθητε). But this rendering is impossible. Render, as Rev., *wherewith ye were delivered*. For the verb, see on iv. 25. They had been *handed over* to the educative power of this form of teaching.

19. **After the manner of men** (ἀνθρώπων). Lit., *what is human, popularly*. He seems to have felt that the figures of service, bondage, etc., were unworthy of the subject, and apologizes for his use of the image of the slave-mart to enforce such a high spiritual truth, on the ground of their imperfect spiritual comprehension. Compare 2 Cor. ii. 6; 1 Cor. iii. 1, 2.

To iniquity unto iniquity (τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν). Iniquity issuing in an abiding iniquitous state. Lit., *lawlessness*. It is used by John as the definition of sin, 1 John iii. 4.

Holiness (ἁγιασμόν). Rev., *sanctification*. For the kindred adjective ἅγιος *holy*, see on *saints*, Acts xxvi. 10. Ἁγιασμός is used in the New Testament both of *a process*—the inauguration and maintenance of the life of fellowship with God, and of *the resultant state* of sanctification. See 1 Thess. iv. 3, 7; 2 Thess. ii. 13; 1 Tim. ii. 15; 1 Pet. i. 2; Heb. xii. 14. It is difficult to determine which is meant here. The passages in Thessalonians, Timothy, and Hebrews, are cited by interpreters on both sides. As in ver. 22 it appears that sanctification contemplates a further result (everlasting life), it is perhaps better to understand it as *the process*. Yield your members to righteousness in order to carry on the progressive work of sanctification, *perfecting holiness* (1 Cor. vii. 1).

20. **Free from righteousness** (ἐλεύθεροι τῇ δικαιοσύνῃ). An ambiguous translation. Better, Rev., *free in regard of righteousness*. *Disengaged* (Morison), practically independent of its demands, having offered their service to the opposing power. They could not *serve* two masters.

21. **Fruit**. See on i. 13.

Had ye (εἶχετε). Imperfect tense, denoting continuance. What fruit *were ye having* during your service of sin?

In the things whereof (ἐφ' οἷς). Some change the punctuation, and read "What fruit had ye at that time? Things

whereof ye are now ashamed." But the majority of the best texts reject this, and besides, the question is of *having* fruit, not of *the quality* of the fruit.

23. **Wages** (ὄψωνια). From ὄψρον *cooked meat*, and later, generally, *provisions*. At Athens especially *fish*. Hence ὄψωνιον is primarily *provision-money*, and is used of supplies for an army, see 1 Cor. ix. 7. The figure of ver. 13 is carried out: Sin, as a lord to whom they tender weapons and who pays *wages*.

Death. "Sin pays its serfs by punishing them. Its wages is death, and the death for which its counters are available is the destruction of the weal of the soul" (Morison).

Gift (χάρισμα). Rev., rightly, *free gift* (compare ch. v. 15). In sharp contrast with *wages*.

CHAPTER VII.

1. **Brethren.** All Christians, not only Jews but Gentiles who are assumed to be acquainted with the Old Testament.

2. **That hath a husband** (ὑπανδρος). Lit., *under* or *subject* to a husband. The illustration is selected to bring forward the union with Christ after the release from the law, as analogous to a new marriage (ver. 4).

Is loosed (κατήρηται). Rev., *discharged*. See on iii. 3. Lit., *she has been brought to nought as respects the law of the husband*.

The law of the husband. Her legal connection with him. She dies to that law with the husband's death. There is an apparent awkwardness in carrying out the figure. The law, in vv. 1, 2, is represented by *the husband* who *rules* (*hath dominion*). On the death of the husband the woman is released. In ver. 4, *the wife* (figuratively) dies. "Ye are become dead to the law that ye should be married to another." But as the law is previously represented by *the husband*, and the woman is re-

leased by the husband's death, so, to make the figure consistent, the *law* should be represented as dying in order to effect the believer's release. The awkwardness is relieved by taking as the middle term of comparison the idea of *dead in a marriage relation*. When the husband dies the wife dies (*is brought to nought*) so far as the marriage relation is concerned. The husband is represented as the party who dies because the figure of a second marriage is introduced with its application to believers (ver. 4). Believers are made dead to the law as the wife is *maritally* dead—killed in respect of the marriage relation by her husband's death.

3. **She shall be called** (*χρηματῶσαι*). See on Acts xi. 26.

4. **Are become dead** (*ἐθανατώθητε*). Rev., more accurately, *ye were made dead, put to death*; because this ethical death is fellowship with Christ's death, which was *by violence*.

Who was raised. An important addition, because it refers to *the newness of life* which issues from the rising with Christ. See ch. vi. 3, 11, 13, 22.

Bring forth fruit. The figure of marriage is continued, but the reference is not to be pressed. The real point of analogy is the termination of relations to the old state.

5. **In the flesh** (*ἐν τῇ σαρκί*). *Σάρξ* *flesh*, occurs in the classics in the physical sense only. Homer commonly uses it in the plural as denoting all the flesh or muscles of the body. Later the singular occurs in the same sense. Paul's use of this and other psychological terms must be determined largely by the Old-Testament usage as it appears in the Septuagint.*

* It is becoming increasingly manifest how necessary is a thorough acquaintance with the language of the Septuagint to a clear understanding of Paul's writings, and indeed of New-Testament Greek in general. The want of an adequate apparatus in this branch of study constantly makes itself felt by the critical student of the New Testament. The recent death of Edwin Hatch, of Oxford, who was engaged upon a new Concordance to the Septuagint, is a serious loss to New-Testament scholarship. The student may profitably consult that scholar's "Essays in Biblical Greek" (1889). See also two interesting articles by Archdeacon Farrar, "Expositor," first series, i., 15, 104; and, with special reference to Paul's use of psychological terms, Professor Dickson's "Paul's Use of the Terms Flesh and Spirit."

1. *In the physical sense.* The literal flesh. In the Septuagint τὰ κρέα *flesh* (plural) is used where the reference is to the parts of animals slain, and αἱ σάρκες *flesh* (plural) where the reference is to flesh as the covering of the living body. Hence Paul uses κρέα in Rom. xiv. 21; 1 Cor. viii. 13, of the flesh of sacrificed animals. Compare also the adjective σάρκινος *fleshy*, 2 Cor. iii. 3; and Ezek. xi. 19; xxxvi. 26, Sept.

2. *Kindred.* Denoting natural or physical relationship, Rom. i. 3; ix. 3-8; xi. 14; Gal. iv. 23, 29; 1 Cor. x. 18; Philem. 16. This usage forms a transition to the following sense: *the whole human body.* Flesh is the medium in and through which the natural relationship of man manifests itself. Kindred is conceived as based on community of bodily substance. Therefore:

3. *The body itself.* The whole being designated by the part, as being its main substance and characteristic, 1 Cor. vi. 16; vii. 28; 2 Cor. iv. 11; vii. 5; x. 3; xii. 7. Rom. ii. 28; Gal. vi. 13, etc. Paul follows the Septuagint in sometimes using σῶμα *body*, and sometimes σὰρξ *flesh*, in this sense, so that the terms occasionally seem to be practically synonymous. Thus 1 Cor. vi. 16, 17, where the phrase *one body* is illustrated and confirmed by *one flesh*. See Gen ii. 24; Eph. v. 28, 31, where the two are apparently interchanged. Compare 2 Cor. iv. 10, 11; 1 Cor. v. 3, and Col. ii. 5. Σὰρξ, however, differs from σῶμα in that it can only signify the organism of an earthly, living being consisting of flesh and bones, and cannot denote "either an earthly organism that is not living, or a living organism that is not earthly" (Wendt, in Dickson). Σῶμα is not thus limited. Thus it may denote the organism of the plant (1 Cor. xv. 37, 38) or the celestial bodies (ver. 40). Hence the two conceptions are related as general and special: σῶμα *body*, being the material organism apart from any *definite* matter (not from any *sort* of matter), σὰρξ *flesh*, the definite, earthly, animal organism. The two are synonymous when σῶμα is used, from the context, of an earthly, animal body. Compare Philip. i. 22; 2 Cor. v. 1-8.

Σῶμα *body*, and not σὰρξ *flesh*, is used when the reference is to a metaphorical organism, as the church, Rom. xii. 4

sqq. ; 1 Cor. x. 16 ; xii. 12-27 ; Eph. i. 23 ; ii. 16 ; Col. i. 18, etc.

The *σάρξ* is described as *mortal* (2 Cor. iv. 11) ; *subject to infirmity* (Gal. iv. 13 ; 2 Cor. xii. 7) ; *locally limited* (Col. ii. 15) ; *an object of fostering care* (Eph. v. 29).

4. *Living beings generally, including their mental nature, and with a correlated notion of weakness and perishableness.* Thus the phrase *πᾶσα σάρξ* *all flesh* (Gen. vi. 12 ; Isa. xlix. 26 ; lxi. 23). This accessory notion of weakness stands in contrast with God. In Paul the phrase *all flesh* is cited from the Old Testament (Rom. iii. 20 ; Gal. ii. 16) and is used independently (1 Cor. i. 29). In all these instances *before God* is added. So in Gal. i. 16, *flesh and blood* implies a contrast of human with divine wisdom. Compare 1 Cor. xv. 50 ; Eph. vi. 12. This leads up to

5. *Man "either as a creature in his natural state apart from Christ, or the creaturely side or aspect of the man in Christ."* Hence it is correlated with *ἄνθρωπος* *man*, 1 Cor. iii. 3 ; Rom. vi. 19 ; 2 Cor. v. 17. Compare Rom. vi. 6 ; Eph. iv. 22 ; Col. iii. 9 ; Gal. v. 24. Thus *the flesh* would seem to be interchangeable with *the old man*.

It has *affections and lusts* (Gal. v. 24) ; *willings* (Eph. ii. 3 ; Rom. viii. 6, 7) ; *a mind* (Col. ii. 18) ; *a body* (Col. ii. 11).

It is in sharp contrast with *πνεῦμα* *spirit* (Gal. iii. 3, 19 ; v. 16, 17, 19-24 ; vi. 8 ; Rom. viii. 4). The flesh and the spirit are thus antagonistic. *Σάρξ* *flesh*, is the human nature without the divine Spirit ; the state of the creature before or in contrast with his reception of the divine element whereby he becomes a new creature in Christ : the whole being of man as it exists and acts apart from the influence of the Spirit. It properly characterizes, therefore, not merely the lower forms of sensual gratification, but all—the highest developments of the life estranged from God, whether physical, intellectual, or aesthetic.

It must be carefully noted :

1. *That Paul does not identify flesh and sin.* Compare *flesh of sin*, Rom. viii. 3. See Rom. vii. 17, 18 ; 2 Cor. vii. 1 ; Gal. ii. 20.

2. *That Paul does not identify σάρξ with the material body*

nor associate sin exclusively and predominantly with the body. The flesh is the flesh of the living man animated by *the soul* (*ψυχή*) as its principle of life, and is distinctly used as coördinate with *ἄνθρωπος man*. As in the Old Testament, "it embraces in an emphatic manner the nature of man, mental and corporeal, with its internal distinctions." The spirit as well as the flesh is capable of defilement (2 Cor. vii. 1; compare 1 Cor. vii. 34). Christian life is to be transformed by the renewing of the mind (Rom. xii. 2; compare Eph. iv. 23).

3. *That Paul does not identify the material side of man with evil.* The flesh is not the native seat and source of sin. It is only its organ, and the seat of sin's manifestation. Matter is not essentially evil. The logical consequence of this would be that no service of God is possible while the material organism remains. See Rom. xii. 1. The flesh is not necessarily sinful in itself; but as it has existed from the time of the introduction of sin through Adam, it is recognized by Paul as tainted with sin. Jesus appeared *in the flesh*, and yet was sinless (2 Cor. v. 21).

The motions of sins (*τὰ παθήματα τῶν ἁμαρτιῶν*). *Motions* was used in earlier English for *emotions* or *impulses*. Thus Bacon: "He that standeth at a stay where others rise, can hardly avoid *motions* of envy" ("Essay" xiv.). The word is nearly synonymous with *πάθος passion* (ch. i., 26, note). From *πάθειν to suffer*; a feeling which the mind undergoes, a *passion, desire*. Rev., *sinful passions*: which led to sins.

Did work (*ἐνηργεῖτο*). Rev., *wrought*. See 2 Cor. i. 6; iv. 12; Eph. iii. 20; Gal. v. 6; Philip. ii. 13; Col. i. 29. Compare Mark vi. 14, and see on *power*, John i. 12.

6. **We are delivered** (*κατηργήθημεν*). Rev., *have been discharged*, as the woman, ver. 2. See on ch. iii. 3.

We were held. Lit., *held down*. See on ch. i. 18.

7. **I had not known** (*οὐκ ἔγνων*). Rev., correctly, *I did not know*. See on John ii. 24. The *I* refers to Paul himself. He speaks in the first person, declaring concerning himself what is meant to apply to every man placed under the Mosaic law, as

respects his relation to that law, before and after the revolution in his inner life brought about through his connection with that law. His personal experience is not excluded, but represents the universal experience.*

Lust (ἐπιθυμίαν). Rev., *coveting*. See on Mark iv. 19.

8. **Sin**. Personified.

Occasion (ἀφορμὴν). Emphatic, expressing the relation of the law to sin. The law is not sin, but sin found *occasion* in the law. Used only by Paul. See 2 Cor. v. 12; Gal v. 13; 1 Tim. v. 14. The verb ἀφορμάω means *to make a start from a place*. Ἀφορμή is therefore primarily *a starting-point, a base of operations*. The Lacedaemonians agreed that Peloponnesus would be ἀφορμὴν ἰκανὴν *a good base of operations* (Thucydides, i., 90). Thus, *the origin, cause, occasion, or pretext* of a thing; *the means with which one begins*. Generally, *resources, as means of war, capital in business*. Here the law is represented as furnishing sin with the material or ground of assault, "the fulcrum for the energy of the evil principle." Sin took the law as a base of operations.

Wrought (κατεργάσατο). The compound verb with *κατά* *down through* always signifies *the bringing to pass or accomplishment*. See ch. ii. 9; 1 Cor. v. 3; 2 Cor. vii. 10. It is used both of evil and good. See especially vv. 15, 17, 18, 20. "To man everything forbidden appears as a desirable blessing; but yet, as it is forbidden, he feels that his freedom is limited, and now his lust rages more violently, like the waves against the dyke" (Tholuck).

Dead. Not active.

9. **I was alive—once** (ἔζων ποτέ). Referring to the time of childlike innocence previous to the stimulus imparted to the inactive principle of sin by the coming of the law; when the moral self-determination with respect to the law had not taken place, and the sin-principle was therefore practically dead.

* For other explanations, see Schaff's Lange on this passage.

The commandment (ἐντολῆς). The specific injunction "thou shalt not covet." See on Jas. ii. 8; John xiii. 34.

Revived (ἀνέζησεν). Not *came to life*, but *lived again*. See Luke xv. 24, 32. The power of sin is *originally* and *in its nature* living; but before the coming of the commandment its life is not expressed. When the commandment comes, it becomes alive *again*. It lies dormant, like the beast at the door (Gen. iv. 7), until the law stirs it up.

The tendency of prohibitory law to provoke the will to resistance is frequently recognized in the classics. Thus Horace: "The human race, presumptuous to endure all things, rushes on through forbidden wickedness" (Ode, i., 3, 25). Ovid: "The permitted is unpleasing; the forbidden consumes us fiercely" ("Amores," ii., 19, 3). "We strive against the forbidden and ever desire what is denied" (Id., iii., 4, 17). Seneca: "Parricides began with the law, and the punishment showed them the crime" ("De Clementia," i., 23). Cato, in his speech on the Oppian law, says: "It is safer that a wicked man should even never be accused than that he should be acquitted; and luxury, if it had never been meddled with, would be more tolerable than it will be now, like a wild beast, irritated by having been chained and then let loose" (Livy, xxxiv., 4).

¹⁰ **I found to be unto death.** The A. V. omits the significant *αὔτη this*. *This* very commandment, the aim of which was *life*, I found unto death. Meyer remarks: "It has tragic emphasis." So Rev., *this* I found. The surprise at such an unexpected result is expressed by *I found*, literally, *was found* (εὑρέθη).

11. **Deceived** (ἐξηπάτησεν). Rev., *beguiled*. Only in Paul. Compare 2 Cor. xi. 3; 2 Thess. ii. 3.

12. **Holy, just, good.** *Holy* as God's revelation of Himself; *just* (Rev., *righteous*) in its requirements, which correspond to God's holiness; *good*, salutary, because of its end.

13. **Exceeding** (καθ' ὑπερβολήν). An adverbial phrase. Lit., *according to excess*. The noun ὑπερβολή means *a casting beyond*. The English *hyperbole* is a transcription.

14. **We know** (οἶδαμεν). Denoting something generally conceded.

Spiritual (πνευματικός). The expression of the Holy Spirit.

Carnal (σάρκινος). Lit., *made of flesh*. A very strong expression. "This unspiritual, material, phenomenal nature" so dominates the unrenowned man that he is described as *consisting of flesh*. Others read σαρκικός *having the nature of flesh*.

Sold under sin. As a slave. The preposition ὑπό *under*, with the accusative, implies *direction*; so as to be under the power of.

15. **I do** (κατεργάζομαι). See on ver. 8. *Accomplish, achieve*. Here appropriately used of carrying out another's will. I do not perceive the *outcome* of my sinful life.

I allow not (οὐ γινώσκω). *Allow* is used by A. V. in the earlier English sense of *approve*. Compare Luke xi. 48; Rom. xiv. 22; 1 Thess. ii. 4. Shakspeare: "Thou shalt hold the opinion of Pythagoras as I will *allow* of thy wits" ("Twelfth Night," iv., 2). But the meaning of γινώσκω is not *approve*, but *recognize, come to know, perceive*. Hence Rev., *I know not*. Paul says: "What I carry out I do not recognize in its true nature, as a slave who ignorantly performs his master's behest without knowing its tendency or result."

I would (θέλω). See on Matt. i. 19. Rather *desire* than *will* in the sense of full determination, as is shown by *I consent* (ver. 16), and *I delight in* (ver. 22).

Do I not (πράσσω). See on John iii. 21. Rev., correctly, *practise*: the daily doing which issues in *accomplishment* (κατεργάζομαι).

Do I (ποιῶ). See on John iii. 21. More nearly akin to κατεργάζομαι *I accomplish, realize*. "When I have acted (πράσσω) I find myself face to face with a result which my moral instinct condemns" (Godet). I do not practise what I would, and the outcome is what I hate.

16. **I consent** (σύμφημι). Lit., *speak together with*; *concur with*, since the law also does not desire what I do. Only here in the New Testament.

Good (καλός). See on John x. 11, 32; Matt. xxvi. 10; Jas. ii. 7. Morally excellent.

17. **Now—no more** (νυν—οὐκέτι). Not *temporal*, pointing back to a time when it was otherwise, but *logical*, pointing to an inference. After this statement you can *no more* maintain that, etc.

I (ἐγώ). My personality proper; my moral self-consciousness which has approved the law (ver. 16) and has developed vague desires for something better.*

18. **In me**. The entire man in whom sin and righteousness struggle, in whose unregenerate condition sin is the victor, having its domain in the flesh. Hence *in me* considered as *carnal* (ver. 14). That another element is present appears from "to will is present with me;" but it is the flesh which determines his activity as an unregenerate man. There is good in the *I*, but not in the *I* considered as *carnal*. This is brought out in ver. 25, "With the flesh (I serve) the law of sin." Hence there is added *that is, in my flesh*.

Is present (παράκειται). Lit., *lies beside or before*.

Perform (κατεργάζεσθαι). Carry the desire into effect.

I find not (οὐχ εὐρίσκω). The best texts omit *find*, and read simply *οὐ not*. So Rev., "To do that which is good is *not* (present)."

19. **Do not—do** (ποιῶ—πράσσω). See on ver. 15.

* I hold that, in this chapter, Paul is describing the condition, not of the regenerate man struggling for sanctification, but of the unregenerate. Those who maintain the opposite view explain *I* of the regenerate personality, and give *now—no more* the temporal sense. "It was once my true self, it is no more my true self which works the will of sin." Dr. Dixon says: "Hardly any recent exegete of mark, except Philippi and Delitzsch, lends countenance to the view that Paul is depicting the experiences of the believer under grace in conflict with sin."

21. **A law.** With the article, *the law*. The constant rule of experience imposing itself on the will. Thus in the phrases *law of faith, works, the spirit*. Here the law of moral contradiction.

When I would (τῷ θέλοντι ἐμοί). Lit., as Rev., *to me who would*, or *to the wishing me*, thus emphasizing the *I* whose characteristic it is *to wish*, but not *to do*.

22. **I delight in** (συνήδομαι). Lit., *I rejoice with*. Stronger than *I consent unto* (ver. 16). It is the agreement of moral sympathy.

The inward man (τὸν ἔσω ἄνθρωπον). The rational and moral *I*, the essence of the man which is conscious of itself as an ethical personality. Not to be confounded with *the new man* (Eph. iv. 24; Col. iii. 10).* It is substantially the same with *the mind* (ver. 23).

23. **I see** (βλέπω). See on John i. 29. Paul is a spectator of his own personality.

Another (ἕτερον). See on Matt. vi. 24.

Warring against (ἀντιστρατευόμενον). Only here in the New Testament. Taking the field against.

The law of my mind (τῷ νόμῳ τοῦ νοός μου). *Noûs mind*, is a term distinctively characteristic of Paul, though not confined to him. See Luke xxiv. 45; Apoc. xiii. 18; xvii. 9.

Paul's usage of this term is not based, like that of *spirit* and *flesh*, on the Septuagint, though the word occurs six times as the rendering of *lebh heart*, and once of *ruach spirit*.

He uses it to throw into sharper relief the function of *reflective intelligence* and *moral judgment* which is expressed generally by *καρδιά heart*.

The key to its Pauline usage is furnished by the contrast in 1 Cor. xiv. 14-19, between speaking with *a tongue* and with *the understanding* (τῷ νοί), and between *the spirit* and *the understanding* (ver. 14). There it is the faculty of reflective intelligence which receives and is wrought upon by the Spirit. It

* So those who refer the section to the regenerate.

is associated with *γνώμη opinion*, resulting from its exercise, in 1 Cor. i. 10; and with *κρίνει judgeth* in Rom. xiv. 5.

Paul uses it mainly with an ethical reference—*moral judgment* as related to action. See Rom. xii. 2, where the renewing of the *νοῦς mind* is urged as a necessary preliminary to a right moral judgment (“that ye may *prove*,” etc.). The *νοῦς* which does not exercise this judgment is *ἀδόκιμος not approved, reprobate*. See note on *reprobate*, i. 28, and compare on 2 Tim. iii. 8; Tit. i. 15, where the *νοῦς* is associated with *the conscience*. See also on Eph. iv. 23.

It stands related to *πνεῦμα spirit*, as the faculty to the efficient power. It is “the faculty of moral judgment which perceives and approves what is good, but has not the power of practically controlling the life in conformity with its theoretical requirements.” In the portrayal of the struggle in this chapter there is no reference to the *πνεῦμα spirit*, which, on the other hand, distinctively characterizes the christian state in ch. viii. In this chapter Paul employs only terms pertaining to the natural faculties of the human mind, and of these *νοῦς mind* is in the foreground.

Bringing into captivity (*αἰχμαλωτίζοντα*). Only here, 2 Cor. x. 5, and Luke xxi. 24. See on *captives*, Luke iv. 18. The warlike figure is maintained. Lit., *making me prisoner of war*.

Law of sin. The *régime* of the sin-principle. Sin is represented in the New Testament as an organized economy. See Eph. vi.

The conflict between the worse and the better principle in human nature appears in numerous passages in the classics. Godet remarks that this is the passage in all Paul’s epistles which presents the most points of contact with profane literature. Thus Ovid: “Desire counsels me in one direction, reason in another.” “I see and approve the better, but I follow the worse.” Epictetus: “He who sins does not what he would, and does what he would not.” Seneca: “What, then, is it that, when we would go in one direction, drags us in the other?” See also the passage in Plato (“Phaedrus,” 246), in which the

human soul is represented as a chariot drawn by two horses, one drawing up and the other down.

24. **Wretched** (*ταλαιπώρος*). Originally, wretched through the exhaustion of hard labor.

Who (*τίς*). Referring to a *personal* deliverer.

Body of this death (*τοῦ σώματος τοῦ θανάτου τούτου*). The body serving as the seat of the death into which the soul is sunk through the power of sin. *The body* is the *literal* body, regarded as the principal instrument which sin uses to enslave and destroy the soul. In explaining this much-disputed phrase, it must be noted: 1. That Paul associates the dominion and energy of sin prominently with the body, though not as if sin were inherent in and inseparable from the body. 2. That he represents the service of sin through the body as associated with, identified with, tending to, resulting in, *death*. And therefore, 3. That he may properly speak of the literal body as *a body of death*—*this* death, which is the certain issue of the abject captivity to sin. 4. That Paul is not expressing a desire to escape from the body, and therefore for death. Meyer paraphrases correctly: "Who shall deliver me out of bondage under the law of sin into moral freedom, in which my body shall no longer serve as the seat of this shameful death?" Ignatius, in his letter to the Smyrnaeans, speaks of one who denies Christ's humanity, as *νεκροφόρος one who carries a corpse*.

I myself. The man out of Christ. Looking back and summing up the unregenerate condition, preparatory to setting forth its opposite in ch. viii. Paul says therefore, that, so far as concerns his moral intelligence or reason, he approves and pays homage to God's law; but, being in bondage to sin, made of flesh, sold under sin, the flesh carries him its own way and commands his allegiance to the economy of sin.

CHAPTER VIII.

1. **Therefore now.** Connecting with vii. 25. Being freed through Jesus Christ, there is *therefore* no condemnation *now*.

Condemnation (κατάκριμα). As ch. v. 16, *sentence* of condemnation.

Who walk not, etc. The best texts omit to the end of the verse.

2. **The law of the Spirit of life** (ὁ νόμος τοῦ πνεύματος τῆς ζωῆς). *The law*, the regulative principle; *the Spirit*, the divine Spirit who inspires the law (compare vii. 14). *Of life*, proceeding from the life of Jesus and producing and imparting life. Compare John xvi. 15.

In Christ Jesus. Construe with *hath made me free*. Compare John viii. 36.

3. **What the law could not do** (τὸ ἀδύνατον τοῦ νόμου). Lit., *the impossible (thing) of the law*. An absolute nominative in apposition with the divine act—*condemned sin*. God condemned sin, which condemnation was *an impossible thing* on the part of the law. The words stand first in the Greek order for emphasis.

In the likeness of sinful flesh. Lit., *of the flesh of sin*. The choice of words is especially noteworthy. Paul does not say simply, "He came *in flesh*" (1 John iv. 2; 1 Tim. iii. 16), for this would not have expressed the bond between Christ's manhood and sin. Not *in the flesh of sin*, which would have represented Him as partaking of sin. Not *in the likeness of flesh*, since He was really and entirely human; but, *in the likeness of the flesh of sin*: really human, conformed in appearance to the flesh whose characteristic is sin, yet sinless. "Christ appeared in a body which was like that of other men in so far

as it consisted of flesh, and was unlike in so far as the flesh was not *flesh of sin*" (Dickson).*

For sin (*περὶ ἁμαρτίας*). The preposition expresses *the whole relation* of the mission of Christ to sin. The *special* relation is stated in *condemned*. *For* sin—to atone, to destroy, to save and sanctify its victims.

Condemned. Deposed from its dominion, a thing impossible to the law, which could pronounce judgment and inflict penalty, but not dethrone. Christ's holy character was a condemnation of unholiness. Construe *in the flesh* with *condemned*.

4. Righteousness (*δικαιοσύνη*). Rev., *ordinance*. Primarily *that which is deemed right*, so as to have the force of law; hence *an ordinance*. Here collectively, of the moral precepts of the law: its *righteous requirement*. Compare Luke i. 6; Rom. ii. 26; Heb. ix. 1. See on ch. v. 16.

The Spirit (*πνεῦμα*). From *πνέω* to breathe or blow. The primary conception is *wind* or *breath*. Breath being the sign and condition of life in man, it comes to signify *life*. In this sense, physiologically considered, it is frequent in the classics. In the psychological sense, never. In the Old Testament it is ordinarily the translation of *ruach*. It is also used to translate *chai life*, Isa. xxxviii. 12; *n'shamah breath*, 1 Kings xvii. 17.

In the New Testament it occurs in the sense of *wind* or *breath*, John iii. 8; 2 Thess. ii. 8; Heb. i. 7. Closely related to the physiological sense are such passages as Luke viii. 55; Jas. ii. 26; Apoc. xiii. 15.

PAULINE USAGE:

1. *Breath*, 2 Thess. ii. 8.

2. *The spirit or mind of man*; the inward, self-conscious principle which feels and thinks and wills (1 Cor. ii. 11; v. 3; vii. 34; Col. ii. 5).

In this sense it is distinguished from *σῶμα* *body*, or accompanied with a personal pronoun in the genitive, as *my, our, his*

* See his full discussion of this passage in "St. Paul's Use of the Terms Flesh and Spirit," p. 322 sqq.

spirit (Rom. i. 9; viii. 16; 1 Cor. v. 4; xvi. 18, etc.). It is used as parallel with *ψυχή soul*, and *καρδιά heart*. See 1 Cor. v. 3; 1 Thess. ii. 17; and compare John xiii. 21 and xii. 27; Matt. xxvi. 38 and Luke i. 46, 47. But while *ψυχή soul*, is represented as the *subject* of life, *πνεύμα spirit*, represents the *principle* of life, having independent activity in all circumstances of the perceptive and emotional life, and never as the subject. Generally, *πνεύμα spirit*, may be described as the *principle*, *ψυχή soul*, as the *subject*, and *καρδιά heart*, as the *organ* of life.

3. *The spiritual nature of Christ.* Rom. i. 4; 1 Cor. xv. 45; 1 Tim. iii. 16.

4. *The divine power or influence belonging to God, and communicated in Christ to men, in virtue of which they become πνευματικοί spiritual—recipients and organs of the Spirit.* This is Paul's most common use of the word. Rom. viii. 9; 1 Cor. ii. 13; Gal. iv. 6; vi. 1; 1 Thess. iv. 8. In this sense it appears as:

a. *Spirit of God.* Rom. viii. 9, 11, 14; 1 Cor. ii. 10, 11, 12, 14; iii. 16; vi. 11; vii. 40; 2 Cor. iii. 3; Eph. iii. 16.

b. *Spirit of Christ.* Rom. viii. 9; 2 Cor. iii. 17, 18; Gal. iv. 6; Philip. i. 19.

c. *Holy Spirit.* Rom. v. 5; 1 Cor. vi. 19; xii. 3; Eph. i. 13; 1 Thess. i. 5, 6; iv. 8, etc.

d. *Spirit.* With or without the article, but with its reference to the Spirit of God or Holy Spirit indicated by the context. Rom. viii. 16, 23, 26, 27; 1 Cor. ii. 4, 10; xii. 4, 7, 8, 9; Eph. iv. 3; 2 Thess. ii. 13, etc.

5. *A power or influence, the character, manifestations, or results of which are more peculiarly defined by qualifying genitives.* Thus *spirit of meekness, faith, power, wisdom.* Rom. viii. 2, 15; 1 Cor. iv. 21; 2 Cor. iv. 13; Gal. vi. 1; Eph. i. 17; 2 Tim. i. 7, etc.

These combinations with the genitives are not mere periphrases for a faculty or disposition of man. By *the spirit of meekness* or *wisdom*, for instance, is not meant merely *a meek* or *wise spirit*; but that *meekness, wisdom, power, etc.*, are

gifts of the Spirit of God. This usage is according to Old-Testament analogy. Compare Exod. xxviii. 3; xxxi. 3; xxxv. 31; Isa. xi. 2.

6. In the plural, used of *spiritual gifts* or of those who profess to be under spiritual influence, 1 Cor. xii. 10; xiv. 12.

7. *Powers or influences alien or averse from the divine Spirit, but with some qualifying word.* Thus, *the spirit of the world; another spirit; spirit of slumber.* Rom. xi. 8; 1 Cor. ii. 12; 2 Cor. xi. 4; Eph. ii. 2; 2 Tim. i. 7. Where these expressions are in negative form they are framed after the analogy of the positive counterpart with which they are placed in contrast. Thus Rom. viii. 15: "Ye have *not* received *the spirit of bondage*, but of *adoption*. In other cases, as Eph. ii. 2, where the expression is positive, the conception is shaped according to Old-Testament usage, where spirits of evil are conceived as issuing from, and dependent upon, God, so far as He permits their operation and makes them subservient to His own ends. See Judges ix. 23; 1 Sam. xvi. 14-16, 23; xviii. 10; 1 Kings xxii. 21 sqq.; Isa. xix. 4.

Spirit is found contrasted with *letter*, Rom. ii. 29; vii. 6; 2 Cor. iii. 6. With *flesh*, Rom. viii. 1-13; Gal. v. 16, 24.

It is frequently associated with the idea of *power* (Rom. i. 4; xv. 13, 19; 1 Cor. ii. 4; Gal. iii. 5; Eph. iii. 16; 2 Tim. i. 7); and the verb *ἐνεργεῖν*, denoting *to work efficaciously*, is used to mark its special operation (1 Cor. xii. 11; Eph. iii. 20; Philip. ii. 13; Col. i. 29). It is also closely associated with *life*, Rom. viii. 2, 6, 11, 13; 1 Cor. xv. 4, 5; 2 Cor. iii. 6; Gal. v. 25; vi. 8.

It is the common possession of the Church and its members; not an occasional gift, but an essential element and mark of the christian life; not appearing merely or mainly in exceptional, marvellous, ecstatic demonstrations, but as the motive and mainspring of all christian action and feeling. It reveals itself in *confession* (1 Cor. xii. 3); in *the consciousness of sonship* (Rom. viii. 16); in *the knowledge of the love of God* (Rom. v. 5); in *the peace and joy of faith* (Rom. xiv. 17; 1 Thess. i. 6); in *hope* (Rom. v. 5; xv. 13). It *leads* believers (Rom. viii. 14; Gal. v. 18): they *serve* in newness of the Spirit (Rom. vii. 6).

They *walk* after the Spirit (Rom. viii. 4, 5; Gal. v. 16-25). Through the Spirit they are *sanctified* (2 Thess. ii. 13). It manifests itself in the diversity of forms and operations, appearing under two main aspects: a difference of *gifts*, and a difference of *functions*. See Rom. viii. 9; 1 Cor. iii. 16; v. i. 11; xii. 13; Eph. i. 13; iv. 3, 4, 30; Philip. ii. 1; 1 Cor. xii. 4, 7, 11.

As compared with the Old-Testament conception, Paul's *πνεῦμα* "is the *ruach* of the Old Testament, conceived as manifesting itself after a manner analogous to, but transcending, its earlier forms. It bears the same characteristic marks of divine origin, of supernatural power, of motive energy in active exercise—standing in intimate relation to the fuller religious life and distinctive character and action of its recipients. But while in the Old Testament it is partial, occasional, intermittent, here it is general, constant, pervading. While in the Old Testament, as well as in the New, its forms of manifestation are diverse, they are expressly referred under the New to one and the same Spirit. While in the Old Testament they contemplate mainly the official equipment of men for special work given them to perform, they include under the New the inward energy of moral action in the individual, no less than the gifts requisite for the edification of the Church; they embrace the whole domain of the religious life in the believer, and in the community to which he belongs. The *πνεῦμα* of the apostle is not the life-breath of man as originally constituted a creature of God; but it is the life-spirit of "the new creation" in which all things have become new" (Dickson).

With the relation of this word to *ψυχή* *soul* is bound up the complicated question whether Paul recognizes in the human personality a *trichotomy*, or *threefold division* into body, soul, and spirit. On the one side it is claimed that Paul regards man as consisting of *body*, the material element and physical basis of his being; *soul*, the principle of animal life; and *spirit*, the higher principle of the intellectual nature. On the other side, that *spirit* and *soul* represent different sides or functions of the one inner man; the former embracing the higher powers more especially distinctive of man, the latter the feelings and appetites. The threefold distinction is maintained chiefly on

the basis of 1 Thess. v. 23. Compare Heb. iv. 12.* On the distinction from ψυχή soul, see, further, on ch. xi. 3.

5. **They that are** (οἱ ὄντες). Wider in meaning than *walk*, which expresses the *manifestation* of the *condition* expressed by *are*.

Do mind (φρονῶσιν). The verb primarily means *to have understanding*; then *to feel* or *think* (1 Cor. xiii. 11); *to have an opinion* (Rom. xii. 3). Hence *to judge* (Acts xxviii. 22; Gal. v. 10; Philip. iii. 15). *To direct the mind to something*, and so *to seek* or *strive for* (Matt. xvi. 23, note; Philip. iii. 19; Col. iii. 2). So here. The object of their thinking and striving is *fleshly*.

6. **To be carnally minded** (τὸ φρόνημα τῆς σαρκὸς). Lit., as Rev., *the mind of the flesh*. *Fleshly thinking* and *striving*. Similarly *the mind of the Spirit* for *to be spiritually minded*.

7. **Is not subject** (οὐχ ὑποτάσσεται). See on Jas. iv. 7. Originally *to arrange under*. Possibly with a shade of military meaning suggested by *enmity*. It is *marshalled* under a hostile banner.

10. **The body.** The believer's natural body.

The spirit. The believer's human spirit.†

* The discussion cannot be entered upon here. It is scarcely fair to test Paul's phraseology by the distinctions of modern psychology; nor, assuming his familiarity with these, is it to be expected, as has been justly said, that "he would emphasize them in an earnest prayer for his converts, poured out from a full heart." The assumption of a trichotomy results in a chaos of exegesis, aiming at the accurate definition of the three parts. Professor Riddle, in Schaff's Lange, has some sensible remarks on this subject. He finds little beside the single passage in Thessalonians to support the trichotomic view, and concludes that the distinction, if real, "is not of such importance as has been thought, and cannot be made the basis of the startling propositions which human speculation has deduced from it." He claims that the prevailing tone of scripture implies a *twofold* rather than a *threefold* division. This view is also held and expounded by Professor Dickson.

† Professor Dickson, however, maintains that the Holy Spirit as "the source and vehicle of life" is meant. He urges the deviation from strict parallelism of structure which would require *dead* to be offset by *living* instead of the abstract *life*.

13. **Ye shall die** (*μέλλετε ἀποθνήσκειν*). The expression is stronger than the simple future of the verb. It indicates a necessary consequence. So Rev., *ye must*.

Mortify (*θανατοῦτε*). Put to death.

Deeds (*πράξεις*). Habitual practices. See on ch. vii. 15; John iii. 21.

14. **Sons** (*υἱοί*). See on John i. 12; Matt. i. 1. There is an implied contrast with the Jewish idea of sonship by physical descent.

15. **Spirit of bondage** (*πνεῦμα δουλείας*). The Holy Spirit, as in *Spirit of adoption*. The Spirit which ye received was not a spirit of bondage. See ver. 4, under *πνεῦμα*, 7.

Spirit of adoption (*πνεῦμα υἰοθεσίας*). The Spirit of God, producing the condition of adoption. *Ἰουθεσία adoption*, is from *υἰός son*, and *θεῖσις a setting or placing*: the placing one in the position of a son. Mr. Merivale, illustrating Paul's acquaintance with Roman law, says: "The process of legal adoption by which the chosen heir became entitled not only to the reversion of the property but to the civil status, to the burdens as well as the rights of the adopter—became, as it were, his other self, one with him . . . this too is a Roman principle, peculiar at this time to the Romans, unknown, I believe, to the Greeks, unknown, to all appearance, to the Jews, as it certainly is not found in the legislation of Moses, nor mentioned anywhere as a usage among the children of the covenant. We have but a faint conception of the force with which such an illustration would speak to one familiar with the Roman practice; how it would serve to impress upon him the assurance that the adopted son of God becomes, in a peculiar and intimate sense, one with the heavenly Father" ("Conversion of the Roman Empire").

We cry (*κράζομεν*). Of a loud cry or vociferation; expressing deep emotion.

Abba (*Ἀββᾶ*). Compare Mark xiv. 36. A Syrian term, to which Paul adds the Greek *Father*. The repetition is probably from a liturgical formula which may have originated

among the Hellenistic Jews who retained the consecrated word *Abba*. Some find here a hint of the union of Jew and Gentile in God.*

16. **Beareth witness with our spirit** (*συμμαρτυρεῖ τῷ πνεύματι ἡμῶν*). This rendering assumes the *concurrent* testimony of the human spirit with that of the divine Spirit. Others, however, prefer to render *to our spirit*, urging that the human spirit can give no testimony until acted upon by the Spirit of God.

Children (*τέκνα*). See on John i. 12.

17. **Joint-heirs**. Roman law made all children, including adopted ones, equal heritors. Jewish law gave a double portion to the eldest son. The Roman law was naturally in Paul's mind, and suits the context, where adoption is the basis of inheritance.

If so be that (*εἴπερ*). The conditional particle with the indicative mood assumes the fact. If so be, as is really the case.

Suffer with Him. *Mere* suffering does not fulfil the condition. It is suffering *with Christ*. Compare *with Him—all things*, ver. 32.

18. **I reckon** (*λογίζομαι*). See on 1 Pet. v. 12. It implies reasoning. "I judge after calculation made" (Godet). Compare iii. 28; 2 Cor. xi. 5; Philip. iii. 13.

19. **Earnest expectation** (*ὑποκαταδοκία*). Only here and Philip. i. 20. From *ἀπό away, κάτω the head, δοκεῖν to watch*. A watching with the head erect or outstretched. Hence a *waiting in suspense*. *Ἀπό from*, implies abstraction, the attention turned from other objects. The classical student will recall the watchman in the opening of Aeschylus' "Agamemnon," awaiting the beacon which is to announce the capture of Troy.

Creature (*κτίσις*). The word may signify either *the creative act* (as i. 20), or *the thing created* (Mark x. 6; xiii. 19; xvi. 15;

* So Morison on Mark xiv. 36, of its use by Christ in Gethsemane, as personating both Jew and Gentile in Himself.

Col. i. 23; Heb. iv. 13). See on 1 Pet. ii. 13. Here in the latter sense. The interpretations vary: 1. The whole unredeemed creation, rational and irrational. 2. All creation, except humanity. The point of difference is the inclusion or exclusion of humanity. The second explanation is preferable, *the non-rational creation* viewed collectively, animate and inanimate. Equivalent to *all nature*.

Waiteth (*ἀπεκδέχεται*). Only in Paul and Heb. ix. 28. The whole passage, with the expressions *waiting, sighing, hoping, bondage*, is poetical and prophetic. Compare Ps. xix. 2; Isa. xi. 6; xiv. 8; lv. 12; lxv. 17; Ezek. xxxi. 15; xxxvii.; Hab. ii. 11.

20. **Vanity** (*ματαιότης*). Only here, Eph. iv. 17; 2 Pet. ii. 18. Compare the kindred verb *became vain* (Rom. i. 21, note), and the adjective *vain* (1 Cor. iii. 20; 1 Pet. i. 18). *Vain* is also used to render *κενός* (1 Cor. xv. 14, 58; Eph. v. 6; Jas. ii. 20). *Κενός* signifies *empty*; *μάταιος* *idle, resultless*. *Κενός*, used of persons, implies not merely the absence of good, but the presence of evil. So Jas. ii. 20. The Greek proverb runs: "The empty think empty things." *Μάταιος* expresses *aimlessness*. All which has not God for the true end of its being is *μάταιος*. Pindar describes the vain man as one who hunts bootless things with fruitless hopes. Plato ("Laws," 735) of labor to no purpose. Ezek. xiii. 6, "prophesying vain things (*μάταια*)," things which God will not bring to pass. Compare Tit. iii. 9. Here, therefore, the reference is to a perishable and decaying condition, separate from God, and pursuing false ends.

By reason of Him who hath subjected (*διὰ τὸν ὑποτάξαντα*). God, not Adam nor Satan. Paul does not use the grammatical form which would express the direct agency of God, *by Him* who hath subjected, but that which makes God's will *the occasion* rather than *the worker—on account of Him*. Adam's sin and not God's will was the direct and special cause of the subjection to vanity. The supreme will of God is thus removed "to a wider distance from corruption and vanity" (Alford).

21. **In hope because** (ἐπ' ἐλπίδι ὅτι). The best texts transfer these words from the preceding verse, and construe with *was made subject*, rendering ὅτι *that* instead of *because*. "The creation was subjected in the hope that," etc. *In hope* is literally *on hope*, as a foundation. The hope is that of *the subjected*, not of the *subjector*. Nature "possesses in the feeling of her unmerited suffering, a sort of presentiment of her future deliverance" (Godet). Some adopt a very suggestive connection of *in hope* with *waiteth for the manifestation*.

Glorious liberty (ἐλευθερίαν τῆς δόξης). Better, and more literally, as Rev., *liberty of the glory*. Liberty is one of the elements of the glorious state and is dependent upon it. The glory is that in ver. 18. The Greek student will note the accumulation of genitives, giving solemnity to the passage.

22. **For**. Introducing the proof of *the hope*, not of *the bondage*.

Groaneth — travailleth together (συστενάζει—συνωδίνει). Both only here in the New Testament. The simple verb ὠδίνω *to travail*, occurs Gal. iv. 19, 27; Apoc. xii. 2; and the kindred noun ὠδίν *birth-pang*, in Matthew and Mark, Acts, and 1 Thess. v. 3. See on Mark xiii. 9; Acts ii. 24. *Together* refers to the common longing of all the elements of the creation, not to its longing in common with God's children. "Nature, with its melancholy charm, resembles a bride who, at the very moment when she was fully attired for marriage, saw the bridegroom die. She still stands with her fresh crown and in her bridal dress, but her eyes are full of tears" (Schelling, cited by Godet).

24. **By hope** (τῇ ἐλπίδι). Better *in hope*. We are saved *by* faith. See on 1 Pet. i. 3.

Hope—not hope. Here the word is used of *the object* of hope. See Col. i. 5; 1 Tim. i. 1; Heb. vi. 18.

26. **Helpeth** (συναντιλαμβάνεται). Only here and Luke x. 40, on which see note. "Λαμβάνεται *taketh*. Precisely the same verb in precisely the same phrase, which is translated 'took our infirmities,'" Matt. viii. 17 (Bushnell).

As we ought (καθὸ δεῖ). Not with reference to the *form* of prayer, but to *the circumstances*: in proportion to the need. Compare 2 Cor. viii. 12; 1 Pet. iv. 13.

Maketh intercession for (ὑπερευγγχάνει). Only here in the New Testament. The verb ἐντυγχάνω means *to light upon* or *fall in with*; *to go to meet* for consultation, conversation, or supplication. So Acts xxv. 24, "dealt with," Rev., "made suit." Compare Rom. viii. 34; xi. 2; Heb. vii. 25.

Which cannot be uttered (ἀλαλήτοις). This may mean either *unutterable* or *unuttered*.

28. Work together (συνεργεῖ). Or, *are working together*, now, while the creation is in travail. *Together* refers to the common working of all the elements included in πάντα *all things*.

For good. Jacob cried, *all these things are against me.* Paul, *all things are working together for good.*

29. Did foreknow (προέγνω). Five times in the New Testament. In all cases it means *foreknow*. Acts. xxvi. 5; 1 Pet. i. 20; 2 Pet. iii. 17; Rom. xi. 2. It does not mean *foreordain*. It signifies *prescience*, not *preëlection*. "It is God's being aware in His plan, by means of which, before the subjects are destined by Him to salvation, He knows whom He has to destine thereto" (Meyer).*

It is to be remarked:

1. That προέγνω *foreknew* is used by the apostle as distinct and different from *predestinated* (προώρισεν).

2. That, strictly speaking, it is *coördinate* with *foreordained*. "In God is no before." All the past, present, and future are simultaneously present to Him. In presenting the two phases, the operation of God's knowledge and of His decretory will,

* This is the simple, common-sense meaning. The attempt to attach to it the sense of preëlection, to make it include the divine decree, has grown out of dogmatic considerations in the interest of a rigid predestinarianism. The scope of this work does not admit a discussion of the infinitesimal hair-splitting which has been applied to the passage, and which is as profitless as it is unsatisfactory.

the succession of time is introduced, not as metaphysically true, but in concession to human limitations of thought. Hence the coördinating force of *καὶ ἄλλο*.

3. That a predetermination of God is clearly stated as accompanying or (humanly speaking) succeeding, and grounded upon the foreknowledge.

4. That this predetermination is to the end of conformity to the image of the Son of God, and that this is the vital point of the passage.

5. That, therefore, the relation between foreknowledge and predestination is incidental, and is not contemplated as a special point of discussion. God's foreknowledge and His decree are alike aimed at holy character and final salvation.

“ O thou predestination, how remote
Thy root is from the aspect of all those
Who the First Cause do not behold entire !
And you, O mortals ! hold yourselves restrained
In judging ; for ourselves, who look on God,
We do not know as yet all the elect ;
And sweet to us is such a deprivation,
Because our good in this good is made perfect,
That whatsoever God wills, we also will.”

DANTE, “Paradiso,” xx., 180-188.

To be conformed (*συμμόρφους*). With an inner and essential conformity. See on *transfigured*, Matt. xvii. 2.

To the image (*τῆς εἰκόνας*). See on ch. i. 23. In all respects, sufferings and moral character no less than glory. Compare vv. 18, 28, 31, and see Philip. iii. 21 ; 1 Cor. xv. 49 ; 2 Cor. iii. 18 ; 1 John iii. 2, 3. “There is another kind of life of which science as yet has taken little cognizance. It obeys the same laws. It builds up an organism into its own form. It is the Christ-life. As the bird-life builds up a bird, the image of itself, so the Christ-life builds up a Christ, the image of Himself, in the inward nature of man. . . . According to the great law of conformity to type, this fashioning takes a specific form. It is that of the Artist who fashions. And all through life this wonderful, mystical, glorious, yet perfectly definite

process goes on 'until Christ be formed' in it" (Drummond, "Natural Law in the Spiritual World").

First-born (*πρωτότοκου*). See on Apoc. i. 5. Compare Col. 1. 15, 18, note.

32. Spared (*ἐφείλατο*). Mostly in Paul. Elsewhere only Acts xx. 29; 2 Pet. ii. 4, 5. Compare Gen. xxii. 16, which Paul may have had in mind.

His own (*ιδίου*). See on Acts i. 7; 2 Pet. i. 3, 20.

With Him. Not merely *in addition to* Him, but all gifts of God are to be received, held, and enjoyed in communion with Christ.

Freely give. In contrast with *spared*.

33. Shall lay—to the charge (*ἐγκαλέσει*). Only here by Paul. Frequent in Acts. See xix. 38, 40; xxiii. 28, 29; xxvi. 2, 7. Lit., "to call something *in* one." Hence *call to account; bring a charge against*.

The following clauses are differently arranged by expositors. I prefer the succession of four interrogatives: *Who shall lay? etc. Is it God? etc. Who is He that condemneth? Is it Christ? etc.**

34. Rather (*μᾶλλον*). "Our faith should rest on Christ's death, but it should *rather* also so far progress as to lean on His resurrection, dominion, and second coming" (Bengel). "From the representations of the dead Christ the early believers shrank as from an impiety. To them He was the living, not the dead Christ—the triumphant, the glorified, the infinite, —not the agonized Christ in that one brief hour and power of darkness which was but the spasm of an eternal glorification" (Farrar, "Lives of the Fathers," i., 14).

* So Alford, De Wette, Jowett. The objections are based mainly on the supposed logical correlation of the sentences; on which it seems superfluous to insist in a rhetorical outburst like this. Meyer's arrangement is adopted by Rev. and Dwight; Lange and Schaff and Biddle hold to the A. V.

37. **We are more than conquerors** (*ὑπερνικῶμεν*). A victory which is more than a victory. "A holy arrogance of victory in the might of Christ" (Meyer).

38. **Powers** (*ἀρχαί*). Angelic, higher than mere angels.

Things present (*ἐνεστώτα*). Only in Paul and Heb. ix. 9. The verb literally means *to stand in sight*. Hence *to impend* or *threaten*. So 2 Thess. ii. 2; 2 Tim. iii. 1; 1 Cor. vii. 26. Used of something that has *set in* or *begun*. So some render here.* Bengel says: "Things past are not mentioned, not even sins, for they have passed away."

CHAPTER IX.

Luther says: "Who hath not known passion, cross, and travail of death, cannot treat of foreknowledge (election of grace) without injury and inward enmity toward God. Wherefore take heed that thou drink not wine while thou art yet a sucking babe. Each several doctrine hath its own reason and measure and age."

1. **In Christ**. Not *by* Christ, as the formula of an oath, *Christ* being never used by the apostles in such a formula, but *God*. Rom. i. 9; 2 Cor. i. 23; xi. 31; Philip. i. 8. For this favorite expression of Paul, see Gal. ii. 17; 1 Cor. i. 2; 2 Cor. ii. 14, 17; xii. 19, etc.

Conscience. See on 1 Pet. iii. 16.

Bearing me witness. Rev., *bearing witness with me*. See on ch. viii. 16. Concurring with my testimony. Morison remarks that Paul speaks of conscience as if it were something

* Meyer says: Not absolutely coinciding with *things present* in the usual sense, though this is linguistically possible, but never in the New Testament. He renders: *What is in the act of having set in*, and cites Gal. i. 4, where, however, commentators differ. The Vulgate favors Meyer, rendering *instantia*

distinct from himself, and he cites Adam Smith's phrase, "the man within the breast."

In the Holy Ghost. So Rev. The concurrent testimony of his declaration and of conscience was "the echo of the voice of God's Holy Spirit" (Morison).*

2. Heaviness, sorrow (*λίπη ὀδύνη*). *Heaviness*, so Wyc. and Tynd., in the earlier sense of *sorrow*. So Chaucer:

"Who feeleth double sorrow and heaviness
But Palamon?"

"Knight's Tale," 1456.

Shakspeare:

"I am here, brother, full of heaviness."

2 "Henry IV.," iv., 5, 8.

Rev., *sorrow*. 'Οδύνη is better rendered *pain*. Some derive it from the root *ed eat*, as indicating *consuming* pain. Compare Horace, *curas edaces devouring cares*. Only here and 1 Tim. vi. 10.

Heart. See on ch. i. 21.

3. I could wish (*ἠυχόμεν*). Or *pray*, as 2 Cor. xiii. 7, 9; Jas. v. 16. Lit., *I was wishing*; but the imperfect here has a tentative force, implying the wish *begun*, but stopped at the outset by some antecedent consideration which renders it impossible, so that, practically, it was not entertained at all. So Paul of Onesimus: "Whom *I could have wished* (*ἔβουλόμην*) to keep with me," if it had not been too much to ask (Philem. 13). Paul would wish to save his countrymen, even at such

* The American Committee of Revision justly take exception to the variation in the rendering of *πνεῦμα ἅγιον* *Holy Spirit*, *Ghost*, by the English Revisers. Throughout Matthew, Mark, and Luke they use *Ghost*, with *Spirit* in margin, as also throughout Acts and Romans. In John, *Spirit* throughout, except in xx. 22, for no apparent reason. In 1 Corinthians, both; in 2 Corinthians, *Ghost* throughout; in Ephesians, *Spirit*. In 1 Thessalonians, both. In Timothy, Titus, 1st and 2d Peter, *Ghost*; in Jude, *Spirit*. See my article on "The Revised New Testament," *Presbyterian Review*, October, 1881, and some severe strictures in the same direction by Professor Dickson, "St. Paul's Use of the Terms Flesh and Spirit," p. 240.

sacrifice, if it were morally possible. Others, however, explain the imperfect as stating an actual wish formerly entertained.*

Accursed from Christ (*ἀνάθεμα ἀπὸ τοῦ χριστοῦ*). Compare Gal. i. 8, 9; 1 Cor. xii. 3; xvi. 22. See on *offerings*, Luke xxi. 5. Set apart to destruction and so separated from Christ (Philip. i. 21; iii. 8, 20). An expression of deep devotion. "It is not easy to estimate the measure of love in a Moses and a Paul. For our limited reason does not grasp it, as the child cannot comprehend the courage of warriors" (Bengel). Compare Moses, Exod. xxxii. 32.

4. **Who** (*οἷτινες*). The double relative characterizes the Israelites with their call and privileges as *such that* for them he could even wish himself accursed.

Israelites. See on Acts iii. 12.

Adoption. See on ch. viii. 15. Israel is always represented as the Lord's *son* or *first-born* among all peoples. Exod. iv. 22; Deut. xiv. 1; Hos. xi. 1.

The glory. The visible, luminous appearance of the divine presence was called by the Israelites *the glory of Jahveh*, or, in rabbinical phrase, *the Shekinah*. See Exod. xxiv. 16; xl. 34, 35; Ezek. i. 28; Heb. ix. 5. Not the final glory of God's kingdom; for this belongs to the Gentiles as well as to the Jews.

The covenants (*αἱ διαθήκαι*). See on Matt. xxvi. 28. Those concluded with the patriarchs since Abraham. See Gal. iii. 16, 17; Eph. ii. 12. The plural never occurs in the Old Testament. See on Heb. ix. 16.

* Some make the words "I could wish—from Christ," parenthetical, and suppose Paul to refer to his own attitude toward Christ before his conversion, by way of illustrating the sad spiritual condition of his countrymen, and thus accounting for his sorrow of heart. Others retain the same sense without the parenthesis. The word may also mean "I prayed" (2 Cor. xiii. 7; Jas. v. 16). In classical Greek, though not in the New Testament, it has the meaning "vow." Lange renders "I made a vow," saying that he probably made some fearful pledge when he received authority to persecute the Christians. The student will find the various interpretations fully discussed in Morison's monograph on Romans ix. and x., and in Schaff's Lange.

The giving of the law (ἡ νομοθεσία). The act of giving, with a secondary reference to the substance of the law; *legislation*.

The service (ἡ λατρεία). See on John xvi. 2; Luke i. 74; Apoc. xxii. 3; Philip. iii. 3. Here the sum-total of the Levitical services instituted by the law.

The promises. The collective messianic promises on which the covenants were based. The word originally means *announcement*. See on Acts i. 4.

5. Of whom (ἐξ ὧν). From the midst of whom. But in order to guard the point that the reference is only to Christ's *human* origin, he adds, *as concerning the flesh*.

Who is over all, God blessed for ever (ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας). Authorities differ as to the punctuation; some placing a colon, and others a comma after *flesh*. This difference indicates the difference in the interpretation; some rendering *as concerning the flesh the Christ came: God who is over all be blessed for ever*; thus making the words *God*, etc., a doxology: others, with the comma, *the Christ, who is over all, God blessed forever*; i.e., Christ is God. (For minor variations see margin of Rev.)*

Amen. See on Apoc. i. 6.

6. Not as though (οὐχ ὡς δὲ ὄντι). Rev., *but it is not as though*. The thought is abruptly introduced. I am not speaking of a matter of such a nature as that the doctrine of faith involves the failure of God's promises to Israel.

* I incline to the doxological view, but the long and intricate discussion cannot be gone into here. For the doxological view the student may consult Meyer's note, Professor Ezra Abbot, "Journal of the American Society of Biblical Literature and Exegesis," 1881 (also "Critical Essays"), and Beet's "Commentary on Romans." Also G. Vance Smith, "Expositor," first series, ix, 397, to which are appended answers by Archdeacon Farrar and W. Sanday. On the other side, President Dwight's note in the American Meyer. He refers in this to his own article in the same number of the "Journal of Biblical Literature" in which Professor Abbot's article appears. See, also, Farrar in "Expositor" as above, p. 217, and Godet on Romans.

Hath taken none effect (*ἐκπέπτωκεν*). Lit., *has fallen out*. Rev., *come to nought*.

7. **In Isaac.** Not in Ishmael, though Ishmael also was the seed of Abraham. The saying of Gen. xxi. 12 is directly added without *it is written* or *it was said*, because it is assumed to be well known to the readers as a saying of God. The Hebrew is: "in Isaac shall posterity be named to thee." In the person of Isaac the descendant of Abraham will be represented and recognized. The general principle asserted is that the true sonship of Abraham does not rest on *bodily* descent.

Shall be called (*κληθήσεται*). Named. See on ch. iv. 17. Others, *called from nothing*. But the promise was made after Isaac was born.

8. **That is.** The Old-Testament saying amounts to this.

Children of the promise. Originating from the divine promise. See Gal. iv. 23.

9. **This is the word of promise.** The A. V. obscures the true sense. There is no article, and the emphasis is on *promise*. "I say 'a word of *promise*,' for a word of *promise* is this which follows." Or, as Morison, "this word is one of promise."

At this time (*κατὰ τὸν καιρὸν τούτου*). Rev., *according to this season*. The reference is to Gen. xviii. 14, where the Hebrew is *when the season is renewed* or *revives*; i.e., next year at this time. The season is represented as reviving periodically.

10. **And not only so.** The thought to be supplied is: Not only have we an example of the election of a son of Abraham by one woman, and a rejection of his son by another, but also of the election and rejection of the children of the same woman.

By one. Though of one father, a different destiny was divinely appointed for each of the twins. Hence only the divine disposal constitutes the true and valid succession, and not the bodily descent.

11. **Evil** (*φάυλον*). See on John iii. 20; Jas. iii. 16.

Purpose according to election (ἡ κατ' ἐκλογὴν πρόθεσις). For *πρόθεσις* *purpose*, see on the kindred verb *προέθετο*, ch. iii. 25, and compare ch. viii. 28. The phrase signifies a purpose so formed that in it an election was made. The opposite of one founded upon right or merit. For similar phrases see Acts xix. 20; *κατὰ κράτος* *according to might, mightily*; Rom. vii. 13, *καθ' ὑπερβολὴν* *according to excess, exceedingly*. See note.

Might stand (μένη). Lit., *abide, continue*: remain unchangeable. This unchangeableness of purpose was conveyed in His declaration to Rebecca. Contrast with *comes to nought* (ver. 6).

Of works (ἐξ). Lit., *out of*. By virtue of.

Callesh (καλοῦντος). Eternal salvation is not contemplated. "The matter in question is the part they play regarded from the theocratic stand-point" (Godet).

12. **Elder — younger** (μείζων — ἐλάσσωνι). Lit., *greater—smaller*. Compare Gen. xxvii. 1, where the Hebrew is: "Esau his *great* son;" Sept., *πρεσβύτερον* *elder*. Gen. xxix. 16, Sept., "The name of *the greater* was Leah, and the name of *the younger* (τῇ νεωτέρᾳ) Rachel." See a similar use in Aeschylus, "Agamemnon," 349, "Neither *old* (μέγαν) nor *young* (νεαρῶν) could escape the great net of slavery." While in these cases "greater" and "smaller" are evidently used as *older* and *younger*, yet the radical meaning is *greater* and *less*, and the reference is not to age, but to their relative position in the theocratic plan. *Μείζων greater*, occurs in forty-four passages in the New Testament, and in no case with the meaning *elder*. Compare Gen. xxv. 23, *be stronger*; Sept., *ὑπέρξει shall surpass*. The reference, if to the persons of Jacob and Esau, is to them as representatives of the two nations. See Gen. xxv. 23.

Historically the Edomites, represented by Esau, were for a time the greater, and surpassed the Israelites in national and military development. Moses sent envoys to the king of Edom from Kadesh, asking permission to pass through his country, which was refused, and the Edomite army came out against Israel (Num. xx. 14–21). Later they were "vexed" by Saul

(1 Sam. xiv. 47), and were conquered and made tributary by David (2 Sam. viii. 14). Their strength was shown in their subsequent attempts to recover independence (2 Kings viii. 20, 21; xiv. 7; 2 Chron. xxviii. 17). Their final subjugation was effected by John Hyrcanus, who incorporated them into the Jewish nation and compelled them to be circumcised.

13. **Jacob—Esau.** See Gen. xxv. 23. Representing their respective nations, as often in the Old Testament. Num. xxiii. 7, 10, 23; xxiv. 5; Jer. xlix. 10; compare also the original of the citation, Mal. i. 2, 3, the burden of the word of the Lord to *Israel*. Compare also *Edom* in ver. 4, synonymous with *Esau* in ver. 3; and *Israel*, ver. 5, synonymous with *Jacob*, ver. 2.

Hated (*ἐμίσησα*). The expression is intentionally strong as an expression of moral antipathy. Compare Matt. vi. 24; Luke xiv. 26. No idea of malice is implied of course.

15. **I will have mercy—compassion** (*ἐλεήσω—οἰκτειρήσω*). See Exod. xxxiii. 19. For *mercy* see on 2 John 3; Luke i. 50. The former verb emphasizes the sense of human wretchedness in its active manifestation; the latter the inward feeling expressing itself in sighs and tears. *Have mercy* therefore contemplates, not merely the sentiment in itself, but the determination of those who should be its objects. The words were spoken to Moses in connection with his prayer for a *general* forgiveness of the people, which was refused, and his request to behold God's glory, which was granted. With reference to the latter, God asserts that His gift is of His own free grace, without any recognition of Moses' right to claim it on the ground of merit or service.

16. **It is not of him that willeth nor of him that runneth.** *It*, the participation in God's mercy. *Of him*, i.e. *dependent upon*. *Runneth*, denoting strenuous effort. The metaphor from the foot-race is a favorite one with Paul. See 1 Cor. ix. 24, 26; Gal. ii. 2; v. 7; Philip. ii. 16; 2 Thess. iii. 1. God is laid under no obligation by a human *will* or a human *work*.

17. **Saith.** Present tense. "There is an element of tirelessness in the utterance. If the scripture ever spoke at all, it

continued and continues to speak. It has never been struck dumb" (Morison).

Pharaoh. The original meaning of the word is now supposed to be *the double house* or *palace*. Compare *the Sublime Porte*.

Raised thee up (ἐξήγειρα). Hebrew, *caused thee to stand*. Sept., *διετηρήθης thou wast preserved alive*. Only once elsewhere in the New Testament, 1 Cor. vi. 14, of raising from the dead. The meaning here is general, *allowed thee to appear; brought thee forward on the stage of events*, as Zech. xi. 16. So the simple verb in Matt. xi. 11; John vii. 52. Other explanations are, *preserved thee alive*, as Sept., *excited thee to opposition*, as Hab. i. 6; *created thee*.

Might be declared (διαγγελη). Published *abroad, thoroughly* (διὰ). So Rev. See on Luke ix. 60. "Even to the present day, wherever throughout the world Exodus is read, the divine intervention is realized" (Godet).

18. **He will** (θέλει). In a decretory sense. See on Matt. i. 19.

Hardeneth (σκληρύνει). Only here by Paul. See on *hard*, Matt. xxv. 24; Jude 14; Jas. iii. 4. Three words are used in the Hebrew to describe the hardening of Pharaoh's heart. The one which occurs most frequently, properly means *to be strong*, and therefore represents the hardness as *foolhardiness*, infatuated insensibility to danger. See Exod. xiv. The word is used in its positive sense, *hardens*, not merely *permits to become hard*. In Exodus the hardening is represented as *self-produced* (viii. 15, 32; ix. 34), and as *produced by God* (iv. 21; vii. 3; ix. 12; x. 20, 27; xi. 10). Paul here chooses the latter representation.

19. **Hath resisted** (ἀνθέστηκεν). Rev., more correctly, *withstandeth*. The idea is the *result* rather than the *process* of resistance. A man may *resist* God's will, but cannot *maintain* his resistance. The question means, who *can* resist him?

20. **○ man.** Man as man, not Jew.

That repliest (*ὁ ἀνταποκρινόμενος*). Only here and Luke xiv. 6. Lit., *to contradict in reply; to answer by contradicting*. Thus, in the case of the dropsical man (Luke xiv.), Jesus answered (*ἀποκριθεὶς*) the thought in the minds of the lawyers and Pharisees by asking, "Is it lawful to heal on the Sabbath?" Then He asked, "Who of you would refuse on the Sabbath to extricate his beast from the pit into which it has fallen?" And they were unable to answer Him in reply: to answer by contradicting Him. So here, the word signifies to reply to an answer which God had already given, and implies, as Godet observes, the *spirit* of contention.

21. Power (*ἐξουσίαν*). Or *right*. See on Mark ii. 10; John i. 12.

Lump (*φυράματος*). From *φυράω* to mix so as to make into dough. Hence any substance mixed with water and kneaded. Philo uses it of the human frame as compounded. By the lump is here meant human nature with its moral possibilities, "but not yet conceived of in its definite, individual, moral stamp" (Meyer).* The figure of man as clay moulded by God carries us back to the earliest traditions of the creation of man (Gen. ii. 7). According to primitive ideas man is regarded as issuing from the earth. The traditions of Libya made the first human being spring from the plains heated by the sun. The Egyptians declared that the Nile mud, exposed to the heat of the sun, brought forth germs which sprang up as the bodies of men. A subsequent divine operation endowed these bodies with soul and intellect, and the divine fashioner appears upon some monuments moulding clay, wherewith to form man, upon a potter's wheel. The Peruvians called the first man "animated earth;" and the Mandans of North America related that the Great Spirit moulded two figures of clay, which he dried and animated with the breath of his mouth, one receiving the name of First Man, the other that of Companion. The Babylonian account, translated by Berosus, represents man as made of

* See an article on "The Potter and the Clay," by Dean Plumptre, "Expositor," first series, iv., 469.

clay after the manner of a statue. See François Lenormant, "Beginnings of History."

To make one vessel unto honor and another unto dishonor (ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν). Rev., more correctly, *to make one part a vessel unto honor, and another part, etc.* For *vessel*, see on 1 Pet. iii. 7; compare Matt. xii. 29; Acts ix. 15. The vessel here is the one which has just come from the potter's hand. Those in ver. 22 have been in household use.

22. **Willing** (ᾔελων). *Although willing, not because.* Referring not to *the determinate purpose* of God, but to His *spontaneous will* growing out of His holy character. In the former sense, the meaning would be that God's long-suffering was designed to enhance the final penalty. The emphatic position of *willing* prepares the way for the contrast with *long-suffering*. Though this holy will would lead Him to show His wrath, yet He withheld His wrath and *endured*.

Vessels of wrath (σκεῖν ὀργῆς). *Not filled with wrath, nor prepared to serve for a manifestation of divine wrath; but appertaining to wrath.* Such as by their own acts have fallen under His wrath. Compare Ps. ii. 9.

Fitted (κατηρτισμένα). Lit., *adjusted*. See on *mending*, Matt. iv. 21; *perfect*, Matt. xxi. 16; Luke vi. 40; 1 Pet. v. 10. *Not fitted by God for destruction*, but in an adjectival sense, *ready, ripe* for destruction, the participle denoting a present state previously formed, but giving no hint of *how* it has been formed. An agency of some kind must be assumed. That the objects of final wrath had themselves a hand in the matter may be seen from 1 Thess. ii. 15, 16. That the hand of God is also operative may be inferred from the whole drift of the chapter. "The apostle has probably chosen this form because *the being ready* certainly arises from a continual reciprocal action between human sin and the divine judgment of blindness and hardness. Every development of sin is a net-work of human offences and divine judgments" (Lange).

23. **And** that He might make known. The connection is variously explained. Some make *and that* dependent on *He endured*: "If, willing to show His wrath . . . God endured . . . *and also that.*" Others make *that* dependent on *fitted*: "Vessels fitted to destruction *and also that He might make known,*" etc. Godet supplies *He called* from ver. 24: "And called that He might make known," etc. The difficulty is resolved by the omission of *καὶ and*. So Westcott and Hort, on the single authority of B. See Rev., in margin.

His glory. See on ch. iii. 23. Godet thinks the phrase was suggested by Moses' request, "Show me thy glory," Exod. xxxiii. 18.

Afore prepared (*προητοίμασεν*). Only here and Eph. ii. 10. The studied difference in the use of this term instead of *καταρτίσω* to fit (ver. 22), cannot be overlooked. The verb is not equivalent to *foreordained* (*προορίζω*). *Fitted*, by the adjustment of parts, emphasizes the concurrence of all the elements of the case to the final result. *Prepared* is more general. In the former case *the result* is indicated; in the latter, *the previousness*. Note *before* prepared, while *before* is wanting in ver. 22. In this passage the direct agency of God is distinctly stated; in the other the agency is left indefinite. Here *a single act* is indicated; there *a process*. The simple verb *ἐτοιμάζω* often indicates, as Meyer remarks, *to constitute qualitatively*; i.e., to arrange with reference to the reciprocal quality of the thing prepared, and that for which it is prepared. See Luke i. 17; John xiv. 2; 1 Cor. ii. 9; 2 Tim. ii. 21. "Ah, truly," says Reuss, "if the last word of the christian revelation is contained in the image of the potter and the clay, it is a bitter derision of all the deep needs and legitimate desires of a soul aspiring toward its God. This would be at once a satire of reason upon herself and the suicide of revelation. But it is neither the *last* word nor the *only* word; nor has it any immediate observable bearing on the concrete development of our lives. It is not the *only* word, because, in nine-tenths of Scripture, it is as wholly excluded from the sphere of revelation as though it had been never revealed at all; and it is not the *last*

word, because, throughout the whole of Scripture, and nowhere more than in the writings of the very apostle who has faced this problem with the most heroic inflexibility, we see bright glimpses of something beyond. How little we were intended to draw logical conclusions from the metaphor, is shown by the fact that we are living souls, not dead clay; and St. Paul elsewhere recognized a power, both within and without our beings, by which, as by an omnipotent alchemy, mean vessels can become precious, and vessels of earthenware be transmuted into vessels of gold" (Farrar). See note at end of ch. xi.

24. **Called—of.** Compare ch. viii. 30. For *of*, read *from* (ἐξ), as Rev. From among.

25. **That my people which was not my people** (τὸν οὐ λαὸν μου, λαὸν μου). The Greek is much more condensed. "I will call the not-my-people my-people." See Hos. i. 6-9. The reference is to the symbolical names given by the prophet to a son and daughter: *Lo Ammi not my people*, and *Lo Ruhama not having obtained mercy*. The new people whom God will call *my people* will be made up from both Jews and Gentiles. Hosea, it is true, is speaking of the scattered Israelites only, and not of the Gentiles; but the ten tribes, by their lapse into idolatry had put themselves upon the same footing with the Gentiles, so that the words could be applied to both. A principle of the divine government is enunciated "which comes into play everywhere when circumstances reappear similar to those to which the statement was originally applied. The exiled Israelites being mingled with the Gentiles, and forming one homogeneous mass with them, cannot be brought to God separately from them. Isa. xlix. 22 represents the Gentiles as carrying the sons of Israel in their arms, and their daughters on their shoulders, and consequently as being restored to grace along with them" (Godet).

27. **Crieth** (κράζει). An impassioned utterance. See on Luke xviii. 39; compare John vii. 28, 37; Acts xix. 28; xxiii. 6. Mostly of an inarticulate cry. "The prophet in awful earnestness, and as with a scream of anguish, cries over Israel" (Morison).

Concerning (ὑπέρ). Lit., *over*, as proclaiming a judgment which hangs over Israel.

28. For the reading of the A. V. read as Rev. *The Lord will execute His word upon the earth, finishing and cutting it short.* Difficulty arises on account of the variation in the Greek text and the difference between the reading adopted by the best authorities and the Septuagint, and again on account of the variation of the latter from the Hebrew. The Hebrew reads: *Extirpation is decided, flowing with righteousness, for a consumption and decree shall the Lord of hosts make in the midst of all the land.* The Rev. adopts the shorter reading of the Septuagint.

Work (λόγον). It does not mean *work*, but *word, utterance, doctrine*; not *decree*, which λόγος never means, though the idea may underlie it. Better *reckoning*.

Finish—cut short (συντελῶν—συντέμων). The preposition σύν *together* signifies *summarily*; bringing to an end at the same time. Compare the peculiar word ἐκολοβώθησαν *should be shortened*, in Matt. xxiv. 22, and see note. Omit *in righteousness*.

29. **Said before** (προεῖρηκεν). Not in a previous passage, but by way of prediction.

Seed. Following the Septuagint, which thus renders the Hebrew *remnant*. See ver. 27. Like the remnant of corn which the farmer leaves for seed.

30. **Attained** (κατέλαβεν). See on *perceived*, Acts iv. 13, and *taketh*, Mark ix. 18; John i. 5. Compare *attained* (ἔφθασεν, ver. 31). Rev., *arrive at*. See on Matt. xii. 28. The meaning is substantially the same, only the imagery in the two words differs; the former being that of *laying hold of a prize*, and the latter of *arriving at a goal*. The latter is appropriate to *following after*, and is carried out in *stumbling* (ver. 32).

Even (δὲ) or *and that*. Subjoining something distinct and different from what precedes, though not sharply opposed to it.

Attained righteousness, *that is* not that arising from these works, but from faith.

32. **Not by faith** (οὐκ ἐκ πίστεως). A. V. and Rev. supply the ellipsis, *they sought it not*.

They stumbled (προσέκοψαν). "In their foolish course Israel thought they were advancing on a clear path, and lo! all at once there was found in this way an obstacle upon which they were broken; and this obstacle was the very Messiah whom they had so long invoked in all their prayers" (Godet).

33. **Offence** (σκανδάλου). See on Matt. v. 29; xvi. 23.

Shall not be ashamed (οὐ κατασχυνθήσεται). The Hebrew in Isa. xxviii. 16 is, *shall not make haste, or flee hastily*. The quotation combines Isa. viii. 4 and xxviii. 16.

CHAPTER X.

1. **Brethren**. See on 1 John ii. 9. An expression of affectionate interest and indicating emotion.

My heart's desire (ἡ εὐδοκία τῆς ἐμῆς καρδίας). More literally, *the good will of my heart*. See on Luke ii. 14. Compare Philip. i. 15; ii. 13; Eph. i. 5, 9; 2 Thess. i. 11.

Prayer (δέσσις). See on Luke v. 33.

To God (πρός). Implying communion. See on *with God*, John i. 1.

For Israel. The best texts substitute *αὐτῶν for them*; those described in the last three verses of ch. ix. Bengel remarks that Paul would not have prayed had they been utterly reprobate.

That they may be saved (εἰς σωτηρίαν). Lit., *unto* (their) *salvation*.

2. **I bear them record** (μαρτυρῶ). Rev., *witness*. "He seems to be alluding to his conduct of former days, and to say, 'I know something of it, of that zeal'" (Godet).

Zeal of God (ζήλον Θεοῦ). Rev., *zeal for God*. Like the phrase "faith *of* Christ" for "faith *in* Christ" (Philip. iii. 9); compare Col. ii. 12; Eph. iii. 12; John ii. 17, "the zeal *of* thine house," i.e., "*for* thy house."

Knowledge (ἐπιγνωσιῶν). *Full or correct and vital* knowledge. See on ch. i. 28; iii. 20.

3. God's righteousness. That mentioned in ix. 30. Compare Philip. iii. 9; Rom. i. 16, 17; iii. 20-22.

To establish (στήσαι). Or *set up*, indicating their pride in their endeavor. They would erect a righteousness of their own as a monument to their own glory and not to God's.

4. The end of the law (τέλος νόμου). First in the sentence as the emphatic point of thought. Expositors differ as to the sense. 1. *The aim*. Either that the intent of the law was to make men righteous, which was accomplished in Christ, or that the law led to Him as a paedagogue (Gal. iii. 24). 2. *The fulfilment*, as Matt. v. 17. 3. *The termination*. To believers in Christ the law has no longer legislative authority to say, "Do this and live; do this or die" (Morison). The last is preferable. Paul is discussing two materially exclusive systems, the one based on *doing*, the other on *believing*. The system of faith, represented by Christ, brings to an end and excludes the system of law; and the Jews, in holding by the system of law, fail of the righteousness which is by faith. Compare Gal. ii. 16; iii. 2-14.

5. Describeth the righteousness—that (γράφει τὴν δικαιοσύνην—ὅτι). The best texts transfer ὅτι *that*, and read γράφει ὅτι, etc. *Moses writeth that the man, etc.* See Lev. xviii. 5.

Those things—by them (αὐτὰ—ἐν αὐτοῖς). Omit *those things*, and read for ἐν αὐτοῖς *by them*, ἐν αὐτῇ *by it*, i.e., *the righteousness* which is of the law. The whole, as Rev., *Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.*

6. The righteousness which is of faith (ἡ ἐκ πίστεως δικαιοσύνη). The *of-faith* righteousness. Righteousness is

personified. Paul makes the righteousness of faith describe itself. *Of faith, ἐκ from.* Marking the source.

Speaketh on this wise (*οὕτως λέγει*). The quotation in 6-8 is a free citation from Deut. xxx. 11-14. Paul recognizes a secondary meaning in Moses' words, and thus changes the original expressions so as to apply them to the Christian faith-system. His object in the change is indicated by the explanatory words which he adds. He does not formally declare that Moses describes the righteousness of faith in these words, but appropriates the words of Moses, putting them into the mouth of the personified faith-righteousness.

Say not in thy heart. *In thy heart* is added by Paul. The phrase *say in the heart* is a Hebraism for *think*, compare Ps. xiv. 1; xxxvi. 1; x. 11. Usually of an *evil* thought. Compare Matt. iii. 9; xxiv. 48; Apoc. xviii. 7.

Who shall ascend into heaven? The Septuagint adds *for us, and bring it to us, and hearing it we will do it.*

To bring down. Interpreting the Septuagint, *and bring it to us.*

7. Descend into the deep. Rev., *abyss.* Septuagint, *Who shall pass through to beyond the sea?* See on Luke viii. 31. Paul changes the phrase in order to adapt it to the descent of Christ into Hades. The two ideas may be reconciled in the fact that the Jew conceived the sea as the abyss of waters on which the earth rested. Compare Exod. xx. 4. Thus the ideas *beyond the sea* and *beneath the earth* coincide in designating the realm of the dead. Compare Homer's picture of the region of the dead beyond the Ocean-stream:

"As soon as thou shalt cross
Oceanus, and come to the low shore
And groves of Proserpine, the lofty groups
Of poplars, and the willows that let fall
Their withered fruit, moor thou thy galley there
In the deep eddies of Oceanus,
And pass to Pluto's comfortless abode."

"Odyssey," v. 508-512.

" Our bark
Reached the far confines of Oceanus.
There lies the land and there the people dwell
Of the Cimmerians, in eternal cloud
And darkness."

"Odyssey," xi., 13-15.

To bring up. There is no need. He is already risen.

8. **The word is nigh thee.** Septuagint, *Very nigh thee is the word.* *The word* is the whole subject-matter of the Gospel. See ver. 9. Moses used it of the law. See on Luke i. 37. The whole quotation in the Hebrew is as follows: "It (the commandment) is not in heaven, that ye should say, Who will ascend for us to heaven, and bring it to us, and make us hear it that we may do it? And it is not beyond the sea, that ye should say, Who will go over for us beyond the sea, and bring it to us, and make us hear it that we may do it? But the word is very near thee, in thy mouth and in thy heart, to do it." The object of the passage is to contrast the system of faith with the system of law, and that, especially, with reference to the remoteness and difficulty of righteousness. Moses says that the commandment of God to Israel is not incapable of accomplishment, nor is it a distant thing to be attained only by long and laborious effort. The people, on the contrary, carries it in its mouth, and it is stamped upon its heart. Compare Exod. xiii. 9; Deut. vi. 6-9. In applying these words to the system of faith, Paul, in like manner, denies that this system involves any painful search or laborious work. Christ has accomplished the two great things necessary for salvation. He has descended to earth and has risen from the dead. All that is necessary is to accept by faith the incarnate and risen Christ, instead of having recourse to the long and painful way of establishing one's own righteousness by obedience to the law.

Word of faith. The phrase occurs only here. "Which forms the substratum and object of faith" (Alford). Others, *the burden of which is faith.*

We preach (*κηρύσσομεν*). See on Matt. iv. 17, and *preacher*, 2 Pet. ii. 5.

9. That (*ὅτι*). So rendered as expressing the *contents* of the word of faith; but better *because*, giving a proof that the word is nigh. *Confess* and *believe*, correspond to *mouth* and *heart*.

The Lord Jesus (*κύριον Ἰησοῦν*). Others, however, read τὸ ῥῆμα ἐν τῷ στοματὶ σου ὅτι κύριος Ἰησοῦς *If thou shalt confess with thy mouth the word that Jesus is Lord*. Rev., *Jesus as Lord*.

10. With the heart (*καρδίᾳ*). As the seat of the energy of the divine *Spirit* (*πνεῦμα*, see on ch. viii. 4); mediating *the personal life* (of the *soul ψυχή*, see on xi. 3), which is conditioned by the Spirit. It is not *the affections* as distinguished from the *intellect*. Believing with the heart is in contrast with oral confession, not with intellectual belief. "Believing is a mode of *thinking* not of *feeling*. It is that particular mode of thinking that is guided to its object by the testimony of another, or by some kind of inter-mediation. It is not intuitive" (Morison).

Man believeth (*πιστεύεται*). The verb is used impersonally. Lit., *it is believed*. Believing takes place.

Confession is made (*ὁμολογείται*). Also impersonal. *It is confessed*. "Confession is just faith turned from its obverse side to its reverse. . . . When faith comes forth from its silence to announce itself, and to proclaim the glory and the grace of the Lord, its voice is confession" (Morison).

11. The scripture saith. The quotation from Isa. xxviii. 16 is repeated (see ch. ix. 33) with the addition of *everyone, who soever*.

12. For. Explaining the *whosoever* of ver. 11.

Difference. Better, as Rev., *distinction*. See on iii. 22.

Jew and Greek. On *Greek*, see on Acts vi. 1. *Greeks* here equivalent to *Gentiles*.

Lord (*κύριος*). See on Matt. xxi. 3. The reference is disputed: some *Christ*, others *God*. Probably *Christ*. See ver. 9, and compare Acts x. 36. The *hearing* which is necessary to

believing comes through the word of Christ (ver. 17, where the reading is *Christ* instead of *God*).

That call upon (ἐπικαλουμένους). See on *appeal*, Acts xxv. 11; Jas. ii. 7. That invoke Him as Lord: recalling γν. 9, 10. Compare Joel ii. 32.

15. **Be sent** (ἀποσταλῶσιν). See on Matt. x. 16; Mark iv. 29.

Beautiful (ώραιοί). From ὥρα *the time of full bloom or development*. Hence the radical idea of the word includes both *blooming maturity* and *vigor*. Appropriate here to the *swift, vigorous* feet. Plato ("Republic," x., 601) distinguishes between faces that are *beautiful* (καλῶν) and *blooming* (ώραιων). In Gen. ii. 9 (Sept.) of the trees of Eden. Compare Matt. xxiii. 27; Acts iii. 2, 10.

Feet. Emphasizing the rapid approach of the messenger. "In their running and hastening, in their scaling obstructing mountains, and in their appearance and descent from mountains, they are the symbols of the earnestly-desired, winged movement and appearance of the Gospel itself" (Lange). Compare Nahum i. 15; Eph. vi. 15; Rom. iii. 15; Acts v. 9. Paul omits *the mountains* from the citation. Omit *that preach the gospel of peace*.

Bring glad tidings. See on *Gospel*, Matthew, superscription.

16. **Obedied** (ὑπήκουσαν). See on *obedience* and *disobedience*, ch. v. 19. Also on Acts v. 29. *Obedied* as the result of *listening*, and so especially appropriate here. Compare *heard* and *hear*, ver. 14. For the same reason *hearken* (Rev.) is better than *obeyed*.

Report (ἀκοή). Lit., *hearing*. Similarly, Matt. xiv. 1; Mark xiii. 7. Compare the phrase *word of hearing*, 1 Thess. ii. 13; Heb. iv. 2 (Rev.); and *hearing of faith*, i.e., *message of faith*, Gal. iii. 2.

17. **By hearing** (ἐξ ἀκοῆς). The same word as *report*, above, and in the same sense, *that which is heard*.

Word of God (ῥήματος Θεοῦ). The best texts read of *Christ*. Probably not *the Gospel*, but Christ's *word of command* or *commission* to its preachers; thus taking up *except they be sent* (ver. 15), and emphasizing the authority of the message. Belief comes through the message, and the message through the command of Christ.

18. **Did they not hear?** (μη οὐκ ἤκουσαν). A negative answer is implied by the interrogative particle. "Surely it is not true that they did not hear."

Sound (φθόγγος). Only here and 1 Cor. xiv. 7, on which see note. Paul uses the Septuagint translation of Ps. xix. 4, where the Hebrew *line* or *plummet-line* (others *musical chord*) is rendered *sound*. The voice of the gospel message is like that of the starry sky proclaiming God's glory to all the earth. The Septuagint *sound* seems to be a free rendering in order to secure parallelism with *words*.*

Of the world (τῆς οἰκουμένης). See on Luke ii. 1; John i. 9.

19. **Did Israel not know?** As in ver. 18, a negative answer is implied. "It is surely not true that Israel did not know." Did not know *what?* That the Gospel should go forth into all the earth. Moses and Isaiah had prophesied the conversion of the Gentiles, and Isaiah the opposition of the Jews thereto.

First Moses. First in order; the first who wrote.

I will provoke you to jealousy (ἐγὼ παραζηλώσω ὑμᾶς). From Deut. xxxii. 21. See Rom. xi. 11, 14; 1 Cor. x. 22.

* It is not easy to draw the distinction between this and certain other words for vocal utterances. The earlier distinction seems to have been that φθόγγος was used as distinguished from *the voice* (φωνή) as a physical power. Hence φθόγγος would describe the manifold *quality* of the voice. So Thucydides, vii., 71. "In the Athenian army one might hear lamentation, shouting, cries of victory or defeat, and all the various sounds which a great host in great danger would be compelled to utter (φθόγγεσθαι)." Thus it is sound from the stand-point of the hearer rather than of the speaker or singer. Plato distinguishes φθόγγοι as swift or slow, sharp or flat, etc. ("Timæus," 80). It is used of musical sounds.

Used only by Paul. The Septuagint has *them* instead of *you*.

By them that are no people (ἐπ' οὐκ ἔθνει). Lit., *upon a no-people*. The relation expressed by the preposition is that of the no-people as forming the *basis* of the jealousy. The prediction is that Israel shall be conquered by an apparently inferior people. *No-people* as related to God's heritage, not that the Gentiles were inferior or insignificant in themselves. For *people* render *nation*, as Rev. See on 1 Pet. ii. 9.

By a foolish nation (ἐπὶ ἔθνει ἀσυνέτῳ). Lit., *upon a foolish nation as the basis of the exasperation*. For *foolish*, see on ch. i. 21.

I will anger (παροργιάω). Or *provoke to anger*. The force of the compounded preposition *παρά* in this verb and in *παρὰ ζηλώσω* *provoke to jealousy*, seems to be driving to the side of something which by contact or comparison excites jealousy or anger.

20. Is very bold (ἀποτολμᾷ). Only here in the New Testament. Plato, "Laws," 701, uses it of liberty as too *presumptuous* (ἀποτετολμημένης). The force of the preposition is intensive, or possibly pointing to him *from* whom the action proceeds; bold *of himself*. The simple verb means primarily *to dare*, and implies the *manifestation* of that boldness or confidence of *character* which is expressed by *θάρσύνω*. See 2 Cor. v. 6, 8; vii. 16; x. 2, note.

Saith. Isa. lxx. 1. Following the Septuagint, with the inversion of the first two clauses. Hebrew: "I have offered to give answers to those who asked not. I have put myself in the way of those who sought me not. I have spread out my hand all the day to a refractory people." The idea in the Hebrew is, "I have endeavored to be sought and found." Compare the clause omitted in Paul's quotation: "I have said 'Here am I' to a people who did not call upon my name."

21. **Disobedient—gainsaying** (*ἀπειθοῦντα—ἀντιλέγοντα*). See on John iii. 36; Jude 11. Disobedience is the manifestation of the *refractoriness* expressed in *gainsaying*. Some explain gainsaying as *contradicting*. Compare Luke xiii. 34, 35.

CHAPTER XI.

1. **I say then** (*λέγω οὖν*). *Then* introduces the question as an inference from the whole previous discussion, especially vv. 19–21.

Hath God cast away (*μη̄ ἀπόσαστο ὁ Θεός*). A negative answer required. “Surely God has not, has He?” The aorist tense points to a definite act. Hence Rev., better, *did God cast off*. The verb means literally *to thrust* or *shove*. Thus Homer, of Sisyphus pushing his stone before him (“Odyssey,” xi., 596). Oedipus says: “I charge you that no one shelter or speak to that murderer, but that all *thrust* him (*ἀρῆϊν*) from their homes” (“Oedipus Tyrannus,” 241).

People (*λαόν*). See on 1 Pet. ii. 9; Acts xiii. 17.

An Israelite, etc. See on Philip. iii. 5. Paul adduces his own case first, to show that God has not rejected His people *en masse*. An Israelite of pure descent, he is, nevertheless a true believer.

2. **Foreknew**. See on ch. viii. 29.

Or (*ἢ*). Compare ch. vi. 3; vii. 1. Confirming what precedes by presenting the only alternative in the case. *Or* is omitted in the A. V.

Wot ye not (*οὐκ οἴδατε*). Why should the Revisers have retained the obsolete *wot* here, when they have rendered elsewhere, *know* ye not? See Rom. vi. 16; 1 Cor. iii. 16; v. 6; vi. 2, etc. The phrase indicates that this cannot be thought of as true.

Of Elias (*ἐν Ἑλίᾳ*). Wrong; though Rev. has retained it: *of Elijah*, with *in* in margin; probably in order to avoid the

awkward circumlocution *in the passage treating of Elijah*, or the ambiguous *in Elijah*. See on *in the bush*, Mark xii. 26. Thucydides (i., 9) says: "Homer, in 'The handing down of the sceptre,' said," etc.; *i.e.*, in the passage describing the transmission of the sceptre in the second book of the Iliad. A common form of quotation in the rabbinical writings. The passage cited is 1 Kings xix. 10, 14.

He maketh intercession (*ἐντυγχάνει*). See on ch. viii. 26. Rev., *pleadeth*.

3. They have killed thy prophets—and digged, etc. Paul gives the first two clauses in reverse order from both Septuagint and Hebrew.

Digged down (*κατέσκαψαν*). Sept., *καθεῖλαν pulled down*. The verb occurs only here and Acts xv. 16. Compare on Matt. vi. 19.

Altars (*θυσιαστήρια*). See on Acts xvii. 23.

Alone (*μόνος*). Sept. has the superlative *μονώτατος utterly alone*.

Life (*ψυχήν*). From *ψύχω to breathe or blow*. In classical usage it signifies life in the distinctness of individual existence, especially of man, occasionally of brutes. Hence, generally, *the life of the individual*. In the further development of the idea it becomes, instead of the body, the seat of the will, dispositions, desires, passions; and, combined with the *σῶμα body*, denotes the constituent parts of humanity. Hence *the morally endowed individuality of man which continues after death*.*

SCRIPTURE. In the Old Testament, answering to *nephesh*, primarily *life, breath*; therefore *life in its distinct individuality; life as such*, distinguished from other men and from

* Yet see Homer, "Iliad." i., 3, 4. The wrath of Achilles "hurled to Hades many valiant souls (*ψυχὰς*) of heroes, and made the men themselves (*αὐτοὺς*) a prey to dogs and all birds." Here the individuality of the man is apparently identified with the body. The soul is a vain shadow. Compare "Odyssey," xxiv. 14. "There dwell the souls (*ψυχὰι*), images of the dead (*εἰδῶλα κενότων*)." Also, "Odyssey," xi., 476. "Hades, where dwell the senseless dead (*νεκροὶ ἀσπράδες*) images of departed mortals."

inanimate nature.* Not *the principle* of life, but that which bears in itself and manifests the life-principle. Hence *spirit* (*ruach*, *πνεῦμα*) in the Old Testament never signifies *the individual*. *Soul* (*ψυχή*), of itself, does not constitute personality, but only when it is the soul of a human being. Human personality is derived from spirit (*πνεῦμα*), and finds expression in *soul* or *life* (*ψυχή*).

The New-Testament usage follows the Old, in denoting all individuals from the point of view of individual *life*. Thus the phrase *πάσα ψυχή every soul*, i.e., *every person* (Rom. ii. 9; xiii. 1), marking them off from inanimate nature. So Rom. xi. 3; xvi. 4; 2 Cor. i. 23; xii. 15; Philip. ii. 30; 1 Thess. ii. 8, illustrate an Old-Testament usage whereby the soul is the seat of personality, and is employed instead of the personal pronoun, with a collateral notion of value as individual personality.

These and other passages are opposed to the view which limits the term to a mere animal life-principle. See Eph. vi. 6; Col. iii. 23; the compounds *σύμψυχοι with one soul*; *ἰσοψύχον like-minded* (Philip. i. 27; ii. 20), where personal interest and accord of feeling are indicated, and not lower elements of personality. See, especially 1 Thess. v. 23.

As to the distinction between *ψυχή soul* and *πνεῦμα spirit*, it is to be said:

1. That there are cases where the meanings approach very closely, if they are not practically synonymous; especially where the individual life is referred to. See Luke i. 47; John xi. 33, and xii. 27; Matt. xi. 29, and 1 Cor. xvi. 18.

2. That the distinction is to be rejected which rests on the restriction of *ψυχή* to the principle of animal life. This cannot be maintained in the face of 1 Cor. xv. 45; ii. 14, in which latter the kindred adjective *ψυχικός natural* has reference to the faculty of discerning spiritual truth. In both cases the an-

* It is, however, occasionally used in the Septuagint to translate other words: for instance, *ish man*, Lev. xvii. 9; *chai life*, Job xxxviii. 39 (A. V., *appetite*), Ps. lxxiii. 1; *Lebh heart*, 2 Kings vi. 11; 1 Chron. xii. 38; xv. 29; Ps. lxxviii. 20; Prov. vi. 21, etc.; *meth a dead body*, Ezek. xlv. 25. In Num. ix. 6, *nephesh* of a dead body; *P'ne look* (A. V. *state*), Prov. xxvii. 23; *ruach spirit*, Gen. xli. 8; Exod. xxxv. 21.

tithesis is *πνεῦμα spirit* in the ethical sense, requiring an enlargement of the conception of *ψυχικός natural* beyond that of *σαρκικός fleshly*.

3. That *ψυχή soul* must not be distinguished from *πνεῦμα spirit* as being alone subject to the dominion of sin, since the *πνεῦμα* is described as being subject to such dominion. See 2 Cor. vii. 1. So 1 Thess. v. 23; 1 Cor. vii. 34, imply that the spirit needs sanctification. Compare Eph. iv. 23.

4. *Ψυχή soul* is never used of God like *πνεῦμα spirit*. It is used of Christ, but always with reference to His humanity.

Whatever distinction there is, therefore, is not between a higher and a lower element in man. It is rather between two sides of the one immaterial nature which stands in contrast with the body. *Spirit* expresses the conception of that nature more generally, being used both of the earthly and of the non-earthly spirit, while *soul* designates it on the side of the creature. In this view *ψυχή soul* is akin to *σὰρξ flesh*, "not as respects the notion conveyed by them, but as respects their value as they both stand at the same stage of creatureliness in contradistinction to God." Hence the distinction follows that of the Old Testament between *soul* and *spirit* as viewed from two different points: the soul regarded as an individual possession, distinguishing the holder from other men and from inanimate nature; the spirit regarded as coming directly from God and returning to Him. "The former indicates the life-principle simply as *subsistent*, the latter marks its relation to God." *Spirit* and not *soul* is the point of contact with the regenerating forces of the Holy Spirit; the point from which the whole personality is moved round so as to face God.

Ψυχή soul is thus:

1. The individual life, the seat of the personality.
2. The subject of the life, the person in which it dwells.
3. The mind as the sentient principle, the seat of sensation and desire.

4. **Answer** (*χρηματισμός*). Only here in the New Testament. For the kindred verb *χρηματίζω warn*, see on Matt. ii. 12; Luke ii. 26; Acts xii. 26. Compare Rom. vii. 3. The

word means *an oracular answer*. In the New Testament the verb is commonly rendered *warn*.

I have reserved (*κατέλιπον*). Varying from both Septuagint and Hebrew. Heb., *I will reserve*; Sept., *thou wilt leave*.

To Baal (*τῇ Βάαλ*). The feminine article is used with the name instead of the masculine (as in Septuagint in this passage). It occurs, however, in the Septuagint with both the masculine and the feminine article. Various reasons are given for the use of the feminine, some supposing an ellipsis, *the image* of Baal; others that the deity was conceived as bisexual; others that the feminine article represents the feminine noun *ἡ αἰσχύνη* *shame* Heb., *bosheth*, which was used as a substitute for Baal when this name became odious to the Israelites.

6. **Otherwise** (*ἕπει*). Lit., *since*. Since, in that case.

Grace is no more, etc. (*γίνεται*). Lit., *becomes*. No longer comes into manifestation as what it really is. "It gives up its specific character" (Meyer).

But if of works, etc. The best texts omit to the end of the verse.

7. **Obtained** (*ἐπέτυχεν*). The simple verb *τυγχάνω* means originally *to hit the mark*; hence *to fall in with, light upon, attain*.

The election (*ἡ ἐκλογή*). Abstract for concrete. Those elected; like *ἡ περιτομή* *the circumcision* for *those uncircumcised* (Eph. ii. 11. Compare *τὴν κατατομήν* *the concision*, Philip. iii. 3).

Were blinded (*ἐπωρώθησαν*). Rev., correctly, *hardened*, though the word is used of blindness when applied to the eyes, as Job xvii. 7, Sept. See on *hardness*, Mark iii. 5. Compare *σκληρύνει* *hardeneth*, Rom. ix. 18.

8. **It is written**. Three quotations follow, two of which are blended in this verse: Isa. xxix. 10; Deut. xxix. 3 (4).

Hath given (*ἔδωκεν*). Heb., *poured out*. Sept., *given to drink*.

Slumber (*κατανύξεως*). Heb., *deep sleep*. Only here in the New Testament. Lit., *pricking or piercing, compunction*. Compare the kindred verb *κατενύγησαν* *were pricked*, Acts ii. 37. Rev. renders *stupor*, the secondary meaning; properly the stupefaction following a *wound* or *blow*.

9. **David saith**. Ps. lxxix. 23, 24. It is doubtful whether David was the author. Some high authorities are inclined to ascribe it to Jeremiah. *David* here may mean nothing more than the book of Psalms.*

Table. Representing material prosperity: feasting in wicked security. Some explain of the Jews' presumptuous confidence in the law.

Snare (*παγίδα*). From *πήγνυμι* *to make fast*. The anchor is called *παγίς νεών* *the maker-fast of the ships*.

Trap (*θήραν*). Lit., *a hunting*. Only here in the New Testament, and neither in the Hebrew nor Septuagint. Many render *net*, following Ps. xxxv. 8, where the word is used for the Hebrew *resheth net*. No kind of snare will be wanting. Their presumptuous security will become to them *a snare, a hunting, a stumbling-block*.

A recompence (*ἀνταπόδομα*). Substituted by the Septuagint for the Hebrew, *to them at ease*. It carries the idea of a *just retribution*.

10. **Bow down** (*σύνκαμψον*). Lit., *bend together*. Hebrew, *shake the loins*.

12. **Diminishing** (*ἡττημα*). The literal translation. Rev. renders *loss*. Referring apparently to the diminution in numbers of the Jewish people. Other explanations are *defeat, impoverishment, injury, minority*.

Fulness (*πλήρωμα*). See on John i. 16. The word may mean *that with which anything is filled* (1 Cor. x. 26, 28; Matt. ix. 16; Mark vi. 43); *that which is filled* (Eph. i. 23); possibly

* So Hitzig. Delitzsch inclines to his view, and Perowne thinks the Davidic authorship very doubtful. Meyer says, positively, "not David." So Foy.

the act of filling (Rom. xiii. 10), though this is doubtful.* Here in the first sense: the fulness of their number contrasted with *the diminution*. They will belong as an integral whole to the people of God.

13. **For I speak.** The best texts read *δέ but* instead of *γάρ for*. The sentence does not state the reason for the prominence of the Gentiles asserted in ver. 12, but makes a transition from the statement of the divine plan to the statement of Paul's own course of working on the line of that plan. He labors the more earnestly for the Gentiles with a view to the salvation of his own race.

Inasmuch as I am. The best texts insert *οὖν then*. So Rev.; thus disconnecting the clause from the preceding, and connecting it with what follows.

I magnify mine office (*τὴν διακονίαν μου δοξάζω*). Lit., *I glorify my ministry*, as Rev. Not *I praise*, but *I honor by the faithful discharge of its duties*. He implies, however, that the office is a glorious one. The verb, which occurs about sixty times in the New Testament, most frequently in John, is used, with very few exceptions, of glorifying God or Christ. In ch. viii. 30, of God's elect. In 1 Cor. xii. 26, of the members of the body. In Apoc. xviii. 7, of Babylon. For *ministry*, see on *minister*, Matt. xx. 26.

14. **Some of them.** A modest expression which recalls Paul's limited success among his own countrymen.

15. **The casting away** (*ἡ ἀποβολή*). In contrast with *receiving*. Only here and Acts xxvii. 22, where it means *loss*. Here exclusion from God's people.

Reconciling of the world (*καταλλαγὴ κόσμου*). See on ch. v. 10, 11. Defining the phrase *riches of the world* in ver. 12.

Life from the dead. The exact meaning cannot be determined. Some refer it to the resurrection to follow the con-

* The student will find the subject fully discussed by Bishop Lightfoot, "Commentary on Colossians," p. 828; Elllicott on Gal. iv. 4; Eph. i. 23; Eadie and Alford on Eph. i. 23. See, also, an article by John Macpherson, "Expositor," second series, iv. 462.

version of Israel, including the new life which the resurrection will inaugurate. Others, a new spiritual life. Others combine the two views.

16. For (δέ). Better *but*, or *now*. A new paragraph begins.

The first-fruit—holy. See on Jas. i. 18; Acts xxvi. 10. Referring to the patriarchs.

Lump. See on ch. ix. 21. The whole body of the people. The apparent confusion of metaphor, *first-fruit*, *lump*, is resolved by the fact that *first-fruit* does not apply exclusively to harvest, but is the general term for the first portion of every thing which was offered to God. The reference here is to Num. xv. 18–21; according to which the Israelites were to set apart a portion of the dough of each baking of bread for a cake for the priests. This was called ἀπαρχή *first-fruits*.

Root—branches. The same thought under another figure. The second figure is more comprehensive, since it admits an application to the conversion of the Gentiles.* The thought of both figures centres in *holy*. Both the first-fruits and the root represent the patriarchs (or Abraham singly, compare ver. 28). The holiness by call and destination of the nation as represented by its fathers (first-fruits, root) implies their future restoration, the holiness of the lump and branches.

17. **Branches were broken off** (κλάδων ἐξεκλάσθησαν). See on Matt. xxiv. 32; Mark xi. 8. The derivation of κλάδων *branches*, from κλάω *to break*, is exhibited in the word-play between the noun and the verb: κλάδων, *exeklasthēsan*.

A wild olive-tree (ἄγριέλαιος). To be taken as an adjective, *belonging to the wild olive*. Hence Rev., correctly, rejects *tree*, since the Gentiles are addressed not as a whole but as individuals. Meyer says: "The ingrafting of the Gentiles took place at first only partially and in single instances; while the *thou* addressed cannot represent heathendom as a whole, and is also not appropriate to the figure itself; because, in fact, not

* For the numerous attempts to make the two figures represent different thoughts, see Lange on the passage.

whole trees, not even quite young ones are ingrafted, either with the stem or as to all their branches. Besides, ver. 24 contradicts this view."

Wert grafted in among them (*ἐνεκεντριβίθης ἐν αὐτοῖς*). The verb occurs only in this chapter. From *κέντρον* a *sting*, a *goad*. See on Apoc. ix. 9. Thus, in the verb *to graft* the *incision* is emphasized. Some render *in their place*, instead of *among them*; but the latter agrees better with *partakest*. Hence the reference is not to *some* of the broken-off branches in whose place the Gentiles were grafted, but to the branches in general.

With them partakest (*συγκοινωνὸς ἐγένου*). Lit., as Rev., *didst become partaker with them*. See on Apoc. i. 9; and *partners*, Luke v. 10. *With them*, the natural branches.

Of the root and fatness (*τῆς ῥίζης καὶ τῆς πλιότητος*). The best texts omit *καὶ and*, and render *of the root of the fatness*: the root as the source of the fatness.

Paul's figure is: The Jewish nation is a tree from which some branches have been cut, but which remains living because the root (and therefore all the branches connected with it) is still alive. Into this living tree the wild branch, the Gentile, is grafted among the living branches, and thus draws life from the root. The insertion of the wild branches takes place in connection with the cutting off of the natural branches (the bringing in of the Gentiles in connection with the rejection of the Jews). But the grafted branches should not glory over the natural branches because of the cutting off of some of the latter, since they derive their life from the common root. "The life-force and the blessing are received by the Gentile through the Jew, and not by the Jew through the Gentile. The spiritual plan moves from the Abrahamic covenant downward, and from the Israelitish nation outward" (Dwight).

The figure is challenged on the ground that the process of grafting is the insertion of *the good* into *the inferior* stock, while here the case is reversed. It has been suggested in explanation that Paul took the figure merely at the point of inserting one piece into another; that he was ignorant of the

agricultural process; that he was emphasizing the process of grace as contrary to that of nature. References to a custom of grafting wild upon good trees are not sufficiently decisive to warrant the belief that the practice was common. Dr. Thomson says: "In the kingdom of nature generally, certainly in the case of the olive, the process referred to by the apostle never succeeds. Graft the good upon the wild, and, as the Arabs say, 'it will conquer the wild;' but you cannot reverse the process with success. . . . It is only in the kingdom of grace that a process thus contrary to nature can be successful; and it is this circumstance which the apostle has seized upon to magnify the mercy shown to the Gentiles by grafting them, a wild race, contrary to the nature of such operations, into the good olive-tree of the church, and causing them to flourish there and bring forth fruit unto eternal life. The apostle lived in the land of the olive, and was in no danger of falling into a blunder in founding his argument upon such a circumstance in its cultivation" ("Land and Book, Lebanon, Damascus and Beyond Jordan," p. 35). Meyer says: "The subject-matter did not require the figure of the ordinary grafting, but the converse—the grafting of the wild scion and its ennoblement thereby. The Gentile scion was to receive, not to impart, fertility."

18. **The branches.** Of the olive-tree generally, Jewish Christians and unbelieving Jews. Not those that are broken off, who are specially indicated in ver. 19.

20. **Well** (*καλῶς*). Admitting the fact. Thou art right. Compare Mark xii. 32. Some take it as ironical.

22. **Goodness and severity** (*χρηστότητα καὶ ἀποτομίαν*). For *goodness*, see on ch. iii. 12. *Ἀποτομία severity*, only here in the New Testament. The kindred adverb, *ἀποτόμως sharply*, occurs 2 Cor. xiii. 10; Tit. i. 13. From *ἀποτέμνω to cut off*. Hence that which is *abrupt, sharp*.

Thou shalt be cut off (*ἐκκοπήσῃ*). Lit., cut out. See on Luke xiii. 7.

23. **Able** (*δυνατὸς*). See on ch. iv. 21.

24. **Contrary to nature.** See remarks on ver. 17.

25. Mystery (μυστήριον). In the Septuagint only in Daniel. See ch. ii. 18, 19, 27, 28, 30, of the king's secret. It occurs frequently in the apocryphal books, mostly of secrets of state, or plans kept by a king in his own mind. This meaning illustrates the use of the word in passages like Matt. xiii. 11, "mysteries of the kingdom of heaven"—secret purposes or counsels which God intends to carry into effect in His kingdom. So here; Rom. xvi. 25; Eph. i. 9; iii. 9; Col. i. 26, 27; ii. 2; iv. 3; Apoc. x. 7. In Justin Martyr (second century) it is commonly used in connection with *σύμβολον symbol*, *τύπος type*, *παραβολή parable*, and so is evidently closely related in meaning to these words. Compare Apoc. i. 20; xvii. 7. This meaning may possibly throw light on Eph. v. 32. In early ecclesiastical Latin *μυστήριον* was rendered by *sacramentum*, which in classical Latin means *the military oath*. The explanation of the word *sacrament*, which is so often founded on this etymology, is therefore mistaken, since the meaning of sacrament belongs to *μυστήριον* and not to *sacramentum* in the classical sense.

In Eph. iii. 3-6, Paul uses the word as here, of the admission of the Gentiles.

Wise (φρόνιμοι). See on the kindred noun *φρόνησις wisdom*, Luke i. 17. Mostly in the New Testament of *practical wisdom*, *prudence*; thus distinguished from *σοφία* which is mental excellence in its highest and fullest sense; and from *σύνεσις intelligence*, which is *combinative* wisdom; wisdom in its critical applications. See Col. i. 9, and compare Eph. i. 8.

Blindness (πάρωσις). See on ver. 7. Rev., *hardening*.

In part (ἀπὸ μέρους). *Μέρος part* is never used adverbially in the Gospels, Acts, and Apocalypse. In the Epistles it is rarely used in any other way. The only exceptions are 2 Cor. iii. 10; ix. 3; Eph. iv. 9, 16. Paul employs it in several combinations. With *ἀπὸ from* (1 Cor. i. 14; ii. 5), and *ἐκ out of* (1 Cor. xii. 27; xiii. 9, 10, 12), in which a thing is conceived as looked at *from* the part, either (*ἀπὸ*) as a simple point of view, or (*ἐκ*) as a standard according to which the whole is estimated. Thus 1 Cor. xii. 27, "members *ἐκ μέρους severally*, i.e., members from a part of the whole point of view. Also

with *ἐν* *in*, as Col. ii. 16, *with respect to*, literally, *in* the matter of. With *ἀνά* *up*, the idea being of a series or column of parts reckoned upward, *part by part*. *Μέρος τι* *with regard to some part, partly*, occurs 1 Cor. xi. 18; and *κατὰ μέρος*, reckoning part by part *downward*; *according to part, particularly*, Heb. ix. 5.

Construe here with *hath happened*: has partially befallen. Not partial hardening, but hardening extending over a part.

26. **The deliverer** (*ὁ ῥυόμενος*). The Hebrew is *goel redeemer, avenger*. The nearest relative of a murdered person, on whom devolved the duty of avenger, was called *goel haddam avenger of blood*. So the *goel* was the nearest kinsman of a childless widow, and was required to marry her (Deut. xxv. 5-10). It is the word used by Job in the celebrated passage xix. 25. See, also, Ruth iii. 12, 13; iv. 1-10.*

29. **Without repentance** (*ἀμεταμέλητα*). Only here and 2 Cor. vii. 10. See on *repented*, Matt. xxi. 29. Not subject to recall.

32. **Concluded** (*συνέκλεισεν*). Only here, Luke v. 6; Gal. iii. 22, 23. A very literal rendering, etymologically considered; *con together, claudere to shut*. The A. V. followed the Vulgate *conclusit*. So Hooker: "The person of Christ was only touching bodily substance *concluded* within the grave." The word has lost this sense. Rev., *hath shut up*. Some explain in the later Greek sense, *to hand over to a power which holds in ward*.

All (*τοὺς πάντας*). Lit., *the all*. The totality, Jews and Gentiles, jointly and severally.

33. **○ the depth of the riches both of the wisdom and knowledge**. So both A. V. and Rev., making *depth* govern *riches*, and *riches* govern *wisdom* and *knowledge*. Others, more simply, make the three genitives coördinate, and all governed by *depth*: *the depth of the riches and wisdom and knowl-*

* See Dr. Samuel Cox's charming little monograph on the "Book of Ruth." It may be found serially in the "Expositor," first series, vol. ii.

edge. "Like a traveller who has reached the summit of an Alpine ascent, the apostle turns and contemplates. Depths are at his feet, but waves of light illumine them, and there spreads all around an immense horizon which his eye commands" (Godet). Compare the conclusion of ch. viii.

"Therefore into the justice sempiternal
 The power of vision which your world receives
 As eye into the ocean penetrates ;
 Which, though it see the bottom near the shore,
 Upon the deep perceives it not, and yet
 'Tis there, but it is hidden by the depth.
 There is no light but comes from the serene
 That never is o'ercast, nay, it is darkness
 Or shadow of the flesh, or else its poison."
 DANTE, "Paradiso," xix., 59-63.

Compare also Sophocles :

"In words and deeds whose laws on high are set
 Through heaven's clear ether spread,
 Whose birth Olympus boasts,
 Their one, their only sire,
 Whom man's frail flesh begat not,
 Nor in forgetfulness
 Shall lull to sleep of death ;
 In them our god is great,
 In them he grows not old forevermore."
 "Oedipus Tyrannus," 865-871.

Wisdom — knowledge (*σοφίας—γνώσεως*). Used together only here, 1 Cor. xii. 8 ; Col. ii. 3. There is much difference of opinion as to the precise distinction. It is agreed on all hands that wisdom is the nobler attribute, being bound up with moral character as knowledge is not. Hence wisdom is ascribed in scripture only to God or to good men, unless it is used ironically. See 1 Cor. i. 20 ; ii. 6 ; Luke x. 21. Cicero calls wisdom "the chief of all virtues." The earlier distinction, as Augustine, is unsatisfactory : that wisdom is concerned with eternal things, and knowledge with things of sense ; for *γῶσις* *knowledge*, is described as having for its object God (2 Cor. x. 5) ; the

glory of God in the face of Christ (2 Cor. iv. 6); Christ Jesus (Philp. iii. 8).

As applied to human acquaintance with divine things, *γνώσις knowledge*, is the lower, *σοφία wisdom*, the higher stage. Knowledge may issue in self-conceit. It is wisdom that builds up the man (1 Cor. viii. 1). As attributes of God, the distinction appears to be between *general* and *special*: the *wisdom* of God ruling everything in the best way for the best end; the *knowledge* of God, His wisdom as it contemplates the relations of things, and adopts means and methods. The wisdom forms the plan; the knowledge knows the ways of carrying it out.*

Past finding out (*ἀνεξιχνίαστοι*). Only here and Eph. iii. 8. Appropriate to *ways* or *paths*. Lit., *which cannot be tracked*.

34. Who hath known, etc. From Isa. xl. 13. Heb., *Who hath measured the Spirit?* Though *measured* may be rendered *tried, proved, regulated*. Compare the same citation in 1 Cor. ii. 16. This is the only passage in the Septuagint where *ruach spirit* is translated by *νοῦς mind*. *Known* (*ἔγνων*) may refer to God's *γνώσις knowledge* and *ways* in ver. 33; *counsellor* to His *wisdom* and *judgments*. No one has counselled with Him in forming His decisions.

35. Who hath first given, etc. From Job xli. 3. Heb., *Who has been beforehand with me that I should repay him?* Paul here follows the Aramaic translation. The Septuagint is: *Who shall resist me and abide?*

36. Of—through—to (*ἐξ—διά—eis*). *Of*, proceeding *from* as the source: *through*, by means of, as maintainer, preserver, ruler: *to* or *unto*, He is the point to which all tends. All men and things are for His glory (1 Cor. xv. 28). Alford styles this doxology "the sublimest apostrophe existing even in the pages of inspiration itself."

* Thayer ("Lexicon"). *Knowledge*, regarded by itself; *wisdom*, exhibited in action. Lightfoot, *Knowledge* is simply *intuitive*, *wisdom* is *ratiocinative* also. Knowledge applies chiefly to the apprehension of truths. Wisdom superadds the power of reasoning about them.

NOTE.

PAUL'S ARGUMENT IN ROMANS IX., X., AND XI.

THESE chapters, as they are the most difficult of Paul's writings, have been most misunderstood and misapplied. Their most dangerous perversion is that which draws from them the doctrine of God's arbitrary predestination of individuals to eternal life or eternal perdition.

It can be shown that such is not the intent of these chapters. They do not discuss the doctrine of individual election and reprobation with reference to eternal destiny. The treatment of this question is subordinate to a different purpose, and is not, as it is not intended to be, exhaustive.

At the time when the epistle was written, this question was not agitating the Church at large nor the Roman church in particular. Had this been the case, we may be sure, from the analogy of other epistles of Paul, that he would have treated it specifically, as he does the doctrine of justification by faith, in this epistle, and the questions of idol-meats and the resurrection in first Corinthians.

Such a discussion would not have been germane to the design of this epistle, which was to unfold the Christian doctrine of justification by faith, as against the Jewish doctrine of justification by works.

The great question which was then agitating the Church was the relation of Judaism to Christianity. Paul declared that Christianity had superseded Judaism. The Jew maintained, either, that the Messiah had not come in the person of Jesus Christ, and that Christianity was therefore an imposture; or that, admitting Jesus to be the Messiah, He had come to maintain the law and the institutions of Judaism: that, therefore, entrance into the messianic kingdom was possible only through the gate of Judaism; and that the true Christian must remain constant to all the ordinances and commandments of the law of Moses.

According to the Jewish idea, all Gentiles were excluded from

the kingdom of God unless they should enter it as Jewish proselytes. Paul himself, before his conversion, had undertaken to stamp out Christianity as heresy, verily thinking that he "ought to do many things contrary to the name of Jesus of Nazareth" (Acts xxvi. 9). Hence the Jew "compassed sea and land to make one proselyte" (Matt. xxiii. 15). Every Gentile who should resist the conquest of the world by Israel would be destroyed by Messiah. The Jew had no doubts as to the absoluteness of the divine sovereignty, since its fancied application flattered his self-complacency and national pride. All Jews were elect, and all others were reprobate. Paul's proclamation of Messianic privilege to the Gentiles did, perhaps, quite as much to evoke Jewish hatred against himself, as his allegiance to the Jesus whom the Jews had crucified as a malefactor.

The discussion in these three chapters fits perfectly into this question. It is aimed at the Jews' national and religious conceit. It is designed to show them that, notwithstanding their claim to be God's elect people, the great mass of their nation has been justly rejected by God; and further, that God's elective purpose includes the Gentiles. Hence, while maintaining the truth of divine sovereignty in the strongest and most positive manner, it treats it on a grander scale, and brings it to bear against the very elect themselves.

WHAT IS THE PLACE OF THESE CHAPTERS IN THE ORDER OF THE ARGUMENT?

Early in the discussion, Paul had asserted that the messianic salvation had been decreed to *the Jew first* (i. 16; ii. 10: compare John i. 11). In the face of this stood the fact that the Jewish people generally had rejected the offer of God in Christ. Paul himself, after offering the Gospel to the Jews at Antioch in Pisidia, had said: "It was necessary that the word of God should *first* have been spoken to you; but seeing ye put it from you, and *judge yourselves* unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 46; compare Acts xviii. 6). The Jew had fallen under the judgment of God (Rom. ii. 1, 2). Resting in the law, making his boast of God, claiming to be a guide of the blind, a light of them which are in darkness, an instructor of the foolish, and having the

form of knowledge and of the truth in the law, he had made himself a scandal in the eyes of the Gentiles by his notorious depravity, and had proved himself to be not a Jew, since his circumcision was not of the heart (Rom. ii. 17-29).

Notwithstanding these facts, the Jew claimed that *because he was a Jew* God could not reject him consistently with His own election and covenant promise. If the Gospel were true, and Jesus really the Messiah, the promises made to the Jewish people, who rejected the Messiah, were nullified. Or, if the election of God held, Israel was and forever remained the people of God, in which case the Gospel was false, and Jesus an impostor. "Thus the dilemma seemed to be: either to affirm God's faithfulness to His own election and deny the Gospel, or to affirm the Gospel, but give the lie to the divine election and faithfulness." (Godet.)

Paul must face this problem. It lies in the straight line of his argument. Hints of it have already appeared in chs. iii. 1 sqq.; iv. 1. The discussion necessarily involves the truth of the divine sovereignty and election.

In studying Paul's treatment of this question, mistake and misconstruction are easy, because the truths of divine sovereignty and elective freedom require to be presented in their most absolute aspect as against man's right to dictate to God. The parallel facts of man's free agency and consequent responsibility, which are equally patent in these chapters, are, at certain points, thrown into the shade; so that, if the attention is fastened upon particular passages or groups of passages, the result will be a one-sided and untruthful conception of the divine economy, which may easily run into a challenge of God's justice and benevolence. The assertion *God must act according to my construction of His promise and decree*, can be met only by the bare, hard, crushing counter-statement *God is supreme and does as He will, and has the right to do as He will*. This assertion, we repeat, does not exclude the element of individual freedom; it does not imply that God will do violence to it; it is consistent with the assumption of the most impartial justice, the most expansive benevolence, the tenderest mercy, the purest love on God's part. The argument merely sets these elements aside for the time being and for a purpose, only to emphasize them at a later stage. As Meyer aptly says:

“As often as we treat *only one* of the *two* truths: ‘God is absolutely free and all-efficient,’ and ‘Man has moral freedom, and is, in virtue of his proper self-determination and responsibility as a free agent, the author of his salvation or perdition,’ and carry it out in a consistent theory, and therefore in a one-sided method, we are compelled to speak in such a manner *that the other truth appears to be annulled*. Only *appears*, however; for, in fact, all that takes place in this case is a temporary and conscious *withdrawing of attention* from the other. In the present instance Paul found himself in this case, and he expresses himself according to this mode of view, not merely in a passing reference, but in the whole reasoning of ix. 6–29. In opposition to the Jewish conceit of descent and works, he desired to establish the free and absolute sovereign power of the divine will and action, and that the more decisively and exclusively, the less he would leave any ground for the arrogant illusion of the Jews that God *must* be gracious to them. The apostle has here wholly taken his position on the *absolute* stand-point of the theory of pure dependence upon God, and that with all the boldness of clear consistency; but only until he has done justice to the polemical object which he has in view. He then returns (vv. 30 sqq.) from that abstraction to the human moral stand-point of practice, so that he allows the claims of both modes of consideration to stand side by side, just as they exist side by side within the limits of human thought. The contemplation—which lies beyond these limits—of the metaphysical relation of essential interdependence between the two—namely, objectively divine and subjectively human, freedom and activity of will—necessarily remained outside and beyond his sphere of view; as he would have had no occasion at all in this place to enter upon this problem, seeing that it was incumbent upon him to crush the Jewish pretensions with the one side only of it—the absoluteness of God.”

That the factor of human freedom has full scope in the divine economy is too obvious to require proof. It appears in numerous utterances of Paul himself, and in the entire drift of Scripture, where man's power of moral choice is both asserted, assumed, and appealed to; where the punishment of unbelief and disobedience is clearly shown to be due to man's own obstinacy and perverseness. Were this not the case, if human destiny were absolutely and unchangeably fixed by an arbitrary decree, the exhortations to carry out our own salvation, to obedience and perseverance in right-doing, the cautions against moral lapse, the plain suggestions of the possibility of forfeiting divine blessings, the use of the divine promises themselves as appeals to repentance and holiness, the recognitions of the possibility of moral transformation, would assert themselves as a stupendous farce, a colossal and cruel satire.

It must suffice for us that these two factors of divine sovereignty

and human freedom are both alike distinctly recognized in Scripture. Their interplay and mutual adjustment in the divine administration carry us out of our depth. *That matter must be left with God, and faced by man with faith, not with knowledge.* That there is a divine *election*—the act of God's holy will in selecting His own methods, instruments, and times for carrying out His own purposes—is a fact of history and of daily observation. It appears in the different natural endowments of men; in the distribution of those natural advantages which minister to the strength or weakness of nations; in the inferiority of the Ethiopian to the Caucasian; in the intellectual superiority of a Kant or a Descartes to a Chinese coolie.

“It is true, and no argument can gainsay it, that men are placed in the world unequally favored, both in inward disposition and outward circumstances. Some children are born with temperaments which make a life of innocence and purity natural and easy to them; others are born with violent passions, or even with distinct tendencies to evil, inherited from their ancestors and seemingly unconquerable; some are constitutionally brave, others are constitutionally cowards; some are born in religious families and are carefully educated and watched over; others draw their first breath in an atmosphere of crime, and cease to inhale it only when they pass into their graves. Only a fourth part of mankind are born Christians. The remainder never hear the name of Christ except as a reproach.” (Froude, “Calvinism.”)

Such election must needs be *arbitrary*; not as not having good and sufficient reasons behind it, but as impelled by such reasons as are either beyond human apprehension or are withheld from it in God's good pleasure. All that we can say in our ignorance of these reasons is: *God did thus because it pleased Him.* Certain it is that, could we penetrate to these reasons, we should come, in every case, at last, upon perfect wisdom and perfect love, working out along hidden lines to such results as will fill heaven with adoring joy and wonder.

THE COURSE OF THE ARGUMENT.

This we shall follow in detail through ch. ix., and in general outlines through chs. x. and xi.

(vv. 1-3.) I have great sorrow of heart for my Jewish kinsmen because of their spiritual condition arising from their rejection of

Jesus, and their consequent exclusion from the blessings of Messiah's kingdom.

(4, 5.) This condition is the more lamentable because of their original privileges involved in God's election of them to be His chosen people—adoption, visible manifestations of God, covenants, a divine legislation, a divinely arranged order of worship, messianic promises, descent from the revered fathers, selection as the race from whom the Christ was to spring (compare Isa. xlv. 3, 4).

(6.) There is, however, no inconsistency between their possession of these original privileges and their present exclusion. The case does not stand so as that God's word has failed of fulfilment. Those who make this charge, assuming that they are entitled to acceptance with God on the mere ground of descent, are to remember the general principle that messianic blessing is not conditioned by mere descent; that not all who are *physically* descended from Israel are *the true, ideal* Israel of God (compare Rom. iii. 28).

(7-9.) This appears from the history of the patriarchal lineage. Though Abraham had two sons, Ishmael and Isaac, Isaac was selected as the channel of the messianic seed of Abraham, according to the promise, "In Isaac shall thy seed be called" (compare Gal. iv. 23), and not Ishmael, who was the child of Abraham in a physical sense merely, and not the child of the promise which is recorded in Gen. xviii. 10.

(10-13.) Not only have we an example of divine selection in the case of children of different mothers, but we have an example in the case of the children of the same mother. Between Jacob and Esau, representatives of the two nations of Israel and Edom (Gen. xxv. 23), a divine choice was made, and it was declared by God that the elder should serve the younger. This choice was not based upon purity of descent, since both children were by the same father and lawful mother. Nor was it based upon moral superiority, since it was made before they had done either good or evil. The choice was made according to God's sovereign will, so that His messianic purpose might remain intact; the characteristic of which purpose was that it was according to election; that is, not determined by merit or descent, but by the sovereign pleasure of God.

(14.) If it be asked, therefore, "Is there unrighteousness with God? Does God contradict Himself in His rejection of unbeliev-

ing Israel?"—it must be answered, "No!" If there was no unrighteousness in the exclusion of Ishmael and Edom from the temporal privileges of the chosen people, there is none in the exclusion of the persistently rebellious Israelites from the higher privileges of the kingdom of heaven. If not all the physical descendants of Abraham and Isaac can claim their father's name and rights, it follows that God's promise is not violated in excluding from His kingdom a portion of the descendants of Jacob. Descent cannot be pleaded against God's right to exclude, since He has already excluded from the messianic line without regard to descent. This choice Israel approved and cannot, therefore, repudiate it when the same choice and exclusion are applied to unbelieving Israel. God is not restricted to the Hebrew race, nor bound by the claims of descent. As He chose between the children of the flesh and the children of the promise, so He may choose between mere descendants and true believers, whether Jew or Gentile.

It is to be remarked on this passage that the matter of eternal, individual salvation or preterition is not contemplated in the argument, as it is not in Mal. i. 2, 3, from which the words "Jacob have I loved," etc., are quoted. The matter in question is the part played by the two nations regarded from the theocratic standpoint.

(15.) God cannot be unrighteous. This is apparent from your own Scriptures, which, as you admit, glorify God's righteousness, and which give you God's own statements concerning Himself in the cases of Moses and Pharaoh. There can, therefore, be no discrepancy between God's righteousness and the principle for which I am contending, since God represents Himself as acting on this very principle: *Divine choice is not founded upon human desert. Man has no right to God's favors.* For when Moses asked God to show him His glory, God, in complying, assured him that He did not grant the request on the ground of Moses' merit or services, but solely of His own free mercy. He would have mercy and compassion upon whom He would. Moses had no claim upon that revelation.

(16.) Thus it appears that the divine bestowment proceeds from sovereign grace, and not from the will or the effort of the recipient.

Hence the Jew cannot claim it on the ground of race or of moral striving.

It is right to *wish* and right to *run*. Paul elsewhere says, "So run that ye may obtain" (1 Cor. ix. 24). But that is not now the point in view. The point is to emphasize the fact of God's sovereign right to dispense His favors as He will, in opposition to the Jew's claim that God *must* dispense His favors to him on the ground of his descent. Hence the argument bears also on the divine dealing with the Gentiles. The Jew says, "The Jews alone are subjects of the divine mercy; the Gentiles are excluded." Paul replies, "Your own Scriptures show you that God has the right to show mercy to whom He will. The fact that He originally did not choose the Gentile, but chose the Jew, does not exclude Him from extending His salvation to the Gentile if He so will. The fact that He *did* so choose the Jew, does not save the Jew from the peril of exclusion and rejection."

(17.) Again, God is vindicated against the charge of injustice by His declaration of the same principle applied to the matter of *withholding* mercy in the case of Pharaoh. The one statement implies the other. The right to bestow at will implies the right to withhold at will. Thus He says to Pharaoh that He has raised him up in order to show His power through his defeat and destruction.

(18.) Hence the conclusion. God has the absolute right to dispense or to withhold mercy at pleasure. "He hath mercy upon whom He will have mercy, and whom He will He hardeneth."

This last statement, on its face, appears to be the assertion of a rigid, inexorable predeterminism. But let it be at once said that Paul commits himself to no such theory. For to interpret this passage as meaning that God takes deliberate measures to harden any man against holy and gracious influences, so as to encourage him to sin in order that He may show His power in destroying him, is:

1. To ascribe to God the most monstrous cruelty and injustice, according to the standard of His own revealed character and law.
2. To make God the author and promoter of sin.
3. To contradict other declarations of Scripture, as 1 Tim. ii. 4 : Jas. i. 13 ; 2 Pet. iii. 9.
4. To contradict the facts in Pharaoh's own case, since God gave

Pharaoh abundant warning, instruction, and call and inducement to repentance.

The key-note of the discussion must be kept clearly in mind as shaping this particular form of statement. To repeat: Paul is striking sharply at the assumption of the Jew that God *must* dispense messianic blessing to him, and *must not* exclude him, because he is a Jew. Paul meets this with the bare statement of God's sovereign right to dispose of men as He will. He does not ignore the efforts which God makes to save men from blindness and hardness of heart, but the attitude of the Jew does not call for the assertion of these: only for the assertion of God's absolute sovereignty against an insolent and presumptuous claim.

Bearing this in mind, we are here confronted with a class of facts which we cannot explain—certain arrangements the reasons for which lie back in the sovereign will of God. Moses was placed under circumstances which promoted his becoming the leader and lawgiver of God's people. Pharaoh was born to an inheritance of despotic power and inhaled from his birth the traditions of Oriental tyranny. These influences went to harden him against God's command. Apparently the circumstances favored Pharaoh's becoming a cruel tyrant. Why the difference? We cannot tell. These causes operated according to their natural law. There was also the operation of a psychological and moral law, according to which the indulgence of any evil passion or impulse confirms it and fosters its growth. Pride begets pride; resistance intensifies obstinacy, encourages presumption, blunts susceptibility to better influences. Again, the *penal* element entered into the case. Persistent disobedience and resistance, working their natural result of inflated pride and presumptuous foolhardiness, wrought out a condition of heart which invited and insured judgment. A parallel is found in the first chapter of this epistle, where it is said that the heathen, having a certain revelation of God, refused to improve it; wherefore, as they did not like to retain God in their knowledge, God *gave them up* to uncleanness, vile passions, and a reprobate mind (i. 24, 26, 28).

“It is psychologically impossible that such determined impenitence could be cherished by the monarch, and yet produce no effects in the sensibilities of his heart. In such necessary working the hand of God must needs be im-

manent. When we impersonally say 'must' and speak impersonally of 'necessity' in reference to the conditions of the human sensibility, we either expressly or implicitly point to the operation of God. God did harden of old, and still He hardens when sin is cherished." (Morison.)

And yet the operation of these forces did not exclude moral agency or moral freedom. No irresistible constraint compelled Pharaoh to yield to this pressure toward evil. His power of choice was recognized, assumed, and appealed to. He could not plead ignorance, for God instructed him through Moses. He could not plead doubt of God's power, for God wrought before his eyes an unexampled series of wonders. If any "visitings of nature" could have power over him, the misery of his slave population was before his eyes. Only when all these influences had been repelled, and all opportunities for yielding scornfully rejected, did God have recourse to judgment. God raised up Pharaoh in order to show His power; but two opposite exhibitions of God's power in Pharaoh were possible. If he had yielded, he would have been a co-worker with God in the evolution of the Jewish commonwealth. God's power would have been displayed in the prosperity of his kingdom, as it was through the presence of Joseph. He resisted, and God's power was terribly manifested in his torment and final destruction.

"No one," as Müller observes, "can withdraw himself from the range and influence of God's revelations, without altering his moral status."* Hence, though it is affirmed that God hardened Pharaoh's heart—the side of the statement which best suits the immediate purpose of Paul's argument—it is also affirmed that Pharaoh hardened his own heart (compare Exod. iv. 21; vii. 3; ix. 12; x. 20, 27; xi. 10; and viii. 15, 32; ix. 34)†. The divine and the human agencies work freely side by side.

The cases of both Moses and Pharaoh make against the charge of God's injustice toward the unbelieving Jews, since they show

* "Doctrine of Sin."

† Cheyne, on Isaiah vi. 9, 10, which should be compared with this passage, says that the phrase "hardening of the heart" is only twice applied to individuals in books of the Old Testament; namely, to Pharaoh, and to Sihon, King of Heshbon (Deut. ii. 30). Jews never have this phrase applied to them, but only the Jewish nation, or sections of it, as Isa. vi. 9, 10; xxix. 10. "The Prophecies of Isaiah." Compare Isa. lxiii. 17.

that He acts consistently on the principle of exercising His divine sovereignty according to His supreme will ; but they also furnish another argument to the same effect, by showing that He exercises His sovereignty with long-suffering and mercy. The God who acts with mercy and forbearance cannot be unrighteous. God's revelation to Moses was a display of His great mercy. In it He revealed "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty" (Exod. xxxiv. 6, 7). God's dealing with Pharaoh was marked by forbearance, opportunities for repentance, instruction, and chastisement.

Verses 19, 20, 21 are not properly part of the proof, but are introduced by way of rebuke to a presumptuous question or challenge ; so that, in the regular line of the argument, we may proceed directly from the close of ver. 18 to ver. 22.

(19.) The objector now catches at the words, "whom He will He hardeneth," as an opportunity for shifting the responsibility from himself to God. If God hardens, why blame the hardened ? If God ordains, who can resist His will ?

The fault of interpretation at this point lies in construing Paul's answer as a counter-argument ; whereas Paul does not entertain the objector's words as an argument at all. He neither admits, denies, nor answers them as an argument. His reply is directed solely at the objector's *attitude* as a challenger of God. It is a rebuke of the creature for charging his sin upon the Creator. Paul is not dealing with the objector's logic, but with the sublime impudence of the objector himself. He is not vindicating God against the charge, nor exposing the falsity of the charge itself.

For if this answer of Paul, with the similitude of the potter and the clay, is to be taken as an argument for God's right to harden men at His arbitrary pleasure, then Paul is open to rebuke quite as much as his opponent. For, in the first place, the answer is a tacit admission of the Jew's premiss, and, in the second place, regarded as an answer to an argument, it is a specimen of the most brutal dogmatism, and of the most fallacious and shallow logic, if it can be called logic at all. This is the case, in brief. *The Jew.* "God hardens at His arbitrary will and pleasure. If, therefore,

He hardened me so that I could not believe, He is to blame, not I. Why does He find fault with me for not believing? If He is supreme, who can resist His will?" *Paul*. "Suppose He did harden you so that you could not believe, what have you to say about it? Shut your mouth! God does as He pleases with you. You are simply a lump of clay in the hands of a potter, and must be content to be what the potter makes you."

From this point of view it must be said that the objector has the best of it, and that Paul's answer is no answer. Regarded as an argument, it is an argument from an analogy which is no analogy. Man, on God's own showing, is not a lump of senseless clay. He is a sentient, reasoning being, endowed by God with the power of self-determination. God Himself cannot and does not treat him as a lump of clay; and to assert such a relation between God and man made in God's image, is to assert what is contrary to common sense and to God's own declarations and assumptions in Scripture. The objector might well turn upon Paul and say, "Well, then, if man is only a lump of clay, and therefore without right or power to reply, who, pray, art *thou* that repliest *for* God? Thou art, on thine own showing, a lump of clay like myself. If clay cannot and must not reason nor answer, what is the peculiar quality of *thy* clay which entitles thee to speak as God's advocate?"

It is quite safe to say that Paul is too good a reasoner, and too well acquainted with the character, the word, and the economy of God as displayed in the history of his own race, to be betrayed into any such logical absurdity as this; too thoroughly humane, too mindful of his own deep doubts and questionings, too transparently candid to meet even a conceited and presumptuous argument with a counter-argument consisting of a bare dogma and a false analogy. Paul does not admit that God made the Jew sin. He does not admit that God made the Jew incapable of believing. He does not admit that the responsibility for the Jew's rejection lies anywhere but with himself.

Yet even the figure of the potter and the clay, properly understood, might have suggested to the angry Jew something beside the thought of sovereign power and will arbitrarily moulding helpless matter.

THE POTTER AND THE CLAY.

The illustration is a common one in the Old Testament, and it is reasonable that Paul's use of it should be colored by its usage there.

It occurs in Jeremiah xviii. 1-10. Jeremiah, in great despondency over the demoralization of Israel, was bidden to go down to the potter's house. The potter shaped a vessel on the wheel, but, owing to some defect in the clay, the vessel was marred. So the potter made, of the same lump, another vessel different from that which he had at first designed. He did not throw away the clay, but his skill prevailed to triumph over the defect, and to make a vessel, perhaps inferior to the first, yet still capable of use. So God had designed Israel for a high destiny, a royal nation, a peculiar people; but Israel defeated this destiny by its idolatries and rebellions. Hence God made it another and baser vessel. "The pressure of the potter's hand was to be harder. Shame and suffering and exile—their land left desolate, and they themselves weeping by the waters of Babylon—this was the process to which they were now called on to submit." The potter exercised his power by making the vessel unto dishonor which he originally designed unto honor. Side by side with the potter's power over the clay, there goes, figuratively speaking, in the prophet's representation, the power of change and choice in the lump. "Ye are in my hand as this clay in the hand of the potter. If, when I am about to degrade the nation, they turn from their evil, I will repent of the evil. On the contrary, when I am planning for an honorable and powerful kingdom, if the people turn to evil, then I will repent of the good wherewith I said that I would benefit them." Israel has a power of choice. If it is made into a vessel unto dishonor, the fault is its own, but repentance and submission may change the issue.

Look again at Isaiah xxix. 16. This passage occurs in the prophecy concerning Jerusalem under the name of Ariel. The prophet predicts siege, thunder, and earthquake. He says that the Lord hath poured on the people the spirit of deep sleep, and hath closed their eyes and covered their heads, so that the prophetic vision ap-

peals to them as a sealed letter to a man who can read, or as a writing to one who cannot read.

This is on the same line with the hardening of Pharaoh's heart. It is ascribed to the direct agency of God. But immediately there follows the statement of their own responsibility for their sin. The people have removed their heart from the Lord and worship Him with the lips only. *Therefore*, God will proceed to do marvellous and terrible works among them. O your perverseness! Think you you can hide your counsel from God? "Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, 'He made me not?' or shall the thing framed say of him that framed it, 'He hath no understanding?'" In other words, why do men think that they can escape God by hiding their purposes from Him? Shall God (the potter) be accounted as clay (the man)? Shall man ignore the fact that he was made by God, and act as if God had no understanding? The parallel between this utterance and that in Romans ix. will be evident at a glance.

Isa. xlv. 9. The prophecy concerning Cyrus. God calls him, though a heathen, for the sake of Jacob His servant, and Israel His elect. In this call God asserts His sovereignty: "I am Jehovah, and there is none else. I girded thee when thou knewest me not." This idea is further carried out by the figure of the potter and the clay. "Woe to him that striveth with his maker. Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, 'What makest thou?' or thy work, 'He hath no hands?'" The same thought appears in ver. 10. Shall a child remonstrate with its parents because they have brought into the world a being weak, ugly, or deformed? And again, in ver. 11: "Concerning the things to come will ye question me? Concerning my children and the work of my hands will ye lay commands upon me? It was I that made the earth and created the men upon it," etc.

Along with these declarations of absolute sovereignty, which silence the lips of men, stand exhortations which assume the power of free choice. "I said not unto the seed of Jacob 'Seek ye me in vain.'" "Assemble yourselves and come." "Let them take counsel together." "Turn ye unto me and be ye saved."

Isa. lxiv. 8. "And now Jehovah, thou art our Father. We

are the clay, and thou art our fashioner, and the work of thy hands are we all." But ver. 5, "Behold thou wast wroth, and *we sinned*, and *we went astray*: our iniquities as the wind have carried us away. Thou hast delivered us into the hand of *our iniquities*." "Since thou art our fashioner, and we are the clay, look upon us: remember not iniquity forever."

By all these Old-Testament passages the idea of God dealing with men as lifeless clay, shaping them to eternal life or death according to His arbitrary will, is contradicted. The illustration points away from God's causing unbelief, to God's bearing with man's voluntary and persistent disobedience, and to His making of him the best that can be made consistently with divine justice and holiness. So far from accentuating rigid narrowness of purpose, arbitrary and inexorable destination of individuals to honor or dishonor, the illustration opens a vast range and free play of divine purpose to turn evil to good, and to shape men into obedient and faithful servants through divine chastisements. The potter does not make vessels in order to shiver them. God does not make men in order to destroy them. God ordains no man to eternal death. He desires to honor humanity, not to dishonor it; and the fact that men do become vessels unto dishonor, merely proves the power which God has lodged in the human will of modifying, and in a sense defeating, His sovereign purpose of love. He "will have all men to be saved and come to a knowledge of the truth;" yet Christ comes to *His own*, and His own receive Him not, and He weeps as He exclaims, "Ye will not come unto me that ye might have life."

(22.) The argument now proceeds in regular course from ver. 18, showing that the exercise of God's sovereign right is marked by mercy even toward those who deserve His wrath. Are you disposed to construe the words "whom He will He hardeneth" into an assertion of the arbitrary, relentless, and unjust severity of God? Suppose it can be shown that God, though the spontaneous recoil of His holy nature from sin moved Him to display His wrath and make known His power against men who were fit for destruction—*endured* these with much long-suffering.

This could easily be shown from the case of the Israelites themselves and of Pharaoh.

Did not this endurance imply opportunity to repent, and assume that destruction was not God's arbitrary choice, but theirs?

Still further, what if God, through this same endurance, was working, not only to save the Jewish people if possible, but also to carry out a larger purpose toward a people which, in His eternal counsels, He had destined for the glory of the messianic kingdom?

Here He introduces the subject of the inclusion of the Gentiles in the messianic kingdom. God is merciful in carrying out His will, but in His mercy He none the less carries out His will. Both His sovereignty and His mercy will be vindicated in His making a people for Himself from the Gentiles and from the believing Jews. What has Israel to say? The word of God has not been brought to nought by his rejection. The principle of divine selection which operated in Abraham and Jacob is carried out in the selection of believing Israel from the unbelieving mass, and in the call of the Gentiles. The elective purpose of God was broader than Israel thought. In choosing Israel God was contemplating the salvation of the world, and did not abdicate His liberty to reject unbelievers, or to call others not Jews.

With this should be compared the discourse of Jesus in John vi. After having given a sign of His divine power and commission by the feeding of the multitudes, His announcement of Himself as the bread from heaven, the true and only life of the world, is met with a stupid, materialistic construction of His words, and with obstinate incredulity; whereupon He says, "Ye also have seen me and believe not" (ver. 36). At this point He seems to pause and contemplate His failure to reach the Jews, and to ask Himself if His mission is indeed for nought. It is the answer to this inward question which explains the apparent disconnection of ver. 37 with what precedes. Though the Jews reject, yet God will have a people for Himself. "All that the Father giveth me shall come to me." There is a clear foreshadowing here of the call of the Gentiles.

(25, 26.) But not only is God's word not annulled; it is fulfilled. For He says, by the prophet Hosea, that He will call by the name *my people* those who are not His people, and that nation *beloved* which was not beloved; and in the Gentile lands, where God, by the punishment of exile, said to Israel, "Ye are not my

people," there God would visit them and recall them along with the Gentiles.

Here the apostle applies to the Gentiles what Hosea said of the Jews only. The tribes, by their lapse into idolatry, had placed themselves on the same footing with the Gentiles (not His people), so that the general truth could be applied to both. In Isaiah xlix. 22, the Gentiles are represented as restored to grace along with the Jews.

(27-29.) But this people shall not consist of Gentiles only; for God says by Isaiah that a remnant shall be preserved out of Israel, a small number out of the great unbelieving mass, which shall attain to the salvation and privileges of the messianic kingdom: a *remnant*, for God in His righteous judgment will make a summary reckoning with the Jewish nation, and the great body of it shall be cut off; but a remnant shall be left as a seed by which the true people of God shall be perpetuated. This preservation of a remnant is a mark of divine mercy. But for this, the whole nation would have been destroyed like Sodom.

(30.) Paul now turns to the facts of human agency, moral freedom, and consequent responsibility, which, up to this point, have been kept in the shadow of the truth of divine sovereignty. There is a correspondence between God's freedom in His government and the freedom of men in their faith and unbelief. He summarily states the truth which he develops in ch. x.; namely, *that Israel was the cause of its own rejection*, alluding at the same time incidentally to the cause of the Gentiles' reception.

The reason why the Jews were rejected was because they did not seek after the righteousness which is by faith, but clung to the law, and sought to be justified by its works. The Gentiles, who had no revelation, and who therefore did not seek after righteousness in the New-Testament sense, nevertheless attained it, accepting it when it was offered,* and not being hindered by the legal bigotry and pretension of the Jew; but Israel, following after the law, which, in itself, is holy and just and good, and which was intended to lead to Christ, pursued it only as an external standard of righteousness, and on the side of legal observance, and so found a stumbling-block in the very Messiah to whom it led them.

* Godet compares the parable of the man finding treasure hid in the field.

CHAPTER X.

The general statement in ix. 30-33 is developed.

(1-3.) Israel was zealous for God, but without discernment of the true meaning and tendency of the law. Hence, in the endeavor to establish its own legal righteousness, it missed the righteousness of faith, the nature of which is expounded in this epistle.

(4-11.) They did not perceive that Christ brings the legal dispensation to an end in introducing Himself as the object of faith and the source of justifying righteousness. They accepted only the declaration of Moses concerning righteousness, that the man who keeps the law shall live by it, and did not see that the law, properly understood, implied also the work of grace and dependence on God. They regarded righteousness as something remote and to be attained only by laborious effort; whereas even Moses would have told them that Jehovah's help was near at hand to assist them in the daily understanding and keeping of the law. No one need be sent to heaven nor beyond the sea to bring back the explanation of its commandments, or to enable them to fulfil them. Still more plainly, to the same effect, spoke the righteousness of faith in Christ. No need to ascend to heaven to bring Him down. He has already descended to earth. No need to dive into the depths of the earth to bring Him up. He has already risen from the dead. They have only to accept by faith His death and his resurrection, and to confess Him who has accomplished in Himself the two great things which needed to be done. Such faith shall not put them to shame. They shall be saved as if they had fulfilled all the necessary conditions themselves.

(12, 13.) Not only is this salvation *free*. It is also *universal*, to whosoever shall believe. Thus it appeals to the Gentile no less than to the Jew. It strikes at the notion that the Jew alone is the subject of messianic salvation; that the Gentile must enter the kingdom through the gate of Judaism. Both Jew and Gentile enter through faith only. There is no difference between the Jew and the Gentile. The Lord, who is Lord of both alike, dispenses His riches to all of both nations who call upon Him.

(14-21.) The Jew cannot plead in excuse for rejecting this sal-

vation, either that he has not heard it announced, or that its universality is inconsistent with Old-Testament teaching. Both excuses are shattered upon Old-Testament declarations. It was prophesied by Isaiah that Israel would not all submit themselves to the Gospel. The good tidings has been proclaimed, but they have not believed the report. Faith comes by hearing, and they have heard the Gospel in their cities and synagogues.* Had Israel any reason to be surprised at the universality of the Gospel—its proclamation to the Gentiles? On the contrary, did not Israel know? Had not Moses and Isaiah prophesied that God would manifest His grace to the Gentiles, and that the Gentiles would receive it—yea, that through the Gentiles Israel should be brought back to God? Did not Isaiah prophesy that, notwithstanding God's long-suffering and entreaty, Israel would prove a disobedient and gainsaying nation?

Thus the argument is, Israel is responsible for its own rejection. In blind reliance on its original election, it has claimed a monopoly of divine favor, has made a stand for legal righteousness, and has rejected the gospel message of salvation by faith. It has thus repelled the offer of a *free* and *universal* salvation. For this it is without excuse. It was warned by its own Scriptures of the danger of being superseded by the Gentiles, and the salvation of Christ was offered to it along with the Gentiles by Christ's ministers.

CHAPTER XI.

In ch. ix. it is shown that when God elected Israel He did not abjure the right to reject them for good reason.

In ch. x. this reason is shown to be their unbelief.

The question now arises: *Is this rejection complete and forever?* Paul proceeds to show that the rejection is not total, but partial; not eternal, but temporary; and that it shall subserve the salvation of mankind and of the Israelitish nation itself.

(2-6.) From the history of Elijah he shows how, in the midst of general moral defection and decline, God preserved a remnant of faithful ones; and declares that the same is true at the present time.

In virtue of His free grace displayed in His original election, God

* Compare John vi. 44.

has not left the nation without a believing remnant. The elective purpose holds, though operating in a way different from Israel's vain and narrow conception of its nature and extent. The preservation of this remnant is a matter of God's free grace, not of Israel's merit.

(7-10.) The case then stands that Israel has not attained the righteousness which it sought (in the wrong way), but the chosen remnant *has* attained it, while the great mass of the nation was blinded according to the prophecy in Isaiah xxix. and Psalm lxi.

It is to be observed that, in those very chapters, the full responsibility of those who are punished is asserted; and that, in citing the Psalm, Paul renders the Hebrew *for those who are in security* by the words *for a recompense*, thus indicating a just retribution.

(11, 12.) The rejection of the Jews, however, is not total nor final, and it works for two ulterior ends: first, the conversion of the Gentile; second, the restoration of the Jews by means of the converted Gentiles.

(13-15.) Hence Paul labors the more earnestly for the Gentiles, with a view to promote the salvation of his own race.

(16-24.) The Gentiles, however, are warned against entertaining contempt for the Jews on account of their own position in the messianic kingdom. However lapsed, Israel still retains the character of God's holy nation impressed in its original call; and this original call, represented in the fathers, implies its future restoration. So far from despising them, the Gentiles are to remember that they themselves are not the original stock, but only a graft; and to take warning by the history of Israel, that the called may be rejected, and that they, by unbelief, disobedience, and rebellion, may, like Israel, forfeit their high privilege. "If God spared not the natural branches, take heed lest He also spare not thee." "Behold, therefore, the *goodness* and *severity* of God: on them which fell, severity, but toward thee goodness, *if thou continue in His goodness; otherwise thou also shalt be cut off*" Israel, too, shall be restored to its place in God's kingdom, grafted in again, *if they continue not in unbelief*; much more, since they are natural branches, and the tree is their own native stock.

(25-32.) Thus, then, the plan of God shall work itself out: the purpose, so much of which was enshrouded in mystery, shall at

last reveal its full, grand proportions. Through the Gentile, Israel shall attain the righteousness of faith in the Deliverer out of Zion. God has made no mistake. He does not repent His original call, nor the displays of His divine grace to Israel, nor the special aptitudes with which He endowed it, in order to make it the special vehicle of His salvation. Jew and Gentile have alike been unbelievers and disobedient, but the unbelief of both has been overruled to the inclusion of both in God's messianic kingdom. Thus the argument which opened at the beginning of the epistle with the condemnation of all, closes with mercy upon all.

CHAPTER XII.

1. I beseech (*παρακαλῶ*). See on *consolation*, Luke vi. 24.

By the mercies (*διὰ τῶν οἰκτιρμῶν*). *By*, not as an adjuration, but as presenting the motive for obedience. I use the compassion of God to move you to present, etc.

Present. See on ch. vi. 13. It is the technical term for presenting the Levitical victims and offerings. See Luke ii. 22. In the Levitical sacrifices the offerer placed his offering so as to face the Most Holy Place, thus bringing it before the Lord.

Bodies. Literally, but regarded as the outward organ of the will. So, expressly, Rom. vi. 13, 19; 2 Cor. v. 10. Compare Rom. vii. 5, 23. Hence the exhortation to glorify God *in the body* (1 Cor. vi. 20; compare Philip. i. 20; 2 Cor. iv. 10). So the body is called *the body of sin* (Rom. vi. 6; compare Col. ii. 11). In later Greek usage slaves were called *σώματα bodies*. See Apoc. xviii. 13.

A living sacrifice (*θυσίαν ζῶσαν*). Living, in contrast with the *slain* Levitical offerings. Compare ch. vi. 8, 11. "How can the body become a sacrifice? Let the eye look on no evil, and it is a sacrifice. Let the tongue utter nothing base, and it is an offering. Let the hand work no sin, and it is a holocaust. But more, this suffices not, but besides we must actively exert ourselves for good; the hand giving alms, the mouth blessing

them that curse us, the ear ever at leisure for listening to God" (Chrysostom).

Acceptable (εὐάρεστον). Lit., *well-pleasing*.

Which is your reasonable service (τὴν λογικὴν λατρείαν). Explaining the whole previous clause. *Service*, see on ch. ix. 4. The special word for the service rendered by the Israelites as the peculiar people of God is very significant here. *Reasonable*, not in the popular sense of the term, as a thing *befitting* or *proper*, but *rational*, as distinguished from merely external or material. Hence nearly equivalent to *spiritual*. So Rev., in margin. It is in harmony with the highest reason.

2. **Conformed—transformed** (συσχηματίζεσθε—μεταμορφούσθε). See on *was transfigured*, Matt. xvii. 2. For *conformed to*, Rev., correctly, *fashioned according to*.

Mind (νοός). See on ch. vii. 23. Agreeing with *reasonable service*.

That good and acceptable and perfect will. Better to render the three adjectives as appositional. "May prove what is the will of God, what is good," etc. The other rendering compels us to take *well-pleasing* in the sense of *agreeable to men*.

3. **Not to think**, etc. The play upon *φρονεῖν to think* and its compounds is very noticeable. "Not to be *high-minded* (*hyperphronein*) above what he ought to be *minded* (*phronein*), but to be *minded* (*phronein*) unto the *being sober-minded* (*sophronein*). See on 1 Pet. iv. 7.

The measure of faith (μέτρον πίστεως). An expression which it is not easy to define accurately. It is to be noted: 1. That the point of the passage is a warning against an undue self-estimate, and a corresponding exhortation to estimate one's self with discrimination and sober judgment. 2. That Paul has a standard by which self-estimate is to be regulated. This is expressed by *ὡς as, according as*. 3. That this scale or measure is different in different persons, so that the line between conceit and sober thinking is not the same for all. This is ex-

pressed by ἐμέρισεν hath imparted, distributed, and ἐκάστῳ to each one. 4. The character of this measure or standard is determined by *faith*. It must be observed that the general exhortation to a proper self-estimate is shaped by, and foreshadows, the subsequent words respecting differences of *gifts*. It was at this point that the tendency to self-conceit and spiritual arrogance would develop itself. Hence the precise definition of *faith* here will be affected by its relation to the differing gifts in ver. 6. Its meaning, therefore, must not be strictly limited to the conception of justifying faith in Christ, though that conception includes and is really the basis of every wider conception. It is faith as the condition of the powers and offices of believers, faith regarded as spiritual insight, which, according to its degree, qualifies a man to be a prophet, a teacher, a minister, etc.; faith in its relation to character, as the only principle which develops a man's true character, and which, therefore, is the determining principle of the renewed man's tendencies, whether they lead him to meditation and research, or to practical activity. As faith is the sphere and subjective condition of the powers and functions of believers, so it furnishes a test or regulative standard of their respective endowments and functions. Thus the measure applied is distinctively a measure of faith. With faith the believer receives a power of discernment as to the actual limitations of his gifts. Faith, in introducing him into God's kingdom, introduces him to new standards of measurement, according to which he accurately determines the nature and extent of his powers, and so does not think of himself too highly. This measure is different in different individuals, but in every case faith is the determining element of the measure. Paul, then, does not mean precisely to say that a man is to think more or less soberly of himself according to the quantity of faith which he has, though that is true as a fact; but that sound and correct views as to the character and extent of spiritual gifts and functions are fixed by a measure, the determining element of which, in each particular case, is faith.

4. Office (πράξις). Lit., *mode of acting*.

5. **Being many** (οἱ πολλοί). Lit., *the many*. Rev., better, *who are many*.

Every one (τὸ δὲ καθ' εἰς). The literal phrase can only be rendered awkwardly: *and as to what is true according to one*; i.e., *individually, severally*. Compare, for a similar phrase, Mark xiv. 19; John viii. 9.

6. **Prophecy**. See on *prophet*, Luke vii. 26. In the New Testament, as in the Old, the prominent idea is not *prediction*, but the inspired delivery of warning, exhortation, instruction, judging, and making manifest the secrets of the heart. See 1 Cor. xiv. 3, 24, 25. The New-Testament prophets are distinguished from *teachers*, by speaking under direct divine inspiration.

Let us prophesy. Not in the Greek.

According to the proportion of faith (κατὰ τὴν ἀναλογίαν τῆς πίστεως). *Ἀναλογία proportion*, occurs only here in the New Testament. In classical Greek it is used as a mathematical term. Thus Plato: "The fairest bond is that which most completely fuses and is fused into the things which are bound; and *proportion* (*ἀναλογία*) is best adapted to effect such a fusion" ("Timaeus," 31). "Out of such elements, which are in number four, the body of the world was created in harmony and *proportion*" ("Timaeus," 32). Compare "Politicus," 257. The phrase here is related to *the measure of faith* (ver. 3). It signifies, according to *the proportion defined by faith*. The meaning is not the technical meaning expressed by the theological phrase *analogy of faith*, sometimes called *analogy of scripture*, i.e., the correspondence of the several parts of divine revelation in one consistent whole. This would require *ἡ πίστις the faith*, to be taken as *the objective rule of faith*, or *system of doctrine* (see on Acts vi. 7), and is not in harmony with ver. 3, nor with *according to the grace given*. Those who prophesy are to interpret the divine revelation "according to the strength, clearness, fervor, and other qualities of the faith bestowed upon them; so that the character and mode of their speaking is conformed to the rules and limits which are implied in the proportion of their individual degree of faith" (Meyer).

7. Ministering (*διακονία*). *Let us wait on* is supplied. Lit., or *ministry in our ministry*. The word appears in the New Testament always in connection with the service of the Christian Church, except Luke x. 40, of Martha's serving; Heb. i. 14, of the ministry of angels, and 2 Cor. iii. 7, of the ministry of Moses. Within this limit it is used, 1. Of *service in general*, including all forms of christian ministrations tending to the good of the christian body (1 Cor. xii. 5; Eph. iv. 13; 2 Tim. iv. 11). Hence, 2. Of *the apostolic office and its administration*; (a) generally (Acts xx. 24; 2 Cor. iv. 1; 1 Tim. i. 12); or (b) defined as a ministry of reconciliation, of the word, of the Spirit, of righteousness (2 Cor. v. 18; Acts vi. 4; 2 Cor. iii. 8, 9). It is not used of the specific office of a deacon; but the kindred word *διάκονος* occurs in that sense (Philip. i. 1; 1 Tim. iii. 8, 12). As the word is employed in connection with both the higher and lower ministrations in the Church (see Acts vi. 1, 4), it is difficult to fix its precise meaning here; yet as it is distinguished here from prophecy, exhortation, and teaching, it may refer to some more practical, and, possibly, minor form of ministry. Moule says: "Almost any work other than that of inspired utterance or miracle-working may be included in it here." So Godet: "An activity of a practical nature exerted in action, not in word." Some limit it to the office of deacon.

Teaching. Aimed at the understanding.

8. Exhortation. Aimed at the heart and will. See on *consolation*, Luke vi. 24. Compare 1 Cor. xiv. 3; Acts iv. 36, where Rev. gives *son of exhortation*.

He that giveth (*ὁ μεταδίδους*). Earthly possessions. The preposition *μετά* indicates *sharing with*. He that *imparteth*. Compare Eph. iv. 28; Luke iii. 11.

Simplicity (*ἀπλότητι*). See on *single*, Matt. vi. 22, and compare Jas. i. 5, where it is said that God gives *ἀπλῶς simply*. See note there. In 2 Cor. viii. 2; ix. 11, 13, the A. V. gives *liberality*; and in Jas. i. 5, *liberally*. Rev. accepts this in the last-named passage, but gives *singleness* in margin. In all the others *liberality* is, at best, very doubtful. The sense is unusual,

and the rendering *simplicity* or *singleness* is defensible in all the passages.

He that ruleth (ὁ προϊστάμενος). Lit., *he that is placed in front*. The reference is to any position involving superintendence. No special ecclesiastical office is meant. Compare Tit. iii. 8, to *maintain* good works; the idea of *presiding over* running into that of *carrying on* or *practising*. See note there. Compare also *προστάτης succorer*, Rom. xvi. 2, and see note.

With diligence (ἐν σπουδῇ). See on Jude 3. In Mark vi. 25; Luke i. 39, it is rendered *haste*. In 2 Cor. vii. 11, *carefulness* (Rev., *earnest care*). In 2 Cor. vii. 12, *care* (Rev., *earnest care*). In 2 Cor. viii. 8, *forwardness* (Rev., *earnestness*). In 2 Cor. viii. 16, *earnest care*.

With cheerfulness (ἐν ἡλαρότητι). Only here in the New Testament. It reappears in the Latin *hilaritas*; English, *hilarity, exhilarate*. "The joyful eagerness, the amiable grace, the affability going the length of gayety, which make the visitor a sunbeam penetrating into the sick-chamber, and to the heart of the afflicted."

9. Love (ἡ ἀγάπη). The article has the force of *your*. See on *loveth*, John v. 20.

Without dissimulation (ἀνυπόκριτος). Rev., without *hypocrisy*. See on *hypocrites*, Matt. xxiii. 13.

Abhor (ἀποστουγούντες). Lit., *abhorring*. The only simple verb for *hate* in the New Testament is *μισέω*. *Στυγέω*, quite frequent in the classics, does not occur except in this compound, which is found only here. The kindred adjective *στυγητός hateful*, is found 1 Tim. iii. 3. The original distinction between *μισέω* and *στυγέω* is that the former denotes *concealed* and *cherished* hatred, and the latter hatred *expressed*. The preposition *ἀπό away from*, may either denote *separation* or be merely *intensive*. An intense sentiment is meant: *loathing*.

Cleave (κολλώμενοι). See on *joined himself*, Luke xv. 15. Compare Acts xvii. 34; 1 Cor. vi. 16.

10. **Be kindly affectioned** (φιλόστοργοι). Only here in the New Testament. From *στέργω to love*, which denotes peculiarly a *natural* affection, a sentiment innate and peculiar to men as men, as distinguished from the love of *desire*, called out by circumstance. Hence of the natural love of kindred, of people and king (the relation being regarded as founded in nature), of a tutelary god for a people. The word here represents Christians as bound by a family tie. It is intended to define more specifically the character of *φιλαδελφία brotherly love*, which follows, so that the exhortation is "love the brethren in the faith as though they were brethren in blood" (Farrar). Rev., *be tenderly affectioned*; but the A. V., in the word *kindly*, gives the real sense, since *kind* is originally *kinned*; and *kindly* affectioned is having the affection of *kindred*.

In honor preferring one another (τῇ τιμῇ ἀλλήλους προηγούμενοι). The verb occurs only here. It means *to go before as a guide*. *Honor* is the honor due from each to all. Compare Philip. ii. 3; 1 Pet. ii. 17; v. 5. Hence, *leading the way in showing the honor that is due*. Others render *anticipating* and *excelling*.

11. **Slothful** (ἀκνηροί). From *ὀκνέω to delay*.

In business (τῇ σπουδῇ). Wrong. Render, as Rev., *in diligence*; see on ver. 8. Luther, "in regard to zeal be not lazy."

Fervent (ζέοντες). See on Acts xviii. 25.

The Lord (τῷ Κυρίῳ). Some texts read *καιρῷ the time or opportunity*, but the best authorities give *Lord*.

12. **Continuing instant** (προσκαρτεροῦντες). Compare Acts i. 4; vi. 4. Rev., *steadfastly* for *instant*, which has lost its original sense of *urgent* (Latin, *instare to press upon*). Thus Latimer: "I preached at the *instant* request of a curate." Compare A. V., Luke vii. 4; Acts xxvi. 7.

13. **Distributing** (κοινωνοῦντες). Rev., *communicating to*. The meaning is *sharing in the necessities*; taking part in them as one's own. So Rom. xv. 27; 1 Tim. v. 22; 2 John 11; Heb. ii. 14; 1 Pet. iv. 13. See on *partners*, Luke v. 10; *fellowship*, Acts ii. 42; 1 John i. 3; 2 John 11.

Given to hospitality (φιλοξενίαν διώκοντες). Lit., *pursuing* hospitality. For a similar use of the verb compare 1 Cor. xiv. 1; 1 Thess. v. 15; Heb. xii. 14; 1 Pet. iii. 11. A necessary injunction when so many Christians were banished and persecuted. The verb indicates not only that hospitality is to be furnished when sought, but that Christians are to seek opportunities of exercising it.

14. **Bless** (εὐλογεῖτε). See on *blessed*, 1 Pet. i. 3.

Them that persecute (τοὺς διώκοντας). See on John v. 16. It has been suggested that the verb *pursuing* in ver. 13 may have suggested *the persecutors* here. *Pursue* hospitality toward the brethren as the wicked *pursue* them.

Curse not. Plutarch relates that when a decree was issued that Alcibiades should be solemnly cursed by all the priests and priestesses, one of the latter declared that her holy office obliged her to make prayers, but not execrations ("Alcibiades").

16. **Condescend to men of low estate** (τοῖς ταπεινοῖς συναπαγόμενοι). Rev., *to things that are lowly*. Τοῖς ταπεινοῖς *to the lowly* may mean either *lowly men* or *lowly things*. The verb literally means *being carried off along with*; hence *yielding* or *submitting to*, and so *condescending*. Compare Gal. ii. 13, and see on 2 Pet. iii. 17, in which passages it has a bad sense from the context. According to the original sense, the meaning will be, *being led away with lowly things or people*; i. e., being drawn into sympathy with them. Farrar suggests *letting the lowly lead you by the hand*. Meyer, who maintains the neuter, explains: "The lowly things ought to have for the Christian a force of attraction, in virtue of which he yields himself to fellowship with them, and allows himself to be guided by them in the determination of his conduct. Thus Paul felt himself compelled to enter into humble situations." On the other hand, Godet, maintaining the masculine, says: "The reference is to the most indigent and ignorant and least influential in the Church. It is to them the believer ought to feel most drawn. The antipathy felt by the apostle to every sort of spiritual aristocracy, to every caste-distinction within

the Church, breaks out again in the last word." *Condescend* is a feeble and inferential rendering, open to construction in a patronizing sense; yet it is not easy to furnish a better in a single word.* The idea, then, fully expressed is, "set not your mind on lofty things, but be borne *away* (*ἀπό*) from these by the current of your Christian sympathy *along with* (*σύν*) things which are humble."

In your own conceits (*παρ' ἑαυτοῖς*). Lit., *with yourselves*; in your own opinion. See ch. xi. 25, and compare Acts xxvi. 8, "incredible *with you*," i.e., in your judgment.

17. Provide (*προνοούμενοι*). The A. V. uses *provide* in its earlier and more literal meaning of *taking thought in advance*. This has been mostly merged in the later meaning of *furnish*, so that the translation conveys the sense of providing honestly for ourselves and our families. Better, as Rev., *take thought for*.† The citation is from Prov. iii. 4, and varies from both Hebrew and Septuagint. Hebrew: *And thou shalt find favor and good understanding in the eyes of God and man*. Septuagint: *And thou shalt find favor and devise excellent things in the sight of the Lord and of men*. Compare 2 Cor. viii. 21. Construe *in the sight of all men* with the verb, not with *honorable*. Men's estimate of what is honorable is not the standard.

* There are strong authorities for both the masculine and the neuter sense. For the neuter are Fritzsche, Meyer, De Wette, Philippi, Calvin, Shedd, Rev. For the masculine, Alford, Riddle, Moule, Farrar, Godet. The main argument in favor of the masculine is that *ταπεινός* is never used as neuter in the New Testament; but the word occurs only eight times in all, and only three times in Paul, and in classical Greek is often used of things, as places, rivers, clothing, etc.; and similar instances occur in the Septuagint. See Eccl. x. 6; Ezek. xvii. 24. Alford's argument is too fine-spun, though ingenious. I incline to the neuter, mostly on the ground of the natural antithesis between high things (*ὕψηλά*) and low things. On the verb, T. K. Cheyne ("Expositor," second series, vi., 469), argues for the meaning *accustom yourselves to* or *familiarize yourselves with*, on the basis of Hebrew usage. He cites Delitzsch's two Hebrew translations of the Epistle, in the earlier of which he renders *familiarize yourselves*, and in the later, *make friends with*, in both cases evidently regarding the adjective as masculine.

† Godet's explanation, *preoccupation with good, as an antidote to evil thoughts and projects*, is fanciful.

18. **If it be possible.** Not *if you can*, but *if others will allow*. The phrase is explained by *as much as lieth in you* (τὸ ἐξ ὑμῶν), lit., *as to that which proceeds from you, or depends on you*. "All your part is to be peace" (Alford).

19. **Give place unto wrath** (δότε τόπον τῇ ὀργῇ). *Wrath* has the article: *the wrath*, referring to the divine wrath. *Give place* is give room for it to work. Do not get in its way, as you will do by taking vengeance into your own hands. Hence as Rev., in margin, and American Rev., in text, *give place unto the wrath of God*.

Vengeance is mine (ἐμοὶ ἐκδίκησις). Lit., *unto Me is vengeance*. The Rev. brings out better the force of the original: *Vengeance belongeth unto Me*. The quotation is from Deut. xxxii. 35. Hebrew, *To me belongs vengeance and requital*. Septuagint, *In the day of vengeance I will requite*. The antithesis between vengeance by God and by men is not found in Deuteronomy. Compare Heb. x. 30. Dante, listening to Peter Damiano, who describes the abuses of the Church, hears a great cry. Beatrice says:

"The cry has startled thee so much,
In which, if thou hadst understood its prayers,
Already would be known to thee the vengeance
Which thou shalt look upon before thou diest.
The sword above here smiteth not in haste,
Nor tardily, howe'er it seem to him
Who, fearing or desiring, waits for it."

"Paradiso," xxii., 12-18.

Compare Plato: *Socrates*, "And what of doing evil in return for evil, which is the morality of the many—is that just or not? *Crito*, Not just. *Socrates*, For doing evil to another is the same as injuring him? *Crito*, Very true. *Socrates*, Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him. . . . This opinion has never been held, and never will be held by any considerable number of persons" ("Crito," 49). Epictetus, being asked how a man could injure his enemy, replied, "By living the best life himself." The idea of *personal vindictiveness* must be elimin-

ated from the word here. It is rather *full meting out of justice to all parties*.

20. **Feed** (ψάμμιζε). See on *sep*, John xiii. 26. The citation from Prov. xxv. 21, 22, closely follows both Hebrew and Septuagint.

Shalt heap (σωρεύσεις). Only here and 2 Tim. iii. 6.

Coals of fire. Many explain: The memory of the wrong awakened in your enemy by your kindness, shall sting him with penitence. This, however, might be open to the objection that the enemy's pain might gratify the instinct of revenge. Perhaps it is better to take it, that kindness is as effectual as coals of fire. Among the Arabs and Hebrews the figure of "coals of fire" is common as a symbol of divine punishment (Ps. xviii. 13). "The Arabians call things which cause very acute mental pain, *burning coals of the heart and fire in the liver*" (Thayer, "Lexicon"). Thomas De Quincey, referring to an author who calls this "a fiendish idea," says: "I acknowledge that to myself, in one part of my boyhood, it *did* seem a refinement of malice. My subtilizing habits, however, even in those days, soon suggested to me that this aggravation of guilt in the object of our forgiveness was not held out as *the motive* to the forgiveness, but as *the result* of it; secondly, that perhaps no aggravation of his guilt was the point contemplated, but the salutary stinging into life of his remorse hitherto sleeping" ("Essays on the Poets").

CHAPTER XIII.

On the circumstances which are supposed to have called out the first part of this chapter, see Farrar, "Life and Work of Paul," ii., 260 sqq.

1. **Every soul.** Every man. See on ch. xi. 3.

Higher powers (ἐξουσίας ὑπερεχούσας). Lit., *authorities which have themselves over*. See on Mark ii. 10; John i. 12.

The powers that be (αἱ δὲ οὐσαι). Lit., *the existing*. *Powers* is not in the text, and is supplied from the preceding clause.

Are ordained (τεταγμένοι εἰσίν). Perfect tense: Have been ordained, and the ordinance remains in force. See on *set under authority*, Luke vii. 8.

2. **He that resisteth** (ὁ ἀντιτασσόμενος). Lit., *setteth himself in array against*. See on 1 Pet. v. 5; Acts xviii. 6.

Resisteth (ἀνδέστηκεν). Rev., better, *withstandeth*. See on ch. ix. 19.

Ordinance (διαταγή). From τάσσω *to put in place*, which appears in the first *resisteth*. He *setteth* himself against that which is divinely *set*.

Damnation (κρίμα). Judicial sentence. Rev., better, *judgment*.

4. **Beareth** (φορεῖ). *Beareth* and *weareth*. A frequentative form of φέρω *to bear*.

Sword (μάχαιραν). See on Apoc. vi. 4. Borne as the symbol of the magistrate's right to inflict capital punishment. Thus Ulpian: "They who rule whole provinces have the right of the sword (*ius gladii*)."
The Emperor Trajan presented to a provincial governor, on starting for his province, a dagger, with the words, "*For me. If I deserve it, in me.*"

6. **Pay ye tribute** (φόρους τελείτε). Τελείτε *ye pay* is, literally, *ye accomplish* or *fulfil*, carrying the sense of the fulfilment of an obligation. Φόρους *tribute* is from φέρω *to bring*; something brought. Rev. makes the verb indicative, *ye pay*.

God's ministers (λειτουργοὶ Θεοῦ). See on *ministration*, Luke i. 23, and *ministered*, Acts xiii. 2. In ver. 4, διάκονος is used for *minister*. The word here brings out more fully the fact that the ruler, like the priest, discharges a divinely ordained service. Government is thus elevated into the sphere of religion. Hence Rev., *ministers of God's service*.

Attending continually. The same word as *continuing steadfastly* in ch. xii. 12.

7. **To all.** Probably all *magistrates*, though some explain all *men*.

Tribute—custom (φόρου—τέλος). *Tribute on persons: custom on goods.*

8. **Another** (τὸν ἕτερον). Lit., *the other*, or the *different* one, the word emphasizing more strongly the distinction between the two parties. Rev., *his neighbor*.

9. **Thou shalt not commit adultery, etc.** Omit *thou shalt not bear false witness*. The seventh commandment precedes the sixth, as in Mark x. 19; Luke xviii. 20; Jas. ii. 11.

It is briefly comprehended (ἀνακεφαλαιοῦνται). Only here and Eph. i. 10. Rev., *it is summed up*. 'Ανά has the force of *again* in the sense of recapitulation. Compare Lev. xix. 18. The law is normally a unit in which there is no real separation between the commandments. "Summed up in one word." The verb is compounded, not with κεφαλή *head*, but with its derivative κεφάλαιον *the main point*.

Namely thou shalt love, etc. (ἐν τῷ ἀγαπήσεις). The Greek idiom is, it is summed up *in the thou shalt love*, the whole commandment being taken as a substantive with the definite article.

Neighbor (τὸν πλησίον). See on Matt. vi. 43.

11. **And that knowing the time—now.** Referring to the injunction of ver. 8. *Knowing*, seeing that ye know. *The time* (τὸν καιρόν), the particular season or juncture. Rev., *season*. See on Matt. xii. 1. *Now* (ἤδη), better, *already*.

Our salvation (ἡμῶν ἡ σωτηρία). Others, however, and better, as Rev., construe ἡμῶν *of us* (salvation *of us*, i.e., *our*) with *nearer*, and render *salvation is nearer to us*. This is favored by the order of the Greek words. The other rendering would lay an unwarranted emphasis on *our*. The reference is apparently to the Lord's second coming, rather than to future glory.

12. **Is far spent** (προέκοψεν). The A. V. gives a variety of renderings to this verb. Luke ii. 52, *increased*; Gal. i. 14,

profited; 2 Tim. iii. 9, *proceed*; 13, *was*. The word originally means *to beat forward* or *lengthen out by hammering*. Hence *to promote*, and intransitively *to go forward* or *proceed*.

Let us cast off (ἀποδύμεθα). As one puts off the garments of the night. For this use of the simple τλθημι, see on *giveth his life*, John x. 11.

13. **Honestly** (εὐσχημόνως). *Honest* is originally *honorable*, and so here. Compare Wyclif's version of 1 Cor. xii. 23: "And the members that be *unhonest* have more *honesty*; for our *honest* members have need of none." From εὖ *well*, σχῆμα *fashion*. See on Matt. xvii. 2. Hence *becomingly*. Compare 1 Cor. xiv. 40; 1 Thess. iv. 12. The word refers more particularly to the outward life, and thus accords with *walk*, and *in the day* the time of observation.

Rioting (κώμοις). Lit., *revellings*. See on 1 Pet. iv. 3.

Drunkennes (μέθαις). See on Luke xxi. 34; John ii. 10.

Wantonness (ἀσελγείαις). See on *lasciviousness*, Mark vii. 22. All these three are plural: *riotings*, *drunkenneses*, *wantonnesses*.

Envying (ζήλω). Rev., *jealousy*. See on Jas. iii. 14.

14. **Provision** (πρόνοιαν). Etymologically akin to *take thought for*, in ch. xiii. 17.

Flesh. In the moral sense: the depraved nature.

CHAPTER XIV.

1. **Weak in the faith**. Probably referring to a class of Jewish Christians with Essenic tendencies.* Better, as Rev.,

* The Essenes were one of the three religious parties which divided Judaism at the time of Christ's coming, the Pharisees and Sadducees being the two others. They formed a separate community, having all things in common. They were celibate and ascetic, living chiefly on vegetables, and supplying all their wants by their own labor. They were the strictest Sabbatarians, even restraining the necessities of the body on the Sabbath-day. They had a

in faith, the reference being to faith in Christ, not to christian doctrine. See on Acts vi. 7.

Receive ye (*προσλαμβάνετε*). Into fellowship. See on Matt. xvi. 22.

Doubtful disputations (*διακρίσεις διαλογισμῶν*). Lit., *judgments of thoughts*. The primary meaning of *διαλογισμός* is a *thinking-through* or *over*. Hence of those speculations or reasonings in one's mind which take the form of *scruples*. See on Mark vii. 21. *Διάκρισις* has the same sense as in the other two passages where it occurs (1 Cor. xii. 10; Heb. v. 14); *discerning* with a view to forming a judgment. Hence the meaning is, "receive these weak brethren, but not for the purpose of passing judgment upon their scruples."

2. **Believeth that he may eat** (*πιστεύει φαγεῖν*). The A. V. conveys the sense of *having an opinion, thinking*. But the point is the strength or weakness of the man's *faith* (see ver. 1) as it affects his eating. Hence Rev., correctly, *hath faith to eat*.

Herbs (*λάχανα*). From *λαχάινω* to *dig*. Herbs grown on land cultivated by digging: *garden-herbs, vegetables*. See on Mark iv. 32; Luke xii. 42.

3. **Despise** (*ἐξουθενείτω*). The verb means literally *to throw out as nothing*. Rev., better, *set at nought*.

Judge (*κρινέτω*). *Judgment* is assigned to the *weak* brother, *contempt* to the *stronger*. Censoriousness is the peculiar error of the ascetic, contemptuousness of the liberal. A distinguished minister once remarked: "The weak brother is the biggest bully in the universe!" Both extremes are allied to spiritual pride.

Hath received (*προσελάβετο*). The aorist points to a definite time—when he believed on Christ, though there is still

tendency to sun-worship, and addressed prayers to the sun at daybreak. They denied the resurrection of the body, but believed in the immortality of the soul. See Bishop Lightfoot's essay in his "Commentary on Colossians and Philemon."

a reference to his present relation to God as determined by the fact of his reception then, which may warrant the rendering by the perfect.

4. **Who art thou ?** (σὺ τίς εἶ) *Thou*, first in the Greek order and peculiarly emphatic. Addressing the weak brother, since *judgest* corresponds with *judge* in ver. 3.

Servant (οἰκέτην). Strictly, *household* servant. See on 1 Pet. ii. 18. He is a servant in Christ's household. Hence not another *man's*, as A. V., but the servant *of another*, as Rev. Ἄλλότριον *of another* is an adjective.

He shall be holden up (σταθήσεται). Rev., *shall be made to stand*; better, both because the rendering is more truthful, and because it corresponds with the kindred verb *stand—he standeth, make him stand*.

Is able (δυνατεῖ). Stronger than δύναται *can*. The sense is, *is mighty*. Hence Rev., *hath power*.

5. **Esteemeth every day alike** (κρίνει πᾶσαν ἡμέραν). *Alike* is inserted. Lit., *judgeth every day*; subjects every day to moral scrutiny.

Be fully persuaded (πληροφορεῖσθε). Better, Rev., *assured*. See on *most surely believed*, Luke i. 1.

In his own mind. "As a boat may pursue its course uninjured either in a narrow canal or in a spacious lake" (Bengel).

6. **He that regardeth not—doth not regard it**. Omit.

7. **To himself**. But unto Christ. See ver. 8. Hence the meaning "a Christian should live for others," so often drawn from these words, is not the teaching of the passage.

9. **Might be Lord** (κυριεύση). Lit., *might lord it over*. Justifying the term *Lord* applied to Christ in vv. 6, 8.

10. **Why dost thou judge** (σὺ τί κρίνεις). *Thou* emphatic, in contrast with the Lord. So Rev., "*thou, why dost thou judge?*" Referring to the weak brother. Compare *judge* as in ver. 4. The *servant of another* is here called *brother*.

Judgment-seat of Christ (τῷ βήματι τοῦ Χριστοῦ). The best texts read Θεοῦ *of God*. So Rev. For *judgment-seat*, see on *to set his foot on*, Acts vii. 5.

11. **As I live**, etc. From Isa. xlv. 23. Hebrew: *By myself I swear . . . that to me every knee shall bow, every tongue shall swear*. Septuagint the same, except *shall swear by God*.

Shall confess (ἐξομολογήσεται). Primarily, to acknowledge, confess, or profess *from* (ἐξ) *the heart*. To make a confession to one's honor; thence *to praise*. So Luke x. 21 (Rev., in margin, *praise for thank*); Rom. xv. 9. Here, as Rev. in margin, *shall give praise*. See on Matt. xi. 25.

13. **Stumbling-block** (πρόσκομμα). Compare ch. ix. 32, 33; xiv. 20. Σκάνδαλον *occasion of falling* is also rendered *stumbling-block* in other passages. Some regard the two as synonymous, others as related to different results in the case of the injured brother. So Godet, who refers *stumbling-block* to that which results in *a wound*, and *cause of stumbling* to that which causes *a fall* or *sin*.

14. **I know—am persuaded** (οἶδα—πέπεισμαι). “A rare conjunction of words, but fitted here to confirm against ignorance and doubt” (Bengel). For *I know*, see on John ii. 24. The persuasion is not the result of his own reasoning, but of his fellowship *in the Lord Jesus*. So Rev., for *by the Lord*, etc.

Unclean (κοινὸν). Lit., *common*. In the Levitical sense, as opposed to *holy* or *pure*. Compare Mark vii. 2, “With *defiled* (κοιναῖς *common*), that is to say, with *unwashed* hands.” See Acts x. 14.

15. **Be grieved** (λυπεῖται). The close connection with *destroy* indicates that the meaning falls short of *be destroyed*, but is stronger than *made to feel pain*. It is a *hurt* to conscience, which, while not necessarily fatal, may lead to violation or hardening of conscience, and finally to fall. Compare 1 Cor. viii. 9–12.

Meat (βρῶμα). A general term for *food*.

Charitably (κατὰ ἀγάπην). Lit., *according to love*. Rev., *in love*. See on 2 Pet. i. 6.

Him (ἐκεῖνον). The pronoun has a strongly defining force, explained by the following phrase.

16. **Your good** (ὑμῶν τὸ ἀγαθόν). Referring, most probably, to the liberty of the strong. Others think that the whole Church is addressed, in which case *good* would refer to the *gospel doctrine*.*

Be evil spoken of (βλασφημείσθω). See on *blasphemy*, Mark vii. 22. In 1 Cor. x. 30, it is used of evil-speaking by members of the Church, which favors the reference of good to the strong.

17. **The kingdom of God**. See on Luke vi. 20, and compare Matt. iii. 2. "The heavenly sphere of life in which God's word and Spirit govern, and whose organ on earth is the Church" (Lange). Not the future, messianic kingdom.

Meat and drink (βρῶσις καὶ πόσις). Rev., *eating and drinking*. Both words, however, occur frequently in the sense of A. V. *Meat* (βρῶμα), *that which is eaten*, occurs in ver. 15. The corresponding word for *that which is drunk* (πόμα) is not found in the New Testament, though πόμα *drink* occurs 1 Cor. x. 4; Heb. ix. 10, and both in classical and New-Testament Greek, πόσις *the act of drinking* is used also for *that which is drunk*. See John vi. 55. A somewhat similar interchange of meaning appears in the popular expression, such a thing is *good eating*; also in the use of *living* for *that by which one lives*.

Righteousness (δικαιοσύνη). On its practical, ethical side, as shown in moral rectitude toward *men*.

Peace (εἰρήνη). Not *peace with God, reconciliation*, as ch. v. 1, but *mutual concord* among Christians.

Joy (χαρὰ). Common joy, arising out of the prevalence of rectitude and concord in the Church. The whole chapter is

* See the whole question admirably summed up in Dwight's note on the passage in the American Meyer.

concerned with the *mutual* relations of Christians, rather than with their relations to God.

In the Holy Ghost. Most commentators construe this with *joy* only. Meyer says it forms one phrase. Compare 1 Thess. i. 6. While this may be correct, I see no objection to construing the words with all these terms. So Godet: "It is this divine guest who, by His presence, produces them in the Church."

19. **Things which make for peace** (τὰ τῆς εἰρήνης). Lit., *the things of peace*. So the next clause, *things of edification*. See on *build you up*, Acts xx. 32. *Edification* is *upbuilding*.

One another (τῆς εἰς ἀλλήλους). The Greek phrase has a defining force which is lost in the translations. Lit., *things of edification, that, namely, which is with reference to one another*. The definite article thus points Paul's reference to individuals rather than to the Church as a whole.

20. **Destroy** (κατάλυε). A different word from that in ver. 15. It means *to loosen down*, and is used of the destruction of buildings. Hence according with *edification* in ver. 19. See on Mark xiii. 2; Acts v. 38.

Work of God. The christian brother, whose christian personality is God's work. See 2 Cor. v. 17; Eph. ii. 10; Jas. i. 18.

With offence (διὰ προσκόμματος). Against his own conscientious scruple. Lit., *through* or *amidst* offence.

21. **To eat flesh—drink wine.** The two points of the weak brother's special scruple. Omit *or is offended or is made weak*.

22. **Hast thou faith** (σὺ πίστιν ἔχεις). The best texts insert *ἣν* *which*. "The faith *which* thou hast have thou to thyself," etc. So Rev.

Condemneth not himself (κρίνων). Rev., better, *judgeth*. Who, in settled conviction of the rightness of his action, subjects himself to no self-judgment after it.

Alloweth (*δοκιμάζει*). Rev., *approveth*. See on 1 Pet. i. 7. "Christian practice ought to be out of the sphere of morbid introspection."

23. Faith. In Christ. "So far as it brings with it the moral confidence as to what in general and under given circumstances is the right christian mode of action" (Meyer).

Some authorities insert here the doxology at ch. xvi. 25-27. According to some, the Epistle to the Romans closed with this chapter. Chapter xvi. was a list of disciples resident at different points on the route, who were to be greeted. Phoebe is first named because Cenchreae would be the first stage. Ephesus would be the next stage, where Aquila and Priscilla would be found. Chapter xv. was a sort of private missive to be communicated to all whom the messengers should visit on the way. The question seems to be almost wholly due to the mention of Aquila and Priscilla in ch. xvi., and to the fact that there is no account of their migration from Ephesus to Rome, and of an after-migration again to Ephesus (2 Tim. iv. 19). But see on ch. xvi. 14.

Others claim that chs. i.-xi., xvi., were the original epistle; that Phoebe's journey was delayed, and that, in the interval, news from Rome led Paul to add xii.-xv.

Others again, that ch. xvi. was written from Rome to Ephesus.

Against these theories is the stubborn fact that of the known extant MSS. of Paul (about three hundred) all the MSS. hitherto collated, including all the most important, give these chapters in the received connection and order, with the exception of the doxology. See on the doxology, ch. xvi.

CHAPTER XV.

1. **Infirmities** (ἀσθενήματα). Only here in the New Testament.

8. **Of the circumcision.** Of those circumcised. See on *the election*, ch. xi. 7.

9. **It is written.** The citations are from Ps. xviii. 50; compare 2 Sam. xxii. 50; Dent. xxxii. 43; Ps. cxvii. 1; Isa. xi. 10.

Confess. Rev., *give praise*. See on ch. xiv. 11.

Sing (ψαλῶ): See on Jas. v. 13.

10. **Rejoice** (εὐφρανθήτε). Frequently in the New Testament of *merry-making*. Luke xii. 19; xv. 23, 24. See on *fare* *sumptuously*, Luke xvi. 19.

12. **Root.** See on *Nazarene*, Matt. ii. 23. *Root* is a sprout from the root.

He that shall rise to reign. Rev., *that ariseth to reign*. Literally from the Septuagint. *Ariseth to reign* is a paraphrase of the Hebrew *stands as banner*. Bengel says: "There is a pleasant contrast: the root is in the lowest place, the banner rises highest, so as to be seen even by the remotest nations."

Shall—hope. So Septuagint, which is a free rendering of the Hebrew *seek* or *resort to*.

14. Here the Epilogue of the Epistle begins. Bengel says: "As one street often leads men, leaving a large city, through several gates, so the conclusion of this Epistle is manifold."

Goodness (ἀγαθωσύνης). See on ch. iii. 12.

To admonish (νουθετεῖν). See on Acts xx. 31.

15. **I have written** (ἔγραψα). Rev., *I write*. The epistolary aorist. See on 1 John ii. 13.

The more boldly (τολμηρότερον). Not *too boldly*, but the more boldly because you are full of goodness.

In some sort (*ἀπὸ μέρους*). See on ch. xi. 25. Rev., *in some measure*, qualifying *I write*, and referring to some passage in which he had spoken with especial plainness; as ch. vi. 12, 19; viii. 9; xi. 17; xiv. 3, 4, 10, 13, 15, 20, etc.

16. **Minister** (*λειτουργὸν*). See on ch. xiii. 6.

Ministering (*ἰεουργοῦντα*). Only here in the New Testament. Lit., ministering *as a priest*.

Offering up (*προσφορά*). Lit., *the bringing to*, i.e., to the altar. Compare *doeth service*, John xvi. 2.

17. **Whereof I may glory** (*τὴν καύχησιν*). Rather, as Rev., *my glorying*, denoting *the act*. The *ground* of glorying would be *καύχημα* as in ch. iv. 2; Gal. vi. 4, etc.

Those things which pertain to God (*τὰ πρὸς τὸν Θεόν*). A technical phrase in Jewish liturgical language to denote the functions of worship (Heb. ii. 17; v. 1). According with the sacerdotal ideas of the previous verse.

19. **Signs—wonders**. See on Matt. xi. 20.

Round about (*κύκλῳ*). Not, in a circuitous track to Illyricum, but Jerusalem and the regions round it. For the phrase, see Mark iii. 34; vi. 6, 36; Luke ix. 12; Apoc. iv. 6. For the *facts*, Acts xiii., xix.

Illyricum. Lying between Italy, Germany, Macedonia, and Thrace, bounded by the Adriatic and the Danube. The usual Greek name was Illyris. The name Illyria occurs in both Greek and Latin. Though the shore was full of fine harbors and the coast-land fertile, Greek civilization never spread on the coast. Dyrrachium or Epidamnus was almost the only Greek colony, and its history for centuries was a continuous conflict with the barbarous nations. In the time of the Roman Empire the name spread over all the surrounding districts. In the division between the Eastern and Western Empire it was divided into Illyris Barbara, annexed to the Western Empire, and Illyris Graeca, to the Eastern, including Greece, Epirus, and Macedonia. The name gradually disappeared, and the country was divided between the states of Bosnia, Croatia,

Servia, Rascia, and Dalmatia. No mention of a visit of Paul occurs in the Acts. It may have taken place in the journey mentioned Acts xx. 1-3.*

Fully preached (πεπληρωκέμαι). Lit., *fulfilled*. Some explain, have given the Gospel its full development so that it has reached every quarter.

20. **Have I strived** (φιλοτιμούμενον). The verb means originally *to be fond of honor*, and hence, from a love of honor, *to strive, be ambitious*. Compare 2 Cor. v. 9; 1 Thess. iv. 11. The correct sense is *to prosecute as a point of honor*.

Foundation (θεμέλιον). See on *settle*, 1 Pet. v. 10.

22. **I have been hindered** (ἐνεκοπήμην). Imperfect tense, denoting continuousness, and implying a succession of hindrances. Rev., *was hindered*. Hence *these many times*.

23. **Place** (τόπον). *Scope, opportunity*. So of Esau, Heb. xii. 17. Compare Rom. xii. 19; Eph. iv. 27.

Many (ικανῶν). See on *worthy*, Luke vii. 6. The primary meaning is *sufficient*, and hence comes to be applied to number and quantity; *many, enough*, as Mark x. 46; Luke viii. 32; Acts ix. 23, etc. So, *long*, of time (Acts viii. 11; xxvii. 9). *Worthy*, i.e., sufficient for an honor or a place (Mark i. 7; Luke vii. 6; 1 Cor. xv. 9). *Adequate* (2 Cor. ii. 16; iii. 5). *Qualified* (2 Tim. ii. 2). Here the sense might be expressed by *for years enough*.

24. **Spain**. The usual Greek name is *Iberia*. Paul adopts a modification of the Roman name, *Hispania*.

In my journey (διαπορευόμενος). Lit., *journeying through*, or as *I pass through*.

To be brought on my way (προπεμφθῆναι). Escorted. See on Acts xv. 3.

Filled (ἐμπλησθῶ). Lit., *filled full*: satiated. Compare Acts xiv. 17; Luke i. 53. Rev., *satisfied*.

* See Professor E. A. Freeman's "Historical Geography of Europe."

26. **Contribution** (*κοινωνίαν*). See on *fellowship*, Acts ii. 42.

Poor saints (*πτωχοὺς τῶν ἁγίων*). More literally, and better, *the poor of the saints*. Rev., *among the saints*. All the saints were not poor.

27. **To minister** (*λειτουργῆσαι*). See on ch. xiii. 6. By using this word for *priestly* service, Paul puts the ministry of almsgiving on the footing of a sacrificial service. It expresses the worship of giving.

28. **Sealed—this fruit**. Secured to them the product of the contribution. See on John iii. 33; Apoc. xxii. 10.

29. **Gospel**. Omit, and read *blessing of Christ*.

30. **Strive together** (*συναγωνίσασθαι*). The simple verb is used of contending in the games, and implies strenuous effort. Here *earnest* prayer.

31. **Them that do not believe** (*τῶν ἀπειθούντων*). See on ch. x. 21. Better, Rev., *them that are disobedient*.

32. **With you be refreshed** (*συναναπαύσωμαι ὑμῖν*). See on *give rest*, Matt. xi. 28.

CHAPTER XVI.

1. **I commend** (*συνίστημι*). See on ch. iii. 5.

Phoebe. The bearer of the epistle. The word means *bright*. In classical Greek an epithet of Artemis (Diana) the sister of Phoebus Apollo.

Servant (*διάκονον*). The word may be either masculine or feminine. Commonly explained as *deaconess*. The term *διάκονισσα* *deaconess* is found only in ecclesiastical Greek. The "Apostolical Constitutions" * distinguish deaconesses from wid-

* A collection of ecclesiastical prescripts in eight books, containing doctrinal, liturgical, and moral instructions, and dating from the third, or possibly from the close of the second, century.

ows and virgins, prescribe their duties, and a form for their ordination. Pliny the younger, about A.D. 104, appears to refer to them in his letter to Trajan, in which he speaks of the torture of two maids who were called *ministrae* (female ministers). The office seems to have been confined mainly to widows, though virgins were not absolutely excluded. Their duties were to take care of the sick and poor, to minister to martyrs and confessors in prison, to instruct catechumens, to assist at the baptism of women, and to exercise a general supervision over the female church-members. Tryphaena, Tryphosa, and Persis (ver. 12) may have belonged to this class. See on 1 Tim. v. 3-16.* Conybeare ("Life and Epistles of St. Paul") assumes that Phoebe was a widow, on the ground that she could not, according to Greek manners, have been mentioned as acting in the independent manner described, either if her husband had been living or she had been unmarried. Renan says: "Phoebe carried under the folds of her robe the whole future of Christian theology."

Cenchrea. More correctly, *Cenchreae*. Compare Acts xviii. 18. Corinth, from which the epistle was sent, was situated on an isthmus, and had three ports, Cenchreae on the east side, and Lechaëum on the west of the isthmus, with Schoenus, a smaller port, also on the eastern side, at the narrowest point of the isthmus. Cenchreae was nine miles from Corinth. It was a thriving town, commanding a large trade with Alexandria, Antioch, Ephesus, Thessalonica, and the other cities of the Aegean. It contained temples of Venus, Aesculapius, and Isis. The church there was perhaps a branch of that at Corinth.

2. **Assist** (*παραστήτι*). See on Acts i. 3. It is used as a legal term, of *presenting* culprits or witnesses in a court of justice. Compare *prove*, Acts xxiv. 13. From this, and from the term *προστάτης succorer*, it has been inferred that Phoebe was going to Rome on private legal business (see Conybeare and Howson). This is a mere fancy.

* See Schaff's "Apostolic Church," and Bingham's "Christian Antiquities."

Succorer (*προστάτις*). Only here in the New Testament. The word means *patroness*. It may refer to her official duties. The word is an honorable one, and accords with her official position.

3. **Prisca and Aquila.** *Priscilla* is the diminutive of *Prisca*. See Acts xviii. 2, 18, 26; 1 Cor. xvi. 19; 2 Tim. iv. 19. It is argued by some that Aquila and Priscilla must have been at Ephesus at this time, since they were there when Paul wrote 1 Cor. xvi. 19, and again when he wrote 2 Tim. iv. 19. "It is strange to find them settled at Rome with a church in their house between these two dates" (Farrar). But, as Bishop Lightfoot remarks ("Commentary on Philippians," p. 176), "As Rome was their headquarters, and they had been driven thence by an imperial edict (Acts xviii. 2), it is natural enough that they should have returned thither as soon as it was convenient and safe to do so. The year which elapses between the two notices, allows ample time for them to transfer themselves from Ephesus to Rome, and for the apostle to hear of their return to their old abode." Notice that the name of Priscilla precedes that of her husband. So Acts xviii. 2. Probably she was the more prominent of the two in christian activity.

Fellow-workers. In christian labor, as they had been in tent-making.

4. **Who** (*οἵτινες*). The double relative, with an explanatory force: *seeing that they*.

Laid down their own necks (*τὸν ἑαυτῶν τράχηλον ὑπέθηκαν*). *Laid down* is, literally, *placed under* (the axe). Whether the expression is literal or figurative, or if literal, when the incident occurred, cannot be determined.

5. **The church that is in their house** (*τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν*). The phrase *church that is in their* (or his) *house* occurs 1 Cor. xvi. 19, of Aquila and Priscilla; Col. iv. 15, of Nymphas; Philem. 2, of Philemon. A similar gathering may be implied in Rom. xvi. 14, 15. Bishop Lightfoot says there is no clear example of a separate building set apart for christian worship within the limits of the Roman Empire before the

third century. The Christian congregations were, therefore, dependent upon the hospitality of prominent church members who furnished their own houses for this purpose. Hence their places of assembly were not called *temples* until late; but *houses of God*; *houses of the churches*; *houses of prayer*.

Numerous guilds or clubs existed at Rome for furnishing proper burial rites to the poor. Extant inscriptions testify to the existence of nearly eighty of these, each consisting of the members of a different trade or profession, or united in the worship of some deity. The Christians availed themselves of this practice in order to evade Trajan's edict against clubs, which included their own ordinary assemblies, but which made a special exception in favor of associations consisting of poorer members of society, who met to contribute to funeral expenses. This led to the use of the catacombs, or of buildings erected over them for this purpose.*

The expression here denotes, not the whole church, but that portion of it which met at Aquila's house.

Epaenetus. A Greek name, meaning *praised*. It is, however, impossible to infer the nationality from the name with any certainty, since it was common for the Jews to have a second name, which they adopted during their residence in heathen countries. Compare *John Mark* (Acts xii. 12); *Justus* (Acts i. 23); *Niger* (Acts xiii. 1); *Crispus* (Acts xviii. 8).

The first-fruits of Achaia. The best texts read *of Asia*. An early convert of the Roman province of Asia. See on Acts ii. 9. This is adduced as an argument that this chapter was addressed to Ephesus.†

6. **Mary** (*Μαριάμ Mariam*). Westcott and Hort read *Μαρίαν*. A Jewish name, the same as *Miriam*, meaning *obstinacy*, *rebelliousness*.

Bestowed labor (*ἐκοπίασεν*). See on Luke v. 5.

7. **Andronicus and Junia.** The latter name may be either masculine or feminine. If the latter, the person was probably

* See Northcote and Brownlow: "Roma Sotterranea."

† See Farrar, "Expositor," first series, ix., 212.

the wife of Andronicus. If the former, the name is to be rendered *Junias*, as Rev. The following words point to this conclusion.

Kinsmen (*συγγενεῖς*). The primary meaning is *related by blood*; but it is used in the wider sense of *fellow-countrymen*. So ch. ix. 3.

Of note (*ἐπίσημοι*). A good rendering etymologically, the word meaning, literally, *bearing a mark* (*σῆμα, nota*).

Fellow-prisoners (*συναιχμαλώτους*). See on *captives*, Luke iv. 18.

8. **Amplias**. A contraction of *Ampliatius*, which is the reading of the best texts.

9. **Urbane**. The correct reading is *Urbanus, city-bred*.

Stachys. Meaning an ear of corn.

10. **Apelles**. It occurs in Horace as the name of a Jew, under the form *Apella* ("Satire," i., 5, 100).

Them which are of Aristobulus' household. Possibly household slaves. They might have borne the name of Aristobulus even if they had passed into the service of another master, since household slaves thus transferred, continued to bear the name of their former proprietor. Lightfoot thinks that this Aristobulus may have been the grandson of Herod the Great, who was still living in the time of Claudius.

11. **Narcissus**. This name was borne by a distinguished freedman, who was secretary of letters to Claudius. Juvenal alludes to his wealth and his influence over Claudius, and says that Messalina, the wife of Claudius, was put to death by his order ("Satire," xiv., 330). His household slaves, passing into the hands of the emperor or of some other master, would continue to bear his name.

12. **Tryphaena and Tryphosa**. From *τρυφᾶω* to *live luxuriously*. See on *riot*, 2 Pet. ii. 13. Perhaps sisters. Farrar says they are slave-names.

13. **Rufus**. Meaning *red*. Possibly the son of Σίμωνι of Cyrene, Mark xv. 21. Mark probably wrote in Rome.

And mine. Delicately intimating her maternal care for him.

14. Hermes. Or *Hermas*. A common slave-name, a contraction of several different names, as *Hermagoras*, *Hermogenes*, etc.*

16. Kiss. Compare 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.

17. Divisions—offences (τὰς διχοστασίας—τὰ σκάνδαλα). The article with each noun points to some well-known disturbances. The former noun occurs only in Paul.

Avoid (ἐκκλίνατε). Better, as Rev., *turn aside*. Not only keep out of their way, but remove from it if you fall in with them.

18. Belly. Compare Philip. iii. 19.

Good words (χρηστολογίας). Only here in the New Testament. Lit., *good speaking*. The compounded adjective *χρηστός* is used rather in its secondary sense of *mild, pleasant*. So Rev., *smooth speech*.

Deceive (ἐξαπατώσω). Better, as Rev., *beguile*. It is not merely making a false impression, but practically leading astray.

* The student should read Bishop Lightfoot's note on Caesar's household, in his "Commentary on Philippians," p. 169. He claims that the Philippian epistle is the earliest of the Epistles of the Captivity; that the members of Caesar's household who sent greetings to the Philippian Church (iv. 22) were converts before Paul's arrival in Rome, and were known to the Philippian Christians, and that therefore these persons are to be looked for in the list at the close of the Roman Epistle. In the inscriptions in the columbaria, or dove-cot tombs, one of which, exhumed in 1764, was especially devoted to freedmen or slaves of the imperial household, and which is assigned to about the time of Nero, are found most of the names recorded in this list. The names, indeed, do not, in any case perhaps, represent the actual persons alluded to in the epistle, but they establish the presumption that members of the imperial household are included in these salutations, and go to show that the names and allusions in the Roman epistle are in keeping with the circumstances of the metropolis in Paul's day. Thus they furnish an answer to the attacks on the genuineness of the last two chapters, and to the view which detaches the salutations from the main epistle.

Simple (*ἀκάκων*). Only here and Heb. vii. 26. Lit., *not evil*. Rev., *innocent*. Bengel says: "An indifferent word. They are called so who are merely without positive wickedness, when they ought to abound also in prudence, and to guard against other men's wickedness."

19. **Simple** (*ἀκεφαλους*). See on *harmless*, Matt. x. 16.

20. **Shall bruise** (*συντρίψει*). See on Mark v. 4; Luke ix. 39.

21. **Lucius and Jason—Sosipater**. For *Lucius*, see on Acts xiii. 1. *Jason*, possibly the Jason of Acts xvii. 5. *Sosipater*, possibly the *Sopater* of Acts xx. 4. Both names were common.

22. **I Tertius**. Paul's amanuensis. See on Gal. vi. 11.

Wrote (*γράφας*). Better Rev., *write*. The epistolary aorist. See on 1 John ii. 13. Godet remarks upon Paul's exquisite courtesy in leaving Tertius to salute in his own name. To dictate to him his own salutation would be to treat him as a machine.

23. **Gaius**. See Acts xix. 29; xx. 4; 1 Cor. i. 14. Possibly the same in all three references.

Chamberlain (*οἰκονόμος*). See on Luke xvi. 1. The word appears in the New Testament in two senses: 1. The slave who was employed to give the other slaves their rations. So Luke xii. 42. 2. The land-steward, as Luke xvi. 1. Probably here the administrator of the city lands.

25. This is the only epistle of Paul which closes with a doxology. The doxology (see on ch. xiv. 23) stands at the close of this chapter in most of the very oldest MSS., and in the Peshito or Syriac and Vulgate versions. In a very few MSS. it is omitted or erased by a later hand. In many MSS. including most of the cursives, it is found at the close of ch. xiv., and in a very few, at the close of both xiv. and xvi.* Weiss ("Intro-

* See the discussion in Meyer's textual note at the beginning of ch. xvi., and Farrar's "Paul," ii., 170. Also Lightfoot's article "Romans," in Smith's "Dictionary of the Bible," and supplement by Professor Ezra Abbot.

duction to the New Testament") says that the attempt to prove its un-Pauline character has only been the result of extreme ingenuity.

Stablish (*στηρίξαι*). See on 1 Pet. v. 10.

Mystery. See on ch. xi. 25. The divine plan of redemption. The particular mystery of the conversion of the Gentiles, which is emphasized in Eph. iii. 3-9; Col. i. 26, is included, but the reference is not to be limited to this.

Kept secret (*συστημένον*). Rev., more accurately, *kept in silence*. In Eph. iii. 9; Col. i. 26, *ἀποκεκρυμμένον hidden away*, is used.

27. **To whom.** God, who, through Christ, appears as "the only wise."

THE FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. **Called to be an apostle.** See on Rom. i. 1. Compare 1 Tim. i. 1. Not distinguishing him from other apostles. Compare Matt. iv. 21; John vi. 70; but Paul was called no less directly than these by Jesus Christ. Gal. i. 12-16. John does not use the word *apostle*, but gives the idea, John xiii. 18.

2. **Corinth.** The Corinth of this period owed the beginning of its prosperity to Julius Caesar, who, a hundred years after its destruction by Mummius (B. C. 146), rebuilt and peopled it with a colony of veterans and freedmen. It was situated on the isthmus which divided Northern Greece from the Peloponnesus. It had three harbors, Cenchrææ and Schoenus on the east, and Lechaëum on the west. The isthmus, forming the only line of march for an invading or retreating army, was of the greatest military importance. It was known as "the eye of Greece." By Pindar it was called "the bridge of the sea;" by Xenophon, "the gate of the Peloponnesus;" and by Strabo, "the acropolis of Greece." In more modern times it was known as "the Gibraltar of Greece." Hence, at least as early as the march of Xerxes into Greece, it was crossed by a wall, which, in later times, became a massive and important fortification, especially in the decline of the Roman Empire. Justinian fortified it with an hundred and fifty towers. The citadel rose two thousand feet above the sea-level, on a rock with precipitous sides.

In the days of the Achaean league it was called one of the "fetters" of Greece. "It runs out boldly from the surging mountain chains of the Peninsula, like an outpost or sentry, guarding the approach from the north. In days when news was transmitted by fire-signals,* we can imagine how all the southern country must have depended on the watch upon the rock of Corinth" (Mahaffy, "Rambles and Studies in Greece").

At its narrowest part the isthmus was crossed by a level track called the *diolcus*, over which vessels were dragged on rollers from one port to the other. This was in constant use, because seamen were thus enabled to avoid sailing round the dangerous promontory of Malea, the southern extremity of the Peloponnesus. A canal was projected and begun by Nero, but was abandoned. The common title of the city in the poets was *bimaris*, "the city of the two seas."

The commercial position of Corinth was, therefore, most important, communicating with the eastern and the western world, with the north and the south. The isthmus was one of the four principal points for the celebration of the Grecian games; and in Paul's day great numbers flocked to these contests from all parts of the Mediterranean.

On the restoration of the city by Julius Caesar, both Greek and Jewish merchants settled in Corinth in such numbers as probably to outnumber the Romans. In Paul's time it was distinctively a commercial centre, marked by wealth and luxury. "It was the 'Vanity Fair' of the Roman Empire, at once the London and the Paris of the first century after Christ" (Farrar). It was conspicuous for its immorality. To "corinthianize" was the term for reckless debauchery. Juvenal sarcastically alludes to it as "perfumed Corinth;" and Martial pictures an effeminate fellow boasting of being a Corinthian citizen. The temple of Aphrodite (Venus) employed a thousand ministers. Drunkenness rivalled licentiousness, and Corinthians, when introduced on the stage, were commonly represented as drunk.

* Every classical student will recall the magnificent description of the transmission of the fire-signal announcing the fall of Troy, in the "Agamemnon" of Aeschylus, 272 sqq.

Paul's impression of its profligacy may be seen in his description of heathenism in the first of Romans, and in his stern words concerning sensual sin in the two Corinthian Epistles. "Politically Roman, socially Greek, religiously it was Roman, Greek, Oriental, all in one. When, therefore, the apostle preached to the Corinthians, the Gospel spoke to the whole world and to the living present" (Edwards).

Called to be saints. See on Rom. i. 7.

Call upon the name (*ἐπικαλουμένοις τὸ ὄνομα*). Compare Rom. x. 12; Acts ii. 21. The formula is from the Septuagint. See Zech. xiii. 9; Gen. xii. 8; xiii. 4; Ps. cxv. 17. It is used of worship, and here implies prayer to Christ. The first christian prayer recorded as heard by Saul of Tarsus, was Stephen's prayer to Christ, Acts vii. 59. The name of Christ occurs nine times in the first nine verses of this epistle.

Theirs and ours. A. V. and Rev. connect with *Jesus Christ our Lord*. Better with *in every place*. Every place in the province where Christians are is *our* place also. The expression emphasizes the position of Paul as the founder and apostolic head of Christianity in Corinth and in all Achaia.

3. **Grace—peace.** *Grace* is the Greek salutation, *peace* the Jewish. Both in the spiritual sense. Compare Num. vi. 25, 26. This form of salutation is common to all Paul's epistles to the churches. In Timothy and Titus, *mercy* is added. James alone has the ordinary conventional salutation, *χαίρειν rejoice, hail, greeting*.

4. **I thank** (*εὐχαριστῶ*). Found in the Gospels, Acts, and Apocalypse, but most frequently in Paul.

My God. Some very high authorities omit. The pronoun implies close personal relationship. Compare Acts xxvii. 23; Philip. i. 3; iii. 8.

By Christ Jesus (*ἐν*). Better, as Rev., *in*; in fellowship with. The element or sphere in which the grace is manifested.

5. **We are enriched** (*ἐπλουτίσθητε*). Rev., more literally, "*were* enriched." Compare Col. iii. 16; and see on Rom. ii. 4.

Utterance—knowledge (λόγῳ—γνώσει). The two words are found together, ch. xii. 8; 2 Cor. xi. 6; viii. 7. For *knowledge*, see on Rom. xi. 33. *Utterance*, aptitude in speech. Paul gives thanks for speech as a means of testifying for Christ. “The saints have never been silent” (Pascal).

6. Witness of Christ (μαρτύριον τοῦ Χριστοῦ). Testimony concerning Christ. See on John i. 7. Compare Acts i. 8; 2 Tim. i. 8.

7. Come behind (ὕστερεῖσθαι). See on Luke xv. 14, and compare Rom. iii. 23. Contrast with *were enriched*.

Gift (χαρίσματα). See on Rom. i. 11. Its prevailing sense in this epistle is that of special spiritual endowments, such as tongues, prophecy, etc. Here of spiritual blessings generally.

Waiting (ἀπεκδεχομένους). See on Rom. viii. 19. Denoting *assiduous* waiting. Dr. Thayer compares the phrase *wait it out* (ἐκ).

Revelation (ἀποκάλυψιν). See on Apoc. i. 1.

8. Confirm. Compare ver. 6.

Unto the end. Of the present *æon* or period. See on *end of the world*, Matt. xxviii. 20.

Blameless (ἀνεγκλήτους). Used by Paul only. In apposition with *you*. Rev., *unpersecutable*. The kindred verb ἐγκαλέω occurs only in Acts and Romans. See on Rom. viii. 33. It means *to accuse publicly*, but not necessarily before a tribunal. See Acts xxiii. 28, 29; xxvi. 2, 7. Hence the word here points to appearance at God's bar.

9. Faithful (πιστὸς). Emphatic, and therefore first in the sentence. See on 1 John i. 9; Apoc. i. 5; iii. 14. Compare 2 Tim. ii. 13.

Ye were called (ἐκλήθητε). See on Rom. iv. 17.

Fellowship (κοινωνίαν). See on 1 John i. 3; Acts ii. 42; Luke v. 10.

10. I beseech (*παρακαλῶ*). See on *consolation*, Luke vi. 24. The word occurs more than one hundred times in the New Testament.

Divisions (*σχίσματα*). See on John x. 19. In classical Greek used only of actual rents in material. So in Matt. ix. 16; Mark ii. 21. In the sense of *discord*, see John vii. 43; ix. 16; x. 19. Here, *faction*, for which the classical word is *στάσις*: division within the christian community. The divisions of the Corinthian church arose on questions of marriage and food (vii. 3, 5, 12); on eating meat offered to idols (viii. 7; x. 20); on the comparative value of spiritual endowments, such as speaking with "tongues" (xiv.); on the privileges and demeanor of women in the assemblies for worship (xi. 5-15); on the relations of the rich and the poor in the *agapae* or love-feasts (xi. 17-22); and on the prerogatives of the different christian teachers (i. 12, 13; iii. 3-22).

Perfectly joined together (*κατηρτισμένοι*). Rev., *perfected together*. See on Matt. xxi. 16; Luke vi. 40; 1 Pet. v. 10. Carrying on the metaphor in *divisions*. Not of individual and absolute perfection, but of perfection in the unity of the Church.

Mind (*νοῦ*). See on Rom. vii. 23.

Judgment (*γνώμη*). See on Apoc. xvii. 13. The distinction between *mind* and *judgment* is not between theoretical and practical, since *νοῦς mind*, includes the practical reason, while *γνώμη judgment*, has a theoretical side. Rather between *understanding* and *opinion*; *νοῦς* regarding the thing from the side of the subject, *γνώμη* from the side of the object. Being in the same realm of thought, they would judge questions from the same christian stand-point, and formulate their judgment accordingly.

11. It hath been declared (*ἐδηλώθη*). Rev., *signified*, which is hardly strong enough. The word means *to make clear*, or *manifest* (*δῆλος*). Compare ch. iii. 13. It may imply that Paul was reluctant to believe the reports, but was convinced by unimpeachable testimony.

Of the household of Chloe (τῶν Χλόης). See on Rom. xvi. 10 for the form of expression. The persons may have been slaves who had come to Ephesus on business for their mistress, or members of her family. *Chloe* means *tender verdure*, and was an epithet of Demeter (Ceres), the goddess of agriculture and rural life. It is uncertain whether she belonged to the Corinthian or to the Ephesian church.

Contentions (ἔριδες). Socrates in Plato's "Republic" distinguishes between *disputing* (ἐρίζειν) and *discussing* (διαλέεσθαι), and identifies *contention* (ἔρις) with *gainsaying* (ἀντιλογία), "Republic," v., 454. Compare Titus iii. 9.

12. Now this I say (λέγω δὲ τοῦτο). A familiar classical formula: *What I mean is this*. Rev., *Now this I mean*. This usually refers to what follows. Compare Gal. iii. 17; Eph. iv. 17.

I am of Paul and I of Apollos. The repeated δὲ *and*, expresses the opposition between the respective parties. The followers of Apollos preferred his more philosophical and rhetorical preaching to the simpler and more direct utterances of Paul. Others ranged themselves under the name of Peter.

Cephas. Aramaic for Πέτρος *Peter*. See on John i. 42. It is Paul's usual name for Peter, Πέτρος occurring only Gal. ii. 7, 8. Peter would be the rallying-point for the Judaizing Christians, who claimed him as the apostle of the circumcision. The state of the Corinthian church offered the most favorable ground for Paul's Jewish-Christian adversaries, who took advantage of the reaction created by the looser views and practice of Gentile Christians, and by the differences of opinion on important questions, to press the necessity of legal regulation, and of ceremonial observances in non-essentials.

Of Christ. Many modern authorities hold that Paul thus designates a fourth and quite distinct party. This view rests mainly on the form of statement in this verse, and has no support in the epistle. The peculiar characteristics of this party, if it were such, can only be conjectured. It seems more probable that those who were "of Christ" belonged to the party of

Peter: that they were native Jews, coming from abroad with letters of recommendation to Corinth, representing themselves as ministers and apostles of Christ, and using His name as the watchword under which they could most successfully prosecute their opposition to Paul and the gospel which he preached. The allusion in this verse would therefore link itself with those in the tenth and eleventh chapters of the second epistle.*

13. **Is Christ divided?** (*μεμέρισται ὁ Χριστός*). Some of the best expositors render as an assertion. *Christ has been divided by your controversies*. He is broken up into different party Christs. This gives a perfectly good and forcible sense, and is favored by the absence of the interrogative particle *μή*, which introduces the next clause.† *Divided*: so portioned up that one party may claim Him more than another. *Christ* has the article. See on Matt. i. 1.

Was Paul crucified for you? (*μή Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν*). A negative answer is implied. *Paul surely was not*, etc. *For* is *ὑπὲρ* on behalf of, not *περὶ* on account of, as some texts.

In the name (*εἰς τὸ ὄνομα*). Rev., correctly, *into* the name. See on Matt. xxviii. 19. Of *Paul* as the name of him whom you were to confess. The order of the original is: *Was it into the name of Paul that ye were baptized?*

15. **I had baptized** (*ἐβάπτισα*). The correct reading is *ἐβαπτίσθητε ye were baptized*. So Rev. Paul's commission contains no mention of baptism. Compare Acts ix. 15, with Matt. xxviii. 15. From his peculiar position as the inaugurator of a second epoch of Christianity, many would be tempted to

* On this very complicated and difficult subject the student may profitably consult Weiss, "Introduction to the New Testament;" Schaff, "History of the Apostolic Church;" Meyer's Introduction and note on this passage; and Godet's note on the same.

† So Meyer, Stanley, Westcott and Hort. The interrogative is maintained by De Wette, Alford, Ellicott, Edwards. Godet. As to the interrogative particle, these latter refer to 1 Cor. x. 22. and 2 Cor. iii. 2, as parallel. and urge that the *μή* introduces a new form of interrogation respecting a new individual—Paul.

regard him as the real founder of the Church, and to boast of having been baptized into his name. "No outward initiation of converts entered into his ministry" (Edwards).

16. **And I baptized also.** Another exceptional case occurs to him which he conscientiously adds. The *δὲ and* has a slightly corrective force.

17. **Should be made of none effect** (*κενωθῆ*). Lit., *emptied*. Rev., *made void*. Compare *is made void*, Rom. iv. 14, and the kindred adjective *κενόν, κενή vain*, ch. xv. 14. The nucleus of the apostolic preaching was *a fact*—Christ crucified. To preach it as a philosophic system would be to empty it of its saving power, a truth which finds abundant and lamentable illustration in the history of the Church.

18. **The word of the cross** (*ὁ λόγος ὁ τοῦ σταυροῦ*). Lit., *the word, that, namely, of the cross*. The second article is definitive and emphatic. The word of which the substance and purport is the cross.

To them that perish (*τοῖς ἀπολλυμένοις*). Lit., *that are perishing*. So Rev. The present participle denotes process: they who are *on the way* to destruction. Compare 2 Cor. ii. 15.

Foolishness (*μωρία*). Only in this epistle. See on *have lost his savor*, Matt. v. 13.

Which are saved (*τοῖς σωζομένοις*). Rev., *being saved*: in process of salvation.

19. **I will destroy**, etc. Cited literally from the Septuagint, Isa. xxix. 14, except that the Septuagint has *κρύψω I will conceal*, instead of *I will reject*. The Hebrew reads: "The wisdom of its (Judah's) wise men shall perish, and the sagacity of its sagacious men shall hide itself."

Wisdom—prudence (*σοφίαν—σύνεσιν*). The two words are often found together, as Exod. xxxi. 3; Deut. iv. 6; Col. i. 9. Compare *σοφοὶ καὶ συνετοὶ wise and prudent*, Matt. xi. 25. For the distinction, see, as to *σοφία wisdom*, on Rom. xi. 33; as to *σύνεσις prudence*, on Mark xii. 33; Luke ii. 47. *Wisdom* is the more general; mental excellence in its highest and full-

est sense. *Prudence* is the special application of wisdom; its critical adjustment to particular cases.

Will bring to nothing (ἀθετήσω). See on Luke vii. 30. Originally, *to make disestablished* (ἀθετον) something which is *established or prescribed* (θετόν). Hence *to nullify, make void, frustrate*, and, in a milder sense, *to despise or reject*, as Gal. ii. 21. The stronger sense is better here, so that Rev., *reject* is not an improvement on the A. V. The American revisers render: *And the discernment of the discerning will I bring to nought.*

20. Scribe (γραμματεὺς). Always in the New Testament in the Jewish sense, *an interpreter of the law*, except Acts xix. 35, *the town-clerk.*

Disputer (συζητητής). Only here. Compare the kindred verb συζητέω *to question with*, Mark i. 27; Luke xxii. 23; Acts vi. 9; and συζήτησις *disputation*, Acts xv. 2, 7. Referring to Grecian sophistical reasoners, while *scribe* refers to rabbinical hair-splitters.

World (αἰῶνος). See on John i. 9. More correctly, *age or period.*

Made foolish (ἐμώρανευ). Proved it to be practical folly; stupefied it. Compare Rom. i. 22. Possibly with a latent suggestion of the judicial power of God to make it foolish.

21. After that (ἐπειδή). Rev., correctly, *seeing that.*

By wisdom (διὰ τῆς σοφίας). Better, as Rev., giving the force of the article, "through *its* wisdom."

Preaching (κηρύγματος). Not the act, but the *substance* of preaching. Compare ver. 23.

To save (σώσαι). The word was technically used in the Old Testament of deliverance at the Messiah's coming; of salvation from the penalties of the messianic judgment, or from the evils which obstruct the messianic deliverance. See Joel ii. 32; Matt. i. 21; compare Acts ii. 40. Paul uses it in the ethical sense, to make one a partaker of the salvation which is

through Christ. Edwards calls attention to the foregleam of this christian conception of the word in the closing paragraph of Plato's "Republic:" "And thus, Glaucon, the tale has been saved, and has not perished, and will *save* (*σώσειεν*) us if we are obedient to the word spoken, and we shall pass safely over the river of forgetfulness and our soul will not be defiled."

22. **The Jews.** Omit the article. Among the Jews many had become Christians.

Require (*αἰτοῦσιν*). Rev., *ask*. But it is questionable whether the A. V. is not preferable. The word sometimes takes the sense of *demand*, as Luke xii. 48; 1 Pet. iii. 15; and this sense accords well with the haughty attitude of the Jews, demanding of all apostolic religions their proofs and credentials. See Matt. xii. 38; xvi. 1; John vi. 30.

Greeks. See on Acts vi. 1.

Seek after (*ζητοῦσιν*). Appropriate to the Greeks in contrast with the Jews. The Jews claimed to *possess* the truth: the Greeks were *seekers*, *speculators* (compare Acts xvii. 23) after what they called by the general name of *wisdom*.

2³ **Christ crucified** (*Χριστὸν ἐσταυρωμένον*). Not *the crucified Christ*, but *Christ as crucified*, not a sign-shower nor a philosopher; and consequently a scandal to the Jew and folly to the Gentile.

Unto the Greeks (*Ἑλλησι*). The correct reading is *ἔθνεσιν to the Gentiles*. So Rev. Though *Ἕλληνας Greeks*, is equivalent to *Gentiles* in the New Testament when used in antithesis to *Jews*, yet in this passage Paul seems to have in mind the Greeks as representing gentile wisdom and culture.

25. **The foolishness** (*τὸ μωρὸν*). Lit., *the foolish thing*. More specific than the abstract *μωρία foolishness* (vv. 18, 21), and pointing to the fact of Christ crucified.

26. **Calling** (*κλήσιν*). Not *condition of life*, but your *calling by God*; not depending on wisdom, power, or lineage.

Noble (*εὐγενεῖς*). Of high birth. So originally, though as Greece became democratic, it came to signify merely the better

sort of freemen. Plato applies it to the children of native Athenians ("Menexenus," 237). Aeschylus makes Clytaemnestra say to the captive Cassandra that if slavery must befall one there is an advantage in having masters of ancient family property instead of those who have become unexpectedly rich ("Agamemnon," 1010).

27. **Hath chosen.** The threefold repetition of the word emphasizes the deliberate and free action of God's gracious will.

28. **Base** (ἀγενῆ). Of no family. The reverse of εὐγενεῖς *noble*.

Despised (ἐξουθενημένα). Lit., *set at nought*. Not merely despised, but expressly branded with contempt. See Luke xxiii. 11.

30. **Wisdom and righteousness and sanctification and redemption.** The last three terms illustrate and exemplify the first—*wisdom*. The wisdom impersonated in Christ manifests itself as righteousness, sanctification, and redemption.* For δικαιοσύνη *righteousness*, see on Rom. i. 17. For ἁγιασμός *sanctification*, on Rom. vi. 19. For ἀπολύτρωσις *redemption*, Rom. iii. 24.

31. **He that glorieth, etc.** From Jer. ix. 23, 24, abridged after the Septuagint.

CHAPTER II.

1. **With excellency** (καθ' ὑπεροχὴν). Lit., *according to elevation or superiority*. The noun occurs only here and 1 Tim. ii. 2, where it is rendered *authority*. The phrase expresses the mode of his preaching. For similar adverbial phrases, see καθ' ὑπερβολὴν *exceedingly* or *according to excess*, Rom. viii. 13; κατὰ κράτος *mightily* or *according to might*, Acts xix. 20. Construe with *declaring*.

* Others regard the four as separate predicates of Christ.

Declaring (*καταγγέλλων*). Rev., *proclaiming*. See on 1 John i. 5; Acts xvii. 23. Authoritative proclamation is implied. The word is found only in the Acts and in Paul.

Testimony (*μαρτύριον*). Some of the best texts read *μυστήριον mystery*. So Rev. See on Rom. xi. 25.

2. **Crucified**. Emphatic. That which would be the main stumbling-block to the Corinthians he would emphasize.

3. **I was with you** (*ἐγενόμην πρὸς ὑμᾶς*). *I was* is rather *I became*. *I fell into a state of weakness*, etc., after I had come among you. *With you*, i.e., *in intercourse* with. See on *with God*, John i. 1. The implication is that his condition grew out of the circumstances in which he found himself in Corinth.

4. **In demonstration** (*ἐν ἀποδείξει*). Only here in the New Testament. Lit., *a showing forth*.

6. **Wisdom**. Emphatic. Lest his depreciation of worldly wisdom should expose him and his companions to the charge of not preaching wisdom at all, he shows that they do preach wisdom, though not of a worldly kind, among matured Christians.

Them that are perfect (*τοῖς τελείοις*). American Rev., *them that are full-grown*. Paul's term for matured Christians. See Eph. iv. 13, where a *perfect* (*τέλειον*) *man* is contrasted with *children* (*νήπιοι*, ver. 14). So 1 Cor. xiv. 20: "In malice *children*, in understanding *men* (lit., *perfect*);" Philip. iii. 15. "This wisdom is the Christian analogue to philosophy in the ordinary sense of the word" (Meyer), and the *perfect* to whom he delivered it would recognize it as such.

That come to nought (*καταργουμένων*). The A. V. states a general proposition, but the Greek present participle a fact in process of accomplishment: *which are coming to nought*. So Rev.

7. **In a mystery**. Connect with *we speak*. See on Matt. xiii. 11; Rom. xi. 25.* The *in* (*ἐν*) has a kind of instrumental

* There is a pleasant discussion of the word in Vaughan's "Hours with the Mystics," ch. iii.

force: *by means of a mystery*; i.e., by delivering a doctrine hidden from the human understanding and revealed to us by God.

8. **Lord of glory.** The Lord whose attribute is glory. Compare Ps. xxix. 1; Acts vii. 2; Eph. i. 17; Jas. ii. 1.

9. **Eye hath not seen, etc.** From Isa. lxiv. 4, freely rendered by Septuagint. The Hebrew reads: "From of old men have not heard, not perceived with the ear, eye has not seen a God beside Thee who does (gloriously) for him who waits on Him." Septuagint, "From of old we have not heard, nor have our eyes seen a God beside Thee, and Thy works which Thou wilt do for those who wait for mercy." Paul takes only the general idea from the Old-Testament passage. The words are not to be limited to future blessings in heaven. They are true of the present.

Have entered (ἀνέβη). Lit., *went up*. See on Acts vii. 23. Compare Dan. ii. 29, Sept.

Heart (καρδίαν). See on Rom. i. 21.

10. **Searcheth** (ἐρευνᾷ). See on John v. 39. Not, searcheth in order to discover; but of the ever active, accurate, careful sounding of the depths of God by the Spirit.

11. **Spirit** (πνεῦμα). See on Rom. viii. 4. The things of God can be recognized only by the highest element of the human personality. They have not entered into *the heart* (καρδία, see on Rom. i. 21), but into *the spirit*, which is the highest and principal point of contact with the Spirit of God.

12. **The spirit of the world** (τὸ πνεῦμα τοῦ κόσμου). For this use of πνεῦμα, see on Rom. viii. 4, under 7. *Κόσμος world*, is used with the ethical sense. See on John i. 9, under 4, e. The phrase means the principle of evil which animates the unregenerate world; not the personal spirit of evil or Satan, since Paul does not use πνεῦμα *spirit*, elsewhere in the personal sense of an evil spirit. See note on Eph. ii. 2.

Of God (ἐκ τοῦ Θεοῦ). Lit., *from God*: proceeding forth from Him. "God in us reveals God in our nature" (Edwards).

13. **Not in the words which man's wisdom teacheth.** Lit., *not in the taught words of human wisdom*. Compare Plato: "Through love all the intercourse and speech of God with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual; all other wisdom, such as that of arts and handicrafts, is mean and vulgar" ("Symposium," 203).

Which the Spirit teacheth (ἐν διδακτοῖς πνεύματος). Lit., *in the taught (words) of the Spirit*. *Taught*; not mechanically uttered, but communicated by a living Spirit.

Comparing spiritual things with spiritual (πνευματικῶς πνευματικὰ συγκρίνοντες). Notice the paronomasia. See on Rom. i. 29, 31. The dispute on this verse arises over the meanings of *συγκρίνοντες*, A. V., *comparing*, and *πνευματικῶς spiritual*. As to the latter, whether the reference is to spiritual men, things, or words; as to the former, whether the meaning is *adapting, interpreting, proving, or comparing*. The principal interpretations are: *adapting spiritual words to spiritual things; adapting spiritual things to spiritual men; interpreting spiritual things to spiritual men; interpreting spiritual things by spiritual words*. *Συγκρίνοντες* occurs only here and 2 Cor. x. 12, where the meaning is clearly *compare*. In classical Greek the original meaning is *to compound*, and later, *to compare*, as in Aristotle and Plutarch, and *to interpret*, used of dreams, and mainly in Septuagint. See Gen. xl. 8. The most satisfactory interpretation is *combining spiritual things with spiritual words*. After speaking of spiritual things (vv. 11, 12, 13), Paul now speaks of the forms in which they are conveyed—spiritual forms or words answering to spiritual matters, and says, we combine spiritual things with spiritual forms of expression. This would not be the case if we uttered the revelations of the Spirit in the speech of human wisdom.*

14. **The natural man** (ψυχικὸς ἄνθρωπος). See on Rom. xi. 4, on the distinction between *ψυχή soul, life*, and *πνεῦμα*

* So Ellicott, Brown, Meyer, Thayer, De Wette, Alford, and American Rev. Edwards holds the A. V. Godet, "adapting spiritual teachings to spiritual men."

spirit. The contrast is between a man governed by the divine Spirit and one from whom that Spirit is absent. But ψυχικός *natural*, is not equivalent to σαρκικός *fleshly*. Paul is speaking of natural as contrasted with spiritual cognition applied to spiritual truth, and therefore of the ψυχή *soul*, as the organ of human cognition, contrasted with the πνεῦμα *spirit*, as the organ of spiritual cognition. The man, therefore, whose cognition of truth depends solely upon his natural insight is ψυχικός *natural*, as contrasted with the spiritual man (πνευματικός) to whom divine insight is imparted. In other words, the organ employed in the apprehension of spiritual truth characterizes the man. Paul therefore "characterizes the man who is not yet capable of understanding divine wisdom as ψυχικός, *i.e.*, as one who possesses in his ψυχή *soul*, simply the organ of purely human cognition, but has not yet the organ of religious cognition in the πνεῦμα *spirit*" (Dickson).* It is perhaps impossible to find an English word which will accurately render ψυχικός. *Psychic* is simply the Greek transcribed. We can do no better than hold by the A. V. *natural*.†

Receiveth not (οὐ δέχεται). Not, *does not understand*, but *does not admit them into his heart*; thus, according to New-Testament usage, when the word is used in connection with teaching. See Luke viii. 13; Acts viii. 14; xi. 1; 1 Thess. i. 6; Jas. i. 21.

Are foolishness. Not merely *seem*. To him they *are*.

Neither can he know (καὶ οὐ δύναται γινῶναι). Rev., more strictly, *and he cannot know*. "It is an utter perversion of such statements to maintain that there is in the natural man any organic, constitutional incapacity of spiritual perception requiring to be created in them by the Holy Spirit. . . . The uniform teaching of Scripture is that the change effected in regeneration is a purely moral and spiritual one" (Brown).

* See the able article by John Mennie, "A New Testament Antithesis," "Expositor," first series, vol. xii.

† See Trench, "Synonyms," p. 262.

Discerned (*ἀνακρίνεται*). Rev., *judged*. Used only by Luke and Paul, and by the latter in this epistle only. By Luke, mostly of judicial examination: Luke xxiii. 14; Acts iv. 9; xii. 19; xxiv. 8; xxviii. 18. Of examining the Scriptures, Acts xvii. 11, but with the sense of *proving* or *coming to a judgment on*. The fundamental idea of the word is *examination, scrutiny*, following *up* (*ἀνά*) a series of objects or particulars in order to *distinguish* (*κρίνω*). This is its almost universal meaning in classical Greek. At Athens it was used technically in two senses: *to examine magistrates* with a view to proving their qualifications; and *to examine persons concerned in a suit*, so as to prepare the matter for trial, as a grand jury. The meaning *judged* is, at best, inferential, and the Rev. inserts *examined* in the margin. Bishop Lightfoot says: “*Ἀνακρίνειν* is neither *to judge* nor *to discern*; but *to examine, investigate, inquire into, question*, as it is rightly translated, 1 Cor. ix. 3; x. 25, 27. The apostle condemns all these impatient human *præ-judicia* which anticipate the final judgment, reserving his case for the great tribunal, where at length all the evidence will be forthcoming and a satisfactory verdict can be given. Meanwhile the process of gathering evidence has begun; an *ἀνάκρισις investigation* is indeed being held, not, however, by these self-appointed magistrates, but by one who alone has the authority to institute the inquiry, and the ability to sift the facts” (“On a Fresh Revision of the New Testament”). See, further, on ch. iv. 3, 4.

16. **Mind** (*νοῦν*). See on Rom. vii. 23. The *understanding* of the Lord. The divine counsels or purposes which are the results of the divine thought. See on Rom. xi. 34.

Instruct (*συνβιβάζει*). See on *proving*, Acts ix. 22.

CHAPTER III.

1. **Carnal** (σαρκίνοις). Made of flesh. See on Rom. vii. 14, and on *flesh*, Rom. vii. 5.

Babes (νηπίοις). From *νη* *not*, and *ἔπος* *a word*. Strictly, *non-speakers*. Compare the Latin *infans*. Strongly contrasted with *perfect*; see on ch. ii. 6.

2. **I fed** (ἐπότισα). Lit., *I gave you to drink*. An instance of the rhetorical figure *zeugma*, by which one verb is attached to two nouns, of which it only suits the meaning of one, but suggests a verb suitable for the other. Thus “*gave to drink*” is applied to *meat* as well as to *milk*. For another illustration see *hindering* (A. V. and Rev., *forbidding*), 1 Tim. iv. 3.

3. **Carnal** (σαρκικοί). Here the milder word is used (see ver. 1), *having the nature of flesh*. In ver. 1, Paul would say that he was compelled to address the Corinthians as unspiritual, *made of flesh*. Here he says that though they have received the Spirit in some measure, they are yet under the influence of the flesh.

4. **Another** (ἕτερος). See on Matt. vi. 24. Not merely *another*, numerically, but another of different affinities and prepossessions.

Carnal. The best texts read *ἄνθρωποι μὲν*. *Are ye not mere men?*

5. **But ministers**. Omit *but*, and place the interrogations after *Paul* and *Apollos*, respectively, as Rev. For *ministers* see on Matt. xx. 26; Mark ix. 35. *Servants*, not *heads of parties*.

6. **Planted — watered — gave the increase** (ἐφύτρεσα — ἐπότισεν — ἡύξανε). The first two verbs are in the aorist tense, marking definite acts; the third is in the imperfect, marking the *continued* gracious agency of God, and possibly the simultaneousness of His work with that of the two preachers. God

was giving the increase while we planted and watered. There is a parallel in the simultaneous work of Satan with that of the preachers of the word as indicated by the continuous presents in Matt. xiii. 19. See note there.

7. **Anything.** The devoted Angélique Arnauld, of Port Royal, when her sister consoled with her on the absence of her confessor, Singlier, replied: "I have never put a man in God's place. He can have only what God gives him; and God gives him something for us only when it is His will that we should receive it through him."

9. **God's.** In this and the two following clauses, *God* is emphatic. "*It is of God that ye are the fellow-workers.*"

Husbandry (γεώργιον). Rev., in margin, *tilled land*. Only here in the New Testament. Bengel says: "Embracing field, garden, and vineyard."

Building (οικοδομή). Paul's metaphors are drawn from the works and customs of men rather than from the works of nature. "In his epistles," says Archdeacon Farrar, "we only breathe the air of cities and synagogues." The abundance of architectural metaphors is not strange in view of the magnificent temples and public buildings which he was continually seeing at Antioch, Athens, Corinth, and Ephesus. His frequent use of *to build* and *building* in a moral and spiritual sense is noteworthy. In this sense the two words *οικοδομέω* and *οικοδομή* occur twenty-six times in the New Testament, and in all but two cases in Paul's writings.* Peter uses *build* in a similar sense; 1 Pet. ii. 5. See *edify, edification, build*, Acts ix. 31; Rom. xv. 20; 1 Cor. viii. 1; 1 Cor. viii. 10, where *emboldened* is literally *built up*, and is used ironically. Also Rom. xiv. 19; xv. 2; 1 Cor. xiv. 3; Eph. ii. 21, etc. It is worth noting that in the Epistle to the Hebrews, while the same metaphor occurs, different words are used. Thus in ch. iii. 3, 4, *built, builded*, represent *κατασκευάζω* *to prepare*. In ch. xi. 10, *τεχνίτης* *artificer*, and *δημιουργός*, lit., *a workman for the public*: A. V., *builder and*

* Dean Howson's statement, in his "Metaphors of St. Paul," p. 24, is careless and open to misapprehension.

maker. This fact has a bearing on the authorship of the epistle. In earlier English, *edify* was used for *build* in the literal sense. Thus Piers Ploughman: "I shal overturne this temple and a-down throwe it, and in thre daies after edifie it newe." See on Acts xx. 32. In the double metaphor of the field and the building, the former furnishes the mould of Paul's thought in vv. 6-9, and the latter in vv. 10-17. Edwards remarks that *the field* describes the raw material on which God works, *the house* the result of the work.

10. **Grace.** The special endowment for his apostolic work. Compare Rom. i. 5, *grace* and *apostleship*: Rom. xii. 3, 6; Eph. iii. 7, 8.

Wise (*σοφός*). Skillful. See on Jas. iii. 13.

Master-builder (*ἀρχιτέκτων*). Only here in the New Testament. "The architect does not work himself, but is the ruler of workmen" (Plato, "Statesman," 259).

Foundation. The importance which Paul attached to the foundation was figured by the care employed in laying the foundation of the great Ephesian temple. "To avoid the danger of earthquakes, its foundations were built at vast cost on artificial foundations of skin and charcoal laid over the marsh" (Farrar).

12. **If any man build, etc.** It is important to have a clear conception of Paul's figure, which must be taken in a large and free sense, and not pressed into detail. He speaks of the body of truth and doctrine which different teachers may erect on the one true foundation—Jesus Christ. This body is the building. The reference is to *a single* building, as is shown by ver. 16; not to *a city* with different buildings of different materials. The figure of Christ as the foundation of a city does not occur in the New Testament. To this structure different teachers (builders) bring contributions of more or less value, represented by gold, wood, hay, etc. These are not intended to represent specific forms of truth or of error, but none of them are to be regarded as anti-Christian, which would be inconsistent with building on the true foundation. It is plainly implied that

teachers may build upon the true foundation with perishable or worthless materials. This appears in the history of the Church in the false interpretations of scripture, and the crude or fanatical preaching of sincere but ignorant men. The whole structure will be brought to a final and decisive test at the day of judgment, when the true value of each teacher's work shall be manifested, and that which is worthless shall be destroyed. The distinction is clearly made between the teacher and the matter of his teaching. The sincere but mistaken teacher's *work* will be shown to be worthless in itself, but the teacher himself will be saved and will receive the reward of personal character, and not of good building. Luther alluded to this verse in his unfortunate description of the Epistle of James as "an epistle of straw."

Stubble (*καλάμην*). Not the same as *κάλamos* a *reed*. See Apoc. xi. 1; xxi. 15; and on 3 John 13. This word means a stalk of grain after the ears have been cut off. It was used for thatch in building. Virgil, "Aeneid," 654, alludes to the temple of Jupiter Capitolinus with its roof bristling with stubble.

15. **Shall suffer loss** (*ζημιωθήσεται*). He shall be *mulcted*, not *punished*. See on Matt. xvi. 26; Luke ix. 25.

He himself shall be saved. Compare Dante of Constantine:

"The next who follows, with the laws and me,
Under the good intent that bore bad fruit
Became a Greek by ceding to the pastor;
Now knoweth he how all the ill deduced
From his good action is not harmful to him,
Although the world thereby may be destroyed."

"Paradiso," xx., 55-60.

By fire (*διὰ πυρός*). Better, Rev., *through* fire. He will escape as through the fire that consumes his work, as one does through the flames which destroy his house.

16. **Temple** (*ναός*). Or *sanctuary*. See on Matt. iv. 5. Compare Eph. ii. 21; 2 Cor. vi. 16.

17. **Defile** (φθίρει). Rev., more correctly, *destroy*. This is the primary and almost universal meaning in classical Greek. In a fragment of Euripides it occurs of *dishonoring* a female. Sophocles uses it of women *pining away* in barrenness, and Plutarch of *mixing* pure colors. The phrase seems to be used here according to the Jewish idea that the temple was *destroyed* or *corrupted* by the slightest defilement or damage, or by neglect on the part of its guardians. Ignatius says: “οἱ οἰκοφθόποι violators of the house (of God) shall not inherit the kingdom of God” (To the Ephesians, xvi.).

Which temple (οἷτινες). *Temple* is not in the Greek. The double relative *which* refers to the epithet *holy*; “of which holy character or class ye are.”*

19. **He taketh** (ὁ δρασσόμενος). Cited from Job v. 13, but not following the Septuagint verbally. The verb occurs only here, meaning to *grasp with the hand*. Rev., more accurately, gives the force of the participle with the article, *he that taketh*. This is the only allusion to the book of Job in the New Testament, except Jas. v. 11.

21. **All things are yours**. The categories which follow form an inventory of the possessions of the Church and of the individual Christian. This includes: the christian teachers with different gifts; the world, life, and things present; death and things to come. In Christ, death becomes a possession, as *the right of way* between things present and things to come.

22. **Things present** (ἐνεστώτα). See on Rom. viii. 38.

23. **Ye are Christ's**. A summary of the *title* following the *inventory*. Compare Rom. viii. 17.

* Others follow the A. V., and refer to *temple*; but, as Ellicott remarks, such a connection would simply be a reiteration of ver. 16, and would hint at a plurality of temples. Rev. puts *and such are ye* in margin, and this is the explanation of Ellicott, Meyer, Brown, Alford, De Wette. Godet refers to both words, *holy temple*. Edwards follows A. V.

CHAPTER IV.

1. **Ministers** (*ὑπηρέτας*). See on *officer*, Matt. v. 25. Only here in Paul's epistles.

Stewards. See on Luke xvi. 1.

2. **It is required** (*ζητεῖται*). Lit., *it is sought for*; thus agreeing with *found* in the following clause.

3. **A very small thing** (*εἰς ἐλάχιστον*). Lit., *unto a very small thing*: it *amounts to* very little.

Judged. See on ch. ii. 14. Rev., in margin, *examined*.

Man's judgment (*ἀνθρωπίνης ἡμέρας*). Lit., *man's day*, in contrast with *the day of the Lord* (ver. 5).

5. **Judge** (*κρίνετε*). See on ch. ii. 14. The change of the verb favors the rendering *examine* for *ἀνακρίνω*. The Lord is the only competent *examiner*, therefore do not *judge* until He comes to judgment. Even I myself am not competent to institute a conclusive examination, for the absence of condemnation from my conscience does not absolutely acquit me. See the critical note on 1 John iii. 19–22.

6. **I have in a figure transferred** (*μετασχημάτισα*). From *μετά*, denoting *exchange*, and *σχῆμα* *outward fashion*. Here the fashion in which Paul expresses himself. See on *transfigured*, Matt. xvii. 2.

Not to go beyond the things which are written (*τὸ μὴ ὑπὲρ ἃ γέγραπται*). Lit. (that ye might learn) *the not beyond what stands written*. The article *the* introduces a proverbial expression. The impersonal *it is written* is commonly used of Old-Testament references.

Be puffed up (*φυσιοῦσθε*). Used only by Paul in Corinthians and Colossians. From *φῦσα* *a pair of bellows*.

8. **Now ye are full** (*ἤδη κεκορεσμένοι ἐστέ*). Rev., better, *filled*. Ironical contrast between their attitude and that of the

apostle in vv. 3, 4. *We* are hungering for further revelations; *ye* are already filled without waiting for the Lord's coming.

Ye have reigned (ἐβασίλευσατε). American Rev., better, *ye have come to reign*; attained to dominion, that kingship which will be bestowed on Christians only at Christ's coming.

Without us. Though it is through us that you are Christians at all.

9. **For.** Introducing a contrast between the inflated self-satisfaction of the Corinthians and the actual condition of their teachers. You have come to reign, but the case is very different with us, *for* I think, etc.

Hath set forth (ἀπέδειξεν). Only twice in Paul's writings; here, and 2 Thess. ii. 4. See on *approved*, Acts ii. 22. In classical Greek used of *publishing* a law; *showing forth*, and therefore *naming* or *creating* a king or military leader; *bringing forward* testimony; *displaying* treasure, etc. So here, *exhibiting*.

Last (ἔσχάτους). As in Mark ix. 35, of relative rank and condition: as having in men's eyes the basest lot of all.

Appointed to death (ἐπιθανάτιος). Rev., *doomed*. Only here in the New Testament. Probably an allusion to the practice of exposing condemned criminals in the amphitheatre to fight with beasts or with one another as gladiators. The gladiators, on entering the arena, saluted the presiding officer with the words *Nos morituri salutamus, We who are to die greet you*. Tertullian paraphrases this passage, *God hath chosen us apostles last as beast-fighters*. "The vast range of an amphitheatre under the open sky, well represents the magnificent vision of all created things, from men up to angels, gazing on the dreadful death-struggle; and then the contrast of the selfish Corinthians sitting by unconcerned and unmoved by the awful spectacle" (Stanley). For a similar image of spectators watching the contest in the arena, see Heb. xii. 1. Compare also 1 Cor. xv. 32.

Spectacle (θέατρον). Primarily, *a theatre*; then *that which is exhibited*. Compare the kindred verb θεατριζόμενοι *being made a gazing-stock*, Heb. x. 33.

Unto the world (τῷ κόσμῳ). *The universe*, a sense not usual with Paul; compare ch. viii. 4. The words *to angels and to men* define *world*; so that the rendering of the American Rev. is preferable, *both to angels and men*. Principal Edwards remarks: "This comprehensive use of the word *kosmos* is remarkable, because, on the one hand, it is an advance on the Old-Testament conception of two separate spheres of existence, heaven and earth, not comprehended under any wider designation; and, on the other, because it differs from the meaning attached to the word among the Greeks; inasmuch as the apostle uses it of the spiritual as well as the physical totality of existence." The spiritual oneness of the universe is a conception eminently characteristic of St. Paul; but it is foreshadowed by Plato. "Communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men; and this universe is therefore called *kosmos* or *order*; not disorder or misrule" ("Gorgias," 508).

10. **For Christ's sake—in Christ** (διὰ Χριστόν—ἐν Χριστῷ). We apostles are fools in the world's eyes *on account of* (διὰ) Christ, because we know and preach nothing but Christ: You are wise *in* Christ, as Christians, making your Christianity a means to your worldly greatness—union with Christ the basis of worldly wisdom. "Wise men are ye in your connection with Christ! Sagacious, enlightened Christians!" (Meyer).

Honorable (ἐνδοξοί). With a suggestion of display and splendor. Right honorable are ye!

11. **We have no certain dwelling-place** (ἀστατοῦμεν). From ἀστατος *unstable, strolling about*. Only here in the New Testament. Compare Matt. viii. 20; x. 23; Heb. xi. 37. Wyc., *we ben unstable*.

12. **Labor** (κοπιῶμεν). Rev., *toil*. Unto weariness. See on Luke v. 5.

Reviled (λοιδορούμενοι). See on Acts xxiii. 4.

We bless (εὐλογοῦμεν). See on *blessed*, John xii. 13.

We suffer (ἀνεχόμεθα). Lit., *we hold or bear up*.

13. **Defamed** (δυσφημούμενοι). *Publicly* slandered; while *reviled* refers to *personal* abuse.

Intreat (παρακαλοῦμεν). See on *consolation*, Luke vi. 24, and *comfort*, Acts ix. 31. The sense is, *we strive to appease by entreaty*.

Filth — offscouring (περικαθάρματα — περίψημα). The former word is from περικαθαίρω *to cleanse all round*. Hence *that which is thrown off in cleansing; refuse*. Κάθαρμα *the refuse of a sacrifice*. So Aeschylus. Electra says: "Should I, like one who has carried away *refuse* (καθάρμα) from a purification, after tossing away the urn, go back again with unturned eyes?" ("Choephoræ," 90). In Prov. xxi. 18, Sept., it occurs in the sense of *ransom*. Some find an allusion here to an ancient Athenian custom of throwing certain worthless persons into the sea in case of plague or famine, saying *Be our offscouring!* These persons were called περικαθάρματα *offscourings*, or περιψήματα *scrapings*, in the belief that they would wipe away the nation's guilt. Ignatius says to the Ephesians, περίψημα ὑμῶν *I am your offscouring*. The sense is twofold: *I am as the meanest among you*; and *I devote my life for you*. In the middle of the third century, περίψημά σου had become a common expression of formal compliment: *your humble servant*. See Lightfoot, "Apostolic Fathers," on Ignatius to the Ephesians, viii. Compare Lam. iii. 45, and Tobit v. 18. Περίψημα *that which is scraped or scoured off*. Both words only here in the New Testament.

This tremendous piece of irony justifies the numerous allusions which have been made to Paul's vehemence and severity. Thus Dante, in his vision of the Earthly Paradise, pictures Paul:

"Two old men I beheld, unlike in habit,
But like in gait, each dignified and grave.
One (Luke) showed himself as one of the disciples
Of that supreme Hippocrates whom Nature

Made for the animals she holds most dear ;
 Contrary care the other (Paul) manifested,
 With sword so shining and so sharp, it caused
 Terror to me on this side of the river."

"Purgatorio," *xxix.*, 134-141.

"His words, indeed, seem to be those of a simple, and, as it were, an innocent and rustic man, who knows neither how to frame nor to avoid wiles; but whithersoever you look, there are thunderbolts" (Jerome). "Paul thunders, lightens, utters pure flames" (Erasmus). See a collection of quotations in Farrar's "Life and Work of St. Paul," i., 619.*

14. **To shame** (*ἐντρέπων*). Lit., *as shaming*. See on Matt. xxi. 37. The verb means *to turn about*, hence *to turn one upon himself; put him to shame*. Compare 2 Thess. iii. 14; Tit. ii. 8. Also, in the middle voice, in the sense of *reverence; to turn one's self toward another*. See Mark xii. 6; Luke xviii. 2. The kindred noun *ἐντροπή* occurs twice: 1 Cor. vi. 5; xv. 34. Compare Sophocles: "Think you he will have any regard (*ἐντροπήν*) for the blind man" ("Oedipus at Colonus," 299).

15. **Tutors** (*παιδαγωγός*). From *παῖς* *boy* and *ἄγωγός* *leader*. The Paedagogus was a slave to whom boys were entrusted on leaving the care of the females, which was somewhere about their sixteenth year. He was often a foreigner, sometimes educated and refined, but often otherwise; for Plutarch complains that seamen, traders, usurers, and farmers are engaged in this capacity. The office was one of general guardianship, not of instruction, though sometimes the paedagogus acted as teacher. He accompanied the boy to school, carrying his books, etc., and attended him to the gymnasium and elsewhere.† See, further, on Gal. iii. 24.

* See an article on "The Irony of St. Paul," by John Massie, "Expositor," second series, viii., 92.

† See a lively description in Plautus' "Bacchides," Act iii., Sc. 3.

CHAPTER V.

1. **Commonly** (ὅλως). Better, *absolutely* or *actually*, as Rev.

Should have. Opinions are divided as to whether the relation was that of marriage or concubinage. The former is urged on the ground that ἔχειν *to have* is commonly used in the New Testament of marriage; and that the aorist participles ποιήσας (so Tex. Rec.) *had done*, and κατεργασάμενον *hath wrought*, imply that an incestuous marriage had already taken place. It is urged, on the other hand, that ἔχειν *to have* is used of concubinage, John iv. 18; but it takes its meaning there from the sense of marriage in the preceding clause, and is really a kind of play on the word. "He who now stands for thy husband is not thy husband." The indications seem to be in favor of marriage. Notwithstanding the facilities for divorce afforded by the Roman law, and the loose morals of the Corinthians, for a man to marry his stepmother was regarded as a scandal.

5. **To deliver—unto Satan for the destruction of the flesh.** On this very obscure and much controverted passage it may be observed: 1. That it implies excommunication from the Church. 2. That it implies something more, the nature of which is not clearly known. 3. That casting the offender out of the Church involved casting him back into the heathen world, which Paul habitually conceives as under the power of Satan. 4. That Paul has in view the reformation of the offender: "that the spirit may be saved," etc. This reformation is to be through affliction, disease, pain, or loss, which also he is wont to conceive as Satan's work. See 1 Thess. ii. 18; 2 Cor. xii. 7. Compare Luke xiii. 16. Hence in delivering him over to these he uses the phrase *deliver unto Satan*. Compare 1 Tim. i. 20.*

* A very sensible discussion of this passage is given by Dr. Samuel Cox, in his article, "That Wicked Person," "Expositor," first series, iii., 355.

6. **Glorying** (καύχημα). Not the *act*, but the *subject* of boasting; namely, the condition of the Corinthian church.

Lump (φύραμα). See on Rom. xii. 21. A significant term, suggesting the oneness of the Church, and the consequent danger from evil-doers.

7. **Leaven**. Not the sinful man, but evil of every kind, in accordance with the more general statement of the leavening power of evil in ver. 6. The apostle's metaphor is shaped by the commands concerning the removal of leaven at the pass-over: Exod. xii. 19; xiii. 7. Compare Ignatius; "Dispense, therefore, with the evil leaven that has grown old (παλαιωθεῖσαν) and that has gone sour (ἐνοξίσασαν), and be changed into new leaven which is Jesus Christ" (Epistle to Magnesians, x.).

New (νέον). See on Matt. xxvi. 29.

Passover (τὸ πάσχα). The Paschal lamb, as Mark xiv. 12; Luke xxii. 7.

8. **Let us keep the feast** (ἐορτάζωμεν). Only here in the New Testament. The epistle was probably written a short time before the Passover. See ch. xvi. 8.

Sincerity (εἰλικρινείας). See on *pure minds*, 2 Pet. iii. 1.

Truth. Bengel observes: "Sincerity takes care not to admit evil with the good; truth, not to admit evil instead of good."

9. **I write—in my epistle**. American Rev., *as it is I wrote*. The reference is probably to a former letter now lost. Some explain ἔγραψα *I wrote* as the epistolary aorist (see on 1 John ii. 13); but the words *in my epistle* seem to favor the other view.

To company (συναμίγησθαι). Only here and 2 Thess. iii. 14. The translation *company* is inadequate, but cannot perhaps be bettered. The word is compounded of σύν *together*, ἀνά *up and down among*, and μίγημι *to mingle*. It denotes, therefore, not only close, but habitual, intercourse.

10. **Idolaters** (εἰδωλότραις). Only twice outside of Paul's writings: Apoc. xxi. 8; xxii. 15. This is the earliest known

instance of the use of the word. For the collocation of the covetous and idolaters, compare Col. iii. 15; Eph. v. 5. New-Testament usage does not confine the term to the worship of images, but extends it to the soul's devotion to any object which usurps the place of God.

13. **Wicked** (*πονηρὸν*). Mischievous to the Church. See on Luke iii. 19. The usage of the Septuagint emphasizes the idea of active harmfulness. The word has, however, in some passages, the sense of *niggardly* or *grudging*, and the Hebrew word which is usually translated by *πονηρός* *mischievous*, is sometimes rendered by *βάσκανος* *malignant*, with a distinct reference to the "evil" or "grudging eye." This sense may go to explain Matt. xx. 15, and possibly Matt. vi. 19, and vii. 11,

CHAPTER VI.

1. **Dare**. "The insulted majesty of Christians is denoted by a grand word" (Bengel).

2. **Matters** (*κριτηρίων*). The word means, 1, *The instrument or rule of judging*; 2, *the tribunal of a judge*. It occurs only here, ver. 4, and Jas. ii. 6, where it means *judgment-seats*. This latter gives a good sense here without having recourse to the meaning *suit* or *case*, which lacks warrant. So Rev., in margin, "are ye unworthy of the smallest tribunals?" That is, are ye unworthy of holding or passing judgment in such inferior courts?

3. **How much more** (*μήτις*). It is hard to render the word accurately. *How much more* follows the Vulgate *quanto magis*. It is rather, *not to speak of*; or *to say nothing at all of*.

Things that pertain to this life (*βιωτικά*). See on Luke xxi. 34.

4. **Judgments** (*κριτήρια*). Better, *tribunals* or *courts*, as ver. 2. If you have to hold courts for the settlement of private matters.

Set (*καθίζετε*). Seat them as judges on the tribunal. It is disputed whether *καθίζετε* is to be taken as imperative, *set* (A. V.), or as interrogative, *do ye set* (Rev.).* The A. V. seems, on the whole, preferable. The passage is well paraphrased by Farrar. "Dare they, the destined judges of the world and of angels, go to law about mere earthly trifles, and that before the heathen? Why did they not rather set up the very humblest members of the Church to act as judges in such matters?" †

5. **To your shame** (*πρὸς ἐντροπήν ὑμῶν*). Lit., *I speak to you with a view to shame*; i.e., *to move you to shame*, as Rev. See on ch. iv. 14.

To judge (*διακρίναι*). Rev., better, *decide*; by arbitration.

6. **Goeth to law** (*κρίνεται*). As in ver. 1, and Matt. v. 40. Instead of accepting arbitration.

7. **Now therefore** (*ἤδη μὲν οὖν*). *Μὲν οὖν nay*, as in ver. 4, at once looks back to the preceding thought, and continues it, bringing under special consideration the fact that brother goes to law with brother. "*Ἢδη already* or *at once* is a temporal adverb, but with a logical force and enhancing the *nay*. The connection of thought is: Is there not one wise man among you who is competent to act as an arbitrator between brethren, so that christian brethren must needs take their differences into the civil courts and before heathen judges? *Nay*; such a proceeding *at once* implies the existence of a litigious spirit generally, which is unchristian, and detrimental to you.

Fault among you (*ἥττημα ἐν ὑμῶν*). Only here and Rom. xi. 12. See note. "*Ἡττημα fault*, is from *ἥττων less*. Lit., *diminution, decrease*. Hence used in the sense of *defeat*, Isa. xxxi. 8: "Young men shall be *discomfited*, lit., shall be *for diminution*." Similarly the kindred verb *ἡττάομαι*, in 2 Cor. xii. 13, *made inferior*; and in 2 Pet. ii. 19, 20, *overcome*. See note there. Compare 2 Mac. x. 24. In classical Greek *ἥττα*

* So Westcott and Hort, and Tischendorf

† So Ellicott, Edwards, Brown, Alford, Godet, Rev., in margin.

means *defeat*, and is contrasted with *νικη victory* by Plato and Thucydides. The meaning here is *loss*. 'Εν among is omitted by the best texts, so that we should read *a loss to you*, which Rev. gives in margin, reading in the text *a defect in you*. The spirit of litigation which runs into *wrong* and *fraud* (ver. 8) is a source of *damage*, resulting in forfeiture of the kingdom of God (ver. 9), and in loss of spiritual power.

Ye go to law (κρίματα ἔχετε). Rev., more correctly, *ye have lawsuits*. Not the same phrase as in ver. 6. Κρίμα in the New Testament almost universally means *judgment* or *decree*, as Rom. v. 16. See on 2 Pet. ii. 3. In classical Greek it has also the meaning of *the matter of judgment*, the question in litigation. So Aeschylus: "The matter (κρίμα) is not easy to judge. Choose me not as judge" ("Suppliants," 391). Here the meaning is *legal proceedings, lawsuits*. So in Septuagint, Job xxxi. 13; Exod. xxiii. 6.

Suffer yourselves to be defrauded (ἀποστερείσθε). Rev., more literally, "why not rather *be defrauded?*" In classical Greek the word means, 1, *to rob* or *despoil*; 2, *to detach* or *withdraw one's self from a person or thing*. Ἀποστερεῖν ἑαυτὸν was a regular phrase for separation from civic life. So Oedipus says: "I, noblest of the sons of Thebes, have *cut myself off* (ἀπεστέρησ' ἑμαυτόν." Sophocles, "Oedipus Tyrannus," 1381). 3. *To withhold* or *avert*. So Io to Prometheus: "Do not, after proffering me a benefit, *withhold* it" ("Prometheus," 796). The maidens say: "May King Zeus *avert* the hateful marriage" (Aeschylus, "Suppliants," 1063). In the New Testament the word occurs five times. In Mark x. 19, *defraud* not is apparently Mark's rendering of the tenth commandment. According to the inner meaning of the commandment as conceived by Jesus, the coveting of another's goods is, in heart, a *depriving* him of them. In 1 Cor. vii. 5 it is used of connubial relations. In 1 Tim. vi. 5, of those who are *deprived* or *destitute* of the truth.* Dr. Morison, on Mark x. 19, justly observes

* In Jas. v. 4, the reading is ἀφιστερημένους kept back for ἀποστερημένους robbed or despoiled.

that *defraud* is too narrow a rendering. The word means rather "to deprive of what is one's due, whether by 'hook,' 'crook,' or force, or in any other way."

9. **Kingdom of God.** See on Luke vi. 20.

Fornicators. The besetting sin of Corinth. Hence the numerous solemn and emphatic allusions to it in this epistle. See ch. v. 11; vi. 15-18; x. 8.

Effeminate (*μαλακοί*). Luxurious and dainty. The word was used in a darker and more horrible sense, to which there may be an allusion here.*

Abusers, etc. See on Rom. i. 7.

11. **Washed—sanctified—justified.** According to fact the order would be *justified, washed* (baptism), *sanctified*; but as Ellicott justly remarks, "in this epistle this order is not set forth with any studied precision, since its main purpose is corrective."

We were justified (*ἐδικαιώθητε*). Emphasizing the *actual* moral renewal, which is the true idea of justification. This is shown by the words "by the Spirit," etc., for the Spirit is not concerned in mere forensic justification.

12. **Are lawful** (*ἔξεστιν*). There is a play between this word and *ἐξουσιασθήσομαι* *be brought under the power*, which can hardly be accurately conveyed to the English reader. The nearest approach to it is: "*all things are in my power*, but I shall not be brought under *the power* of any."

Will—be brought under the power (*ἐξουσιασθήσομαι*). From *ἐξουσία* *power of choice, permissive authority*. See on Mark ii. 10. This in turn is derived from *ἔξεστι* *it is permitted*. See above on *are lawful*. This kinship of the two words explains the play upon them.

13. **Meats for the belly, etc.** Paul is arguing against fornication. His argument is that there is a law of adaptation running through nature, illustrated by the mutual adaptation

* See Wetstein and Kypke.

of food and the digestive organs; but this law is violated by the prostitution of the body to fornication, for which, in God's order, it was not adapted.

Shall destroy (*καταργήσει*). Rev., better, *shall bring to nought*. See on Rom. iii. 3. The mutual physical adaptation is only temporary, as the body and its nourishment are alike perishable.

14. Will raise up us. The body being destined to share with the body of Christ in resurrection, and to be raised up incorruptible, is the subject of a higher adaptation, with which fornication is incompatible.

15. Members of Christ. The body is not only *for* the Lord (ver. 13), *adapted* for Him: it is also *united* with Him. See Eph. iv. 16.

Members of a harlot. The union of man and woman, whether lawful or unlawful, confers a double personality. Fornication effects this result in an immoral way.

16. He that is joined (*ὁ κολλώμενος*). See on Luke xv. 15. Compare Aeschylus: "The family has been *glued* (*κεκόλληται*) to misfortune" ("Agamemnon," 1543). The verb is used Gen. ii. 24, Sept., of the relation of husband and wife: *shall cleave*. In Deut. x. 20; xi. 22; Jer. xiii. 11, of man's cleaving to God.

To a harlot (*τῇ πόρνῃ*). Lit., *the* harlot. The article is significant: *his* harlot, or *that* one with whom he is sinning at the time.

Shall be one flesh (*ἔσονται εἰς σάρκα μίαν*). Lit., shall be *unto* one flesh: *i.e.*, from being two, shall *pass into* one. Hence Rev., rightly, *shall become*. Compare Eph. ii. 15.

18. Flee. See Gen. xxxix. 12. Socrates, in Plato's "Republic," relates how the poet Sophocles, in answer to the question "How does love suit with age?" replied: "Most gladly have I escaped that, and I feel as if I had escaped from a mad and furious master" (329).

Sin (*ἀμαρτήμα*). See on Rom. iii. 25.

Without the body (ἐκτὸς τοῦ σώματος). Lit., *outside*. The body is not the instrument, but the subject. But in fornication the body is the instrument of the sin, and "inwardly as well as outwardly is made over to another."

19. Temple (ναὸς). Better, as Rev., in margin, *sanctuary*. It is not only a temple, but the very shrine. See on ch. iii. 16.

Glorify. See on John vii. 39. Omit *and in your spirit, which are God's*.

CHAPTER VII.

1. It is good (καλὸν). See on John x. 11. Not merely expedient, but morally salutary. The statement, however, is made in the light of circumstances, see ver. 26, and is to be read with others, such as 2 Cor. xi. 2; Rom. vii. 4; Eph. v. 28–33, in all which marriage is made the type of the union between Christ and His Church. See also Heb. xiii. 4.*

5. May give yourselves (συχολάσητε). Lit., *may have leisure*. Like the Latin phrase *vacare rei to be free for a thing*, and so *to devote one's self to it*.

Incontinency (ἀκρασίαν). Only here and Matt. xxiii. 25, on which see note.

7. As I myself. Not unmarried, but continent. It is not necessary to assume that Paul had never been married. Marriage was regarded as a duty among the Jews, so that a man was considered to have sinned if he had reached the age of twenty without marrying. The Mishna fixed the age of marriage at seventeen or eighteen, and the Babylonish Jews as early as fourteen. A rabbinical precept declared that a Jew who has no wife is not a man. It is not certain, but most probable, that Saul was a member of the Sanhedrim (Acts xxvi. 10).

* On the whole question, see Schaff, "History of the Apostolic Church," p. 448 sqq.; "History of the Christian Church," ii., 363 sqq. On marriage in Greek and Roman society, Döllinger, "The Gentile and the Jew," ii., 234, 253 sqq., 315 sqq., 339. Lecky, "History of European Morals," i., 245, 278.

If so, he must have been married, as marriage was a condition of membership. From ver. 8 it is plausibly inferred that he classed himself among widowers. Farrar ("Life and Work of St. Paul," i., 80) has some beautiful remarks upon the evidence for his marriage afforded by the wisdom and tenderness of his words concerning it.*

Gift (χάρισμα). See on Rom. i. 11. As regards the matter of continence, fitting some for marriage and some for celibacy.

9. **Cannot contain** (οὐκ ἐγκρατεύονται). Rev., *have not continence*. Only here, and ch. ix. 25, of athletes abstaining from sensual indulgences when preparing for the games.

To burn. Continuous present: to burn on: continuance in unsatisfied desire.

10. **Not I, but the Lord**. Referring to Christ's declarations respecting divorce, Matt. v. 31, 32; xix. 3-12. Not a distinction between an inspired and an uninspired saying. Paul means that his readers had no need to apply to him for instruction in the matter of divorce, since they had the words of Christ himself.

12. **To the rest**. He has been speaking to the unmarried (ver. 8) and to married parties, both of whom were Christians (ver. 10). By *the rest* he means married couples, one of which remained a heathen.

I, not the Lord. These cases are not included in Christ's declarations.

Be pleased (συνευδοκεῖ). Rev., *be content*. Better, *consent*. Both the other renderings fail to express the *agreement* indicated by σύν *together*.

14. **Is sanctified** (ἡγιασται). Not, made morally holy, but affiliated to the Christian community—the family of the ἅγιοι *saints*—in virtue of his being "one flesh" with his Christian wife.

* See also Schaff, "History of the Christian Church," i., 293.

15. **Is not under bondage** (οὐ δεδούλωται). A strong word, indicating that Christianity has not made marriage a state of slavery to believers. Compare *δέδεται is bound*, ver. 39, a milder word. The meaning clearly is that wilful desertion on the part of the unbelieving husband or wife sets the other party free. Such cases are not comprehended in Christ's words.

Hath called us to peace (ἐν εἰρήνῃ κέκληκεν ἡμᾶς). Rev., correctly, *in peace*. Compare Gal. i. 6, "*into the grace*" (ἐν χάριτι, Rev., *in*); Eph. iv. 4, *in one hope* (ἐν μιᾷ ἐλπίδι); 1 Thess. iv. 7, *in sanctification* (ἐν ἁγιασμῷ). Denoting the sphere or element of the divine calling. Enslavement in the marriage relation between the believer and the unbeliever is contrary to the spirit and intent of this calling.

17. **But** (εἰ μὴ). Rev., *only*. Introducing a limitation to the statement in ver. 15. There is to be no enslavement, *only*, to give no excuse for the reckless abuse of this general principle, the normal rule of Christian life is that each one should seek to abide in the position in which God has placed him.

Ordain (διατάσσομαι). See on Matt. xi. 1.

18. **Become uncircumcised** (ἐπισπάσθω). The reference is to the process of restoring a circumcised person to his natural condition by a surgical operation. See Josephus, "Antiquities," xii. v., 1; 1 Macc. i. 15; Smith's "Dictionary of the Bible," Article *Circumcision*; Celsus, "De Re Medica," cited in Wetstein with other passages. See, also, Edwards' note on this passage.

20. **Calling** (κλήσει). Not *the condition* or *occupation*, a meaning which the word does not have in classical Greek, nor in the New Testament, where it always signifies the call of God into His kingdom through conversion. Paul means: If God's call was to you as a circumcised man or as an uncircumcised man; as a slave or as a freedman—abide in that condition. Compare ch. i. 26.

21. **Use it rather**. Whether the apostle means, use *the bondage* or use *the freedom*—whether, *take advantage of the*

offer of freedom, or, remain in slavery—is, as Dean Stanley remarks, one of the most evenly balanced questions in the interpretation of the New Testament. The force of *καὶ even*, and the positive injunction of the apostle in vv. 20 and 24, seem to favor the meaning, *remain in slavery*.* The injunction is to be read in the light of ver. 22, and of Gal. iii. 28; Col. iii. 11; 1 Cor. xii. 13, that freeman and slave are one in Christ; and also of the feeling pervading the Church of the speedy termination of the present economy by the second coming of the Lord. See vv. 26, 29. We must be careful to avoid basing our conclusion on the modern sentiment respecting freedom and slavery.

22. **Freeman** (*ἀπελεύθερος*). Rev., correctly, *freedman*; the preposition *ἀπ'* *from* implying previous bondage.

23. **The servants of men**. Not referring to the outward condition of bondage, but to spiritual subjection to the will and guidance of men as contrasted with Christ.

25. **Virgins** (*παρθένων*). Not the unmarried of both sexes, as Bengel. The use of the word by ecclesiastical writers for an unmarried man has no warrant in classical usage, and may have arisen from the misinterpretation of Apoc. xiv. 4, where it is employed adjectivally and metaphorically. In every other case in the New Testament the meaning is unquestionable.

26. **The present distress** (*τὴν ἐνεστώσαν ἀνάγκην*). *Ἐνεστώσαν present* may also express something which is not simply present, but the presence of which foreshadows and inaugurates something to come. Hence it may be rendered *impending* or *setting in*. See on Rom. viii. 38. *Ἀνάγκη* means originally *force, constraint, necessity*, and this is its usual meaning in classical Greek; though in the poets it sometimes has the meaning of *distress, anguish*, which is very common in Hellenistic

* So Edwards, Ellicoott, Meyer, De Wette, Bengel, Alford. Godet, on the contrary, explains, "if thou mayest be made free, make use of the possibility." His argument is certainly forcible. Both Stanley and Alford present excellent summaries of the discussion, and Edwards has some good remarks on ver. 22.

Greek. Thus Sophocles, of the approach of the crippled Philoctetes: "There falls on my ears the sound of one who creeps slow and *painfully* (κατ' ἀνάγκην." "Philoctetes," 206); and again, of the same: "Stumbling he cries *for pain* (ὑπ' ἀνάγκας," 215). In the Attic orators it occurs in the sense of *blood-relationship*, like the Latin *necessitudo a binding tie*. In this sense never in the New Testament. For the original sense of *necessity*, see Matt. xviii. 7; Luke xiv. 18; 2 Cor. ix. 7; Heb. ix. 16. For *distress*, Luke xxi. 23; 1 Thess. iii. 7. The distress is that which should precede Christ's second coming, and which was predicted by the Lord himself, Matt. xxiv. 8 sqq. Compare Luke xxi. 23-28.

28. **I spare you** (ὑμῶν φείδομαι). Rev., "I *would* spare," is not warranted grammatically, but perhaps avoids the ambiguity of *I spare*, which might be understood: *I spare you further mention of these things*. The meaning is: I give you these injunctions in order to spare you the tribulation of the flesh.

29. **Time** (καιρὸς). Not, the period of mortal life; but the time which must elapse before the Lord appears.

Short (συνεσταλμένος). Rev., correctly, giving the force of the participle, *shortened*. Compare Mark xiii. 20, and see on *hasting unto*, 2 Pet. iii. 12. The word means *to draw together or contract*. Only here and Acts v. 6, where it is used of the *winding up* of Ananias' corpse. In classical Greek of furling sails, packing luggage, reducing expenses, etc. Applied to time, the word is very graphic.

It remaineth that (τὸ λοιπὸν ἵνα). The meaning is rather *henceforth*, or *for the future*. *That* (ἵνα) in any case is to be construed with *the time is shortened*. According to the punctuation by different editors, we may read either: *the time is shortened that henceforth both those*, etc.; or, *the time is shortened henceforth, that both those*, etc. The former is preferable.* The time is shortened that henceforth Christians may hold earthly ties and possessions but loosely.

* So Rev.; Westcott and Hort, Tischendorf, Brown, Meyer, Ellicott, Stanley. Godet prefers the other.

31. **Abusing** (*καταχράμενοι*). Only here and ch. ix. 18. The verb means to *use up* or *consume by using*. Hence the sense of *misuse* by *overuse*. So A. V. and Rev., *abuse*. But the American Rev., and Rev. at ch. ix. 18, *use to the full*, thus according better with the preceding antitheses, which do not contrast what is right and wrong in itself (as use and abuse), but what is right in itself with what is proper under altered circumstances. In ordinary cases it is right for Christians to sorrow; but they should live now as in the near future, when earthly sorrow is to be done away. It is right for them to live in the married state, but they should "assimilate their present condition" to that in which they neither marry nor are given in marriage.

Passeth away (*παράγει*). Or, as some, the continuous present, *is passing*. If the former, the *nature* of the worldly order is expressed. It is transitory. If the latter, *the fact*; it is actually passing, with a suggestion of the nearness of the consummation. The context seems to indicate the latter.*

32. **Without carefulness** (*ἀμερίμους*). Not a good translation, because *carefulness* has lost its earlier sense of *anxiety*. So Latimer: "This wicked *carefulness* of men, when they seek how to live—like as if there were no God at all." See on *take no thought*, Matt. vi. 25. Rev., *free from cares*. Ignatius uses the phrase *ἐν ἀμερίμῳ Θεοῦ* in *godly carelessness* (Polycarp, vii.).

34. **There is a difference**. The textual question here is very perplexing, and it is well-nigh impossible to explain the differences to the English reader. He must observe, 1st. That *ἡ γυναῖκα* *wife* is also the general term for *woman*, whether virgin, married, or widow. 2d. That *μεμέρισται*, A. V., *there is a difference*, literally means, *is divided*, so that the literal rendering of the A. V., would be, *the wife and the virgin are divided*. Some of the best texts insert *καὶ* *and* both before and after *is divided*, and join that verb with the close of ver. 33, so that it

* The student should read here the opening chapter of the seventh book of Plato's "Republic."

reads: *careth for the things of the world how he may please his wife, and he is distracted.* This makes *γυνή* and *παρθένα* (A. V., *wife* and *virgin*) begin a new sentence connected with the preceding by *καὶ* and. *Γυνή* is rendered *woman*, and the words *ἡ ἄγαμος* *the unmarried*, instead of beginning a sentence as A. V., are placed directly after *woman* as a qualifying phrase, so that the reading is *ἡ γυνή ἡ ἄγαμος* *the unmarried woman*, and both this and *ἡ παρθένα* *the virgin* are nominative to *μεριμνᾷ* *careth*. The whole, then, from the beginning of ver. 33, will read: *But he who is married careth for the things of the world how he may please his wife, and he is distracted; and the unmarried woman and the virgin care for the things of the Lord.**

35. **Snare** (*βρόχον*). Lit., a *noose* or *slip-knot* for hanging or strangling. Thus Homer of Jocasta: "She went to Hades having suspended a *noose* on high from the lofty roof" ("Odyssey," xi., 278). Sophocles, of Antigone: "We descried her hanging by the neck, slung by a thread-wrought *halter* of fine linen" ("Antigone," 1222). Also a *snare for birds; the meshes of a net*.

That ye may attend (*πρὸς—εὐπάρεδρον*). Only here in the New Testament. From *εὐ* *well*, *πάρεδρος* *sitting beside*. *That ye may attend* is a kind of circumlocution. The Greek reads literally: *for that which is seemly and for that which is assiduous*. *Assiduous* conveys the sense of the word as nearly as possible, since etymologically it means *sitting close at*. One is reminded of Mary at Bethany sitting at Jesus' feet, Luke x. 39.

Without distraction (*ἀπερισπάστως*). See on Luke x. 40. The same word compounded here with *ἀ* *not*, is used of Martha's being *cumbered* or *distracted* with much serving.

36. **Behaveth himself uncomely** (*ἀσχημονεῖν*). Acts unbecomingly, either by throwing temptation in the daughter's

* Rev. follows the A. V. So Meyer, Alford, De Wette, Ellicott, Tischendorf; and it is true, as Ellicott observes, that this gives a clearer and sharper antithesis than the other; but MS. authority is clearly in favor of the other reading. So Edwards, following the text of Westcott and Hort, and Tregelles.

way by constraining her to remain unmarried, or by exposing her to the disgrace which was supposed to attach to the unmarried state. But Paul, in his preceding words, has regarded the latter consideration as set aside by the peculiar circumstances of the time.

His virgin (τὴν παρθένον αὐτοῦ). Rev. properly inserts *daughter*. It is an unusual expression for *daughter*. Xenophon uses it with the word *κυράνη* *daughter* ("Cyropaedia," iv., 6, 9), and Oedipus speaks of his two daughters as *my maidens* (Sophocles, "Oedipus Tyrannus," 1462).

Pass the flower of her age (ἡ ὑπέρακμος). Rev., correctly, *be past*. Beyond the bloom of life. Plato fixes the point at twenty years ("Republic," 460). Diogenes Laertius says: "An undowered maiden is a heavy burden to a father after she has outrun the flower of her age" ("Lycon," v., 65).

Let them marry. Evidently there was assumed to be another in the case beside the father and the virgin.

37. **Necessity** (ἀνάγκην). Either outward or moral constraint. See on ver. 26, and note on Luke xiv. 18.

Power over his own will (ἐξουσίαν περὶ τοῦ ἰδίου θελήματος). The A. V. is ambiguous, and might be understood to imply self-control. The meaning is rather: *is free to act as he pleases*. Rev., *as touching his own will*. The repetition of *his own* emphasizes the fact that the disposal of the daughter lay wholly in the parent's power. Among the Greeks and Romans the choice of a wife was rarely grounded upon affection. In many cases the father chose for his son a wife whom the latter had never seen, or compelled him to marry for the sake of checking his extravagances. Thus Terence pictures a father meeting his son in the forum, and saying, "You are to be married to-day, get ready" ("Andria," i., 5). Nor was the consent of a woman generally thought necessary. She was obliged to submit to the wishes of her parents, and perhaps to receive a stranger. Thus Hermione says: "My marriage is my father's care: it is not for me to decide about that" (Euripides, "Andromache," 987). Under the patriarchal and Mosaic dispensa-

tions, the father's power over the children in the matter of marriage was paramount, and their consent was not required. After the Exile the parents could betroth their children, while minors, at their pleasure; but when they became of age their consent was required, and if betrothed during minority, they had afterward the right of insisting upon divorce.

39. **Be dead** (*κοιμηθῆ*). Lit., *have fallen asleep*. See on Acts vii. 60; 2 Pet. iii. 4; compare Rom. vii. 2, where the usual word for *die*, *ἀποθάνη* is used. In that passage Paul is discussing the abstract question. Here the inference is more personal, which is perhaps the reason for his using the more tender expression.

40. **Happier** (*μακαριωτέρα*). *More blessed* is preferable. The word has a higher meaning than *happy*. See on Matt. v. 3.*

“Such, if on high their thoughts are set,
Nor in the stream the source forget,
If prompt to quit the bliss they know,
Following the Lamb where'er He go,
By purest pleasure unbeguiled
To idolize or wife or child:
Such wedded souls our God shall own
For faultless virgins round His throne.”

KEBLE, “Christian Year,” Wednesday before Easter.

CHAPTER VIII.

1. **Things offered unto idols** (*εἰδωλαθύτων*). See on Apoc. ii. 14.

We know that we all, etc. The arrangement of the text is in question. Evidently a parenthesis intervenes between the beginning of ver. 1 and ver. 4. It seems best to begin this parenthesis with *knowledge puffeth up*, and to end it with *knowen of him* (ver. 3).

* On the subject of Paul's view of celibacy, see Stanley's "Commentary on Corinthians," p. 117 sqq.

We all have knowledge (πάντες γινώσκω ἔχομεν). The exact reference of these words must remain uncertain. Some understand Paul himself and the more enlightened Corinthians. Others, all Christians. All the expositions are but guesses. I prefer, on the whole, the view that Paul is here repeating, either verbally or in substance, a passage from the letter of the Corinthians to him. In that case the sense is slightly ironical: "We know, to use your own words, that we all have knowledge." The parenthesis thus comes in with an appropriate cautionary force.

Puffeth up. See on ch. iv. 6. The contrast is striking between *puffing up* and *building up*—a bubble and a building.

2. **That he knoweth anything** (ἐγνωκένας τι). Or, literally, *has come to know*. See on John ii. 24; iii. 10; xvii. 3. Showing in what sense *knowledge* was used in the previous clause: *fancied* knowledge; knowledge of divine things without love.

3. **The same is known of Him** (οὗτος ἐγνωσται ὑπ' αὐτοῦ). *The same*, i.e., this same man who loves God. He does not say *knows* God, but implies this in the larger truth, *is known by God*. Compare Gal. iv. 9; 1 John iv. 7, 8, 16; 2 Tim. ii. 19. *Γινώσκω* in New-Testament Greek often denotes a personal relation between the knower and the known, so that the knowledge of an object implies the influence of that object upon the knower. So John ii. 24, 25; 1 Cor. ii. 8; 1 John iv. 8. In John the relation itself is expressed by the verb. John xvii. 3, 25; 1 John v. 20; iv. 6; ii. 3, 4, 5.*

† **An idol is nothing in the world** (οὐδὲν εἶδωλον ἐν κόσμῳ). Rev., *no idol is anything*. An idol is a nonentity. The emphasis is on the *nothingness* of the idol, hence the emphatic position of *οὐδὲν nothing*. It is a mere stock or stone, having no real significance in heaven or on earth. One of the Old-Testament names for heathen gods is *elilim nothings*. *Idol* (εἶδωλον) is primarily *an image* or *likeness*. In Greek writers

* The student should carefully study Cremer's article *γινώσκω* in the "Biblico-Theological Lexicon of New-Testament Greek."

it is sometimes used of the *shades* of the dead, or the *fantasies* of the mind. In the Old Testament, the number and variety of the words representing the objects of heathen worship, are a striking commentary upon the general prevalence of idolatry. *Εἰδωλον* *image* stands in the Septuagint for several of the different Hebrew terms for *idols*; as, *elilim things of nought*; *gillulim things rolled about*, as logs or masses of stone; *chammanim sun-pillars*, etc. Other words are also used to translate the same Hebrew terms, but in all cases the idea is that of the material object as shaped by mechanical processes, or as being in itself an object of terror, or a vain or abominable thing, a mere device of man.

5. **Gods—lords.** Superhuman beings to whom these titles are given, as Eph. vi. 12; 2 Cor. iv. 4; John xii. 31; xiv. 30.

7. **With conscience of the idol** (τῇ συνειδήσει τοῦ εἰδώλου). The best texts read *συνηδεῖα custom*, which occurs only here and John xviii. 39; see note. Lit., *with custom of the idol*; i.e., as Rev., *being used to the idol*. Their long habit previous to their conversion made them still regard their offering as made to something really existent, and consequently to feel that it was sinful to eat of meat thus offered.

Is defiled (μολύνεται). See on Apoc. xiv. 4.

8. **Commendeth — not** (οὐ παραστήσει). Lit., *present*. Rev., more correctly, *will not commend*. See on *showed himself*, Acts i. 3.

9. **Stumbling-block** (προσκόμμα). See on Rom. xiv. 13.

10. **Idol's temple** (εἰδωλείφ). Only here in the New Testament. See on Apoc. ii. 14.

Be emboldened (οἰκοδομηθήσεται). Lit., *be built up*. The A. V. misses the irony of the expression. His apparent advance is really detrimental. Calvin remarks: "a ruinous up-building."

11. **Shall the weak brother perish** (ἀπόλλυται ὁ ἀσθενῶν). Not a question, as A. V. The participle "he that *is being weak*" indicates a continuance of the weakness, and the present

tense, *is perishing*, implies that the process of moral undermining is in progress through the habitual indulgence of the better-informed Christian. Rev., *he that is weak perisheth*.

13. **Make to offend** (*σκανδαλλίζει*). See on Matt. v. 29. Rev., *maketh to stumble*.

Meat—flesh (*βρῶμα—κρέα*). The former *food in general*, the latter the *special food* which causes stumbling. Dr. South draws the distinction between a *tender* and a *weak* conscience. "Tenderness, applied to the conscience, properly imports quickness and exactness of sense, which is the perfection of this faculty. . . . Though the eye is naturally the most tender and delicate part of the body, yet is it not therefore called weak, so long as the sight is quick and strong. . . . A weak conscience is opposed to a strong; which very strength, we shew, consisted in the tenderness or quickness of its discerning or perceptive power" (Sermon XXIX., "A True State and Account of the Plea of a Tender Conscience").

CHAPTER IX.

1. **Seen Jesus**. See ch. xv. 8; Acts ix. 17; xviii. 9; xxii. 17, 18; 2 Cor. xii. 1 sqq. Compare Acts xxii. 14.

2. **Seal** (*σφραγίς*). See on Rom. iv. 11; John iii. 33; Apoc. xxii. 10.

3. **Answer** (*ἀπολογία*). See on 1 Pet. iii. 15.

Examine (*ἀνακρίνουσιν*). See on Luke xxiii. 14.

4. **Eat—drink**. At the expense of the churches. Compare Luke x. 7.

5. **A sister, a wife**. Wrong. *Sister* means a *christian woman*, a fellow-member of the Church, as Rom. xvi. 1; 1 Cor. vii. 15; Jas. ii. 15. It is in apposition with *wife*: *A wife that is a sister* or *believer*. So Rev. Such an one has also the

right, like her husband, to be maintained by the Church. Some of the fathers claimed that not a wife was meant, but a female attendant, *serviens matrona*, who contributed to the maintenance of the apostles as certain women ministered to Christ. There is no foundation for this. It is contradicted by the example of Peter cited at the end of this verse; compare Matt. viii. 14; and besides, the point of the argument is that these companions should be maintained. Such a practice, however, did grow up in the Church, but was abolished by the Council of Nicaea on account of its abuses. Stanley remarks that the fact of these women accompanying their husbands, may be explained by the necessity of females to gain access to and to baptize the female converts in Greece and in oriental countries; the same necessity which gave rise to the order of deaconesses.

6. Barnabas. The only mention of Barnabas along with Paul since the quarrel, Acts xv. 39.

Forbear working. For their own support. *Ἐργάζεσθαι to work*, is the regular word for manual labor. See Matt. xxi. 28; Acts xviii. 3. See on 3 John 5; and *trade*, Apoc. xviii. 17.

7. Goeth a warfare (*στρατεύεται*). The “a” in *a warfare* is the abbreviated preposition *on* or *in*, as *a coming, afield, going a pilgrimage*. In the Geneva Bible, Deut. xxiv. 5 is rendered, “When a man taketh a newe wife, he shal not *go a warfare*.” So Froissart: “He was not in good poynt to ride *a warfare*.” The phrase, however, is incorrect as a translation, since the Greek word is used not only of war, but of military service in general. Soldiers are called *στρατεύόμενοι*, Luke iii. 14. More correctly, *who serveth as a soldier?* or, as Rev., *what soldier serveth?* See on Luke iii. 14; Jas. iv. 1.

Charges (*ὀφρωλοῖς*). See on Luke iii. 14, and compare Rom. vi. 23; 2 Cor. xi. 8.

Feedeth (*ποιμαίνει*). See on 1 Pet. v. 2. Bengel remarks: “The minister of the gospel is beautifully compared with the soldier, vine-dresser, shepherd.” He goes forth to contend

with the world, to plant churches, and to exercise pastoral care over them.

8. **As a man** (κατὰ ἄνθρωπον). Rev., *after the manner of men*. See on Rom. iii. 5. The formula occurs six times in Paul's epistles. The question introduces another kind of evidence—that from Scripture. I will not confine myself to illustrations from human affairs. I will appeal to Scripture.

9. **Muzzle** (φιμώσεις). See on Matt. xxii. 12, 34; Mark iv. 39. Some texts read *κημώσεις muzzle*, from *κημός a muzzle*. See Deut. xxv. 4.

Ox—treadeth. The custom of driving the oxen over the corn strewed on the ground or on a paved area, was an Egyptian one. In later times the Jews used threshing instruments, dragged by the beasts through the grain. Herodotus says that pigs were employed for this purpose in Egypt, but the monuments always represent oxen, or, more rarely, asses. In Andalusia the process may still be seen, the animals pulling the drag in a circle through the heap of grain; and in Italy, the method of treading out by horses was in use up to a comparatively recent date.*

The verb *ἀλοάω to tread*, occurring only here, ver. 10, and 1 Tim. v. 18, is etymologically related to *ἄλων halon, threshing-floor* (see on Matt. iii. 12), which also means the *disk* of the sun or moon, or *a halo*, thus implying the circular shape of the floor. Dr. Thomson says: "The command of Moses not to muzzle the ox that treadeth out the corn is literally obeyed to this day by most farmers, and you often see the oxen eating from the floor as they go round. There are niggardly peasants, however, who do muzzle the ox" ("The Land and the Book"). This custom was in strong contrast with that of Gentile farmers, who treated their laboring animals cruelly, sometimes employing inhuman methods to prevent them from eating while threshing. All students of the Egyptian monuments are famil-

* A capital description of this process may be found in a lively book by Henry P. Leland, "Americans in Rome."

iar with the hieroglyphic inscription in a tomb at Eileithyas, one of the oldest written poems extant :

“ Thresh ye for yourselves,
Thresh ye for yourselves,
Thresh ye for yourselves, O oxen.
Measures of grain for yourselves,
Measures of grain for your masters.”

Doth God take care for oxen ? The A. V. misses the true point of the expression. Paul, of course, assumes that God cares for the brute creation ; but he means that this precept of Moses was not primarily for the oxen's sake but for man's sake. He is emphasizing the typical and spiritual meaning of the command. Render, as Rev., *Is it for the oxen that God careth ?* *

10. **Altogether** (πάντως). Better, as Rev., in margin, *as He doubtless doth*, or, as American Rev., *assuredly*.

In hope (ἐπ' ἐλπίδι). See on Rom. viii. 21. Resting on hope. Compare Aeschylus : “ When hope has raised me up on strength (ἐπ' ἀλκᾶς) ; ” *i.e.*, elated me with confidence (“ Choe-phoroe,” 407).

He that thresheth in hope should be partaker of his hope. The text is in error here. The true reading is ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν *and he that thresheth to thresh in hope of partaking*.

12. **Power** (ἐξουσίας). Rev., correctly, *right*. The right to claim maintenance.

Suffer (στέγομεν). Rev., *bear*. The primary meaning is to *cover*. So some render ch. xiii. 7, *covereth* for *beareth*. Hence to *protect* by covering, as with a tight ship or roof. So Aeschylus, of a ship : “ The wooden house with sails that *keeps out* (στέγων) the sea ” (“ Suppliants,” 126). “ The tower *keeps off* (ὑποστέγει) the multitude of the enemy ” (“ Seven against

* Hence Mr. Lecky is mistaken in saying : “ St. Paul turned aside the precept ‘ Thou shalt not muzzle,’ etc., with the contemptuous question, ‘ Doth God take care,’ ” etc. (“ History of European Morals,” ii., 178, note).

Thebes," 220). And so, *to bear up against, endure*. Compare 1 Thess. iii. 1, 5.*

Hinder (ἐγκοπὴν δῶμεν). Lit., *give hindrance*. Rev., *cause hindrance*. Ἐγκοπὴ *hindrance*, only here in the New Testament. Primarily, *an incision*, and so used by the physician Galen. Compare the kindred verb ἐγκόπτω *to cut into*, also occurring in Hippocrates in the surgical sense. In the sense of cutting into one's way, it gets the meaning of *hindrance*. See Acts xxiv. 4; Rom. xv. 22; Gal. v. 7; 1 Thess. ii. 18; 1 Pet. iii. 7. Compare the Latin *intercidere to divide, interrupt*.

13. **Minister** (ἐργαζόμενοι). Lit., *work or perform*. Never in classical Greek of being engaged in sacred rites.

Wait (παρεδρεύοντες). Etymologically akin to πάρεδρος *sitting beside*. See on ch. vii. 35. Only here in the New Testament.

Altar (θυσιαστηρίω). See on Acts xvii. 23.

17. **For if I do this thing willingly**, etc. The exact line of Paul's thought is a matter of much discussion, and must be determined if we are to understand the force of the several words. It appears to be as follows: He has been speaking of the fact that he preaches at his own cost. He so glories in this that he would rather die than surrender this ground of boasting. Compare 2 Cor. xi. 7-12; xii. 13-16. For it is the only ground of boasting that is possible to him. The preaching of the Gospel in itself furnishes no such ground, for one cannot boast of what he needs must do; and the necessity to preach the Gospel is laid on him under penalty of a "woe" if he refuse. He goes on to show, in two propositions, why and how there is no cause for boasting in preaching under necessity. 1. Supposing there were no necessity, but that he preached of free will, like the twelve who freely accepted the apostleship at Christ's call, then he would rightfully have a reward, as a free man entering freely upon service; and so would have some ground of glorying. 2. But supposing I became an apostle under constraint,

* See Stanley's note on ch. xiii. 7.

as was the fact, then I am not in the position of a free man who chooses at will, but of a slave who is made household steward by his master's will, without his own choice, and consequently I have no claim for reward and no ground of boasting. What, then, is my reward? What ground of boasting have I? Only this: to make the Gospel without charge. In *this* I may glory.*

Willingly—against my will (ἐκὼν—ἄκων). These words are not to be explained of the spirit in which Paul fulfilled his ministry; but of his attitude toward the apostolic charge when it was committed to him. He was *seized upon* by Christ (Philip. ii. 12); *constrained* by His call on the way to Damascus. Rev., *of mine own will—not of mine own will*.

Reward. Correlative with the second *καύχημα* *something to glory of*, in ver. 16.

A dispensation is committed unto me (οἰκονομίαν πεπιστευμαι). Lit., *I am entrusted with a stewardship*. For a similar construction see Rom. iii. 2. Stewards belonged to the class of slaves. See Luke xii. 42, 43, and note *οἰκονόμος steward* in ver. 42, and *δούλος ἐκεῖνος that bond-servant* in ver. 43. Paul is not degrading the gospel ministry to a servile office. He is only using the word to illustrate a single point—the manner of his appointment.

18. **Abuse** (καταχρησασθαι). See on ch. vii. 31. Rev., correctly, *use to the full*.

19. **Made myself servant** (ἐδούλωσα). Rev., *brought myself under bondage*; better, as bringing out the force of *δούλος bond-servant*, from which the word is derived, and thus according with *stewardship*, ver. 17.

Gain (κερδήσω). Carrying out the thought of *servant* in ver. 18. "He refuses payment in money that he may make the greater gain in souls. But the gain is that which a faithful steward makes, not for himself, but for his master" (Edwards).

* A most excellent discussion of this passage may be found in Godet.

The word is not, as Godet, to be limited to its purely natural meaning, but is used in the sense of Matt. xviii. 15; 1 Pet. iii. 1.

20. **Them that are under the law.** The distinction between this class and Jews is differently explained. Some, *Jews*, viewed *nationally*; *under the law*, viewed *religiously*. Others, Jews by *origin*, and Gentile proselytes. Others understand by those *under the law*, *rigid Jews*, *Pharisees*. The first explanation seems preferable.

21. **Without law** (*ἀνομος*). As one of the Gentiles. By intercourse with them, relinquishment of Jewish observances, and adapting his teaching to their modes of thought. See Acts xvii.

Under law (*ἐννομος*). The expression differs from that in ver. 20, *ὑπὸ νόμον* *under law*, though with only a shade of difference in meaning. "*Ἐννομος* means *subject to the law*, but in the sense of keeping *within* (*ἐν*) the law.

22. **Weak.** In faith and christian discernment. Compare ch. viii. 7 sqq.; Rom. xiv. 1; xv. 1; 1 Thess. v. 14.

24. **In a race** (*ἐν σταδίῳ*). Or, better, in a *race-course*. From *ἵστημι* to *place* or *establish*. Hence a *stated distance*; a *standard of length*. In all other New-Testament passages it is used of a measure of length, and is rendered *furlong*, representing 606½ English feet. From the fact that the race-courses were usually of exactly this length, the word was applied to the race-course itself. The position chosen for the *stadium* was usually on the side of a hill, which would furnish a natural slope for seats; a corresponding elevation on the opposite side being formed by a mound of earth, and the seats being supported upon arches. The stadium was oblong in shape, and semicircular at one end; though, after the Roman conquest of Greece, both ends were often made semicircular. A straight wall shut in the area at one end, and here were the entrances and the starting-place for the runners. At the other end was the goal, which, like the starting-point, was marked by a square

pillar. Half-way between these was a third pillar. On the first pillar was inscribed *excel*; on the second, *hasten*; on the third, *turn*, since the racers turned round the column to go back to the starting-point.*

The isthmus of Corinth was the scene of the Isthmian games, one of the four great national festivals of the Greeks. The celebration was a season of great rejoicing and feasting. The contests included horse, foot, and chariot-racing; wrestling, boxing, musical and poetical trials, and later, flights of animals. The victor's prize was a garland of pine leaves, and his victory was generally celebrated in triumphal odes called *epinikia*, of which specimens remain among the poems of Pindar.† At the period of Paul's epistles the games were still celebrated, and the apostle himself may very probably have been present.‡ At the same time, he would have been familiar with similar scenes in Tarsus, in all the great cities of Asia Minor, especially Ephesus, and even in Jerusalem. Metaphors and allusions founded upon such spectacles abound in Paul's writings. *Racers*, 1 Cor. ix. 24; *boxers*, 1 Cor. ix. 26, 27; *gladiators fighting with beasts*, 1 Cor. xv. 32; *the judge awarding the prize*, 2 Tim. iv. 8; *the goal and the prize*, 1 Cor. ix. 24; Philip. iii. 14; *the chaplet*, 1 Cor. ix. 25; 2 Tim. ii. 5; iv. 8; *the training for the contest*, 1 Tim. iv. 7, 8; *the rules governing it*, 2 Tim. ii. 5; *the chariot-race*, Philip. iii. 14. These images never occur in the gospels. See on *of life*, Apoc. ii. 10.

Prize (*βραβεῖον*). Only here and Philip. iii. 14. The kindred verb *βραβεύω* *to be umpire*, occurs once, Col. iii. 15. See note.

Obtain (*καταλάβητε*). Lit., *lay hold of*. Rev., *attain*. See on *comprehended*, John i. 5; *come upon you*, John xii. 35; and *perceived*, Acts iv. 13. Compare Philip. iii. 12.

* See the description of the stadium at Ephesus in Wood's "Ephesus."

† See a fine description of the Olympic games, on which the others were modelled, in J. Addington Symonds' "Studies of the Greek Poets," i., ch. xi.

‡ See the question discussed by Conybeare and Howson, ch. xx.

25. **Striveth for the mastery** (*ἀγωνιζόμενος*). Better, Rev., *striveth in the games*, thus preserving the metaphor. The word was the regular term for contending in the arena or on the stage.

Is temperate (*ἐγκρατεύεται*). Only here and ch. vii. 9. The candidate for the races was required to be ten months in training, and to practise in the gymnasium immediately before the games, under the direction of judges who had themselves been instructed for ten months in the details of the games. The training was largely dietary. Epictetus says: "Thou must be orderly, living on spare food; abstain from confections; make a point of exercising at the appointed time, in heat and in cold; nor drink cold water nor wine at hazard." Horace says: "The youth who would win in the race hath borne and done much; he hath sweat and been cold; he hath abstained from love and wine" ("Ars Poetica," 412). Tertullian, commending the example of the athletes to persecuted Christians, says: "Coguntur, cruciantur, fatigantur." "They are constrained, harassed, wearied" ("Ad Martyres," 3). Compare 2 Tim. ii. 5.

Crown (*στέφανον*). Chaplet of pine-leaves. See on Apoc. iv. 4.

26. **Uncertainly** (*ἀδήλως*). Only here in the New Testament. The kindred adjective *ἄδηλος* *not manifest*, occurs Luke xi. 44 (see note) and 1 Cor. xiv. 8. Compare also *ἀδηλότης uncertainty*, 1 Tim. vi. 17. He runs with a clear perception of his object, and of the true manner and result of his striving.

Fight I (*πυκτεύω*). Only here in the New Testament. Distinctively of fighting with *the fists*, and evidently in allusion to the boxing-match. Rev., in margin, *box*. Etymologically akin to *πυγμή* *the fist*; see on *oft*, Mark vii. 3.

Beateth the air. A boxer might be said to beat the air when practising without an adversary. This was called *σκιαμαχία* *shadow-fighting*. Or he might purposely strike into the air in order to spare his adversary; or the adversary might evade his blow, and thus cause him to spend his strength on the air. The two latter may well be combined in Paul's meta-

phor. He strikes straight and does not spare. Compare Virgil, in the description of a boxing-match :

“ Entellus, rising to the work, his right hand now doth show
Upread ; but he, the nimble one, foresaw the falling blow
Above him, and his body swift writhed skew-wise from the fall.
Entellus spends his stroke on air.”

“ Aeneid,” v., 448. Morris' Translation.

27. I keep under (*ὑπωπιάζω*). A feeble translation, and missing the metaphor. The word means *to strike under the eye ; to give one a black eye*. It occurs elsewhere in the New Testament but once, Luke xviii. 5 (see note). Rev., *I buffet*. The blow of the trained boxer was the more formidable from the use of the *cestus*, consisting of ox-hide bands covered with knots and nails, and loaded with lead and iron. So Entellus throws his boxing-gloves into the ring, formed of seven bulls'-hides with lead and iron sewed into them (Virgil, “Aeneid,” v., 405). They were sometimes called *γυιοτόροι limb-breakers*. A most interesting account is given by Rodolfo Lanziani, “Ancient Rome in the Light of Recent Discoveries,” of the exhuming at the foundation of the Temple of the Sun, erected by Aurelian, of a sitting bronze statue of a boxer. The accompanying photograph shows the construction of the fur-lined boxing-gloves secured by thongs wound round the forearm half-way to the elbow. The gloves cover the thumb and the hand to the first finger-joints. The writer says ; “The nose is swollen from the effects of the last blow received ; the ears resemble a flat and shapeless piece of leather ; the neck, the shoulders, the breast, are seamed with scars. . . . The details of the fur-lined boxing-gloves are also interesting, and one wonders how any human being, no matter how strong and powerful, could stand the blows from such weapons as these gloves, made of four or five thicknesses of leather, and fortified with brass knuckles.”

Bring it into subjection (*δουλαγωγῶ*). Rev., *bring it into bondage*. Metaphor of captives after battle. Not of leading the vanquished round the arena (so Godet), a custom of which

there is no trace, and which, in most cases, the condition of the vanquished would render impossible. It is rather one of those sudden changes and mixtures of metaphor so frequent in Paul's writings. See, for instance, 2 Cor. v. 1, 2.

Having preached (*κηρύξας*). See on 2 Pet. ii. 5. Some find in the word an allusion to the *herald* (*κήρυξ*) who summoned the contestants and proclaimed the prizes.

Castaway (*ἀδόκιμος*). See on Rom. i. 28. Better, as Rev., *rejected*, as unworthy of the prize.

CHAPTER X.

1. **Moreover** (*δέ*). But the correct reading is *γάρ* *for*, introducing an illustration of rejection by God, and thus connecting what follows with the close of the last chapter. It is possible that I may be rejected, *for* the Israelites were.

All. Strongly emphasized in contrast with *most of them* (A. V., *many*) in ver. 5. *All* enjoyed the privileges, but few improved them. The word is repeated five times.

Under the cloud. The cloudy pillar which guided the Israelites. It is sometimes spoken of as *covering* the host. See Ps. cv. 39; Wisdom x. 17; xix. 7; Num. xiv. 14.

2. **Baptized unto Moses** (*εἰς*). Rev., margin, *into*. See on Matt. xxviii. 19; Rom. vi. 3. They were introduced into a spiritual union with Moses, and constituted his disciples.

Cloud—sea. The two together forming the type of the water of baptism. Bengel says: "The cloud and the sea are in their nature water." The cloud was diffused and suspended water.

3. **Spiritual meat**. The manna, called *spiritual* because coming from heaven. See Ps. lxxviii. 25; John vi. 31; and on Apoc. xi. 8; ii. 17.

4. **Drink—spiritual drink**. Spiritual, like the meat, in being supernaturally given. The aorist tense denotes something

past, yet without limiting it to a particular occasion. They drank at Rephidim (Exod. xvii. 6), but they continued to drink spiritual drink, for —

They drank (ἐπιπινον). The imperfect tense denoting continued action—throughout their journey.

That spiritual rock. For *that* read *a*. Paul appears to recall a rabbinic tradition that there was a well formed out of the spring in Horeb, which gathered itself up into a rock like a swarm of bees, and followed the people for forty years; sometimes rolling itself, sometimes carried by Miriam, and always addressed by the elders, when they encamped, with the words, "Spring up, O well!" Num. xxi. 17. Stanley says: "In accordance with this notion, the Rock of Moses, as pointed out by the local tradition of Mt. Sinai, is not a cleft in the mountain, but a detached fragment of rock about fifteen feet high, with twelve or more fissures in its surface, from which the water is said to have gushed out for the twelve tribes. This local tradition is as old as the Koran, which mentions this very stone."*

Was Christ. Showing that he does not believe the legend, but only uses it allegorically. The important point is that Christ the Word was with His people under the old covenant. "In each case we recognize the mystery of a 'real presence'" (Ellicott). "God was in Christ" here, as from the beginning. The mosaic and the christian economies are only different sides of one dispensation, which is a *gospel* dispensation throughout. The Jewish sacraments are not mere *types* of ours. They are identical.

5. Many (τοῖς πλείοσι). The A. V. misses the force of the article, *the* many. Hence Rev., correctly, *most of them*. All perished save Caleb and Joshua.

Overthrown (κατεστρώθησαν). Only here in the New Testament. Lit., *were strewn down along* (the ground). The

* Edwards, Meyer, Alford, Stanley, adopt the reference to the tradition. Ellicott is very doubtful; and Godet thinks it incredible that "the most spiritual of the apostles should hold and teach the Church such puerilities."

word belongs mostly to later Greek, though found in Herodotus in the general sense of *slaying*. So Euripides: "He *laid low* his wife and child with one dart" ("Hercules Furens," 1000). It is used of spreading a couch.

6. **Examples** (τύποι). See on 1 Pet. v. 3. The word may mean either *an example*, as 1 Tim. iv. 12, or *a type* of a fact or of a spiritual truth. Heb. ix. 24; Rom. v. 14.

We should not lust (μη ειναι ημας επιθυμητας). Lit., *should not be desirers*. 'Επιθυμητής *desirer, lover*, only here in the New Testament. Frequent in the classics. The sins of the Israelites are connected with those of the Corinthians.

7. **Idolaters**. Referring to the danger of partaking of the idol feasts.

To play (παίζειν). The merrymaking generally which followed the feast, not specially referring to the *dancing* at the worship of the golden calf. See Exod. xxxii. 19.

7. **Commit fornication**. Lasciviousness was habitually associated with idol-worship. The two are combined, Acts xv. 29. A thousand priests ministered at the licentious rites of the temple of Venus at Corinth.*

Three and twenty thousand. A plain discrepancy between this statement and Num. xxv. 9, where the number is twenty-four thousand. It may have been a lapse of memory.

9. **Let us tempt Christ** (εκπειράζωμεν τον Χριστον). The compound word is very significant, "to tempt *out*" (εκ); tempt *thoroughly*; try *to the utmost*. It occurs in three other places: Matt. iv. 7; Luke iv. 12; x. 25; and, in every case, is used of tempting or testing Christ. Compare Ps. lxxvii. 18 (Sept.). For *Christ* read Κύριον *the Lord*.

10. **Murmur** (γογγύζετε). See on John vi. 41.

The destroyer (του ολοθρευτου). The destroying angel, who is called ο ολοθρευων, Exod. xii. 23.

* See Farrar's "Paul," i., 557 sq., and Gibbon's description of the Grove of Daphne at Antioch, ch. xxiii.

11. Happened (*συνέβαινον*). The imperfect tense marks the successive unfolding of the events.

For ensamples (*τύποι*). The best texts read *τυπικῶς* *by way of figure*.

Admonition (*νουθεσίαν*). See on the kindred verb *to warn*, Acts xx. 31.

Ends of the world (*τὰ τέλη τῶν αἰώνων*). Lit., *ends of the ages*. So Rev. Synonymous with *ἡ συντέλεια τῶν αἰώνων* *the consummation of the ages*, Heb. ix. 26. The phrase assumes that Christ's second coming is close at hand, and therefore the end of the world. Ellicott acutely remarks that the plural, *ends*, marks a little more distinctly the idea of each age of preparation having passed into the age that succeeded it, so that now all the *ends* of the ages have come down to them.

Are come (*κατήντηκεν*). See on Acts xxvi. 7. Compare Eph. iv. 13; Philip. iii. 11.

13. Temptation (*πειρασμός*). See on Matt. vi. 13.

Common to man (*ἀνθρώπινος*). The word means *what belongs to men, human*. It occurs mostly in this epistle; once in Rom. vi. 19, meaning *after the manner of men, popularly* (see note). See Jas. iii. 7; 1 Pet. ii. 13; 1 Cor. ii. 4, 13; iv. 3. It may mean here a temptation which is *human*, i.e., incident or common to man, as A. V., or, inferentially, a temptation *adapted to human strength; such as man can bear*, Rev. The words are added as an encouragement, to offset the warning "let him that thinketh," etc. They are in danger and must watch, but the temptation will not be beyond their strength.

A way to escape (*τὴν ἔκβασιν*). Rev., better, *the way of escape*. The word means *an egress, a way out*. In classical Greek, especially, of a way out of the sea. Hence, in later Greek, of *a landing-place*. Compare Xenophon: "The ford that was over against *the outlet* leading to the mountains" ("Anabasis," iv., 3, 20).* For the sense of *issue* or *end*, see on Heb. xiii. 7. The words *with the temptation* and *the way*

* Edwards misunderstands this passage.

of escape imply an *adjustment* of the deliverance to each particular case.

To bear. Not the same as escape. Temptation which cannot be fled must be *endured*. Often the only *escape* is through *endurance*. See Jas. i. 12.

14. **Idolatry.** Notice the article: *the* idolatry, the temptation of which is constantly present in the idol-feasts.

15. **Wise** (*φρονίμους*). See on *wisdom*, Luke i. 17; *wisely*, Luke xvi. 8. The warning against the sacrificial feasts and the allusion in ver. 3 suggest the eucharistic feast. An act of worship is sacramental, as bringing the worshipper into communion with the unseen. Hence he who practises idolatry is in communion with demons (ver. 20), as he who truly partakes of the Eucharist is in communion with Christ. But the two things are incompatible (ver. 21). In citing the Eucharist he appeals to them as *intelligent* (wise) men, concerning a familiar practice.

16. **The cup of blessing** (*τὸ ποτήριον τῆς εὐλογίας*). Lit., *the blessing*: the cup over which the familiar formula of blessing is pronounced. Hence the Holy Supper was often styled *Eulogia* (Blessing). For *blessing*, see on *blessed*, 1 Pet. i. 3. It is the same as *eucharistia* (*thanksgiving*), applied as the designation of the Lord's Supper: *Eucharist*. See ch. xiv. 16; 1 Tim. iv. 4, 5. The cup is first mentioned, perhaps, because Paul wishes to dwell more at length on the bread; or possibly, because drinking rather than eating characterized the idol-feasts.

Communion (*κοινωνία*). Or *participation*. See on *fellowship*, 1 John i. 3; Acts ii. 42; *partners*, Luke v. 10. The Passover was celebrated by families, typifying an unbroken fellowship of those who formed one body, with the God who had passed by the blood-sprinkled doors.

17. **For** (*ὅτι*). Better, *seeing that*. It begins a new sentence which is dependent on the following proposition: *Seeing that there is one bread, we who are many are one body*. Paul is deducing the *mutual* communion of believers from the fact of

their communion with their common Lord. By each and all receiving a piece of the one loaf, which represents Christ's body, they signify that they are all bound in one spiritual body, united to Christ and therefore to each other. So Rev., in margin. Ignatius says: "Take care to keep one eucharistic feast only; for there is one flesh of our Lord Jesus Christ, and one cup unto unity of His blood;" *i.e.*, that all may be one by partaking of His blood (Philadelphia, iv.).

Body. Passing from the literal sense, the Lord's body (ver. 16), to the figurative sense, the body of believers, the Church.

Partake of (ἐκ μετέχομεν). Or partake *from*. That which all eat is taken *from* (ἐκ) the one loaf, and they eat of it *mutually, in common*, sharing it *among* them (μετά). So Ignatius: "That ye come together *ἕνα ἄρτον κλώντες breaking one loaf*" (Ephesians, xx.).

18. Showing that partaking of the idol-feasts is idolatry, by the analogy of the Israelite who, by partaking of the sacrifices puts himself in communion with Jehovah's altar.

Partakers of the altar (κοινωνοὶ τοῦ θυσιαστηρίου). An awkward phrase. Rev., better, bringing out the force of *κοινωνοὶ communers: have not they—communion with the altar?* The Israelite who partook of the sacrifices (Lev. viii. 31) united himself with the altar of God. Paul says *with the altar* rather than *with God*, in order to emphasize the communion through the specific act of worship or sacrifice; since, in a larger sense, Israel *after the flesh*, Israel regarded as a nation, was, in virtue of that fact, in fellowship with God, apart from his partaking of the sacrifices. Possibly, also, to suggest the external character of the Jewish worship in contrast with the spiritual worship of Christians. Philo calls the Jewish priest *κοινωνὸς τοῦ βώμου partaker of the altar*.

20. **Devils** (δαιμονίους). See on Mark i. 34. Used here, as always in the New Testament, of diabolic spirits.* *Δαιμόνιον*, the neuter of the adjective *δαιμόνιος divine*, occurs in Paul's

* Acts xvii. 18, is uttered by Greeks in their own sense of the word.

writings only here and 1 Tim. iv. 1. It is used in the Septuagint, Deut. xxxii. 17, to translate the Hebrew word which seems, originally, to have meant a supernatural being inferior to the gods proper, applied among the Assyrians to the bull-deities which guarded the entrances to temples and palaces. Among the Israelites it came to signify all gods but the God of Israel. Compare Isa. lxv. 11, where Gad (*good fortune*, probably the star-god Jupiter) is rendered in the Septuagint τῶ δαμονίῳ *the demon*. See Rev., O. T. Also Ps. xcvi. 5 (Sept. xcvi.), where *elilim things of nought*, A. V. *idols*, is rendered by δαμόνια *demons*.*

21. **The cup of devils.** Representing the heathen feast. The special reference may be either to the drinking-cup, or to that used for pouring libations.

The Lord's table. Representing the Lord's Supper. See ch. xi. 20 sqq. The Greeks and Romans, on extraordinary occasions, placed images of the gods reclining on couches, with tables and food beside them, as if really partakers of the things offered in sacrifice.† Diodorus, describing the temple of Bel at Babylon, mentions a large table of beaten gold, forty feet by fifteen, standing before the colossal statues of three deities. Upon it were two drinking-cups. See, also, the story of "Bel and the Dragon," vv. 10-15.‡ The sacredness of the table in heathen worship is apparent from the manner in which it is combined with the altar in solemn formulæ; as *ara et mensa*. Allusions to the table or to food and drink-offerings in honor of heathen deities occur in the Old Testament: Isa. lxv. 11; Jer. vii. 18; Ezek. xvi. 18, 19; xxiii. 41. In Mal. i. 7, the altar of burnt-offering is called "the table of the Lord." §

22. **Do we provoke—to jealousy** (ἡ παραζηλοῦμεν). The A. V. does not translate ἡ *or*, and thus breaks the connection

* On the subject of Satan and Demoniac Powers, the student may consult Dorner's "Christliche Glaubenslehre," §§ 85, 86.

† See an account of such a festival in Livy, v., 18.

‡ Compare Virgil, "Aeneid," ii., 764; viii., 279.

§ See a very interesting article on "The Table of Demons," by Edwin Johnson: "Expositor," second series, viii., 241.

with what precedes. You cannot be at the same time in communion with the Lord and with demons, *or* will you ignore this inconsistency and provoke God? For the verb, see on Rom. x. 19.

Are we stronger. The force of the interrogative particle is, *surely we are not stronger.*

24. **Another's wealth** (τὸ τοῦ ἑτέρου). Lit., *that which is the other's.* *Wealth*, inserted by A. V. is used in the older English sense of *well-being*. See on Acts xix. 25. The A. V. also ignores the force of the article, *the* other. Rev., much better, *his neighbor's good.*

25. **The shambles** (μακέλλω). Only here in the New Testament. It is a Latin word, which is not strange in a Roman colony like Corinth. In sacrifices usually only a part of the victim was consumed. The rest was given to the priests or to the poor, or sold again in the market. Any buyer might therefore unknowingly purchase meat offered to idols.

Asking no question. As to whether the meat had been used in idol sacrifice. See on ch. ii. 14.

26. **The earth is the Lord's**, etc. The common form of Jewish thanksgiving before the meal. For *fulness*, see on Rom. xi. 12.

28. **Any man.** Some fellow-guest, probably a gentile convert, but, at all events, with a weak conscience.

Shewed (μηνύσαντα). See on Luke xx. 37. It implies the disclosure of a secret which the brother reveals because he thinks his companion in danger.

30. **By grace** (χάριτι). Better, as Rev., in margin, *with thankfulness*: with an unsullied conscience, so that I can sincerely give thanks for my food. Compare Rom. xiv. 6; 1 Tim. iv. 4, 5.

Am I evil-spoken of (βλασφημοῦμαι). In the gospels this word, of which *blaspheme* is a transcript, has, as in the Septuagint, the special sense of treating the name of God with scorn.

So Matt. ix. 3; xxvi. 65; John x. 36. In the epistles frequently as here, with the classical meaning of *slandering* or *defaming*.

CHAPTER XI.

1. **Followers** (*μιμηταί*). Lit., *imitators*, as Rev. This verse belongs to the closing section of ch. x.

2. **Ordinances—delivered** (*παραδόσεις—παρέδωκα*). There is a play of two kindred words, both being derived from *παράδωμι* to give over. *Ordinances* is a faulty rendering. Better, Rev., *traditions*. By these words Paul avoids any possible charge of imposing his own notions upon the Church. He *delivers* to them what had been *delivered* to him. Compare 1 Tim. i. 11; 2 Thess. ii. 15.

4. **Having his head covered** (*κατὰ κεφαλῆς ἔχων*). Lit., *having something hanging down from his head*. Referring to the *tallith*, a four-cornered shawl having fringes consisting of eight threads, each knotted five times, and worn over the head in prayer. It was placed upon the worshipper's head at his entrance into the synagogue. The Romans, like the Jews, prayed with the head veiled. So Aeneas: "And our heads are shrouded before the altar with a Phrygian vestment" (Virgil, "Aeneid," iii., 545). The Greeks remained bareheaded during prayer or sacrifice, as indeed they did in their ordinary outdoor life. The Grecian usage, which had become prevalent in the Grecian churches, seems to have commended itself to Paul as more becoming the superior position of the man.

5. **Her head uncovered**. Rev., *unveiled*. The Greek women rarely appeared in public, but lived in strict seclusion. Unmarried women never quitted their apartments, except on occasions of festal processions, either as spectators or participants. Even after marriage they were largely confined to the *gynaeconitis* or *women's rooms*. Thus Euripides: "As to that which brings the reproach of a bad reputation upon her who remains not at home, giving up the desire of this, I tarried in

my dwelling" ("Troades," 649). And Menander: "The door of the court is the boundary fixed for the free woman." The head-dress of Greek women consisted of nets, hair-bags, or kerchiefs, sometimes covering the whole head. A shawl which enveloped the body was also often thrown over the head, especially at marriages or funerals. This costume the Corinthian women had disused in the christian assemblies, perhaps as an assertion of the abolition of sexual distinctions, and the spiritual equality of the woman with the man in the presence of Christ. This custom was discountenanced by Paul as striking at the divinely ordained subjection of the woman to the man. Among the Jews, in ancient times, both married and unmarried women appeared in public unveiled. The later Jewish authorities insisted on the use of the veil.

All one as if she were shaven. Which would be a sign either of grief or of disgrace. The cutting off of the hair is used by Isaiah as a figure of the entire destruction of a people by divine retribution. Isa. vii. 20. Among the Jews a woman convicted of adultery had her hair shorn, with the formula: "Because thou hast departed from the manner of the daughters of Israel, who go with their head covered, therefore that has befallen thee which thou hast chosen." According to Tacitus, among the Germans an adulteress was driven from her husband's house with her head shaved; and the Justinian code prescribed this penalty for an adulteress, whom, at the expiration of two years, her husband refused to receive again. Paul means that a woman praying or prophesying uncovered puts herself in public opinion on a level with a courtesan.

6. **Shorn or shaven** (*κείρασθαι ἢ ξυρᾶσθαι*). To have the hair cut close, or to be entirely shaved as with a razor.

7. **Image and glory** (*εἰκὼν καὶ δόξα*). For *image*, see on Apoc. xiii. 14. Man represents God's authority by his position as the ruler of the woman. In the case of the woman, the word *image* is omitted, although she, like the man, is the image of God. Paul is expounding the relation of the woman, not to God, but to man.

10. **Power** on her head (*ἐξουσίαν*). Not in the primary sense of *liberty* or *permission*, but *authority*. Used here of *the symbol* of power, *i.e.*, the covering upon the head as a sign of her husband's authority. So Rev., *a sign of authority*.

Because of the angels. The holy angels, who were supposed by both the Jewish and the early Christian Church to be present in worshipping assemblies. More, however, seems to be meant than "to avoid exciting disapproval among them." The key-note of Paul's thought is *subordination* according to the original divine order. Woman best asserts her spiritual equality before God, not by unsexing herself, but by recognizing her true position and fulfilling its claims, even as do the angels, who are *ministering* as well as *worshipping* spirits (Heb. i. 4). She is to fall in obediently with that divine economy of which she forms a part with the angels, and not to break the divine harmony, which especially asserts itself in worship, where the angelic ministers mingle with the earthly worshippers; nor to ignore the example of the holy ones who keep their first estate, and serve in the heavenly sanctuary.*

14. **Nature** (*φύσις*). The recognized constitution of things. In this case the natural distinction of the woman's long hair.†

16. **Custom.** Not the custom of contentiousness, but that of women speaking unveiled. The testimonies of Tertullian and Chrysostom show that these injunctions of Paul prevailed in the churches. In the sculptures of the catacombs the women have a close-fitting head-dress, while the men have the hair short.

* A full discussion of this difficult passage is impossible here. The varieties of interpretation are innumerable and wearisome, and many of them fanciful. A good summary may be found in Stanley's Commentary, and an interesting article, maintaining Stanley's explanation of "the angels" in the "Expositor's Note-Book," by Rev. Samuel Cox., D.D., p. 402. See, also, Meyer and Godet.

† I prefer this objective sense to the subjective meaning, *the inborn sense and perception of what is seemly*. Of course, such subjective sense is assumed; but, as Edwards remarks, "No sentiment of men would be adduced by the apostle unless it were grounded on an objective difference in the constitution of things."

17. **I declare** (*παραγγέλλω*). Wrong. It means in the New Testament only *command*. See on Luke v. 14; Acts i. 4.

18. **In the church** (*ἐν ἐκκλησίᾳ*). See on Matt. xvi. 18. Not the church *edifice*, a meaning which the word never has in the New Testament, and which appears first in patristic writings. The marginal rendering of the Rev. is better: *in congregation*.

19. **Heresies** (*αἱρέσεις*). See on 2 Pet. ii. 1. In Paul only here and Gal. v. 20. Better, *parties* or *factions*, as the result of the divisions.

20. **This is not** (*οὐκ ἔστιν*). Rev., correctly, *it is not possible*.

The Lord's Supper (*κυριακὸν δεῖπνον*). The emphasis is on *Lord's*. *Δεῖπνον συμπερ*, represented the principal meal of the day, answering to the late dinner. The Eucharist proper was originally celebrated as a private expression of devotion, and in connection with a common, daily meal, an *agape* or *love-feast*. In the apostolic period it was celebrated daily. The social and festive character of the meal grew largely out of the gentile institution of clubs or fraternities, which served as savings-banks, mutual-help societies, insurance offices, and which expressed and fostered the spirit of good-fellowship by common festive meals, usually in gardens, round an altar of sacrifice. The communion-meal of the first and second centuries exhibited this character in being a feast of contribution, to which each brought his own provision. It also perpetuated the Jewish practice of the college of priests for the temple-service dining at a common table on festivals or Sabbaths, and of the schools of the Pharisees in their ordinary life.

Indications of the blending of the encharistic celebration with a common meal are found here, Acts ii. 42; xx. 7, and more obscurely, xxvii. 35.*

21. **Taketh before other**. Not waiting for the coming of the poor to participate.

* See Stanley's "Christian Institutions," ch. iii.

22. **Them that have not.** Not, that have not *houses*, but absolutely, *the poor*. In thus shaming their poorer comrades they imitated the heathen. Xenophon relates of Socrates that, at feasts of contribution, where some brought much and others little, Socrates bade his attendant either to place each small contribution on the table for the common use, or else to distribute his share of the same to each. And so those who had brought much were ashamed not to partake of that which was placed for general use, and not, in return, to place their own stock on the table ("Memorabilia," iii., 14, 1).

23. **I received** (ἐγὼ παρέλαβον). *I* is emphatic, giving the weight of personal authority to the statement. The question whether Paul means that he received directly from Christ, or mediately through the apostles or tradition, turns on a difference between two prepositions. Strictly, ἀπὸ *from* or *of*, with *the Lord*, would imply the more remote source, *from* the Lord, through the apostles; but Paul does not always observe the distinction between this and παρὰ *from*, the preposition of the nearer source (see Greek, Col. i. 7; iii. 24); and this latter preposition compounded with the verb *received*, the emphatic *I*, and the mention of the fact itself, are decisive of the sense of an immediate communication from Christ to Paul.*

Also (καί). Important as expressing the identity of the account of Jesus with his own.

He was betrayed (παρέδιδετο). Imperfect tense, and very graphic. *He was being betrayed*. He instituted the Eucharist while His betrayal *was going on*.

24. **Had given thanks** (εὐχαριστήσας). *Eucharistesas*. Hence in post-apostolic and patristic writers, *Eucharist* was the technical term for the Lord's Supper as a sacrifice of thanksgiving for all the gifts of God, especially for the "unspeakable gift," Jesus Christ. By some of the fathers of the second century the term was sometimes applied to the consecrated elements. The formula of thanksgiving cited in "The

* See the whole admirably summed up by Godet.

Teaching of the Twelve Apostles" is, for the cup first, "We give thanks to Thee, our Father, for the holy vine of David Thy servant, which Thou hast made known to us through Jesus, Thy servant: to Thee be the glory forever." And for the bread: "We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy servant: to Thee be the glory forever. As this broken bread was scattered upon the mountains and, gathered together, became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom, for Thine is the glory and the power through Jesus Christ forever."

Brake. Bengel says: "The very mention of the breaking involves distribution and refutes the Corinthian plan—every man his own" (ver. 21).

Do (*ποιεῖτε*). *Be doing or continue doing.*

In remembrance (*εἰς*). Strictly, *for or with a view to*, denoting purpose. These words do not occur in Matthew and Mark. Paul's account agrees with Luke's. Remembrance implies Christ's bodily absence in the future.

25. After supper. Only Luke records this detail. It is added to mark the distinction between the Lord's Supper and the ordinary meal.

Testament (*διαθήκη*). Rev., correctly, *covenant*. See on Matt. xxvi. 28. The Hebrew word is derived from a verb meaning *to cut*. Hence the connection of dividing the victims with the ratification of a covenant. See Gen. xv. 9-18. A similar usage appears in the Homeric phrase *δρκια πιστὰ ταμεῖν*, lit., *to cut trustworthy oaths*, whence the word *oaths* is used for the victims sacrificed in ratification of a covenant or treaty. See Homer, "Iliad," ii., 124; iii., 73, 93. So the Latin *foedus ferire* "to kill a league," whence our phrase *to strike a compact*. In the Septuagint proper, where it occurs nearly three hundred times, *διαθήκη*, in all but four passages, is the translation of the Hebrew word for *covenant* (*berith*). In those four it is used to

render *brotherhood* and *words of the covenant*. In Philo it has the same sense as in the Septuagint, and *covenant* is its invariable sense in the New Testament.

26. **Ye do shew** (*καταγγέλλετε*). Rev., better, *proclaim*. It is more than *represent* or *signify*. The Lord's death is *preached* in the celebration of the Eucharist. Compare Exodus xiii. 8, *thou shalt shew*. In the Jewish passover the word *Haggadah* denoted the historical explanation of the meaning of the passover rites given by the father to the son. Dr. Schaff says of the eucharistic service of the apostolic age: "The fourteenth chapter of first Corinthians makes the impression—to use an American phrase—of a religious meeting *thrown open*. Everybody who had a spiritual gift, whether it was the gift of tongues, of interpretation, of prophecy, or of sober, didactic teaching, had a right to speak, to pray, and to sing. Even women exercised their gifts" ("Introduction to the Didache"). See, further, on ch. xiv. 33.

27. **Unworthily** (*ἀναξίως*). Defined by "not discerning the Lord's body," ver. 29.

Guilty (*ἔνοχος*). See on Mark iii. 29; Jas. ii. 10.

28. **So**. After self-examination and consequent knowledge of his spiritual state.

29. **Unworthily**. Omit.

Damnation (*κρίμα*). See on Mark xvi. 16; John ix. 39. This false and horrible rendering has destroyed the peace of more sincere and earnest souls than any other misread passage in the New Testament. It has kept hundreds from the Lord's table. *Κρίμα* is a *temporary* judgment, and so is distinguished from *κατάκριμα* *condemnation*, from which this temporary judgment is intended to save the participant. The distinction appears in ver. 32 (see note). The A. V. of the whole passage, 28–34, is marked by a confusion of the renderings of *κρίνειν* *to judge* and its compounds.*

* See Lightfoot, "On a Fresh Revision of the New Testament."

Not discerning (*μη διακρίων*). Rev., *if he discern not*, bringing out the conditional force of the negative particle. The verb primarily means to *separate*, and hence to *make a distinction, discriminate*. Rev., in margin, *discriminating*. Such also is the primary meaning of *discern* (*discernere to part or separate*), so that discerning implies a mental act of discriminating between different things. So Bacon: "Nothing more variable than voices, yet men can likewise *discern* these personally." This sense has possibly become a little obscured in popular usage. From this the transition is easy and natural to the sense of *doubting, disputing, judging*, all of these involving the recognition of differences. The object of the discrimination here referred to, may, I think, be regarded as complex. After Paul's words (vv. 20, 22), about the degradation of the Lord's Supper, the discrimination between the Lord's body and common food may naturally be contemplated; but further, such discernment of the peculiar significance and sacredness of the Lord's body as shall make him shrink from profanation and shall stimulate him to penitence and faith.

The Lord's body. Omit *Lord's* and read *the body*. This adds force to *discerning*.

30. **Weak and sickly.** Physical visitations on account of profanation of the Lord's table.

Many sleep (*κοιμῶνται ἱκανοί*). The word for *many* means, primarily, *adequate, sufficient*. See on Rom. xv. 23. Rev., *not a few* hardly expresses the *ominous* shading of the word: *quite enough* have died. *Sleep*. Better, *are sleeping*. Here simply as a synonym for *are dead*, without the peculiar restful sense which christian sentiment so commonly conveys into it. See on Acts vii. 60; 2 Pet. iii. 4.

31. **We would judge** (*διακρίνομεν*). An illustration of the confusion in rendering referred to under ver. 29. This is the same word as *discerning* in ver. 29, but the A. V. recognizes no distinction between it, and *judged* (*ἐκρινόμεθα*) immediately following. Render, as Rev., *if we discerned ourselves*; i. e., examined and formed a right estimate.

We should not be judged (*οὐκ ἂν ἐκρινόμεθα*). By God. Here *judged* is correct. A proper self-examination would save us from the divine judgment.

32. When we are judged (*κρινόμενοι*). Correct. The same word as the last. With this construe *by the Lord*; not with *chastened*. The antithesis to judging ourselves is thus preserved. So Rev., in margin.

Condemned (*κατακριθόμεν*). Signifying the final condemnatory judgment; but in ver. 29 the simple *κρίμα temporary judgment*, is made equivalent to this. See note.

33. Tarry (*ἐκδέχεσθε*). In the usual New-Testament sense, as John v. 3; Acts xvii. 16; though in some cases the idea of *expectancy* is emphasized, as Heb. x. 13; xi. 10; Jas. v. 7. Some render *receive* ye one another, in contrast with despising the poorer guests; but this is not according to New-Testament usage.

34. Will I set in order (*διατάξομαι*). Referring to outward, practical arrangements. See on Matt. xi. 1, and compare ch. ix. 14; xvi. 1; Gal. iii. 19.

CHAPTER XII.

1. Spiritual gifts. The *charismata*, or special endowments of supernatural energy, such as prophecy and speaking with tongues. "Before this consciousness of a higher power than their own, the ordinary and natural faculties of the human mind seemed to retire, to make way for loftier aspirations, more immediate intimations of the divine will, more visible manifestations of the divine power. . . . It resembled in some degree the inspiration of the Jewish judges, psalmists, and prophets; it may be illustrated by the ecstasies and visions of prophets in all religions; but in its energy and universality it was peculiar to the christian society of the apostolic age" (Stanley).

2. **Ye were carried away** (*ἀπαγόμενοι*). Blindly hurried. Rev., *led*.

Dumb idols. Compare Ps. cxv. 5, 7. And Milton:

“ The oracles are dumb,
No voice or hideous hum
Runs through the arched roof in words deceiving.”
“ Hymn on the Nativity.”

The contrast is implied with the living vocal spirit, which dwells and works in Christ's people, and responds to their prayers.

Even as ye were led (*ὡς ἂν ἦγεσθε*). Rev., *howsoever ye might be led*. Better, Ellicott: “ *As from time to time ye might be led*. The imperfect tense with the indefinite particle signifies *habitually, whenever the occasion might arise*. Compare Greek of Mark vi. 56. “ Now the fatal storm carried the blinded gentile, with a whole procession, to the temple of Jupiter; again it was to the altars of Mars or Venus, always to give them over to one or other of their deified passions ” (Godet).

3. **Callesh Jesus accursed** (*λέγει Ἀνάθεμα Ἰησοῦς*). Lit., *saith Anathema Jesus*. Rev., preserving the formula, *saith Jesus is Anathema*. Compare Acts xviii. 6, and see on *offerings*, Luke xxi. 5. Paul uses only the form *ἀνάθεμα*, and always in the sense of *accursed*.

4. **Diversities** (*διαίρεσεις*). Only here in the New Testament. It may also be rendered *distributions*. There is no objection to combining both meanings, a distribution of gifts implying a diversity. Ver. 11, however, seems to favor *distributions*.

Gifts (*χαρισμάτων*). See on Rom. i. 11.

5. **Administrations** (*διακονιῶν*). Rev., better, *ministrations*. Compare Eph. iv. 12. In the New Testament commonly of spiritual service of an official character. See Acts i. 25; vi. 4; xx. 24; Rom. xi. 13; 1 Tim. i. 12; and on *minister*, Matt. xx. 26.

6. **Operations** (*ἐνεργήματα*). Rev., *workings*. Outward manifestations and results of spiritual gifts. The kindred word *ἐνέργεια energy* is used only by Paul, and only of superhuman good or evil. Compare Eph. i. 19; iii. 7; Col. ii. 12. See on Mark vi. 14.

Worketh (*ἐνεργῶν*). Etymologically akin to *operations*. See on Mark vi. 14; Jas. v. 16.

All (*τὰ πάντα*). Or *them all*. The article shows that they are regarded collectively.

9. **Faith**. Not *saving* faith in general, which is the common endowment of all Christians, but *wonder-working* faith.

10. **Prophecy**. Not mere foretelling of the future. Quite probably very little of this element is contemplated; but utterance under immediate divine inspiration: delivering inspired exhortations, instructions, or warnings. See on *prophet*, Luke vii. 26. The fact of direct inspiration distinguished prophecy from "teaching."

Discerning of spirits. Rev., correctly, *discernings*. Distinguishing between the different prophetic utterances, whether they proceed from true or false spirits. See 1 Tim. iv. 1; 1 John iv. 1, 2.

Divers kinds of tongues (*γένη γλωσσῶν*). I. PASSAGES RELATING TO THE GIFT OF TONGUES. Mark xvi. 17; Acts ii. 3-21; x. 46; xix. 6; 1 Cor. xii. 10, 28; xiii. 1; xiv. Possibly Eph. v. 18; 1 Pet. iv. 11. II. TERMS EMPLOYED. *New tongues* (Mark xvi. 17): *other* or *different tongues* (*ἕτεροι*, Acts ii. 4): *kinds* (*γένη*) of *tongues* (1 Cor. xii. 10): simply *tongues* or *tongue* (*γλώσσαί*, *γλώσσα*, 1 Cor. xiv.): *to speak with tongues* or *a tongue* (*γλώσσαίς* or *γλώσση λαλεῖν*, Acts ii. 4; x. 46; xix. 6; 1 Cor. xiv. 2, 4, 13, 14, 19, 27): *to pray in a tongue* (*προσεύχεσθαι γλώσση*, 1 Cor. xiv. 14, 15), equivalent to praying in the spirit as distinguished from praying with the understanding: *tongues of men and angels* (1 Cor. xiii. 1). III. RECORDED FACTS IN THE NEW TESTAMENT. (1.) The first recorded bestowment of the gift was at Pentecost (Acts ii.). The

question arises whether the speakers were miraculously endowed to speak with other tongues, or whether the Spirit interpreted the apostle's words to each in his own tongue. Probably the latter was the case, since there is no subsequent notice of the apostles preaching in foreign tongues; there is no allusion to foreign tongues by Peter, nor by Joel, whom he quotes. This fact, moreover, would go to explain the opposite effects on the hearers. (2.) Under the power of the Spirit, the company addressed by Peter in the house of Cornelius at Caesarea spake with tongues. Acts x. 44-46. (3.) Certain disciples at Ephesus, who received the Holy Spirit in the laying on of Paul's hands, spake with tongues and prophesied, Acts xix. 6. IV. MEANING OF THE TERM "TONGUE." The various explanations are: *the tongue alone, inarticulately: rare, provincial, poetic, or archaic words: language or dialect.* The last is the correct definition. It does not necessarily mean any of the known languages of men, but may mean the speaker's own tongue, shaped in a peculiar manner by the Spirit's influence; or an entirely new spiritual language. V. NATURE OF THE GIFT IN THE CORINTHIAN CHURCH. (1.) The gift itself was identical with that at Pentecost, at Caesarea, and at Ephesus, but differed in its manifestations, in that it required an interpreter. 1 Cor. xii. 10, 30; xiv. 5, 13, 26, 27. (2.) It was closely connected with prophesying: 1 Cor. xiv. 1-6, 22, 25; Acts ii. 16-18; xix. 6. Compare 1 Thess. v. 19, 20. It was distinguished from prophesying as an inferior gift, 1 Cor. xiv. 4, 5; and as consisting in expressions of praise or devotion rather than of exhortation, warning, or prediction, 1 Cor. xiv. 14-16. (3.) It was an ecstatic utterance, unintelligible to the hearers, and requiring interpretation, or a corresponding ecstatic condition on the part of the hearer in order to understand it. It was not for the edification of the hearer but of the speaker, and even the speaker did not always understand it, 1 Cor. xiv. 2, 19. It therefore impressed unchristian bystanders as a barbarous utterance, the effect of madness or drunkenness, Acts ii. 13, 15; 1 Cor. xiv. 11, 23. Hence it is distinguished from the utterance of the understanding, 1 Cor. xiv. 4, 14-16, 19, 27. VI. PAUL'S ESTIMATE OF THE GIFT. He himself was a master of the gift (1 Cor. xiv. 18), but

he assigned it an inferior position (1 Cor. xiv. 4, 5), and distinctly gave prophesying and speaking with the understanding the preference (1 Cor. xiv. 2, 3, 5, 19, 22). VII. RESULTS AND PERMANENCE. Being recognized distinctly as a gift of the Spirit, it must be inferred that it contributed in some way to the edification of the Church; but it led to occasional disorderly outbreaks (1 Cor. xiv. 9, 11, 17, 20-23, 26-28, 33, 40). As a fact it soon passed away from the Church. It is not mentioned in the Catholic or Pastoral Epistles. A few allusions to it occur in the writings of the fathers of the second century. Ecstatic conditions and manifestations marked the Montanists at the close of the second century, and an account of such a case, in which a woman was the subject, is given by Tertullian. Similar phenomena have emerged at intervals in various sects, at times of great religious excitement, as among the Camisards in France, the early Quakers and Methodists, and especially the Irvingites.*

13. **Made to drink** (*ἐπότισθημεν*). The verb means originally *to give to drink*, from which comes the sense of *to water* or *irrigate*. The former is invariably the sense in the gospels and Apocalypse; the latter in 1 Cor. iii. 6-8, and by some here. The reference is to the reception of the Spirit in baptism. Omit *into* before *one Spirit*.

14. **The body**. The student will naturally recall the fable of the body and the members uttered by Menenius Agrippa,

* The literature of the subject is voluminous. Good summaries may be found in Stanley, "Commentary on Corinthians," p. 244 sqq.; Schaff, "History of the Christian Church," i., ch. 4. See, also, E. H. Plumptre, article "Gift of Tongues," in Smith's "Dictionary of the Bible;" Farrar, "Life and Work of St. Paul," i., 96 sqq. Tyerman's "Life of Wesley;" Mrs. Oliphant's "Life of Edward Irving;" Schaff, "History of the Apostolic Church;" Gloag, "Commentary on Acts." A list of the principal German authorities is given by Schaff, "History of the Christian Church," i., ch. 4. See Peyrat, "Histoire des Pasteurs;" Gibelin, "Troubles de Cevennes;" Cocquerel, "Eglises de Desert;" Fisher, "Beginnings of Christianity;" Hippolyte Blanc, "De l'Inspiration des Camisards," article "Camisards," Encyclopædia Britannica; article "Zungenreden," Herzog's "Theologische Real-Encyklopädie." See also Godet and Edwards on first Corinthians.

and related by Livy, ii, 32; but the illustration seems to have been a favorite one, and occurs in Seneca, Marcus Antoninus, and others.*

18. **Set** (ἔθετο). See on John xv. 16, where the same word is used by Christ of *appointing* His followers.

22. **Seem to be** (δοκοῦντα—ἰσάρχειν). The allusion is probably to those which seem to be weaker in their original structure, naturally. This may be indicated by the use of ἰσάρχειν *to be* (see on Jas. ii. 15); compare εἶναι *to be*, in ver. 23. Others explain of those which *on occasion* seem to be weaker, as when a member is diseased.

23. **We bestow** (περιτίθεμεν). Elsewhere in the New Testament the word is used, without exception, of *encircling* with something; either *putting on* clothing, as Matt. xxvii. 28; or surrounding with a fence, as Matt. xxi. 33; or of the sponge *placed round* the reed, as Mark xv. 36; John xix. 29. So evidently here. Rev., in margin, *put on*. The more abundant honor is shown by the care in *clothing*.

Uncomely—comeliness (ἀσχήμονα—εὐσχημοσύνην). See on *honorable*, Mark xv. 43; *shame*, Apoc. xvi. 15. Compare ἀσχημονεῖν *behaveth uncomely*, ch. vii. 36. The comeliness is *outward*, as is shown by the verb *we put on*, and by the compounds of σχῆμα *fashion*. See on *transfigured*, Matt. xvii. 2.

24. **Tempered together** (συνέκρασεν). Only here and Heb. iv. 2. Lit., *mixed together*. Here the idea of mutual adjustment is added to that of mingling. Compare Plato on God's creating the soul and body. "He made her out of the following elements, and on this manner. Of the unchangeable and indivisible, and also of the divisible and corporeal He made (ξυνεκράσατο *compounded*) a third sort of intermediate essence, partaking of the same and of the other, or diverse" (see the whole passage, "Timaeus," 35).

26. **Suffer with it**. Compare Plutarch of Solon's Laws: "If any one was beaten or maimed or suffered any violence,

* A number of parallels may be found in Wetstein.

any man that would and was able might prosecute the wrong-doer; intending by this to accustom the citizens, like members of the same body, to resent and be sensible of one another's injuries" (Solon). And Plato: "As in the body, when but a finger is hurt, the whole frame, drawn towards the soul and forming one realm under the ruling power therein, feels the hurt and sympathizes all together with the part affected" ("Republic," v., 462).

Is honored (δοξάζεται). Or *glorified*. Receives anything which contributes to its soundness or comeliness. So Chrysostom: "The head is crowned, and all the members have a share in the honor; the eyes laugh when the mouth speaks."

27. **In particular** (ἐκ μέρους). Rev., better, *severally*. Each according to his own place and function. See on *part*, Rom. xi. 25.

28. **Hath set** (ἔθετο). See on ver. 18. The middle voice implies *for His own use*.

Miracles. Note the change from endowed *persons* to abstract *gifts*, and compare the reverse order, Rom. xii. 6-8.

Helps (ἀντιλήμψεις). Rendered to the poor and sick as by the deacons. See on *hath holpen*, Luke i. 54.

Governments (κυβερνήσεις). Only here in the New Testament. From κυβερνάω *to steer*. The kindred κυβερνήτης *ship-master* or *steersman*, occurs Acts xxvii. 11; Apoc. xviii. 17. Referring probably to administrators of church government, as presbyters. The marginal *wise counsels* (Rev.) is based on Septuagint usage, as Prov. i. 5; xx. 21. Compare Prov. xi. 14; xxiv. 6. Ignatius, in his letter to Polycarp says: "The occasion demands thee, as pilots (κυβερνήται) the winds." The reading is disputed, but the sense seems to be that the crisis demands Polycarp as a pilot. Lightfoot says that this is the earliest example of a simile which was afterward used largely by christian writers—the comparison of the Church to a ship. Hippolytus represents the mast as the cross; the two rudders the two covenants; the undergirding ropes the love of Christ.

The ship is one of the ornaments which Clement of Alexandria allows a Christian to wear ("Apostolic Fathers," Part II., Ignatius to Polycarp, ii.).

31. **The best** (τὰ κρείττονα). The correct reading is τὰ μείζονα *the greater*. So Rev.

Yet (ἔτι). Some construe with *more excellent*, rendering *yet more excellent*. So Rev. Others render *moreover*, and give the succeeding words a superlative force: "*and moreover a most excellent way*," etc. See on *with excellency*, ch. ii. 1.

Way. To attain the higher gifts. The way of love as described in ch. xiii. "Love is the fairest and best in himself, and the cause of what is fairest and best in all other things" (Plato, "Symposium," 197).

CHAPTER XIII.

"Love is our lord—supplying kindness and banishing unkindness; giving friendship and forgiving enmity; the joy of the good, the wonder of the wise, the amazement of the gods; desired by those who have no part in him, and precious to those who have the better part in him. . . . In every word, work, wish, fear—pilot (κυβερνήτης, compare *governments*, xii. 28), comrade, helper, savior; glory of gods and men, leader best and brightest; in whose footsteps let every man follow, sweetly singing in his honor that sweet strain with which love charms the souls of gods and men" (Plato, "Symposium," 197). "He interprets between gods and men, conveying to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods: he is the mediator who spans the chasm which divides them, and in him all is bound together. . . . Through love all the intercourse and speech of God with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual" (Id., 202-3).

Trench cites the following Italian proverbs: "He who has love in his heart has spurs in his sides." "Love rules without

law." "Love rules his kingdom without a sword." "Love is the master of all arts." See, also, Stanley's essay on "The Apostolic Doctrine of Love;" Commentary, p. 237.

1. **Tongues.** Mentioned first because of the exaggerated importance which the Corinthians attached to this gift.

Angels. Referring to the ecstatic utterances of those who spoke with tongues.

Charity (*ἀγάπη*). Rev., *love*. The word does not occur in the classics, though the kindred verbs *ἀγαπάω* and *ἀγαπάζω* to *love*, are common. It first appears in the Septuagint, where, however, in all but two of the passages, it refers to the love of the sexes. Eleven of the passages are in Canticles. See, also, 2 Sam. xiii. 15, Sept. The change in the Rev. from *charity* to *love*, is a good and thoroughly defensible one. *Charity* follows the *caritas* of the Vulgate, and is not used consistently in the A. V. On the contrary, in the gospels, *ἀγάπη* is always rendered *love*, and mostly elsewhere, except in this epistle, where the word occurs but twice. *Charity*, in modern usage, has acquired the senses of *tolerance* and *beneficence*, which express only single phases of love. There is no more reason for saying "charity envieth not," than for saying "God is charity;" "the charity of Christ constraineth us;" "the charity of God is shed abroad in our hearts." The real objection to the change on the part of unscholarly partisans of the A. V. is the breaking of the familiar rhythm of the verses.

Sounding brass (*χαλκὸς ἤχων*). The metal is not properly *brass*, the alloy of copper and zinc, but *copper*, or *bronze*, the alloy of copper and tin, of which the Homeric weapons were made. Being the metal in common use, it came to be employed as a term for metal in general. Afterward it was distinguished; common copper being called *black* or *red* copper, and the celebrated Corinthian bronze being known as *mixed* copper. The word here does not mean *a brazen instrument*, but a piece of unwrought metal, which emitted a sound on being struck. In the streets of Seville one may see pedlers striking together two pieces of brass instead of blowing a horn or ringing a bell.

Tinkling cymbal (κύμβαλον ἀλαλάζον). The verb rendered *tinkling*, *alalazo*, originally meant *to repeat the cry alala*, as in battle. It is used by Mark (vi. 38) of the wailings of hired mourners. Hence, generally, *to ring* or *clang*. Rev., *clanging*. *Κύμβαλον cymbal*, is derived from κύμβος *a hollow* or *a cup*. The cymbal consisted of two half-globes of metal, which were struck together. In middle-age Latin, *cymbalum* was the term for a church- or convent-bell. Ducange defines: "a bell by which the monks are called to meals, and which is hung in the cloister." The comparison is between the unmeaning clash of metal, and music; between ecstatic utterances which are jargon, and utterances inspired by love, which, though unintelligible to the hearers, may carry a meaning to the speaker himself and to God, 1 Cor. xiv. 4, 7.

2. **All mysteries** (τὰ μυστήρια πάντα). *The mysteries*, all of them. See on Rom. xi. 25. The article indicates the well-known spiritual problems which exercise men's minds.

All faith (πάσαν τὴν πίστιν). *All the special faith* which works miracles.

3. **Bestow** (ψωμίσω). Only here and Rom. xii. 20. See on *σορ*, John xiii. 26. The verb means *to feed out in morsels*, *dole out*.

To be burned (ἵνα καυθήσωμαι). The latest critical text reads *καυχῆσωμαι* *in order that I may glory*, after the three oldest MSS. The change to *burned* might have been suggested by the copyist's familiarity with christian martyrdoms, or by the story of the three Hebrews. Bishop Lightfoot finds a possible reference to the case of an Indian fanatic who, in the time of Augustus, burned himself alive at Athens. His tomb there was visible in Paul's time, and may have been seen by him. It bore the inscription: "Zarmochegas the Indian from Bargaosa, according to the ancient customs of India, made himself immortal and lies here." Calanus, an Indian gymnosophist who followed Alexander, in order to get rid of his sufferings, burned himself before the Macedonian army (see Plutarch, "Alexander"). Martyrdom for the sake of ambition was a

fact of early occurrence in the Church, if not in Paul's day. Farrar says of his age, "both at this time and in the persecution of Diocletian, there were Christians who, oppressed by debt, by misery, and sometimes even by a sense of guilt, thrust themselves into the glory and imagined redemptiveness of the baptism of blood. . . . The extravagant estimate formed of the merits of all who were confessors, became, almost immediately, the cause of grave scandals. We are horrified to read in Cyprian's letter that even in prison, even when death was imminent, there were some of the confessors who were puffed up with vanity and pride, and seemed to think that the blood of martyrdom would avail them to wash away the stains of flagrant and even recent immoralities" ("Lives of the Fathers," ch. vi., sec. ii.).

4. **Suffereth long** (*μακροθυμῆ*). See on Jas. v. 7.

Is kind (*χρηστεύεται*). Only here in the New Testament. See on *χρηστός*, A. V., *easy*, Matt. xi. 30, and *χρηστότης good*, Rom. iii. 12.

"The high charity which makes us servants
Prompt to the counsel which controls the world."

DANTE, "Paradiso," xxi., 70, 71.

Vaunteth (*περπερεύεται*). From *πέρπερος a braggart*. Used of one who sounds his own praises. Cicero introduces a compound of the word in one of his letters to Atticus, describing his speech in the presence of Pompey, who had just addressed the senate on his return from the Mithridatic war. He says: "Heavens! How *I showed off* (*ἐνεπερπερευσάμην*) before my new auditor Pompey," and describes the various rhetorical tricks which he employed.

Puffed up (*φυσιοῦται*). See on ch. iv. 6, and compare ch. viii. 1. Of inward disposition, as the previous word denotes outward display. The opposite is put by Dante:

"That *swells* with love the spirit well-disposed."

"Paradiso," x., 144.

5. **Easily provoked** (*παροξύνεται*). *Easily* is superfluous, and gives a wrong coloring to the statement, which is absolute: *is not provoked* or *exasperated*. The verb occurs only here and Acts xvii. 16. The kindred noun *παροξυσμός*, in Acts xv. 39, describes the *irritation* which arose between Paul and Barnabas. In Heb. x. 24, *stimulating* to good works. It is used of *provoking* God, Deut. ix. 8; Ps. cv. 29; Isa. lxxv. 3.

Thinketh no evil (*οὐ λογίζεται τὸ κακόν*). Lit., *reckoneth not the evil*. Rev., *taketh not account of*. The evil; namely, that which is done to love. "Love, instead of entering evil as a debt in its account-book, voluntarily passes the sponge over what it endures" (Godet).

6. **Rejoiceth in the truth** (*συγχαίρει τῇ ἀληθείᾳ*). Rev., correctly, *rejoiceth with*. Truth is personified as love is. Compare Ps. lxxxv. 10.

7. **Beareth** (*στέγει*). See on *suffer*, ch. ix. 12. It keeps out resentment as the ship keeps out the water, or the roof the rain.

Endureth (*ὑπομένει*). An advance on *beareth*: patient acquiescence, holding its ground when it can no longer believe nor hope.

" All my days are spent and gone;
And ye no more shall lead your wretched life,
Caring for me. Hard was it, that I know,
My children! Yet one word is strong to loose,
Although alone, the burden of these toils,
For love in larger store ye could not have
From any than from him who standeth here."

SOPHOCLES, "Oedipus at Colonus," 618-618.

8. **Faileth** (*ἐκπίπτει*). Falls *off* (*ἐκ*) like a leaf or flower, as Jas. i. 11; 1 Pet. i. 24. In classical Greek it was used of an actor who was hissed off the stage. But the correct reading is *πίπτει* *falls*, in a little more general sense, as Luke xvi. 17. Love holds its place.

11. **A child**. See on ch. iii. 1, and ii. 6.

I understood (*ἔφρονουν*). See on Rom. viii. 5. The kindred noun *φρένες* occurs only once in the New Testament, ch. xiv. 20, where also it is associated with *children* in the sense of *reflection* or *discrimination*. Rev. renders *felt*; but the verb, as Edwards correctly remarks, is not the generic term for emotion, though it may be used for what includes emotion. The reference here is to the earlier undeveloped exercise of the childish mind; a thinking which is not yet connected reasoning. This last is expressed by *ἐλογίζομην* *I thought* or *reasoned*. There seems to be a covert reference to the successive stages of development; mere idle prating; thought, in the sense of crude, general notions; consecutive reasoning.

When I became (*ὄτε γέγονα*). Rev., better, giving the force of the perfect tense, *now that I am become*. Hence *I have put away* for *I put away*. Lit., *have brought them to nought*.

12. Through a glass (*δι' ἐσόπτρου*). Rev., *in a mirror*. *Through* (*διά*) is *by means of*. Others, however, explain it as referring to the illusion by which the mirrored image appears to be on the other side of the surface: others, again, think that the reference is to a window made of horn or other translucent material. This is quite untenable. *Ἐσόπτρον* *mirror* occurs only here and Jas. i. 23. The synonymous word *κάτοπτρον* does not appear in the New Testament, but its kindred verb *κατοπτρίζομαι* *to look at one's self in a mirror*, is found, 2 Cor. iii. 18. The thought of imperfect seeing is emphasized by the character of the ancient mirror, which was of polished metal, and required constant polishing, so that a sponge with pounded pumice-stone was generally attached to it. Corinth was famous for the manufacture of these. Pliny mentions stone mirrors of agate, and Nero is said to have used an emerald. The mirrors were usually so small as to be carried in the hand, though there are allusions to larger ones which reflected the entire person. The figure of the mirror, illustrating the partial vision of divine things, is frequent in the rabbinical writings, applied, for instance, to Moses and the prophets. Plato says: "There is no light in the earthly copies of justice or temperance or any of the higher qualities which are precious to souls: they are seen

through a glass, dimly" ("Phaedrus," 250). Compare "Republic," vii., 516.

Darkly (ἐν αἰνίγματι). Lit., in a riddle or *enigma*, the word expressing the obscure *form* in which the revelation appears. Compare δι' αἰνιγμάτων in *dark speeches*, Num. xii. 8.

Face to face. Compare *mouth to mouth*, Num. xii. 8.

Shall I know (ἐπιγνώσομαι). American Rev., rightly, "I shall *fully* know." See on *knowledge*, Rom. iii. 20. The A. V. has brought this out in 2 Cor. vi. 9, *well known*.

I am known (ἐπεγνώσθη). The tense is the aorist, "*was known*," in my imperfect condition. Paul places himself at the future stand-point, when the perfect has come. The compound verb is the same as the preceding. Hence American Rev., "I *was fully* known."

13. **And now** (νυνὶ δὲ). Rev., *but*; better than *and*, bringing out the contrast with the transient gifts. *Now* is *logical* and not *temporal*. *Thus, as it is*.

Abideth. Not merely in this life. The *essential* permanence of the three graces is asserted. In their nature they are eternal.

CHAPTER XIV.

3. **To edification — exhortation — comfort** (οἰκοδομὴν — παράκλησιν — παραμυθίαν). Omit *to*. For *edification* see on *build up*, Acts xx. 32. *Exhortation*, so American Rev. Rev., *comfort*. See on Luke vi. 24. Παραμυθία *comfort*, Rev., *consolation*, occurs only here in the New Testament. Παραμύθιον, which is the same, in Philip. ii. 1. The two latter words are found together in Philip. ii. 1, and their kindred verbs in 1 Thess. ii. 11. The differences in rendering are not important. The words will bear either of the meanings in the two Revisions. If παράκλησιν be rendered as Rev., *comfort*, παραμυθία might be rendered *incentive*, which implies *exhortation*. *Consolation* and *comfort* border a little too closely on each other.

7. **Voice** (φωνήν). See on *sound*, Rom. x. 18. The sound generally. Used sometimes of sounds emitted by things without life, as a trumpet or the wind. See Matt. xxiv. 31; John iii. 8.

Harp (κιδάρα). See on Apoc. v. 8.

Distinction (διαστολήν). Proper modulation. Compare the use of the word in Rom. iii. 22; x. 12.

Sounds (φθόγγοις). The *distinctive* sounds as modulated. See on Rom. x. 18.

8. **The trumpet** (σάλπιγγξ). Properly, a *war-trumpet*.

Sound (φωνήν). Rev., much better, *voice*, preserving the distinction between the mere sound of the trumpet and the modulated notes. The case might be illustrated by the bugle-calls or *points* by which military commands are issued, as distinguished from the mere blare of the trumpet.

10. **Voices—without signification** (φωνῶν—ἄφωνων). The translation loses the word-play. So many kinds of *voices*, and no kind is *voiceless*. By *voices* are meant *languages*.

11. **Meaning** (δύναμιν). Lit., *force*.

Barbarian. Supposed to be originally a descriptive word of those who uttered harsh, rude accents—*bar bar*. Homer calls the Carians βαρβαρόφωνοι *barbar-voiced, harsh-speaking* ("Iliad," ii., 867). Later, applied to all who did not speak Greek. Socrates, speaking of the way in which the Greeks divide up mankind, says: "Here they cut off the Hellenes as one species, and all the other species of mankind, which are innumerable and have no connection or common language, they include under the single name of *barbarians*" (Plato, "Statesman," 262). So Clytaemnestra of the captive Cassandra: "Like a swallow, endowed with an unintelligible barbaric voice" (Aeschylus, "Agamemnon," 1051). Prodicus in Plato's "Protagoras" says: "Simonides is twitting Pittacus with ignorance of the use of terms, which, in a Lesbian, who has been accustomed to speak in a barbarous language, is natural" (341). Aristophanes calls the birds *barbarians* because they sing inart-

iculously ("Birds," 199); and Sophocles calls a foreign land *ἄγλωσσος without a tongue*. "Neither Hellas nor a tongueless land" ("Trachiniae," 1060). Later, the word took the sense of *outlandish* or *rude*.

12. **Spiritual gifts** (*πνευμάτων*). Lit., *spirits*. Paul treats the different spiritual manifestations as if they represented a variety of spirits. To an observer of the unseemly rivalries it would appear as if not one spirit, but different spirits, were the object of their zeal.

13. **Pray that he may interpret** (*προσευχέσθω ἵνα διερμηνεύῃ*). Not, pray for the gift of interpretation, but use his unknown tongue in prayer, which, above all other spiritual gifts, would minister to the power of interpreting.

14. **Spirit** (*πνεῦμα*). The human spirit, which is moved by the divine Spirit. See on Rom. viii. 4.

Understanding (*νοῦς*). See on Rom. vii. 23.

Is unfruitful (*ἄκαρπός ἐστιν*). Furnishes nothing to others.

15. **I will sing** (*ψαλῶ*). See on Jas. v. 13. The verb *ᾄδω* is also used for *sing*, Eph. v. 19; Col. iii. 16; Apoc. v. 9; xiv. 3; xv. 3. In the last two passages it is combined with playing on harps. In Eph. v. 19 we have both verbs. The noun *ψαλμός psalm* (Eph. v. 19; Col. iii. 16; 1 Cor. xiv. 26), which is etymologically akin to this verb, is used in the New Testament of a religious song in general, having the character of an Old-Testament psalm; though in Matt. xxvi. 30; Mark xiv. 26, *ὑμνέω hymneo*, whence our *hymn*, is used of singing an Old-Testament psalm. Here applied to such songs improvised under the spiritual ecstasy (ver. 26). Some think that the verb has here its original signification of singing with an instrument. This is its dominant sense in the Septuagint, and both Basil and Gregory of Nyssa define a psalm as implying instrumental accompaniment; and Clement of Alexandria, while forbidding the use of the flute in the agapae, permitted the harp. But neither Basil nor Ambrose nor Chrysostom, in their panegyrics upon music, mention instrumental music, and Basil expressly condemns it. Bingham dismisses the matter summarily, and

cites Justin Martyr as saying expressly that instrumental music was not used in the Christian Church. The verb is used here in the general sense of singing praise.

16. The place (*τὸν τόπον*). Some explain of a particular seat in the assembly. Rather it expresses the *condition* of those who are unintelligent as regards the utterance in an unknown tongue.

The unlearned (*ἰδιώτου*). Only once outside of the Corinthian Epistles: Acts iv. 13 (see note). In the Septuagint it does not occur, but its kindred words are limited to the sense of *private, personal*. Trench ("Synonyms") illustrates the fact that in classical Greek there lies habitually in the word "a negative of the particular skill, knowledge, profession, or standing, over against which it is antithetically set; and not of any other except that alone." As over against the physician, for instance, he is *ἰδιώτης* in being unskilled in medicine. This is plainly the case here—the man who is *unlearned* as respects the gift of tongues. From the original meaning of a private individual, the word came to denote one who was unfit for public life, and therefore uneducated, and finally, one whose mental powers were deficient. Hence our *idiot*. *Idiot*, however, in earlier English, was used in the milder sense of an uneducated person. Thus "Christ was received of *idiots*, of the vulgar people, and of the simpler sort" (Blount). "What, wenest thou make an idiot of our dame?" (Chaucer, 5893). "This plain and *idiotical* style of Scripture." "Pictures are the scripture of *idiots* and simple persons" (Jeremy Taylor).

Amen. Rev., correctly, *the* Amen. The customary response of the congregation, adopted from the synagogue worship. See Deut. xxvii. 15 sqq.; Neh. viii. 6. The Rabbins have numerous sayings about the Amen. "Greater is he who responds Amen than he who blesses." "Whoever answers Amen, his name shall be great and blessed, and the decree of his damnation is utterly done away." "To him who answers Amen the gates of Paradise are open." An ill-considered Amen was styled "an orphan Amen." "Whoever says an orphan Amen, his children shall be orphans." The custom was perpetuated

in Christian worship, and this response enters into all the ancient liturgies. Jerome says that the united voice of the people in the Amen sounded like the fall of water or the sound of thunder.

19. **Teach** (*κατηχήσω*). Orally. See on Luke i. 4.

20. **Understanding** (*φρεσίν*). Only here in the New Testament. Originally, in a physical sense, *the diaphragm*. Denoting the reasoning power on the reflective side, and perhaps intentionally used instead of *νοῦς* (ver. 15), which emphasizes the distinction from ecstasy.

Children—be ye children (*παιδία—νηπιάζετε*). The A. V. misses the distinction between *children* and *babes*, the stronger term for being unversed in malice. In understanding they are to be above mere *children*. In malice they are to be very *babes*. See on *child*, ch. xiii. 11.

Malice (*κακία*). See on Jas. i. 21.

Men (*τέλειοι*). Lit., *perfect*. See on ch. ii. 6.

21. **It is written**, etc. From Isa. xxviii. 11, 12. The quotation does not correspond exactly either to the Hebrew or to the Septuagint. Heb., *with stammerings of lip*. Sept., *By reason of contemptuous words of lips*. Paul omits the Heb.: *This is the rest, give ye rest to the weary, and this is the repose*. Sept.: *This is the rest to him who is hungry, and this is the ruin*. The point of the quotation is that speech in strange tongues was a chastisement for the unbelief of God's ancient people, by which they were made to hear His voice "speaking in the harsh commands of the foreign invader." So in the Corinthian Church, the intelligible revelation of God has not been properly received.

24. **Convinced** (*ἐλέγχεται*). Of his sins. See on *tell him his fault*, Matt. xviii. 15; *convinced*, Jas. ii. 9; *reproved*, John iii. 20. Rev., *reproved*: *convicted* in margin.

Judged (*ἀνακρίνεται*). *Examined* and judged. The word implies *inquiry* rather than *sentence*. Each inspired speaker, in his heart-searching utterances, shall start questions which

shall reveal the hearer to himself. See on *discerned*, ch. ii. 14. On the compounds of *κρίνω*, see on ch. xi. 29, 31, 32.

27. **By two**, etc. That is, to the number of two or three at each meeting.*

By course (*ἀνὰ μέρος*). Rev., correctly, *in turn*. Edwards' explanation, *antiphonally*, is quite beside the mark.

29. **Judge**. See on ch. xi. 29. Referring to the gift of the discernment of spirits. See on ch. xii. 10.

30. **That sitteth**. Rev., *sitting by*. The speaker standing.

32. **The spirits**. The movements and manifestations of the divine Spirit in the human spirit, as in ch. xii. 10.

Are subject. "People speak as if the divine authority of the prophetic word were somehow dependent on, or confirmed by, the fact that the prophets enjoyed visions. . . . In the New Testament Paul lays down the principle that, in true prophecy, self-consciousness, and self-command are never lost. 'The spirits of the prophets are subject to the prophets'" (W. Robertson Smith, "The Prophets of Israel").

33. **Confusion** (*ἀκαταστασία*). See on *commotions*, Luke xxi. 9; and *unruly*, Jas. iii. 8. Compare 2 Cor. vi. 5.

As in all the churches of the saints. Many connect these words with *let the women*, etc. The old arrangement is retained by Rev. and by Westcott and Hort, though the latter regard the words *and the spirits—of peace* as parenthetical. I see no good reason for departing from the old arrangement.†

38. **Let him be ignorant** (*ἀγνοεῖτω*). Let him *remain* ignorant. The text is doubtful. Some read *ἀγνοεῖται he is not known*; i.e., he is one whom God knows not.

* Edwards, very strangely, explains "two or three at a time." As Godet pertinently says: "Certainly Paul would never have approved of the simultaneous utterance of several discourses, the one hindering the effect of the other."

† There is force in Edwards' remark that in the new arrangement it is difficult to account for the implied permission to women in ch. xi. 5.

CHAPTER XV.

1. **I declare** (*γνωρίζω*). Reproachfully, as having to declare the Gospel anew.

2. **If ye keep in memory what, etc.** I see no good reason for departing from the arrangement of the A. V., which states that the salvation of the readers depends on their holding fast the word preached.* Rev. reads: *through which ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, etc.* This is certainly very awkward, making Paul say that their holding it fast was the condition on which he preached it. American Rev. as A. V.

3. **That Christ, etc.** Stanley remarks that vv. 1-11 contain the earliest known specimen of what may be called the creed of the early Church, differing, indeed, from what is properly called a creed, in being rather a sample of the exact form of the apostle's early teaching, than a profession of faith on the part of converts. See his dissertation in the commentary on Corinthians.

4. **Rose** (*ἐγήγερται*). Rev., correctly, *hath been raised*. *Died* and *was buried* are in the aorist tense. The change to the perfect marks the abiding state which began with the resurrection. He hath been raised and still lives.

5. **Was seen** (*ὤφθη*). Rev., *appeared*. The word most commonly used in the New Testament for *seeing visions*. See on Luke xxii. 43. Compare the kindred *ὄπτασι* *vision*, Luke i. 22; Acts xxvi. 19; 2 Cor. xii. 1.

8. **One born out of due time** (*τῷ ἐκτρώματι*). Only here in the New Testament. It occurs, Num. xii. 12; Job iii. 16; Eccl. vi. 3. The Hebrew *nephel*, which it is used to translate, occurs in the same sense in Ps. lviii. 8, where the Septuagint

* Edwards' distinction between *the word* and *the Gospel itself* is overstrained, *λόγος* being constantly used specifically for the gospel doctrine.

follows another reading of the Hebrew text. In every case the word means *an abortion, a still-born embryo*. In the same sense it is found frequently in Greek medical writers, as Galen and Hippocrates, and in the writings of Aristotle on physical science. This is the rendering of the Rheims Version: *an abortive*. Wyc., *a dead-born child*. The rendering of the A. V. and Rev. is unsatisfactory, since it introduces the notion of *time* which is not in the original word, and fails to express the abortive character of the product; leaving it to be inferred that it is merely *premature*, but *living* and not *dead*. The word does not mean *an untimely living birth*, but *a dead abortion*, and suggests no notion of *lateness* of birth, but rather of being born *before* the time. The words *as unto the abortion* are not to be connected with *last of all—last of all as to the abortion*—because there is no congruity nor analogy between the figure of an abortion and the fact that Christ appeared to him last. Connect rather with *He appeared: last of all He appeared unto me as unto the abortion*. Paul means that when Christ appeared to him and called him, he was—as compared with the disciples who had known and followed Him from the first, and whom he had been persecuting—no better than an unperfected foetus among living men. The comparison emphasizes his condition at the time of his call. The attempt to explain by a reference to Paul's insignificant appearance, from which he was nicknamed "The Abortion" by his enemies, requires no refutation.*

10. **Was not** (*οὐ ἐγενήθη*). Rev., better, *was not found*: did not turn out to be.

11. **Ye believed** (*ἐπιστεύσατε*). When the Gospel was first preached: with a suggestion of a subsequent wavering from the faith.

12. **There is no resurrection**. Compare Aeschylus: "But who can recall by charms a man's dark blood shed in death, when once it has fallen to the ground at his feet? Had this

* See two thorough articles, "St. Paul an Ectroma," by E. Huxtable, "Expositor," second series, iii., 268, 364.

been lawful, Zeus would not have stopped him who knew the right way to restore men from the dead" * ("Agamemnon," 987-992).

14. **Vain** (*κενόν*). Empty, a mere chimaera.

17. **Vain** (*ματάλα*). A different word, signifying *fruitless*. The difference is between reality and result.

19. **Only**. To be taken with the whole clause, at the end of which it stands emphatically. If in this life we are hopers in Christ, and if that is all. If we are not such as shall have hope in Christ after we shall have fallen asleep.

20. **The first-fruits** (*ἀπαρχή*). See on Jas. i. 18. Omit *become*. Compare Col. i. 18, and see on Apoc. i. 5.

22. **All—all**. What the all means in the one case it means in the other.

23. **Order** (*τάγματι*). Only here in the New Testament. In Sept., *a band, troop, or cohort*; also *a standard*; Num. x. 14; xviii. 22, 25. How the one idea ran into the other may be perceived from the analogy of the Latin *manipulus*, a handful of hay twisted round a pole and used by the Romans as the standard of a company of soldiers, from which the company itself was called *manipulus*. In classical Greek, besides the meaning of *company*, it means *an ordinance* and *a fixed assessment*. Here in the sense of *band, or company*, in pursuance of the principle of a descending series of ranks, and of consequent subordinations which is assumed by Paul. The series runs, *God, Christ, man*. See ch. iii. 21-23; xi. 3. The reference is not to time or merit, but simply to the fact that each occupies his own place in the economy of resurrection, which is one great process in several acts. Band after band rises. First Christ, then Christians. The same idea appears in the first-fruits and the harvest.

* Aesculapius.

24. **Rule—authority—power** (ἀρχήν, ἐξουσίαν, δύναμιν). Abstract terms for different orders of spiritual and angelic powers; as Eph. i. 21; iii. 10; vi. 12; Col. i. 16.

27. **When He saith** (ὅταν εἴπῃ). God, speaking through the Psalmist (Ps. viii. 6). Some, however, give a future force to the verb, and render *but when He shall have said*; i.e., when, at the end, God shall have said, “All things are put under Him. The subjection is accomplished.” See Rev., margin.

29. **What shall they do** (τί ποιήσουσιν). What will they effect or accomplish. Not, *What will they have recourse to?* nor, *How will it profit them?* The reference is to the living who are baptized for the dead.

Baptized for the dead (βαπτίζόμενοι ὑπὲρ τῶν νεκρῶν). Concerning this expression, of which some thirty different explanations are given, it is best to admit frankly that we lack the facts for a decisive interpretation. None of the explanations proposed are free from objection. Paul is evidently alluding to a usage familiar to his readers; and the term employed was, as Godet remarks, in their vocabulary, a sort of technical phrase. A large number of both ancient and modern commentators * adopt the view that a living Christian was baptized for an unbaptized dead Christian. The Greek expositors regarded the words *the dead* as equivalent to *the resurrection of the dead*, and the baptism as a manifestation of belief in the doctrine of the resurrection. Godet adopts the explanation which refers baptism to *martyrdom*—the baptism of blood—and cites Luke xii. 50, and Mark x. 38. In the absence of anything more satisfactory I adopt the explanation given above.

31. **I protest, etc.** *I protest* is not expressed, but merely implied, in the particle of adjuration, *νῆ by*. The order of the Greek is noteworthy. *I die daily, by your rejoicing, etc.*

Your rejoicing (τὴν ὑμέτεραν καύχησιν). Rev., better, *that glorying in you which I have*. Paul would say: “You Corinth-

* Meyer, Alford, Ellicott, Edwards, Heinrici, De Wette, Neander, Stanley, Schaff.

ian Christians are the fruit of my apostolic labor which has been at a daily risk to life; and as truly as I can point to you as such fruit, so truly can I say, 'I die daily.'

I die daily. I am in constant peril of my life. Compare 2 Cor. iv. 11; xi. 23; Rom. viii. 36. So Clytaemnestra: "I have no rest by night, nor can I snatch from the day a sweet moment of repose to enfold me; but Time, ever standing over me, was as a jailer who conducted me to death" (Sophocles, "Electra," 780, 781). And Philo: "And each day, nay, each hour, I die beforehand, enduring many deaths instead of one, the last."

32. After the manner of men (*κατὰ ἄνθρωπον*). As men ordinarily do, for temporal reward; and not under the influence of any higher principle or hope.

I have fought with beasts (*ἐθριομάχησα*). Only here in the New Testament. Figuratively. Paul, as a Roman citizen, would not have been set to fight with beasts in the arena; and such an incident would not have been likely to be passed over by Luke in the Acts. Compare similar metaphors in ch. iv. 9, 2 Tim. iv. 17; Tit. i. 12; Ps. xxii. 12, 13, 20, 21. Some, however, think it is to be taken literally.* They refer to the presence at Ephesus of the Asiarchs (Acts xix. 31), who had charge of the public games, as indicating that the tumult took place at the season of the celebration of the games in honor of Diana; to the fact that the young men at Ephesus were famous for their bull-fights; and to the words *at Ephesus* as indicating a particular incident. On the assumption that he speaks figuratively, the natural reference is to his experience with the ferocious mob at Ephesus. There was a legend that Paul was thrown, first of all, to a lion; then to other beasts, but was left untouched by them all. In the Epistle of Ignatius to the Romans occur these words: "From Syria even unto Rome, I fight with beasts, both by land and sea, both night and day, being bound to ten leopards. I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse" (v.).

* So Godet, whose defence, however, is very feeble.

Compare Epistle to Tralles, x. : "Why do I pray that I may fight with wild beasts?" So in the Epistle to Smyrna he says: "I would put you on your guard against these *monsters in human shape*" (*θηρίων τῶν ἀνθρωπομόρφων*); and in the Antiochene "Acts of Martyrdom" it is said: "He (Ignatius) was seized by a beastly soldiery, to be led away to Rome as a prey for carnivorous beasts" (ii.).

Let us eat and drink, etc. Cited, after the Septuagint, from Isa. xxii. 13. It is the exclamation of the people of Jerusalem during the siege by the Assyrians. The traditional founder of Tarsus was Sardanapalus, who was worshipped, along with Semiramis, with licentious rites which resembled those of the Feast of Tabernacles. Paul had probably witnessed this festival, and had seen, at the neighboring town of Anchiale, the statue of Sardanapalus, represented as snapping his fingers, and with the inscription upon the pedestal, "Eat, drink, enjoy thyself. The rest is nothing." Farrar cites the fable of the Epicurean fly, dying in the honey-pot with the words, "I have eaten and drunk and bathed, and I care nothing if I die." Among the inscriptions from the catacombs, preserved in the Vatican are these: "To the divine shade of Titus, who lived fifty-seven years. Here he enjoys everything. Baths and wine ruin our constitutions, but they make life what it is. Farewell, farewell." "While I lived I lived well. My play is now ended—soon yours will be. Farewell and applaud me." Compare Wisdom of Solomon, ii. 1-9.

33. **Communications** (*ὁμιλίας*). Wrong. Lit., *companionships*. Rev., *company*.

Manners (*ἥθη*). Only here in the New Testament. Originally *ἥθος* means *an accustomed seat or haunt*; thence *custom, usage*; plural, *manners, morals, character*. The passage, "Evil company doth corrupt good manners," is an iambic line; either the repetition of a current proverb, or a citation of the same proverb from the poet Menander. Compare Aeschylus: "Alas for the ill-luck in mortals that brings the honest man into company with those who have less regard for religion. In every

matter, indeed, nothing is worse than evil-fellowship" (*ὄμιλίας*) ("Seven against Thebes," 593-595).

34. **Awake** (*ἐκνήψατε*). Only here in the New Testament. It means to awake from a drunken stupor. Compare Joel i. 5, Sept. The kindred verb *ἀνανήψω* *return to soberness* (A. V. and Rev., *recover*), occurs at 2 Tim. ii. 26.

Have not the knowledge (*ἀγνοσίαν ἔχουσιν*). Lit., *have an ignorance*. Stronger than *ἀγνοεῖν* *to be ignorant*. They have and hold it. For the form of expression, see on *have sorrow*, John xvi. 22. The word for *ignorance* is found only here and 1 Pet. ii. 15 (see note).

35. **How—with what** (*πῶς—ποίῳ*). Rev., correctly, *with what manner of*. There are two questions: the first as to *the manner*, the second as to *the form* in which resurrection is to take place. The answer to the first, *How*, etc., is, *the body is raised through death* (ver. 36); to the second, *with what kind of a body*, the answer, expanded throughout nearly the whole chapter, is, *a spiritual body*.

Body (*σώματι*). Organism. The objection assumes that the risen man must exist in some kind of an organism; and as this cannot be the fleshly body which is corrupted and dissolved, resurrection is impossible. *Σῶμα* *body* is related to *σὰρξ* *flesh*, as general to special; *σῶμα* denoting the material organism, not apart from *any* matter, but apart from any *definite* matter; and *σὰρξ* the *definite* earthly, animal organism. See on Rom. vi. 6. The question is not, what will be *the substance* of the risen body, but what will be its *organization* (Wendt)?

36. **Thou sowest** (*σὺ σπείρεις*). *Thou* is emphatic. Every time *thou* sowest, thou sowest something which is quickened only through dying. Paul is not partial to metaphors from nature, and his references of this character are mostly to nature in connection with human labor. Dean Howson says: "We find more of this kind of illustration in the one short epistle of St. James than in all the writings of St. Paul" ("Metaphors of St. Paul." Compare Farrar's "Paul," i., 20, 21).

Die. Become corrupted. Applied to the seed in order to keep up the analogy with the body.

37. **Not that body that shall be.** Or, more literally, *that shall come to pass.* Meeting the objector's assumption that either the raised body must be the same body, or that there could be no resurrection. Paul says: "What you sow is one body, and a different body arises;" yet the identity is preserved. Dissolution is not loss of identity. The full heads of wheat are different from the wheat-grain, yet both are wheat. Clement of Rome, in his first Epistle to the Corinthians, arguing for the resurrection of the body, cites in illustration the fable of the phoenix, the Arabian bird, the only one of its kind, and which lives for a hundred years. When the time of its death draws near it builds itself a nest of frankincense, myrrh, and other spices, and entering it, dies. In the decay of its flesh a worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up the nest with the bones of its parent and bears them to Heliopolis in Egypt.

Bare (*γυμνὸν*). Naked. The mere seed, without the later investiture of stalk and head.

It may chance (*εἰ τύχοι*). Lit., *if it happen to be*: i.e., whatever grain you may chance to sow.

38. **As it hath pleased** (*καθὼς ἠθέλησεν*). Lit., *even as He willed*; at the creation, when He fixed the different types of grain, so that each should permanently assume a form according to its distinctive type—a *body of its own*: that wheat should always be wheat, barley barley, etc. Compare Gen. i. 11, 12.

39. **All flesh is not the same flesh.** Still arguing that it is conceivable that the resurrection-body should be organized differently from the earthly body, and in a way which cannot be inferred from the shape of the earthly body. There is a great variety of organization among bodies which we know: it may fairly be inferred that there may be a new and different organization in those which we do not know. *Flesh* is the

body of the earthly, living being, including the bodily form. See on Rom. vii. 5, sec. 3.

40. **Celestial bodies** (*σώματα ἐπουράνια*). Not angels. For the meaning of *σώματα bodies* is not limited to animate beings (see vv. 37, 38), and “the scoffers who refused to believe in the existence of the future body would hardly have admitted the existence of angelic bodies. To convince them on their own ground, the apostle appeals exclusively to what is seen” (Godet). The sense is, *the heavenly bodies*, described more specifically in ver. 41.

Bodies terrestrial (*σώματα ἐπίγεια*). Looking back to ver. 39, and grouping men, beasts, birds, fishes under this term. It is to be observed that the apostle makes two general categories—terrestrial and celestial bodies, and shows the distinctions of organization subsisting between the members of each—men, beasts, fishes, birds, and the sun, moon, stars; and that he also shows the distinction between the two categories regarded as wholes. “The glory of the celestial is one, and the glory of the terrestrial is different.”

41. **Glory** (*δόξα*). Lustre; beauty of form and color.

“As heaven's high twins, whereof in Tyrian blue
The one revolveth, through his course immense
Might love his fellow of the damask hue,
For like and difference.”

“—the triple whirl
Of blue and red and argent worlds that mount

Or float across the tube that Herschel sways,
Like pale-rose chaplets, or like sapphire mist,
Or hang or droop along the heavenly ways,
Like scarves of amethyst.”

Jean Ingelow, “Honora.”

Herodotus, describing the Median city of Agbatana, says that it is surrounded by seven walls rising in circles, one within the other, and having their battlements of different colors—white, black, scarlet, blue, orange, silver, and gold. These seven

colors were those employed by the Orientals to denote the seven great heavenly bodies: Saturn black, Jupiter orange, Mars scarlet, the sun gold, Mercury blue, the Moon green or silver, and Venus white. The great temple of Nebuchadnezzar at Borsippa was built in seven platforms colored in a similar way. See the beautiful description of the Astrologer's Chamber in Schiller's "Wallenstein," Part I., act ii., sc. 4. There is no allusion to the different degrees of glory among the risen saints.

42. **So also.** Having argued that newness of organization is no argument against its possibility, Paul now shows that the substantial diversity of organism between the earthly and the new man is founded in a diversity of the whole nature in the state before and in the state after the resurrection. Earthly beings are distinguished from the risen as to *duration*, *value*, *power*, and a natural as distinguished from a spiritual body.*

It is sown. Referring to the interment of the body, as is clear from vv. 36, 37.†

43. **Weakness.** Compare Homer: "The *feeble* hands of the dead" ("Odyssey," v., 21); and the shade of Agamemnon stretching out his hands to Ulysses, "for no firm force or vigor was in him" (Id., xi., 393). See Isa. xiv. 10.

44. **A natural body** (σώμα ψυχικόν). See on ch. ii. 14. The word ψυχικόν *natural* occurs only twice outside this epistle; Jas. iii. 15; Jude 19. The expression *natural body* signifies an organism animated by a ψυχή *soul* (see on Rom. xi. 4); that phase of the immaterial principle in man which is more nearly allied to the σὰρξ *flesh*, and which characterizes the man as a mortal creature; while πνεῦμα *spirit* is that phase which looks Godward, and characterizes him as related to God. "It is a brief designation for the whole compass of the non-corporeal side of the earthly man" (Wendt). "In the earthly body the ψυχή *soul*, not the πνεῦμα *spirit* is that which conditions its

* I am indebted to Wendt for the substance of this note.

† The view of Calvin, followed by Heinrici and Edwards, that the apostle is contrasting the present state from birth to death with the post-resurrection state, cannot be maintained.

constitution and its qualities, so that it is framed as the organ of the *ψυχή*. In the resurrection-body the *πνεῦμα spirit*, for whose life-activity it is the adequate organ, conditions its nature" (Meyer). Compare Plato: "The soul has the care of inanimate being everywhere, and traverses the whole heaven in divers forms appearing; when perfect and fully winged she soars upward, and is the ruler of the universe; while the imperfect soul loses her feathers, and drooping in her flight, at last settles on the solid ground—there, finding a home, she receives an earthly frame which appears to be self-moved, but is really moved by her power; and this composition of soul and body is called a living and mortal creature. For immortal no such union can be reasonably believed to be; although fancy, not having seen nor surely known the nature of God, may imagine an immortal creature having a body, and having also a soul which are united throughout all time" ("Phaedrus," 246).

Spiritual body (*σῶμα πνευματικόν*). A body in which a divine *πνεῦμα spirit* supersedes the *ψυχή soul*, so that the resurrection-body is the fitting organ for its indwelling and work, and so is properly characterized as a *spiritual body*.

" When, glorious and sanctified, our flesh
Is reassumed,* then shall our persons be
More pleasing by their being all complete;
For will increase whate'er bestows on us
Of light gratuitous the Good Supreme,
Light which enables us to look on Him;
Therefore the vision must perforce increase,
Increase the ardor which from that is kindled,
Increase the radiance from which this proceeds.
But even as a coal that sends forth flame,
And by its vivid whiteness overpowers it
So that its own appearance it maintains,
Thus the effulgence that surrounds us now
Shall be o'erpowered in aspect by the flesh,
Which still to-day the earth doth cover up;
Nor can so great a splendor weary us,
For strong will be the organs of the body
To everything which hath the power to please us."

"Paradiso," xiv., 48-60.

* Dante believes in the resurrection of the fleshly body which is buried.

There is. The best texts insert *if*. If there is a natural body, there is also a spiritual body. The existence of the one forms a logical presumption for the existence of the other.

45. **A living soul** (*ψυχὴν ζῶσαν*). See Gen. ii. 7. Here *ψυχή* passes into its personal sense—an individual personality (see Rom. xi. 4), yet retaining the emphatic reference to the *ψυχή* as the distinctive principle of that individuality in contrast with the *πνεῦμα spiriti* following. Hence this fact illustrates the general statement *there is a natural body*: such was Adam's, the receptacle and organ of the *ψυχή soul*.

Last Adam. Christ. Put over against Adam because of the peculiar relation in which both stand to the race: Adam as the physical, Christ as the spiritual head. Adam the head of the race in its sin, Christ in its redemption. Compare Rom. v. 14.

Quickening spirit (*πνεῦμα ζωοποιούν*). Rev., *life-giving*. Not merely *living*, but *imparting* life. Compare John i. 4; iii. 36; v. 26, 40; vi. 33, 35; x. 10; xi. 25; xiv. 6. The period at which Christ became a quickening Spirit is the resurrection, after which His body began to take on the characteristics of a spiritual body.* See Rom. vi. 4; 1 Pet. i. 21.

46. **Not first—spiritual—natural.** A general principle, illustrated everywhere in human history, that the lower life precedes the higher.

47. **Earthy** (*χοϊκός*). Only in this chapter. The kindred noun *χοῦς dust* appears Mark vi. 11; Apoc. xviii. 19. From *χέω to pour*; hence of earth thrown down or heaped up: loose earth. Compare Gen. ii. 7, Sept., where the word is used.

From heaven (*ἐξ οὐρανοῦ*). *Ἐξ out of*, marking the origin, as *ἐκ γῆς out of the earth*. Meyer acutely remarks that "no predicate in this second clause corresponds to the *earthy* of the first half of the verse, because the material of the glorified body

* See Newman Smyth, "Old Faiths in New Light," p. 358; and a beautiful article by the Rev. J. Oswald Dykes, "The Identity of the Lord Jesus after His Resurrection," "Expositor," first series, iii., 161.

of Christ transcends alike conception and expression." The phrase includes both the divine origin and the heavenly nature; and its reference, determined by the line of the whole argument, is to the glorified body of Christ—the Lord who shall descend *from heaven* in His glorified body. See Philip. iii. 20, 21.*

49. **We shall bear** (φορέσωμεν). The great weight of authority is in favor of φορέσωμεν *let us bear*. This reading presents a similar difficulty to that of *let us have* in Rom. v. 1 (see note). The context and the general drift of the argument are certainly against it. The preceptive or hortative subjunctive is, as Ellicott remarks, singularly out of place and unlooked for. It may possibly be a case of *itacism*, i.e., the confusing of one vowel with another in pronunciation leading to a loose mode of orthography.

51. **We shall not all sleep** (πάντες οὐ κοιμηθήσομεθα). Not, *there is not one of us now living who shall die* before the Lord's coming, but, we shall not *all* die. There will be some of us Christians living when the Lord comes, but we shall be changed. The other rendering would commit the apostle to the extent of believing that not one Christian would die before the coming of Christ.

52. **Moment** (ἀτόμῳ). Only here in the New Testament. *Atomos*, from ἀ *not* and τέμνω *to cut*, whence our *atom*. An undivided point of time. The same idea of indivisibility appears in ἀκαρῆς (not in the New Testament), from ἀ *not* and κείρω *to shear*; primarily of hair too short to be cut, and often used in classical Greek of time, as in the phrase ἐν ἀκαρεῖ χρόνῳ *in a moment of time*.

Twinkling (ὀμνή). Only here in the New Testament. Originally *the swing or force* with which a thing is thrown; *a stroke or beat*. Used in the classics of *the rush* of a storm, *the flapping* of wings; *the buzz* of a gnat; *the quivering* of a harp-string; *the twinkling* of the stars. Generally of any rapid

* See the admirable discussion of the passage by Godet.

movement, as of the feet in running, or the quick darting of a fish.

53. **This corruptible.** As if pointing to his own body. Compare *these hands*, Acts xx. 34; *this tabernacle*, 2 Cor. v. 1.

Put on (ἐνδύσασθαι). The metaphor of clothing. Compare 2 Cor. v. 2-4. Incorruption and immortality are to invest the spiritually-embodied personality like a garment.

54. **Is swallowed up** (κατεπόθη). From Isa. xxv. 8. The quotation agrees with the Hebrew: *He shall swallow up death forever*, rather than with the Septuagint, *Death has prevailed and swallowed men up*, which reverses the meaning of the Hebrew. Compare 2 Cor. v. 4.

In victory (εἰς νίκος). Lit., *unto* victory, so that victory is to be established.

55. **○ death, where, etc.** From Hos. xiii. 14, a free version of the Sept.: "*Where is thy penalty, O Death? Where thy sting, O Hades? Heb.: Where are thy plagues, O Death? Where thy pestilence, O Sheol?*"

○ grave (ᾅδη). Which is the reading of the Septuagint. The correct reading is *θάνατος O death*. So Rev. *Hades* does not occur in Paul's writings. In Rom. x. 7 he uses *abyss*. Edwards thinks that this is intentional, and suggests that Paul, writing to Greeks, may have shunned the ill-omened name which people dreaded to utter. So Plato: "People in general use the word (*Pluto*) as a euphemism for *Hades*, which their fears lead them to derive erroneously from *αειδής the invisible*" ("Cratylus," 403).

Sting (κέντρον). In the Septuagint for the Hebrew *pestilence*. See on Apoc. ix. 9. The image is that of a beast with a sting; not death with a *goad*, driving men.

57. **Giveth.** The present participle marking the certainty of the future victory.* Contrast Sir Walter Raleigh's words

* Edwards and Godet explain the present tense as indicating *the daily victory* of the resurrection-life in believers, which destroys the power of sin and

in concluding his "History of the World." "It is therefore Death alone that can make any man suddenly know himself. He tells the proud and insolent that they are but abjects, and humbles them at the instant; makes them cry, complain, and repent; yea, even to hate their forepassed happiness. He takes the account of the rich, and proves him a beggar—a naked beggar—which hath interest in nothing, but in the gravel that fills his mouth. He holds a glass before the eyes of the most beautiful, and makes them see therein their deformity and rottenness; and they acknowledge it.

"O eloquent, just and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man; and covered it all over with these two narrow words: ΗΙΟ JACET."

58. **Stedfast, unmovable.** The former refers to their firm establishment in the faith; the latter to that establishment as related to assault from temptation or persecution. Fixedness is a condition of *abounding in work*. All activity has its centre in rest.*

CHAPTER XVI.

1. **Collection** (*λογίας*). Peculiar to the New Testament, and occurring only here and ver. 2. The classical word is *συλλόγη*, Vulg., *collecta*, which latter is also used of the assemblies in which the collections took place. From *λέγω* to *collect*. For such material ministries Paul uses a variety of words; as *χάρις* *bounty*, ver. 3; *κοινωνία* *contribution*, Rom.

of the law. This is true as a fact; for the believer is morally risen with Christ, walks in newness of life, and *hath* everlasting life (Rom. vi. 4-14; Eph. ii. 5-7; Col. iii. 1-5). But the whole drift of Paul's thought is toward the final victory over death.

* One of the best popular expositions of this chapter is the Reverend Samuel Cox's little book, "The Resurrection." R. D. Dickinson, London.

xv. 26; *εὐλογία blessing*, 2 Cor. ix. 5; *λειτουργία ministration*, 2 Cor. ix. 12; *ἐλεημοσύνη alms*, Acts xxiv. 17. The word *ἔρανος* was used by the Greeks to denote *a feast of contribution* or *picnic*; *a club* for mutual relief, and *a contribution*, made as a club-subscription, or for the support of the poor.

The saints. At Jerusalem. Evidently the community of property (Acts ii. 44) had been abandoned; and Augustine supposes that the poverty of the Jerusalem Christians was due to that practice. See note on Rom. xv. 26. The precise causes of the destitution in that church can be only conjectured.

2. **Upon the first day of the week** (*κατὰ μίαν σαββάτου*). *Κατὰ* has a distributive force, *every* first day. For *week*, lit., *Sabbath*, see on Acts xx. 7.

Lay by him in store (*παρ' ἑαυτῷ τιθέτω θησαυρίζων*). Lit., *put by himself treasuring*. Put by at home.*

As God hath prospered (*ὃ τι ἂν εὐδοῦται*). Lit., *whatsoever he may prosper in*. See on Rom. i. 10; 3 John 2; and on Acts xi. 29 for the verb *εὐπορέω* in the similar sense of making a prosperous journey.

No gatherings, etc. Rev., *collections*. The amount would be greater through systematic weekly saving than through collections made once for all on his arrival.

When I am come (*ὅταν ἔλθω τότε*). Lit., *then whenever I may have come*. The indefinite *whenever* and the emphatic *then* indicate his unwillingness to rely upon a special contribution called forth by his arrival at any uncertain time. Christian beneficence is to be the outcome of *a settled principle*, not of *an occasional impulse*.

3. **Approve by your letters.** So A. V. and Rev. Others, however, connect *by letters* with *will I send*, making the letters to be *Paul's* introduction to the church at Jerusalem. The latter is preferable. The givers are to choose the bearers of

* See an article by Dean Plumptre, "St. Paul as a Man of Business," "Expositor," first series, i., 259.

the collection; Paul, as the originator and apostolic steward of the collection, will send the money.

4. **Meet for me to go** (*ἄξιον τοῦ καὶ πορεύεσθαι*). Lit., *if it be worthy of my going*, i.e., if the gift be sufficiently large to warrant an apostolic journey to Jerusalem. This is better than *if it be becoming*.

9. **Great and effectual door.** *Door* metaphorically for *opportunity*: *great* as to its extent; *effectual* as to the result. The figure of an *effectual door*, as it stands, is of course clumsy, but the idea as a whole is clear: a great opportunity for effective work.

15. **Achaia.** In a restricted sense, the northwest of Peloponnesus; but often used by the poets for the whole of Greece. Under the Romans Greece was divided into two provinces, Macedonia and Achaia; the former including Macedonia proper, with Illyricum, Epirus, and Thessaly, and the latter all that lay south of these. In this latter acceptation the word is uniformly employed in the New Testament.

17. **That which was lacking on your part** (*τὸ ὑμέτερον ἰστέρημα*). Or *the* (i.e., *my*) *lack of you*. The Greek will bear either rendering. Compare Philip. ii. 30; 2 Cor. viii. 14; ix. 12. The latter is preferable. Edwards, somewhat naively says: "I do not see what could be lacking on the part of the Corinthians which Stephanas and his two friends could supply at Ephesus."

19. **Asia.** See on Acts ii. 9.

Aquila and Prisca. See on Rom. xvi. 3.

22. **Maran-atha.** Not to be joined with *anathema* as one phrase. Rev., properly, a period after *anathema*. *Maran-atha* means *the Lord cometh*.* It was a reminder of the second coming. The reason for the use of the Aramaic phrase is unknown. It is found in "The Teaching of the Twelve Apostles," ch. x., at the conclusion of the post-communion prayer. Compare Apoc. xxii. 20.

* Field, "Otium Norvicense," renders, *the Lord is come*.

THE SECOND EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. **Timothy our brother.** Lit., *the brother*. Compare 1 Cor. i. 1. Well known in the Christian brotherhood. "When Paul writes to Timothy himself he calls him *son*" (Bengel). Timothy appears, not as amanuensis, nor as joint-author, but as joint-sender of the epistle.

Achaia. See on 1 Cor. xvi. 15.

3. **The Father of mercies** (ὁ πατήρ τῶν οἰκτιρμῶν). Equivalent to *the compassionate Father*. Compare the phrases Father of *glory*, Eph. i. 17; *spirits*, Heb. xii. 9; *lights*, Jas. i. 17. *Οἰκτιρμός* *mercy*, from *οἶκτος* *pity* or *mercy*, the feeling which expresses itself in the exclamation *οἶ οἶ!* on seeing another's misery. The distinction between this and *ἔλεος*, according to which *οἰκτιρμός* signifies *the feeling*, and *ἔλεος* *the manifestation*, cannot be strictly held, since the manifestation is often expressed by *οἰκτιρμός*. See Sept., Ps. xxiv. 6; cii. 4; cxviii. 77.

All comfort (πάσης παρακλήσεως). The earliest passage in the New Testament where this word *comfort* or its kindred verb is applied to God. Compare *παρακλήτος comforter, advocate*, of the Holy Spirit, in John xiv. 16, 26, etc. *All* is better rendered *every*: *the God of every consolation*.

4. **In all our tribulation—in any trouble** (ἐπὶ πάσῃ τῇ θλίψει ἡμῶν—ἐν πάσῃ θλίψει). Note the nice use of the art-

icle: *all our tribulation*, collectively; *any* or *every trouble*, specifically. *In* is literally *upon*; the trouble forming the ground of the comfort. So *in hope*, Rom. iv. 18; v. 2.

We ourselves are comforted. An illustration of the personal character which pervades this epistle. Paul had been oppressed with anxiety concerning the reception of his first epistle by the Corinthian Church, by the delay of tidings, and by his disappointment in meeting Titus. The tidings, when at last they did arrive, aroused his gratitude for the wholesome effect of his rebuke upon the Church, and his indignation at the aggressions of the Judaizing teachers. With these feelings mingled his anxiety to hasten, in the Corinthian Church, the contribution for the poor saints in Judaea. This second letter therefore bears the marks of the high tension of feeling which finds expression in frequent personal allusions, especially to his afflictions.*

5. **Sufferings of Christ.** Not *things suffered for Christ's sake*, but *Christ's own sufferings* as they are shared by His disciples. See Matt. xx. 22; Philip. iii. 10; Col. i. 24; 1 Pet. iv. 13. Note the peculiar phrase *abound* (*περισσεύει*) *in us*, by which Christ's sufferings are represented as *overflowing* upon His followers. See on Col. i. 24.

6. **And whether we be, etc.** The MSS. differ in their arrangement of this verse. The main points of difference may be seen by comparing the A. V. and Rev. The sense is not affected by the variation.

Is effectual (*ἐνεργουμένης*). See on Mark vi. 14; Jas. v. 16.

8. **We would not have you ignorant.** See on Rom. i. 13.

Came to us in Asia. Rev., better, *befell*. The nature of the trouble is uncertain. The following words seem to indicate inward distress rather than trouble from without, such as he experienced at Ephesus.

* See Farrar's "Paul," ii., ch. xxxiii., and Stanley's Introduction to the Epistle.

Were pressed out of measure (καθ' ὑπερβολὴν ἐβαρήθημεν). Rev., better, *were weighed down*, thus giving the etymological force of the verb, from βάρος *burden*. For *out of measure*, Rev., *exceedingly*; see on 1 Cor. ii. 1.

We despaired (ἐξαπορηθήναι). Only here and ch. iv. 8. From ἐξ *out and out*, and ἀπορέω *to be without a way of escape*. See on *did many things*, Mark vi. 20.

9. **Sentence of death** (ἀπόκριμα τοῦ θανάτου). Ἀπόκριμα occurs only here in the New Testament, and not in classical Greek nor in the Septuagint. In the latter the kindred words have, almost uniformly, the meaning of *answer*. Josephus used it of a *response* of the Roman senate. *Sentence*, which occurs in some inscriptions, if a legitimate rendering at all, is a roundabout one, derived from a classical use of the verb ἀποκρίνω *to reject on inquiry, decide*. Rev., therefore, correctly, *answer of death*. The sense is well given by Stanley: "When I have asked myself what would be the issue of this struggle, the answer has been, 'death.'"

10. **Doth deliver** (ῥύεται). The correct reading is ῥύσεται *will deliver*, Rev.

11. **Persons** (προσώπων). *Face* is the usual rendering of the word in the New Testament. Even when rendered *person* the usage is Hebraistic for *face*. See on Jas. ii. 1. There is no reason for abandoning that sense here. The expression is pictorial; that thanksgiving may be given *from many faces*; the cheerful countenances being an offering of thanks to God.

12. **Godly sincerity** (εὐλικρινεῖα τοῦ Θεοῦ). Lit., *sincerity of God*, as Rev. See on 2 Pet. iii. 1.

We have had our conversation (ἀνεστράφημεν). Rev., *behaved ourselves*. See on 1 Pet. i. 15.

13. **Read — acknowledge** (ἀναγινώσκετε — ἐπιγνώσκετε). The word-play cannot be reproduced in English.

14. **In part** (ἀπὸ μέρους). Referring to the partial understanding of his character and motives by the Corinthians.

15. **Before** (*πρότερον*). Rather, *first of all*. Instead of going first to the Macedonians, as he afterward decided. See 1 Cor. xvi. 5.

Second benefit (*δευτέραν χάριν*). *Benefit* is, literally, *grace*. Not a mere *pleasurable experience* through Paul's visit, but a divine bestowal of grace. Compare Rom. i. 11. *Second* refers to his original plan to visit Corinth twice, on his way to Macedonia and on his return.

17. **Did I use lightness** (*τῇ ελαφριά ἐχρησάμην*). Rev., *shew fickleness*. *Ἐλαφρία lightness*, only here in the New Testament. Compare *ελαφρός light*, Matt. xi. 30; 2 Cor. iv. 17. His change of plan had given rise to the charge of fickleness.

The yea, yea, and the nay, nay. That I should say "yes" at one time and "no" at another; promising to come and breaking my promise.

18. **As God is true** (*πιστὸς ὁ Θεός*). Not to be taken as a formula of swearing. He means that God will answer for him against the charge of fickleness by the power and blessing (benefit) which will attend his presence. Hence the meaning is: *faithful is God* (in this) *that our speech*, etc.

19. **Was not** (*οὐκ ἐγένετο*). Rather, *did not prove to be*, in the result.

In Him was yea (*καὶ ἐν αὐτῷ γέγονεν*). Lit., *yea has come to pass in Him*. He has shown Himself absolutely the truth. Compare John xiv. 6; Apoc. iii. 7, 14.

20. **All** (*ὅσαι*). Wrong. *As many as*.

Are yea, etc. Making this the predicate of *promises*, which is wrong. The meaning is that how many soever are God's promises, in Christ is the incarnate answer, "yea!" to the question, "Will they be fulfilled?" Hence Rev., correctly: *How many soever be the promises of God, in Him is the yea*.

And in Him Amen (*καὶ ἐν αὐτῷ τὸ ἀμήν*). The correct reading is: *διὸ καὶ δι' αὐτοῦ τὸ ἀμήν Wherefore also through Him is the Amen*. In giving this answer in His person and

life, Christ puts the emphatic confirmation upon God's promises, even as in the congregation the people say, *Amen, verily*. In Him is *in His person: through Him, by His agency*.

By us (δι' ἡμῶν). Through our ministration. Christ, in and through whom are the yea and the amen, is so proclaimed by us as to beget assurance of God's promises, and so to glorify Him.

21. Stablisheth—in Christ (βεβαιῶν—eis). The present participle with eis into indicates the work as it is in progress toward a final identification of the believers with Christ.

22. Sealed (σφραγισάμενος). See on John iii. 33; Apoc. xxii. 10.

Earnest (ἀρράβωνα). Only here, ch. v. 5, and Eph. i. 14. It means caution-money, deposited by a purchaser in pledge of full payment.

Of the Spirit. Not *the foretaste* or *pledge of the Spirit*, but the *Spirit Himself* in pledge of the fulfilment of the promises. By a common Greek usage the words are in apposition: *the earnest which is the Spirit*.

23. I call God for a record (τὸν Θεὸν ἐπικαλοῦμαι). Rev., better, *witness*. A common classical idiom. Compare Plato: "Next will follow the choir of young men under the age of thirty, who will call upon the god Paeon to testify to the truth of these words" ("Laws," 664). Homer: "For the gods will be the best witnesses" ("Iliad," xxii., 254). Compare Rom. i. 9; Gal. i. 20; Philip. i. 8; 1 Thess. ii. 5, 10; Gen. xxxi. 50, Sept. This particular form of expression occurs nowhere else in the New Testament. The verb is often translated *appeal*, as Acts xxv. 11, 12. Also *to call upon* in the sense of *supplication*, Rom. x. 12, 13, 14; 1 Cor. i. 2.

CHAPTER II.

1. **With myself** (ἐμαυτῷ). Rev., better, *for myself*. Paul, with affectionate tact, puts it as if he had taken this resolution for his own pleasure.

In **heaviness** (ἐν λύπῃ). Meaning, apparently, the apostle's own sorrowful state of mind. This is wrong. He refers to the sorrow which his coming would bring to the Church. Compare *to spare*, ch. i. 23. Rev., *with sorrow*.

Again. Referring to a former unrecorded visit.

2. **If I make**, etc. *I* is emphatic, implying that there are enough others who caused them trouble.

Who then is he, etc. The thought underlying the passage, i. 24–ii. 1–3, is that the apostle's own joy is bound up with the spiritual prosperity of the Church. Compare Philip. iv. 1. As the helper of their joy he would receive joy through their faith and obedience. So long as their moral condition compelled him to come, bringing rebuke and pain, they could not be a source of joy to him. If I must needs make you sorry with merited rebuke, who can give me joy save you who are thus made sorry?

4. **Anguish** (σννοχῆς). Only here and Luke xxi. 25. Lit., *a holding together, constraining, or compressing*. See on *taken*, Luke iv. 38. So *anguish*, from the Latin, *angere to choke: anger*, which, in earlier English, means *affliction, mental torture: anxious*: the Latin *anguis a snake*, marking the serpent by his *throttling*. In Sanscrit, *anhas*, from the same root, was the name for *sin, the throttler*. It reappears obscurely in our medical term *quinsey*, which was originally *quinancy*, Greek *κυνάγκη dog-throttling*, med., *cynanche*.

5. **Any.** Referring to the incestuous person.

Not to me. Not that Paul did not grieve over the offender; but he desires to emphasize the fact that the injury

caused by the sin was not to him personally, but to the Church.

But in part, that I may not overcharge you all (ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς). For *overcharge*, Rev., *press too heavily*, in order to bring out more distinctly the idea of the verb, *laying a burden* (βάρος) *upon*. *Overcharge*, however, is not incorrect, though possibly ambiguous in the light of the various uses of *charge*. *Charge* is from the Latin *carrus a wagon*. Compare the low Latin *carricare to load a wagon*, and *carica a freight-ship*. Hence *charge* is a *load*; compare the interchange of *charge* and *load* applied to the contents of a gun. So *cargo*, and *caricature*, which is an exaggerated or overloaded drawing. Hence *expense*, *cost*, *commission*, *accusation*, all implying a burden, either of pecuniary or of other responsibility, or of guilt. *In part* does not refer to Paul, as if he had said, "You have not grieved me alone and principally, but in part, since my sorrow is shared by the Church." With *in part* is to be construed, parenthetically, *that I press not too heavily*, that is, on *the offender*: the whole clause being intended to mitigate the charge against the offender of having wounded the whole Church. Thus *you all* depends upon *he hath caused sorrow*, not upon *that I press not too heavily upon*. Render, as Rev., *He hath caused sorrow, not to me, but in part (that I press not too heavily) to you all*.

6. **Many** (τῶν πλειόνων). Rev., correctly, *the many: the majority* of the Church.

7. **Forgive** (χαρίσασθαι). The idea of *freeness* (χάρις, see on Luke i. 30) lies in the word *forgive*, which is *forth-give*.

Overmuch sorrow (τῇ περισσοτέρᾳ λύπῃ). Rev. gives the force of the article, *his sorrow*. *Overmuch*, excessive, through the refusal of pardon.

8. **Confirm your love** (κυρῶσαι ἀγάπην). The verb is found only here and Gal. iii. 15. From κύρος *supreme power, authority*. Hence to take *judicial resolution* to treat the offender with brotherly love.

9. **The proof of you** (τὴν δοκιμὴν ὑμῶν). See on Rom. v. 4. Your *tried quality*. See on 1 Pet. i. 7. Compare Philip. ii. 22.

10. **In the person** (ἐν προσώπῳ). Better, as Rev., in margin, *presence*; or *face*, as if Christ were looking on. See on ch. i. 11.

11. **Lest Satan should get an advantage of us** (ἵνα μὴ πλεονεκτῆθῶμεν ὑπὸ τοῦ Σατανᾶ). Lit., *in order that we be not made gain of, or overreached, by Satan*. Rev., *that no advantage may be gained over us*. The verb, from πλεόν *more*, and ἔχω *to have*, appears in the noun πλεονεξία *greed of gain, covetousness*. See on Rom. i. 29.

Are ignorant—devices (ἄγνοοῦμεν—νοήματα). A paronomasia (see on Rom. i. 29, 31). As nearly as possible, “not *know* his *knowing* plots.”

12. **I came to Troas**. Bengel remarks: “The whole epistle is an itinerary.” The fact is another illustration of the strong personal feeling which marks the letter. “The very stages of his journey are impressed upon it; the troubles at Ephesus, the repose at Troas, the anxiety and consolation of Macedonia, the prospect of moving to Corinth.”

Troas. The full name of the city was Alexandria Troas. It was founded by Antigonus, one of the successors of Alexander the Great, and originally called by him Antigonía Troas. It was finished by Lysimachus, another of Alexander's generals, and called by him Alexandria Troas. It stood upon the seashore, about four miles from ancient Troy, and six miles south of the entrance to the Hellespont. It was, for many centuries, the key of the traffic between Europe and Asia, having an artificial port consisting of two basins. Its ruins, with their immense arches and great columns of granite, indicate a city of much splendor. The Romans had a peculiar interest in it, connected with the tradition of their own origin from Troy; and the *jus Italicum* was accorded it by Augustus, by which its territory enjoyed the same immunity from taxation which attached to land in Italy. Both Julius Caesar and Constantine

conceived the design of making it a capital. The ruins enclose a circuit of several miles, and include a vast gymnasium, a stadium, a theatre, and an aqueduct. The Turks call it "Old Constantinople." The harbor is now blocked up.

A door. See on 1 Cor. xvi. 9.

13. Rest (*ἀνεσθαι*). Rev., *relief*. See on *liberty*, Acts xxiv. 23.

Taking my leave (*ἀποταξάμενος*). The verb means, primarily, *to set apart or separate*; hence *to separate one's self, withdraw*, and so *to take leave of*. The A. V. gives this sense in every case, except Mark vi. 46, where it wrongly renders *sent away*. See Luke ix. 61; Acts xviii. 18, 21. Ignatius, *ἀποταξάμενος τῷ βίῳ* *having bid farewell to the life*, that is, *this lower life* (Epistle to Philadelphia, xi).

14. Causeth to triumph (*ἑρπιαμβεύοντι*). This rendering is inadmissible, the word being habitually used with the accusative (direct objective) case of the person or thing triumphed over, and never of the triumphing subject. Hence, *to lead in triumph*. It occurs only here and Col. ii. 15. It is not found in any Greek author later than Paul's date. It is derived from *ἑρπιαμβος* a hymn to *Bacchus*, sung in festal processions, and was used to denote the Roman "triumph," celebrated by victorious generals on their return from their campaigns. The general entered the city in a chariot, preceded by the captives and spoils taken in war, and followed by his troops, and proceeded in state along the sacred way to the Capitol, where he offered sacrifices in the temple of Jupiter. He was accompanied in his chariot by his young children, and sometimes by confidential friends, while behind him stood a slave, holding over his head a jewelled crown. The body of the infantry brought up the rear, their spears adorned with laurel. They shouted "triumph!" and sang hymns in praise of the gods or of their leader. Paul describes himself and the other subjects of Christ's grace under the figure of this triumphal pomp, in which they are led as trophies of the Redeemer's conquest.*

* See, further, on Col. ii. 15. G. C. Finlay, in an article on "St. Paul's Use of *ἑρπιαμβεύω*" ("Expositor," first series, x., 403), tries to show that the expres-

Render, as Rev., *which always leadeth us in triumph in Christ*. Compare ch. x. 5.

The savour of His knowledge. According to the Greek usage, *savour* and *knowledge* are in apposition, so that the knowledge of Christ is symbolized as *an odor* communicating its nature and efficacy through the apostle's work, "permeating the world as a cloud of frankincense" (Stanley). For a similar usage see on ch. i. 22. The idea of the Roman triumph is still preserved in this figure. On these occasions the temples were all thrown open, garlands of flowers decorated every shrine and image, and incense smoked on every altar, so that the victor was greeted with a cloud of perfume. Compare Aeschylus on the festivities at the return of Agamemnon from Troy :

" The altars blaze with gifts ;
 And here and there, heaven-high the torch uplifts
 Flame,—medicated with persuasions mild,
 With foul admixture unbeguild—
 Of holy unguent, from the clotted chrism
 Brought from the palace, safe in its abyam."
 " Agamemnon," 91-96, Browning's Translation.

15. **A sweet savour of Christ** (*Χριστοῦ εὐωδία*). Compare Eph. v. 2 ; Philip. iv. 18. As so often in Paul's writings, the figure shifts; the apostolic teachers themselves being represented as an odor, their Christian personality redolent of Christ. It is not merely a sweet odor *produced by* Christ, but Christ Himself is the savour which exhales in their character and work.

16. To the one a savour, etc. (*ὄσμη*). Returning to the word used in ver. 14, which is more general than *εὐωδία sweet savour*, denoting an odor of any kind, salutary or deadly, and therefore more appropriate here, where it is used in both senses. The two words are combined, Eph. v. 2 ; Philip. iv. 18.

sion is cast in the figure of the Bacchic festival, and not of the Roman triumph. He thinks that the military reference is not borne out by the use of the verb in Plutarch, Appian, and Herodian, and seems to imply that Paul was ignorant of the Roman triumph. At least he says: "When Paul wrote to the Corinthians he had not yet seen Rome."

Of death (*ἐκ θανάτου*). Rev., better, giving the force of the preposition, *proceeding from, wafted from* death. The figure is carried out with reference to the different effects of the Gospel, as preached by the apostles, upon different persons. The divine fragrance itself may have, to Christ's enemies, the effect of a deadly odor. The figure was common in rabbinical writings. Thus: "Whoever bestows labor on the law for the sake of the law itself, it becomes to him a savour of life; and whoever does not bestow labor on the law for the law's sake, it becomes a savour of death." "Even as the bee brings sweetness to its own master, but stings others, so also are the words of the law; a saving odor to the Israelites, but a deadly odor to the Gentiles." These are specimens of a great many.

Some find here an allusion to a revolting feature of the Roman triumph. Just as the procession was ascending the Capitoline Hill, some of the captive chiefs were taken into the adjoining prison and put to death. "Thus the sweet odors which to the victor—a Marius or a Julius Caesar—and to the spectators were a symbol of glory and success and happiness, were to the wretched victims—a Jugurtha or a Vercingetorix—an odor of death" (Farrar).*

Sufficient (*ικανός*). See on Rom. xv. 23.

17. **Which corrupt** (*καπηλεύοντες*). Only here in the New Testament. From *κάπηλος* a *huckster* or *peddler*; also a *tavern-keeper*. The *κάπηλοι* formed a distinct class among the Greek dealers, distinguished from the *ἐμπόροι* *merchants* or wholesale dealers. So Plato: "Is not *retailer* (*καπήλους*) the term which is applied to those who sit in the market-place buying and selling, while those who wander from one city to another are called *merchants*?" ("Republic," 371; compare "Statesman," 260). The term included dealers in victuals and all sorts of wares, but was especially applied to retailers of wine, with whom adulteration and short measure were matters of course. Galen speaks of wine-dealers *καπηλεύοντες τοὺς οἴνους* *playing tricks*

* See Cicero, "Verres," ii., 5, 80; Plutarch, "Marius," 12; Livy, xxvi., 13.

with their wines; mixing the new, harsh wines, so as to make them pass for old. These not only sold their wares in the market, but had *καπηλεία wine-shops* all over the town, where it was not thought respectable to take refreshments. The whole trade was greatly despised. In Thebes no one who had sold in the market within the last ten years was allowed to take part in the government. So Plato, speaking of the evils of luxury and poverty: "What remedy can a city of sense find against this disease? In the first place, they must have as few retail traders as possible" ("Laws," 919. The whole passage is well worth reading). The moral application of the term was familiar in classical Greek. Lucian says: "The philosophers deal out their instructions like hucksters." Plato: "Those who carry about the wares of knowledge, and make the round of the cities, and sell or retail them to any customer who is in want of them, praise them all alike; though I should not wonder if many of them were really ignorant of their effect upon the soul; and their customers equally ignorant, unless he who buys of them happens to be a physician of the soul" ("Protagoras," 313). Paul here uses the term of those who trade in the word of God, adulterating it for the purpose of gain or popularity. Compare 1 Tim. vi. 5, Rev. In the "Teaching of the Twelve Apostles" occurs the word *χριστέμπορος a Christ-monger* (ch. xii., 5).

CHAPTER III.

1. **Do we begin again.** Rev., *are we beginning.* As if anticipating the taunt so often repeated, that he had no commendatory letters, and therefore was forced to commend himself by self-laudation and by dishonest means. See ch. iv. 2; x. 12. You will say, "You are beginning again the old strain of self-commendation as in the first epistle." See 1 Cor. ix. 15-21.

To commend (*συνιστάναι*). See on Rom. iii. 5.

Some others. *Others* is superfluous. The reference is to certain false teachers accredited by churches or by other well-known teachers.

2. Our epistle. The figure which follows is freely and somewhat loosely worked out, and presents different faces in rapid succession. The figure itself is that of a *commendatory letter* representing the Corinthian Church: "Ye are our letter." This figure is carried out in three directions: 1. *As related to the apostles' own consciousness.* The Corinthian Church is a letter written on the apostles' hearts. Their own consciousness testifies that that Church is the fruit of a divinely accredited, honest, and faithful ministry. 2. *As related to the Corinthians themselves.* The Church needs no letter to commend the apostles to it. It is its own commendation. As the visible fruit of the apostles' ministry they are a commendatory letter to themselves. If the question arises among them, "Were Paul and his colleagues duly commissioned?"—the answer is, "We ourselves are the proof of it." 3. *As related to others outside of the Corinthian Church.* The answer to the charge that the Corinthians have been taught by irregular and uncommissioned teachers is the same: "Behold the fruit of their labors in us. *We* are their commission."

At this point the figure again shifts; the letter being now conceived as written on the Corinthians' hearts, instead of on the hearts of the apostles: written by Christ through the apostles' ministry. This suggests the comparison with the law written on tables of stone, which are used as a figure of the heart, *fleshy tables*, thus introducing two incongruities, namely, *an epistle written on stone*, and *writing with ink on stone tables*.

Written in our hearts. See above. Compare Plato: "I am speaking of an intelligent writing which is graven in the soul of him who has learned, and can defend itself" ("Phaedrus," 276).

3. An epistle of Christ ministered by us (*ἐπιστολή Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν*). An epistle written by Christ through our ministry; that is, you, as the converted subjects of

our ministry, are an epistle of Christ. Others explain: an epistle of which Christ forms the contents, thus making the apostles the writers. For the expression *ministered by us*, compare ch. viii. 19, 20; 1 Pet. i. 12.

Ink (μέλανι). From μέλας *black*. Only here, 2 John 12 (see note), and 3 John 13.

The Spirit. Instead of ink.

Fleshy tables of the heart (πλαξιν καρδίας σαρκίαις). The best texts read *καρδίας*, the dative case in apposition with *tables*. Render, as Rev., *tables which are hearts of flesh*. Compare Ezek. xi. 19; Jer. xvii. 1; xxxi. 33. For *of flesh*, see on Rom. vii. 14.

4. **Confidence.** In the fact that he may appeal to them, notwithstanding their weaknesses and errors.

Through Christ to God-ward (διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν). *Through* Christ who engenders the confidence, *toward* God, *with reference* to God who gives us success, and to whom we must account for our work.

6. **Hath made us able ministers** (ικάνωσεν ἡμᾶς διακόνους). An unfortunate translation, especially in view of the conventional sense of *able*. The verb *ικανώω* from *ικανός* *sufficient* (see on Rom. xv. 23), means *to make sufficient* or *fit*. It occurs only here and Col. i. 12. The correct sense is given by Rev., *hath made us sufficient as ministers*. Compare *enabled* (ἐνδυναμώσαντι), 1 Tim. i. 12.

Of the new testament (καινῆς διαθήκης). See on Matt. xxvi. 28, 29. There is no article. Render, as Rev., *of a new covenant*, in contrast with the Mosaic. See on Heb. ix. 15. Of course the term is never applied in the gospels or epistles to the collection of New-Testament writings.

Of the letter (γράμματος). Depending on *ministers*, not on *covenant*. For *letter*, see on *writings*, John v. 47. Here used of the mere formal, written ordinance as contrasted with the Gospel, which is "spirit and life." Compare Rom. ii. 29; vii. 6.

Killeth. See on Rom. v. 12, 13; vii. 9; viii. 2. Compare 1 Cor. xv. 56. "The living testimony borne to his authority in the Corinthian Church suggests strongly the contrast of the dreary, death-like atmosphere which surrounded the old, graven characters on which his opponents rested their claims" (Stanley).

7. **The ministration of death** (ἡ διακονία τοῦ θανάτου). Because it is the ministry of the letter which killeth. The law meant death to the sinner.

Written and engraven in stones (ἐν γράμμασιν ἐντετυπωμένη λίθους). Lit., *engraven on stones by means of letters*. The use of these words to describe a *ministration* is peculiar. The ministration of death (see above) is that of Moses, and does not apply to his entire career as Israel's lawgiver, but to his particular ministry in receiving on Sinai and transmitting to the people the law of God. The ministration may be said to have been graven on stones, since the whole purport of that economy which he represented was contained in the tables, and he was its minister in being the agent through whom God delivered it to the people.

Was glorious (ἐγενήθη ἐν δόξῃ). A very inadequate translation. Ἐγενήθη means *came to pass* or *took place*, not simply *was*. A glory passed from God to Moses, so that his face became shining. It is much more graphic and truthful to render ἐν δόξῃ literally, *in* or *with glory*, than to convert the two words into a single adjective, *glorious*. Rev., much better, *came with glory*.

Steadfastly behold (ἀτενίσαι). See on Luke iv. 20.

Passing away (καταργουμένην). Lit., *being done away* or *brought to nought*. See on Luke xiii. 7; Rom. iii. 3.

8. **Glorious** (ἐν δόξῃ). As in ver. 7, *with glory*.

9. **Ministration of condemnation.** Because Moses was the minister of the law. For the relation of the law to sin and condemnation, see Rom. v. 20; vii. 7-13.

10. That which was made glorious had no glory in this respect (*οὐ δεδοξασται τὸ δεδοξασμένον, ἐν τούτῳ τῷ μέρει*). Rev., that which hath been made glorious hath not been made glorious. The peculiar form of expression is taken from Exod. xxxiv. 29, 35, Sept., "Moses knew not that the appearance of the skin of his face *was glorified*." "The children of Israel saw the face of Moses that it *was glorified*." Much unnecessary difficulty has been made, chiefly about the connection and meaning of *in this respect*. That which hath been made glorious is the ministry of death and condemnation (vv. 7, 9), the ministry of Moses in the giving of the law, which ministry was temporarily glorified in the shining of Moses' face. *Hath not been made glorious* is only another way of expressing *was passing away* (ver. 7): of saying that the temporary glory of Moses' ministry faded and paled before the glory of the ministry of Christ. The figure which pervades the whole passage (7-11) is that of a *glorified face*. The ministration of the law, impersonated in Moses, is described as *having its face glorified*. It is to this that *in this respect* refers. Paul says that the ministry of the law, which was temporarily glorified in the face of Moses, is no longer glorified *in this respect*; that is, it no longer appears with glorified face, *because of the glory that excelleth*, the glory of Christ ministering the Gospel, before which it fades away and is as if it had not been. This accords with ch. iv., where the theme is the same as here, *ministry* or *ministration* (ver. 1); and where the christian revelation is described as "the glory of God *in the face* of Jesus Christ" (ver. 6). This is the key to our passage. To the same purpose is ver. 18, where the Christian is represented as gazing, through the Gospel, with unveiled face, upon the glory of God in Christ, and as being changed thereby into the image of Christ. The glory of the law in the face of Moses has faded before the glory of the Gospel in the face of Jesus Christ

11. That which is done away (*τὸ καταργούμενον*). Lit., *which is being done away*; *in course* of abolition through the preaching of the Gospel. Both the A. V., and Rev. *passeth* fail to bring out the idea of *process*.

Was glorious (διὰ δόξης). Lit., *through glory*. Rev., *with glory*.*

12. **Plainness** (παρρησία). Rev., *boldness*. See on *openly*, John vii. 13; *confidence*, 1 John ii. 28; *freely*, Acts ii. 29. The contrast is with the dissembling with which his adversaries charged him.

13. **Could not steadfastly look**. Rev., *should not*. See Exod. xxxiv. 30-35, where the A. V., by the use of *till*, gives the wrong impression that Moses wore the veil while speaking to the people, in order to hide the glory of his face. The true sense of the Hebrew is given by the Sept.: "*When he ceased speaking he put a veil on his face;*" not because the Israelites *could* not endure the radiance, but that they *should* not see it fade away. Whenever Moses went into the presence of God he removed the veil, and his face was again illumined, and shone while he delivered God's message to the people. Then, *after* the delivery of the message, and during his ordinary association with the people, he kept his face covered.†

To the end (εἰς τὸ τέλος). Rev., *on the end*. The termination.

* Meyer's remark, that Paul is fond of varying the prepositions in designating the same relation, must not be pressed too far. A study of the passages which he cites in illustration, Rom. iii. 30; v. 10; xv. 2; Gal. ii. 16; Philem. 5, will, I think, show a difference in the force of the prepositions. That the nicer distinctions between the prepositions were measurably obliterated in later Greek, is, of course, true (see Winer, N. T. Grammar, sec. xlvi., Moulton's eighth edition); but Ellicott's remark (note on Gal. i. 1) nevertheless remains true, that "there are few points more characteristic of the apostle's style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses." See Rom. xi. 36; Eph. iv. 6; Col. iii. 16. And Winer: "It is an especial peculiarity of Paul's style to use different prepositions in reference to one noun, that by means of these prepositions collectively the idea may be defined on every side." I am inclined, therefore, to hold the distinction between the prepositions here as implying the transient nature of the glory which attached to the law, and its permanency as attached to the Gospel. The law which passes away was *through* glory as a temporary medium; the Gospel which remains abides *in* glory.

† See the exegesis of Exod. xxxiv. 29-35, by Professor Charles A. Briggs, "Presbyterian Review," i., p. 565.

Of that which is abolished (τοῦ καταργουμένου). See ver. 11. The temporarily glorified ministration of Moses. The end of this, which the veil prevented the Israelites from seeing, was the disappearance of the glory—the type of the termination of Moses' ministry. Paul's comparison is between the ministry of Moses, interrupted by intervals of concealment, and the gospel ministry, which is marked by frank and full proclamation. "The opposition is twofold: 1. Between the veiled and the unveiled ministry, as regards the mere fact of concealment in the one case, and openness in the other. 2. Between the ministry which was *suspended* by the veiling that its end might not be seen, and that which proceeds 'from glory to glory,' having no termination" (Alford). The face of Moses needed a continually renewed illumination: in the face of Christ the glory abides forever.

14. Minds (νοήματα). Originally, *things which proceed out of the mind*. Compare *hearts and minds*, Philip. iv. 7, and *devices*, 2 Cor. ii. 11. Hence, derivatively, *the minds themselves*. The word occurs but once outside of this epistle, Philip. iv. 7. Some render here *thoughts*. So Rev., in margin.

Were blinded (ἐπωράθη). See on the kindred noun πάρωσις *hardening*, Mark iii. 5. Rev., correctly, *were hardened*.

The same veil (τὸ αὐτὸ κάλυμμα). The expression *their minds were hardened* is carried out figuratively. There is a veil over their minds when the law is read, as there was over Moses' face. They cannot yet recognize the end of the Mosaic ministry.

Untaken away (μὴ ἀνακαλυπτόμενον). Rev., admirably—giving the force of ἀνά *up*—*unlifted*. But both A. V. and Rev construe *unlifted* with *veil*: *the same veil remaineth untaken away* (*unlifted*). This is objectionable, because καταργεῖται *is done away* is used throughout the chapter of the glory of the Mosaic ministry, while another word is employed in ver. 16 of the taking away of the veil. Further, the reading of the best texts is ὅτι *that* or *because*, and not ὃ *τι* *which*. *Because* is not true to the fact, since the veil remains unlifted, not because

it is done away in Christ, but because of the hardness of their hearts. It is better, therefore, to take *μὴ ἀνακαλυπτόμενον unveiled*, as a nominative absolute, and to render, *it not being revealed that it* (the veil) *is being done away in Christ*. This falls in naturally with the drift of the whole passage. The veil remains on their hearts, since it is not revealed to them that the Mosaic economy is done away in Christ.

16. **It shall turn.** The heart of Israel.

Shall be taken away (*περιαιρείται*). Rev., correctly, *is taken away*. The verb occurs twice in Acts (xxvii. 20, 40) of the taking away of hope, and of the unfastening of the anchors in Paul's shipwreck; and in Heb. x. 11, of the taking away of sins. There is an allusion here to the removal of the veil from Moses' face whenever he returned to commune with God. See Exod. xxxiv. 34.

17. **Now the Lord is that Spirit.** *Κύριος the Lord* is used in Exod. xxxiv. 34 for Jehovah. The Lord Christ of ver. 16 is the Spirit who pervades and animates the new covenant of which we are ministers (ver. 6), and the ministration of which is with glory (ver. 8). Compare Rom. viii. 9-11; John xiv 16, 18.

Liberty. Compare Rom. viii. 15; Gal. iv. 7.

18. **All.** Contrasted with Moses as the sole representative of the people.

Open (*ἀνακεκαλυμμένην*). Rev., correctly, *unveiled*, as Moses when the veil was removed.

“ Vainly they tried the deeps to sound
E'en of their own prophetic thought,
When of Christ crucified and crown'd
His Spirit in them taught :

But He their aching gaze repress'd
Which sought behind the veil to see,
For not without us fully bless'd
Or perfect might they be.

The rays of the Almighty's face
 No sinner's eye might then receive;
 Only the meekest man found grace
 To see His skirts and live.

But we as in a glass espy
 The glory of His countenance,
 Not in a whirlwind hurrying by
 The too presumptuous glance.

But with mild radiance every hour
 From our dear Savior's face benign
 Bent on us with transforming power,
 Till we, too, faintly shine.

Sprinkled with His atoning blood
 Safely before our God we stand,
 As on the rock the prophet stood,
 Beneath His shadowing hand."

Keble, "Christian Year," Thirteenth Sunday after Trinity.

Beholding as in a glass (*κατοπτριζόμενοι*). So American Rev. Rev., *reflecting*. Only here in the New Testament. The verb in the active voice means *to show in a mirror; to cause to be reflected*. In the middle voice, *to look at or behold one's self in a mirror*. Rev., *reflecting* seems to be preferred on internal grounds, as better suiting the comparison with the divine glory as mirrored in the unveiled face of Moses. But this is unwarranted by usage. Stanley, who adopts this rendering, admits that there is no actual instance of the sense of *reflecting*. This sense, however, is not sacrificed by the translation *beholding*, but is conveyed by the succeeding clause, *changed into the same image*, etc. As Heinrici observes, *beholding* expresses the fact from which the process of change into God's image proceeds. When Moses *beheld* Jehovah's glory, his own face reflected that glory. The mirror is the Gospel, which is called *the Gospel of the glory of Christ*, ch. iv. 4.

Are changed (*μεταμορφούμεθα*). Rev., *transformed*. See on Matt. xvii. 2. The present tense expresses the change as *in progress; are being changed*, which is further defined by *from glory to glory*.

The same image (τὴν αὐτὴν εἰκόνα). See on Apoc. xiii. 14. Compare especially 1 John iii. 2; also Rom. viii. 29; John xvii. 24; Col. iii. 4; Rom. viii. 17; 1 Cor. xv. 48-53.

By the Spirit of the Lord (ἀπὸ Κυρίου πνεύματος). Better, as Rev., *from the Lord the Spirit*. Compare ver. 17. The preposition ἀπό *from* depicts the transformation as *proceeding from* rather than as *caused by*.

CHAPTER IV.

1. As we have received mercy. Construe with *we have this ministry*. Having this ministry as a gift of divine mercy. Compare 1 Cor. vii. 25. Bengel says: "The mercy of God, by which the ministry is received, makes us earnest and sincere."

2. Dishonesty (τῆς αἰσχύνης). Rev., more correctly, *shame*. Compare Eph. v. 12.

Craftiness (πανουργία). See on Luke xx. 23.

Handling deceitfully (δολοῦντες). Only here in the New Testament. Primarily, *to ensnare*; then *to corrupt*. Used of *adulterating* gold, wine, etc. See on *which corrupt*, ch. ii. 17. This verb has a narrower meaning than the one used there (*καπηλεύειν*); for, while that means also *to corrupt*, it adds the sense *for gain's sake*. The Vulgate renders both by the same word, *adulterantes*. Compare Dante:

"Thus did Sabellius, Arius, and those fools
Who have been even as swords unto the Scriptures
In rendering distorted their straight faces."

"Paradiso," xiii., 128-130.

3. Hid (κεκαλυμμένον). Rev., *veiled*, in accordance with the imagery of ch. iii.

4. The god of this world (ὁ Θεὸς τοῦ αἰῶνος τούτου). The phrase occurs only here. Compare Eph. ii. 2; vi. 12; John xii. 31; xiv. 30. Satan is called *god* in the rabbinical writings.

“The first God is the true God; but the second god is Samael.”
 “The matron said, ‘Our god is greater than thy God; for when thy God appeared to Moses in the bush, he hid his face; when, however, he saw the serpent, which is my god, he fled.’”

The light (τὸν φωτισμὸν). Only here and ver. 6. Lit., *the illumination, act of enlightening*.

Image of God. Compare Col. i. 15; John xvii. 5; Philip. ii. 6; iii. 21. Christ's light is also God's. Compare Heb. i. 3, Rev., *effulgence* (ἀπαύγασμα, compare αὐγάζαι *shine*, in this passage). Theodoret says: “The effulgence is both from the fire and with the fire, and has the fire as its cause, yet is not divided from the fire; for whence comes the fire, thence also comes the effulgence.”

Shine (αὐγάζαι). Only here in the New Testament. From αὐγή *brightness*, which also occurs but once, Acts xx. 11, *day-break*. In classical Greek of the sun especially. Rev., *darwn* is legitimate as a translation, but hardly here, since Paul is going back to the figure of ch. iii. 18.

6. Who commanded the light to shine (ὁ εἰπὼν φῶς λάμψει). The correct reading is λάμψει *shall shine*; so that we should render, *it is God that said light shall shine*. So Rev.

To give the light of the knowledge (πρὸς φωτισμὸν τῆς γνώσεως). Lit., *for the illumination*, as ver. 4. In order that the knowledge may lighten. Knowledge, if not diffused, is not of the nature of light.

In the face of Jesus Christ. Containing the thought of ch. iii. 18. The knowledge of the divine glory becomes clear revelation to men in the face of Christ as it appears in the Gospel: “So that in this seen countenance that clear-shining knowledge has the source of its light, as it were, its focus” (Meyer).*

7. This treasure. The divine light which is the guide and inspiration of the apostolic ministry.

* The student will be interested in Stanley's summary of the images of the preceding section. “Commentary,” p. 405.

In earthen vessels (ἐν ὄστρακίνοις σκεύεσιν). The adjective occurs only here and 2 Tim. ii. 10. Herodotus says of the king of Persia: "The great king stores away the tribute which he receives after this fashion: he melts it down, and, while it is in a liquid state, runs it into earthen vessels, which are afterward removed, leaving the metal in a solid mass" (iii., 96). Stanley cites the story of a Rabbi who was taunted with his mean appearance by the emperor's daughter, and who replied by referring to the earthen vessels in which her father kept his wines. At her request the wine was shifted to silver vessels, whereupon it turned sour. Then the Rabbi observed that the humblest vessels contained the highest wisdom. The idea of light in earthen vessels is, however, best illustrated in the story of the lamps and pitchers of Gideon, Judges vii. 16. In the very breaking of the vessel the light is revealed.

Excellency (ὑπερβολή). Lit., *a throwing beyond*. Hence *preëminence, excellence*. See on *exceeding*, Rom. vii. 13. Rev. renders *exceeding greatness*. The reference is to the fulness of power apparent in the apostolic ministry.

Of God—of us (τοῦ Θεοῦ—ἐξ ἡμῶν). The A. V. misses the difference between the two expressions. *Of God* is *belonging to God*; *God's property*: *from* (ἐξ) is *proceeding from ourselves*. Rev., *of God—from ourselves*.

8. **Troubled** (θλιβόμενοι). See on *tribulation*, Matt. xiii. 21. The verb also has the meaning of *to straiten, contract*, as Matt. vii. 14, where τεθλιμμένη, A. V. *narrow*, is properly rendered by Rev. *straitened*.

Distressed (στενοχωρούμενοι). Only here and ch. vi. 12. From στενός *narrow*, and χώρος *a space*. Hence *cramped*. The A. V. gives no suggestion of the figurative paradox. We are *pressed closely*, yet not *cramped*. Rev., *pressed on every side, yet not straitened*.

Perplexed (ἀπορούμενοι). From ἀ *not*, and πόρος *a passage*. Lit., *to be unable to find a way out*.

In despair (ἐξαπορούμενοι). Rev., very neatly, renders *unto despair*. The word expresses an advance of thought on *per*

plexed, yet on the same line. We are *perplexed*, but not *utterly* perplexed. The play between the Greek words cannot be rendered.

9. Persecuted — forsaken (*διωκόμενοι—ἐγκαταλειπόμενοι*). Rev., for *persecuted*, *pursued*, the primary meaning of the verb, thus giving vividness to the figure. *Forsaken*, lit., *left behind in* (some evil plight). The figure is, *pursued by enemies, but not left to their power: left in the lurch*.

Cast down — destroyed (*καταβαλλόμενοι — ἀπολλύμενοι*). This carries on the previous figure. Though the pursuers overtake and *smite down*, yet are we not *killed*. Rev., *smitten down*. In all these paradoxes the A. V. fails to bring out the metaphors.

10. Bearing about. Ignatius, addressing the Ephesians, says: "Ye are God-bearers, shrine-bearers, Christ-bearers" ("Epistle to Ephesians," ix.). In the Antiochene Acts, Trajan alludes to Ignatius as "the one who declares that he bears about the crucified." Ignatius was known as *Θεοφόρος God bearer*, and so styles himself in the introductions of his epistles.

Dying (*νέκρωσις*). Only here and Rom. iv. 19. Primarily *a putting to death*, and thence *the state of deadness*, as Rom. iv. 19. Here in the former sense. Paul says, in effect, "our body is constantly exposed to the same putting to death which Jesus suffered. The daily liability to a violent death is something which we carry about with us." Compare 1 Cor. xv. 31; Rom. viii. 36. This parallel with Christ's death is offset by the parallel with Christ's triumph—life through resurrection.

That the life also (*ἵνα*). *In order that*. The *purport*, according to God's purpose, of this daily dying is to set forth the resurrection-life through Christ in us. Compare Rom. v. 10.

13. The same spirit of faith. The same, namely, which is set forth in the following passage. *Spirit of faith*: not distinctly the Holy Spirit, nor, on the other hand, a human faculty or disposition, but blending both; faith as a gift of the Spirit of God. See on *Spirit*, Rom. viii. 4, sec. 5.

I believed, etc. Cited from Sept., Ps. cxv. 10. The Septuagint mistranslates the Hebrew, which is, "*I believed though I said,*" etc.

15. **The abundant grace** (ἡ χάρις πλεονάσασα). Lit., *the grace having abounded*. Rev., *the grace being multiplied*. Grace is the divine gift of spiritual energy which is shown in the labor, suffering, and triumph of the apostles.

Might through the thanksgiving of many redound (διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύση). Numerous arrangements of these words are proposed. *Through* (διὰ) should govern *the many*, not *thanksgiving*; and *redound* should be transitive, *cause to abound*, and governing *thanksgiving*. So Rev., *the grace, being multiplied through the many, may cause the thanksgiving to abound*. The thought is on the line of ver. 12, that the sufferings and risks of the apostles promote spiritual life in the Church. The grace of God, thus manifest in the apostles, shall be multiplied through the increasing number of those who share it, and shall thus make thanksgiving more abundant for the fruits of this grace as exhibited in the apostles and in the Church.

Redound (A. V.) is from the Latin *redundare to surge back*. Therefore, primarily, of a fulness or overflow from the *setting back* of a tide. So Milton:

"The evil, soon
Driven back, redounded as a flood on those
From whom it sprang."

Generally, *to abound*. From this arises the secondary sense, *to conduce, contribute to*; that is, to make the causes *mount up*, or *abound*, so as to produce the effect. So Addison: "The care of our national commerce redounds more to the riches and prosperity of the public," etc.

16. **Outward man—inward man**. The material and spiritual natures.

Perish (διαφθείρεται). Rev., much better, *is decaying*. *Perish* implies *destruction*: the idea is that of *progressive decay*.

is renewed (*ἀνακαινούται*). Better, *is being renewed*, the *process* of renewal going on along with the process of decay. Stanley cites a line attributed to Michael Angelo: "The more the marble wastes the more the statue grows." Compare Euripides: "Time does not depress your spirit, but it grows young again: your body, however, is weak" ("Heraclidae," 702, 703).

Day by day (*ἡμέρα καὶ ἡμέρα*). Lit., *by day and day*. A Hebrew form of expression.

17. **Our light affliction which is but for a moment** (*τὸ παραντικά ελαφρὸν τῆς θλίψεως ἡμῶν*). Lit., *the present light* (burden) *of our affliction*.

Worketh (*κατεργάζεται*). *Works out: achieves*.

A far more exceeding and eternal weight of glory (*καθ' ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρος δόξης*). Rev., *more and more exceedingly an eternal weight*, etc. An expression after the form of Hebrew superlatives, in which the emphatic word is twice repeated. Lit., *exceedingly unto excess*. The use of such cumulative expressions is common with Paul. See, for example, Philip. i. 23, lit., *much more better*; Rom. viii. 37, *abundantly the conquerors*; Eph. iii. 20, *exceeding abundantly*, etc. Note how the words are offset: *for a moment, eternal; light, weight; affliction, glory*.

18. **Seen—not seen**. Compare the beautiful passage in Plato's "Phaedo," 79.

CHAPTER V.

1. **Our earthly house of this tabernacle** (*ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνῶν*).* *Earthly*, not, *made of earth*, which would be *χοϊκός*, as 1 Cor. xv. 47; but *upon the earth, terrestrial*, as 1

* Why has the Rev. rendered "the earthly house of our tabernacle?" It is true that the article is often properly rendered by the possessive pronoun, so that *τοῦ σκηνῶν* might be translated *our tabernacle*; but *ἡμῶν* *our* clearly belongs with *house*, and the article may therefore very properly bear its ordinary sense of *the*. This of A. V. is unnecessary.

Cor. xv. 40 ; Philip. ii. 10. *Tabernacle* (σκῆνος) *tent* or *hut*. In later writers, especially the Platonists, Pythagoreans, and medical authors, used to denote *the body*. Thus Hippocrates : "A great vein by which the whole *body* (σκῆμος) is nourished." Some expositors think that Paul uses the word here simply in this sense—*the house which is the body*. But while Paul does mean the body, he preserves the figurative sense of the word *tabernacle* ; for he never uses this term elsewhere as synonymous with *the body*. The figure of the tent suits the contrast with *the building*, and would naturally suggest itself to the tent-maker.* The phrase *earthly house of the tabernacle* expresses a single conception—*the dwelling which is, or consists in the tabernacle, the tent-house*. The transient character of the body is thus indicated. Compare *houses of clay*, Job iv. 19. See on the kindred words σκῆνωμα *tabernacle*, 2 Pet. i. 13 ; and σκηνῶς *to dwell in* or *to fix a tabernacle*, John i. 14. *Tabernacle* is so habitually associated with a *house of worship*, and is so often applied to durable structures, that the original sense of a *tent* is in danger of being lost. It would be better to translate here by *tent*. The word *tabernacle* is a diminutive of the Latin *taberna* a *hut* or *shed*, which appears in *tavern*. Its root is *ta*, *tan*, *to stretch* or *spread out*.

Dissolved (καταλυθῆ). Lit., *loosened down*. Appropriate to taking down a tent. See on Mark xiii. 2 ; Luke ix. 12 ; Acts v. 38 ; and compare 2 Pet. iii. 11, 12, and the figure of the parting of the silver cord on which the lamp is suspended, Eccl. xii. 6. Also Job iv. 21, where the correct rendering is : *Is not their tent-cord plucked up within them ?* So Rev. O. T.

We have. The building from God is an actual possession in virtue of the believer's union with Christ. It is just as we say of a minor, before he comes into possession of his property, that he *has* so much. Compare Matt. xix. 21.

Building of God (οικοδομήν ἐκ Θεοῦ). In contrast with *tent*. The reference is to the resurrection-body. Compare *the*

* It should be noted that the Septuagint often renders the Hebrew *tent* by οἶκος *dwelling*. Similarly the Hebrew *to dwell* is frequently translated by κατασκηνῶν.

city which hath the foundations, Heb. xi. 10. For *of* God, read, as Rev., *from* God; *proceeding from* (ἐκ). Heinrici, *von Gott her*: compare *God giveth*, 1 Cor. xv. 38, and ἔχετε ἀπὸ Θεοῦ *ye have from God*, where the reference is to the natural body, 1 Cor. vi. 19. Construe *from God* with *building*, not with *we have*.

In the heavens. Construe with *we have*.

2. **In this.** Tabernacle. As if pointing to his own body. See on 1 Cor. xv. 54.

Earnestly desiring (ἐπιποθοῦντες). The participle has an explanatory force, as Acts xxvii. 7, "*because* the wind did not suffer us." We groan *because* we long. Rev., *longing*. The compounded preposition ἐπι does not mark the intensity of the desire, but its direction.

To be clothed upon (ἐπενδύσασθαι). Only here and ver. 4. Compare ἐπενδύτης *fisher's coat*, John xxi. 7 (see note). Lit., *to put on over*. The metaphor changes from *building* to *clothing*, a natural transformation in the mind of Paul, to whom the hair-cloth woven for tents would suggest a vesture.

House (οἰκητήριον). Not οἰκία *house*, as ver. 1. This word regards the house with special reference to its inhabitant. The figure links itself with *building*, ver. 1, as contrasted with the unstable *tent*.

From heaven (ἐξ οὐρανοῦ). As *from* God, ver. 1.

3. **If so be** (εἰ γέ). Assuming that.

Being clothed. Compare Job x. 11.

Naked (γυμνοί). Without a body. The word was used by Greek writers of disembodied spirits. See the quotation from Plato's "Gorgias" in note on Luke xii. 20; also "Cratylus," 403, where, speaking of Pluto, Socrates says: "The foolish fears which people have of him, such as the fear of being always with him after death, and of the soul *denuded* (γυμνή) of the body going to him." Stanley cites Herodotus' story of Melissa, the Corinthian queen, who appeared to her husband after death, entreating him to burn dresses for her as a cover-

ing for her disembodied spirit (v., 92). The whole expression, *being clothed—naked* is equivalent to *we shall not be found naked because we shall be clothed*.

4. **Being burdened** (*βαρούμενοι*). Compare *weight* (*βάρος*) of *glory*, ch. iv. 17.

Not for that we would be unclothed (*ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι*). Lit., *because we are not willing to divest ourselves* (of the mortal body). Regarding the coming of the Lord as near, the apostle contemplates the possibility of living to behold it. The oppression of soul (*groan*) is not from pains and afflictions of the body, nor from the fear of death, but from the natural shrinking from death, especially if death is to deprive him of the body (*unclothe*) only to leave him without a new and higher organism. Therefore he desires, instead of dying, to have the new being come down upon him while still alive, investing him with the new spiritual organism (*clothed upon*), as a new garment is thrown over an old one, and absorbing (*swallowed up*) the old, sensuous life.

“ For who, to dumb forgetfulness a prey,
This pleasing anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind ?”

GRAY, “Elegy.”

Swallowed up. A new metaphor. Compare 1 Cor. xv. 54.

5. **Wrought** (*κατεργασάμενος*). The compound is significant, indicating an accomplished fact. Through the various operations of His Spirit and the processes of His discipline, God has *worked us out* (Stanley, *worked up*) for this change. The process includes the dissolution of what is mortal no less than the renewal. The one is a step to the other. See 1 Cor. xv. 36.

Earnest of the Spirit. See on ch. i. 22, and compare Rom. viii. 11. *Of the Spirit* is appositional, *the Spirit as the earnest*.

6. **At home** (*ἐνδημοῦντες*). *Ἐν in*, *δῆμος people*. Only in this chapter. To be among one's own people, and not to travel abroad.

We are absent (ἐκδημούμεν). Lit., *we live abroad*. Only in this chapter. Compare Philip. i. 23; iii. 20; Heb. xi. 13; xiii. 14. There is a play upon the words which might be expressed by *at home, from home*.

7. By sight (διὰ εἶδους). The correct rendering is *appearance*. The word is not used actively in the sense of *vision*. Faith is contrasted with the actual appearance of heavenly things. Hence the marginal reading of the Rev. should go into the text.

8. Are willing (εὐδοκοῦμεν). The translation might well be made stronger as well as more literal: *we are well-pleased*.

To be absent—present (ἐκδημηῆσαι — ἐνδημηῆσαι). The same verbs as in ver. 6: to be *from home, at home*.

9. We labor (φιλοτιμούμεθα). Used by Paul only, here, Rom. xv. 20 (note), 1 Thess. iv. 11. *Labor* is a feeble translation, not bringing out the idea of the end contemplated, as the motive of the toil. Rev., *we make it our aim*.

10. Appear (φανερωθῆναι). Rev., better, *be made manifest*. *Appear* is not strong enough, since it implies only *presence* at the judgment-seat. The important fact is our *being revealed* as we are.

Judgment-seat (βήματος). See on Acts vii. 5.

May receive (κομισθῆναι). See on 1 Pet. i. 8. Compare Eph. vi. 8; Col. iii. 25.

In the body (διά). Lit., *through* the body as a medium.

Bad (φαῦλον). See on Jas. iii. 16.

11. Terror of the Lord (φόβον τοῦ Κυρίου). Rev., better, *the fear of the Lord*. Not *that which is terrible in the Lord*, but *being conscious of fearing the Lord*.

We persuade (πειθομεν). Convince of our integrity.

13. We are beside ourselves (ἐξέστημεν). See on Luke xxiv. 22; Acts ii. 7; and on the kindred ἔκστασις *astonishment*, Mark v. 42. Some such charge appears to have been made, as at Acts xxvi. 24.

14. **The love of Christ.** Christ's love to men. See on 1 John ii 5.

Constraineth (συνέχει). See on *taken*, Luke iv. 38; Acts xviii. 5. It is the word rendered *I am in a strait*, Philip. i. 23. Compare Luke xii. 50. The idea is not *urging* or *driving*, but *shutting up* to one line and purpose, as in a narrow, walled road.

16. **After the flesh** (κατὰ σάρκα). "He who knows no man after the flesh, has, for example, in the case of the Jew, entirely lost sight of his Jewish origin; in that of the rich man, of his riches; in that of the learned of his learning; in that of the slave, of his servitude" (Alford). Compare Gal. iii. 28.

Yea though (εἰ καί). Not with a climactic force, as A. V., and not with the emphasis on *Christ*, but on *have known*. The proper sense will be brought out in reading by emphasizing *have*. We know no man henceforth after the flesh: even if we *have* known Christ after the flesh, yet now, etc. Paul refers to his knowledge of Christ before his conversion, a hearsay knowledge, confined to reports of His personal appearance, His deeds, His relations to the Jews, His alleged crime and punishment. When the glorified Christ first spoke to him out of heaven, he asked, "Who art thou?" Compare *to reveal His Son in me*, Gal. i. 16.

17. **A new creature** (καινή κτίσις). Or *creation*. Compare Gal. vi. 15. The word *κτίσις* is used in three senses in the New Testament. *The act of creating*, as Rom. i. 20. *The sum of created things*, as Apoc. iii. 14; Mark xiii. 19. *A created thing or creature*, as Rom. viii. 39. The Rabbins used the word of a man converted from idolatry. "He who brings a foreigner and makes him a proselyte is as if he created him."

Old things (τὰ ἀρχαῖα). Rev., correctly, *the old things*. See on 1 John ii. 7, and Apoc. xii. 9.

Passed away (παρήλθεν). Lit., *passed by*. So Luke xviii 37; Mark vi. 48. As here, Jas. i. 10; Matt. v. 8; xxiv. 34, etc.

Behold. As if contemplating a rapidly shifting scene. As in a flash, old things vanish, and all things become new.

18. **And** (δέ). Better, Rev., *but*; as if anticipating a possible failure to discern the primary agency of God in this moral transformation. All things—all that are involved in this mighty change—are from God.

Reconciled. God is the prime-mover in the work of reconciliation. See on Rom. v. 10, *through Christ*, as the medium.

19. **God.** Emphatic. It was *God*, as in ver. 18.

Was—reconciling (ἦν καταλλάσσων). These words are to be construed together; the participle with the finite verb marking the *process* of reconciliation. The emphasis is on the fact that God *was reconciling*, not on the fact that God *was in Christ*. God was all through and behind the process of reconciliation. The primary reference of the statement is, no doubt, to God's reconciling manifestation in the incarnation and death of Christ; yet, as a fact, it includes much more. God was engaged in reconciling the world from the very beginning, and that in Christ. See on John i. 4, 5, 9, 10.

Hath given to us (δέμενος ἐν ἡμῖν). Lit., *lodged in us*.

20. **We are ambassadors** (πρεσβεύομεν). Only here and Eph. vi. 10.

21. **For.** Omit. It is a later addition, in order to soften the abruptness of the following clauses.

Made to be sin (ἀμαρτίαν ἐποίησεν). Compare *a curse*, Gal. iii. 13. Not *a sin-offering*, nor *a sinner*, but *the representative* of sin. On Him, representatively, fell the collective consequence of sin, in His enduring "the contradiction of sinners against Himself" (IIeb. xii. 3), in His agony in the garden, and in His death on the cross.

Who knew no sin (τὸν μὴ γνόντα ἀμαρτίαν). Alluding to Christ's own consciousness of sinlessness, not to God's estimate of Him. The manner in which this reference is conveyed, it is almost impossible to explain to one unfamiliar with the distinction between the Greek negative particles. The one used

here implies the fact of sinlessness as present to the consciousness of the person concerning whom the fact is stated. Compare John viii. 46.

CHAPTER VI.

1. **As workers together with Him** (*συνεργούντες*). Lit., *working together*. *With Him* is implied in the compounded *σύν with*. That it refers to God, not to the fellow-Christians, is evident from the parallel 1 Cor. iii. 9, *laborers together with God*, and because the act of exhortation or entreaty in which the fellowship is exhibited is ascribed to God in ch. v. 20. The phrase *Θεοῦ πάρεδροι assessors of God*, occurs in Ignatius' letter to Polycarp. Compare Mark xvi. 20.

In vain (*εἰς κενόν*). Lit., *to what is vain*. Equivalent to the phrase *to no purpose*.

2. **He saith, etc.** From Isa. xlix. 8, after Septuagint. The Hebrew is: "*In the time of favor I answer thee, and in the day of salvation I succor thee.*" The words are addressed to the servant of Jehovah, promising to invest him with spiritual power, that he may be a light to Israel and to others. Paul, taking the words in their messianic sense, urges that now is the time when God thus dispenses His favor to Christ, and through Him to men. The application turns on the words *acceptable time*; a time in which God receives. As He receives, receive ye Him.

The accepted time (*καιρὸς εὐπρόσδεκτος*). Rev., *acceptable*. Paul uses for the simple adjective of the Septuagint a compound "*well-received*," which is stronger, and which occurs mostly in his own writings. See Rom. xv. 16, 31; 1 Pet. ii. 5; and compare *acceptable year*, Luke iv. 19.

3. **Ministry.** Rev., *ministration*. See on Rom. xii. 7.

Blamed (*μωμηθή*). Only here and ch. viii. 20. The kindred *μῶμος blemish*, is found 2 Pet. ii. 13, and in the Septuagint

of bodily defects. Similarly the Septuagint *ἄμωμος spotless, without bodily defect*; and, in the moral sense, 1 Pet. i. 19, applied to Christ. Compare Heb. ix. 14; Eph. v. 27; Jude 24.

4. **Necessities** (*ἀνάγκαις*). See on 1 Cor. vii. 26.

Distresses (*στενοχωρίας*). See on Rom. ii. 9.

5. **Imprisonments** (*φυλακαῖς*). See on Acts v. 21.

Tumults (*ἀκαταστασίαις*). See on Luke xxi. 9, and compare *ἀκατάστατος unstable*, Jas. i. 8. This is one of the words which show the influence of political changes. From the original meaning of *unsettledness*, it developed, through the complications in Greece and in the East after the death of Alexander, into the sense which it has in Luke—*political instability*. One of the Greek translators of the Old Testament uses it in the sense of *dread or anxious care*.

Watchings (*ἀγρυπνίας*). Only here and ch. xi. 27. See on the kindred verb, Mark xiii. 33. For the historical facts, see Acts xvi. 25; xx. 7-11, 31; 2 Thess. iii. 8.

Fastings (*νηστείας*). Mostly of voluntary fasting, as Matt. xvii. 21; Acts xiv. 23; but voluntary fasting would be out of place in an enumeration of hardships.

7. **Right—left**. Right-hand and left-hand weapons. Offensive, as the sword, in the right hand, defensive, as the shield, in the left.

8. **Deceivers**. See ch. ii. 17; iv. 2. The opinions concerning Paul as a deceiver are mirrored in the Clementine Homilies and Recognitions, spurious writings, ascribed to Clement of Rome, but emanating from the Ebionites, a Judaizing sect, in the latter half of the second century. In these Paul is covertly attacked, though his name is passed over in silence. His glory as the apostle to the Gentiles is passed over to Peter. The readers are warned, in the person of Peter, to beware of any teacher who does not conform to the standard of James, and come with witnesses (compare 2 Cor. iii. 1; v. 12; x. 12-18). Paul is assailed under the guise of Simon Magnus, and with the same words as those in this passage, *deceiver* and *unknown*.

9. **Chastened.** See ch. xii. 7-9, and compare Ps. cxviii 18.

10. **Having—possessing** (ἔχοντες—κατέχοντες). The contrast is twofold: between *having* and *not having*, and between *temporary* and *permanent* having, or *having* and *keeping*. Compare Luke viii. 15; 1 Cor. xv. 2; 1 Thess. v. 21; Heb. iii. 6.

11. **Ye Corinthians.** The readers are addressed by name in only two other epistles, Gal. iii. 1; Philip. iv. 15.

Is enlarged (πεπλάτυνται). Only here, ver. 13, and Matt. xxiii. 5, where it is used of widening the phylacteries. From πλατύς *broad*. Quite common in the Septuagint, and with various shades of meaning, but usually rendered *enlarge*. Of *worldly prosperity*, "waxed fat," Deut. xxxii. 15; compare Gen. ix. 27. Of *pride*, Deut. xi. 16. Of *deliverance in distress*, Ps. iv. 1. *Expand with joy*, Ps. cxix. 32. The idea of enlargement of heart in the sense of increased breadth of sympathy and understanding, as here, is also expressed in the Old Testament by other words, as concerning Solomon, to whom God gave *largeness of heart*, Sept., χύμα *outpouring*. Compare Isa. lx. 5.

12. **Not straitened in us.** It is not that our hearts are too narrow to take you in. *Straitened* in antithesis with *enlarged*.

In your own bowels (τοῖς σπλάγχθοις ὑμῶν). See on 1 Pet. iii. 8; Jas. v. 11. Rev., *affections*. It is your love that is contracted.

14. **Unequally yoked** (ἑτεροζυγοῦντες). Only here in the New Testament. Not in classical Greek, nor in Septuagint, though the kindred adjective ἑτερόζυγος *of a diverse kind*, occurs Lev. xix. 19. *Unequally* gives an ambiguous sense. It is not *inequality*, but *difference in kind*, as is shown by the succeeding words. The suggestion was doubtless due to the prohibition in Deut. xxii. 9, against yoking together two different animals. The reference is general, covering all forms of intimacy with the heathen, and not limited to marriage or to idol-feasts.

The different shades of fellowship expressed by five different words in this and the two following verses are to be noted.

Fellowship (*μετοχή*). Only here in the New Testament. The kindred verb *μετέχω* *to be partaker* is found only in Paul's epistles and in Hebrews: *μέτοχος partner, partaker*, only in Hebrews and Luke v. 7. *Having part with* is the corresponding English expression.

Righteousness—unrighteousness (*δικαιοσύνη—ἀνομία*). Lit., *what sharing is there unto righteousness and lawlessness?* *Δικαιοσύνη righteousness*, though the distinctively Pauline sense of righteousness by faith underlies it, is used in the general sense of *rightness* according to God's standard.

Communion (*κοινωνία*). See on Luke v. 10; Acts ii. 42.

15. **Concord** (*συμφώνησις*). Only here in the New Testament. From *σύν together*, *φωνή voice*. Primarily of the concord of sounds. So the kindred *συμφωνία*, A. V., *music*, see on Luke xv. 25. Compare *σύμφωνος with consent*, 1 Cor. vii. 5; and *συμφωνέω to agree*, Matt. xviii. 19; Luke v. 36, etc.

Belial (*βελίαρ*). *Beliar*. *Belial* is a transcript of the Hebrew, meaning *worthlessness* or *wickedness*. The Septuagint renders it variously by *transgressor*, *impious*, *foolish*, *pest*. It does not occur in the Septuagint as a proper name. The form *Beliar*, which is preferred by critics, is mostly ascribed to the Syriac pronunciation of *Belial*, the change of l into r being quite common. Others, however, derive from *Belyar*, *lord of the forest*. Here a synonym for *Satan*. Stanley remarks that our associations with the word are colored by the attributes ascribed to Belial by Milton ("Paradise Lost," B. ii.), who uses the word for sensual profligacy.

16. **Agreement** (*συγκατάθεσις*). Only here in the New Testament. Compare the kindred verb *συγκατατίθεμαι to consent*, Luke xxiii. 51. Lit., *a putting down or depositing along with one*. Hence of *voting the same way with another*, and so *agreeing*.

Ye are. Read, as Rev., *we are*.

God hath said, etc. The quotation is combined and condensed from Lev. xxvii. 11, 12; and Ezek. xxxvii. 27, after the Septuagint. Paul treats it as if directly affirmed of the christian Church, thus regarding that Church as spiritually identical with the true church of Israel.

17. Come out, etc. Isa. lii. 11, 12, after the Septuagint, with several changes.

18. I will be to you, etc. From 2 Sam. vii. 14, where the Septuagint and Hebrew agree. Paul says *sons and daughters* for *son*.

Almighty (*παντοκράτωρ*). The word is peculiar to the Apocalypse, occurring nowhere else in the New Testament. Here it is a quotation. Frequent in the Septuagint.

CHAPTER VII.

1. Filthiness (*μολυσμού*). Rev., *defilement*. Only here in the New Testament. For the kindred verb *μολύνω* to *defile*, see on Apoc. xiv. 4. Compare 1 Cor. viii. 7.

2. Receive (*χωρήσατε*). From *χώρος* *place* or *space*. Primarily, *to leave a space, make room for*. See on *containing*, John ii. 6; viii. 37. The meaning here is *make room for us*. Rev., *open your hearts to us*, which is felicitous in view of the reference to ch. vi. 12. It is equivalent to saying *enlarge your hearts to take us in, as our heart is enlarged* (ch. vi. 11).

Defrauded (*ἐπλεονεκτήσαμεν*). Used by Paul only. It adds the idea of *wrong for the sake of gain*, which is not necessarily implied in either of the other verbs.

4. My boldness. Note the change for the first time to the first person singular.

Comfort. The Greek has *the* comfort, the article apparently pointing to the special comfort he had received through the coming of Titus (ver. 6).

I am exceeding joyful (*ὑπερπερισσεύομαι τῇ χαρᾷ*). Lit., *I superabound with the joy*. Rev., *I overflow with joy*. Note the article again, *the joy*.

5. Rest (*ἀνεσθῆναι*). Rev., *relief*. See on *liberty*, Acts xxiv. 23.

6. God. The Rev. improves on the A. V. by putting *God* in its emphatic place at the end of the clause. "He that comforteth," etc.—"*even God*."

Those that are cast down (*τοὺς ταπεινοὺς*). Rev., *the lowly*. See on Matt. xi. 68. Here the A. V. is more nearly true to the idea, which is that of *depression through circumstances*, rather than of *lowliness of character*. The neater rendering would be *the downcast*.

7. Comfort. The manner in which Paul, so to speak, *fondles* this word, is most beautiful. Compare ch. i. 4-6.

Mourning (*ὀδυρμόν*). Only here and Matt. ii. 18. It implies a *verbal* expression of grief. Cebes, a disciple of Socrates, in his *Pinax** represents *Δύπη Lupe, Sorrow*, as a woman, with her head bowed upon her breast; *Ὀδύνη Odune, consuming Grief*, follows, tearing her hair. By her side is *Ὀδυρμός Odurmos, Lamentation*, a revolting, emaciated figure, whose sister is *Ἀθυμία Athumia, Despondency*.

8. Repent (*μεταμέλομαι*). See on Matt. xxi. 29. Rev., *regret it*.

Though I did repent. Punctuate as Am. Rev., *I do not regret it: though (even if) I did regret it (for I see that that epistle made you sorry, though but for a season) I now rejoice*.

9. Repentance (*μετάνοιαν*). See on the kindred verb *repent*, Matt. iii. 2, and compare on Matt. xxi. 29. *Repentance* is different from *regret* of ver. 8, indicating a *moral* change, as is shown by the next clause.

* *Tablet*, a philosophical explanation of a table on which human life with its dangers and temptations is symbolically represented.

Ye might receive damage (ζημιοθήτε). Rev., *might suffer loss*. See on Matt. xvi. 26; Luke ix. 25. This somewhat obscure sentence means that the salutary moral results of the apostle's letter compensated for the sorrow which it caused. The epistle which won them to repentance was no damage to them.

10. Sorrow—repentance (λύπη—μετάνοιαν). Paul's words strike effectively at the popular identification of *sorrow* with *repentance*.

Not to be repented of (ἀμεταμέλητον). Construe with *repentance*. The Rev., in order to bring out this connection, amplifies the translation: *a repentance which bringeth no regret*. The *oxymoron* (see on Rom. i. 20; iv. 18) is in the A. V. rather than in the Greek. It should be carefully observed that the two words, *repentance*, *not to be repented of*, represent different roots and different ideas: *repentance* (μετάνοιαν) denoting *the moral change*, and *to be repented of* denoting the *sentiment of misgiving or regret* (see on Matt. xxi. 29), and so answering to λύπη *sorrow*. The Rev. brings out the distinction by substituting *regret* for *repentance*.*

Sorrow of the world. Antithesis with *the sorrow which is according to God* (A. V., *godly sorrow*). Sorrow which is characteristic of the world; grief for *the consequences* rather than for *the sin* as sin.

Worketh (κατεργάζεται). Brings to pass. Notice that the simple verb ἐργάζεται is used in the previous clause, the distinction from this verb being obliterated by rendering both *worketh*. The difference is between *contributing to* a result and *achieving* it.

* Meyer insists on connecting *not to be repented of* with *salvation*, arguing that, if it belonged to *repentance*, it would immediately follow it. It is a sufficient answer to this to say that *repentance unto salvation* may be taken as a single conception. Heinrici justly observes that this explanation gives to ἀμεταμέλητον only a rhetorical force, and destroys the parallelism of the antithesis of *salvation* and *death*. Meyer is followed by Beet, Plumptre, and Alford. Stanley does not commit himself; but his citation of Rom. xi. 29, in support of Meyer's view, is quite beside the mark.

11. **Sorrowed** (*λυπηθῆναι*). Rev., correctly, *were made sorry*. The verb is in the passive voice, and is so rendered by the A. V. in ver. 9, but, inconsistently, *sorrowed* in the next clause.

Carefulness (*σπουδῆν*). See on *diligence*, Rom. xii. 8. Rev., *earnest care*.

Clearing of yourselves (*ἀπολογία*). See on 1 Pet. iii. 15. *Exculpation* or *self-defence* from complicity with the incestuous person by their neglect and refusal to humble themselves.

Indignation (*ἀγανάκτησις*). Only here in the New Testament. Compare the kindred verb *ἀγανακτέω* to be *indignant*, Matt. xx. 24; Mark x. 14, etc.

Revenge (*ἐκδίκησις*). An unfortunate rendering, because of the personal feeling of *vindictiveness* which attaches to the popular usage. Rev. *avenging* is little, if any, better. It is rather *meting out of justice; doing justice to all parties*. See on Luke xviii. 3; xxi. 22. The word has, however, the sense of *requital* (see on Rom. xii. 19; compare 2 Thess. i. 8), and carries with it, etymologically, the sense of *vindication*, as Luke xviii. 7, 8. Bengel remarks that the six results of godly sorrow fall into pairs: *clearing* and *indignation* relating to the disgrace of the Church; *fear* and *longing* (vehement desire) to the apostle; *zeal* and *avenging* to the offender.

12. **Our care for you** (*τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν*). The correct text reverses the pronouns and reads *your care for us*. This difficult passage means that while Paul did desire the punishment and reformation of the offender, and the vindication of the wronged party, his main object was that the fidelity and zeal of the Church *toward God* should be manifested, as it was (ver. 11). This would appear in the manifestation of their zealous interest for him as God's minister. He states this as if it were his *only* object. Manifest *unto* you is rather *among* you (*πρός*), as in ch. i. 12; 1 Cor. xvi. 7.

13. **Were comforted in your comfort** (*παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν*). The best texts place a period after *were*

comforted, transfer the *δέ and* (yea) from after *περισσότερας exceedingly the more* to directly after *ἐπί in* (your comfort), and instead of *your read our*. The whole, as Rev., *therefore we have been comforted. And in our comfort we joyed the more exceedingly, etc.*

In our comfort (*ἐπί*). In addition to. Stanley, *with this comfort before me, I was still more rejoiced, etc.*

16. I have confidence in you (*θάρρῳ ἐν ὑμῖν*). Wrong. Rev., correctly, *I am of good courage*. In you expresses the ground of his encouragement as lying *in* them.

CHAPTER VIII.

1. We do you to wit (*γνωρίζομεν*). An obsolete, though correct rendering. *Do* is used in the sense of *cause* or *make*, as Chaucer:

“She that doth me all this woe endure.”

To wit is to know: Anglo-Saxon, *witan*; German, *wissen*; English, *wit*. So “Legend of King Arthur:” “Now go thou and *do me to wit* (make me to know) what betokeneth that noise in the field.” Rev., *we make known*.

2. Trial of affliction (*δοκιμὴ θλίψεως*). Rev., better, *proof*. See on *experience*, Rom. v. 4. In much affliction, which tried and proved their christian character, their joy and liberality abounded.

Deep (*κατὰ βάθους*). An adverbial expression: *their poverty which went down to the depths*.

Liberality (*ἀπλότητος*). Or *singleness*. See on *simplicity*, Rom. xii. 8. It is better to throw the verse into two parallel clauses, instead of making *abundance of joy* and *deep poverty* the joint subject of *abounded*. Render: *How that in much proof of affliction was the abundance of their joy, and their deep poverty abounded unto the riches, etc.*

3. They were willing (*αὐθαίρετοι*). The adjective stands alone. Only here and ver. 17. Lit., *self-chosen*, and so Rev., *of their own accord*.

4. Praying us—that we would receive the gift and take upon us the fellowship (*δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν*). Rev., *beseeching us*, etc., *in regard of this grace and the fellowship in the ministering*. The Greek reads simply, *praying us for the favor and the fellowship of the ministry*. The renderings of both A. V. and Rev. are clumsy. Paul means that they earnestly besought him as a favor that they might have a share in ministering to the poor saints. *Χάρις* means *grace, gift, and favor*. Here the last.

5. As we hoped (*καθὼς ἠλπίσαμεν*). Better, *expected*. They took part in this contribution in a manner beyond our expectation. Supply, as A. V., *this they did*, or, Rev., *and this*.

Their own selves. Their liberality began in *self-surrender* to God and to the apostles as His agents: *to us by the will of God*.

6. Had begun (*προεκήρξατο*). Only here and ver. 10. Rev., giving the force of *πρό* before, *had made a beginning before*: on his first visit to Corinth.

Complete—this grace also (*ἐπιτελέση καὶ τὴν χάριν ταύτην*). Should complete among you the act of love (*χάρις*), the contribution already begun, in addition to whatever else He has yet to complete among you (*καὶ also*).

8. Sincerity (*γνήσιον*). Used by Paul only. Contracted from *γενήσιος* *legitimately born*: hence *genuine*. Paul calls Timothy his *lawful* son in the faith (1 Tim. i. 2). The kindred adverb *γνησίως* *sincerely* (A. V. *naturally*), occurs once, Philip. ii. 20. See note.

9. He became poor (*ἐπτώχευσεν*). Only here in the New Testament. Primarily of *abject* poverty, *beggary* (see on Matt. v. 3), though used of poverty generally. "*Became poor*" is correct, though some render "*was poor*," and explain that

Christ was both rich and poor simultaneously; combining divine power and excellence with human weakness and suffering. But this idea is foreign to the general drift of the passage. The other explanation falls in better with the key-note—*an act of self-devotion*—in ver. 5. The aorist tense denotes the *entrance* into the condition of poverty, and the whole accords with the magnificent passage, Philip. ii. 6–8. Stanley has some interesting remarks on the influence of this passage in giving rise to the orders of mendicant friars. See Dante, “Paradiso,” xi., 40–139; xii., 130 sqq.

11. **Out of that which ye have** (ἐκ τοῦ ἔχετε). Wrong. Meyer justly remarks that it would be an indelicate compliment to the inclination of the readers, that it had originated from their possession. Render, *according to your ability*; better than Rev. *out of your ability*.

12. **If there be first a willing mind** (εἰ ἡ προθυμία πρόκειται). The error of the A. V. consists in regarding πρό in πρόκειται as indicating *priority in time*; *be first*; whereas it signifies *position, before one*; as “the hope, or the race, or the joy which is set before us.” Heb. vi. 18; xii. 1, 2; or “the example which is set forth,” Jude 7. Hence Rev., correctly, *if the readiness is there*.

14. **By an equality** (ἐξ ἰσότητος). Ἐξ, as in ver. 11, *according to*. I speak on the principle that your abundance should go to equalize the difference created by their want.

18. **The brother whose praise is in the Gospel.** *Is* should be joined with *throughout all the churches*; as Rev., *whose praise in the Gospel is spread throughout*, etc. The person referred to has been variously identified with Titus’ brother, Barnabas, Mark, Luke, and Epænetus, mentioned in Rom. xvi. 5. The reference to Epænetus has been urged on the ground of a supposed play upon the word *praise, epainos*; Epænetus meaning *praiseworthy*; and the parallel is cited in the case of Onesimus *profitable*, of whom Paul says that he will henceforth be *useful*, Philem. 11.*

* See an article by James E. Denison, “Expositor,” second series, iii., 154.

19. **With this grace** (*ἐν τῇ χάριτι ταύτῃ*). An obscure rendering, not much bettered by Rev. *Grace* is ambiguous. The reference is, of course, to the contribution as a work of love; *χάρις* being used in the sense of *benefaction* or *bounty*. Paul says that the brother was appointed as his fellow-traveller *in the matter of this bounty*; in the prosecution of this kindly act. For *appointed*, see on Acts xiv. 23; x. 41.

20. **Avoiding this** (*στελλόμενοι τοῦτο*). The verb, which occurs only here and 2 Thess. iii. 6, means to *arrange* or *provide for*. As preparation involves a *getting together of things*, it passes into the meaning of *collect, gather*: then *contract*, as the *furling* of sails; so, to *draw back, draw one's self away*, as 2 Thess. iii. 6. Connect with *we have sent*, ver. 18. Compare ch. xii. 17, 18, where it appears that he had been charged with collecting money for his own purposes.*

Abundance (*ἀδρόρητι*). Only here in the New Testament. Lit., *thickness*, and so, of the *vigor* or *strength* of the human body or of plants. Thus Hesiod speaks of the ears of corn nodding in their *thickness*. Herodotus: "When the harvest was *ripe* or *full grown* (*ἄδρος*), he (Alyattes) marched his army into Milesia" (i., 17). Homer of Patroclus: "His soul departed, leaving behind his *strength* (*ἀδρόρητα*," † "Iliad," xvi., 857). Herodotus uses it of thickly-falling snow (iv., 31). In the Septuagint it is used of *the rich* or *great*, 1 Kings i. 9, *princes* (A. V., *men of Judah*); 2 Kings x. 6, *great men*. The A. V. *abundance* is better than Rev. *bounty*, which, though properly implying abundance, is currently taken as synonymous with *gift*. The reference is to the large contribution.

21. **We take thought** (*προνοούμενοι*). *Beforehand* (*πρό*). See on Rom. xii. 17. The words are from Prov. iii. 4, where the Septuagint reads, *take thought for honorable things in the sight of the Lord and of men*.

* See Dean Plumptre's article, "St. Paul as a Man of Business," "Expositor," first series, i., 265.

† Some read *ἀδρόρητα manly vigor*.

CHAPTER IX.

4. **Confident boasting** (*ὑποστάσει*). Primarily something put under, foundation, ground; so substance (*sub, stans, standing under*), substantial quality: thence *steadiness, confidence*. Compare Heb. iii. 14; xi. 1. In the Septuagint the word represents fifteen different Hebrew words.

5. **Go before**. Notice the thrice repeated *before*, emphasizing the injunction to have everything ready before Paul's arrival.

Make up beforehand (*προκαταρτίσωσι*). *Adjust*. See on Matt. iv. 21; xxi. 16; Luke vi. 40; 1 Pet. v. 10.

Bounty (*εὐλογία*). Lit., *blessing*. In this sense only here in the New Testament. In the Septuagint indifferently of *gift* or *blessing*. See Gen. xxxiii. 11; Judg. i. 15; Ezek. xxxiv. 26. In Prov. xi. 25, *liberal soul* is rendered by Sept., *εὐλογούμενη blessed*.

Whereof ye had notice before (*προεπηγγελμένην*). Rev., better, *your afore-promised bounty*. The bounty promised by you, or by me on your behalf.

6. **Bountifully** (*ἐπ' εὐλογίαις*). Lit., *with blessings*. Compare 1 Cor. ix. 10, "plow in hope (*ἐπ' ἐλπίδι*)."

7. **Purposeth** (*προαιρείται*). Read *προήρηται*, perfect tense, *hath purposed*.

Grudgingly (*ἐκ λύπης*). Lit., *out of sorrow*.

Cheerful (*ἡλαρόν*). Only here in the New Testament. See on the kindred *ἡλαρότης cheerfulness*, note on Rom. xii. 8.

God loveth, etc. From Prov. xxii. 9, where the Hebrew is, *a kind man shall be blessed*. Sept., *God blesseth a man who is cheerful and a giver*.

8. **Always—all—in everything**. Nearly reproducing the play on the word *all* in the Greek.

Sufficiency (*αὐτάρκειαν*). Only here and 1 Tim. vi. 6. The kindred adjective *αὐτάρκης*, A. V., *content*, occurs Philip. iv. 11 (see note). The word properly means *self-sufficiency*, and is one of those which show Paul's acquaintance with Stoicism, and the influence of its vocabulary upon his own. It expressed the Stoic conception of the wise man as being sufficient in himself, wanting nothing and possessing everything.* Here, not in the sense of sufficiency of worldly goods, but of that moral quality, bound up with self-consecration and faith, which renders the *new self* in Christ independent of external circumstances.

9. **He hath dispersed abroad** (*ἐσκόρπισεν*). As in sowing, ver. 6. Ps. cxii. 9. Almost literally after the Hebrew and Septuagint.

10. **Ministereth** (*ἐπιχορηγῶν*). Rev., *supplyeth*. See on *add*, 2 Pet. i. 5.

Both minister bread, etc. Construe *bread* with *supplyeth*, as Rev., *supplyeth seed to the sower and bread for food*.

Minister and multiply (*χορηγῆσαι καὶ πληθύναι*). The correct reading is the future, *χορηγήσει καὶ πληθυνεῖ shall supply and multiply*.

The fruits (*τὰ γενήματα*). Lit., *what has been begotten or born*. Used of men, Matt. iii. 7, A. V., *generation*, Rev., *offspring*. Elsewhere of *fruits*, as *fruit of the vine*, Mark xiv. 25.

11. **Liberality** (*ἀπλοτήτα*). Better *singleness* or *simplicity* of heart. See on Rom. xii. 8.

12. **Service** (*λειτουργίας*). Also rendered *ministry* or *ministration* (A. V. and Rev.), as Luke i. 23; Heb. viii. 6; ix. 21. See on Luke i. 23. The word is used of this same contribution, Rom. xv. 7.

Supplyeth (*ἐστὶν προσαναπληροῦσα*). Lit., *fills up by adding to*. Only here and ch. xi. 9. *Supplementing* what the saints lack.

* See Bishop Lightfoot's essay, "Paul and Seneca," in his "Commentary on Philipians," where he has collected a number of similar instances.

Through many thanksgivings. The need of the poor is filled, like an empty vessel, to the brim, and the supply overflows in the thanksgiving which it calls out. Thus christian beneficence does a double work, in giving relief and in generating thankfulness.

13. Experiment of this ministration (*δοκιμῆς τῆς διακονίας ταύτης*). Commentators differ as to the interpretation; the difference hinging on the question whether the *trial* (experiment) applies to the service itself, or to those who render it: hence either "the proving of you by this ministration," as Rev., or the *tried character of this ministration*. *Δοκιμή* may mean either the *process of proving* or the *state of being approved, approvedness*. The difference is immaterial.

Your professed subjection (*ὑποταγῆ τῆς ὁμολογίας ὑμῶν*). A vicious hendiadys. Lit., as Rev., *the obedience of your confession*; that is, the obedience which results from your christian confession. *Ὁμολογία* is once rendered in A. V. *confession*, 1 Tim. vi. 13; and elsewhere *profession*. Both renderings occur in 1 Tim. vi. 12, 13. Rev., in every case, *confession*. A similar variation occurs in the rendering of *ὁμολογέω*, though in all but five of the twenty-three instances *confess* is used. Rev. retains *profess* in Matt. vii. 23; Tit. i. 16, and changes to *confess* in 1 Tim. vi. 12. In Matt. xiv. 7, *promised* (A. V. and Rev., see note), and in Heb. xiii. 15, *giving thanks*; Rev., *which make confession*. Etymologically, *confession* is the literal rendering of *ὁμολογία*, which is from *ὁμόν together, λέγω to say*; *con together, fateor to say*. The fundamental idea is that of *saying the same thing as another*; while *profess* (*pro forth, fateor to say*) is *to declare openly*. Hence, to *profess* Christ is to declare Him publicly as our Lord: to *confess* Christ is to declare agreement with all that He says. When Christ *confesses* His followers before the world, He makes a declaration in agreement with what is in His heart concerning them. Similarly, when He *declares* to the wicked "I never knew you" ("then will I *profess, ὁμολογήσω*"), a similar agreement between His thought and His declaration is implied. The two ideas run into each other, and the Rev. is right in the few cases

in which it retains *profess*, since *confess* would be ambiguous. See, for example, Tit. i. 16.

Liberal distribution (*ἀπλότητι τῆς κοινωνίας*). Rev., correctly, *liberality of your contribution*. *Κοινωνία* *communion* includes the idea of communication of material things, and hence sometimes means *that which is communicated*. See on Acts ii. 42; so Rom. xv. 26; Heb. xiii. 16. Compare the similar use of *κοινωνέω*, Rom. xii. 13, *distributing*; Philip. iv. 15, *communicated*.

15. Thanks, etc. These abrupt thanksgivings are common in Paul's writings. See Rom. ix. 5; xi. 33; 1 Cor. xv. 57; Gal. i. 5; Eph. iii. 20.

Unspeakable (*ἀνεκδιηγήτω*). Lit., *not to be told throughout*. Only here in the New Testament.

CHAPTER X.

1. I Paul myself. "This emphatic stress on his own person is the fit introduction to the portion of the epistle which, beyond any other part of his writings, is to lay open his individual life and character" (Stanley). "Paul boldly casts into the scales of his readers the weight of his own personality over against his calumniators" (Meyer).

Meekness—gentleness. See on Matt. v. 5; 1 Pet. ii. 18.

Base (*ταπεινός*). Better, as Rev., *lowly*. The sneer of his opponents that he was unassuming in their presence, but bold when absent. "It was easy to satirize and misrepresent a depression of spirits, a humility of demeanor, which were either the direct results of some bodily affliction, or which the consciousness of this affliction had rendered habitual. We feel at once that this would be natural to the bowed and weak figure which Albrecht Dürer has represented; but that it would be impossible to the imposing orator whom Raphael has placed on the steps of the Areopagus" (Farrar).

This is the only passage in the New Testament in which *ταπεινός* *lowly*, bears the contemptuous sense which attaches to it in classical usage, an illustration of which may be found in Xenophon's story of Socrates' interview with the painter Parrhasius. "Surely *meanness* and *servility* (τὸ ταπεινὸν τὲ καὶ ἀνελεύθερον) show themselves in *the looks* (διὰ προσώπου, the same word as Paul's) and *gestures of men*" ("Memorabilia," iii., 10, 5). So Aristotle says that frequently to submit to receive service from another, and to disparage whatever he himself has done well, are signs of *littleness of soul* (μικροψυχίας) and *meanness* (ταπεινότητος). In the Septuagint the words *πένης poor*, *πραΐς meek*, *πτωχός destitute*, and *ταπεινός lowly*, are used interchangeably to translate the same Hebrew words; the reference ordinarily being to the oppressed, in contrast with their rich and powerful oppressors, or to the quiet, in contrast with lawless wrong-doers. Compare Dent. xv. 11; 2 Sam. xxii. 28; Ps. xviii. (Sept. xvii.) 27; Isa. xxvi. 6; Ps. x. 17 (Sept. ix. 38); Prov. xiv. 21; iii. 34; Num. xii. 3; Exod. xxiii. 6, 11; Isa. xxxii. 7; Exod. xxiii. 3; Ruth iii. 10; Isa. xi. 4; 2 Sam. xii. 1, 3, 4; Prov. xiii. 8; 1 Sam. xviii. 23. The Septuagint usage therefore goes to show that these four words are all names for one class—the poor peasantry of an oppressed country, the victims of ill-treatment and plunder at the hands of tyrants and rich neighbors.*

2. But I beseech you (δέομαι δέ). In ver. 1, παρακαλῶ is used for *beseech*. It is doubtful whether the two words can be strictly distinguished as indicating different degrees of feeling. It may be said that *δέομαι* and its kindred noun *δέσις* are frequently used of prayer to God, while *παρακαλῶ* occurs only twice in this sense, Matt. xxvi. 53; 2 Cor. xii. 8. On the other hand, *παρακαλῶ* is used of God's pleading with men, while in the same passage *δέομαι* is used of men's entreating men; ch. v. 20. Rev., in ver. 1, renders *entreat*, which, according to older English usage, is the stronger word, meaning *to prevail* by en-

* Mr. Hatch ("Essays in Biblical Greek") thinks that this special meaning underlies the use of the words in the Sermon on the Mount.

treaty, just as *persuade*, which originally meant *to use persuasion*, now signifies *to prevail by persuasion*.

The construction of the passage is difficult. Literally it is: *I pray the not showing courage when present, with the confidence, etc.* The sense is: I pray you that you may not make it necessary for me to show, when I am present, that official peremptoriness which I am minded to show against those who charge me with unworthy motives.

May not be bold—think to be bold (*θαρρῆσαι—τολμῆσαι*). The A. V. thus misses the distinction between the two verbs. The former signifies *to be stout-hearted* or *resolutely confident in view of one's conscious strength or capacity*; the latter, *to carry this feeling into action; to dare*. The distinction is not easy to represent by single English words. It might be approximately given by *brave* and *bold*, though, in common usage, this distinction practically disappears. *Θαρρῆσαι* does not so much emphasize *fearlessness* as the more positive quality of *cheerful confidence* in the presence of difficulty and danger, the sense which appears in the earlier usage of *brave* as *gay* (see the various uses in Shakspeare). Hence Rev. is on the right line in the use of *courage*, from *cor heart*, through the French *coeur*. Rev. renders, *show courage—be bold*. In classical Greek, the kindred noun *θάραχος* is sometimes, though not often, used in a bad sense, *audacity*, as in Homer, where Minerva is rebuking Mars for exciting strife among the gods *with stormy or furious courage* (*θάραχος ἄητον*, "Iliad," xxi., 395). So the *reckless daring* of Hector is described as *θάραχος μύλης the effrontery of a fly* ("Iliad," xvii., 570).

3. In the flesh. Being human, and subject to human conditions.

War (*στρατευόμεθα*). Serve as soldiers: carry on our campaign. See on Luke iii. 14; Jas. iv. 1.

After the flesh. Or *according to* (Rev.). Quite a different thing from being *in the flesh*.

4. **Carnal.** Rev., better, *of the flesh*, thus preserving the play on the words. The idea of *weakness* attaches to that of *fleshliness*. See on *σάρξ flesh*, sec. 4, Rom. vii. 5.

Through God (τῷ Θεῷ). Lit., *mighty unto God*, in God's sight. See on *exceeding fair*, Acts vii. 20. Rev., *before God*.

Pulling down (καταρῆσιν). Only in this epistle. Compare Luke i. 52. Also used of *taking down* pride, or *refuting* arguments.

Of strongholds (ὀχυρωμάτων). Only here in the New Testament. From *ἔχω to hold*, so that *holds* is an accurate rendering. Compare *keep, a dungeon*. The word is not common in classical Greek, but occurs frequently in the Apocrypha. In its use here there may lie a reminiscence of the rock-forts on the coast of Paul's native Cilicia, which were pulled down by the Romans in their attacks on the Cilician pirates. Pompey inflicted a crushing defeat upon their navy off the rocky stronghold of Coracesium on the confines of Cilicia and Pisidia.

5. **Casting down** (καταρῶντες). Not the *weapons*, but *we*: *we war, casting down*, etc.

High thing (ὑψωμα). Only here and Rom. viii. 39. Falling in with the metaphor of *strongholds*. High military works thrown up, or lofty natural fastnesses with their battlements of rock. The word is also used in the Septuagint and Apocrypha of *mental elevation*, as Job xxiv. 24, where the Septuagint reads "his *haughtiness* hath harmed many."

Exalteth itself (ἐπαιρόμενον). Rev., *is exalted*. Aeschylus uses a similar metaphor in Atossa's dream of the two women whom Xerxes yoked to his chariot: "And the one *towered* (ἐπουργούτο) loftily in these trappings" ("Persae," 190).

Bringing into captivity (αἰχμαλωτίζοντες). Or *leading away captive*. The military metaphor is continued; the leading away of the captives after the storming of the stronghold. See on *captives*, Luke iv. 18. The campaign against the Cilician pirates resulted in the reduction of a hundred and twenty

strongholds and the capture of more than ten thousand prisoners.

Thought (*νόημα*). See on ch. iii. 14.

To the obedience of Christ. In pursuance of the metaphor. The obedience is the new stronghold into which the captives are led. This is indicated by the preposition *εἰς* into or *unto*.

6. **To avenge all disobedience**, etc. The military metaphor continued. After most have surrendered and thus fulfilled their obedience, some rebels may remain, and these will be punished.

9. **That I may not seem.** The construction is abrupt. Probably something is to be supplied, as *I say this* in order that I may not seem, etc.

10. **They say** (*φασίν*). The correct reading is *φησὶ* says *he*. The Revisers retain *they say*, but read *φησὶ* *he says* in their text. The reference is to some well-known opponent. Compare *one, any one* in ch. x. 7; xi. 20. The only instance of the very words used by Paul's adversaries.

Weighty (*βαρεῖαι*). In classical Greek, besides the physical sense of *heavy*, the word very generally implies something *painful* or *oppressive*. As applied to persons, *severe*, *stern*. In later Greek it has sometimes the meaning of *grave* or *dignified*, and by the later Greek rhetoricians it was applied to oratory, in the sense of *impressive*, as here.

Weak. "No one can even cursorily read St. Paul's epistles without observing that he was aware of something in his aspect or his personality which distressed him with an agony of humiliation—something which seems to force him, against every natural instinct of his disposition, into language which sounds to himself like a boastfulness which was abhorrent to him, but which he finds to be more necessary to himself than to other men. . . . His language leaves on us the impression of one who was acutely sensitive, and whose sensitiveness of temper-

ament has been aggravated by a meanness of presence which is indeed forgotten by the friends who know him, but which raises in strangers a prejudice not always overcome" (Farrar).

Bodily presence. All the traditions as to Paul's personal appearance are late. A bronze medal discovered in the cemetery of St. Domitilla at Rome, and ascribed to the first or second century, represents the apostle with a bald, round, well-developed head; rather long, curling beard; high forehead; prominent nose; and open, staring eye. The intellectual character of the face is emphasized by the contrast with the portrait of Peter, which faces Paul's. Peter's forehead is flat, the head not so finely developed, the face commonplace, the cheek-bones high, the eye small, and the hair and beard short, thick, and curling. An ivory diptych of the fourth century, reproduced in Mr. Lewin's "Life of Paul," contains two portraits. In the one he is sitting in an official chair, with uplifted hand and two fingers raised, apparently in the act of ordination. The face is oval, the beard long and pointed, the moustache full, the forehead high, the head bald, and the eyes small and weak. The other portrait represents him in the act of throwing off the viper. A forgery of the fourth century, under the name of Lucian, alludes to him as "the bald-headed, hook-nosed Galilean." In the "Apocryphal Acts of the Apostles" mention is made of one Dioscorus, the bald shipmaster, who followed Paul to Rome, and was mistaken for him and beheaded in his stead. In the "Acts of Paul and Thekla," a third-century romance, he is described as "short, bald, bow-legged, with meeting eyebrows, hook-nosed, full of grace." John of Antioch, in the sixth century, says that he was round-shouldered, with aquiline nose, greyish eyes, meeting eyebrows, and ample beard.*

Contemptible (*ἐξουθενούμενος*). Lit., *made nothing of*. Rev., *of no account*.

* See Mrs. Jameson's "Sacred and Legendary Art," vol. i.; and Northcote and Brownlow's "Roma Sotteranea." A summary is given by Farrar.

12. **Make ourselves of the number** (*ἐγκρίναι ἑαυτούς*). Rev., better, *to number ourselves*. Lit., *to judge ourselves to be among*: to place in the same category with.

13. **Of things without measure** (*εἰς τὰ ἄμετρα*). *Of things* is wrong; the translators failing to see that the article forms, with the following word, an adverbial phrase. Rev., correctly, *glory beyond our measure*.

Rule (*κανόνος*). Used by Paul only. Originally, *a straight rod or ruler*. Hence *a carpenter's rule*. Metaphorically, that which measures or determines anything, in morals, art, or language. The Alexandrian grammarians spoke of the classic Greek authors collectively as *the canon* or standard of the pure language. In later Greek it was used to denote a fixed tax. In christian literature it came to signify the standard of faith or of christian teaching; the creed; the rule of Church discipline, and the authorized collection of sacred writings. Hence *canon of Scripture*.

To understand this expression, it is to be remembered that Paul regarded his ministry as specially to the Gentiles, and that he habitually refused to establish himself permanently where any former Christian teacher had preached. The Jewish teachers at Corinth had invaded his sphere as the apostle to the Gentiles, and had also occupied the ground which he had won for himself by his successful labors among the Corinthians, as they did also at Antioch and in Galatia. He says here, therefore, that *his* boasting of his apostolic labors is not without measure, like that of those Jewish teachers who establish themselves everywhere, but is confined to the sphere appointed for him, of which Corinth, thus far, was the extreme limit. Hence *the measure of the rule* is the measure defined by the line which God has drawn. The image is that of surveying a district, so as to assign to different persons their different parcels of ground. I see no good reason for Rev. *province*. The measure is given by God's *measuring-line*: "Which God hath apportioned to us as a measure;" and his boasting extends only to this limit.

To reach even unto you. Corinth being thus far the extreme limit of the field measured out for him.

14. **We stretch not ourselves beyond our measure** (*μη ὑπερεκτείνομεν ἑαυτούς*). The verb only here in the New Testament. The A. V. is needlessly verbose. Rev., better, *stretch not ourselves overmuch*.

As though we reached not unto you. Lit., *as not reaching*. Paul would say: It is not as if God had not appointed our apostolic labor to reach to you. If He had not thus appointed, then our desire to labor among you would have been an overstretching of ourselves. Therefore, in boasting of our labor in Corinth, we do not boast beyond our measure.

We are come (*ἐφθάσαμεν*). Rev., *we came*. The verb originally means *to come before, anticipate*, as 1 Thess. iv. 15 (A. V., *prevent*; Rev., *precede*); but it gradually loses the idea of priority, and means simply *comes to, arrive at*. So Matt. xii. 28; Philip. iii. 16. It may possibly be used here with a hint of the earlier meaning, *were the first to come*. See Rev., margin.

15. **Be enlarged by you—according to our rule abundantly** (*ἐν ὑμῖν μεγαλυνθῆναι—εἰς περισσεῖαν*). Paul means that, as the faith of the Corinthians increases, he hopes that his apostolic efficiency will increase, so that Corinth shall become the basis of larger efforts, extending into other regions. The verb *μεγαλύνω* also means *to praise or celebrate*, as Luke i. 46; Acts v. 13; x. 46, and is so explained by some interpreters here. But this would be inconsistent with the figure, to which Paul adheres. "He who can work far off is a man of great stature, who, without overstretching himself, reaches afar" (Meyer).

According to our rule. His wider labors will still be regulated by God's measuring-line.

16. **In another man's line** (*ἐν ἀλλοτρίῳ κανόνι*). *Line* is the word previously rendered *rule*. He will not boast within the line drawn for another; in another's field of activity.*

* Perhaps no portion of the New Testament furnishes a better illustration of the need of revision than the A. V. of this and the succeeding chapters. It is not too much to say that, in that version, much of the matter is unintelligible to the average English reader. With the best version it requires the commentator's aid.

CHAPTER XI.

1. **Folly.** As my boasting may seem to you. Ironically spoken of that legitimate self-vindication demanded by the circumstances. Rev., *foolishness*.

Bear with me (*ἀνέχεσθε*). Some render as indicative: *ye do bear with me*.

2. **I am jealous** (*ζηλώ*). The translation is correct. The word is appropriate to the image which follows, in which Paul represents himself as the marriage-friend who has betrothed the bride to the bridegroom, and consequently shares the bridegroom's jealousy of his bride (see on John iii. 29). Compare the Old-Testament passages in which God is represented as the spouse of His people: Isa. liv. 5; lxii. 5; Jer. iii. 1; Ezek. xvi. 8; Hos. ii. 18, 19. For the different senses of the word, see on *envying*, Jas. iii. 14.* Theodoret's comment on the passage is: "I was your wooer for your husband, and the mediator of your marriage; through me you received the bridegroom's gifts; wherefore I am now affected with jealousy."

I have espoused (*ἡρμυσάμην*). Only here in the New Testament. Lit., *have fitted together*. Used in the classics of carpenter's or joiner's work; of arranging music, tuning instruments, and fitting clothes or armor. As here, of betrothing or taking to wife. The Septuagint usage is substantially the same.

Present. Compare Eph. v. 27.

3. **The serpent.** Paul's only allusion to the story of the serpent in Eden.

Eve. In accordance with the representation of the Church as the bride.

* Stanley is entirely wrong in saying that the word is used exclusively for *seal* or *affection*, and that the idea of *jealousy* does not enter into it. See Num. v. 14; Gen. xxxvii. 11; Acts vii. 9.

Simplicity that is in Christ. Rev. adds, *and the purity*, following Westcott and Hort's text. *Simplicity*, single-hearted loyalty. *In Christ*; better, as Rev., *towards* (εἰς).

4. **Another Jesus—another Spirit** (ἄλλον—ἕτερον). Rev., *another Jesus, a different Spirit*. See on Matt. vi. 24. *Another* denies the *identity*; a *different* denies the *similarity of nature*. It is the difference of "*individuality and kind*" (Alford). See on Gal. i. 6, 7.

Ye might well bear (καλῶς ἠνεχέσθε). Following the reading which makes the verb in the imperfect tense, putting the matter as a supposed case. The Rev. follows the reading ἀνεχέσθε, present tense, and puts it as a fact: *ye do well to bear*. Lit., *ye endure them finely*. The expression is ironical. You gladly endure these false teachers, why do you not endure me?

5. **The very chiefest apostles** (τῶν ὑπερβίαν ἀποστόλων). Lit., *those who are preëminently apostles*. Not referring to the *genuine* apostles, but ironically to *the false teachers, the false apostles* of ver. 13. Compare ch. xii. 11. Farrar renders *the extra-super apostles*.

6. **Rude** (ιδίωτης). See on 1 Cor. xiv. 16.

Have been made manifest (φανερωθέντες). The correct reading is *φανερῶσαντες*, active voice, *we have made it manifest*.

7. **Abasing myself.** By working at his trade.

Preached the Gospel—freely (δωρεάν) gratuitously. Rev., *for nought*, is not an improvement, but is quite as ambiguous as *freely*. *Without charge* would be better. Paul's very self-denial in this matter had been construed to his injury by his opponents, as indicating his want of confidence in the Corinthian Church, and his making gain for himself under the guise of disinterestedness. It was also urged that a real apostle would not thus relinquish his right to claim subsistence from the Church. Hence his question, *Did I commit a sin, etc.?*

8. **I robbed** (ἐσύλησα). Only here in the New Testament, though it appears in the verb *ιεροσυλέω* to *commit sacrilege*, Rom. ii. 22, and in *ιεροσύλοι* *robbers of churches*, Acts xix. 37. Originally to *strip off*, as arms from a slain foe, and thence, generally, to *rob*, *plunder*, with the accompanying notion of violence. Paul thus strongly expresses the fact that he had accepted from other churches more than their share, that he might not draw on the Corinthians.

Wages (ὀψώνιον). See on Rom. vi. 23.

9. **I was chargeable** (κατενάρκησα). Only in this epistle. From *νάρκη* *numbness, deadness*; also a *torpedo* or *gymnotus*, which benumbs whatever touches it. Compare Homer: "His hand *grew stiff* at the wrist" ("Iliad," viii., 328). Meno says to Socrates: "You seem to me both in your appearance and in your power over others, to be very like the flat *torpedo-fish* (*νάρκη*), who torpifies (*ναρκᾶν ποιεῖ*) those who come near him with the touch, as you have now torpified (*ναρκᾶν*) me, I think" (Plato, "Meno," 80). The compound verb used here occurs in Hippocrates in the sense of *growing quite stiff*. The simple verb occurs in the Sept., Gen. xxxii. 25, 32, of Jacob's thigh, which *was put out of joint and shrank*. Compare Job xxxiii. 19. According to the etymology of the word, Paul would say that he did not *benumb* the Corinthians by his demand for pecuniary aid. Rev., rather mildly, *I was not a burden*.

10. **No man shall stop me of this boasting** (ἡ καύχησις αὐτῆ οὐ φραγήσεται εἰς ἐμέ). Lit., *this boasting shall not be blocked up as regards me*. The boasting is that of preaching gratuitously. For the verb, compare Rom. iii. 19; Heb. xi. 33.

12. **I will do**. Will continue to do; refuse to receive pay.

Cut off (ἐκκόψω). Lit., *cut out*. See on Luke xiii. 7, and compare Rom. xi. 24.

Occasion (τὴν ἀφορμὴν). The force of the article must be carefully noted; the *particular* occasion of fault-finding which concerned his pecuniary relations with the Corinthians. His

refusal to receive pay *cut out* from among other causes of complaint this one.

They may be found even as we. I can find no satisfactory explanation of this clause, and will not attempt to add to the hopeless muddle of the commentators. It is evident that the false teachers had sought *occasion* for glorifying themselves in comparison with Paul; that they consequently caught eagerly at every pretext for disparaging him; and that this disparagement was in some way connected with Paul's refusal to receive compensation from the Corinthians. Further, that Paul's way of counteracting their attempts was by persisting in this refusal. The intimation in the last clause is apparently to the effect that by this course he will not only remove the occasion for attack, but that the result will show both his opponents and himself in their true light. Compare *find* and *be found*, ch. xii. 20.

13. **Transforming themselves** (*μετασχηματιζόμενοι*). Rev., better, *fashioning*, thus preserving the distinctive force of *σχῆμα outward fashion*, which forms part of the compound verb. See on Matt. xvii. 2; 1 Cor. iv. 6.

14. **Satan.** See on Luke x. 18. The rabbinical writings represent the devil rather as the enemy of man than of God or of good. They use none of the New-Testament names for the Evil One except *Satan*, and contain no mention of a kingdom of Satan. Edersheim says: "Instead of the personified principle of evil to which there is response in us—we have only a clumsy and often a stupid hater."* It is also to be observed that in the Septuagint the usage is limited to the enemy of man, as is that of *διάβολος devil*, by which *Satan* is translated. See 1 Chron. xxi. 1; Esther vii. 4; viii. 1; Ps. cviii. (cix.) 5; Job i. 6; Zech. iii. 1, 2.

17. **Confidence** (*ὑποστάσει*). See on ch. ix. 4.

20. **Bringeth you into bondage** (*καταδουλοῖ*). Only here and Gal. ii. 4, where it is used of the efforts of the Jewish

* See Edersheim's "Life and Times of Jesus," ii., Appendix XIII.

party to bring the christian Church under the ceremonial law. Compare Gal. v. 1.

Devour (*κατεσθίει*). Your property. Compare Matt. xxiii. 14.

Take (*λαμβάνει*). A. V. supplies *of you*, evidently with reference to property, which has already been touched upon in *devour*. The meaning is *to take as a prey*, as Luke v. 5.

Exalteth himself (*ἐπαίρεται*). As ch. x. 5. It is noticeable that these are the only two instances out of nineteen in the New Testament where the word is used figuratively.

Smite you on the face. The climax of insult. Compare Matt. v. 39; Luke xxii. 64; Acts xxiii. 2. Also the injunction to a bishop not to be a *striker*, 1 Tim. iii. 3; Tit. i. 7. Stanley notes the decree of the Council of Braga, A.D. 675, that no bishop, at his will and pleasure, shall strike his clergy.

21. **As concerning reproach** (*κατὰ ἀτιμίαν*). Better, Rev., *by way of disparagement*. Intensely ironical. Yes, you have borne with these enslavers and devourers and smiters. I could never ask you to extend such toleration to me. I speak as one without position or authority, having shown myself weak as you know.

I speak foolishly (*ἐν ἀφροσύνῃ*). Rev., *in foolishness*. My pretensions are equal to theirs, but, of course, it is folly to advance them, and they amount to nothing. Yet, even speaking in this foolish way, I possess every qualification on which they plume themselves.

22. **Hebrews**. See on Acts vi. 1.

Israelites. See on Acts iii. 12, and compare Philip. iii. 5, and the phrase *Israel of God*, Gal. vi. 16, and *an Israelite indeed*, John i. 48.

Seed of Abraham. Compare Matt. iii. 9; John viii. 33; Rom. ix. 7; xi. 1; Gal. iii. 16; Heb. ii. 16. The three names are arranged climactically, *Hebrews* pointing to the nationality; *Israelites* to the special relation to God's covenant; *seed of*

Abraham to the messianic privilege. Compare with the whole, Philip. iii. 4, 5.

23. Ministers of Christ. Referring to his opponents' claim to have a closer connection with Christ than he had. See the note on 1 Cor. i. 12.

As a fool (*παραφρονῶν*). Only here in the New Testament. See the kindred *παραφρονα* *madness*, 2 Pet. ii. 16. Lit., *being beside myself*. Rev., *as one beside myself*. This expression is stronger than that in ver. 21, because the statement which it characterizes is stronger. Up to this point Paul has been asserting *equality* with the other teachers. Now he asserts *superiority*, "I more;" and ironically characterizes this statement from their stand-point as madness.

More abundant (*περισσότερος*). Lit., *more abundantly*, as Rev.

Stripes above measure (*ὑπερβαλλόντως*). This peculiar form of suffering is emphasized by details. He specifies three Roman scourgings, and five at the hands of the Jews. Of the former, only one is recorded, that at Philippi (Acts xvi. 22, 23. See on Acts xxii. 25), and none of the latter. The Jewish scourge consisted of two thongs made of calf's or ass's skin, passing through a hole in a handle. Thirteen blows were inflicted on the breast, thirteen on the right, and thirteen on the left shoulder. The law in Deut. xxv. 3 permitted forty blows, but only thirty-nine were given, in order to avoid a possible miscount. During the punishment the chief judge read aloud Deut. xxviii. 58, 59; Deut. xxix. 9; Ps. lxxviii. 38, 39. The possibility of death under the infliction was contemplated in the provision which exonerated the executioner unless he should exceed the legal number of blows. Paul escaped Roman scourging at Jerusalem on the ground of his Roman citizenship. It is not related that he and Silas urged this privilege at Philippi until after the scourging. It is evident from the narrative that they were not allowed a formal hearing before the magistrates; and, if they asserted their citizenship, it may have been that their voices were drowned by the mob. That this plea did not

always avail appears from the case cited by Cicero against Verres, that he scourged a Roman citizen in spite of his continued protest under the scourge, "I am a Roman citizen" (see on Acts xvi. 37), and from well-known instances of the scourging of even senators under the Empire.

Prisons. At Philippi, and other places not recorded.

Deaths. Perils of death, as at Damascus, Antioch in Pisidia, Iconium, Lystra, Thessalonica, Beroea.

25. **Beaten with rods.** Roman scourgings.

Stoned. At Lystra, Acts xiv. 19.

Thrice I suffered shipwreck. The shipwreck at Malta, being later, is, of course, not referred to; so that no one of these three is on record.*

A night and a day (*νυχθήμερον*). A compound term occurring only here in the New Testament, and rarely in later Greek.

Have I been in the deep (*ἐν τῷ βυθῷ πεποίηκα*). Lit., *I have made* (spent) *a night and a day in the deep*. For a similar use of *ποιέω* to *make*, see Acts xv. 33; xviii. 23; xx. 3; Jas. iv. 13. *βυθός* *bottom* or *depth* occurs only here. Of the event itself there is no record.

26. **Perils of rivers.** From the sudden swelling of mountain streams or flooding of dry water-courses. "The rivers of Asia Minor, like all the rivers in the Levant, are liable to violent and sudden changes, and no district in Asia Minor is more singularly characterized by its water-floods than the mountainous tract of Pisidia, where rivers burst out at the bases of huge cliffs, or dash down wildly through narrow ravines" (Conybeare and Howson, i., ch. vi.).

Robbers. The tribes inhabiting the mountains between the table-land of Asia Minor and the coast were notorious for robbery. Paul may have encountered such on his journey to the Pisidian Antioch, Acts xiii. 14.

* See Lewin's note, vol. ii., 29, where a table of Paul's voyages up to the time of writing this epistle is given.

Mine own countrymen. Conspiracies of the Jews at Damascus, Lystra, Thessalonica, Beroea, etc.

The Gentiles. As at Philippi and Ephesus.

False brethren. Judaizing Christians, as Gal. ii. 4.

27. **Watchings.** See on ch. vi. 5.

28. **Those things that are without** (τῶν παρἔξω). Some explain, *external calamities*; others, *the things which are left out in the enumeration*, as Matt. v. 32; Acts xxvi. 29. Better, the latter, so that the literal meaning is, *apart from the things which are beside and outside my enumeration*: or, as Alford, *not to mention those which are beside these*. The word does not occur in classical Greek, and no instance of its usage in the former sense occurs in the New Testament or in the Septuagint. See Rev., margin.

That which cometh upon me (ἐπιούσασις). Lit., *a gathering together against*. Both here and Acts xxiv. 12, the best texts read ἐπίστασις onset. Rev., *that which presseth upon me*. "The crowd of cares."

Farrar remarks upon vv. 23-28, that it is "the most marvellous record ever written of any biography; a fragment beside which the most imperilled lives of the most suffering saints shrink into insignificance, and which shows us how fractional at the best is our knowledge of the details of St. Paul's life." Eleven of the occurrences mentioned here are not alluded to in Acts.

29. **Burn.** With sorrow over the stumbling or with indignation over the cause. This and 1 Cor. vii. 9 are the only instances in which the word is used figuratively.

30. **The things which concern mine infirmities** (τὰ τῆς ἀσθενείας μου). He will be attested as a true apostle by the sufferings which show his weakness, which make him contemptible in his adversaries' eyes, and not by the strength of which his opponents boast.

31. **Blessed, etc.** See on Rom. ix. 5, and compare Rom. i. 25.

32. **The governor** (ἐθνάρχης). Only here in the New Testament. A governor ruling in the name of a king: a *prefect*.

Aretas. Or *Hareth*, the father-in-law of Herod Antipas. His capital was the rock-city of Petra, the metropolis of Arabia Petraea. Herod's unfaithfulness to his daughter brought on a quarrel, in which Herod's army was defeated, to the great delight of the Jews. The further prosecution of the war by Roman troops was arrested by the death of Tiberius, and it is supposed that Caligula assigned Damascus as a free gift to Aretas.

Kept with a garrison (ἐφρούρει). Imperfect tense, *was maintaining a constant watch*. Compare Acts ix. 24: *They watched the gates day and night*.

To apprehend (πιάσαι). See on Acts iii. 7.

33. **Through a window** (διὰ θυρίδος). Only here and Acts xx. 9. Diminutive of *θύρα* a *door*. The same expression is used in Sept., Josh. ii. 15, of the escape of the spies from Jericho, and 1 Sam. xix. 12, of David's escape from Saul by the aid of Michal.

Basket (σαργάνη). Lit., *braided work*; a *rope-basket* or *hamp*. Luke, in his narrative of the incident, uses *σπιρλίς*, for which see on Matt. xiv. 20.

CHAPTER XII.

1. **Revelations** (ἀποκαλύψεις). See on Apoc. i. 1.

2. **I knew** (οἶδα). Rev., correctly, *I know*.

Above fourteen years ago (πρὸ ἐτῶν δεκατεσσάρων). *Above*, of A. V., is due to a misunderstanding of the Greek idiom. Lit., *before fourteen years*, that is, *fourteen years ago*, as Rev.

Caught up (ἀρπαγέντα). Compare Dante :

"Thou knowest, who didst lift me with thy light."

"Paradiso," i., 75.

The verb suits the swift, resistless, impetuous seizure of spiritual ecstasy. See on Matt. xi. 12; and compare Acts viii. 39; 1 Thess. iv. 17; Apoc. xii. 5.

Third heaven. It is quite useless to attempt to explain this expression according to any scheme of celestial gradation. The conception of seven heavens was familiar to the Jews; but according to some of the Rabbins there were *two* heavens—the visible clouds and the sky; in which case the third heaven would be the invisible region beyond the sky. Some think that Paul describes two stages of his rapture; the first to the third heaven, from which he was borne, as if from a halting-point, up into Paradise.

4. **Paradise.** See on Luke xxiii. 43.

Unspeakable words (ἄρρητα ῥήματα). An oxymoron, *speaking which may not be spoken*.

7. **Abundance** (ὑπερβολῆ). Rev., more correctly, *the exceeding greatness*.

Thorn (σκόλοψ). Only here in the New Testament. Frequent in classical Greek in the sense of *a pale* or *stake*. It occurs once in Euripides, meaning *a stump* ("Bacchae," 983). It is a stake for a palisade, or for impaling; a surgical instrument; the point of a fish-hook. In the Septuagint it occurs three times, translated *thorn* in Hos. ii. 6, where, however, it is distinguished from *ἀκάνθαις thorns*; *brier* in Ezek. xxviii. 24, and *prick* in Num. xxxiii. 55. Nine different Hebrew words are rendered by *thorn*, for which, in the great majority of cases, Septuagint gives *ἄκανθα*. The rendering *thorn* for *σκόλοψ* has no support. The figure is that of the impaling-stake. Herodotus, alluding to this punishment, uses *ἀνασκοποῖζειν* (i., 128; iii., 132). In the ninth book of his history, Lampron says to Pausanias: "When Leonidas was slain at Thermopylae, Xerxes and Mardonius beheaded and *crucified* (ἀνεσταύρωσαν) him. Do thou the like by Mardonius, . . . for by *crucifying* (ἀνασκοποῖσας) thou wilt avenge Leonidas" (ix., 78). The verb seems, therefore, to have been used interchangeably with *crucify*; and clear instances of this occur in Philo and Lucian.

At least one text of the Septuagint gives *ἀνασκοπιζω* in Esther vii. 10, of Haman's being *hanged*.* See further, on Gal. ii. 20. The explanations of the peculiar nature of this affliction are numerous. Opinions are divided, generally, between mental or spiritual and bodily trials. Under the former head are sensual desires, faint-heartedness, doubts, temptations to despair, and blasphemous suggestions from the devil. Under the latter, persecution, mean personal appearance, headache, epilepsy, earache, stone, ophthalmia. It was probably a bodily malady, *in the flesh*; but its nature must remain a matter of conjecture. Very plausible reasons are given in favor of both epilepsy and ophthalmia. Bishop Lightfoot inclines to the former, and Archdeacon Farrar thinks that it was almost certainly the latter.†

Messenger of Satan (*ἄγγελος Σατᾶν*). The torment is thus personified. *Messenger* is the word commonly rendered *angel* in the New Testament, though sometimes used of human messengers, as Luke vii. 24, 27; ix. 52; Jas. ii. 25; see also on the *angels* of the churches, Apoc. i. 20. *Messenger and Satan* are not to be taken in apposition—a messenger who was Satan—because Satan is never called *ἄγγελος* in the New Testament. Messenger is figurative, in the sense of *agent*. Satan is conceived in the New Testament as the originator of bodily evil. Thus, in the gospel narrative, demoniac possession is often accompanied with some form of disease. Compare Luke xiii. 16; Acts x. 38, and see on 1 Cor. v. 5.

Buffet (*κολαφίση*). Connect with *messenger*, which better suits *depart*; not with *thorn*, which would be a confusion of metaphor, *a stake buffeting*. For the verb, meaning *to strike with the fist*, see Matt. xxvi. 67; Mark xiv. 65; 1 Pet. ii. 20.

* *Σταυρός cross*, is originally *an upright stake or pale*. Herodotus uses it of the *piles* of a foundation, and Thucydides of the *stakes or palisades* of a dock. *Ἐκόλοψ* for *σταυρός* occurs in Celsus.

† See Farrar's "Paul," i., excursus x.; Stanley's "Commentary," p. 547 sqq.; Lightfoot, "Commentary on Galatians." additional note on ch. iv. 14. Dr. John Brown, in "Horæ Subsecivæ," presents the ophthalmic theory very attractively.

Compare Job ii. 5, 7, where the Septuagint has *ἄψαι touch*, and *ἔπαισε smote*.

8. **For this thing** (*ὕπερ τούτου*). Rev., *concerning this thing*. But it is better to refer *this* to *messenger*: *concerning this or whom*. For, of A. V., is ambiguous.

9. **He said** (*εἶρηκεν*). Rev., correctly, *He hath said*. The force of the perfect tense is to be insisted on. It shows that the affliction was still clinging to Paul, and that there was lying in his mind when he wrote, not only the memory of the incident, but the sense of the *still abiding* power and value of Christ's grace; so that because the Lord *hath said* "my grace," etc., Paul can *now* say, under the continued affliction, *wherefore I take pleasure, etc., for Christ's sake; for when I am weak, then am I strong*. A more beautiful use of the perfect it would be difficult to find in the New Testament.

My strength. The best texts omit *my*, thus turning the answer into a general proposition: *strength is perfected in weakness*; but besides the preëminent frigidity of replying to a passionate appeal with an aphorism, the reference to the special power of Christ is clear from the words *power of Christ*, which almost immediately follow. Compare 1 Cor. ii. 3, 4; 2 Cor. iv. 7; Heb. xi. 34. Rev., rightly, retains *my* italicized.

May rest upon (*ἐπισκηνώσῃ*). Only here in the New Testament. The simple verb *σκηνώω* to *dwell in a tent* is used by John, especially in the Apocalypse. See on John i. 14. The compound verb here means to *fix a tent* or a habitation *upon*; and the figure is that of Christ abiding upon him as a tent spread over him, during his temporary stay on earth.

10' **For Christ's sake**. This may be taken with all the preceding details, *weaknesses*, etc., endured for Christ's sake, or with *I take pleasure*, assigning the specific motive of his rejoicing: *I take pleasure for Christ's sake*.

11. **I am become a fool in glorying**. Ironical. By the record I have presented I stand convicted of being foolish.

I ought to have been commended of you. You ought to have saved me the necessity of recounting my sufferings, and

thus commending myself as not inferior to those preëminent apostles (ch. xi. 5).

12. **Signs** (*σημεία*). See on Matt. xxiv. 24. Stanley observes that the passage is remarkable as containing (what is rare in the history of miracles) a direct claim to miraculous powers by the person to whom they were ascribed. Compare 1 Cor. ii. 4 ; Rom. xv. 19.

Were wrought (*κατεργάσθη*). The testimony was decisive. They were *fully wrought out*.

13. **Except that I was not a burden**. Alluding to the possible objection that his refusal to receive pay was a sign either of his want of power to exact it, or of his want of affection for them (ch. xi. 7).

Forgive, etc. Ironical.

15. **Be spent** (*ἐκδαπανηθήσομαι*). Only here in the New Testament. *To spend utterly*. Later Greek writers use the simple verb *δαπανᾶω* to *expend*, of the consumption of life.

16. **With guile**. Alluding to a charge that he availed himself of the collection for the poor to secure money for himself. He uses his adversaries' words.

20. **Strifes** (*ἐριθείαι*). Rev., better, *factions*. See on Jas. iii. 14.

Wraths (*θυμολ*). For the plural, compare *deaths*, ch. xi. 33 ; *drunkenneses*, Gal. v. 21 ; *bloods*, John i. 13 (see note) ; *the willings* of the flesh, Eph. ii. 3 ; *mercies*, Philip. ii. 1. *Excitements* or *outbursts* of wrath.

Whisperings (*ψιθυρισμολ*). *Psithurismoι*, the sound adapted to the sense. Only here in the New Testament. Secret slanders. In Sept., Eccl. x. 11, it is used of the murmuring of a snake-charmer.* *Ψιθυριστής* *whisperer*, occurs Rom. i. 29.

Swellings (*φυσιώσεις*). Only here in the New Testament. Conceited inflation. For the kindred verb *φυσιάω* to *puff up*, see on 1 Cor. iv. 6.

* See the interesting note of Ginsburg, "Cobelet," on this passage.

Tumults (*ἀκαταστασίαι*). See on ch. vi. 5.

21. Among you (*πρὸς ὑμᾶς*). Better, as Rev., *before*. In my relation to you.

Shall bewail (*πενθήσω*). Lament with a true pastor's sorrow over the sin.

Many (*πολλούς*). With special reference to the unchaste.

Sinned—already (*προσημαρτηκότων*). Rev., *heretofore*. Only here and ch. xiii. 2. The perfect tense denotes the continuance of the sin. *Heretofore* probably refers to the time before his second visit.

Have not repented (*μὴ μετανοήσαντων*). The only occurrence of the verb in Paul's writings. *Μετάνοια* *repentance*, occurs only three times: Rom. ii. 4; 2 Cor. vii. 9, 10.

Of the uncleanness (*ἐπὶ τῇ ἀκαθαρσίᾳ*). Connect with *be-wail*, not with *repent*. There are no examples in the New Testament of the phrase *μετανοεῖν ἐπὶ* *to repent over*, though such occur in the Septuagint.

Lasciviousness (*ἀσελγεία*). See on Mark vii. 22.

CHAPTER XIII.

1. The third time. The great mass of modern expositors hold that Paul made three visits to Corinth, of the second of which there is no record.*

I am coming. The third visit which I am about to pay. Alford observes that had not chronological theories intervened, no one would ever have thought of any other rendering. Those who deny the second visit explain: *this is the third time that I have been intending to come.*

* Farrar and Lewin, with Stanley and Plumptre, are exceptions. See Lewin's elaborate note on ch. xii. 14; Meyer, "Introduction to Second Corinthians;" Godet, "Introduction to First Corinthians."

2. **I told you before and foretell you** (προεῖρηκα καὶ προλέγω). Rev., *I have said beforehand, and I do say beforehand*. The renderings of the A. V. and Rev. should be carefully compared. The difference turns mainly on the denial or assumption of the second visit; the A. V. representing the former, and the Rev. the latter. *I have said beforehand* thus refers to the second visit; *I do say beforehand*, to his present condition of absence.

As if I were present, the second time (ὡς παρὼν τὸ δευτέρον). Rev., *as when I was present the second time*; thus making a distinct historical reference to the second visit. Note the comma after *present* in A. V. According to this, *the second time* is connected with προλέγω, *I say beforehand the second time*. Another explanation, however, on the assumption of only two visits is, *as if I were present this next time*.

And being absent now I write to them which heretofore, etc. (καὶ ἀπὼν νῦν γράφω). *I write* must be omitted; *now* connected with *being absent*; and *to them which* connected with *I say beforehand*. Render, *so now being absent (I say beforehand) to them which, etc.*

3. **A proof of Christ speaking in me** (δοκιμὴν τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ). Lit., *of the Christ that speaks in me*. An experimental proof of what kind of a being the Christ who speaks in me is.

In you (ἐν ὑμῖν). Better, *among you*. He is speaking, not of Christ as He *dwells in* them, but as He *works with reference to* them (εἰς) and among their number, inflicting punishment for their sin.

Through (ἐξ). Lit., *out of*, marking the source of both death and life.

Are weak in Him. The parallel with ver. 3 must be carefully noted. Christ will prove Himself not weak, but mighty among you. He was crucified out of weakness, but He is mighty out of the power of God. A similar weakness and power will appear in our case. We are *weak in Him*, in virtue of our

fellowship with Him. Like Him we endure the contradiction of sinners, and suffer from the violence of men: in fellowship with His risen life we shall be partakers of the power of God which raised Him from the dead, and shall exhibit this life of power toward you in judging and punishing you.

Toward you. Construe with *we shall live*.

5. Examine yourselves (ἐαυτοὺς πειράζετε). *Yourselves* is emphatic. Instead of putting *Christ* to the test, test *yourselves*. Rev., *try*, is better than *examine*. *Examination* does not necessarily imply a practical *test*. It may be merely from curiosity. *Trial* implies a definite intent to ascertain their spiritual condition.

The faith. See on Acts vi. 7. In a believing attitude toward Christ.

Prove (δοκιμάζετε). As the result of *trying*.

Or know ye not, etc. Assuming that you thus prove yourselves, does not this test show you that Christ is in you as the result of your faith in him?

Reprobates (ἀδόκιμοι). An unfortunate translation. *A reprobate* is one abandoned to perdition. The word is kindred to the verb *prove* (δοκιμάζετε), and means *disapproved on trial*. See on Rom. i. 28.

7. Not that we should appear approved, etc. The sense of the verse is this: We pray God that you do no evil, not in order that your good conduct may attest the excellence of our teaching and example, so that *we* shall be approved; but in order that you may do what is good, thus rendering it impossible for us to *prove* our apostolic authority by administering discipline. In that case we shall be as men *unapproved*. Stanley remarks that, in the light of this verse, Paul might have added to ch. vi. 9, *as without proof and yet as approved*.

8. For we can do nothing against the truth. Your well-doing is what we truly aim at. For, if we had any other aim, with a view to approving ourselves, we should fail, because we should be going in the face of the truth—the Gospel; and

against that we are powerless. In that case we should be unapproved before God.

9. **We are weak.** Practically the same as *unapproved*. When your good conduct deprives us of the power of administering discipline, we are weak.

Perfection (κατάρτισω). Only here in the New Testament. See on *be perfect*, ver. 11. Rev., *perfecting*.

10. **Use sharpness** (ἀποτόμως χρήσωμαι). Rev., more literally and correctly, *deal sharply*, thus giving the force of the adverb. For *sharply* see on the kindred ἀποτομία *severity*, Rom. xi. 22.

11. **Finally** (λοιπόν). Lit., *as for the rest*. Sometimes rendered *now*, as Matt. xxvi. 45. "Sleep on *now*," for the time that remains. *Besides*, as 1 Cor. i. 16. *It remaineth*, 1 Cor. vii. 29. *Henceforth*, 2 Tim. iv. 8; Heb. x. 13. Often as here, *finally*. In every case the idea of something *left over* is at the bottom of the translation.

Farewell (χαίρετε). In the classics used both at meeting and at parting. Lit., *hail!* See on Jas. i. 1. Rev., in margin, has *rejoice*. It is somewhat doubtful whether it ever has the meaning *farewell* in the New Testament.* Edersheim says that, on Sabbaths, when the outgoing course of priests left the temple, they parted from each other with a farewell, reminding us of this to the Corinthians: "He that has caused His name to dwell in this house cause love, brotherhood, peace, and friendship to dwell among you" ("The Temple," p. 117).

Be perfect (καταρτίζετε). Rev., *be perfected*. See on Luke vi. 40; 1 Pet. v. 10. Paul speaks both of individual perfection and of the perfection of the Church through the

* Lightfoot on Philip. iii. 1, renders *farewell*, but says that the word contains an exhortation to rejoice. On Philip. iv. 4 he again combines the two meanings, and says, "it is neither *farewell* alone nor *rejoice* alone." Thayer, in his lexicon, ignores *farewell*.

right adjustment of all its members in Christ. Compare 1 Cor. i. 10. The verb is kindred with *perfecting*, ver. 9.

12. **Kiss.** In 1 Pet. i. 14, called *the kiss of charity*. The practice was maintained chiefly at the celebration of the Eucharist. In the "Apostolic Constitutions"* it is enjoined that, before the communion, the clergy kiss the bishop, the laymen amongst each other, and so the women. This latter injunction grew out of the reproach of looseness of manners circulated by the heathen against the Christians. On Good Friday it was omitted in commemoration of Judas' kiss. In the West the practice survives among the Glassites or Sandemanians. In the Latin Church, after the end of the thirteenth century, there was substituted for it a piece of the altar furniture called a *Pax* (*peace*), which was given to the deacon with the words *Peace to thee and to the Church*. In the East it is continued in the Coptic and Russian Churches.

14. **The grace, etc.** The most complete benediction of the Pauline epistles. In most of the epistles the introductory benedictions are confined to *grace* and *peace*. In the pastoral epistles *mercy* is added. In the closing benedictions uniformly *grace*.

* A collection of ecclesiastical prescripts in eight books, in which three independent works are combined. They contain doctrinal, liturgical, and moral instructions. The first six books belong to the second century. The seventh is an enlargement of the "Teaching of the Twelve Apostles," adapted to the Eastern Church in the first half of the fourth century (see Schaff's "Teaching of the Twelve Apostles," Doc. vii.). The Constitutions were never recognized by the Western Church, and opinion in the Eastern Church was divided as to their worth and dignity.

THE EPISTLE TO THE EPHESIANS.

CHAPTER I.

"THE first chapter has, so to speak, a liturgical, psalmodic character, being, as it were, a glowing song in praise of the transcendent riches of the grace of God in Christ, and the glory of the Christian calling" (Schaff).

1. **By the will of God.** As frequently in the introductions of the epistles, to emphasize his divine appointment. In Rom. i. 1; 1 Cor. i. 1, *called* is added.

To the saints. See on Rom. i. 7; Col. i. 2; Philip. i. 1.

At Ephesus. There is much discussion as to the genuineness of these words. They are bracketed by both Westcott and Hort, and Tischendorf.* On their omission or retention turns the question whether the epistle was addressed to the church at Ephesus, or was a circular epistle, addressed to Ephesus along with several other churches. For *Ephesus*, see on Apoc. ii. 1.

The faithful. Not faithful in the sense of fidelity and perseverance, but *believing*, as John xx. 27; Acts x. 45. It is to be included with *the saints* under the one article.

2. **Grace.** One of the leading words of the epistle.† It is used thirteen times.

3. **Blessed** (εὐλογητός). Placed first in the clause for emphasis, as always in the corresponding Hebrew in the Old Test-

* See the discussion in Westcott and Hort's *Greek Testament*, part 2.

† See Farrar's "Paul," ii., 491.

ament. The verb is commonly omitted—*blessed the God*. In the New Testament used of God only. The perfect participle of the verb, *εὐλογημένος blessed*, is used of men. See on 1 Pet. i. 3. The word differs from that used in the Beatitudes, *μακάριος*, which denotes *character*, while this word denotes *repute*. Lit., *well-spoken of*.

God and Father of our Lord, etc. Some object to this rendering on the ground that the phrase *God of Christ* is unusual, occurring nowhere in Paul, except ver. 17 of this chapter. Such render, *God who is also the Father*, etc. But *Christ of God* is found Matt. xxvii. 46; and *my God*, John xx. 17; Apoc. iii. 12. Compare, also, 1 Cor. iii. 23; and the phrase is undoubted in ver. 17.

Hath blessed (εὐλογήσας). Kindred with *εὐλογητός blessed*.

Spiritual (πνευματικῆ). Another leading word. *Spirit* and *spiritual* occur thirteen times. Paul emphasizes in this epistle the work of the divine Spirit upon the human spirit. Not spiritual as distinguished from bodily, but *proceeding from the Holy Spirit*. Note the collocation of the words, *blessed, blessed, blessing*.

In the heavenly places (ἐν τοῖς ἐπουρανίοις). Another key-word; one of the dominant thoughts of the epistle being the work of the ascended Christ. *Places* is supplied, the Greek meaning *in the heavenlies*. Some prefer to supply *things*, as more definitely characterizing *spiritual blessing*. But in the four other passages where the phrase occurs, i. 20; ii. 6; iii. 10; vi. 12, the sense is local, and *ἐπουράνιος heavenly*, is local throughout Paul's epistles. The meaning is that the spiritual blessings of God are found in heaven and are brought thence to us. Compare Philip. iii. 20.

4. Even as (καθὼς). Explaining *blessed us*, in ver. 3. His blessing is in conformity with the fact that He chose.

Chose (ἐξελέξατο). Middle voice, *for Himself*.

In Him. As the head and representative of our spiritual humanity. Compare 1 Cor. xv. 22. Divine election is in Christ

the Redeemer. The crown of divine sovereignty is redemption. God rules the world to save it.

Holy and without blame (*ἀγίους καὶ ἀμώμους*). The positive and negative aspects of christian life. See on Col. i. 22. Rev., *without blemish*. The reference is to *moral* rather than than to *forensic* righteousness. Compare 1 Thess. iv. 7.

In love. Join with *foreordained*, ver. 5. *Having in love foreordained*.

5. Having predestinated (*προορίσας*). Rev., *foreordained*. From *πρό* before, *ὀρίζω* to define, the latter word being from *ὄρος* a boundary. Hence to *define* or *determine* beforehand.

Adoption (*υἰοθεσίαν*). See on Rom. viii. 15. Never used of Christ.

Good pleasure (*εὐδοκίαν*). Not strictly in the sense of *kindly* or *friendly feeling*, as Luke ii. 14; Philip. i. 15, but *because it pleased Him*, see Luke x. 21; Matt. xi. 26. The other sense, however, is included and implied, and is expressed by *in love*.

6. To the praise of the glory of His grace. The ultimate aim of *foreordained*. Glory is an attribute of grace: that in which grace grandly and resplendently displays itself. *Praise* is called forth from the children of God by this divine glory which thus appears in grace. The *grace* is not merely *favor*, *gift*, but it reveals also the divine character. In praising God for what He does, we learn to praise Him for what He is. *Glory* is another of the ruling words of the epistle, falling into the same category with *riches* and *fulness*. The apostle is thrilled with a sense of the plenitude and splendor of the mystery of redemption.

Wherein He hath made us accepted (*ἐν ᾗ ἐχαρίτωσεν ἡμᾶς*). The correct reading is *ἧς* which, referring to *grace*. The meaning is not *endued us with grace*, nor *made us worthy of love*, but, as Rev., *grace—which he freely bestowed*. Grace is an *act* of God, not a *state* into which He brings us.

The beloved. Christ. Beloved *par excellence*. Compare *the Son of His love*, Col. i. 13; also Matt. iii. 17; xvii. 5.

7. We have. Or *are having*. The *freely bestowed* (ver. 6) is thus illustrated by experience. The divine purpose is being accomplished in the lives of believers.

Redemption (τὴν ἀπολύτρωσιν). See on Rom. iii. 24. Note the article: *our* redemption.

Through His blood. Further defining and explaining *in whom*.

Forgiveness (ἄφεσις). See on Luke iii. 3; Jas. v. 15; Rom. iii. 25. *Forgiveness* specifies the peculiar quality of redemption.

Sins (παραπτωμάτων). Rev., better, *trespasses*. See on Matt. vi. 14.

Riches. See on *glory*, ver. 6, and Rom. ii. 4.

8. Wherein He hath abounded (ἧς ἐπερίσσευσεν). Rev., correctly, *which He made to abound*. The verb is used both transitively and intransitively in the New Testament. The transitive use belongs mainly to later Greek. Compare, for the transitive sense, Matt. xiii. 12; 2 Cor. iv. 15.

In all wisdom and prudence (ἐν πάσῃ σοφίᾳ καὶ φρονήσει). For *wisdom*, see on Rom. xi. 33. For *prudence*, on Luke i. 17. The latter is an attribute or result of wisdom, concerned with its practical applications. Both words refer here to men, not to God: the wisdom and prudence with which He abundantly endows His followers. Compare Col. i. 9. *All* wisdom is, properly, *every kind* of wisdom.

9. Having made known. The participle is explanatory of *which He made to abound*, etc.: *in that* He made known.

The mystery of His will. For *mystery*, see on Rom. xi. 25; Col. i. 26. Another key-word of this epistle. God's grace as manifested in redemption is a mystery in virtue of its riches and depth—as the expression of God's very nature. The mys-

tery of the redemption in Christ, belonging to the eternal plan of God, could be known to men only through revelation—*making known*. *Of His will*; pertaining to His will. Compare ch. iii. 9.

Purposed (*προέβητο*). Only here, Rom. i. 13; iii. 25 (note).

In Himself (*ἐν αὐτῷ*). The best texts read *αὐτῷ in Him*; but the reference is clearly to God, not to Christ, who is expressly mentioned in the next verse.

10. **That in the dispensation, etc.** (*εἰς οἰκονομίαν*). The A. V. is faulty and clumsy. *Eis* does not mean *in*, but *unto, with a view to*. *Dispensation* has no article. The clause is directly connected with the preceding: *the mystery which He purposed in Himself unto a dispensation*. For *οἰκονομία dispensation*, see on Col. i. 25. Here and ch. iii. 2, of the *divine regulation, disposition, economy* of things.

Of the fulness of times (*τοῦ πληρώματος τῶν καιρῶν*). For *fulness*, see on Rom. xi. 12; John i. 16; Col. i. 19. For *times*, compare Gal. iv. 4, “fulness of *the time* (*τοῦ χρόνου*), where the time before Christ is conceived as a unit. Here the conception is of a series of epochs. *The fulness of the times* is the moment when the successive ages of the gospel dispensation are completed. The meaning of the whole phrase, then, is: *a dispensation characterized by the fulness of the times: set forth when the times are full*.

To sum up all things in Christ (*ἀνακεφαλαιώσασθαι*). Explanatory of the preceding phrase; showing in what the dispensation consists. For the word, see on Rom. xiii. 9. It means *to bring back to and gather round the main point* (*κεφάλαιον*), not *the head* (*κεφαλή*); so that, in itself, it does not indicate Christ (the Head) as the central point of regathering, though He is so in fact. That is expressed by the following *in Christ*. The compounded preposition *ἀνά* signifies *again*, pointing back to a previous condition where no separation existed. *All things*. All created beings and things; not limited to intelligent beings. Compare Rom. viii. 21; 1 Cor. xv. 28.

The connection of the whole is as follows: God made known

the mystery of His will, the plan of redemption, according to His own good pleasure, in order to bring to pass an economy peculiar to that point of time when the ages of the christian dispensation should be fulfilled—an economy which should be characterized by the regathering of all things round one point, Christ.

God contemplates a *regathering, a restoration* to that former condition when all things were in perfect unity, and normally combined to serve God's ends. This unity was broken by the introduction of sin. Man's fall involved the unintelligent creation (Rom. viii. 20). The mystery of God's will includes the restoration of this unity in and through Christ; one kingdom on earth and in heaven—a new heaven and a new earth in which shall dwell righteousness, and “the creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.”

11. **In Him.** Resuming emphatically: in Christ.

We have obtained an inheritance (ἐκκληρώθημεν). Only here in the New Testament. From κλήρος *a lot*. Hence the verb means literally *to determine, choose, or assign by lot*. From the custom of assigning portions of land by lot, κλήρος acquires the meaning of *that which is thus assigned; the possession or portion of land*. So often in the Old Testament. See Sept., Num. xxxiv. 14; Deut. iii. 18; xv. 4, etc. *An heir* (κληρονόμος) is originally one who obtains by lot. The A. V. here makes the verb active where it should be passive. The literal sense is *we were designated as a heritage*. So Rev., correctly, *were made a heritage*. Compare Deut. iv. 20, *a people of inheritance* (λαὸν ἔγκληρον). Also Deut. xxxii. 8, 9.

12. **That we should be.** Connect with *we were made a heritage*.

Who first trusted (τοὺς προσηλπικότας). In apposition with *we* (should be). So Rev., *we who had, etc., trusted*, more properly *hoped*; and *first trusted* is ambiguous. *We* refers to Jewish Christians, and the verb describes their messianic hope *before* (πρὸ) the advent of Christ. Hence Rev., correctly, *we*

who had (have) *before hoped*. *In Christ* should be "in the Christ," as the subject of messianic expectation, and not as *Jesus*, for whom *Christ* had passed into a proper name. It is equivalent to *in the Messiah*. See on Matt. i. 1.

13. **Ye also trusted.** Gentile Christians. *Trusted*, which is not in the Greek, is unnecessary. The pronoun *ye* is nominative to *were sealed*.

In whom. Resuming the *in whom* at the beginning of the verse, and repeated on account of the length of the clause.

Ye were sealed (ἐσφραγίσθητε). See on John iii. 33; Apoc. xxii. 10. Sealed with the assurance of the Holy Spirit. Rom. viii. 16; 2 Cor. i. 22; 2 Tim. ii. 19.

Spirit of promise. Strictly, *the* promise. Denoting the promise as characteristic of the Holy Spirit: the Spirit which was announced by promise. See Acts ii. 16 sqq.; Joel ii. 28; Zech. xii. 10; Isa. xxxii. 15; xlv. 3; John vii. 39; Acts i. 4-8; Gal. iii. 14.

14. **Earnest.** See on 2 Cor. i. 22.

Unto the redemption, etc. Construe with *ye were sealed*.

Of the purchased possession (τῆς περιποιήσεως). See on *peculiar*, 1 Pet. ii. 9. The word originally means *a making to remain over and above*; hence *preservation*; *preservation for one's self*; *acquisition*; *the thing acquired*, or *a possession*. Used here collectively for *the people possessed*, as *the circumcision* for *those circumcised*, Philip. iii. 3; *the election* for *those chosen*, Rom. xi. 7. Rev., *God's own possession*, *God's own* being inserted for the sake of clearness. Compare Isa. xliii. 21; Acts xx. 28; Tit. ii. 14.

Unto the praise of His glory. Construe with *ye were sealed*: *Ye were sealed unto the redemption*, etc; setting forth God's purpose as it contemplates man. *Ye were sealed unto the praise of His glory*; God's purpose as it respects Himself.

15. **Your faith** (τὴν καθ' ὑμᾶς πίστιν). The Greek phrase is nowhere else used by Paul. Lit., as Rev., *the faith which is*

among you. Expositors endeavor to make a distinction between this and Paul's common phrase ἡ πίστις ὑμῶν *your faith*, but they differ widely, and the distinction is at best doubtful.

Love. Omit.

Unto all the saints (τὴν εἰς πάντας τοὺς ἁγίους). Lit., *that which is toward all*, etc. *Love* being omitted, this refers to *faith*: faith which displays its work and fruits toward fellow-Christians. See on Philem. 5, 6. Compare *work of faith*, 1 Thess. i. 3. Though *love* is not mentioned, yet *faith works* by love. Gal. v. 6.

16. **Making mention**, etc. As I make mention. The same expression occurs Rom. i. 9; Philip. i. 4; Philem. 4.

17. **God of our Lord Jesus Christ.** Compare John xx. 17; Matt. xxvii. 46, and see on ver. 3.

Father of glory (ὁ πατὴρ τῆς δόξης). The Father to whom *the* glory belongs. Note the article, *the* glory, preëminently. Compare Acts vii. 2; 1 Cor. ii. 8. See Ps. xviii. 3, "who is worthy to be praised;" where the Hebrew is *is praised*. The exact phrase has no parallel in Scripture.

The Spirit of wisdom and revelation. *Spirit* has not the article, but the reference is to the Holy Spirit. Compare Matt. xii. 28; Luke i. 15, 35, 41; Rom. i. 4; 1 Pet. i. 2. *Wisdom* and *revelation* are special forms of the Spirit's operation. He imparts *general illumination* (wisdom) and special *revelations* of divine mysteries. The combination of two words with an advance in thought from the general to the special is characteristic of Paul. Compare *grace and apostleship*, Rom. i. 5; *gifts and calling*, Rom. xi. 29; *wisdom and prudence*, Eph. i. 8; *wisdom and knowledge*, Col. ii. 3.

In the knowledge of Him (ἐν ἐπιγνώσει αὐτοῦ). The sphere in which they will receive God's gift of wisdom and revelation. To know God is to be wise. The condition is not merely *acknowledgment*, but *knowledge*. *Ἐπιγνώσις knowledge* is never ascribed to God in the New Testament. *Of Him* refers to God.

18. **The eyes of your understanding being enlightened** (πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν). Rev., *eyes of your heart*. Lit., *being enlightened as to the eyes of your heart*; *enlightened* being joined with *you* (ver. 17) by a somewhat irregular construction: *may give unto you being enlightened*. For a similar construction see Acts xv. 22. The phrase *eyes of the heart* occurs nowhere else in the New Testament. Plato has *eye of the soul* (ψυχῆς, "Sophist," 254). Ovid, speaking of Pythagoras, says: "With his mind he approached the gods, though far removed in heaven, and what nature denied to human sight, he drew forth with the eyes of his heart" ("Metamorphoses," xv., 62-64). *Heart* is not merely the seat of *emotion*, as in popular usage, but of *thought* and *will*. See on Rom. i. 21. The particular aspect in which its activity is viewed, perception or cognition, is determined by what follows, "that ye may know," etc.

Hope of His calling. *Hope*, not, as sometimes, *the thing hoped for*, but the *sentiment* or *principle* of hope which God's calling inspires.

The riches of the glory of His inheritance. Ellicott remarks that this is a noble accumulation of genitives, "setting forth the inheritance on the side of its glory, and the glory on the side of its riches." Glory is the essential characteristic of salvation, and this glory is richly abounding. *His* inheritance: which is His, and His gift.

19. **Exceeding** (ὑπερβάλλον). Compounds with *ὑπέρ* *over*, *beyond*, are characteristic of Paul's intensity of style, and mark the struggle of language with the immensity of the divine mysteries, and the opulence of the divine grace. See ver. 21; iii. 20; 2 Cor. iv. 17, etc.

According to the working of His mighty power (κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ). The A. V. frequently impairs the force of a passage by combining into a single conception two words which represent distinct ideas; translating two nouns by an adjective and a noun. Thus Philip. iii. 21, *vile body, glorious body*, for *body of humiliation, body*

of glory : Rom. viii. 21, *glorious liberty*, for *liberty of the glory* : 2 Cor. iv. 4, *glorious gospel*, for *gospel of the glory* : Col. i. 11, *glorious power*, for *power of the glory* : 1 Pet. i. 14, *obedient children*, for *children of obedience* : 2 Pet. ii. 14, *cursed children*, for *children of cursing*. So here, *mighty power*, for *strength of might*. The idea is thus diluted, and the peculiar force and distinction of the separate words is measurably lost. Rev., correctly, *working of the strength of His might*. For *working*, see on Col. i. 29. For *strength* and *might*, see on 2 Pet. ii. 11 ; John i. 12. *Strength* (*κράτους*) is used only of God, and denotes *relative* and *manifested* power. *Might* (*ισχύος*) is *indwelling* strength. *Working* (*ἐνέργειαν*) is the active, efficient *manifestation* of these. Hence we have here God's *indwelling* power, which inheres in the divine nature (*strength*) ; the *relative quality* or *measure* of this power (*might*) ; and the *efficient exertion* of the divine quality (*working*). The phrase, *according to the working of the strength*, etc., is to be connected with *the exceeding greatness of His power*. The magnitude of God's power toward believers is known in the operation of the strength of His might.

20. Which (*ἧν*). Refer to *working* (ver. 19).

He wrought (*ἐνήργησεν*). The best texts read *ἐνήργηκεν*, perfect tense, *He hath wrought*. The verb is kindred with *working* (ver. 19).

In Christ. In the case of Christ. Christ's dead body was the point on which this working of divine power was exhibited. See Rom. viii. 11 ; 2 Cor. iv. 14.

When He raised (*ἐγείρας*). Or, *in that He raised*.

And set (*καὶ ἐκάθισεν*). Rev., *made Him to sit*. The best texts read *καθίσας having seated*, or *in that He caused Him to sit*.

Right hand. See Acts vii. 56.

In the heavenly places. See on ver. 2. Local. Not merely of a spiritual state, which does not suit the local expressions *made to sit* and *right hand*.

21. **Far above** (*ὑπεράνω*). Lit., *over above*. See on ver. 19. Connect with *made Him to sit*.

Principality, power, etc. These words usually refer to angelic powers; either *good*, as ch. iii. 10; Col. i. 16; ii. 10; or *bad*, as ch. vi. 12; 1 Cor. xv. 24; Col. ii. 15; or *both*, as Rom. viii. 38. See on Col. i. 16; ii. 15. Here probably *good*, since the passage relates to Christ's exaltation to glory rather than to His victory over evil powers.

And every name that is named. *And* has a collective and summary force—and *in a word*. *Every name, etc.* Whatever a name can be given to. "Let any name be uttered, whatever it is, Christ is above it; is more exalted than that which the name so uttered affirms" (Meyer). Compare Philip. ii. 9. "We know that the emperor precedes all, though we cannot enumerate all the ministers of his court: so we know that Christ is placed above all, although we cannot name all" (Bengel).

Not only in this world, etc. Connect with *which is named*. For *world* (*αἰῶνι*), see on John i. 9.

22. **Put all things in subjection.** Compare Col. i. 15–18; Ps. viii. 5–8.

Gave Him. *Him* is emphatic: and *Him* He gave. Not merely *set Him over* the Church, but *gave Him* as a gift. See 2 Cor. ix. 15.

The Church (*τῆ ἐκκλησίᾳ*). See on Matt. xvi. 18.

23. **Which is His body** (*ἡρως*). The double relative is explanatory, *seeing it is: by which I mean*. *Body*, a living organism of which He is the head. See on Col. i. 18.

The fulness. See on John i. 16; Rom. xi. 12; Col. i. 19. That which is filled. The Church, viewed as a receptacle. Compare ch. iii. 10.

That filleth all in all (*τὰ πάντα ἐν πᾶσιν πληρουμένου*). Better, *that filleth all things with all things*. The expression is somewhat obscure. All things are composed of elements.

Whatever things exist, God from His fulness fills with all those elements which belong to their being or welfare. The whole universe is thus filled by Him.

CHAPTER II.

1. **And you.** Taking up the closing thought of the preceding chapter, the magnitude of God's power toward believers as exhibited in Christ's resurrection. He now shows that the same power is applied to his readers. Hence the connection is: "When He raised Him from the dead, etc., and *you* did He quicken, even as He quickened Christ." The structure of the passage is broken. Paul having prominently in mind the thought *God quickened you as He did Christ*, begins with *you also*. Then the connection is interrupted by vv. 2, 3, which describe their previous condition. Then ver. 1 is taken up in ver. 4, by *but God, God* introducing a new sentence.

Who were dead (*ὄντας νεκρῶς*). Better, Rev., *when ye were dead*, thus giving the sense of the continued state in the past expressed by the participle *being*.

Trespases — sins (*παραπτώμασι—ἁμαρτίας*). See on Matt. i. 21; vi. 14. *Trespases*, special acts. *Sins*, all forms and phases of sin: more general.

2. **Course** (*αἰῶνα*). Lit., *age*. See on John i. 9.

Power (*ἐξουσίας*). Collective, the whole empire of evil spirits.

The air. According to Paul's usage, in the simple physical sense. See Acts xxii. 23; 1 Cor. ix. 26; 1 Thess. iv. 17; Apoc. xvi. 17. The air is regarded as the region of the demons' might.

The spirit. See on 1 Cor. ii. 12. The term designates the power over which Satan rules, on the side of its operation in men's hearts.

Now. With an implied reference to its *former* working in his readers. Compare *once*, ver. 3.

Children of disobedience (*υἱοῖς τῆς ἀπειθείας*). Compare ch. v. 6. A Hebraistic expression. Compare *son of perdition*, John xvii. 12; *children of obedience*, 1 Pet. i. 14; *children of cursing*, 2 Pet. ii. 14. Rev., correctly, *sons of disobedience*: belonging to disobedience as sons to a parent.

3. Had our conversation (*ἀνεστράφημεν*). See on the kindred noun *conversation*, 1 Pet. i. 15. Rev., more simply, *lived*.

Fulfilling (*ποιούντες*). Rev., *doing*. The verb implies *carrying out* or *accomplishing*, so that the A. V. is more nearly correct. See on Rom. vii. 15; John iii. 21.

Desires (*θελήματα*). Lit., *willings*. See on Col. iii. 12.

Mind (*διανοιῶν*). More strictly, *thoughts*. See on Mark xii. 30; Luke i. 51.

By nature children of wrath. See on ver. 2. *Children* (*τέκνα*) emphasizes the connection by *birth*; see on John i. 12. *Wrath* (*ὀργῆς*) is God's holy hatred of sin; His essential, necessary antagonism to everything evil, Rom. i. 18. *By nature* (*φύσει*) accords with *children*, implying what is innate. That man is born with a sinful nature, and that God and sin are essentially antagonistic, are conceded on all hands: but that unconscious human beings come into the world under the blaze of God's indignation, hardly consists with Christ's assertion that to little children *belongs* the kingdom of heaven. It is true that there is a birth-principle of evil, which, if suffered to develop, will bring upon itself the wrath of God. Whether Paul means more than this I do not know.*

Others (*οἱ λοιποὶ*). Rev., correctly, *the rest*.

4. But God. Resuming ver. i.

For His great love (*διὰ*). *For the sake of, in order to satisfy* His love.

* See Meyer on this passage.

Quickened us together. Spiritually. Compare Col. ii. 13; Rom. vi. 11-14; viii. 10, 11. "What God wrought in Christ He wrought, *ipso facto*, in all who are united with Him" (Ellicott).

6. Raised us up. Compare Rom. vi. 5.

Made us sit together (*συνεκθίσαιεν*). Compare *set Him*, ch. i. 20. *Together* is ambiguous. Render *with Him*, as Rev. "Even now we sit there in Him, and shall sit with Him in the end" (Andrewes, cited by Ellicott). Compare Rom. viii. 30; Apoc. iii. 21. Meyer renders *hath given us joint seat*.

In Christ Jesus. Connect with *raised up*, *made us sit*, and *in heavenly places*. *Resurrection*, *enthronement*, *heaven*, all are in Christ.

7. The ages to come (*τοῖς αἰώσιν τοῖς ἐπερχομένοις*). Lit., *the ages, those which are coming on*. Which are successively arriving until Christ's second coming.

He might show (*ἐνδειξήσται*). The middle voice denotes *for His own glory*. See on Col. i. 6.

In kindness (*ἐν χρηστότητι*). See on *easy*, Matt. xi. 30. The grace of God is to be displayed in His actual benefits.

8. For by grace, etc. This may truly be called *exceeding riches* of grace, *for ye are saved by grace*. *Grace* has the article, *the grace of God*, in vv. 5, 7.

And that. Not *faith*, but *the salvation*.

Of God. Emphatic. *Of God* is it the gift.

10. For we are His workmanship. A reason why no man should glory. If *we* are God's workmanship, our *salvation* cannot be of ourselves. *His* is emphatic. *His* workmanship are we.

Created (*κτισθέντες*). See on John i. 3. The verb originally means *to make habitable, to people*. Hence *to found*. God is called *κτίστης creator*, 1 Pet. iv. 19, and *ὁ κτίσας he that cre-*

ated, Rom. i. 25. Compare Apoc. iv. 11. *Κτίσις* is used of the whole sum of created things, Mark x. 6; Rom. viii. 22.

Afore prepared (*προητοίμασεν*). Rev., more correctly, *prepared*. Made ready beforehand. God prearranged a sphere of moral action for us to walk in. Not only are works the necessary outcome of faith, but the character and direction of the works are made ready by God.

That we should walk. *In order that; to the end that.*

11. Uncircumcision — circumcision. Abstract for concrete terms, the uncircumcised and circumcised.

Which is called. Notice the irony, giving back the *called* of the circumcised.

12. Being aliens (*ἀπηλλοτριωμένοι*). Rev., better, giving the force of the verb, *alienated*. As they had once been otherwise. Paul speaks ideally of a spiritual commonwealth in which Jew and Gentile were together at peace with God, and of which the commonwealth of Israel is a type.

Israel. Selecting the most honorable title to describe the Jew. See on Acts iii. 12. The reference is to the spiritual rather than to the national distinction. In being separated from Christ, they were separated from that commonwealth in which, according to the promise, Christ would have been to them, as to the faithful Israelites, the object of their faith and the ground of their salvation.

Covenants. The several renewals of God's covenant with the patriarchs.

Of promise (*τῆς ἐπαγγελίας*). Better, *the promise*. The messianic promise, which was the basis of all the covenants.

Without God (*ἄθεοι*). God-forsaken. It might also mean *godless* or *impious*. The gentile gods were no gods.

13. Now in Christ Jesus. *Now*, in contrast with *at that time*. *In Christ Jesus*, in contrast with *alienated from*, etc. *Jesus* is added because *the Christ* who was the subject of prom-

ise, *the Messiah*, has come into the world under that personal name. The phrase includes the promised Messiah and the actual Saviour.

14. **Our peace** (ἡ εἰρήνη ἡμῶν). Christ is similarly described in abstract terms in 1 Cor. i. 30; *wisdom, righteousness, sanctification, redemption*. So Col. i. 27, *hope of glory*. Christ is thus not merely our *peace-maker*, but our very peace itself.

Both (τὰ ἀμφοτέρα). Lit., *the both*. The neuter gender shows that Jews and Gentiles are conceived by the writer merely as two facts. The masculine is used in vv. 15, 16.

Hath broken down (λύσας). Lit., *loosened or dissolved*. Rev., giving the force of the aorist tense, *brake down*. The participle has an explanatory force, *in that He brake down*.

The middle-wall of partition (τὸ μεσότοιχον τοῦ φραγμοῦ). Lit., *the middle wall of the fence or hedge*. The wall which pertained to the fence; the *fact* of separation being emphasized in *wall*, and the *instrument* of separation in *fence*. The hedge was the whole Mosaic economy which separated Jew from Gentile. Some suppose a reference to the stone screen which bounded the court of the Gentiles in the temple.

15. **Having abolished in His flesh the enmity** (τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ καταργήσας). The *enmity* immediately follows *the middle wall of partition*, and should be rendered in apposition with and as defining it, and as dependent on *brake down*, not on *abolished*: the middle wall which was the enmity. It is used abstractly, as *peace* in ver. 14. The enmity was the result and working of the law regarded as a separative system; as it separated Jew from Gentile, and both from God. See Rom. iii. 20; iv. 15; v. 20; vii. 7-11. For *abolished*, see on *cumbereth*, Luke xiii. 7, and *make without effect*, Rom. iii. 3.

The law of commandments contained in ordinances (τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι). *The law*, etc., depends in construction on *having abolished*, and is not in apposition with *the enmity*, as A. V. The middle wall of partition, the enmity, was dissolved by the abolition of the law of command-

ments. Construe in *His flesh* with *having abolished*. *Law* is general, and its contents are defined by *commandments, special injunctions*, which injunctions in turn were formulated in definite decrees. Render the entire passage: *brake down the middle-wall of partition, even the enmity, by abolishing in His flesh the law of commandments contained in ordinances.*

For to make (*ἵνα κτίσῃ*). Rev., *that He might create*. See on *created*, ver. 10. The work was to be a new *creation* on a new *foundation*.

In Himself. As the medium of reconciliation.

Of the twain one new man (*τοὺς δύο εἰς ἓνα καινὸν ἄνθρωπον*). The Greek is livelier: *make the two into one new man*. *Καινὸν new*, emphasizes the new *quality*; not newness in point of time. See on Matt. xxvi. 29.

16. **Might reconcile** (*ἀποκαταλλάξῃ*). Only here and Col. i. 20, 21. See on Col. i. 20. The new man precedes the reconciling in Paul's statement, though, as a fact, the order is the reverse. The verb contains a hint of restoration to a primal unity. See on ver. 12.

Thereby (*ἐν αὐτῷ*). Or *upon it*—the cross.

17. **You which were afar off**. Gentiles.

Them that were nigh. Jews. See on Rom. iii. 30. As children of the messianic covenant. See on ver. 12. Compare Isa. lvii. 9, where the Septuagint reads, *peace upon peace to those who are far and to those who are near*.

18. **Access** (*προσαγωγήν*). See on Rom. v. 2. Notice the three persons of the Godhead: through *Him* (Christ); one *Spirit*, the *Father*.

19. **Foreigners** (*πάροικοι*). See on Luke xxiv. 18. Rev., better, *sojourners*. Without rights of citizenship.

20. **Of the apostles and prophets**. The foundation laid by them. Prophets are New-Testament prophets. See ch. iii. 5; iv. 11. See on 1 Cor. xii. 10.

Chief corner-stone (*ἀκρογωνιαίου*). Only here and 1 Pet. ii. 6.

21. All the building (*πᾶσα οἰκοδομή*). Lit., *every* building. Rev., *each several building*. But the reference is evidently to one building, and the rendering of A. V. should be retained though the article is wanting.

Fitly framed together (*συναρμολογουμένη*). The present participle indicates the framing as in progress.

Temple (*ναόν*). Sanctuary. See on Matt. iv. 5. The more sacred portion of the structure is chosen for the figure.

22. Are builded together (*συνοικοδομείσθε*). As component parts of the one building. The reference is to individual Christians, not to communities.

Habitation (*κατοικητήριον*). Answering to *temple*. Only here and Apoc. xviii. 2. Indicating a *permanent* dwelling. See on *dwelling*, Luke xi. 26; Acts ii. 5; Mark v. 3. In marked contrast with *sojourners*, ver. 19.

Through the Spirit (*ἐν*). Better, as Rev., *in*. In the fellowship of the indwelling Spirit.

CHAPTER III.

1. For this cause. Seeing ye are so builded together.

Of Christ Jesus (*τοῦ Χριστοῦ Ἰησοῦ*). Notice the article, *the* Christ, and see on ch. ii. 13.

Gentiles. To whom Paul was expressly sent, and in preaching to whom he had fallen into the hands of the civil law.

2. If ye have heard (*εἴγε ἠκούσατε*). Here begins a long digression extending to ver. 14. *If*, Rev., *if so be*, means *upon the supposition that*; not implying the certainty of the assumption, though this shade of meaning is given by the context. The words are a reminder of his preaching among them.

Dispensation (οἰκονομίαν). See on ch. i. 10; Col. i. 25. The divine arrangement or disposition.

4. **Whereby** (πρὸς δ). Lit., *agreeably to which*, namely, what he had written.

Mystery of Christ. The mystery which is Christ. See on Col. i. 26; Rom. xi. 25.

5. **Other generations** (ἐτέρας). Other and *different*. See on Matt. vi. 24.

6. **Fellow-heirs—of the same body—partakers** (συγκληροῦνομα, σύσσωμα, συμμετοχα). The second of these words occurs only here; the third only here and ch. v. 7. They are strange to classical Greek.

7. **Gift of the grace.** The gift in which the grace of God consisted, the apostleship to the Gentiles.

By the effectual working of His power (κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ). Rev., better, *according to the working*, etc. The gift was bestowed in accordance with that efficiency which could transform Saul the persecutor into Paul the apostle to the Gentiles.

8. **Less than the least** (τῷ ἐλαχιστοτέρῳ). Only here in the New Testament, and very characteristic. A comparative is formed upon a superlative: *more least* than all the saints. Compare 1 Cor. xv. 8.*

Unsearchable (ἀνεξιχνίαστος). Only here and Rom. xi. 33 (note). *Which cannot be tracked out.*

9. **To make all men see** (φωτίσαι πάντας). Lit., *to enlighten.*

The mystery. The admission of the Gentiles into covenant privileges.

From the beginning of the world (ἀπὸ τῶν αἰώνων). Lit., *from the ages*. Rev., *from all ages*. See on Col. i. 26.

* Mr. Huxtable, in his article on "Paul an Ectroma," "Expositor," second series, iii., 278, calls it "an unparalleled barbarism of grammatical inflexion."

All things (τὰ πάντα). Collectively.

10. **To the intent that.** Connect with the matter of the two preceding verses. Grace was given me to preach Christ and to enlighten men as to the long-hidden mystery of the admission of the Gentiles, *in order that now*, etc.

Now. In contrast with *all ages*.

Principalities and powers. Good angels. See on ch. i. 21.

By the Church (διά). Better, *through*, as Rev. By means of the Church. This agrees with what was said of the Church as *the fulness of God*, ch. i. 23.

Manifold wisdom (πολυποίκιλος σοφία). A very striking phrase. The adjective occurs only here, and means *variegated*. It is applied to *pictures, flowers, garments*. Ποίκιλον is used in the Septuagint of Joseph's coat, Gen. xxxvii. 3. Through the Church God's wisdom in its infinite variety is to be displayed—the *many-tinted* wisdom of God—in different modes of power, different characters, methods of training, providences, forms of organization, etc.

11. **Eternal purpose** (πρόθεσις τῶν αἰώνων). Lit., *the purpose of the ages*.

He wrought (ἐποίησεν). Carried into effect. See on *fulfilling*, ch. ii. 3.

12. **Faith of Him** (τῆς πίστεως αὐτοῦ). As often, for *faith in Him*.

13. **Faint** (ἐγκακεῖν). Lit., *lose heart*. Κακός in classical Greek, but not in the New Testament, sometimes means *cowardly*.

14. **For this cause.** Resuming the interrupted clause in ver. 1, and having still in mind the closing thought of ch. ii. Seeing ye are so built together in Christ, *for this cause*, etc.

Father. Omit *of our Lord Jesus Christ*.

15. **Of whom** (ἐξ οὗ). After whom.

The whole family (*πᾶσα πατριὰ*). Rev., more correctly, *every family*. *Πατριὰ* is, more properly, a *group of families*—all who claim a common *πατήρ father*. *Family*, according to our usage of the term, would be *οἶκος house*. The Israelites were divided into *tribes* (*φυλαί*), and then into *πατριά*, each deriving its descent from one of Jacob's grandsons; and these again into *οἶκοι houses*. So Joseph was both of *the house* (*οἶκου*) and *family* (*πατριᾶς*) of David. We find the phrase *οἶκοι πατριῶν houses of the families*, Exod. xii. 3; Num. i. 2. The word occurs only three times in the New Testament: here, Luke ii. 4; Acts iii. 25. In the last-named passage it is used in a wide, general sense, of *nations*. *Family* is perhaps the best translation, if taken in its wider meaning of a body belonging to a common stock—a clan. *Fatherhood* (Rev., in margin), following the Vulgate *paternitas*, means rather the fact and quality of paternity. Observe the play of the words, which can scarcely be reproduced in English, *pater, patria*.

In heaven and earth. To the angelic hosts and the tribes of men alike, God is Father. There may be a suggestion of the different ranks or grades of angels, as principalities, thrones, powers, etc. See ver. 10. "Wherever in heaven or in earth beings are grouped from their relation to a father, the name they bear in each case is derived from the Father" (Riddle).

16. **Might** (*δυνάμει*). Rev., *power*. Appropriate to the succeeding phrase *the inner man*, since it signifies *faculty* or *virtue* not necessarily manifest.

In the inward man (*εἰς τὸν ἔσω ἄνθρωπον*). The force of the preposition is *into*: might entering into the inmost personality. *Inward man*: compare *outward man*, 2 Cor. iv. 16. It is the rational and moral *I*; the essence of the man which is conscious of itself as a moral personality. In the unregenerate it is liable to fall under the power of sin (Rom. vii. 23); and in the regenerate it needs constant renewing and strengthening by the Spirit of God, as here. Compare *the hidden man of the heart*, 1 Pet. iii. 4.

17. **May dwell** (*κατοικήσαι*). Settle down and abide. Take up His permanent abode, so that ye may be a *habitation* (*κατοι-*

κητήριον) of God. See on ch. ii. 22. The connection is with the preceding clause: "to be strengthened, etc., so that Christ may dwell, the latter words having at once a climactic and an explanatory force, and adding the idea of permanency to that of strengthening.

By faith (διὰ τῆς πίστεως). Through *your* (the article) faith, as the medium of appropriating Christ. Faith opens the door and receives Him who knocks. Apoc. iii. 20.

18. Rooted and grounded (ἐρριζωμένοι καὶ θεμελιωμένοι). Compare Col. ii. 7, and see note. *Grounded* or *founded*, from θεμέλιον *foundation*. The *dwelling* in ver. 17 would naturally suggest the *foundation*. Rooting and grounding are consequences of the strengthening of the Spirit and of Christ's indwelling.

In love. Standing first in the sentence and emphatic, as the fundamental principle of christian life and knowledge.

May be able (ἐξισχύσητε). Rev., *may be strong*. This compound verb occurs only here. The preposition ἐξ has the force of *fully* or *eminently*. Ἴσχυς is *strength embodied*; inhering in organized power. Hence it is an advance on δυνάμει *might* in ver. 16 (see note). Paul prays that the inward *might* or *virtue* may issue in ability to grasp. Compare Luke xiv. 30; xvi. 3; Acts xxvii. 16; Jas. v. 16, and see notes.*

Comprehend (καταλαβέσθαι). To English readers this conveys the meaning *understand*. Rev., better, *apprehend*: *grasp*. See on John i. 5, and compare Philip. iii. 12, 13.

* Paul's use in this epistle of different words for *power* and its working is an interesting study. He uses all the terms employed in the New Testament, except βία *violence*.

δύναμις, i. 19, 21; iii. 7, 16, 20.

δύναμαι, iii. 20; vi. 11, 13, 16.

ἐνέργεια, i. 19; iii. 7; iv. 16.

ἐνεργέω, i. 11, 20; ii. 2; iii. 20.

ἐξουσία, i. 21; ii. 2; iii. 10; vi. 12.

ισχύς, i. 19; vi. 10.

κράτος, i. 19; vi. 10.

κραταίω, iii. 16.

Breadth, etc. No special interpretations are to be given to these words. The general idea of vastness is expressed in these ordinary terms for dimension. Notice that the article is attached only to the first, *breadth*, all the rest being included under the one article; the intention being to exhibit the love of Christ in its entire dimension, and not to fix the mind on its constituent parts.

19. **To know** (*γινῶναι*). Practically, through experience; while *apprehend* marks the knowledge as *conception*.

Love of Christ. Christ's love to us. Human love to Christ could not be described in these terms.

Which passeth knowledge (*τὴν ὑπερβάλλουσαν τῆς γνώσεως*). Which surpasses *mere* knowledge without the experience of love. Note the play on the words *know* and *knowledge*.

That ye might be filled with all the fulness of God (*ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ*). Note the recurrence of *that*; *that* He would *grant* you; *that* ye may *be strong*; *that* ye may *be filled*. *With* is better rendered *unto*, to the measure or standard of. *Fulness of God* is the fulness which God imparts through the dwelling of Christ in the heart; Christ, in whom the Father was pleased that all the fulness should dwell (Col. i. 19), and in whom dwelleth all the fulness of the Godhead (Col. ii. 9).

20. **Exceeding abundantly** (*ὑπερεκπερισσοῦ*). Only here, 1 Thess. iii. 10; v. 13. *Superabundantly*. One of the numerous compounds of *ὑπέρ* *beyond, over and above*, of which Paul is fond. Of twenty-eight words compounded with this preposition in the New Testament, Paul alone uses twenty. For the order and construction, see next note.

Above all (*ὑπὲρ πάντα*). These words should not be connected with *that*, as A. V. and Rev.: "above all *that* we ask," etc. They form with *do* an independent clause. The next clause begins with *exceedingly above*, and is construed with *ὡς* *that which* we ask, etc. Read the whole, "Unto Him who is able to do beyond all, exceedingly above that which," etc.

21. **Glory.** Properly, *the* glory, which is His due.

In the Church. Through which His many-tinted wisdom is to be displayed, and which is His fulness. The *variety* of the divine wisdom is again hinted at in *all that we ask or think*.

By Christ Jesus (ἐν). Rev., better, *in*. As the Church is the *outward domain* in which God is to be praised, so Christ is the *spiritual sphere* of this praise.

Throughout all ages, world without end (*εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων*). Lit., *unto all the generations of the age of the ages*. Eternity is made up of ages, and ages of generations.

CHAPTER IV.

1. **In the Lord.** See on Philip. i. 14.

2. **Lowliness—meekness.** See on Matt. xi. 29; v. 5.

Long-suffering. See on Jas. v. 7.

Forbearing (ἀνεχόμενοι). See on Luke ix. 41.

3. **Endeavoring (σπουδάζοντες).** Not strong enough. Originally the verb means *to make haste*. So the kindred noun *σπουδή haste*, Mark vi. 25; Luke i. 39. Hence *diligence*. Rev., here, *giving diligence*.

To keep (τηρεῖν). See on *reserved*, 1 Pet. i. 4.

Unity of the Spirit. Wrought by the Holy Spirit.

Bond of peace. The bond which is peace. Compare ch. ii. 14, *our peace—made both one*. Christ, our peace, is thus a bond of peace. Others, however, treat *in the bond* as parallel with *in love* of ver. 2, and cite Col. iii. 14, “*love the bond of perfectness.*”

4. The connection with the preceding verses is as follows: I exhort you to *unity*, for you stand related to *the Church*, which is *one* body in Christ; to the *one Spirit* who informs it; to the *one hope* which your calling inspires; to the *one Lord*,

Christ, in whom you believe with *one common faith*, and receive *one common sign* of that faith, baptism. Above all, to the *one God and Father*.

Body—Spirit. *The body* is the invisible Church, the mystical body of Christ: the Spirit, the Holy Spirit. Πνεῦμα *spirit*, is never used in the New Testament of *temper* or *disposition*.

Even as. To the facts of one body and one Spirit corresponds the fact of their calling in one hope. Compare Col. iii. 15.

In one hope of your calling (ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν). *In*, not *by*. Their calling took place *in* the one hope as its moral element or sphere, since they were called to fellowship with Christ who is the one object and the one inspirer of hope. Compare *called in peace*, 1 Cor. vii. 15; *in sanctification*, 1 Thess. iv. 7 (Rev.). *Hope* here is not the *object* but the *principle* of hope. The phrase *hope of your calling* signifies hope which is characteristic of God's call to salvation, and is engendered by it. See on ch. i. 18.

5. Faith. The principle of faith; not that which is believed—the body of Christian doctrine, which does not promote unity. See on Acts vi. 7.

Baptism. The external sign of faith, but of no significance without the Lord and the faith. Baptism is emphasized instead of the Eucharist, because the latter assumes and recognizes unity as an established fact; while faith and baptism precede that fact, and are essential to it. Baptism, moreover, is not administered to the Church as a body, but to individuals, and therefore emphasizes the exhortation to *each member* to be in vital union with the whole body.

6. One God and Father. The fundamental ground of unity. Note the climax: One *Church*, one *Christ*, one *God*.

Above all (ἐπὶ πάντων). Rev., *over*: as ruler.

Through—in (διὰ—ἐν). *Through*, pervading: *in*, indwelling. Compare ch. ii. 22; iii. 17.

7. **Every one** (*ἐν ἑκάστῳ*). Rev., *each*. From the Church as a whole, he passes to its individual members. In the general unity the individual is not overlooked, and unity is consistent with variety of gifts and offices.

Grace (*ἡ χάρις*). The article, omitted by A. V., is important: *the one* grace of God, manifesting itself in the different gifts.

8. **Wherefore**. Confirming by Scripture what has just been said.

When He ascended, etc. Quoted from Ps. lxxviii. 19 (Sept. lxxvii. 18). The Hebrew reads: "Ascending to the height thou didst lead captive captivity, and received gifts in man." So Sept. Paul changes *thou didst lead, didst receive*, into *he lead* and *he gave*. The Psalm is Messianic, a hymn of victory in which God is praised for victory and deliverance. It is freely adapted by Paul, who regards its substance rather than its letter, and uses it as an expression of the divine triumph as fulfilled in Christ's victory over death and sin.

Ascended. The ascent of Jehovah is realized in Christ's ascent into heaven.

Captivity. Abstract for *the body of captives*. See on Luke iv. 18. The captives are not *the redeemed*, but the *enemies of Christ's kingdom*, Satan, Sin, and Death. Compare on Col. ii. 15, and 2 Cor. ii. 14.

Gave. In the Hebrew and Septuagint, *received* or *took*; but with the sense *received in order to distribute among men*. Compare Gen. xv. 9, *take for me*: xviii. 5, *I will fetch for you*: Exod. xxvii. 20, *bring thee*, i. e., *take and present to thee*: Acts ii. 33, "Having *received* of the Father, etc., He hath *shed* forth." Thus Paul interprets the *received* of the Old Testament. His point is the distribution of grace by Christ in varied measure to individuals. He confirms this by Scripture, seeing in the Jehovah of this Old-Testament passage the Christ of the New Testament—one Redeemer under both covenants—and applying the Psalmist's address to Christ who distributes the results

of His victory among His loyal subjects. These results are enumerated in ver. 11 sqq.

9. Now that He ascended. Vv. 9 and 10 are parenthetical, showing what the ascension of Christ presupposes. By descending into the depths and ascending above all, He entered upon His function of filling the whole universe, in virtue of which function He distributes gifts to men. See ch. i. 23. Rev., properly, inserts *this*, thus giving the force of the article which calls attention to the fact of ascension alluded to in the quotation. "Now *the* or *this* 'He ascended.'"

What is it but. What does it imply?

Descended first (*καὶ κατέβη*). His ascent implies a previous descent. A. V. reads *first*, following the Tex. Rec. *πρώτου*. Rev., correctly, *He also descended*. Compare John iii. 13.

The lower parts of the earth (*τὰ κατώτερα μέρη τῆς γῆς*). The under world. The reference is to Christ's descent into Hades. Some give the words a comparative force, *deeper than the earth*.

10. Fill all things. Compare ch. i. 23.

11. The gifts specified.

He gave. *He* is emphatic. It is *He* that gave. Compare *given* in ver. 7.

Apostles. Properly, *as* apostles, or *to be* apostles. Christ's ministers are gifts to His people. Compare 1 Cor. iii. 5, "*ministers as the Lord gave,*" also 1 Cor. iii. 21, 22. The distinguishing features of an apostle were, a commission directly from Christ: being a witness of the resurrection: special inspiration: supreme authority: accrediting by miracles: unlimited commission to preach and to found churches.

Prophets. Preachers and expounders under the immediate influence of the Spirit, and thus distinguished from *teachers*. 1 Cor. xii. 10.

Evangelists. Travelling missionaries.

Pastors and teachers. Pastors or *shepherds*. The verb *ποιμαίνω* to *tend as a shepherd*, is often used in this sense. See on 1 Pet. v. 2; Matt. ii. 6. The omission of the article from *teachers* seems to indicate that pastors and teachers are included under one class. The two belong together. No man is fit to be a pastor who cannot also teach, and the teacher needs the knowledge which pastoral experience gives.

12. **For the perfecting** (πρὸς τὸν καταρτισμὸν). Only here in the New Testament. In classical Greek of refitting a ship or setting a bone. The preposition *for* denotes the *ultimate* purpose. Ministering and building are means to this end. Hence its emphatic position in the sentence. For *perfecting*, see on *mending*, Matt. iv. 21; *perfected*, Matt. xxi. 16; Luke vi. 40; 1 Pet. v. 10. Compare 1 Cor. i. 10; Heb. xiii. 21. The radical idea of *adjustment* is brought out in ver. 13.

For the work of the ministry (εἰς ἔργον διακονίας). Rev., much better, *unto the work of ministering*. *Eis unto*, marks the *immediate* purpose of the gift. He gave apostles, etc., *unto the work of ministering and building, for the perfecting*, etc. The prevailing sense of *διακονία* *ministry*, in the New Testament, is *spiritual service of an official character*. See Acts i. 25; vi. 4; xx. 24; Rom. xi. 13; 1 Tim. i. 12; 2 Tim. iv. 5.

Edifying (οἰκοδομῆν). Rev., *building up*. See on Acts xx. 32. Notice the combination of *perfecting* and *building*. *Building* defines the nature of the work of ministry, and *perfecting* comes through a process.

13. **Till** (μέχρι). Specifying the time up to which this ministry and impartation of gifts are to last.

Come (καταστήσωμεν). Arrive at, as a goal. See Acts xvi. 1; xviii. 19; xxv. 13. Rev., *attain*.

In the unity (εἰς). Rev., correctly, *unto*. Compare *one faith*, ver. 5.

Knowledge (τῆς ἐπιγνώσεως). The *full* knowledge. Not identical with *faith*, since the article puts it as a distinct conception; but related to faith. Compare Philip. iii. 9, 10; 1 John iv. 16. "Christians are not to be informed merely on

different sections of truth and erring through defective information on other points, but they are to be characterized by the completeness and harmony of their ideas of the power, work, history, and glory of the Son of God" (Eadie).

Of the Son of God. Belongs to both faith and knowledge. Faith *in* Him, knowledge *of* Him.

Perfect (τέλειον). Rev., *full grown*. See on 1 Cor. ii. 6.

Measure of the stature (μέτρον ἡλικίας). Defining *perfect man*. For *stature*, see on Luke xii. 25. The word is rendered *age*, John ix. 21, 23; Heb. xi. 11. So here, by some, *the age when the fulness of Christ is received*. But *fulness* and *grow up* (ver. 15) suggest rather the idea of *magnitude*.

Fulness of Christ. Which belongs to Christ and is imparted by Him. See John i. 16, and compare ch. iii. 19.

14. **Children** (νήπιοι). See on 1 Cor. ii. 6; iii. 1. As to the connection, ver. 13 states the ultimate goal of christian training; ver. 14 that which is pursued with a view to the attainment of that goal. Ver. 14 is subordinate to ver. 13, as is shown by the retention of the same figure, and is remotely dependent on vv. 11, 12. The remote end, ver. 13, is placed before the more immediate one, as in ver. 12. See note.

Tossed to and fro (κλυδωνιζόμενοι). Only here in the New Testament. See on *wave*, Jas. i. 6. For Paul's use of nautical metaphors, see on Philip. i. 23. Compare Plato: "*Socrates*. In a ship, if a man having the power to do what he likes, has no intelligence or skill in navigation, do you see what will happen to him and to his fellow-sailors? *Alcibiades*. Yes, I see that they will all perish" ("Alcibiades," i., 135).

Wind of doctrine. Or *of the teaching*. The different teachings of philosophers or of religious quacks are represented as winds, blowing the unstable soul in every direction.

Sleight (κύβελα). Only here in the New Testament. From κύβος *a cube* or *die*. Lit., *dice-playing*.

Cunning craftiness (πανουργία). See on Luke xx. 23. The craft which gamblers use.

Whereby they lie in wait to deceive (πρὸς τὴν μεθοδεῖαν τῆς πλάνης). Lit., *tending to the system of error*. Rev., *after the wiles of error*. Μεθοδεῖα means *a deliberate planning or system*. Of error includes the idea of *deceit or delusion*. See Matt. xxvii. 64; Rom. i. 27; 2 Pet. ii. 18; iii. 17; Jas. v. 20. Error organizes. It has its systems and its logic. Ellicott remarks that here it is almost personified.

15. Speaking the truth (ἀληθεύοντες). Only here and Gal. iv. 16. In classical Greek it means *to be true, to arrive at truth, and to speak truth*. Here the idea is rather that of *being or walking in truth*. Rev., in margin, *dealing truly*.

In love. Some connect with *grow up*. The parallel construction, *tossed and carried about in the sleight, in craftiness, speaking truth in love*, favors the A. V. and Rev., as does the awkwardness of *speaking truth* standing alone. Moreover, Paul's habit is to subjoin, and not to prefix, his qualifying clauses.

16. Fitly joined — compacted (συναρμολογοῦμενον—συμβιβαζόμενον). The present participles denote present, continuous progress. The two participles represent respectively the ideas of *harmony or adaptation* and *compactness or solidity*. See on Acts ix. 22, and Col. ii. 2.

By that which every joint supplieth (διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας). Lit., *through every joint of the supply*. For *joint*, see on Col. ii. 19; for *supply*, see on 2 Pet. i. 5. The supply specifies it as peculiarly Christ's. The phrase *joint of the supply* signifies *joint whose office or purpose it is to supply*. Construe with the two participles, as Col. ii. 19.

According to the working. Construe with *maketh increase*.

In the measure of every part. According as each part works in its own proper measure.

Maketh. Notice the peculiar phrase: *the whole body maketh increase of the body*. It is a living organism, and its growth is produced by vital power within itself.

In love. As the element in which the upbuilding takes place. Compare ch. iii. 17-19.

17. This—therefore. Referring to what follows. *Therefore*, resuming the exhortation of vv. 1-3.

Testify. Solemnly declare. Compare Acts xx. 26; Gal. v. 3.

Other Gentiles. Omit *other*.

Vanity of their mind (*ματαιώτητι τοῦ νοῦς αὐτῶν*). For *vanity* see on Rom. i. 21; viii. 20. For *mind*, on Rom. vii. 23.

18. Understanding (*διανοία*). See on Luke i. 51. The *moral* understanding.

Life of God (*ζωῆς*). See on John i. 4. The life which God bestows; life in Christ. See 1 John v. 11.

Through the ignorance. The cause of the alienation. Not to be construed with *darkened*, since ignorance is the *effect*, and not the *cause*, of the darkness of the understanding.

Which is in them (*τὴν οὖσαν ἐν αὐτοῖς*). The participle of the substantive verb expresses the deep-seated, indwelling character of the ignorance.

Hardening (*πώρωσις*). See on Mark iii. 5. Dependent, like ignorance, on *alienated*. Arrange the whole clause thus:

The Gentiles walk in the vanity of their mind,
being darkened in their understanding,
being alienated from the life of God,
because of the ignorance that is in them,
because of the hardening of their heart.

19. Who (*οἷτινες*). Explanatory and classifying: men of the class which.

Being past feeling (*ἀπηληγηκότες*). Only here in the New Testament. Lit., the verb means *to cease from feeling pain*. Hence *to be apathetic*.

Have given themselves over (*παρέδωκαν*). See on Matt. iv. 12; xi. 27; xxvi. 2; Mark iv. 29; Luke i. 2; 1 Pet. ii. 23. The verb is frequently used of Christ giving Himself for the world. Rom. iv. 25; Gal. ii. 20; Eph. v. 5, 25. It indicates a complete surrender. Meyer says, "with frightful emphasis." Where men persistently give themselves up to evil, God gives them up to its power. See Rom. i. 24.

Lasciviousness (*ἀσελγεία*). See on Mark vii. 22.

To work (*εἰς ἐργασίαν*). Lit., *to a working*. In Acts xix. 25, used of *a trade*. Not precisely in this sense here, yet with a shade of it. They gave themselves up as to the prosecution of a business. The *εἰς unto* is very forcible.

With greediness (*ἐν πλεονεξία*). The noun commonly rendered *covetousness*: in an eager grasping after more and more uncleanness. Not *with*, but *in*, as the state of mind in which they wrought evil.

20. **Have not learned** (*οὐχ ἐμάθετε*). Rev., giving the force of the aorist tense, *did not learn*; at the time of your conversion, when you were instructed in Christ's precepts. The phrase *learn Christ* occurs nowhere else. *Christ* does not stand for *the doctrine of Christ*; but Christ is the subject of His own message. See ver. 21.

21. **If so be that ye heard Him** (*εἰ γε αὐτὸν ἠκούσατε*). The indicative mood implies the truth of the supposition: *if ye heard as ye did*. *Him* is emphatic. If it was *Him* that ye heard. Compare John x. 27.

By Him (*ἐν αὐτῷ*). Rev., correctly, *in Him*. In fellowship with.

As the truth is in Jesus (*καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ*). *As* corresponds with *not so*. Ye did not in such a manner learn Christ if ye were taught in such a manner as is truth, etc. Render, as Rev., *as truth is in Jesus*. Schaff paraphrases: "If you were taught so that what you received is true as embodied in the personal Saviour." "Taught in the lines of eternal fact and spiritual reality which meet in Him" (Moule). *Jesus*

is used rather than *Christ*: the historical rather than the official name. The life of Christianity consists in believing fellowship with the historic Jesus, who is the Christ of prophecy.

22. **That ye put away.** Dependent upon *ye were taught*, and specifying the purport of the teaching.

The old man. See on Rom. vi. 6. Compare Col. iii. 9.

Which is corrupt (τὸν φθειρόμενον). The A. V. misses the force of the participle. The verb is passive, *which is being corrupted*,* and marks the *progressive* condition of corruption which characterizes "the old man." Rev., correctly, *waxeth corrupt*.

According to the deceitful lusts (κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης). Rev., correctly, *lusts of deceit*. On the vicious rendering of similar phrases in A. V., see on ch. i. 19. *Deceit* is personified.

23. **In the spirit of your mind** (τῷ πνεύματι τοῦ νοῦς ὑμῶν). *The spirit* is the human spirit, having its seat in and directing the mind. In the New Testament the Holy Spirit is never designated so as that man appears as the subject of the Spirit. We have *Spirit of adoption*, of *holiness*, of *God*, but never *Holy Spirit of man*. Furthermore, the apostle's object is to set forth the moral self-activity of the christian life. Hence *πνεῦμα spirit*, is here the higher life-principle in man by which the human reason, viewed on its moral side—the organ of moral thinking and knowing is informed. The renewal takes place, not in *the mind*, but in *the spirit* of it. "The change is not in mind psychologically, either in its essence or in its operation; and neither is it in the mind as if it were a superficial change of opinion either on points of doctrine or practice: but it is in the spirit of the mind; in that which gives mind both its bent and its materials of thought. It is not simply in the spirit as if it lay there in dim and mystic quietude; but it is in the spirit of the mind; in the power which, when changed itself, radically

* Though some take it as middle, *corrupteth himself*.

alters the entire sphere and business of the inner mechanism" (Eadie).

24. **New man** (καινόν). See on Matt. xxvi. 29.

Created (κτισθέντα). See on ch. ii. 10.

In **righteousness and true holiness** (ἐν δικαιοσύνη καὶ ὁσιότητι τῆς ἀληθείας). Rev., correctly, *in righteousness and holiness of truth*. See on Luke i. 75. *Truth*. Opposed to *deceit*, ver. 22, and likewise personified. Righteousness and holiness are attributes of truth.

25. **Falsehood** (τὸ ψεῦδος). Lit., *the lie*; used abstractly. See on John viii. 44.

Members one of another. Compare Rom. xii. 5; 1 Cor. xii. 12-27. Chrysostom says: "Let not the eye lie to the foot, nor the foot to the eye. If there be a deep pit, and its mouth covered with reeds shall present to the eye the appearance of solid ground, will not the eye use the foot to ascertain whether it is hollow underneath, or whether it is firm and resists? Will the foot tell a lie, and not the truth as it is? And what, again, if the eye were to spy a serpent or a wild beast, will it lie to the foot?"

26. **Be ye angry and sin not** (ὀργίξεσθε καὶ μὴ ἁμαρτάνετε). Cited from Ps. iv. 5, after the Septuagint. Hebrew, *stand in awe and sin not*. Righteous anger is *commanded*, not merely *permitted*.

Wrath (παροργισμῶ). *Irritation, exasperation*; something not so enduring as ὀργή *anger*, which denotes a deep-seated sentiment. See on John iii. 36.

27. **Place.** Room.

29. **Corrupt** (σαμπός). See on Luke vi. 43, and Col. iv. 6.

That which is good (εἴ τις ἀγαθός). Lit., *if any is good*. Discourse that is good, whatever it be.

To the use of edifying (πρὸς οἰκοδομὴν τῆς χρείας). Lit., *for the building up of the need*. Rev., *edifying as the need may be*. Compare 1 Thess. v. 11, 14.

31. Bitterness (*πικρία*). Bitter frame of mind.

Wrath. What is commanded in ver. 26 is here forbidden, because viewed simply on the side of human passion.

Anger (*θυμὸς*). Violent outbreak. See on John iii. 36; Jas. v. 7.

Clamor (*κραυγή*). Outward manifestation of anger in vociferation or brawling.

Evil-speaking (*βλασφημία*). See on Mark vii. 22.

Malice (*κακία*). The root of all the rest. See on Jas. i. 21.

32. Be ye (*γίνεσθε*). Lit., *become*, as following the putting away of anger, etc.

Kind (*χρηστοί*). See on *easy*, Matt. xi. 30; *gracious*, 1 Pet. ii. 3.

Each other (*ἑαυτοῖς*). Lit., *yourselves*. See on Col. iii. 13. "Doing as a body for yourselves that which God did once for you all" (Alford).

CHAPTER V.

1. Be ye (*γίνεσθε*). *Become*, as ch. iv. 32.

Followers (*μιμηταί*). Rev., correctly, *imitators*.

Dear (*ἀγαπητά*). Rev., *beloved*. As those to whom Christ has shown love.

2. Walk in love. As imitators of God, who is love.

Loved us (*ἡμᾶς*). The correct reading is *ὑμᾶς* *you*.

Gave (*παρέδωκεν*). To death. Compare Rom. iv. 25, where the same verb *was delivered* is followed by *was raised*. See also Rom. viii. 32; Gal. ii. 20.

Offering—sacrifice (*προσφορὰν—θυσίαν*). *Offering*, general, including the life as well as the death of Christ: *sacrifice*, special: on the cross. Properly, a *slain* offering.

A sweet-smelling savor (ὄσμήν εὐωδίας). Rev., correctly, *odor of a sweet smell*. See on 2 Cor. ii. 14, 15, 16. The Septuagint, in Lev. i. 9, uses this phrase to render the Hebrew, a *savor of quietness*. For (εἰς) expresses *design, that it might become, or result: so that it became*.

3. Or covetousness. *Or* sets this sin emphatically by itself.

Let it. *It* refers to each of the sins.

4. Filthiness (αἰσχρότης). Obscenity.

Foolish talking (μωρολογία). Only here in the New Testament. Talk which is both foolish and sinful. Compare *corrupt communication*, ch. iv. 29. It is more than random or idle talk. "Words obtain a new earnestness when assumed into the ethical terminology of Christ's school. Nor, in seeking to enter fully into the meaning of this one, ought we to leave out of sight the greater emphasis which the words *fool, foolish, folly* obtain in Scripture than elsewhere they have or can have" (Trench).

Jesting (εὐτραπέλια). Only here in the New Testament. From εὐ *well or easily*, τρέπω *to turn*. That which easily turns and adapts itself to the moods and conditions of those with whom it may be dealing at the moment. From this original sense of *versatility* it came to be applied to *morals, as time-serving*, and to *speech with the accompanying notion of dissimulation*. Aristotle calls it *chastened insolence*. The sense of the word here is *polished and witty speech as the instrument of sin*; refinement and versatility without the flavor of Christian grace. "Sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in shrewd intimation, in cunningly diverting or cleverly retorting an objection: sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense. . . . Sometimes an affected simplicity, sometimes a presumptuous bluntness giveth it being. . . . Its ways are unaccountable and inexplicable,

being answerable to the numberless roivings of fancy and windings of language" (Barrow, Sermon XIV., "Against Foolish Talking and Jestng." The whole passage is well worth reading).

5. **Ye know** (ἴστε γινώσκουτες). The A. V. fails to give the whole force of the expression, which is, *ye know recognizing*. Rev., *ye know of a surety*.

Idolater. Compare Col. iii. 5, and see on 1 Cor. v. 10.

6. **Vain.** Plausible, but devoid of truth, and employed to palliate heathen vices.

7. **Be not** (γίνεσθε). Lit., *become not*. It is a warning against *lapsing* into old vices.

8. **Ye were.** Emphatic, and according with *become* of ver. 7. Ye *were* darkness, but now are ye light. Do not *become* darkness again.

Darkness (σκότος). See on John i. 5.

Light (φῶς). Light itself; not a lamp.

Children of light. See Matt. v. 16.

9. **Is in.** Consists in. The verse is parenthetical.

10. **Proving.** Connect with *walk*. Walk, proving by your walk. *Proving*, see on 1 Pet. i. 7.

Acceptable (εὐάρεστον). Rev., better and more literally, *well-pleasing*. The one point of all moral investigation is, *does it please God?*

11. **Have—fellowship** (συγκοινωνεῖτε). See on Apoc. xviii. 4; i. 9.

Unfruitful works (ἔργοις τοῖς ἀκάρποις). Compare *fruit*, ver. 9, and Gal. v. 19, 22, *works* of the flesh, *fruit* of the Spirit. Works which bring no blessing with them. Compare Rom. vi. 21; viii. 13; Gal. v. 21; vi. 8.

Reprove (ἐλέγχετε). See on John iii. 20.

13. **All things** (τὰ πάντα). More literally, *they all*, or *all of them*; the secret sins just mentioned.

That are reprovod (ἐλεγχόμενα). Lit., *being reprovod*. Rev., *when they are reprovod*. *Reprovod* is to be taken in the same literal sense as in ver. 11, and not metaphorically in the sense of *being demonstrated* by light, or *brought to light*, which is almost synonymous with *are made manifest*.

By the light. Connect with *are made manifest*, not with *are reprovod*.

Whatsoever doth make manifest is light (πάν τὸ φανερούμενον φῶς ἐστίν). Wrong. The A. V. renders *doth make manifest*, as in the middle voice, but the verb is in the passive voice. It occurs nearly fifty times in the New Testament, and never as middle. Hence Rev., correctly, *everything that is made manifest*.

Is light. A general proposition, going to show that manifestation can come only through light. Whatever is revealed in its true essence by light is of the nature of light. It no longer belongs to the category of darkness. Manifestation is a law of good and evil alike. That which is of the truth *seeks* the light and *cometh* to the light. That which is evil avoids the light, and loves darkness better than light, but none the less is brought to the light and appears in its own light. See John iii. 20, 21. This truth is embodied in another form in the parable of the Tares. Growth is manifestation. By suffering the tares to grow, their difference from the wheat, which at first is not apparent, is fully revealed.

14. **He saith.** God. This use of the personal pronoun is frequent in Paul's writings. See Gal. iii. 16; Eph. iv. 8; 1 Cor. vi. 16.

Awake. etc. The quotation is probably a combination and free rendering of Isa. lx. 1; xxvi. 19. For similar combinations see on Rom. iii. 10; ix. 33. By some the words are regarded as the fragment of a hymn.

Shall give thee light. Rev., correctly, *shall shine upon thee*.

15. **See that ye walk circumspectly** (βλέπετε πῶς ἀκριβῶς περιπατεῖτε). Lit., *look how exactly ye walk*. The best texts

place πῶς *how* after ἀκριβῶς *exactly*. So Rev., *look carefully how ye walk*. *Circumspectly* is better rendered *carefully*. It means *exactly, accurately, from ἄκρος the farthest point*. See on *inquired diligently*, Matt. ii. 6; and compare Luke i. 3; Acts xviii. 25, notes.

Not as unwise, but as wise. Explanatory of *carefully*.

16. **Redeeming the time** (ἐξαγοραζόμενοι τὸν καιρὸν). See on Col. iv. 5.

17. **Understanding** (συνιέντες). See on *prudent*, Matt. xi. 25; *foolish*, Rom. iii. 21.

18. **Be not drunk** (μὴ μεθύσκεσθε). See on John ii. 10.

Wherein. In *drunkenness*, not in *wine*.

Excess (ἄσωτία). Rev., *riot*. Lit., *unsavingness*. See on *riotous living*, Luke xv. 13.

19. **Speaking to yourselves** (λαλοῦντες ἑαυτοῖς). Rev., *one to another*. The A. V. is literally correct, but is open to the misinterpretation *each one communing with himself*. The meaning is as in Col. iii. 13, and Rev. is better.

Psalms. See on 1 Cor. xiv. 15.

Hymns—spiritual songs. See on Col. iii. 16.

22. **Your own** (ἰδίους). The peculiar personal relationship is emphasized as the ground of the duty.

23. **He is the saviour of the body.** In this particular the comparison between the husband as the head of the wife, and Christ as the head of the Church, does not hold. Hence Rev., properly, renders for *and He is, being Himself*; *Himself* separating the clause from what was previously said. The comparison lies in the fact of headship alone. The husband's love and protection cannot be called *salvation*, in which respect Christ's headship is peculiar to *Himself*.

24. **Therefore** (ἀλλὰ). Rev., correctly, *but*. Offsetting the relation of saviour. The comparison does not hold in respect of *salvation*, *but* it does hold in respect of *subjection*.

26 **Sanctify and cleanse** (ἀγίαση καθάρσις). Rev., *might sanctify, having cleansed*. The Rev. brings out the proper succession of sanctification as a consequence of cleansing: might sanctify after having cleansed.

With the washing of water (τῷ λουτρῷ τοῦ ὕδατος). Λουτρόν *washing* is properly *laver*. Note the article, *the laver*, as something well known. There is no satisfactory evidence for the meaning *washing*. The allusion is to baptism. Some find a reference to the bride's bath before marriage.

By the word (ἐν ῥήματι). Rev., correctly, *with the word*. To be connected with *having cleansed it by the laver of water*: not with *might sanctify*, nor with *the laver of water* alone, as a descriptive epithet. *With the word* describes that which accompanies the rite and which is the peculiar element of baptismal purification. Compare John xv. 3. Augustine says: "Take away the word, and what is the water but water?"

27. **He might present it to Himself** (παραστήση αὐτὸς ἑαυτῷ). As a bride. Compare 2 Cor. xi. 2. Notice the two pronouns in conjunction, *He, to Himself*. Christ Himself presents the bride.

Spot (σπίλον). Only here and 2 Pet. ii. 13. The kindred verb σπιλώω *to defile*, occurs Jas. iii. 6; Jude 23.

Wrinkle (ρυτίδα). Only here in the New Testament.

28. **So**. As Christ loved the Church.

As their own bodies (ὡς). As being: since they are.

29. **Flesh**. Instead of *body*, with reference to Gen. ii. 23.

Cherisheth (θάλπει). Only here and 1 Thesa. ii. 7. Originally, *to warm*.

30. **Omit of His flesh and of His bones**.

31. **Shall be joined** (προσκολληθήσεται). Only here and Mark x. 7. See on Luke xv. 15. The compound verb denotes most intimate union.

Shall be one flesh (ἕσονται εἰς σάρκα μίαν). The A. V. overlooks the force of εἰς *unto*. Lit., *shall be unto one flesh*. Rev., *shall become*.

32. A great mystery. *Great* is predicative, not attributive. Rev., correctly, *this mystery is great*. The reference in *this mystery* is to the preceding statement of the conjugal relation of the Church with Christ, typified by the human marriage relation.

Concerning Christ and the Church. Rev., *in regard of* (εἰς). Not calling your attention to the mere human relationship, but to the mysterious relation between Christ and His Church, of which that is a mere semblance.

33. Nevertheless. Not to dwell longer on the mystical aspect of the subject.

Even as himself. Not *as much as he loves himself*, but *as being his very self*.

CHAPTER VI.

1. In the Lord. The children being with their parents in the Lord, are to be influenced by religious duty as well as by natural affection.

Right (δίκαιον). Belonging essentially to the very nature of the relation.

2. Honor thy father, etc. To what is *essentially* right the divine ordinance is added. Compare Aeschylus: "For the reverence of parents, this is written third in the laws of much-venerated justice" ("Suppliants," 687-689). So Euripides: "There are three virtues which thou shouldst cultivate, my child, to honor the gods, and thy parents who gave thee being, and the common laws of Hellas" (Fragment). *Honor* expresses the frame of mind from which obedience proceeds.

First—with promise (πρώτη ἐν ἐπαγγελίᾳ). First in point of promise, as it also is *in order* the first with promise.

3. **Thou mayest live long** (ἔση μακροχρόνιος). Lit., *mayest be long-lived*. The adjective occurs only here.

4. **Nurture and admonition** (παιδεία καὶ νοουθεσία). *Παιδεία* from *παις* a *child*. In classical usage, that which is applied to train and educate a child. So Plato: "*Education* (παιδεία) is the constraining and directing of youth toward that right reason which the law affirms, and which the experience of the best of our elders has agreed to be truly right" ("Laws," 659). In scriptural usage another meaning has come into it and its kindred verb *παιδεύειν*, which recognizes the necessity of *correction* or *chastisement* to thorough discipline. So Lev. xxvi. 18; Ps. vi. 1; Isa. liii. 5; Heb. xii. 5-8. In Acts vii. 22 *παιδεύω* occurs in the original classical sense: "Moses *was instructed* (ἐπαιδεύθη) in all the wisdom," etc. The term here covers all the agencies which contribute to moral and spiritual training. *Discipline* is better than Rev., *chastening*. *Νουθεσία* *admonition* occurs only here, 1 Cor. x. 11, and Tit. iii. 10. The kindred verb *νουθετέω* to *warn* or *admonish*, is found only in Paul's letters, with the single exception of Acts xx. 31 (see note). Its distinctive feature is training *by word of mouth*, as is shown by its classical usage in connection with words meaning to *exhort* or *teach*. Xenophon uses the phrase *νουθετικοὶ λόγοι* *admonitory words*. Yet it may include monition by *deed*. Thus Plato, speaking of public instruction in music, says that the spectators were kept quiet by *the admonition of the wand* (ράβδου νουθέτησις, "Laws," 700). He also uses the phrase *πληγαῖς νουθετεῖν* to *admonish with blows*. It includes *rebuke*, but not necessarily. Trench happily illustrates the etymological sense (*νοῦς* the *mind*, *τίθημι* to *put*): "Whatever is needed to cause the monition to be *laid to heart*." *Admonition* is a mode of discipline, so that the two words *nurture* and *admonition* stand related as general and special.

Of the Lord. Such discipline as is prescribed by the Lord and is administered in His name.

5. **Servants** (δοῦλοι). *Bond-servants* or *slaves*. In this appeal Paul was addressing a numerous class. In many of the cities of Asia Minor slaves outnumbered freemen.

Masters (*κυριοις*). See on Col. iii. 22.

According to the flesh. Regarded in their merely human relation.

With fear. See on Philip. ii. 12.

Singleness. See on *simplicity*, Rom. xii. 8.

Unto Christ. "Common and secular inducements can have but small influence on the mind of a slave."

6. **Eye-service—men-pleasers.** See on Col. iii. 22.

7. **With good-will.** Bengel quotes Xenophon: "The slave that is a steward must have good-will if he is to fill thy place adequately." Compare Col. iii. 23.

8. **Shall he receive** (*κομισεται*). See on 1 Pet. i. 8; compare Col. iii. 25.

9. **Forbearing** (*ἀνιέντες*). See on the kindred noun *ἀνεσις*, A. V., *liberty*, Acts xxiv. 23.

Threatening (*τὴν ἀπειλήν*). Note the article, *the* threatening customary from the master to the slave.

Knowing. Since ye know.

Your master also (*ὑμῶν αὐτῶν ὁ κυριός*). The correct reading is *καὶ αὐτῶν καὶ ὑμῶν ὁ κυριός* both *their master and yours*. So Rev.

Respect of persons. See on Jas. ii. 1; Col. iii. 25.

10. **Finally** (*τὸ λοιπόν*). See on 2 Cor. xiii. 11. Omit *my brethren*.

Be strong (*ἐνδυναμοῦθε*). Lit., *be strengthened*. Compare Rom. iv. 20, and Philip. iv. 13.

Power of His might. See on ch. i. 19.

11. **Whole armor** (*πανοπλιαν*). *Panoply* is a transcript of the Greek word. Only here, ver. 13, and Luke xi. 22, see note. In classical Greek of the *full* armor of a *heavy-armed soldier*. The student may compare the description of the forging of

Aeneas' armor by Vulcan (Virgil, "Aeneid," viii., 415-459), and of the armor itself as displayed to Aeneas by Venus ("Aeneid," viii., 616-730). Also of the armor of Achilles (Homer, "Iliad," xviii., 468-617).

Wiles (*μεθοδεϊας*). See on ch. iv. 14. The armor is a defence against *strategy* as well as *assault*.

The devil (*τοῦ διαβόλου*). See on Matt. iv. 1; John vi. 70. In Job and Zechariah used as the equivalent of *Satan* (*hater* or *accuser*, see on Luke x. 18), of a single person, the enemy of mankind. In the other Old-Testament passages in which it occurs, it is used to translate either *Satan* or its equivalent in meaning, *tsar* (*adversary, distresser*), but without the same reference to that single person. See Sept., 1 Chron. xxi. 1; Esther vii. 4; viii. 1; Ps. cviii. 6; Numb. xxii. 32. The Septuagint usage implies enmity in general, without accusation either true or false. In the New Testament invariably as a proper name, except in the Pastoral Epistles, where it has its ordinary meaning *slandorous*. See 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3. As a proper name it is used in the Septuagint sense as the equivalent of *Satan*, and meaning *enemy*.

12. **We wrestle** (*ἔστιν ἡμῖν ἡ πάλη*). Rev., more literally and correctly, *our wrestling is*. *Πάλη wrestling*, only here.

Flesh and blood. The Greek reverses the order.

Principalities and powers. See on Col. i. 16.

Rulers of the darkness of this world (*κοσμοκράτορας τοῦ σκότους τούτου*). Rev., more correctly, *world-rulers of this darkness*. *World-rulers* only here. Compare John xiv. 30; xvi. 11; 1 John v. 19; 2 Cor. iv. 4.

Spiritual wickedness (*τὰ πνευματικὰ τῆς πονηρίας*). Lit., *the spiritual things of wickedness*. Rev., *spiritual hosts* of wickedness. The phrase is collective, of the evil powers viewed as a body. *Wickedness* is *active* evil, *mischief*. Hence Satan is called *ὁ πονηρός the wicked one*. See on Luke iii. 19; vii. 21; 1 John ii. 13.

In high places (*ἐν τοῖς ἐπουρανίοις*). Rev., more literally, *in the heavenly places*. Used in the general sense of *the sky* or *air*. See on ch. ii. 2.

13. **Wherefore.** Because the fight is with such powers.

Take unto you (*ἀναλάβετε*). Lit., *take up*, as one takes up armor to put it on. So Rev.

The whole armor. An interesting parallel passage, evidently founded upon this, occurs in Ignatius' Epistle to Polycarp, vi. "Please the captain under whom ye serve, from whom also ye shall receive your wages. Let no one of you be found a deserter. Let your baptism abide as your shield; your faith as your helmets; your love as your spear; your patience as your whole armor. Let your good works be your savings (*τὰ δεπόσιτα deposita*),* that you may receive what is justly to your credit." Gibbon relates how the relaxation of discipline and the disuse of exercise rendered the soldiers less willing and less able to support the fatigues of the service. They complained of the weight of their armor, and successively obtained permission to lay aside their cuirasses and helmets (ch. xxvii.).

Withstand. *With* has the sense of *against*, as appears in the older English *withsay*, to contradict; Anglo-Saxon, *widstandan*, to resist. Compare German, *wider* and *Widerstand*, resistance.

Having done all. Everything which the crisis demands.

14. **Having your loins girt about** (*περιζωσάμενοι τὴν ὀσφύν*). The verb is middle, not passive. Rev., correctly, *having girded*. Compare Isa. xi. 5. The principal terms in this description of the christian armor are taken from the Septuagint of Isaiah.

* When a bounty was given to soldiers, only one-half was paid at a time, the rest being placed in a savings-bank and managed by a special officer. This, with prize-money, etc., voluntarily deposited, was paid over to the soldier at his discharge. Deserters or discharged soldiers forfeited their accumulations.

Truth (*ἀληθεία*). The state of the heart answering to God's truth; inward, practical acknowledgment of the truth as it is in Him: the agreement of our convictions with God's revelation.

The loins encircled by the girdle form the central point of the physical system. Hence, in Scripture, the loins are described as the seat of power. "To smite through the loins" is to strike a fatal blow. "To lay affliction upon the loins" is to afflict heavily. Here was the point of junction for the main pieces of the body-armor, so that the girdle formed the common bond of the whole. Truth gives unity to the different virtues, and determinateness and consistency to character. All the virtues are exercised within the sphere of truth.

Breastplate of righteousness (*θώρακα τῆς δικαιοσύνης*). Compare Isa. lix. 17. *Righteousness* is used here in the sense of *moral rectitude*. In 1 Thess. v. 8, the breastplate is described as of *faith and love*. Homer speaks of light-armed warriors armed with linen corselets; and these were worn to much later times by Asiatic soldiers, and were occasionally adopted by the Romans. Thus Suetonius says of Galba, that on the day on which he was slain by Otho's soldiers, he put on a linen corselet, though aware that it would avail little against the enemy's daggers ("Galba," xix.). Horn was used for this purpose by some of the barbarous nations. It was cut into small pieces, which were fastened like scales upon linen shirts. Later, the corselet of metal scales fastened upon leather or linen, or of flexible bands of steel folding over each other, was introduced. They appear on Roman monuments of the times of the emperors. The Roman spearmen wore cuirasses of chain-mail. Virgil mentions those in which the linked rings were of gold ("Aeneid," iii., 467). The stiff cuirass called *στάδιος* *standing upright*, because, when placed upon its lower edge it stood erect, consisted of two parts: the breastplate, made of hard leather, bronze, or iron, and a corresponding plate covering the back. They were connected by leathern straps or metal bands passing over the shoulders and fastened in front, and by hinges on the right side.

The breastplate covers the vital parts, as the heart.

15. **Preparation** (ἐτοιμασία). Only here in the New Testament. The Roman soldier substituted for the *greaves* of the Greek (metal plates covering the lower part of the leg) the *caligae* or *sandals*, bound by thongs over the instep and round the ankle, and having the soles thickly studded with nails. They were not worn by the superior officers, so that the common soldiers were distinguished as *caligati*. Ἐτοιμασία means *readiness*; but in Hellenistic Greek it was sometimes used in the sense of *establishment* or *firm foundation*, which would suit this passage: *firm-footing*. Compare Isa. lii. 7.

16. **Above all** (ἐπὶ πάντων). Ambiguous. It may mean *over all*, or *in addition to all*. The latter is correct. Rev., *withal*.

The shield of faith (τὸν θυρεὸν τῆς πίστεως). *Θυρεὸν shield*, is from *θύρα door*, because shaped like a door. Homer uses the word for *that which is placed in front of the doorway*. Thus of the stone placed by Polyphemus in front of his cave ("Odyssey," ix., 240). The shield here described is that of the heavy infantry; a large, oblong shield, four by two and a half feet, and sometimes curved on the inner side. Sculptured representations may be seen on Trajan's column. Compare "Compass him as with a shield," Ps. v. 12. It was made of wood or of wicker-work, and held on the left arm by means of a handle. Xenophon describes troops, supposed to be Egyptians, with wooden shields reaching to their feet ("Anabasis," i., 8, 9). *Saving* faith is meant.

Fiery darts (τὰ βέλη τὰ πεπυρωμένα). Lit., *the darts, those which have been set on fire*. Herodotus says that the Persians attacked the citadel of Athens "with arrows whereto pieces of lighted tow were attached, which they shot at the barricade" (viii., 52). Thucydides: "The Plataeans constructed a wooden frame, which they set up on the top of their own wall opposite the mound. . . . They also hung curtains of skins and hides in front: these were designed to protect the woodwork and the workers, and shield them against blazing arrows" (ii., 75). Livy tells of a huge dart used at the siege of Saguntum, which was impelled by twisted ropes. "There was used by the Saguntines a missile weapon called *falarica*, with the shaft

of fir, and round in other parts, except toward the point, whence the iron projected. This part, which was square, they bound around with tow and besmeared with pitch. It had an iron head three feet in length, so that it could pierce through the body with the armor. But what caused the greatest fear was that this weapon, even though it stuck in the shield and did not penetrate into the body, when it was discharged with the middle part on fire, and bore along a much greater flame produced by the mere motion, obliged the armor to be thrown down, and exposed the soldier to succeeding blows" (xxi., 8). Again, of the siege of Ambracia by the Romans: "Some advanced with burning torches, others carrying tow and pitch and fire-darts, their entire line being illuminated by the blaze" (xxxviii., 6). Compare Ps. vii. 13, where the correct rendering is, "His arrows He maketh fiery arrows." Temptation is thus represented as impelled from a distance. Satan attacks by indirection—through good things from which no evil is suspected. There is a hint of its propagating power: one sin draws another in its track: the flame of the fire-tipped dart spreads. Temptation acts on susceptible material. Self-confidence is combustible. Faith, in doing away with dependence on self, takes away fuel for the dart. It creates sensitiveness to holy influences by which the power of temptation is neutralized. It enlists the direct aid of God. See 1 Cor. x. 13; Luke xxii. 32; Jas. i. 2; 1 Pet. iv. 12; 2 Pet. ii. 9.

17. **Take the helmet of salvation** (τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε). Compare Isa. lix. 17; 1 Thess. v. 8. *Take* is a different word from that used in vv. 13, 16. It is *receive* as from God. The meaning is *the helmet which is salvation*. The protection for *the head*. The helmet was originally of skin, strengthened with bronze or other metal, and surmounted with a figure adorned with a horsehair crest. It was furnished with a visor to protect the face.

Sword of the Spirit (μάχαιραν τοῦ πνεύματος). See on Apoc. vi. 4. The word of God serves both for attack and to parry the thrusts of the enemy. Thus Christ used it in His temptation. It is the sword *of the Spirit*, because the Spirit of

God gives it and inspires it. The Spirit's aid is needed for its interpretation. Compare John xiv. 10; Heb. iv. 12, in which latter passage the image is sacrificial.

Word of God (ῥῆμα Θεοῦ). See on Luke i. 37. See Luke iii. 2; iv. 4; Rom. x. 17; Heb. vi. 5; xi. 3.

18. **Always** (ἐν παντὶ καιρῷ). Incorrect. It means *on every occasion*. Rev., *at all seasons*. Compare Luke xxi. 36.

With all prayer and supplication (διὰ πάσης προσευχῆς καὶ δεήσεως). *Prayer* is general, *supplication* special. *Διὰ* *with* is literally *through*; that is, *through the medium of*. *All*, lit., *every*. Prayer is of various kinds, formal, silent, vocal, secret, public, petitionary, ejaculatory—shot upward like a dart (*jaculum*) on a sudden emergency. Compare Ps. v. 1, 2.

Watching thereunto (εἰς αὐτὸ ἀγρυπνοῦντες). Compare Col. iv. 2. For *watching*, see on Mark xiii. 33, 35. *Thereunto*, unto prayer, for occasions of prayer, and to maintain the spirit of prayer. One must watch *before* prayer, *in* prayer, *after* prayer.

Perseverance (προσκατερήσει). Only here. The kindred verb *προσκατερέω* *to continue*, occurs often. See on Acts i. 14.

19. **Boldly**. Connect with *to make known*, as Rev.; not with *open my mouth*, as A. V.

Mystery. See on Rom. xi. 25; Col. i. 26.

20. **I am an ambassador in bonds** (πρεσβεύω ἐν ἀλύσει). The verb *to be an ambassador* occurs only here and 2 Cor. v. 20. See on Philem. 9. *In bonds*, lit., *in a chain*: the particular word for the *coupling-chain* by which he was bound to the hand of his guard.

21. **That ye also may know**, etc. Compare Cicero to Atticus: "Send us some letter-carrier, that both you may know how it goes with us, and that we may know how you fare and what you are going to do" (v. 18).

Tychicus. See on Col. iv. 7.

A beloved brother. Rev., correctly, *the* beloved brother. Tychicus is referred to as well known.

24. **In sincerity** (*ἐν ἀφθαρσίᾳ*). Rev., correctly, *in incorruptness*: who love Christ with an imperishable and incorruptible love.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

1. Paul. The official designation is omitted, as in 1 and 2 Thessalonians and Philemon. It is not easy to explain the use or omission of the title *apostle* in all cases. Here, and in Philemon and 1 Thessalonians, its omission may be accounted for by the general, unofficial, personal, affectionate character of the letter. In 2 Corinthians and Galatians the reason for its use is apparent from the fact that Paul's official authority had been assailed. But it is also omitted in 2 Thessalonians, which has an admonitory and rebuking character. Its use in the epistles to Timothy and Titus, private letters, is explained by the fact that Paul is addressing them not only as friends, but as pastors. In Romans, while there is no evidence of any challenge of his apostolic claims, there is an authoritative exposition of christian doctrine which appears to warrant the title.

Timothy. Associated with Paul as in the introductions to 2 Corinthians and the two Thessalonian epistles. Timothy assisted Paul in founding the Philippian church. Acts xvi. 1, 13; xvii. 14. Two visits of Timothy to Philippi are recorded, Acts xix. 22; xx. 3, 4. He is evidently preparing for a third visit, see ch. ii. 19. His only part in this letter is his name in the salutation, and in ch. ii. 19.

To all the saints (*πᾶσι τοῖς ἁγίοις*). In Paul's personal addresses in this epistle the word *all* occurs nine times. It is sufficiently accounted for by the expansiveness of grateful christian feeling which marks the entire letter, and it is doubtful

whether it has any definite or conscious connection with the social rivalries hinted at in the epistle, and which call forth exhortations to unity, as if Paul were disclaiming all partisan feeling by the use of the term. For *saints*, see on Col. i. 2; Rom. i. 7. The word is transferred from the Old Testament. The Israelites were called *ἅγιοι* *holy, separated and consecrated*, Exod. xix. 6; Deut. vii. 6; xiv. 2, 21; Dan. vii. 18, 22, etc. The christian Church has inherited the title and the privileges of the Jewish nation. Hence it is *ἔθνος ἁγίων* *a holy nation*, 1 Pet. ii. 9. The term implies, but does not assert, actual, personal sanctity. It is a social, not a personal epithet. See on Acts xxvi. 10.

Philippi. In Macedonia. Travellers by sea landed at Neapolis, and then travelled ten miles to Philippi along the Via Egnatia, which traversed Macedonia from east to west. The site was originally occupied by a town called *Dutus* or *Datum*, and was known as *Krenides* from its numerous springs. It was called *Philippi* in honor of Philip of Macedon, who enlarged and fortified it. Its situation was important, commanding the great high road between Europe and Asia. This fact led to its fortification by Philip, and made it, later, the scene of the decisive battle which resulted in the defeat of Brutus and Cassius. Its soil was productive and rich in mineral treasures, which had yielded a large revenue, but which, in Paul's time, had apparently become exhausted.

Augustus planted at Philippi a *colonia*. See on Acts xvi. 12.* A variety of national types assembled there—Greek, Roman, and Asiatic—representing different phases of philosophy, religion, and superstition. It was therefore an appropriate starting-point for the Gospel in Europe, a field in which it could demonstrate its power to deal with all differences of nation, faith, sex, and social standing.†

Bishops (*ἐπισκόποις*). Lit., *overseers*. See on *visitation*, 1 Pet. ii. 12. The word was originally a secular title, designating

* See Gibbon's "Decline and Fall," vol. i., ch. ii.; and W. T. Arnold's "Roman Provincial Administration."

† See Lightfoot's "Introduction to the Epistle," and Acts xvi.

commissioners appointed to regulate a newly-acquired territory or a colony. It was also applied to magistrates who regulated the sale of provisions under the Romans. In the Septuagint it signifies *inspectors, superintendents, taskmasters*, see 2 Kings xi. 19; 2 Chron. xxxiv. 12, 17; or *captains, presidents*, Neh. xi. 9, 14, 22. In the apostolic writings it is synonymous with *presbyter* or *elder*; and no official distinction of the episcopate as a distinct order of the ministry is recognized. Rev. has *overseers* in margin.

Deacons (*διακόνους*). The word means *servant*, and is a general term covering both slaves and hired servants. It is thus distinct from *δούλος* *bond-servant*. It represents a servant, not in his relation, but in his activity. In the epistles it is often used specifically for a *minister of the Gospel*, 1 Cor. iii. 5; 2 Cor. iii. 6; Eph. iii. 7. Here it refers to a distinct class of officers in the apostolic church. The origin of this office is recorded Acts vi. 1-6. It grew out of a complaint of the Hellenistic or Graeco-Jewish members of the Church, that their widows were neglected in the daily distribution of food and alms. The Palestinian Jews prided themselves on their pure nationality and looked upon the Greek Jews as their inferiors. Seven men were chosen to superintend this matter, and generally to care for the bodily wants of the poor. Their function was described by the phrase *to serve tables*, Acts vi. 2, and their appointment left the apostles free to devote themselves to prayer and the ministry of the word. The men selected for the office are supposed to have been Hellenists, from the fact that all their names are Greek, and one is especially described as a proselyte, Acts vi. 5; but this cannot be positively asserted, since it was not uncommon for Jews to assume Greek names. See on Rom. xvi. 5. The work of the deacons was, primarily, the relief of the sick and poor; but spiritual ministrations naturally developed in connection with their office. The latter are referred to by the term *helps*, 1 Cor. xii. 28. Stephen and Philip especially appear in this capacity, Acts viii. 5-40; vi. 8-11. Such may also be the meaning of *ministering*, Rom. xii. 7. Hence men of faith, piety, and sound judgment were recommended for the

office by the apostles, Acts vi. 3; 1 Tim. iii. 8-13. Women were also chosen as deaconesses, and Phoebe, the bearer of the epistle to the Romans, is commonly supposed to have been one of these. See on Rom. xvi. 1.

Ignatius says of deacons: "They are not ministers of food and drink, but *servants* (*ὑπηρέται*, see on Matt. v. 25) of the Church of God" ("Epistle to Tralles," ii.). "Let all pay respect to the deacons as to Jesus Christ" ("Tralles," iii.). "Respect the deacons as the voice of God enjoins you" ("Epistle to Smyrna," viii.). In "The Teaching of the Twelve Apostles" the local churches or individual congregations are ruled by bishops and deacons. "Elect therefore for yourselves bishops and deacons worthy of the Lord; men meek and not lovers of money, and truthful and approved; for they too minister to you the ministry of the prophets and teachers. Therefore despise them not, for they are those that are the honored among you with the prophets and teachers" (xv., 1, 2). Deaconesses are not mentioned.

2. **Grace—peace.** The combination of the Greek and Oriental salutations spiritualized: *grace* expressing God's love to man, and *peace* the condition resulting therefrom.

3. **Every remembrance** (*πάσῃ τῇ μνησίᾳ*). Better, as Rev., *all my remembrance*.

Prayer (*δεήσει*). Rev., better, *supplication*. See on Luke v. 33.

For you all. Connect with *every prayer of mine*.

Request (*τὴν δεήσιν*). Rev., better, *my supplication*. The article refers to *every supplication*.

With joy. Joy is the keynote of this epistle. Bengel says: "The sum of the epistle is, 'I rejoice, rejoice ye.'" See vv. 18, 25; ch. ii. 2, 17, 18, 28, 29; iii. 1; iv. 1, 4, 10.

5. **For your fellowship** (*ἐπὶ τῇ κοινωνίᾳ ὑμῶν*). Connect with *I thank God*. For *fellowship*, see on 1 John i. 3. The word sometimes has the meaning of *almsgiving, contributions*, as Rom. xv. 26; Heb. xiii. 16. Though here it is used in the

larger sense of *sympathetic coöperation*, yet it is no doubt colored by the other idea, in view of the Philippians' pecuniary contributions to Paul. See ch. iv. 10, 15, 16.

In the Gospel (*εἰς τὸ εὐαγγέλιον*). Lit., *unto* the Gospel: Rev., *in furtherance of*.

6. Being confident (*πεποιθώς*). With a slightly causative force: *since I am confident*.

Hath begun—will perform (*ἐναρξάμενος—ἐπιτελέσει*). The two words occur together, 2 Cor. viii. 6; Gal. iii. 3. Both were used of religious ceremonials. So Euripides: "But come! Bring up the sacrificial meal-basket" (*ἐξάρχον κανῶ*); that is, begin the offering by taking the barley-meal from the basket ("Iphigenia in Aulis," 435). Some find the sacrificial metaphor here, and compare ch. ii. 17, see note. *Perform*, better as Rev., *perfect*. *Perform*, in its older and literal sense of *carrying through* (*per*) or *consummating* would express the idea; but popular usage has identified it with *do*.

7. Even as (*καθώς*). The reason for being confident (ver. 6).

Defence (*ἀπολογία*). See on 1 Pet. iii. 15.

Confirmation (*βεβαιώσει*). Only here and Heb. vi. 16. The kindred verb *βεβαιώω* to *confirm*, occurs frequently, as Rom. xv. 8; 1 Cor. i. 8, etc.

Partakers of my grace (*συγκοινωνούς μου τῆς χάριτος*). Better, as Rev., *partakers with me of grace*. Lit., *the grace*, either the divine endowment which enabled them both to suffer bonds, and to defend and establish the Gospel, or the loving favor of God, which confers suffering and activity alike as a boon. The two may be combined. Compare ver. 29.

8. In the bowels of Jesus Christ (*ἐν σπλάγχχνους Χριστοῦ Ἰησοῦ*). Rev., better, *in the tender mercies*. Describing his longing, not as his individual emotion, but as Christ's longing, as if the very heart of Christ dwelt in him. "In Paul not Paul lives, but Jesus Christ" (Bengel). With *tender mercies* compare *reins*, Apoc. ii. 23, note.

9. **Judgment** (*αἰσθήσει*). Only here in the New Testament. Rev., better, *discernment*: sensitive moral perception. Used of *the senses*, as Xenophon: "*perception* of things sweet or pungent" ("Memorabilia," i., 4, 5). Of *hearing*: "It is possible to go so far away as not to afford a hearing" ("Anabasis," iv., 6, 13). The senses are called *αἰσθήσεις*. See Plato, "Theaetetus," 156. Plato uses it of *visions* of the gods ("Phaedo," 111). Compare *αἰσθητήρια senses*, Heb. v. 14. *Discernment* selects, classifies, and applies what is furnished by knowledge.

10. **Approve** (*δοκιμάζειν*). Sanction on test. See on 1 Pet. i. 7.

Things which are excellent (*τὰ διαφέροντα*). Unnecessary difficulty has been made in the explanation of this phrase. Love displays itself in knowledge and discernment. In proportion as it abounds it sharpens the moral perceptions for the discernment of what is best. The passage is on the line of 1 Cor. xii. 31, "Covet earnestly the best gifts," and the "more excellent way" to attain these gifts is love (ch. xiii.). See on Rom. ii. 18, where the same phrase occurs, but with a different meaning. Some explain *things which are morally different*.

Sincere (*ειλικρινεῖς*). See on *pure*, 2 Pet. iii. 1.

Without offence (*ἀπρόσκοποι*). See on Acts xxiv. 16. It may be explained, *not stumbling*, or *not causing others to stumble*, as 1 Cor. x. 32. Both senses may be included. If either is to be preferred it is the former, since the whole passage contemplates their inward state rather than their relations to men.

Till the day, etc. (*εἰς*). Rev., *unto*. Better, *against*; *with a view to*.

11. **Fruit of righteousness** (*καρπὸν δικαιοσύνης*). The phrase occurs Jas. iii. 18. Compare Prov. xi. 30.

Glory and praise of God. For *glory of God*, see on Rom. iii. 23. That God's glory may be both manifested and recognized. Compare Eph. i. 6.

12. **Rather** (*μᾶλλον*). For the furtherance of the Gospel *rather* than, as might have been expected, for its hindrance.

Furtherance (*προκοπήν*). Only here, ver. 25, and 1 Tim. iv. 15. The metaphor is uncertain, but is supposed to be that of pioneers *cutting* (*κόπτω*) a way *before* (*πρό*) an army, and so furthering its march. The opposite is expressed by *ἐγκόπτω* *to cut into*; hence *to throw obstacles in the way, hinder*. Gal. v. 7. See on 1 Pet. iii. 7.

13. **My bonds in Christ are manifest** (*τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι*). *Bonds and Christ*, in the Greek, are too far apart to be construed together. Better, as Rev., *my bonds became manifest in Christ*. His imprisonment became known as connected with Christ. It was understood to be for Christ's sake. His bonds were not hidden as though he were an ordinary prisoner. His very captivity proclaimed Christ.

In all the palace (*ἐν ὅλῳ τῷ πραιτωρίῳ*). Rev., *throughout the whole praetorian guard*. So Lightfoot, Dwight, Farrar. This appears to be the correct rendering. The other explanations are, *the imperial residence on the Palatine*, so A. V.; *the praetorian barracks attached to the palace*, so Eadie, Ellicott, Lumby, and Alford; *the praetorian camp on the east of the city*, so Meyer.*

The first explanation leaves the place of Paul's confinement uncertain. It may have been in the camp of the Praetorians, which was large enough to contain within its precincts lodgings for prisoners under military custody, so that Paul could dwell "in his own hired house," Acts xxviii. 30. This would be difficult to explain on the assumption that Paul was confined in the barracks or within the palace precincts.

The Praetorians, forming the imperial guard, were picked men, ten thousand in number, and all of Italian birth. The

* The whole subject is elaborately discussed in Lightfoot's note. He shows that there is no satisfactory authority for applying the term to either the palace, the barracks, or the praetorian camp, and cites numerous instances of its application to a body of men, for instance, to a council of war, and especially to the imperial guard. The reference to the palace is defended by Merivale, "History of the Romans under the Empire," vi., 263.

body was instituted by Augustus and was called by him *praetoriae cohortes*, *praetorian cohorts*, in imitation of the select troop which attended the person of the praetor or Roman general. Augustus originally stationed only three thousand of them, three cohorts, at Rome, and dispersed the remainder in the adjacent Italian towns. Under Tiberius they were all assembled at Rome in a fortified camp. They were distinguished by double pay and special privileges. Their term of service was originally twelve years, afterward increased to sixteen. On completing his term, each soldier received a little over eight hundred dollars. They all seem to have had the same rank as centurions in the regular legions. They became the most powerful body in the state; the emperors were obliged to court their favor, and each emperor on his accession was expected to bestow on them a liberal donative. After the death of Pertinax (A.D. 193) they put up the empire at public sale, and knocked it down to Didius Julianus. They were disbanded the same year on the accession of Severus, and were banished; but were restored by that emperor on a new plan, and increased to four times their original number. They were finally suppressed by Constantine.

The apostle was under the charge of these troops, the soldiers relieving each other in mounting guard over the prisoner, who was attached to his guard's hand by a chain. In the allusion to his bonds, Eph. vi. 20, he uses the specific word for *the coupling-chain*. His contact with the different members of the corps in succession, explains the statement that his bonds had become manifest throughout the praetorian guard.

In all other places (*τοῖς λοιποῖς πᾶσι*). Rev., correctly, *to all the rest*; that is, to all others besides the Praetorians.

14. Many (*τοὺς πλεονάς*). Rev., correctly, *the most*. Lit., *the more*. Implying that there were a few who held back.

Brethren in the Lord. *In the Lord* should be rather connected with *being confident*. The expression *brethren in the Lord* does not occur in the New Testament; while *to have confidence in one in the Lord* is found Gal. v. 10; 2 Thess. iii. 4; compare ch. ii. 24. *In the Lord* is thus emphatic. It may be

correlative with *in Christ*, ver. 13; but this is not certain.* *In the Lord trusting my bonds*, signifies that the bonds awaken confidence as being the practical testimony to the power of the Gospel for which Paul is imprisoned, and therefore an encouragement to their faith.

Are much more bold (*περισσότερος τολμᾶν*). Rev., *more abundantly bold*, thus holding more closely to the literal meaning of the adverb. For *are bold*, see on 2 Cor. x. 2. The boldness required to profess Christ within the precincts of the palace is illustrated by the *graffito* or *wall-scribble* discovered in 1857 among the ruins on the Palatine. It is a caricature of Christ on the cross, with an ass's head, while on the left appears a christian youth in an attitude of adoration. Underneath are scrawled the words *Alexamenos worships God*.†

To speak (*λαλεῖν*). The verb denotes *the fact* rather than the *substance* of speaking. See on Matt. xxviii. 18. They have broken silence.

15. **Even of envy**. Strange as it may seem that envy should be associated with the preaching of Christ. They are jealous of Paul's influence.

Strife (*ἔρις*). Factional partisanship.

Good will. Toward Paul.

16. **The one preach Christ of contention**. The order of vv. 16, 17, is reversed in the best texts. *Of contention* (*ἐξ ἐριθείας*). See on *strife*, Jas. iii. 14. Rev., better, *faction*. Compare Chaucer :

“ For mine entente is not but for to winne
And nothing for correction of sinne.”

“ Pardonere's Tale,” 12337-8.

* This connection is advocated by Meyer, Eadie, Ellicott, Lightfoot, Winer. It is ably disputed by Dwight (notes on Meyer) who advocates the rendering of A. V. and Rev. With him agree Alford and Lumby.

† Tacitus declares that the figure of an ass was consecrated in the Jewish temple, because the Jews in their wanderings in the desert were guided to springs of water by a herd of wild asses (“ History,” v., 8). The charge of worshipping an ass was applied by pagans indiscriminately to Jews and Christians. The *graffito* may now be seen in the Kirchnerian Museum at Rome.

Sincerely (ἀγνῶς). Purely, with unmixed motives. The adjective ἀγνός means *pure*, in the sense of *chaste*, free from admixture of evil, and is once applied to God, 1 John iii. 3. See on Acts xxvi. 10, foot-note. *Not sincerely* is explained by *in pretence*, ver. 18.

To add affliction (θλίψιν ἐπιφέρειν). Lit., *to bring affliction to bear*. But the correct reading is ἐγείρειν *to raise up*, as Rev.: *to waken* or *stir up* affliction. The phrase is striking in the light of the original meaning of θλίψις, namely, *pressure*. They would make his bonds press more heavily and gall him. See on Matt. xiii. 21.

17. **I am set** (κεῖμαι). Or *appointed*. See on Luke ii. 34. Compare 1 Thess. iii. 3. Some, instead of rendering *the one* (or *some*) *preach Christ of contention—but the other of love*, join οἱ μὲν *some*, οἱ δὲ *others*, in each instance with the succeeding word, making one phrase, thus: "*they who are of love* do so knowing that I am set, etc.: *they who are of faction* proclaim Christ not sincerely, etc. The phrase *those who are of faction* occurs Rom. ii. 8; and a similar phrase, *him who is of faith*, Rom. iii. 26. There seems no sufficient reason for altering A. V. and Rev.

18. **What then?** Such being the case, how does it affect me?

Notwithstanding (πλὴν). Read πλὴν ὅτι *except that*. Rev., *only that*. What is my feeling in view of these things? Only that I rejoice that Christ is preached.

In pretence. With a spirit of envy and faction, possibly with a counterfeited zeal for truth.

19. **This**. This preaching of Christ in every way.

Shall turn (ἀποβήσεται). Lit., *come off, eventuate*.

Salvation. Not his deliverance from captivity, but it will prove salutary to him in a spiritual sense and to the saving work of the Gospel. *Salvation* simply is used, without any more precise definition; and the broader sense, as related to his min-

istry, seems to be indicated by the words *Christ shall be magnified*, in ver. 20.

Supply (*ἐπιχορηγίας*). See on *add*, 2 Pet. i. 5. Compare Gal. iii. 5. The word implies *bountiful* supply.

Of the Spirit of Jesus Christ. Either the supply furnished by the Spirit, or the supply which is the Spirit. It is better to take it as including both. The exact phrase, *Spirit of Jesus Christ*, is found only here. *Spirit of Christ* occurs Rom. viii. 9; 1 Pet. i. 11. The Holy Spirit is meant; called the Spirit of Jesus Christ, because through the Spirit Christ communicates Himself to His people. "The Spirit is the living principle and the organ of the proper presence of Christ and of His life in them" (Meyer).

20. Earnest expectation (*ἀποκαταδοκίαν*). Only here and Rom. viii. 19, on which see note.

Shall be ashamed (*αἰσχυνθήσομαι*). Rev., better, giving the force of the passive, *shall be put to shame*.

Boldness. See on Philem. 8.

Shall be magnified in my body. Through my bodily sufferings Christ shall appear more glorious, and that even if I die.

21. To me. Emphatic. Whatever life may be to others, *to me*, etc.

To live is Christ (*τὸ ζῆν Χριστός*). Lit., *the living is Christ*. Compare Gal. ii. 20. He has no thought of life apart from Christ.

Gain. As consummating the union with Christ. Compare Col. iii. 4; 2 Cor. v. 1-8.

"Declare unto him if the light wherewith
Blossoms your substance shall remain with you
Eternally the same that it is now ;
And if it do remain, say in what manner,
After ye are again made visible,
It can be that it injure not your sight.

As by a greater gladness urged and drawn
 They who are dancing in a ring sometimes
 Uplift their voices and their motions quicken ;
 So, at that orison devout and prompt,
 The holy circles a new joy displayed
 In their revolving and their wondrous song.
 Who so lamenteth him that here we die
 That we may live above, has never there
 Seen the refreshment of the eternal rain."

DANTE, "Paradiso," xiv., 13-27.

22. **If I live** (εἰ τὸ ζῆν). Rev., better, *if to live: the living*, as ver. 21.

This is the fruit of my labor. According to the A. V. these words form the offset of the conditional clause, and conclude the sentence: *if I live—this is the fruit*. It is better to make the two clauses parallel, thus: *if living after the flesh, (if) this is fruit of labor*. The conditional suspended clause will then be closed by *what I shall choose I do not declare*. *Fruit of labor*, advantage accruing from apostolic work. Compare Rom. i. 13.

Yet what I shall choose I wot not (καὶ τί αἰρήσομαι οὐ γινώσκω). *Kal* rendered *yet* has the force of *then*. *If living in the flesh be*, etc., *then* what I shall choose, etc. *Wot* is obsolete for *know*. In classical Greek γινώσκω means: 1, *to make known point out*; 2, *to become acquainted with or discover*; 3, *to have acquaintance with*. In the Septuagint the predominant meaning seems to be *to make known*. See Prov. xxii. 19; Ezek. xliv. 23; Dan. ii. 6, 10; v. 7. The sense here is *to declare or make known*, as everywhere in the New Testament. Compare Luke ii. 15; John xvii. 26; Acts ii. 28; Col. iv. 7; 2 Pet. i. 16, etc. If I am assured that my continuing to live is most fruitful for the Church, then I say nothing as to my personal preference. I do not declare my choice. It is not for me to express a choice.

23. **I am in a strait betwixt two** (συνέχομαι ἐκ τῶν δύο). See on 2 Cor. v. 14. The picture is that of a man pressed on both sides. Lit., *I am held together*, so that I cannot incline

either way. *Between two*, lit., *from the two*. The pressure comes *from* both sides. Note the article, *the two*, the two considerations just mentioned, departing or abiding in the flesh.

Having a desire. Lit., *the desire*: *my desire*, as expressed in ver. 21, for death with its gain.

To depart (*ἀναλῦσαι*). The verb means originally *to unloose, undo again*. So of Penelope's web: "During the night she *undid* it" (Homer, "Odyssey," ii., 105). Of loosing a ship from her moorings: of breaking up a camp. So 2 Macc. ix. 1. Antiochus, having entered Persepolis, and having attempted to rob the temple and to hold the city, was put to flight by the inhabitants, and *broke up* (*ἀναλελυκώς*) and came away with dishonor. We have the same figure in popular usage of one who changes his residence: "He *broke up* at Chicago and removed to New York." Paul's metaphor here is the military one, *to break camp*. Compare 2 Cor. v. 1, where the metaphor is the striking of a tent. Some prefer the nautical image, casting off from shore; but Paul's circumstances naturally suggested military figures; and, what is somewhat strange in the case of one so familiar with the sea, nautical metaphors are rare in his writings. There is one at 1 Tim. i. 19, of those "who concerning the faith have *made shipwreck*;" at Eph. iv. 14, "tossed as by waves, and borne about by every wind." *Κυβερνήσεις governments*, 1 Cor. xii. 28 (see note), is from *κυβερνάω to steer*.

To be with Christ. Compare 2 Cor. v. 6, 8; Acts vii. 59; 1 Thess. iv. 14, 17.

Which is far better (*πολλῷ μᾶλλον κρεῖσσον*). Lit., *much more better*. For similar cumulative expressions, see on 2 Cor. iv. 17. The best texts insert *γὰρ for*. So Rev., *for it is very far better*.

24. **To abide in the flesh** (*ἐπιμένειν ἐν τῇ σαρκί*). See on Col. i. 23. To abide *by* the flesh. Compare Rom. vi. 1; xi. 22, 23.

25. **Furtherance.** See on ver. 12.

Of faith. Rev., *in the faith*. To be connected with both *furtherance* and *joy*. For promoting your faith and your joy in believing. For *joy of faith*, compare Rom. xv. 13.

26. **Rejoicing** (*καίχημα*). The *matter* of rejoicing, wrought through your faith.

In Christ Jesus for me (*ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί*). Construe *in Christ Jesus* with *may abound*, not with *rejoicing*. Christ is conceived as the element in which the matter of rejoicing grows and abounds. *For me*, better, as Rev., *in me*. The conjunction of the two phrases *in Christ*, *in me*, is somewhat confusing. Paul's presence is *the immediate cause* of their christian joy; hence *in me*; but their rejoicing in Paul is *in Christ*—a joy evolved within the sphere of life in Christ, and peculiar to those only to whom to live is Christ.

Coming (*παρουσίας*). Rev., better, *presence*.

27. **Only.** This one thing I urge as the only thing needful.

Let your conversation be (*πολιτεύεσθε*). Only here in Paul's writings, and elsewhere only Acts xxiii. 1. The verb means *to be a citizen*. Lit., *Be citizens worthily of the Gospel*. Rev., *Let your manner of life be*. Margin, *Behave as citizens*. Compare Eph. iii. 19, and see on ch. iii. 20. The exhortation contemplates the Philippians as members of the christian *commonwealth*. The figure would be naturally suggested to Paul by his residence in Rome, and would appeal to the Philippians as a Roman colony, which was a reproduction of the parent commonwealth on a smaller scale.

Ye stand fast (*στήκετε*). Compare Eph. vi. 13; 2 Thess. ii. 15. For the verb, see on John i. 26; viii. 44.

Spirit—mind (*πνεύματι—ψυχῇ*). See on Rom. viii. 4; xi. 3.

Striving together for the faith (*συναθλοῦντες τῇ πίστει*). The verb occurs only here and ch. iv. 3. The figure is that of an athletic contest, and is in keeping with *stand fast*. Not to be rendered *striving in concert with the faith*, thus personifying

faith, and making *the faith* signify *the gospel teaching*.* For *the faith* as christian doctrine, see on Acts vi. 7. *Faith* is to be taken in its usual subjective sense of *trust in Christ* or *in the Gospel*. *Together* refers to the *mutual* striving of the Philip-pians; not to their striving in concert with Paul.

28. **Terrified** (*πυρόμενοι*). Only here in the New Testa-ment. Properly of the terror of a startled horse. Thus Dio-dorus Siculus, speaking of the chariot-horses of Darius at the battle of Issus: "*Frightened* (*πυρόμενοι*) by reason of the multi-tude of the dead heaped round them, they shook off their reins" (xvii., 34). Plutarch says: "The multitude is not easy to handle so that it is safe for any one to take the reins; but it should be held sufficient, if, not being *scared* by sight or sound, like a shy and fickle animal, it accept mastery."

Which is (*ἦτις ἐστίν*). Seeing that it is.

An evident token (*ἐνδειξίς*). Only here, Rom. iii. 25, 26; 2 Cor. viii. 24. Lit., a *pointing out*. Used in Attic law of a writ of *indictment*. A *demonstration* or *proof*.

To you of salvation (*ὑμῖν*). Read *ὑμῶν of you*. Rev., *of your salvation*.

And that of God. Rev., *from God* (*ἀπό*). Lightfoot finds here an allusion, in accord with *striving together*, to the sign of life or death given by the populace in the amphitheatre when a gladiator was vanquished, by turning the thumbs up or down. "The christian gladiator does not anxiously await the signal of life or death from the fickle crowd. The great Director of the contest Himself has given him a sure token of deliverance."

29. It is given—to suffer for His sake (*ἐχαρισθῆ τὸ ἰπερ—αὐτοῦ πάσχειν*). Every word here is significant. Suffering is a gift of *grace*. "It is given" should be "it *was* given," referring to the gift bestowed when they became Christians. Suffering was the marriage-gift when they were espoused to Christ: the bounty when they enlisted in His service. Be-

* So Lightfoot.

coming one with Him they entered into the fellowship of His suffering (ch. iii. 10). The gift was not suffering *as such*. Its meaning and value lay in its being *for His sake*. The Macedonian churches, and the Philippian church especially, were preëminently suffering churches. See 2 Cor. viii. 2.

30. **Conflict** (*ἀγώνα*). An athletic contest. See on *striving*, Col. i. 29, and compare *striving together*, ver. 27.

Ye saw. In his sufferings at Philippi, Acts xvi.; see 1 Thess. ii. 2.

Hear. Concerning my imprisonment.

CHAPTER II.

1. **Therefore.** Paul has spoken, in ch. i. 26, of the Philippians' joy in his presence. Their joy is to find expression in *duty*—in the fulfilment of their obligations as members of the christian commonwealth, by fighting the good fight of faith and cheerfully appropriating the gift of suffering (ch. i. 27-29). Ver. 30, alluding to his own conflicts, marks the transition from the thought of *their* joy to that of *his* joy. *Therefore*, since such is your duty and privilege, fulfil *my* joy, and show yourselves to be true citizens of God's kingdom by your humility and unity of spirit.

Consolation (*παράκλησις*). Rev., *comfort*. Better, *exhortation*. See on Luke vi. 24. If Christ, by His example, sufferings, and conflicts, exhorts you.

Comfort of love (*παραμύδιον*). Rev., *consolation*. Only here in the New Testament. From *παρά* *beside*, and *μῦθος* *speech* or *word*. *Παρά* has the same force as in *παράκλησις* *exhortation* (see on Luke vi. 24); a *word* which comes to the *side* of one to stimulate or comfort him; hence an *exhortation*, an *encouragement*. So Plato: "Let this, then, be our *exhortation* concerning marriage" ("Laws," 773). *A motive* of per-

suasion or dissuasion. Plato, speaking of the fear of disgrace, or of ill-repute, says: "The obedient nature will readily yield to such *incentives*" ("Laws," 880). Also an *assuagement* or *abatement*. So Sophocles: "Offspring of the noble, ye are come as the *assuagement* of my woes" ("Electra," 130). Plato: "They say that to the rich are many *consolations*" ("Republic," 329). Plato also calls certain fruits *stimulants* (*παραμυθία*) of a sated appetite ("Critias," 115). Here in the sense of *incentive*. As related to *exhortation*, exhortation uses incentive as a ground of appeal. Christ exhorts, appealing to love. Compare ch. i. 9 sqq. See Rom. v. 8; 1 Cor. xiii. 4; 2 Cor. v. 14; Gal. v. 13; Eph. v. 2; 1 John iv. 16, etc. The two verbs kindred to *exhortation* and *incentive* occur together at 1 Thess. ii. 11. See on 1 Cor. xiv. 3. Render here, *if any incentive of love*.

Fellowship of the Spirit. Communion with the Holy Spirit, whose first fruit is love. Gal. v. 22. Participation in His gifts and influences. Compare 2 Pet. i. 4, and 2 Cor. xiii. 13.

Bowels and mercies (*σπλάγχνα καὶ οἰκτιρμοί*). For *mercies*, see on 2 Cor. i. 3, and compare Col. iii. 12.

2. **Fulfil** (*πληρώσατε*). Or *complete*. Compare John iii. 29.

Be like-minded (*τὸ αὐτὸ φρονήτε*). Lit., *think the same thing*. The expression is a general one for concord, and is defined in the two following clauses: unity of *affection, the same love; unity of sentiment, of one accord*. The general expression is then repeated in a stronger form, *thinking the one thing*. A. V. and Rev., *of one mind*.

3. **Let nothing be done** (*μηδὲν*). Rev., *doing nothing*. The Greek is simply *nothing*, depending either, as A. V. and Rev., on the verb *to do* understood, or on *thinking* (*φρονούντες*) of the preceding verse: *thinking nothing*. The latter is preferable, since the previous and the following exhortations relate to thinking or feeling rather than to doing.

Through strife (*κατὰ ἐριθείαν*). Rev., correctly, *faction*. Lit., *according to faction*. See on Jas. iii. 14; and ch. i.

16. *According to* indicates *faction* as the regulative state of mind.

Vain glory (*κενοδοξία*). Only here in the New Testament. The kindred adjective *κενόδοξοι desirous of vain glory*, occurs only at Gal. v. 26. In the Septuagint the word is used to describe the worship of idols as *folly* (see Wisdom xiv. 14), and in 4 Macc. v. 9, the verb *κενοδοξέω* is used of following *vain conceits* about the truth. The word is compounded of *κενός empty, vain*, and *δόξα opinion* (but not in the New Testament), which, through the intermediate sense of *good or favorable opinion*, runs into the meaning of *glory*. See on Apoc. i. 6.

Lowliness of mind (*ταπεινοφροσύνη*). See on Matt. xi. 29.

4. **Look** (*σκοποῦντες*). Attentively: fixing the attention upon, with desire for or interest in. So Rom. xvi. 17; Philip. iii. 17; 2 Cor. iv. 18. Hence often *to aim at*; compare *σκοπός the mark*, ch. iii. 14. The participles *esteeming* and *looking* are used with the force of imperatives. See on Col. iii. 16.

5. **Let this mind be in you** (*τοῦτο φρονεῖσθε ἐν ὑμῖν*). Lit., *let this be thought in you*. The correct reading, however, is *φρονεῖτε*, lit., "*think this in yourselves*." Rev., *have this mind in you*.

6. **Being in the form of God** (*ἐν μορφῇ Θεοῦ ὑπάρχων*). *Being*. Not the simple *εἶναι to be*, but stronger, denoting being which is from the beginning. See on Jas. ii. 15. It has a backward look into an antecedent condition, which has been protracted into the present. Here appropriate to the preincarnate being of Christ, to which the sentence refers. In itself it does not imply *eternal*, but only *prior* existence. *Form* (*μορφή*). We must here dismiss from our minds the idea of *shape*. The word is used in its philosophic sense, to denote that expression of being which carries in itself the distinctive nature and character of the being to whom it pertains, and is thus permanently identified with that nature and character. Thus it is distinguished from *σχῆμα fashion*, comprising that which appeals to

the senses and which is changeable. *Μορφή form* * is identified with *the essence* of a person or thing: *σχῆμα fashion* is an accident which may change without affecting the *form*. For the manner in which this difference is developed in the kindred verbs, see on Matt. xvii. 2.

As applied here to God, the word is intended to describe that mode in which the essential being of God expresses itself. We have no word which can convey this meaning, nor is it possible for us to formulate the reality. *Form* inevitably carries with it to us the idea of *shape*. It is conceivable that the essential personality of God may express itself in a mode apprehensible by the perception of pure spiritual intelligences; but the mode itself is neither apprehensible nor conceivable by human minds.

This mode of expression, this *setting* of the divine essence, is not *identical* with the essence itself, but is *identified with it*, as its natural and appropriate expression, answering to it in every particular. It is the perfect expression of a perfect essence. It is not something imposed from without, but something which proceeds from the very depth of the perfect being, and into which that being perfectly unfolds, as light from fire.

To say, then, that Christ was *in the form of God*, is to say that He existed as essentially one with God. The expression of deity through human nature (ver. 7) thus has its background in the expression of deity *as deity* in the eternal ages of God's being. Whatever the mode of this expression, it marked the being of Christ in the eternity before creation. As the *form* of God was identified with the *being* of God, so Christ, being in the form of God, was identified with the being, nature, and personality of God.

This *form*, not being *identical* with the divine essence, but dependent upon it, and necessarily implying it, can be parted with or laid aside. Since Christ is one with God, and therefore pure being, absolute existence, He can exist without the form. This form of God Christ laid aside in His incarnation.

* I use *form* for the sake of the English reader, not as adequately expressing the original.

Thought it not robbery to be equal with God (*οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ*). Robbery is explained in three ways. 1. *A robbing*, the act. 2. *The thing robbed*, a piece of plunder. 3. *A prize*, a thing to be grasped. Here in the last sense.

Paul does not then say, as A. V., that Christ *did not think it robbery to be equal with God*: for, 1, that fact goes without saying in the previous expression, *being in the form of God*. 2. On this explanation the statement is very awkward. Christ, being in the form of God, did not think it robbery to be equal with God; *but*, after which we should naturally expect, *on the other hand, claimed and asserted equality*: whereas the statement is: *Christ was in the form of God and did not think it robbery to be equal with God, but (instead) emptied Himself*. Christ held fast His assertion of divine dignity, *but* relinquished it. The antithesis is thus entirely destroyed.

Taking the word *ἀρπαγμὸν* (A. V., *robbery*) to mean *a highly prized possession*, we understand Paul to say that Christ, being, before His incarnation, in the form of God, did not regard His divine equality as a prize which was to be grasped at and retained at all hazards, but, on the contrary, laid aside the form of God, and took upon Himself the nature of man. The emphasis in the passage is upon Christ's *humiliation*. The fact of His equality with God is stated as a background, in order to throw the circumstances of His incarnation into stronger relief. Hence the peculiar form of Paul's statement. Christ's great object was to identify Himself with humanity; not to appear to men as *divine* but as *human*. Had He come into the world emphasizing His equality with God, the world would have been amazed, but not saved. He did not grasp at this. The rather He counted *humanity* His prize, and so laid aside the conditions of His preëxistent state, and became man.

7. Made Himself of no reputation (*ἑαυτὸν ἐκένωσεν*).*

* "The diversity of opinion prevailing among interpreters in regard to the meaning of this passage is enough to fill the student with despair, and to afflict him with intellectual paralysis" (Bruce, "The Humiliation of Christ," p. 11).

Lit., *emptied Himself*. The general sense is that He divested Himself of that peculiar mode of existence which was proper and peculiar to Him as one with God. He laid aside the form of God. In so doing, He did not divest Himself of His divine nature. The change was a change of *state*: the form of a servant for the form of God. His *personality* continued the same. His *self-emptying* was not *self-extinction*, nor was the divine Being changed into a *mere* man. In His humanity He retained the consciousness of deity, and in His incarnate state carried out the mind which animated Him before His incarnation. He was not *unable to assert* equality with God. He was able *not to assert it*.

Form of a servant (*μορφήν δούλου*). The same word for *form* as in the phrase *form of God*, and with the same sense. The mode of expression of a slave's being is indeed apprehensible, and is associated with human shape, but it is not this side of the fact which Paul is developing. It is that Christ assumed that mode of being which answered to, and was the complete and characteristic expression of, the slave's being. The mode itself is not defined. This is appropriately inserted here as bringing out the contrast with *counted not equality with God*, etc. What Christ grasped at in His incarnation was not divine sovereignty, but *service*.

Was made in the likeness of men (*ἐν ὁμοιώματι ἀνθρώπων γενόμενος*). Lit., *becoming in*, etc. Notice the choice of the verb, not *was*, but *became*: *entered into* a new state. *Likeness*. The word does not imply the *reality* of our Lord's humanity, as *μορφή form* implied the reality of His deity. *That fact* is stated in *the form of a servant*. Neither is *εἰκών image* employed, which, for our purposes, implies substantially the same as *μορφή*. See on Col. i. 15. As *form of a servant* exhibits the inmost reality of Christ's condition as a servant—that He became *really* and *essentially* the servant of men (Luke xxii. 27)—so *likeness of men* expresses the fact that His mode of manifestation *resembled* what men are. This leaves room for the assumption of another side of His nature—the *divine*—in the likeness of which He did *not* appear. As He appealed to

men, He was like themselves, with a *real* likeness; but this likeness to men did not express His *whole self*. The *totality* of His being could not appear to men, for that involved *the form of God*. Hence the apostle views Him solely as He could appear to men. All that was possible was a real and complete likeness to humanity. What He was *essentially* and *eternally* could not enter into His human mode of existence. Humanly He was like men, but regarded with reference to His whole self, He was not *identical* with man, because there was an element of His personality which did not dwell in them—equality with God. Hence the statement of His human manifestation is necessarily limited by this fact, and is confined to *likeness* and does not extend to *identity*. “To affirm likeness is at once to assert *similarity* and to deny *sameness*” (Dickson). See on Rom. viii. 3.

8. Being found in fashion as a man (*σχήματι εἰρεθεῖς ὡς ἄνθρωπος*). Some expositors connect these words with the preceding clause, thus: *being made in the likeness of men and being found in fashion as a man*; a new sentence beginning with *He humbled Himself*. The general sense is not altered by this change, and there is great force in Meyer’s remark that the preceding thought, *in the likeness of men*, is thus “*emphatically exhausted*.” On the other hand, it breaks the connection with the following sentence, which thus enters very abruptly. Notice *being found*. After He had assumed the conditions of humanity, and men’s attention was drawn to Him, they *found* Him like a man. Compare Isa. liii. 2. “If we looked at Him, there was no sightliness that we should delight in Him.”

Fashion (*σχήματι*). That which is purely outward and appeals to the senses. The *form of a servant* is concerned with the fact that the manifestation as a servant corresponded with the real fact that Christ came as the servant of mankind. In the phrase *in the likeness of men* the thought is still linked with that of His essential nature which rendered possible a *likeness* to men, but not an *absolute identity* with men. In *being found in fashion as a man* the thought is confined to *the outward guise* as it appealed to the sense of mankind. *Like-*

ness states the *fact of real resemblance* to men in mode of existence: *fashion* defines the outward *mode* and *form*. *As a man*. Not being found a *man*: not *what* He was recognized to be, but *as a man*, keeping up the idea of semblance expressed in *likeness*.

He humbled Himself (ἐταπεινώσεν ἑαυτόν). Not the same as *emptied Himself*, ver. 7. It defines that word, showing how the self-emptying manifests itself.

Became obedient unto death (γενόμενος—μέχρι). *Became*, compare Apoc. i. 18. *Unto*. The Rev. very judiciously inserts *even*; for the A. V. is open to the interpretation that Christ rendered obedience to death. *Unto* is *up to the point of*. Christ's obedience to God was rendered *to the extent of* laying down His life.

Of the cross. Forming a climax of humiliation. He submitted not only to *death*, but to the death of a *malefactor*. The Mosaic law had uttered a curse against it, Deut. xxi. 23, and the Gentiles reserved it for malefactors and slaves. Hence the *shame* associated with the cross, Heb. xii. 2. This was the *offence* or *stumbling-block* of the cross, which was so often urged by the Jews against the Christians. See on Gal. iii. 13. To a Greek, accustomed to clothe his divinities with every outward attribute of grace and beauty, the summons to worship a crucified malefactor appealed as *foolishness*, 1 Cor. i. 23.

9. **Wherefore** (διό). In consequence of this humiliation.

Hath highly exalted (ὑπερύψωσεν). Lit., *exalted above*. Compare Matt. xxiii. 12.

Hath given (ἔχαρισται). *Freely* bestowed, even as Jesus freely offered Himself to humiliation.

A name. Rev., correctly, *the name*. This expression is differently explained: either *the particular name* given to Christ, as *Jesus* or *Lord*; or *name* is taken in the sense of *dignity* or *glory*, which is a common Old-Testament usage, and occurs in Eph. i. 21; Heb. i. 4. Under the former explanation a variety of names are proposed, as *Son of God*, *Lord*, *God*,

Christ Jesus. The sense of the personal name *Jesus* seems to meet all the conditions, and the personal sense is the simpler, since *Jesus* occurs immediately after with the word *name*, and again *Jesus Christ* in ver. 11. The name *Jesus* was bestowed on Christ at the beginning of His humiliation, but *prophetically* as the One who should save His people from their sins, Matt. i. 21. It was the personal name of others besides; but if that is an objection here, it is equally an objection in ver. 10. The *dignity* is expressed by *above every name*. He bears the name in His glory. See Acts ix. 5. See on Matt. i. 21.

10. **At the name of Jesus** (ἐν τῷ ὀνόματι). Rev., better, *in the name*. *The name* means here the personal name; but as including all that is involved in the name. See on Matt. xxviii. 19. Hence the salutation is not *at* the name of Jesus, as by bowing when the name is uttered, but, as Ellicott rightly says: "the spiritual sphere, the holy element as it were, *in* which every prayer is to be offered and every knee to bow." Compare Eph. v. 20.

Things in heaven, etc. Compare Apoc. v. 13; Eph. i. 20, 22. The words may apply either to all intelligent beings or to all things. The latter is in accord with Paul's treatment of the creation collectively in Rom. viii. 19-22, and with the Old-Testament passages, in which all nature is represented as praising God, as Ps. cxlviii.; lxxv. 13.

11. **Confess** (ἐξομολογήσεται). See on Matt. iii. 6; *thank*, Matt. xi. 25; Rom. xiv. 11. The verb may also be rendered *thank*, as Matt. xi. 25; Luke x. 21, that meaning growing out of the sense of *open, joyful* acknowledgment. The sense here is that of frank, open confession.*

* There is no objection to adding the idea *with thanksgiving*, as Lightfoot; but his statement that the word has this secondary sense in Isa. xlv. 23, which Paul here adapts, and which is quoted Rom. xiv. 10, 11, needs qualifying, as the Septuagint texts vary, and the word is found only in the Alexandrian, "which is open to the suspicion of having been conformed to the New Testament" (Toy). The Hebrew is *swear*. In the Vatican Septuagint, *swear by God*.

To the glory, etc. Connect with *confess*.

12. **Not as in my presence only.** Connect with *work out*, not with *obeyed*. Do not work out your salvation as though impelled to action by my presence merely.

Much more. Than if I were present; for in my absence even greater zeal and care are necessary.

Work out your own salvation (τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε). Carry out "to the goal" (Bengel). Complete. See on Rom. vii. 8. *Your own* salvation. There is a saving work which God only can do for you; but there is also a work which you must do for yourselves. The work of your salvation is not completed in God's work in you. God's work must be carried out by yourselves. "Whatever rest is provided by Christianity for the children of God, it is certainly never contemplated that it should supersede personal effort. And any rest which ministers to indifference is immoral and unreal—it makes parasites and not men. Just because God worketh in him, as the evidence and triumph of it, the true child of God works out his own salvation—works it out having really received it—not as a light thing, a superfluous labor, but with fear and trembling as a reasonable and indispensable service" (Drummond, "Natural Law in the Spiritual World," p. 335). Human agency is included in God's completed work. In the saving work of grace God imparts a new moral power to work. Compare Rom. vi. 8-13; 2 Cor. vi. 1. Believe as if you had no power. Work as if you had no God.

Fear and trembling. Compare 2 Cor. vii. 15; Eph. vi. 5. Not slavish terror, but wholesome, serious caution. "This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition 'be not high-minded but fear.' It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption. It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Saviour. And

these the child of God will feel and exercise the more he rises above the enfeebling, disheartening, distressing influence of the fear which hath torment. Well might Solomon say of such fear, 'happy is the man that feareth alway' (Wardlaw "On Proverbs," xxviii., 14). Compare 1 Pet. i. 17.

13. For it is God which worketh in you. Completing and guarding the previous statement. *In you*, not *among you*. *Worketh* (ἐνεργῶν). See on Mark vi. 14; Jas. v. 16. The verb means *effectual* working. In the active voice, *to be at work*. In the middle voice, as here (used only by James and Paul, and only of things), *to display one's activity; show one's self operative*. Compare Eph. iii. 20.

To will and to do (τὸ θέλει καὶ τὸ ἐνεργεῖν). Lit., *the willing and the doing*. Both are from God, and are of one piece, so that he who *wills* inevitably *does*. The willing which is wrought by God, by its own nature and pressure, works out into action. "We will, but God works the will in us. We work, therefore, but God works the working in us" (Augustine). For *to do*, Rev. substitutes *to work*, thus preserving the harmony in the Greek between "God which worketh" and "to work."

Of His good pleasure (ὑπὲρ τῆς εὐδοκίας). Rev., *better, for His*, etc. Lit., *for the sake of*; in order to subserve. See 1 Tim. ii. 4.

14. Murmurings (γογγυσμῶν). See on Jude 16; John vi. 41. Compare 1 Cor. x. 10.

Disputings (διαλογισμῶν). See on Mark vii. 21. It is doubtful whether *disputings* is a legitimate meaning. The kindred verb διαλογίζομαι is invariably used in the sense of *to reason* or *discuss*, either with another or in one's own mind, Matt. xvi. 7; xxi. 25; Mark ii. 6; Luke xii. 17. The noun is sometimes rendered *thoughts*, as Matt. xv. 19; Mark vii. 21; but with the same idea underlying it, of a suspicion or doubt, causing inward discussion. See 1 Tim. ii. 8. Better here *questionings* or *doubtings*. See on Rom. xiv. 1. The mur-

muring is the *moral*, the doubting the *intellectual* rebellion against God.

15. **May be—harmless** (γένησθε—ἀκέραιοι). *May be* is rather *may prove* or *show yourselves to be*. *Harmless*, lit., *unmixed*. See on Matt. x. 16. Better, *guileless*. *Blameless* in the sight of others; *guileless* in your own hearts.

Sons of God (τέκνα). Rev., better, *children*. See on John i. 12. Compare Deut. xxxii. 5.

Without rebuke (ἄμωμα). Rev., correctly, *without blemish*. See on Col. i. 22. The word is epexegetical of the two preceding epithets, unblemished in reputation and in reality.

Crooked and perverse (σκολιας—δυστραμμένης). *Crooked*, see on *untoward*, Acts ii. 40; *froward*, 1 Pet. ii. 18. *Perverse*, lit., *warped*, *twisted*. See on Matt. xvii. 17; Luke xxiii. 14.

Ye shine (φαίνεσθε). Rev., more correctly, *ye are seen*. Compare Matt. xxiv. 27; Apoc. xviii. 23, A. V., where the same error occurs. *Shine* would require the verb in the active voice, as John i. 5; v. 35.

Lights (φωστῆρες). Only here and Apoc. xxi. 11, see note. Properly, *luminaries*. So Rev., in margin. Generally of the heavenly bodies. See Gen. i. 14, 16, Sept.

In the world. Connect with *ye are seen*, not with *luminaries*. *The world*, not only material, but moral. For the moral sense of *κόσμος world*, see on John i. 9.

16. **Holding forth** (ἐπέχοντες). The verb means literally to *hold upon* or *apply*. Hence to *fix attention upon*, as Luke xiv. 7; Acts iii. 5; 1 Tim. iv. 16. In Acts xix. 22, *stayed*: where the idea at bottom is the same—*kept to*. So in Sept., Job xxvii. 8, of *setting* the heart on gain. Job xxx. 26, “*fixed my mind on good*.” In Gen. viii. 10, of Noah *waiting*. In classical Greek, to *hold out*, *present*, as to offer wine to a guest or the breast to an infant. Also to *stop*, *keep down*, *confine*, *cease*. Here in the sense of *presenting* or *offering*, as A. V. and Rev., *holding forth*.

That I may rejoice (*εἰς καύχημα ἐμοί*). Lit., *for a cause of glorying unto me.*

In the day of Christ (*εἰς ἡμέραν Χριστοῦ*). Lit., *against the day*, as ch. i. 10. The phrase *day of Christ* is peculiar to this epistle. The usual expression is *day of the Lord*.

Have not run (*οὐκ ἔδραμον*). Rev., better, *did not run*. Aorist tense. Ignatius writes to Polycarp to ordain some one "beloved and unwearied, who may be styled *God's courier*" (*θεοδρόμος*. To Polycarp, vii.).

17. **I am offered** (*σπένδομαι*). Lit., *I am poured out as a libation*. The figure is that of a sacrifice, in which the Philippians are the priests, offering their faith to God, and Paul's life is the libation poured out at this offering. Compare 2 Cor. xii. 15; 2 Tim. iv. 6. Ignatius: "Brethren, I am lavishly poured out in love for you" (Philadelphia, v.).

Upon the sacrifice, etc. (*ἐπί*). The image is probably drawn from heathen rather than from Jewish sacrifices, since Paul was writing to converted heathen. According to Josephus, the Jewish libation was poured *round* and not *upon* the altar; but the preposition *ἐπί* used here, was also used to describe it. At all events, *ἐπί* may be rendered *at*, which would suit either.

Sacrifice and service (*θυσία καὶ λειτουργία*). *Sacrifice*, as uniformly in the New Testament, *the thing sacrificed*. *Service*, see on *ministration*, Luke i. 23, and *ministeted*, Acts xiii. 2. In the Old Testament, used habitually of the ministry of priests and Levites; also of Samuel's service to God; 1 Sam. ii. 18; iii. 1. Of service to men, 1 Kings i. 4, 15. In the apostolic writings this and its kindred words are used of services to both God and man. See Rom. xiii. 6; xv. 16; Luke i. 23; Rom. xv. 27; 2 Cor. ix. 12; Philip. ii. 25.

Of your faith. Offered by you as a sacrifice to God.

Rejoice with (*συγχαίρω*). There seems to be no sufficient reason for rendering *congratulate*.

20. **Like minded** (*ἰσόψυχου*). Only here in the New Testament. With Paul himself, not Timothy.

Who (ὅστις). Double relative, classifying: *such that he*.

Naturally (γνησίως). Rev., *truly*. The adverb only here in the New Testament. The kindred adjective γνήσιος *true, own*, occurs 1 Tim. i. 2; Tit. i. 4; 2 Cor. viii. 8 (see note).

21. **All** (οἱ πάντες). *The* all; that is, *one and all*. The expression, however, must have limitations, since it cannot include those spoken of in ch. i. 14, 17. It probably means, all except Timothy, that he has at his disposal of those who would naturally be selected for such an office.

22. **In the Gospel** (εἰς τὸ εὐαγγέλιον). In furtherance of, as ch. i. 5. So Rev.

23. **I shall see** (ἀφίδω). The compounded preposition ἀπό gives the sense of looking *away* from the present condition of affairs to what is going to turn out.

25. **Epaphroditus**. Mentioned only in this epistle. See on *Εραφράς*, Philem. 23. The name is derived from *Aphrodite* (Venus), and means *charming*.

Messenger (ἀπόστολον). The same word as *apostle*, *one sent with a commission*.

He that ministered (λειτουργῶν). Kindred with *λειτουργία service*, in ver. 17. Rev., *minister*.

26. **Was full of heaviness** (ἦν ἀδημονῶν). Rev., *was sore troubled*. Used of Christ in Gethsemane, Matt. xxvi. 27.

27. **Sorrow upon sorrow** (λύπην ἐπὶ λύπην). The accusative implies motion. Sorrow *coming* upon sorrow, as wave after wave.

30. **The work of Christ**. The text varies: some reading *work of the Lord*, and others *the work* absolutely. If the latter, the meaning is *labor for the Gospel*; compare Acts xv. 38. If *the Lord* or *Christ*, the reference may be to the special service of Epaphroditus in bringing the contribution of the Philippians.

Not regarding his life (παραβουλεσάμενος τῇ ψυχῇ). The correct reading is *παραβουλεσάμενος*, meaning *to venture, to ex-*

pose one's self. It was also a gambler's word, *to throw down a stake.* Hence Paul says that Epaphroditus recklessly exposed his life. Rev., *hazarding.* The brotherhoods of the ancient Church, who cared for the sick at the risk of their lives, were called *parabolani*,* or *reckless persons.*

Your lack of service (τὸ ὑμῶν ὑστέρημα λειτουργίας). An unfortunate rendering, since it might be taken to imply some neglect on the Philippians' part. Rev., *that which was lacking in your service.* The expression is complimentary and affectionate, to the effect that all that was wanting in the matter of their service was their ministration *in person*, which was supplied by Epaphroditus.

CHAPTER III.

1. Finally (τὸ λοιπόν). Lit., *for the rest.* Frequent in Paul's writings in introducing the conclusions of his letters. See 1 Thess. iv. 1; 2 Thess. iii. 1; 2 Cor. xiii. 11, note. Evidently Paul was about to close his letter, when his thought was directed into another channel—the Judaizing teachers, and their attempts to undermine his influence.

Rejoice (χαίρετε). See on 2 Cor. xiii. 11.

The same things. It is doubtful what is referred to. Possibly previous letters, or the dissensions in the Church.

Grievous (ὀκνηρόν). Only here, Matt. xxv. 26; Rom. xii. 11, in both instances rendered *slothful.* From ὀκνέω *to delay.* Hence, in classical Greek, *shrinking, backward, unready.* The idea of *delay* underlies the secondary sense, *burdensome, troublesome.* It is the vexation arising from weary waiting, and which appears in the middle English *irken to tire* or *to become tired*, cognate with the Latin *urgere to press*, and English *irk, irksome, work.*

* See a lively description in Kingsley's "Hypatia," ch. v.

2. **Beware** (*βλέπετε*). Lit., *look to*. Compare Mark iv. 24; viii. 15; Luke xxi. 8.

Dogs. Rev., correctly, *the dogs*, referring to a well-known party—the Judaizers. These were nominally Christians who accepted Jesus as the Messiah, but as the Saviour of Israel only. They insisted that Christ's kingdom could be entered only through the gate of Judaism. Only circumcised converts were fully accepted by God. They appeared quite early in the history of the Church, and are those referred to in Acts xv. 1. Paul was the object of their special hatred and abuse. They challenged his birth, his authority, and his motives. “‘Paul must be destroyed,’ was as truly their watchword as the cry for the destruction of Carthage had been of old to the Roman senator” (Stanley, “Sermons and Lectures on the Apostolic Age”). These are referred to in ch. i. 16; and the whole passage in the present chapter, from ver. 3 to ver. 11, is worthy of study, being full of incidental hints lurking in single words, and not always apparent in our versions; hints which, while they illustrate the main point of the discussion, are also aimed at the assertions of the Judaizers. *Dogs* was a term of reproach among both Greeks and Jews. Homer uses it of both women and men, implying shamelessness in the one, and recklessness in the other. Thus Helen: “Brother-in-law of me, a mischief-devising dog” (“Iliad,” vi., 344). Teucer of Hector: “I cannot hit this raging dog” (“Iliad,” viii., 298). Dr. Thomson says of the dogs in oriental towns: “They lie about the streets in such numbers as to render it difficult and often dangerous to pick one’s way over and amongst them—a lean, hungry, and sinister brood. They have no owners, but upon some principle known only to themselves, they combine into gangs, each of which assumes jurisdiction over a particular street; and they attack with the utmost ferocity all canine intruders into their territory. In those contests, and especially during the night, they keep up an incessant barking and howling, such as is rarely heard in any European city. The imprecations of David upon his enemies derive their significance, therefore, from this reference to one of the most odious of oriental annoyances” (“Land

and Book," Central Palestine and Phoenicia, 593). See Ps. lix. 6; xxii. 16. Being unclean animals, dogs were used to denote what was unholy or profane. So Matt. vii. 6; Apoc. xxii. 15. The Israelites are forbidden in Deuteronomy to bring the price of a dog into the house of God for any vow: Deut. xxiii. 18. The Gentiles of the Christian era were denominated "dogs" by the Jews, see Matt. xv. 26. Paul here retorts upon them their own epithet.

Evil workers. Compare *deceitful workers*, 2 Cor. xi. 15

Concision (*κατατομήν*). Only here in the New Testament. The kindred verb occurs in the Septuagint only, of mutilations forbidden by the Mosaic law. See Lev. xxi. 5. The noun here is a play upon *περιτομή* *circumcision*. It means *mutilation*. Paul bitterly characterizes those who were not of the true circumcision (Rom. ii. 28, 29; Col. ii. 11; Eph. ii. 11) as merely *mutilated*. Compare Gal. v. 12, where he uses *ἀποκόπτειν* *to cut off*, of those who would impose circumcision upon the Christian converts: "I would they would *cut themselves off* who trouble you;" that is, not merely *circumcise*, but *mutilate themselves* like the priests of Cybele.

3. The circumcision. The abstract term for those who are circumcised. In the Old Testament, circumcision was a metaphor for purity. See Lev. xxvi. 41; Deut. x. 16; xxx. 6; Ezek. xlv. 7, etc.

Worship God in the spirit (*πνεύματι Θεῷ λατρεύοντες*). The correct reading is *Θεοῦ* *of God*. Render, as Rev., *worship by the Spirit of God*. *Worship*. See on Apoc. xxii. 3. Paul uses the Jews' word which denoted their own service of Jehovah as His peculiar people. Compare Acts xxvi. 7. A Jew would be scandalized by the application of this term to Christian worship.

Rejoice in Christ Jesus (*καυχώμενοι*). Rev., better, *glory*. Compare Jer. ix. 23, 24, and 1 Cor. i. 31; 2 Cor. x. 17.

In the flesh. External privileges of every kind.

4. **Though I might also have confidence** (*καὶ περ ἐγὼ ἔχων πεποιθήσειν*). Lit., *even though myself having confidence*. Also should be joined with *the flesh* and rendered *even*. Rev., *though I myself might have confidence even in the flesh*. The sense of the translation *might have* is correct; but Paul puts it that he *actually has* confidence in the flesh, placing himself at the Jews' stand-point.

Thinketh that he hath whereof he might trust (*δοκεῖ πεποιθέναι*). The A. V. is needlessly verbose. Rev., much better, *thinketh to have confidence*.

5. **Circumcised the eighth day** (*περιτομῇ ὀκταήμερος*). Lit., *eight days old in circumcision*; or *passing the eighth day*. For the idiom, see on John xi. 39, and compare Acts xxviii. 13. Converts to Judaism were circumcised in maturity: Ishmaelites in their thirteenth year. He was thus shown to be neither a heathen nor an Ishmaelite.

Of the stock of Israel. Not a proselyte, but of the original stock (*γένους*); not grafted into the covenant race. A descendant of Jacob, not an Idumæan nor an Ishmaelite. For *Israel*, see on Acts iii. 12, and compare Rom. ix. 4; xi. 1; John i. 47. Descended not from *Jacob, the supplanter*, but from *Israel, the prince of God*. See Gen. xxxii. 28.

Of the tribe of Benjamin. Not from one of the lost tribes, but from that which gave to Israel its first king; which alone was faithful to Judah at the separation under Rehoboam, and which had always held the post of honor in the army. See Judg. v. 14; Hos. v. 8. Benjamin only of the twelve patriarchs was born in the land of promise. Mordecai, the deliverer of the Jews from Haman was a Benjamite. Paul's own original name, *Saul*, was probably derived from Saul the son of Kish, the Benjamite.

A Hebrew of the Hebrews (*Ἑβραῖος ἐξ Ἑβραίων*). The (Hebrews) of the A. V. gives a wrong coloring to the phrase, as if Paul were claiming to be preëminently a Hebrew among other Hebrews. He means *a Hebrew from* (ἐξ) *Hebrew parents*. Rev., *a Hebrew of Hebrews*, which is no special improvement.

The expression implies characteristics of language and manners. He might be an Israelite and yet a child of Greek-speaking Jews: but his parents had retained their native tongue and customs, and he himself, while understanding and speaking Greek, also spoke in Hebrew on occasion. See Acts xxi. 40; xxii. 2.

The law. The Mosaic law. See on Rom. ii. 12. The validity of that law was the principle upheld by the Judaizers.

A Pharisee. See Acts xxiii. 6; Gal. i. 14. Compare on the whole verse, 2 Cor. xi. 22.

6. Zeal. Ironical.

Blameless (*γενόμενος ἀμεμπτος*). The A. V. does not render the participle, *proven* or *found*. Rev., correctly, *found blameless*.

7. What things (*ἅτινα*). The double relative classifies; things *which came under the category* of gain. Compare Gal. iv. 24; Col. ii. 23.

Gain (*κέρδη*). Lit., *gains*. So Rev., in margin, and better. The various items of privilege are regarded separately.

I counted loss (*ἡγημαὶ ζημιαν*). Better, as Rev., *have counted*. The perfect tense implies that he still counts them as loss. See on ver. 8. Notice the singular number *loss*, and the plural *gains*. The various gains are all counted as one loss.

8. Yea doubtless (*ἀλλὰ μὲν οὖν*). *Ἄλλὰ but*, ver. 7, puts that verse in direct contrast with the preceding verse. *Ἄλλὰ yea* or *verily*, in this verse affirms more than the preceding statement, while *οὖν therefore* (not rendered), collects and concludes from what has been previously said: *Yea verily therefore*.

All things. An advance on *those* (things) of ver. 7.

For the excellency, etc. (*διὰ*). On account of: because the knowledge of Christ is so much greater than all things else.

I have suffered the loss (*ἐζημιώθην*). Rev., better, *I suffered*; when I embraced Christianity. Lit., *was mulcted*. See on Matt. xvi. 26, and *cast away*, Luke ix. 25.

All things (τὰ πάντα). Collectively. All things mentioned in vv. 5-7.

Dung (σκύβαλα). Rev., *refuse*. Either *excrement* or *what is thrown away from the table; leavings*. The derivation is uncertain. According to some it is a contraction from ἐς κύνας βάλλω *to throw to the dogs*. See on *filth*, 1 Cor. iv. 13. Notice the repetition of *gain, count, loss, all things, Christ*.

Win (κερδήσω). Rev., better, *gain*, corresponding with *gain*, ver. 7.

9. **Be found** (εὑρεθῶ). Discovered or proved to be. See on ch. ii. 8. Compare Rom. vii. 10; Gal. ii. 17.

Mine own righteousness (ἐμὴν δικαιοσύνην). Rev., correctly, *a righteousness of mine own*. The A. V. would require the article with ἐμὴν *mine*, and assumes the existence of a personal righteousness; whereas Paul says, *not having any righteousness which can be called mine*.

Which is of the law (τὴν ἐκ νόμου). Rev., better, *even that which is of the law*; thus bringing out the force of the article which defines the character of that righteousness which alone could be personal, viz., righteousness consisting in the strict fulfilment of the law.

Through the faith of Christ (διὰ πίστεως Χριστοῦ). Rev., better, *through faith in Christ*. Faith as opposed to the law. The change of prepositions, *through* (διὰ) faith, and *of* (ἐκ) the law, as turning on the distinction between faith represented as *the medium*, and the law as *the source* of justification, cannot be insisted upon as a rule, since both the prepositions are used with *faith*, as in Gal. ii. 16. Compare Rom. iii. 30; v. 1.

Of God. Contrasted with *my own*.

By faith (ἐπι). Resting upon faith, or on the condition of. Compare Acts iii. 16.

10. **That I may know Him** (τοῦ γινῶναι αὐτὸν). *Know* is taken up from *knowledge*, ver. 8, and is joined with *be found*

in *Him*, qualified by *not having*, etc. That I may be found in *Him* not having, etc., but having the righteousness which is of God *so as to know Him*, etc.

The power of His resurrection (τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ). *Power of His resurrection and fellowship of His sufferings* furnish two specific points further defining the knowledge of *Him*. By *the power of Christ's resurrection* is meant the power which it exerts over believers. Here, more especially, according to the context, in assuring their present justification, and its outcome in their final glorification. See Rom. iv. 24, 25; viii. 11, 30; 1 Cor. xv. 17; Col. iii. 4; Philip. iii. 21.

Fellowship of His sufferings. Participation in Christ's sufferings. See Matt. xx. 22, 23; and on Col. i. 24. Compare 2 Cor. i. 5; 1 Pet. iv. 13. Faith makes a believer one with a suffering Christ.

Being made conformable (συμμορφιζόμενος). Explaining the previous clause: *by my becoming conformed*, etc. Rev., *becoming conformed*. Compare 2 Cor. iv. 10; Rom. vi. 5. For *conformed* see on Matt. xvii. 2, and on *form*, ch. ii. 6. The most radical conformity is thus indicated: not merely undergoing physical death like Christ, but conformity to the spirit and temper, the meekness and submissiveness of Christ; to His unselfish love and devotion, and His anguish over human sin.

11. **If by any means** (εἴ πως). For the form of expression compare Rom. i. 10; xi. 14. Not an expression of doubt, but of humility.

I might attain (κατανήσω). See on Acts xxvi. 7.

The resurrection of the dead (τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν). Rev., more correctly, *from the dead*. Lit., *the resurrection, that, namely, from the dead*. Compare Acts iv. 2. This compound noun for *resurrection* is found only here, and expresses the rising *from* or *from among* (ἐξ), which is further emphasized by the repetition of the preposition ἐκ (*from*).

The kindred compound verb occurs Mark xii. 19; Luke xx. 28; Acts xv. 5, but in neither passage of raising the dead. The word here does not differ in meaning from *ἀνάστασις*, commonly used, except that the idea is more vividly conceived as a rising *from* the earth. See Matt. xxii. 31; Luke xx. 35. The phrase *resurrection of* or *from the dead* does not often occur in the Gospels, and *resurrection ἐκ* from the dead only twice in the New Testament, Acts iv. 2; 1 Pet. i. 3. For the phrase, see on Luke xvi. 31. *Resurrection of the dead* is a generic phrase, denoting the general resurrection of the dead, bad and good. *Resurrection from the dead*, in the only two passages where it occurs, signifies resurrection unto life. In 1 Pet. i. 3, it is applied to Christ.

12. **Not as though** (οὐχ ὅτι). Lit., *not that*, as Rev. By this I do not mean to say that. For similar usage, see John vii. 22; 2 Cor. i. 24; Philip. iv. 17.

Had attained—were perfect (ἔλαβον—τετελειώμαι). Rev., *have attained, am made perfect*. There is a change of tenses which may be intentional; the aorist *attained* pointing to the definite period of his conversion, the perfect, *am made perfect*, referring to his present state. Neither when I became Christ's did I attain, nor, up to this time, have I been perfected. With *attained* supply *the prize* from ver. 14. Rev., *am made perfect*, is preferable, as preserving the passive form of the verb.

I follow after (διώκω). Rev., better, *press on*. The A. V. gives the sense of *chasing*; whereas the apostle's meaning is the pressing toward a fixed point. The continuous present would be better, *I am pressing*.

May apprehend (καταλάβω). American Rev., *lay hold on*. Neither A. V. nor Rev. give the force of *καί* also; if I may also apprehend as well as pursue. For the verb, see on John i. 5.

For which also I am apprehended. Rev., correctly, *was* apprehended. American Rev., *laid hold on*. Paul's meaning is, "I would *grasp* that for which Christ grasped me. Paul's conversion was literally of the nature of a *seizure*. That for

which Christ laid hold of him was indeed his mission to the Gentiles, but it was also his personal salvation, and it is of this that the context treats. Some render, *seeing that also I was apprehended*. Rev., in margin.

13. **Myself.** As others count themselves.

14. **One thing.** *I do* is supplied. Some supply *I count*, which is less appropriate, since what follows is concerned with action rather than with thinking or reckoning.

Reaching forth (ἐπεκτεινόμενος). Only here in the New Testament. Ἐπί direction, *after*; ἐκ *forth*; τείνω *to stretch*. Rev., *stretching forward*. The metaphor is that of the foot-race. Bengel says: "The eye outstrips and draws onward the hand, and the hand the foot."

14. **Toward the mark** (κατὰ σκοπὸν). Rev., *goal*. Bear *down* upon (κατά). Σκοπός *mark*, only here in the New Testament. See on *look*, ch. ii. 4. Used in the classics of *a mark for shooting at*, or as *a moral or intellectual end*. A somewhat similar figure occurs 1 Tim. i. 6; vi. 21; 2 Tim. ii. 18, in the verb ἀστοχέω *to miss the aim or the shot*. A. V., *swerved* and *erred*.

Prize (βραβεῖον). See on 1 Cor. ix. 24. Ignatius uses the word *δέμα* that which *is deposited* as a prize: a prize of money as distinct from the crown. "Be temperate as God's athlete. The prize is incorruption and eternal life" (to Polycarp, ii.). Chrysostom says: "He that runs looks not at the spectators, but at the prize. Whether they be rich or poor, if one mock them, applaud them, insult them, throw stones at them—if one plunder their house, if they see children or wife or anything whatsoever—the runner is not turned aside, but is concerned only with his running and winning the prize. He that runneth stoppeth nowhere; since, if he be a little remiss, all is lost. He that runneth relaxeth in no respect before the end, but then, most of all, stretcheth over the course."

High calling (ἄνω κλήσεως). Lit., *upward calling*. A calling which is from heaven and to heaven. Κλήσις *calling*, is

habitually used in the New Testament of *the act of calling*. Compare Heb. iii. 1. The prize is bound up with the calling; promised when the call is issued, and given when the call is fulfilled.

15. **Perfect** (τέλειοι). Mature Christians. See on 1 Cor. ii. 6.

Be thus minded. Lit., *think this*, or *have this mind*, namely, to forget the past and to press forward.

16. **Nevertheless.** Rev., *only*. Notwithstanding the minor points in which you may be otherwise minded.

Whereto we have already attained (εἰς ἃ ἐφθάσαμεν). Whatever real christian and moral attainment you may have made, let that serve as a rule for your further advance. The character of this standard of attainment is illustrated by the words in ver. 15, *be thus minded*, and by those in ver. 17, *as ye have us for an example*. The individual variations are not considered. He regards rather the collective development, and assumes the essentials of christian attainment on the part of his readers. For *attained*, see on *we are come*, 2 Cor. x. 14.

Let us walk by the same rule (τῷ αὐτῷ στοιχεῖν). The idea of a regulative standard is implied, but *rule κανόνι* must be omitted from the Greek text. Rev. brings out the antithesis better: *wherunto we have already attained, by that same rule let us walk*. Omit *let us mind the same thing*.

17. **Followers together of me** (συμμιμηταί μου). Only here in the New Testament. Rev., more correctly, *imitators*. Compare 1 Cor. xi. 1. Not *imitators of Christ in common with me*, but *be together, jointly, imitators of me*.

Mark (σκοπεῖτε). See on *looking*, ch. ii. 4.

So as (οὕτως καθώς). Rev., "which so walk even as ye have," etc. The two words are correlative. Briefly, *imitate me and those who follow my example*.

18. **Many walk.** No word is supplied describing the character of their walk; but this is brought out by *enemies of the*

cross of Christ, and in the details of ver. 19. The persons alluded to were probably those of Epicurean tendencies. This and Judaic formalism were the two prominent errors in the Philippian church.

19. Belly. Rom. xvi. 18. So the Cyclops in Euripides: "My flocks which I sacrifice to no one but myself, and not to the gods, and to this my belly the greatest of the gods: for to eat and drink each day, and to give one's self no trouble, this is the god for wise men" ("Cyclops," 334-338).

Glory. That which they esteem glory.

Earthly things (τὰ ἐπίγεια). See on 2 Cor. v. 1. Compare Col. iii. 2.

20. Conversation (πολίτευμα). Only here in the New Testament. Rev., *citizenship*, *commonwealth* in margin. The rendering *conversation*, in the sense of *manner of life* (see on 1 Pet. i. 15), has no sufficient warrant; and that *πολίτευμα* *commonwealth*, is used interchangeably with *πολιτεία* *citizenship*, is not beyond question. *Commonwealth* gives a good and consistent sense. The *state* of which we are citizens is in heaven. See on ch. i. 27. Compare Plato: "That city of which we are the founders, and which exists in idea only; for I do not believe that there is such an one anywhere on earth. In Heaven, I replied, there is laid up the pattern of it methinks, which he who desires may behold, and beholding may settle himself there" ("Republic," 592).

Is in heaven (ὑπάρχει). The use of this word instead of *ἔστι* *is* is peculiar. See on *being*, ch. ii. 6. It has a backward look. It exists now in heaven, having been established there of old. Compare Heb. xi. 16; John xiv. 2.

We look for (ἀπεκδεχόμεθα). Rev., *wait for*. See on 1 Cor. i. 7. Used only by Paul, and in Heb. ix. 28. Compare Rom. viii. 19, 23, 25; Gal. v. 5. It indicates earnest, patient waiting and expectation. As in *ἀποκαταδοκία* *earnest expectation*, ch. i. 20, the compounded preposition *ἀπό* denotes the withdrawal of attention *from* inferior objects. The word is

habitually used in the New Testament with reference to a future manifestation of the glory of Christ or of His people.

The Saviour, the Lord Jesus Christ (*σωτήρα*). *Saviour* has no article, and its emphatic position in the sentence indicates that it is to be taken predicatively with *Jesus Christ*, and not as the direct object of the verb. Hence render: *we await as Saviour the Lord*, etc. Compare Heb. ix. 28, "To them that wait for Him will He appear a second time unto *salvation*."

21. **Shall change** (*μετασχηματίσει*). See on Matt. xvii. 2; 1 Cor. iv. 6; xi. 13. Also on *form*, ch. ii. 6; and *fashion*, ch. ii. 8. The word thus indicates a change in what is outward and shifting—the body. Rev., correctly, *shall fashion anew*. *Refashion* (?).

Our vile body (*τὸ σῶμα τῆς ταπεινώσεως ἡμῶν*). Wrong. Render, as Rev., *the body of our humiliation*. See, for the vicious use of hendiadys in A. V., on Eph. i. 19. Lightfoot observes that the A. V. seems to countenance the stoic contempt of the body. Compare Col. i. 22. The biographer of Archbishop Whately relates that, during his last illness, one of his chaplains, watching during the night at his bedside, in making some remark expressive of sympathy for his sufferings, quoted these words: "Who shall change our vile body." The Archbishop interrupted him with the request "Read the words." The chaplain read them from the English Bible; but he reiterated, "Read *his own* words." The chaplain gave the literal translation, "this body of our humiliation." "That's right," interrupted the Archbishop, "not *vile*—nothing that He made is vile."

That it may be fashioned like (*εἰς τὸ γενέσθαι αὐτὸ σύμμορφον*). The words *that it may be*, or *become*, are omitted from the correct Greek text, so that the strict rendering is *the body of our humiliation conformed*, etc. The words are, however, properly inserted in A. V. and Rev. for the sake of perspicuity. Rev., correctly, *conformed* for *fashioned like*. *Fashion* belongs to the preceding verb. See on *shall change*. The adjective *conformed* is compounded with *μορφή* *form* (see

on ch. ii. 6, and *made conformable*, ch. iii. 10). As the body of Christ's glory is a spiritual body, this word is appropriate to describe a conformation to what is more essential, permanent, and characteristic. See 1 Cor. xv. 35-53.

His glorious body (τῷ σώματι τῆς δόξης αὐτοῦ). Wrong. Rev., correctly, *the body of His glory*. The body in which He appears in His present glorified state. See on Col. ii. 9.

The working whereby He is able (τὴν ἐνέργειαν τοῦ δύνασθαι). Lit., *the energy of His being able*. Δύνασθαι expresses *ability, faculty, natural ability*, not necessarily manifest. 'Ενέργεια is *power in exercise*, used only of superhuman power. See on John i. 12; 2 Pet. ii. 11. Hence, as Calvin remarks, "Paul notes not only the power of God as it resides in Him, but the power as it puts itself into act." See Eph. i. 19, where four of the six words for *power* are used.

Subdue (ὑποτάξαι). Rev., *subject*. See on Jas. iv. 7. It is more than merely *subdue*. It is to bring all things within His divine economy; to *marshal* them all under Himself in the new heaven and the new earth in which shall dwell righteousness. Hence the perfected heavenly state as depicted by John is thrown into the figure of *a city*, an organized commonwealth. The verb is thus in harmony with ver. 20. The work of God in Christ is therefore not only to transform, but to subject, and that not only the body, but all things. See 1 Cor. xv. 25-27; Rom. viii. 19, 20; Eph. i. 10, 21, 22; iv. 10.

CHAPTER IV.

1. **Longed for** (ἐπιπόθητοι). Only here in the New Testament. Compare *I long for you*, ch. i. 8; and for kindred words see 2 Cor. vii. 7; Rom. xv. 23.

Joy and crown (χαρὰ καὶ στέφανος). Nearly the same phrase occurs 1 Thess. ii. 19. The Philippian converts are his chaplet of victory, showing that he has not run in vain, ch. ii. 16. For *crown*, see on Apoc. iv. 4; 1 Pet. v. 4.

So stand fast. As I have exhorted, and have borne myself in the conflict which you saw and heard to be in me, ch. i. 30.

2. I beseech Euodias and beseech Syntyche (Εὐωδίας παρακαλῶ καὶ Σνντύχην παρακαλῶ). *Euodias* is incorrect, the name being feminine, *Euodia*. According to the Tex. Rec., with the long o, the name means *fragrance*; but the correct reading is with the short o, the meaning being *prosperous journey*. *Syntyche* means *happy chance*. These were prominent women in the Church, possibly deaconesses. The position of women in Macedonia was exceptional. In Greece, generally, their standing was inferior. The Athenian law prescribed that everything that a man might do by the consent or request of a woman should be null in law. In Macedonia monuments were erected to women by public bodies, and in Macedonian inscriptions records of male proper names are found formed on the mother's name instead of the father's. Macedonian women were permitted to hold property. In the account of Paul's labors in Macedonia there are notices of the addition of women of rank to the church in Thessalonica and Beroea.*

For *beseech*, render *exhort*, and notice the repetition of that word with each name, making the exhortation individual and specific.

To be of the same mind (τὸ αὐτὸ φρονεῖν). The same expression as in ch. ii. 2, see note. Compare Rom. xii. 16. The verb *φρονέω* to be minded, occurs eleven times in this epistle, and but seventeen times in the rest of the New Testament.

3. True yoke-fellow (γνήσιε σύνζυγε). For *true*, see on *naturally*, ch. ii. 20. It is supposed by some that the word rendered *yoke-fellow* is a proper name, *Synzygus*, and that *true* is to be explained as *rightly so called*. This explanation would be favored by the play upon the name *Onesimus* in the Epistle to Philemon, and is not improbably correct. The name has not

* On the absurdities of interpretation which certain German critics have drawn from these two names, see Bishop Lightfoot's "Essays on Supernatural Religion," p. 24.

been found in inscriptions, as is the case with many of the names in these epistles, as, for instance, Euodia and Syntyche. Some suppose that the chief of the bishops or superintendents at Philippi is thus addressed; but, in that case, the word would probably appear elsewhere in the New Testament. Clement of Alexandria, assuming that Paul was married, thinks that he addresses his wife. Others suppose that Lydia is addressed.*

Help (*συλλαμβάνου*). Lit., *take hold with*. Compare Luke v. 7. The verb is used of *conception*, Luke i. 24; *arrest*, Matt. xxvi. 55; Acts xii. 3; *catching*, as fish, Luke v. 9. Compare the compound *συναντιλάμβανομαι help*, Luke x. 40 (note); Rom. viii. 26.

Which labored with me (*αἵτινες συνήδρασαν μοι*). The double relative explains and classifies: *for they belonged to the number* of those who labored. Rev., *for they labored*. *Labored*, lit., *strove as athletes*, as ch. i. 27. Compare Sophocles: "These girls preserve me, these my nurses, these who are men, not women, in laboring with me" ("Oedipus at Colonus," 1367-8).

Clement. Supposed by some to be Clement the Bishop of Rome. Origen identifies them, saying: "Clement to whom Paul bears Testimony in Philippians iv. 3." So also Eusebius, Epiphanius, and Jerome. Chrysostom speaks of Clement as the constant companion of Paul in all his travels. Irenaeus, on the contrary, who mentions him as the pupil of an apostle, says nothing of his connection with Paul, by name, and would not have been likely to pass over this identity in silence had he been aware of it. Clement was a member of the Roman church, and the name was a very common one. A Roman consul, Flavius Clemens, was sentenced to death by Domitian on account of *atheism*, which was the common pagan designation of Christianity. The Roman catacombs furnish evidence that Christianity had penetrated into the Flavian family, so that there may have been two prominent Christians in Rome of the same name. The identity of Clement of Rome with the

* See Farrar, in "The Expositor," first series, x., 24; and "Life of Paul," ii., 435.

Clement of this epistle has been very generally abandoned. The latter was probably a Philippian.

Other (τῶν λοιπῶν). Rev., correctly, *the rest*.

Book of life. The phrase occurs seven times in the Apocalypse. Compare Luke x. 20; Heb. xii. 23, and see on Apoc. iii. 5. The figure is founded on the register of the covenant people. Isa. iv. 3; Ezek. xiii. 9; Exod. xxxii. 32; Psalm lxix. 28; Dan. xii. 1. The phrase was also used by the Rabbins. Thus in the Targum * on Ezek. xiii. 9: "In the book of eternal life which has been written for the just of the house of Israel, they shall not be written." God is described as "the king, sitting upon the judgment-seat, with the books of the living and the books of the dead open before Him."

5. **Rejoice.** See on ch. i. 4, and 2 Cor. xiii. 11.

Moderation (τὸ ἐπιεικὲς). Wrong. Rev., correctly, *forbearance*. See on *gentle*, 1 Pet. ii. 18.

The Lord is at hand. See on 1 Cor. xvi. 22.

6. **Be careful** (μεριμνᾶτε). See on Matt. vi. 25. Rev., better, *be anxious*.

Prayer and supplication. General and special. See on Luke v. 33; viii. 38. *Προσευχή* *prayer*, only of prayer to God. The two words often occur together, as Eph. vi. 18; 1 Tim. ii. 1; v. 5.

Requests (αἰτήματα). Specific details of supplication.

Unto God (πρὸς τὸν Θεόν). The force of πρὸς is rather *in your intercourse with God*. See on *with God*, John i. 1.

7. **Peace of God.** As the antidote to *anxiety*, ver. 6.

Which passeth all understanding (ἡ ὑπερέχουσα πάντα νοῦν). Either, *which passes all power of comprehension*, com-

* *Targum* means *translation*, and was the name given to a Chaldee version or paraphrase of the Old Testament. After the exile it became customary to read the law in public with the addition of an oral paraphrase in the Chaldee dialect. Neh. viii. 8. These were afterward committed to writing. The two oldest are the Targum of Onkelos on the law, and that of Jonathan ben Uzziel on the prophets.

pare Eph. iii. 20; or, better, *which surpasses every (human) reason*, in its power to relieve anxiety. Compare Matt. vi. 31, 32. For *understanding*, see on Rom. vii. 23.

Shall keep (*φρουρήσει*). Lit., *guard*, as Rev., or *mount guard over*. God's peace, like a sentinel, patrols before the heart. Compare Tennyson:

“ Love is and was my King and Lord,
And will be, though as yet I keep
Within his court on earth, and sleep
Encompassed by his faithful guard,
And hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.”

“ In Memoriam.”

Gurnall, a little differently: “The peace of God is said to *garrison* the believer's heart and mind. He is surrounded with such blessed privileges that he is as safe as one in an impregnable castle” (“Christian in Complete Armor,” p. 419).

Hearts—minds (*καρδίας—νοήματα*). For *hearts*, see on Rom. i. 21. For *minds*, Rev., *thoughts*, on 2 Cor. iii. 14. The guardianship is over the source and the issues of thought and will. “Your hearts and their fruits” (Alford).

8. **Honest** (*σεμνὰ*). Rev., *honorable, reverend* in margin. In classical Greek an epithet of the gods, *venerable, reverend*. The word occurs only here and in the pastoral epistles, 1 Tim. iii. 8, 11; Tit. ii. 2, where it is rendered *grave*, both in A. V. and Rev. There lies in it the idea of a dignity or majesty which is yet inviting and attractive, and which inspires reverence. *Grave*, as Trench observes, does not exhaust the meaning. Gravity may be ridiculous. “The word we want is one in which the sense of gravity and dignity, and of these as *inviting reverence*, is combined.” Ellicott's *venerable* is perhaps as near as any word, if *venerable* be divested of its modern conventional sense as implying *age*, and confined to its original sense, *worthy of reverence*.

Pure (ἀγνά). See on 1 John iii. 3.

Lovely (προσφιλή). Only here in the New Testament. Adapted to excite love, and to endear him who does such things.

Of good report (εὐφημα). Only here in the New Testament. Lit., *sounding well*. The kindred verb is commonly used in an active sense. Hence not *well spoken of*, but *fair-speaking*, and so *winning, gracious* (Rev., in margin).

Virtue (ἀρετή). With this exception the word occurs only in Peter's epistles; 1 Pet. ii. 9; 2 Pet. i. 3, 5; see notes on both.

Praise (ἔπαινος). Commendation corresponding to the moral value of the virtue. In the Septuagint, ἀρετή *virtue* is four times used to translate the Hebrew *praise*. The two ideas seem to be coördinated. Lightfoot remarks that Paul seems studiously to avoid this common heathen term for moral excellence, and his explanation is very suggestive: "Whatever value may reside in your old heathen conception of virtue, whatever consideration is due to the praise of men."

10. **Your care of me hath flourished again** (ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν). Lit., *ye caused your thinking on my behalf to bloom anew*. Rev., *ye revived your thought for me*. The verb occurs only here in the New Testament. In the Septuagint it appears as both transitive and intransitive, *to flourish*, or *to cause to flourish*. Thus Ps. xxvii. 7, where Septuagint reads *for my heart greatly rejoiceth, my flesh flourished* (ἀνέθαλεν); Ezek. xvii. 24, *have made the dry tree to flourish*.

Wherein. The matter of my wants and sufferings. Implied in *your care of me*.

Ye were careful (ἐφρονεῖτε). Rev., *ye did take thought*. Note the imperfect tense: *ye were all along thoughtful*.

11. **Content** (αὐτάρκης). Lit., *self-sufficient*. Only here in the New Testament. A stoic word, expressing the favorite doctrine of the sect, that man should be sufficient to himself for all things; able, by the power of his own will, to resist the shock

of circumstance. Paul is *self-sufficient* through the power of the *new self*: not *he*, but *Christ* in him. The kindred noun *αὐταρκεία sufficiency*, occurs 2 Cor. ix. 8; 1 Tim. vi. 6.

12. **I am instructed** (*μεμύημαι*). Rev., *have I learned the secret*. The metaphor is from the initiatory rites of the pagan mysteries. *I have been initiated*. See on Col. i. 26.

To be full (*χορηγῆσθαι*). See on Matt. v. 6.

13. **I can do** (*ισχύω*). See on Luke xiv. 30.

Strengtheneth (*ἐνδυναμοῦντι*). More literally, *infuses strength into me*, as the old verb *inforce*.

14. **Notwithstanding**. Lest, in declaring his independence of human aid, he should seem to disparage the Philippians' gift.

15. **When I departed from Macedonia**. On his first European circuit, going by way of Athens to Corinth, where he was joined by Silvanus and Timothy, bringing a contribution from Macedonia. Acts xviii. 5; 2 Cor. xi. 9.

16. **Even in Thessalonica** (*καί*). Better *also*: in addition to the contribution received at Corinth.

18. **I have** (*ἀπέχω*). I have received in full. See on Matt. vi. 2; Luke vi. 24.

Odor of a sweet smell. See on 2 Cor. ii. 15, 16. Frequent in Septuagint, of the odor of sacrifices.

19. **In glory**. This is differently connected by expositors. Some with *riches*, as A. V. and Rev. Others with *shall supply*, but with different explanations, as, shall supply your need *with glory*: in a glorious way: by placing you in glory. It is better to construe with *shall supply*, and to explain *in glory* as the element and instrument of the supply. The need shall be supplied *in glory* and *by glory*; by placing you in glory where you shall be partakers of glory.

22. **Of Caesar's household**. Probably the slaves and freedmen attached to the palace.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

2. **Colossae.** The form of the name appears to have been both *Kolossai* and *Kolassai*, the former being probably the earlier.

The city was in Phrygia, in the valley of the Lycus, about ten or twelve miles beyond Laodicea and Hierapolis. The region is volcanic, and the earthquakes common to large portions of Asia Minor are here peculiarly severe. The tributaries of the Lycus carried calcareous matter which formed everywhere deposits of travertine, said to be among the most remarkable formations of this character in the world. "Ancient monuments are buried, fertile lands overlaid, river-beds choked up, and streams diverted, fantastic grottos and cascades and arches of stone formed by this strange, capricious power, at once destructive and creative, working silently and relentlessly through long ages. Fatal to vegetation, these incrustations spread like a stony shroud over the ground. Gleaming like glaciers on the hillside, they attract the eye of the traveller at a distance of twenty miles, and form a singularly striking feature in scenery of more than common beauty and impressiveness" (Lightfoot).

The fertility of the region was nevertheless great. The fine sheep, and the chemical qualities of the streams which made the waters valuable for dyeing purposes, fostered a lively trade in dyed woollen goods. All the three cities were renowned for the brilliancy of their dyes.

Colossae stood at the junction of the Lycus with two other

streams, on a highway between eastern and western Asia, and commanding the approaches to a pass in the Cadmus mountains. Both Herodotus and Xenophon speak of it as a prosperous and great city; but in Paul's time its glory had waned. Its site was at last completely lost, and was not identified until the present century. Its ruins are insignificant. Paul never visited either of the three cities. The church at Colossae was the least important of any to which Paul's epistles were addressed.

To the saints. A mode of address which characterizes Paul's later epistles. The word is to be taken as a noun, and not construed as an adjective with *faithful brethren: to the holy and faithful brethren.*

And faithful brethren in Christ. Or *believing brethren.* Compare Eph. i. 1. There is no singling out of the faithful brethren from among others who are less faithful.

Our Father. The only instance in which the name of the Father stands in the opening benediction of an epistle without the addition *and Jesus Christ.*

3. And the Father. Some of the best texts omit *and.* So Rev. The form with *and* is the more common. Compare ch. iii. 17.

Praying always for you. Rather connect *always* with *we give thanks*, and render *we give thanks for you always, praying, or in our prayers.* According to the Greek order, *praying for you* (as Rev. and A. V.), would make *for you* unduly emphatic.

5. For the hope (*διὰ τὴν ἐλπίδα*). The A. V. connects with *we give thanks* (ver. 3). But the two are too far apart, and Paul's introductory thanksgiving is habitually grounded on the spiritual condition of his readers, not on something objective. See Rom. i. 8; 1 Cor. i. 4; Eph. i. 15. Better connect with what immediately precedes, *love which ye have*, and render as Rev., *because of the hope*, etc. Faith works by love, and the ground of their love is found in the hope set before them. Compare Rom. viii. 24. The motive is subordinate, but legiti-

mate. "The hope laid up in heaven is not the deepest reason or motive for faith and love, but both are made more vivid when it is strong. It is not the light at which their lamps are lit, but it is the odorous oil which feeds their flame" (Maclaren).

Hope. See on 1 Pet. i. 3. In the New Testament the word signifies both the sentiment of hope and the thing hoped for. Here the latter. Compare Tit. ii. 13; Gal. v. 5; Heb. vi. 18; also Rom. viii. 24, where both meanings appear. Lightfoot observes that the sense oscillates between the subjective feeling and the objective realization. The combination of *faith, hope, and love* is a favorite one with Paul. See 1 Thess. i. 3; 1 Cor. xiii. 13; Rom. v. 1-5; xii. 6-12.

Laid up (*ἀποκειμένην*). Lit., *laid away*, as the pound in the napkin, Luke xix. 20. With the derivative sense of *reserved* or *awaiting*, as *the crown*, 2 Tim. iv. 8. In Heb. ix. 27, it is rendered *appointed* (unto men to die), where, however, the sense is the same: death *awaits* men as something *laid up*. Rev., in margin, *laid up for*. Compare *treasure in heaven*, Matt. vi. 20; xix. 21; Luke xii. 34. "Deposited, reserved, put by in store out of the reach of all enemies and sorrows" (Bishop Wilson).

Ye heard before (*προηκούσατε*). Only here in the New Testament, not in Septuagint, and not frequent in classical Greek. It is variously explained as denoting either an undefined period in the past, or as contrasting the earlier Christian teaching with the later heresies, or as related to Paul's letter (before I wrote), or as related to the fulfilment of the hope (ye have had the hope *pre-announced*). It occurs several times in Herodotus in this last sense, as ii. 5, of one who has heard of Egypt without seeing it: v., 86, of the Aeginetans who had learned beforehand what the Athenians intended. Compare viii. 79; vi. 16. Xenophon uses it of a horse, which signifies by pricking up its ears what it *hears beforehand*. In the sense of mere priority of time without the idea of anticipation, Plato: "Hear me once more, though you have heard me say the same before" ("Laws," vii., 797). I incline to the more general reference, *ye heard in the past*. The sense of hearing before the

fulfilment of the hope would seem rather to require the perfect tense, since the hope still remained unfulfilled.

The word of the truth of the Gospel. *The truth* is the contents of *the word*, and *the Gospel* defines the character of the truth.

6. Which is come unto you (τοῦ παρόντος εἰς ὑμᾶς). Lit., *which is present unto you*. Has come and is present. Compare Luke xi. 7, "are with me *into* bed."

In all the world. Hyperbolic. Compare Rom. i. 8; 1 Thess. i. 8; Acts xvii. 6. Possibly with a suggestion of the universal character of the Gospel as contrasted with the local and special character of false Gospels. Compare ver. 23.

And bringeth forth fruit (καὶ ἔστι καρποφορούμενον). Lit., *and is bearing fruit*. The text varies. The best texts omit *and*. Some join ἔστι *is* with the previous clause, *as it is in all the world*, and take *bearing fruit* as a parallel participle. So Rev. Others, better, join *is* with the participle, "even as it *is bearing fruit*." This would emphasize the *continuous* fruitfulness of the Gospel. The middle voice of the verb, of which this is the sole instance, marks the fruitfulness of the Gospel *by its own inherent power*. Compare the active voice in ver. 10, and see Mark iv. 28, "the earth bringeth forth fruit *αὐτομάτη of herself, self-acting*. For a similar use of the middle, see *show*, Eph. ii. 7; *worketh*, Gal. v. 6.

Increasing (αὐξανόμενην). Not found in Tex. Rec., nor in A. V., but added in later and better texts, and in Rev. "Not like those plants which exhaust themselves in bearing fruit. The external growth keeps pace with the reproductive energy" (Lightfoot). "It makes wood as well" (Maclaren).

7. Fellow-servant. Used by Paul only here and ch. iv. 7.

Minister (διάκονος). See on Matt. xx. 26; Mark ix. 35.

For you (ὑπὲρ ὑμῶν). Read ἡμῶν *us*, as Rev., *on our behalf*: as Paul's representative.

8. Declared (δηλώσας). Or *made manifest*. See on 1 Cor i. 11.

In the Spirit. Connect with *your love*. Compare Gal. v. 22.

9. We also. Marking the reciprocal feeling of Paul and Timothy with that of the Colossians.

Pray—desire (προσευχόμενοι—αἰτούμενοι). The words occur together in Mark xi. 24. The former is general, the latter special. Rev. *make request* is better than *desire*. The A. V. renders indiscriminately *ask* and *desire*. Rev. alters *desire* to *ask*. *Desire* in the sense of *ask* occurs in Shakspeare and Spenser.

Knowledge (ἐπίγνωσις). See on Rom. iii. 20; Philem. 6. *Full knowledge*. See Rom. i. 21, 28; 1 Cor. xiii. 12, where Paul contrasts γινώσκειν to *know*, γνώσις *knowledge*, with ἐπιγνώσκειν to *know fully*, ἐπίγνωσις *full knowledge*. Here appropriate to the knowledge of God in Christ as the perfection of knowledge.

Wisdom and spiritual understanding (σοφία καὶ συνέσει πνευματικῇ). Rev., better, applies *spiritual* to both—*spiritual wisdom and understanding*. The kindred adjectives σοφός *wise* and συνετός *prudent*, occur together, Matt. xi. 25; Luke x. 21. For σοφία *wisdom*, see on Rom. xi. 33, and on *wise*, Jas. iii. 13. For σύνεσις *understanding*, see on Mark xii. 33, and *prudent*, Matt. xi. 25. The distinction is between general and special. *Understanding* is the critical apprehension of particulars growing out of *wisdom*, which apprehension is practically applied by φρόνησις *prudence*, see on Luke i. 17; Eph. i. 8. *Spiritual* is emphatic, as contrasted with the vain philosophy of false teachers.

10. Walk worthy (περιπατήσαι ἀξίως). The phrase occurs Eph. iv. 1; 1 Thess. ii. 12. Rev. gives the correct adverbial rendering *worthily*.

Unto all pleasing (εἰς πᾶσαν ἀρέσκειαν). So as to please God in all ways. Compare 1 Thess. iv. 1, Ἀρέσκεια *pleasing*, only here in the New Testament. In classical Greek it has a bad sense, *obsequiousness, cringing*. Compare *men-pleasers*, ch. iii. 22.

In the knowledge (*εἰς τὴν ἐπίγνωσιν*). Lit. *unto the knowledge*. The best texts read *τῇ ἐπιγνώσει* "by the knowledge:" by means of.

11. **Strengthened** (*δυναμούμενοι*). Only here in the New Testament, but found in Septuagint. The compound (*ἐνδυναμῶ* to *make strong*) is frequent in Paul, Rom. iv. 20; Eph. vi. 10; Philip. iv. 13; 1 Tim. i. 12.

Power—might (*δυνάμει—κράτος*). See on 2 Pet. ii. 11; John i. 12.

Glory. See on Rom. iii. 23.

Patience—long-suffering (*ὑπομονήν—μακροθυμίαν*). See on 2 Pet. i. 6; Jas. v. 7.

With joyfulness. Compare ver. 24; Jas. i. 2, 3; 1 Pet. iv. 13. Some connect with *giving thanks*, ver. 12, and this is favored by the construction of the previous clauses: *in every good work* bearing fruit: *with all power* strengthened: *with joy* giving thanks. But Paul is not always careful to maintain the symmetry of his periods. The idea of *joy* is contained in *thanksgiving*, which would make the emphatic position of *with joy* inexplicable; besides which we lose thus the idea of *joyful endurance* (ver. 24) and of *joyful suffering expressing itself in thanksgiving*. Compare Rom. v. 3.

12. **Made us meet** (*ικανώσαντι*). See on 2 Cor. iii. 6.

To be partakers of the inheritance (*εἰς τὴν μερίδα τοῦ κλήρου*). Lit., *for the portion of the lot*; that is, *the portion which is the lot*. Compare Acts viii. 21, where the two words are coördinated.

In light (*ἐν τῷ φωτί*). Connect with *inheritance*: the inheritance which is in light. This need not be limited to future glory. The children of God walk in light on earth. See John iii. 21; xi. 9; xii. 36; Eph. v. 8; 1 Thess. v. 5; 1 John i. 7; ii. 10.

13. **Power** (*ἐξουσίας*). See on Mark ii. 10.*

* Lightfoot's explanation of *ἐξουσία* arbitrary power or tyranny, as contrasted with *βασιλεία* kingdom, a well-ordered sovereignty, is not borne out by New-Testament usage, and is contradicted by Septuagint usage, where *βασιλεία*

Translated (*μετέστησεν*). The word occurs five times in the New Testament: of *putting out* of the stewardship, Luke xvi. 4; of *the removal* of Saul from the kingdom, Acts xiii. 22; of Paul *turning away* much people, Acts xix. 26; and of *removing* mountains, 1 Cor. xiii. 2. A change of kingdoms is indicated.

Kingdom. Hence God's kingdom is in the present, no less than in heaven. See on Luke vi. 20.

Of His dear Son (*τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ*). Lit., *of the Son of His love*. So Rev. The Son who is the object of His love, and to whom, therefore, the kingdom is given. See Ps. ii. 7, 8; Heb. i. 3-9. It is true that love is the essence of the Son as of the Father; also, that the Son's mission is the revelation of the Father's love; but, as Meyer correctly says, "the language refers to the *exalted* Christ who *rules*."

14. Redemption (*ἀπολύτρωσις*). See on Rom. iii. 24. Continuing the image of an enslaved and ransomed people. Omit *through His blood*.

Forgiveness (*ἄφεσις*). See on *remission*, Rom. iii. 25; *forgiven*, Jas. v. 15. *Forgiveness* defines *redemption*. Lightfoot's suggestion is very interesting that this precise definition may convey an allusion to the perversion of the term *ἀπολύτρωσις* by the Gnostics of a later age, and which was possibly foreshadowed in the teaching of the Colossian heretics. The Gnostics used it to signify the result of initiation into certain mysteries. Lightfoot quotes from Irenaeus the baptismal formula of the Marcosians: * "into unity and *redemption*

and *ἔξουσία* appear, used coördinately of *God's* dominion. See Dan. iv. 31; vii. 14. The word never occurs in the New Testament in the sense of *arbitrary* authority. It is used collectively of the empire of Satan, Eph. ii. 2; of lawful human magistracy, Rom. xiii. 1; of heavenly powers, Eph. iii. 10.

* Followers of Marcos, in the second half of the second century. A disciple of Valentinus, the author of the most influential of the Gnostic systems. Marcos taught probably in Asia Minor, and perhaps in Gaul. The characteristics of his teaching were a numerical symbolism, and an elaborate ritual. He sought to attract beautiful and wealthy women by magical arts. See Schaff, "History of the Christian Church," ii., 480.

(ἀπολύτρωσις) and communion of powers." The idea of a redemption of the world, and (in a perverted form) of the person and work of Christ as having part in it, distinctively marked the Gnostic schools. That from which the world was redeemed, however, was not sin, in the proper sense of the term, but something inherent in the constitution of the world itself, and therefore due to its Creator.

In the following passage the person of Christ is defined as related to God and to creation; and absolute supremacy is claimed for Him. See Introduction to this volume, and compare Eph. i. 20–23, and Philip. ii. 6–11.

15. **The image** (εἰκών). See on Apoc. xiii. 14. For the Logos (Word) underlying the passage, see on John i. 1. *Image* is more than *likeness* which may be superficial and incidental. It implies a prototype, and embodies the essential verity of its prototype. Compare *in the form of God*, Philip. ii. 6 (note), and *the effulgence of the Father's glory*, Heb. i. 3. Also 1 John i. 1.

Of the invisible God (τοῦ Θεοῦ τοῦ ἀοράτου). Lit., *of the God, the invisible*. Thus is brought out the idea of *manifestation* which lies in *image*. See on Apoc. xiii. 14.

The first-born of every creature (πρωτότοκος πάσης κτίσεως). Rev., *the first-born of all creation*. For *first-born*, see on Apoc. i. 5; for *creation*, on 2 Cor. v. 17. As *image* points to *revelation*, so *first-born* points to *eternal preëxistence*. Even the Rev. is a little ambiguous, for we must carefully avoid any suggestion that Christ was the first of *created things*, which is contradicted by the following words: *in Him were all things created*. The true sense is, *born before the creation*. Compare *before all things*, ver. 17. This fact of priority implies *sovereignty*. He is exalted above all thrones, etc., and all things are *unto* (εἰς) Him, as they are elsewhere declared to be unto God. Compare Ps. lxxxix. 27; Heb. i. 2.

16. **By him** (ἐν αὐτῷ). Rev., *in Him*. *In* is not *instrumental* but *local*; not denying the instrumentality, but putting the fact of creation with reference to its sphere and centre. *In*

Him, within the sphere of His personality, resides the creative will and the creative energy, and in that sphere the creative act takes place. Thus creation was dependent on Him. *In Christ* is a very common phrase with Paul to express the Church's relation to Him. Thus "one body *in Christ*," Rom. xii. 5; "fellow-workers *in Jesus Christ*," Rom. xvi. 3. Compare Rom. xvi. 7, 9, 11; 1 Cor. i. 30; iv. 15, etc.

All things (τὰ πάντα). The article gives a collective sense—the all, the whole universe of things. Without the article it would be *all things severally*.

Were created (ἐκτίσθη). See on John i. 3. The aorist tense, denoting a definite historical event.

Visible—invisible. Not corresponding to *earthly* and *heavenly*. There are visible things in heaven, such as the heavenly bodies, and invisible things on earth, such as the souls of men.

Thrones, dominions, principalities, powers (θρόνοι, κυριότητες, ἀρχαί, ἐξουσίαι). Compare Eph. i. 21; iii. 10; vi. 12; 1 Cor. xv. 24; Rom. viii. 38; Col. ii. 10, 15; Tit. iii. 1. In Tit. iii. 1, they refer to earthly dignities, and these are probably included in 1 Cor. xv. 24. It is doubtful whether any definite succession of rank is intended. At any rate it is impossible to accurately define the distinctions. It has been observed that wherever *principalities* (ἀρχαί) and *powers* (ἐξουσίαι) occur together, *principalities* always precedes, and that δύναμις *power* (see Eph. i. 21) when occurring with either of the two, follows it; or, when occurring with both, follows both. The primary reference is, no doubt, to the celestial orders; but the expressions *things on earth*, and *not only in this world* in the parallel passage, Eph. i. 21, indicate that it may possibly include earthly dignities. *Principalities and powers* are used of both good and evil powers. See Eph. iii. 10; vi. 12; Col. ii. 15. The passage is aimed at the angel-worship of the Colossians (see Introduction); showing that while they have been discussing the various grades of angels which fill the space between God and men, and depending on them as media of communion with God, they have degraded Christ who is above them all, and is

the sole mediator. Compare Heb. i. 5-14, where the ideas of the Son as Creator and as Lord of the angels are also combined.* *Thrones* occurs only here in enumerations of this kind. It seems to indicate the highest grade. Compare Apoc. iv. 4, *θρόνοι thrones*, A. V. *seats*, and see note. *Thrones* here probably means *the enthroned angels*. *Dominions* or *dominations*, also Eph. i. 21. *Principalities* or *princedoms*. In Rom. viii. 38, this occurs without *powers* which usually accompanies it.

All things (τὰ πάντα). Recapitulating. Collectively as before.

Were created (ἐκτίσται). Rev., correctly, *have been created*. The perfect tense instead of the aorist, as at the beginning of the verse. "The latter describes the definite, historical act of creation; the former the continuous and present relations of creation to the Creator" (Lightfoot). So John i. 3. "Without Him *did* not any thing *come into being* (ἐγένετο, aorist) which *hath come* into being" (and exists, γέγονεν, see note).

By Him and for Him (δι' αὐτοῦ καὶ εἰς αὐτὸν). Rev., better, *through Him and unto Him*. See on Rom. xi. 36. Compare *in Him* at the beginning of the verse. There Christ was represented as the *conditional* cause of all things. All things came to pass within the sphere of His personality and as dependent upon it. Here He appears as the *mediating* cause; *through Him*, as 1 Cor. viii. 6. *Unto Him*. All things, as they had their beginning in Him, *tend to Him* as their consummation, to depend on and serve Him. Compare Apoc. xxii. 13; and Heb. ii. 10; "*for whose sake* (δι' οὗ) and *through whose agency* (δι' οὗ) are all things." Rev., "*for whom and through whom*." See also Eph. i. 10, 23; iv. 10; Philip. ii. 9-11; 1 Cor. xv. 28. The false teachers maintained that the universe proceeded from God indirectly, through a succession of emanations. Christ, at best, was only one of these. As such, the universe could not find its consummation in Him.

* On the Jewish and Judæo-Christian speculations concerning the grades of the celestial hierarchy, see Lightfoot's note on this passage.

17. **He is** (*αὐτὸς ἔστιν*). Both words are emphatic. "Ἔστιν is, is used as in John viii. 58 (see note), to express Christ's absolute existence. "He emphasizes the *personality*, is the *pre-existence*" (Lightfoot). For similar emphasis on the pronoun, see Eph. ii. 14; iv. 10, 11; 1 John ii. 2; Apoc. xix. 15.

Before all things. In time.

By Him (*ἐν αὐτῷ*). *In Him* as ver. 16. So Rev.

Consist (*συνέστηκεν*). *Cohere*, in mutual dependence. Compare Acts xxvii. 28; Heb. i. 3. For other meanings of the verb, see on Rom. iii. 5. Christ not only creates, but *maintains* in continuous stability and productiveness. "He, the All-powerful, All-holy Word of the Father, spreads His power over all things everywhere, enlightening things seen and unseen, holding and binding all together in Himself. Nothing is left empty of His presence, but to all things and through all, severally and collectively, He is the giver and sustainer of life. . . . He, the Wisdom of God, holds the universe in tune together. He it is who, binding all with each, and ordering all things by His will and pleasure, produces the perfect unity of nature and the harmonious reign of law. While He abides unmoved forever with the Father, He yet moves all things by His own appointment according to the Father's will" (Athanasius).

18. **And He.** Emphatic. The same who is before all things and in whom all things consist.

The head of the body, the Church. The Church is described as a body, Rom. xii. 4 sq.; 1 Cor. xii. 12-27; x. 17, by way of illustrating the functions of the members. Here the image is used to emphasize the position and power of Christ as the head. Compare ch. ii. 19; Eph. i. 22, 23; iv. 4, 12, 15, 16; v. 23, 30.

Who is the beginning (*ὃς ἔστιν ἀρχὴ*). *Who is*, equivalent to *seeing He is*. *Beginning*, with reference to the Church; not the beginning of the Church, but of the new life which subsists in the body—the Church.

The first-born from the dead (*πρωτότοκος ἐκ τῶν νεκρῶν*). Defining how Christ is the beginning of the new spiritual life: by His resurrection. Compare 1 Cor. xv. 20, 23, and *Prince of life*, Acts iii. 15 (note). See on Apoc. i. 5, where the phrase is slightly different, "first-born of the dead." He comes forth from among the dead as the first-born issues from the womb. Compare Acts ii. 4, "having loosed *the pains* of death," where the Greek is *ἄδυνας birth-throes*.* There is a parallelism between *first-born of the creation* and *first-born from the dead* as regards the relation of headship in which Christ stands to creation and to the Church alike; but the parallelism is not complete. "He is the first-born from the dead as having been Himself one of the dead. He is not the first-born of all creation as being himself created" (Dwight).

In all things. The universe and the Church.

Might have the preëminence (*γένηται πρωτεύων*). Lit., *might become being first*. *Πρωτεύω to be first* only here in the New Testament. *Γένηται become* states a relation into which Christ *came* in the course of time: *ἔστιν is* (the first-born of all creation) states a relation of Christ's *absolute being*. He *became* head of the Church through His incarnation and passion, as He *is* head of the universe in virtue of His absolute and eternal being. Compare Philip. ii. 6, "*being (ὑπάρχων)* in the form of God—*was made (γενόμενος)* obedient unto death." This sense is lost in the rendering *might have the preëminence*.

19. **It pleased the Father that in Him should all fulness dwell** (*ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι*). *Εὐδοκέω to think it good, to be well pleased* is used in the New Testament, both of divine and of human good-pleasure; but, in the former case, always of God the Father. So Matt. iii. 17; Luke xii. 32; 1 Cor. i. 21. The subject of *was well pleased, God*, is omitted as in Jas. i. 12, and must be supplied; so that, literally, the passage would read, *God was well pleased that in*

* See, however, Meyer's note on the variation of the Septuagint from the Hebrew in this rendering.

Him, etc.* Rev., *it was the good pleasure of the Father. Fulness*, Rev., correctly, *the fulness*. See on Rom. xi. 12; John i. 16. The word must be taken in its passive sense—that *with which a thing is filled*, not *that which fills*. *The fulness* denotes *the sum-total of the divine powers and attributes*. In Christ dwelt all the fulness of God as deity. The relation of essential deity to creation and redemption alike, is exhibited by John in the very beginning of his gospel, with which this passage should be compared. In John the order is: 1. The essential nature of Christ; 2. Creation; 3. Redemption. Here it is: 1. Redemption (ver. 13); 2. Essential being of the Son (15); 3. The Son as Creator (16); 4. The Church, with Christ as its head (18). Compare 2 Cor. v. 19; Eph. i. 19, 20, 23. Paul does not add *of the Godhead to the fulness*, as in ch. ii. 9, since the word occurs in direct connection with those which describe Christ's essential nature, and it would seem not to have occurred to the apostle that it could be understood in any other sense than as an expression of the plenitude of the divine attributes and powers.

Thus the phrase *in Him should all the fulness dwell* gathers into a grand climax the previous statements—*image of God, first-born of all creation, Creator, the eternally preëxistent, the Head of the Church, the victor over death, first in all things*. On this summit we pause, looking, like John, from Christ in His fulness of deity to the exhibition of that divine fulness in redemption consummated in heaven (vv. 20–22).

There must also be taken into the account the selection of this word *fulness* with reference to the false teaching in the Colossian church, the errors which afterward were developed more distinctly in the Gnostic schools. *Pleroma fulness* was used by the Gnostic teachers in a technical sense, to express the sum-total of the divine powers and attributes. "From the *pleroma* they supposed that all those agencies issued through which God has at any time exerted His power in creation, or manifested His will through revelation. These mediatorial

* The explanation which makes *all the fulness* the subject, *all the fulness was pleased to dwell in Him* (so Ellicott) is against New-Testament usage.

beings would retain more or less of its influence, according as they claimed direct parentage from it, or traced their descent through successive evolutions. But in all cases this pleroma was distributed, diluted, transformed, and darkened by foreign admixture. They were only partial and blurred images, often deceptive caricatures, of their original, broken lights of the great Central Light" (Lightfoot). Christ may have been ranked with these inferior images of the divine by the Colossian teachers. Hence the significance of the assertion that the *totality* of the divine dwells in Him.*

Dwell (*κατοικῆσαι*). Permanently. See on Luke xi. 26. Compare the Septuagint usage of *κατοικεῖν permanent* dwelling, and *παροικεῖν transient* sojourning. Thus Gen. xxxvii. 1, "Jacob *dwelt* (permanently, *κατώκει*) in the land where his father *sojourned* (*παρώκησεν*, A. V., *was a stranger*). Perhaps in contrast with the partial and transient connection of the pleroma with Christ asserted by the false teachers. The word is used of the indwelling of the Father, Eph. ii. 22 (*κατοικητήριον τοῦ Θεοῦ habitation of God*); of the Son, Eph. iii. 17; and of the Spirit, Jas. iv. 5.

20. Having made peace (*εἰρηνοποιήσας*). Only here in the New Testament. Having *concluded* peace; see on John iii. 21. The participle is parallel with *to reconcile*, and marks peace-making and reconciliation as contemporaneous. The kindred *εἰρηνοποιός peacemaker*, only in Matt. v. 9. The phrase *making peace*, in which the two factors of this verb appear separately, occurs only Eph. ii. 15.

To reconcile (*ἀποκαταλλάξαι*). Only here, ver. 21, and Eph. ii. 16. The connection is: *it was the good pleasure of the Father* (ver. 19) *to reconcile*. The compounded preposition *ἀπό* gives the force of *back*, hinting at restoration to a primal unity. So, in Eph. ii. 12-16, it occurs as in ver. 21, in connection with *ἀπηλλοτριωμένοι alienated*, as if they had not always been

* See Lightfoot's note on this passage, p. 323; Ellicott on Gal. iv. 4; Eph. i. 23. Macpherson, "Expositor," second series, iv., 462.

strangers. See on Eph. ii. 12. Others explain *to reconcile wholly*. For the verb *καταλλάσσω to reconcile*, see on Rom. v. 10.

All things (τὰ πάντα). Must be taken in the same sense as in vv. 16, 17, 18, *the whole universe*, material and spiritual.* The arrangement of clauses adopted by Rev. is simpler.

21. **Enemies.** To God, in the active sense.

Mind (διανολῆ). See on *imagination*, Luke i. 51. The spiritual seat of enmity.

By wicked works (ἐν τοῖς ἔργοις τοῖς πονηροῖς). Rev., *better, in your evil works*. In the performance of—the sphere in which, outwardly, their alienation had exhibited itself.

22. **Body of His flesh.** Which consisted of flesh; without which there could have been no death (see next clause).

To present (παραστήσαι). Purpose of the reconciliation. Compare Rom. viii. 30. See on *showed himself*, Acts i. 3. Compare Rom. xii. 1, where it is used of presenting a sacrifice.†

Holy, unblamable, unreprouvable (ἁγίους, ἀμώμους, ἀνεγκλήτους). *Holy*, see on *saints*, Acts xxvi. 10; Apoc. iii. 7. The fundamental idea of the word is *separation* unto God and from worldly defilement. *Unblamable*, Rev. much better, *without blemish*. Compare Eph. i. 4; v. 27; and see on 1 Pet. i. 19, and *blemishes*, 2 Pet. ii. 13. *Unreprouvable*, not only actually free from blemish, but from the charge of it. See on 1 Cor. i. 8, and compare 1 Tim. vi. 14.

In His sight (κατενώπιον αὐτοῦ). Rev., *before Him*. *Him* refers to *God*, not *Christ*. Whether the reference is to God's

* The range of discussion opened by these words is too wide to be entered upon here. Paul's declarations elsewhere as to the ultimate fate of evil men and angels, must certainly be allowed their full weight; yet such passages as this and Eph. i. 10, seem to point to a larger purpose of God in redemption than is commonly conceived.

† Bishop Lightfoot, however, unduly presses *unblemished* as a sacrificial term, going to show that the figure of a sacrifice underlies the whole passage.

future judgment or to His present approval, can hardly be determined by the almost unexceptional usage of *κατενώπιον before*, in the latter sense, as is unquestionably the case in Eph. i. 4. The simple *ένώπιον before*, is used in the former sense, Luke xii. 9. *Έμπροσθεν before*, occurs in both senses. The reference to the future judgment seems the more natural as marking the consummation of the redemptive work described in vv. 20-22. Compare 1 Thess. iii. 13, and Eph. v. 27, which corresponds with the figure of the bride, the Lamb's wife, in Apoc. xxi. 9 sqq. This view is further warranted by the following words, *if ye continue*, etc., the final presentation being dependent on steadfastness.*

23. **Continue in the faith** (*ἐπιμένετε τῇ πίστει*). The verb means *to stay at* or *with* (*ἐπί*). So Philip. i. 24, *to abide by the flesh*. See on Rom. vi. 1. *The faith* is not the gospel system (see on Acts vi. 7), but the Colossians' faith in Christ. *Your faith* would be better.

Grounded and settled (*τεθελωμένοι καὶ ἑδραῖοι*). For *grounded*, see on *settle*, 1 Pet. v. 10; compare Luke vi. 48, 49; Eph. iii. 17. *Settled*, from *ἑδρα a seat*. Rev., *steadfast*. See 1 Cor. vii. 37; xv. 58, the only other passages where it occurs. Compare *ἑδραῖωμα ground*, 1 Tim. iii. 15. Bengel says: "The former is metaphorical, the latter more literal. The one implies greater respect to the foundation by which believers are supported; but *settled* suggests inward strength which believers themselves possess."

Moved away (*μετακινούμενοι*). The present participle signifying continual shifting. Compare 1 Cor. xv. 58.

To every creature (*ἐν πάσῃ κτίσει*). Rev., correctly, *in all creation*. See on 2 Cor. v. 17, and compare ver. 15.

24. **Who now**. Omit *who*. *Now* is temporal: in the midst of my imprisonment and sufferings, after having become a minister of the Gospel, and having preached it.

* Bishop Lightfoot is influenced in his preference for the other sense by his sacrificial figure

In my sufferings. Not as our idiom, *rejoice in*, as *rejoice in the Lord*, but *in the midst of*; *while enduring*.

Fill up (*ἀνταναπληρῶ*). Only here in the New Testament. Lit., *fill up in turn*. Rev., *on my part* (*ἀντί*). *Ἀναπληρῶ* to *fill up* occurs 1 Cor. xiv. 16; xvi. 17; Gal. vi. 2, and elsewhere. The double compound *προσαναπληρῶ* to *fill up by adding*, 2 Cor. ix. 12 (note); xi. 9. *Ἀντί* on *my part* offsets *Christ* in the next clause. Lightfoot explains well: "It signifies that the supply comes from *an opposite quarter* to the deficiency, and so describes the correspondence of the personal agents," and not merely the correspondence of the supply with the deficiency.

That which is lacking of the afflictions of Christ (*τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ*). *Lacking*, lit., *behind*. Used with different compounds of *πληρῶ* to *fill*, 1 Cor. xvi. 17; 2 Cor. ix. 12; xi. 9; Philip. ii. 30. *Of the afflictions of Christ*. The afflictions which Christ endured; which belonged to Him: not *Paul's* afflictions described as Christ's because endured in fellowship with Him (Meyer); nor the afflictions which Christ endures in His Church (Alford, Elliott, Eadie).

These afflictions do not include *Christ's vicarious sufferings*, which are never denoted by *θλίψεις* *tribulations*. *That which is lacking of the afflictions of Christ* signifies that portion of Christ's ministerial sufferings which was not endured by Him in person, but is endured in the suffering of Christians in all generations in carrying out Christ's work. Compare 2 Cor. i. 5, 7; Philip. iii. 10. Hence those are mistaken interpretations which explain the filling up as a correspondence of the supply with the deficiency. The correspondence is between the two parties, Christ and His followers, and the supply does not correspond with the deficiency, but works toward supplying it. The point is not the identification of Paul with Christ in His sufferings (which is true as a fact), but the distinction between Paul and Christ. Hence the present tense, *I am filling up*, denoting something still in progress. The full tale of sufferings will not be completed until the Church shall have finished her

conflict, and shall have come up "out of great tribulation" to sit at the marriage-supper of the Lamb.

In my flesh. Connect with *fill up*.

For His body's sake, which is the Church. Σάρξ *flesh* is never used of a metaphorical organism like the Church, but σῶμα *body*. See on *flesh*, Rom. vii. 5, sec. 3. In ver. 22, *flesh* was used with *body* in order to define the reference of *body* to the fleshly human organism of Christ. Compare John i. 14. Here σῶμα *body* only, defined by *Church*.

25. **The dispensation (οἰκονομίαν).** From οἶκος *house* and νέμω *to dispense or manage*. Hence οἰκονόμος *a house-steward*. Here the meaning is *stewardship*—the office of a steward or administrator in God's house. See on 1 Cor. ix. 17, and compare Luke xvi. 2-4; 1 Cor. iv. 1; Tit. i. 7; 1 Pet. iv. 10. In Eph. iii. 2, the word is used of the divine *arrangement or economy* committed to Paul. In Eph. i. 10 of the divine *government or regulation* of the world.

For you (εἰς ὑμᾶς). Rev., more strictly, *to youward*. Connect with *was given*. The stewardship was assigned to me with you as its object. Compare Eph. iii. 2; Rom. xv. 16.

To fulfil (πληρῶσαι). Fully discharge my office, so that the divine intent shall be fully carried out in the preaching of the Gospel to the Gentiles no less than to the Jews. Compare *fully preached*, Rom. xv. 19.

26. **The mystery.** See on Rom. xi. 25. The kindred word μεμύημαι *I have been initiated* (A. V., *instructed*) occurs Philip. iv. 12, in the sense drawn from the technical use of the term, denoting the induction into pagan mysteries. Ignatius addresses the Ephesians as "*fellow-initiates (συμμύσται), or students of the mysteries, with Paul*" (Ephes. xii.). In the New Testament the word implies something which, while it may be obscure in its nature, or kept hidden in the past, is now revealed. Hence used very commonly with words denoting *revelation or knowledge*. So, "*to know the mysteries,*" Matt. xiii. 11; "*revelation of the mystery,*" Rom. xvi. 25; *made known,*

Eph. iii. 3, etc. In Colossians and Ephesians it is used, with a single exception, of the admission of the Gentiles to gospel privileges. Compare Rom. xvi. 25, 26.

From ages—generations (*ἀπὸ — αἰώνων — γενεῶν*). The unit and the factors: the *aeon* or age being made up of *generations*. Compare Eph. iii. 21, where the literal translation is *unto all the generations of the age of the ages*. The preposition *ἀπὸ* *from*, differs from *πρὸ* *before* (1 Cor. ii. 7), as marking the point *from* which concealment could properly begin. *Before* the beginning of the ages of the world the counsel of God was *ordained*, but not *concealed*, because there were no human beings from whom to conceal it. The concealment began *from* the beginning of the world, with the entrance of subjects to whom it could be a fact.

27. **Would make known** (*ἠθέλησεν γνωρίσαι*). Lit., *willed to make known*. Rev., *was pleased*. Hence the apostles who were called to make known the Gospel were such *by the will of God* (ver. 1).

Riches. See on Rom. ii. 4.

Of the glory of this mystery among the Gentiles. The mystery of the admission of the Gentiles to the gospel covenant, now revealed through Paul's preaching, was divinely rich and glorious. This glory is the manifestation of the kingdom of Christ among the Gentiles as their inheritance (ver. 12; compare Rom. viii. 18, 21; 2 Cor. iv. 17). The richness exhibited itself in the free dispensation of the Gospel to the Gentile as well as to the Jew. It was not limited by national lines. Compare "the same Lord is *rich* unto all," Rom. x. 12; and *beggarly elements*, Gal. iv. 9.

Which is Christ in you. The readings differ. Some read *ὅς*, masculine, *which*, referring to *the riches*: others *ὃ*, neuter, *which*, referring to *mystery*. The latter corresponds with ch. ii. 2, *the mystery of God, Christ*, etc. In either case the defining words are *Christ in you*, i.e., *in the Gentiles*; either as constituting the richness of glory in this mystery, or as being the essence of the mystery itself. *In you* may be

either *within* you, dwelling in your hearts, or *among* you. The latter accords with *among the Gentiles*, the former with *dwell in your hearts*, Eph. iii. 17. Compare Rom. viii. 10; 2 Cor. xiii. 5; Gal. iv. 19.

The hope of glory (ἡ ἐλπίς τῆς δόξης). Lit., of *the* glory. The Gentiles, in receiving the manifestation of Christ, did not realize all its glory. The full glory of the inheritance was *a hope*, to be realized when Christ should appear "the second time unto salvation" (Heb. ix. 28). Compare 1 Tim. i. 1. *Glory* refers to *the glory of the mystery*; hence *the* glory, but with more emphasis upon the idea of the same glory consummated at Christ's coming—the glory which shall be revealed. See Rom. viii. 18; 2 Cor. iv. 17; 1 Pet. i. 7.

28. **Warning** (νουθετοῦντες). Rev., *admonishing*. See on Acts xx. 31. Compare *νουθεσία admonition*, Eph. vi. 4.

Every. Thrice repeated, in order to emphasize the universality of the Gospel against the intellectual exclusiveness encouraged by the false teachers. For similar emphatic repetitions of *all* or *every*, compare 1 Cor. x. 1, 2; xii. 13; Rom. ix. 6, 7; xi. 32, etc.

In all wisdom (ἐν πάσῃ σοφίᾳ). In every form of wisdom. Thus opposed to the idea of esoteric and exoteric * wisdom represented by the false teachers; higher knowledge for the few philosophic minds, and blind faith for the masses. In christian teaching the highest wisdom is freely open to all. Compare ch. ii. 2, 3.

Perfect. Compare 1 Cor. ii. 6, 7, and see note. There may be in this word a hint of its use in the ancient mysteries to designate the fully instructed as distinguished from the novices. Peter uses the technical word *ἐπόπται eye-witnesses*, which designated one admitted to the highest grade in the Eleusinian mysteries, of those who beheld Christ's glory in His transfig-

* *Esoteric, inner*; that which is profounder and more abstruse, and which is reserved only for the cultivated few who can receive it. *Exoteric, outer*; that which is more rudimentary and simple, and adapted to the popular comprehension.

uration, 2 Pet. i. 16. From this point of view Bishop Lightfoot appropriately says: "The language of the heathen mysteries is transferred by Paul to the christian dispensation, that he may the more effectively contrast the things signified. The true Gospel also has its mysteries, its hierophants, its initiation; but these are open to all alike. In Christ every believer is *τέλειος* *fully initiated*, for he has been admitted as *επίοπτης* *eye-witness* of its most profound, most awful secrets."

29. *I labor* (*κοπιῶ*). Unto weariness. See on Luke v. 5. The connection with the following *ἀγωνιζόμενος* *contending in the arena*, seems to show that *I labor* has the special sense of *labor in preparing for the contest*. The same combination occurs 1 Tim. iv. 10, where the correct reading is *ἀγωνιζόμεθα* *we strive* for *ὀνειδιζόμεθα* *we suffer reproach*; and there is a similar combination, Philip. ii. 16, *run* and *labor*. So Ignatius, Epistle to Polycarp, vi.: "*Labor ye one with another* (*συγκοπιᾶτε*); *strive together* (*συναθλείτε*, see Philip. i. 27); *run together, suffer together, go to rest together, arise together*" (the last two probably with reference to the uniform hours prescribed for athletes under training). So Clement of Rome: "Who have *labored* (*κοπιᾶσαντες*) much, and *contended* (*ἀγωνισάμενοι*) honorably" (ii. 7). See on 1 Cor. ix. 24-27.

Striving (*ἀγωνιζόμενος*). From *ἀγών*, originally *an assembly, a place of assembly*, especially for viewing the games. Hence *the contest* itself, the word being united with different adjectives indicating the character of the contest, as *ἵππικός* *of horses*; *γυμνικός* *gymnastic*; *μουσικός* *of music*; *χάλκεος*, where the prize is *a brazen shield*, etc. Generally, *any struggle or trial*. Hence the verb means *to enter a contest, to contend, to struggle*. The metaphor is a favorite one with Paul, and, with the exception of three instances (Luke xiii. 24; John xviii. 36; Heb. xii. 1), the words *ἀγών* *contest* and *ἀγωνίζομαι* *to contend* are found only in his writings. See 1 Tim. vi. 12; 2 Tim. iv. 7; 1 Cor. ix. 25 (note); 1 Thess. ii. 2.

Working (*ἐνεργεῖαν*). From *ἐνεργής*, *ἐν* *in*, *ἔργον* *work*; lit., *being in or at work*. See on 1 Cor. xvi. 9. *Ἐνεργεῖα* is *the*

state of being at work ; energy, efficiency. Used only of super-human energy, good or evil.

Which worketh (τὴν ἐνεργουμένην). Kindred with the preceding. See on Jas. v. 16.*

CHAPTER II.

1. **I would that ye knew** (δέλω ὑμᾶς εἶδέναι). Paul's more usual form of expression is, *I would not have you to be ignorant.* See on Rom. i. 13.

What great conflict I have (ἡλίκον ἀγῶνα ἔχω). Rev., *how greatly I strive.* Ἠλίκον *what great*, only here and Jas. iii. 5. *Conflict*, continuing the metaphor of ch. i. 29. Here of *inward* conflict, *anxiety, prayer*, as ch. iv. 12.

Laodiceæ. See on Apoc. iii. 14.

And for as many as (καὶ ὅσοι). Including all who come under the same category as the Colossians and Laodiceæans. Hence equivalent to *all who, like yourselves, have not seen*, etc. See, for a similar usage, Acts iv. 6 ; Apoc. xviii. 17. Indicating that the Colossians and Laodiceæans were both personally unknown to Paul.

2. **Comforted** (παρὰκληθῶσω). Not so much *tranquillized* as *braced*. See on John xiv. 16.

Knit together (συμβιβασθέντες). See on *proving*, Acts ix. 22. In the Septuagint it means *to instruct*, as Exod. xviii. 16 ; Deut. iv. 9 ; Isa. xl. 13 (compare 1 Cor. ii. 16) ; Ps. xxxi. 8. Used of *putting together in one's mind*, and so *to conclude by comparison*. Thus Acts xvi. 10, *assuredly gathering*, Rev., *concluding*.

* In the middle voice when the human agent, the mind, or a faculty of the mind is represented as working (Rom. vii. 5 ; Eph. iii. 20 ; Gal. v. 6, etc.). In the active voice when God or some evil power works on the man (1 Cor. xii. 6, 11 ; Gal. ii. 8 ; Eph. i. 20, etc.).

Full assurance (*πληροφορίας*). Or *fulfillment*. See Heb. vi. 11; x. 22.

Of understanding (*συνέσεως*). See on Mark xii. 33; Luke ii. 47.

To the acknowledgment (*εἰς ἐπίγνωσιν*). Wrong. *Ἐπίγνωσις* is the *full knowledge*, as ch. i. 9 (note). Rev., *that they may know*.

Of God. The best textual authorities add *Χριστοῦ of Christ*. So Rev., *of God, even Christ*. *Christ* is in apposition with *mystery*. Compare ch. i. 27.

3. **Hid** (*ἀπόκρυφοί*). Only here, Mark iv. 22; Luke viii. 17. Compare 1 Cor. ii. 7. Not to be joined with *are*, as A. V. Its position at the end of the sentence, and so far from *are*, shows that it is added as an emphatic secondary predicate. Hence, as Rev., *in whom are all the treasures, etc., hidden*. For a similar construction, see ch. iii. 1, "where Christ is on the right hand of God seated (there)." Jas. i. 17, "Every perfect gift is from above, coming down."* Grammatically, *hidden* may be taken as an attribute of *treasures*; "in whom the hidden treasures are contained;" but the other is preferable. The words which immediately follow in ver. 4, suggest the possibility that *hidden* may convey an allusion to the *Apocrypha* or secret writings of the Essenes, whose doctrines entered into the Colossian heresy. Such writings, which, later, were peculiar also to the Gnostics, contained the authoritative secret wisdom, the esoteric teaching for the learned few. If such is Paul's allusion, the word suggests a contrast with the treasures of christian wisdom which are accessible to all in Christ.

Wisdom and knowledge. See on Rom. xi. 33.

4. **Beguile** (*παραλογίζηται*). Only here and Jas. i. 22. See note. Rev., *deceive*. So Ignatius, speaking of the duty of obedience to the bishop, says: "He that fails in this, does not deceive the visible bishop, but *attempts to cheat* (*παραλογίζεται*) the Invisible" (Epistle to Magnesians, iii.). The word is

* I take this opportunity to correct my own note on Jas. i. 17, *cometh down*.

found in the Septuagint, Josh. ix. 22; 1 Sam. xix. 17; 2 Sam. xxi. 5.

Enticing words (*πιθανολογία*). Rev., *persuasiveness of speech*. Only here in the New Testament. In classical Greek, of *probable argument* as opposed to *demonstration*. So Plato: "Reflect whether you are disposed to admit of *probability* (*πιθανολογία*) and figures of speech in matters of such importance" ("Theaetetus," 163). Compare 1 Cor. ii. 4.

5. **Order** (*τάξις*). Or *orderly array*. A military metaphor, quite possibly suggested by Paul's intercourse with the soldiers in his confinement. See on Philip. i. 13.

Steadfastness (*στερέωμα*). Only here in the New Testament. See on 1 Pet. v. 9. The kindred adjective *στερεός solid*, occurs 2 Tim. ii. 19; Heb. v. 12; 1 Pet. v. 9; and the verb *στερεώω to make solid*, Acts iii. 7; xvi. 5. The military metaphor is continued. Faith is represented as a host solidly drawn up: your *solid front, close phalanx*. The verb is found in this sense in the Apocrypha, 1 Macc. x. 50, "ἑστερέωσε τὸν πόλεμον, *he solidified the battle*;" massed his lines. Compare Ezek. xiii. 5, where the noun has the sense of *stronghold*: "They stood not ἐν στερεώματι *in the stronghold*." So Ps. xvii. 2, "The Lord is my *strength*;" *stronghold* or *bulwark*. *The firmament*, Gen. i. 6; Ezek. i. 22. In Esther ix. 22, of the *confirmation* of a letter.

6. **Ye received** (*παρελάβετε*). By transmission *from* (*παρά*) your teachers.

Christ Jesus the Lord (*τὸν Χριστὸν Ἰησοῦν τὸν Κύριον*). *The Christ*, specially defined by the following words, thus emphasizing the personal Christ rather than the Gospel, because the true doctrine of Christ's person was perverted by the Colossian teachers. *The Christ, even Jesus, the Lord*.

7. **Rooted—built up** (*ἐβριζόμενοι—ἐποικοδομούμενοι*). Note the change of metaphor from the solidity of military array to *walking, rooting of a tree*, and then to *building*. The metaphors of *rooting* and *being founded* occur together, Eph. iii. 17.

Compare 1 Cor. iii. 9. In Jer. i. 10, ἐκριζοῦν *to root out* is applied to a kingdom, and the words *to build and to plant* follow. It must be said that ριζῶω *to cause to take root* is often used in the sense of *firmness* or *fixedness* without regard to its primary meaning. *Built up*. The preposition ἐπὶ *upon* indicates the placing of one layer *upon* another. See on Acts xx. 32, and 1 Cor. iii. 9. Compare 1 Cor. iii. 10-14; Eph. ii. 20. Note also the change of tenses: *having been rooted* (perfect participle), *being* (in process of) *built up and strengthened* (present participle).

In Him (ἐν αὐτῷ). Rather than *upon* Him, as might have been expected. In this and in the Ephesian epistle, Christ is represented as the sphere within which the building goes on. Compare Eph. ii. 20. The whole upbuilding of the Church proceeds within the compass of Christ's personality, life, and power.

Thanksgiving (εὐχαριστία). For Paul's emphasis on thanksgiving, see Rom. i. 21; xiv. 6; 2 Cor. i. 11; iv. 15; ix. 11, 12; Eph. v. 20; 1 Tim. ii. 1, etc. Εὐχαριστός *thankful*, εὐχαριστεῖν *to give thanks*, εὐχαριστία *thanksgiving*, are found only in Paul's writings.

8. **Beware** (βλέπετε). Lit., *see to it*.

Lest any man spoil you (μὴ τις ἔσται ὑμᾶς ὁ συλαγωγῶν). The Greek is more precise and personal: *lest there shall be any one that maketh spoil*. So Rev. Συλαγωγέω *to carry off booty*, only here in the New Testament. A very strong expression for the work of the false teachers; *make you yourselves a booty*. The A. V. is ambiguous, and might be taken to mean *corrupt* or *damage* you.

Philosophy and vain deceit (τῆς φιλοσοφίας καὶ κενῆς ἀπάτης). Rev. gives the force of the article, *his philosophy*: καὶ *and* is explanatory, *philosophy which is also vain deceit*. Hence the warning is not against *all* philosophy. Φιλοσοφία *philosophy*, only here in the New Testament. It had originally a good meaning, *the love of wisdom*, but is used by Paul in the sense of *vain speculation*, and with special reference to its

being the name by which the false teachers at Colossae designated not only their speculative system, but also their practical system, so that it covered their ascetic practices no less than their mysticism. Bishop Lightfoot remarks upon the fact that *philosophy*, by which the Greeks expressed the highest effort of the intellect, and *virtue* (*ἀρετή*), their expression for the highest moral excellence, are each used but once by Paul, showing "that the Gospel had deposed the terms as inadequate to the higher standard, whether of knowledge or practice, which it had introduced."

After the tradition. Connect with the whole phrase *philosophy and vain deceit*, as descriptive of its source and subject-matter. Others connect with *make spoil*. The term is especially appropriate to the Judæo-Gnostic teachings in Colossae, which depended for their authority, not on ancient writings, but on tradition. The later mystical theology or metaphysic of the Jews was called Kábbala, literally meaning *reception* or *received doctrines, tradition*.

Rudiments (*στοιχεῖα*). See on 2 Pet. iii. 10. *Rudimentary teachings*, as in Heb. v. 12; applicable alike to Jewish and to Gentile teaching. Ceremonialism—meats, drinks, washings, Essenic asceticism, pagan symbolic mysteries and initiatory rites—all belonged to a rudimentary moral stage. Compare vv. 11, 21, and Gal. iv. 9.

Of the world. Material as contrasted with spiritual.

9. Fulness. See on ch. i. 19.

Godhead (*Θεότης*). Only here in the New Testament. See on Rom. i. 20, where *Θεότης* *divinity* or *godhood* is used. Appropriate there, because God *personally* would not be known from His revelation in nature, but only His attributes—His majesty and glory. Here Paul is speaking of the essential and personal deity as belonging to Christ. So Bengel: "Not the divine attributes, but the divine nature."

Bodily (*σωματικῶς*). In bodily fashion or bodily-wise. The verse contains two distinct assertions: 1. That the fulness of

the Godhead eternally dwells in Christ. The present tense *κατοικεῖ dwelleth*, is used like *ἔστιν is* (the image), ch. i. 15, to denote an *eternal* and *essential* characteristic of Christ's being. The indwelling of the divine fulness in Him is characteristic of Him as Christ, from all ages and to all ages. Hence the fulness of the Godhead dwelt in Him *before* His incarnation, when He was "in the form of God" (Philip. ii. 6). The Word in the beginning was with God and was God (John i. 1). It dwelt in Him *during* His incarnation. It was the Word that became flesh and dwelt among us, full of grace and truth, and His glory which was *beheld* was the glory as of the Only-begotten of the Father (John i. 14; compare 1 John i. 1-3). The fulness of the Godhead dwells in *His glorified humanity* in heaven.

2. The fulness of the Godhead dwells in Him *in a bodily way, clothed with a body*. This means that it dwells in Him as one having a human body. This could not be true of His pre-incarnate state, when He was "in the form of God," for the human body was *taken on* by Him in the fulness of time, when "He *became* in the likeness of men" (Philip. ii. 7), when the Word *became* flesh. The fulness of the Godhead dwelt in His person from His birth to His ascension. He carried His human body with Him into heaven, and in His glorified body now and ever dwells the fulness of the Godhead.

"O, for a sight, a blissful sight
Of our Almighty Father's throne!
There sits the Saviour, crowned with light,
Clothed in a body like our own.

"Adoring saints around Him stand,
And thrones and powers before Him fall;
The God shines gracious through the man,
And sheds sweet glories on them all."

WATTS.

"What a contrast to the human tradition and the rudiments of the world" (Meyer). What a contrast to the spiritual agencies conceived as intermediate between God and men, in each of which the divine fulness was abridged and the divine glory

shaded, in proportion to the remoteness from God in successive emanation.

10. **Ye are complete in Him** (*ἐστε ἐν αὐτῷ πεπληρωμένοι*). Rev., *made full*. Compare John i. 16; Eph. i. 23; iii. 19; iv. 13. Not, *ye are made full in Him*, but *ye are in Him, made full*. In Him dwells the fulness; being in Him, ye are filled. Compare John xvii. 21; Acts xvii. 28.*

11. **Not made with hands**. Compare Mark xiv. 58; 2 Cor. v. 1. In allusion to the literal circumcision insisted on by the false teachers.

In the putting off (*ἐν τῇ ἀπεκδύσει*). Only here in the New Testament; and the kindred verb *ἀπεκδύομαι* *to put off*, only ver. 15 and ch. iii. 9. The verb *ἐκδύομαι* means *to strip off from one's self*, as clothes or armor; *ἐκ out of*, having the force of *getting out of* one's garments. By the addition to the verb of *ἀπό from*, there is added to the idea of getting *out* of one's clothes that of getting *away* from them; so that the word is a strong expression for *wholly putting away from one's self*. In the putting off, is *in the act or process of*. Not *by*.

The body of the sins of the flesh (*τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς*). Omit *of the sins*. *The body of the flesh* (compare on ch. i. 22) is the body which consists of the flesh, *flesh* having its moral sense of that material part which is the seat and organ of sin, "the flesh with its passions and lusts" (Gal. v. 24; compare 1 John ii. 16). See on ch. i. 24. For the distinction between *σῶμα body* and *σὰρξ flesh*, see on *flesh*, Rom. vii. 5, sec. 3.

In the circumcision of Christ (*ἐν τῇ περιτομῇ τοῦ Χριστοῦ*). The spiritual circumcision effected through Christ. See Eph. ii. 11; Philip. iii. 3; Rom. ii. 29. *In*, as above. The fleshly circumcision removed only a portion of the body. In spiritual circumcision, through Christ, the whole corrupt, carnal nature is put away like a garment which is taken off and laid aside.

* See Henry Drummond, "Natural Law in the Spiritual World," p. 276 sqq.

12. **Buried** (*συνταφέντες*). See on Rom. vi. 4. The aorist tense puts the burial as contemporaneous with the circumcision. Ye were circumcised when ye were buried, etc.

In baptism (*ἐν τῷ βαπτίσματι* or *βαπτισμῷ*). The article, *the* baptism points to the familiar rite, or may have the force of *your*.

Wherein also (*ἐν ᾧ καὶ*). Referring to *baptism*, not to *Christ*.

Ye were raised with Him (*συνηγέρθητε*). The burial and the raising are both typified in baptism. The raising is not the resurrection to eternal life at Christ's second coming, but the moral resurrection to a new life. This corresponds with the drift of the entire passage, with the figurative sense of *buried*, and with Rom. vi. 4, which is decisive.

Through the faith of the operation of God. Not the faith which God works, but your faith in God's working: faith in God's energy as displayed in Christ's resurrection. Hence the emphasis which is laid on faith in the resurrection. See 1 Cor. xv. 3, 4 (note); Rom. x. 9; Eph. i. 19. Vv. 11, 12 should be compared with Rom. vi. 2-6.

13. **Dead** (*νεκροὺς*). Morally, as Eph. ii. i. 5; Rom. vi. 11. In your sins (*ἐν τοῖς παραπτώμασι*). The best texts omit *ἐν in*, and the dative is instrumental, *through* or *by*. Rev., *through your trespasses*. See on Matt. vi. 14.

The uncircumcision of your flesh. That sinful, carnal nature of which uncircumcision was the sign, and which was the source of the *trespasses*. Compare Eph. ii. 11.

He quickened together (*συνεζωοποίησεν*). Only here and Eph. ii. 5. Endowed with a new spiritual life, as ver. 12. This issues in immortal life. Compare Eph. ii. 6.

Having forgiven us (*χαρισάμενος ἡμῖν*). Freely (*χάρις grace, free gift*), as Luke vii. 42; 2 Cor. ii. 7, 10; Col. iii. 13. Note the change of pronoun from *you* to *us*, believers generally, embracing himself. This change from the second to the

first person, or, *vice versa*, is common in Paul's writings. See ch. i. 10-13; iii. 3, 4; Eph. ii. 2, 3, 13, 14; iv. 31, 32.

14. **Blotting out** (ἐξάλειψας). See on Acts iii. 19: compare Apoc. iii. 5. The simple verb ἀλείφω means *to anoint*, see on John xi. 2. Hence *to besmear*. The compounded preposition ἐξ means *completely*. The compound verb here is used by Thucydides of *whitewashing* a wall; 1 Chron. xxix. 4, of *overlaying* walls with gold. The preposition also carries the sense of *removal*; hence *to smear out*; *to wipe away*.

The handwriting (τὸ χειρόγραφον). The A. V. has simply translated according to the composition of the noun, χεῖρ *hand*, γράφω *to write*. Properly *an autograph*, and specially *a note of hand*, *bond*. Compare Tobit v. 3; ix. 5. Transcribed, *chirographus* and *chirographon*, it appears often in Latin authors, especially in law-books. So Juvenal, of a rascally neighbor, who declares his *note of hand* void, and the tablets on which it is written as so much useless wood (xvi., 41). Suetonius, of the promise of marriage given by Caligula to Ennia Naevia "under oath and *bond*" (chirographo, "Caligula," 12).

Of ordinances (τοῖς δόγμασιν). See on Luke ii. 1. Lit., *in ordinances*; *consisting in*, or, as Rev., *written in*, as suggested by *handwriting*. As Paul declares this bond to be against *us*, including both Jews and Gentiles, the reference, while primarily to the Mosaic law, is to be taken in a wider sense, as including the moral law of God in general, which applied to the Gentiles as much as to the Jews. See Rom. iii. 19. The law is frequently conceived by Paul with this wider reference, as a principle which has its chief representative in the Mosaic law, but the applications of which are much wider. See on Rom. ii. 12. This law is conceived here as *a bond*, *a bill of debt*, standing against those who have not received Christ. As the form of error at Colossae was largely Judaic, insisting on the Jewish ceremonial law, the phrase is probably colored by this fact. Compare Eph. ii. 15.

Which was contrary to us (ὃ ἦν ὑπεναντιον ἡμῖν). He has just said *which was against us* (τὸ κατ' ἡμῶν); which stood to

our debit, binding us legally. This phrase enlarges on that idea, emphasizing the hostile character of the bond, as a hindrance. Compare Rom. iv. 15; v. 20; 1 Cor. xv. 56; Gal. iii. 23. "Law is against us, because it comes like a taskmaster, bidding us do, but neither putting the inclination into our hearts nor the power into our hands. And law is against us, because the revelation of unfulfilled duty is the accusation of the defaulter, and a revelation to him of his guilt. And law is against us, because it comes with threatenings and foretastes of penalty and pain. Thus, as standard, accuser, and avenger it is against us" (Maclaren).

Took it out of the way (*αὐτὸ ἤρκεν ἐκ τοῦ μέσου*). Lit., *out of the midst*.

Nailing it to His cross (*προσηλώσας αὐτὸ τῷ σταυρῷ*). Rev., *the cross*. The verb occurs nowhere else. The law with its decrees was abolished in Christ's death, as if crucified with Him. It was no longer *in the midst*, in the foreground, as a debtor's obligation is perpetually before him, embarrassing his whole life. Ignatius: "I perceived that ye were settled in unmovable faith, as if *nailed* (*καθηλωμένους*) upon the cross of our Lord Jesus Christ, both in flesh and spirit" (To Smyrna, i.).

15. Having spoiled principalities and powers (*ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας*). For the verb *spoiled*, see on *putting off*, ver. 11. The principalities and powers are the angelic hosts through whose ministry the law was given. See Deut. xxxiii. 2; Acts vii. 53; Heb. ii. 2; Gal. iii. 19. Great importance was attached, in the later rabbinical schools, to the angels who assisted in giving the law; and that fact was not without influence in shaping the doctrine of angelic mediators, one of the elements of the Colossian heresy, which was partly Judaic. This doctrine Paul strikes at in ch. i. 16; ii. 10; here, and ver. 18. God *put off from himself*, when the bond of the law was rendered void in Christ's crucifixion, that ministry of angels which waited on the giving of the law, revealing Christ as the sole mediator, the head of every principality and power (ver. 10). The directness of the gospel ministrations, as contrasted with the indirectness of the legal ministra-

tion, is touched upon by Paul in Gal. iii. 19 sqq.; 2 Cor. iii. 12 sqq.; Heb. ii. 2.

He made a show of them (ἐδειγμάτισεν). Only here and Matt. i. 19, see note. The compound παραδειγματίζω *to expose to public infamy*, is found Heb. vi. 6; and δῆγμα *example*, in Jude 7. The word is unknown to classical Greek. The meaning here is *to make a display of, exhibit*. He showed them as subordinate and subject to Christ. Compare especially Heb. i. throughout, where many points of contact with the first two chapters of this epistle will be found.

Openly (ἐν παρρησίᾳ). Or *boldly*. See on Philem. 8. Not *publicly*, but as *by a bold stroke* putting His own ministers, chosen and employed for such a glorious and dignified office, in subjection before the eyes of the world.

Triumphing over them (θριαμβεύσας αὐτοὺς). See on 2 Cor. ii. 14. If we take this phrase in the sense which it bears in that passage, *leading in triumph*, there seems something incongruous in picturing the angelic ministers of the law as captives of war, subjugated and led in procession. The angels "do His commandments and hearken unto the voice of His word." But while I hold to that explanation in 2 Cor., I see no reason why the word may not be used here less specifically in the sense of leading a festal procession in which all share the triumph; the heavenly ministers, though set aside as mediators, yet exulting in the triumph of the one and only Mediator. Even in the figure in 2 Cor., the captives rejoice in the triumph. Compare Apoc. xix. 11. Our knowledge of the word θριαμβεύω is not so extensive or accurate as to warrant too strict limitations in our definition.

In it (ἐν αὐτῷ). The cross. Many expositors, however, render *in Him*, Christ. This I adopt as harmonizing with the emphatic references to Christ which occur in every verse from 5 to 14; *Christ*, four times; *in Him*, four; *in whom*, two; *with Him*, three. *In it* is necessary only if the subject of the sentence is *Christ*; but the very awkward change of subject

from *God* (*quickened us together*, ver. 13) is quite unnecessary. *God* is the subject throughout.*

16. **Therefore.** Conclusion from the cancelling of the bond. The allusions which follow (vv. 16–19) are to the practical and theoretical forms of the Colossian error, as in vv. 9–15; excessive ritualism, asceticism, and angelic mediation.

Judge (*κρινέτω*). Sit in judgment.

Meat—drink (*βρώσει—πίσει*). Properly, *eating, drinking*, as 1 Cor. viii. 4; but the nouns are also used for that which is eaten or drunk, as John iv. 32 (see note); vi. 27, 55; Rom. xiv.

17. For the subject-matter compare Rom. xiv. 17; 1 Cor. viii. 8; Heb. ix. 10, and note on Mark vii. 19. The Mosaic law contained very few provisions concerning drinks. See Levit. x. 9; xi. 34, 36; Num. vi. 3. Hence it is probable that the false teachers had extended the prohibitions as to the use of wine to all Christians. The Essenes abjured both wine and animal food.

* I adopt this explanation of this most difficult passage, which is Ritschl's and Sabatier's, followed by Alford, as, on the whole, satisfying most of the conditions of the exegesis. The great body of modern exegetes interpret *principalities and powers* as meaning *the Satanic hosts*. Some explain that Christ, in His final victory on the cross, forever put away from Himself the Satanic powers which assailed His humanity, and which clung to Him like a robe (so Lightfoot and Ellicott). Others, that Christ stripped off the armor from these vanquished enemies (so Meyer, Eadie, Maclaren). But on either of these explanations it may fairly be asked what point of connection with the context is furnished by the ideas of despoiling or of putting away the powers of darkness. How is the fact that Christ triumphed over the infernal hosts relevant to His abrogating the legal bond in His crucifixion? Our explanation links itself with the fact of Christ's headship of the ranks of angels (ver. 10), and is appropriate in view of the heresy of angel-worship, against which a direct warning follows in ver. 18. It also enables us to retain the proper middle sense of *ἀκρωτάμενος*, and does not compel us to read it here in one way, and in another way in ch. iii. 9; and it also enables us to avoid the very awkward change of subject from *God* to *Christ*, which Bishop Lightfoot's explanation necessitates. I find my own view confirmed by Mr. G. C. Findlay's article in the "Expositor," first series, x, 403. The case is put by him in a singularly lucid manner. Without admitting his conclusion that Paul's metaphor in 2 Cor. ii. 14 was distinctly shaped by the Bacchic festival, I think he has shown sufficient reason for allowing a wider interpretation of *θριαμβέω*, as indicated in my note.

In respect (*ἐν μέρεσι*). See on 2 Cor. iii. 10. Lit., *in the division* or *category*.

Holiday (*ἑορτή*). Festival or feast-day. The *annual* festivals. The word *holiday* is used in its earlier sense of a *sacred* day.

New moon (*νουμηνίας*). Only here in the New Testament. The *monthly* festivals. The festival of the new moon is placed beside the Sabbath, Isa. i. 13; Ezek. xlvi. 1. The day was celebrated by blowing of trumpets, special sacrifices, feasting, and religious instruction. Labor was suspended, and no national or private fasts were permitted to take place. The authorities were at great pains to fix accurately the commencement of the month denoted by the appearance of the new moon. Messengers were placed on commanding heights to watch the sky, and as soon as the new moon appeared, they hastened to communicate it to the synod, being allowed even to travel on the Sabbath for this purpose. The witnesses were assembled and examined, and when the judges were satisfied the president pronounced the words *it is sanctified*, and the day was declared *new moon*.

Sabbath days (*σαββάτων*). The *weekly* festivals. Rev., correctly, *day*, the plural being used for the singular. See on Luke iv. 31; Acts xx. 7. The plural is only once used in the New Testament of more than a single day (Acts xvii. 2). The same enumeration of sacred seasons occurs 1 Chron. xxxiii. 31; 2 Chron. ii. 4; xxxi. 3; Ezek. xlvi. 17; Hos. ii. 11.

17. **Which are.** Explanatory. Seeing they are. Referring to all the particulars of ver. 16.

Shadow of things to come. *Shadow*, not *sketch* or *outline*, as is shown by *body* following. The Mosaic ritual system was to the great verities of the Gospel what the shadow is to the man, a mere general type or resemblance.

The body is Christ's. The *substance* belongs to the Christian economy. It is derived from Christ, and can be realized only through union with Him.

18. **Beguile of reward** (*καταβραβεύετω*). Only here in the New Testament. From *κατά* *against*, *βραβεύω* *to act as a judge or umpire*. Hence *to decide against* one, or *to declare him unworthy of the prize*. Bishop Lightfoot's rendering *rob you of your prize*, adopted by Rev., omits the judicial idea,* which, however, I think must be retained, in continuation of the idea of judgment in ver. 16, "let no man judge," etc. The attitude of the false teachers would involve their sitting in judgment as to the future reward of those who refused their doctrine of angelic mediation. Paul speaks from the standpoint of their *claim*.

In a **voluntary humility** (*θέλων ἐν ταπεινοφροσύνη*). Render *delighting in humility*. This rendering is well supported by Septuagint usage. See 1 Sam. xviii. 22; 2 Sam. xv. 26; 1 Kings x. 9; 2 Chron. ix. 8.† It falls in, in the regular participial series, with the other declarations as to the vain conceit of the teachers; signifying not their *purpose* or their *wish* to deprive the Christians of their reward, but their vain enthusiasm for their false doctrine, and their conceited self-complacency which prompted them to sit as judges. The worship of angels involved a show of humility, an affectation of superior reverence for God, as shown in the reluctance to attempt to approach God otherwise than indirectly: in its assumption that humanity, debased by the contact with matter, must reach after God through successive grades of intermediate beings. For *humility*, see on Matt. xi. 29.

Worship of angels (*ἄησκελά*). See on *religious*, Jas. i. 26. Defining the direction which their humility assumed. The usage of the Septuagint and of the New Testament limits the meaning to the external aspects of worship. Compare Acts xxvi. 5; Jas. 1. 27.

* Which is excluded by Meyer and Dwight.

† The argument that it is not borne out by New-Testament usage is somewhat weakened in the case of an epistle which bristles with novel expressions. There are seventeen words in this chapter which occur nowhere else in the New Testament.

Intruding (ἐμβάτερον). Rev., *dwelling in*. Only here in the New Testament. It is used in three senses: 1. *To step in or upon*, thence *to haunt or frequent*. So Aeschylus: "A certain island which Pan *frequents* on its beach" ("Persae," 449). 2. *To invade*. So in Apocrypha, 1 Macc. xii. 25; xiii. 20; xiv. 31; xv. 40. 3. *To enter into for examination; to investigate or discuss* a subject. So 2 Macc. ii. 30, and so Philo, who compares truth-seekers to well-diggers. Patristic writers use it of *searching* the heart, and of investigating divine mysteries. Byzantine lexicographers explain it by ζῆτέω *to seek*; ἐξερευνάω *to track out*; σκοπέω *to consider*. In this last sense the word is probably used here of the false teachers who professed to see heavenly truth in visions, and to investigate and discuss philosophically the revelation they had received.

Which he hath not seen. *Not* must be omitted: which he imagines or professes that he has seen in vision. Ironical. "If, as we may easily imagine, these pretenders were accustomed to say with an imposing and mysterious air, 'I have seen, ah! I have seen,'—in relating alleged visions of heavenly things, the Colossians would understand the reference well enough" (Findlay).

Vainly puffed up (εἰκὴ φυσιούμενος). *Vainly* characterizes the emptiness of such pretension; *puffed up*, the swelling intellectual pride of those who make it. See on 1 Cor. iv. 6; and compare 1 Cor. viii. 1. The humility is thus characterized as affected, and the teachers as charlatans.

By his fleshly mind (ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ). Lit., *by the mind of his flesh*. The intellectual faculty in its moral aspects as determined by the fleshly, sinful nature. See on Rom. viii. 23. Compare Rom. vii. 22–25; viii. 7. The teachers boasted that they were guided by the higher *reason*. Paul describes their higher reason as *carnal*.*

* The passage is beset with difficulties. Bishop Lightfoot gives up the words & ἰδούσαν ἐμβάτερον, assuming a corruption of the text, and substituting an ingenious conjectural reading. His note is deeply interesting. See also Mr. Findlay's article alluded to in note on ver. 15, and Meyer.

19. **Holding the head** (*κρατῶν τὴν κεφαλὴν*). Holding *by* or *fast*, as commonly in the New Testament. Compare Sophocles: "If *thou art to rule* (*ἄρξεις*) this land, even as thou *holdest it* (*κρατεῖς*)." "Oedipus Tyrannus," 54). *The head*, Christ as contrasted with the angelic mediators.

From whom (*ἐξ οὗ*). Fixing the personal reference of *the head* to Christ. Compare Eph. iv. 16.

By joints and bands (*διὰ τῶν ἀφῶν καὶ συνδέσμων*). *Joints* (*ἀφῶν*) only here and Eph. iv. 16. The word means primarily *touching*, and is used in classical Greek of the touch upon harp-strings, or the grip of a wrestler. Not quite the same as *joints* in the sense of *the parts in contact*, but *the relations* between the adjacent parts. The *actual connection* is expressed by *bands** or *ligaments*.

Ministered (*ἐπιχορηγοῦμενον*). See on *add*, 2 Pet. i. 5. Rev., *supplied*.

Knit together. See on ver. 2. "The discoveries of modern physiology have invested the apostle's language with far greater distinctness and force than it can have worn to his own contemporaries. Any exposition of the nervous system more especially reads like a commentary on the image of the relations between the body and the head. At every turn we meet with some fresh illustration which kindles it with a flood of light. The volition communicated from the brain to the limbs, the sensations of the extremities telegraphed back to the brain, the absolute mutual sympathy between the head and the members, the instantaneous paralysis ensuing on the interruption of continuity, all these add to the completeness and life of the image" (Lightfoot).

20. **Ye be dead** (*ἄπεθάνετε*). Rev., more correctly, *ye died*; the aorist tense indicating a definite event. Paul uses the word *died* in many different relations, expressing that with which

* See the very interesting illustrations from Aristotle in Lightfoot. VOL. III.—32

death dissolves the connection. Thus, *died unto sin*, unto *self*, unto *the law*, unto *the world*.

Rudiments of the world. Elementary teachings and practices the peculiar sphere of which is the world. *World* (κόσμου) has its ethical sense, the sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God. See on John i. 9.

Are ye subject to ordinances (δογματιζεσθε). Only here in the New Testament. Rev., *subject yourselves*. Better passive, as emphasizing spiritual bondage. Why do ye submit to be dictated to? See on 1 Cor. i. 22, where the imperious attitude of the Jews appears in their *demanding* credentials of the Gospel as sole possessors of the truth. The *ordinances* include both those of the law and of philosophy.

21. **Touch—taste—handle** (ἅψη—γεύσθ—θύγγ). "Ἄπτουμαι, A. V., *touch*, is properly to *fasten one's self to* or *cling to*. So John xx. 17 (note). Frequently rendered *touch* in the New Testament, and used in most cases of Christ's touching or being touched by the diseased. *To get hands on so as to injure*, 1 John v. 18. *To have intercourse with*, 1 Cor. vii. 1; 2 Cor. vi. 17. Thus, in every case, the contact described exerts a modifying influence, and a more permanent contact or effect of contact is often implied than is expressed by *touch*. "The idea of a voluntary or conscious effort is often involved." No single English word will express all these phases of meaning. *Handle* comes, perhaps, as near as any other, especially in its sense of *treatment*, as when we say that a speaker or writer *handles* a subject; or that a man is roughly *handled* by his enemies. This wider and stronger sense does not attach to θύγγαιεν, A. V., *handle*, though the two words are sometimes used interchangeably, as Exod. xix. 12, and though θύγγαιεν also implies a *modifying* contact, unlike ψηλαφάω, which signifies *to touch with a view of ascertaining the quality of the object; to feel after, to grope*. See Luke xxiv. 39; Acts xvii. 27. Thus ψηλαφίνδα is *blind-man's-buff*. The contact implied by θύγγαι-

νειν is more superficial and transitory. It lies between *ἄπτομαι* and *ψηλαφάω*. Thus we have here a climax which is lost in the A. V. *Handle not, taste not, do not even touch.* Rev., *handle not, nor taste, nor touch.*

22. Which things. Meats, drinks, etc.

Are to perish (ἐστιν εἰς φθοράν). Lit., *are for corruption*; destined for (εἰς). *Corruption*, in the physical sense of *decomposition*.

With the using (τῇ ἀποχρήσει). Only here in the New Testament. Rather, *using up, consumption*. Their very using destroys them. *Which things—using* form a parenthesis.

After the commandments and doctrines (κατὰ τὰ ἐντάλματα καὶ διδασκαλίας). Connect with vv. 20, 21. Ἐντάλματα are *specific injunctions*. Rev., better, *precepts*: διδασκαλίας, more general, *doctrinal instructions*. Both answer to *the rudiments of the world* (ver. 20). Compare Matt. xv. 1-20; Mark vii. 1-23.

23. Which things (ἅτινα). The double relative classifies, putting these precepts and teachings, and all that are like them, in one category: *a class of things which*. For similar usage, see Gal. iv. 24; v. 19; Philip. iv. 3.

Have a show of wisdom (ἐστιν λόγον ἔχοντα σοφίας). Lit., *are having a reputation for wisdom*. The finite verb *are*, with the participle *having*, denotes what is habitual, and marks the permanent quality of these precepts, etc. Λόγον, A. V., *show*, is rather *plausible reason, a show of reason*, and hence a *reputation*. They pass popularly for wisdom.

Will-worship (ἐθελοθρησκεία). Only here in the New Testament. Worship *self-imposed* or *volunteered*. Similar compounds of ἐθέλω *to will* sometimes carry the meaning of *pretence, unreality*; as ἐθελόκωφος *pretending deafness*; ἐθελορήτωρ *a pretentious orator*. Augustine makes hybrid Latin compounds, as *thelodives, one who takes on the airs of a rich man*; *thelosapiens, one who affects wisdom*. More commonly, however, the sense is that of *voluntariness* or *officiousness*.

Thus Thucydides says that Pithias acted as ἐθελοπρόξενος *voluntary agent* or *representative* of the Athenians (iii., 70). Ἐθελόκινδυνος is *running voluntarily into danger, foolhardy*: ἐθελοδοουλεία is *voluntary slavery*. The idea of *pretence* seems to be involved here along with that of *self-chosen* worship.

Humility. Voluntary and affected.

And neglecting (καὶ ἀφειδία). Only here in the New Testament. From ἀποτ and φείδομαι *to spare*. Hence *unsparing treatment* or *severity*. Also used for *lavishness, extravagance* of means and of life. So Thucydides: "The running aground of the ships was *reckless* (ἀφειδής." iv., 26). *Neglecting* is wrong. Rev., correctly, *severity*. The καὶ *and* before *severity* is doubtful. If omitted, *severity to the body* defines *have a reputation for wisdom*, the outward austerity being that which makes the popular impression of a higher wisdom.

In any honor (ἐν τιμῇ τινί). Rev., better, *of any value*. The real value of these ascetic practices contrasted with their popular estimation. *Price* or *value* is the original meaning of τιμή, and its use in this sense is frequent in classical Greek. So in the New Testament, as Matt. xxvii. 9, "*the price* of Him who *was priced* (τετιμημένου)." In Paul, 1 Cor. vi. 20; vii. 23. The idea of *value* appears in 1 Pet. i. 19. "Ye were *redeemed*—with the *precious* (τιμίῳ) blood of Christ;" something of real and adequate value. So 1 Pet. ii. 4, of Christ as the living stone, *precious* (ἔντιμον), of recognized value.

To the satisfying (πρὸς πλησμονήν). *To* means *as a remedy against*. Πλησμονήν denotes *repletion, surfeiting*. Paul says that these ascetic observances, while they appeal to men as indications of superior wisdom and piety, have no value as remedies against sensual indulgence.

CHAPTER III.

1. **Be risen** (*συνηγήραθητε*). Rev., correctly, *were raised*. See ch. ii. 12. In their baptism in which they *died* (ch. ii. 20). Compare Rom. vi. 2 sqq.

Sitteth (*ἔστιν καθήμενος*). According to the A. V. the literal rendering would be *is sitting*. *Is*, however, must be taken separately; *where Christ is, seated*. *Seated* is a secondary predicate, as *hidden* in ch. ii. 3. Compare Eph. ii. 4-6; Apoc. iii. 21.

2. **Set your affection** (*φρονεῖτε*). Lit., *be minded, think*. As Rev., *set your mind*. *Seek* marks the *practical striving*; *set your mind, the inward impulse and disposition*. Both must be directed at things above. "You must not only *seek* heaven, you must *think* heaven" (Lightfoot). Compare Philip. iii. 19, 20.

3. **Ye are dead** (*ἄπεθάνετε*). Rev., correctly, *ye died*, as ch. ii. 20.

Is hid (*κρύπται*). Your new spiritual life is no longer in the sphere of the earthly and sensual, but is with the life of the risen Christ, who is unseen with God. Compare Philip. iii. 20.

4. **Who is our life** (*ζωή*). See on John i. 4. The life is not only *with* Christ, it *is* Christ. Compare John xiv. 6; 2 Cor. iv. 10, 11; 1 John v. 11, 12. For the change of person, *our* for *your*, see on ch. ii. 13.

Shall appear (*φανερωθῆ*). Rev., correctly, *shall be manifested*. Compare 1 John iii. 2, note. See on Rom. iii. 21.

In glory. Compare Rom. viii. 17.

5. **Mortify** (*νεκρώσατε*). Only here, Rom. iv. 19; Heb. xi. 12. *Mortify* is used in its literal sense of *put to death*.

So Erasmus: "Christ was *mortified* and killed." And Shakespeare:

"—his wildness *mortified* in him,
Seemed to die too."

"1 Henry V., 1, 26"

Members (μέλη). See on Rom. vi. 13. The *physical* members, so far as they are employed in the service of sin. The word falls in with the allusions to bodily austerities in ch. ii.

Which are upon the earth. Compare ver. 2. The organs of the earthly and sensuous life.

Fornication, etc. In apposition with *members*, denoting the modes in which the members sinfully exert themselves.

Inordinate affection, evil concupiscence (πάθος, ἐπιθυμίαν κακήν). See on Rom. i. 26.

And covetousness (καὶ πλεονεξίαν). *And* has a climactic force; and *especially*; see on Rom. i. 29.

Which is (ἥτις ἐστίν). The compound relative, explanatory and classifying. *Seeing it stands in the category of.* Compare Eph. v. 5.

Idolatry. See on 1 Cor. v. 10.

6. Wrath—cometh. Compare Rom. i. 18. The present tense denotes the certainty of the future event, as Matt. xvii. 11; John iv. 21. The best texts omit *upon the children of disobedience.*

7. In the which (ἐν οἷς). The omission of *upon the children, etc.*, necessitates the reference to *which things* (ver. 6) Otherwise we might render *among whom.*

Walked—lived. *Walked*, referring to their practice, *lived*, to their *condition.* Their conduct and their condition agreed. Compare Gal. v. 25.

8. Put off (ἀπόθεσθε). Compare Rom. xiii. 12; Eph. iv. 22, 25; Heb. xii. 1; Jas. i. 21; 1 Pet. ii. 1.

Anger, wrath (ὀργήν, θυμόν). See on John iii. 36.

Malice (*κακίαν*). See on *naughtiness*, Jas. i. 21.

Blasphemy (*βλασφημίαν*). See on Mark vii. 22. Compare Rom. iii. 8; xiv. 16; 1 Cor. iv. 13; Eph. iv. 31. Rev. *railing*.

Filthy communication (*αἰσχρολογία*). Only here in the New Testament. Not merely *filthy talking*, as A. V., but *foul-mouthed abuse*. Rev., *shameful speaking*.

Out of your mouth. Construe with the preceding word. As ch. ii. 20-22 suggests Christ's words in Matt. xv. 1-20, this phrase suggests Matt. xv. 11, 18.

9. **Seeing that ye have put off** (*ἀπεκδυσάμενοι*). See on ch. ii. 15.

The old man. See on Rom. vi. 6.

10. **New** (*νέον*). See on Matt. xxvi. 29. Compare Eph. v. 24.

Is renewed (*ἀνακαινούμενον*). Rev., better, giving the force of the present participle, *is being renewed*: in process of continuous renewal. The word *καινός new*, which enters into the composition of the verb, gives the idea of *quality*. Compare 2 Cor. iv. 16, and the contrast in Eph. iv. 22.

In knowledge (*εἰς ἐπίγνωσιν*). Rev., correctly, *unto knowledge*, the end to which the renewal tended. Compare Eph. iv. 13.

After the image. Construe with *renewed*. Compare Eph. iv. 24, and see Gen. i. 26, 27.

Where there is (*ὅπου ἐν*). *Where*, in the renewed condition; *there is*, better, as Rev., *can be*: *ἐν* strengthened from *ἐν in* signifies not merely *the fact but the impossibility*: *there is no room for*.

Greek, Jew, etc. Compare Gal. iii. 28. National, ritual, intellectual, and social diversities are specified. The reference is probably shaped by the conditions of the Colossian church, where the form of error was partly Judaistic and ceremonial,

insisting on circumcision; where the pretence of superior knowledge affected contempt for the rude barbarian, and where the distinction of master and slave had place as elsewhere.

Circumcision. For *the circumcised*. So Rom. iv. 12; Eph. ii. 11; Philip. iii. 3.

Barbarian, Scythian. See on 1 Cor. xiv. 11. The distinction is from the Greek and Roman point of view, where the line is drawn by culture, as between the Jew and the Greek it was drawn by religious privilege. From the former stand-point the Jew ranked as a barbarian. *Scythian*. "More barbarous than the barbarians" (Bengel). Hippocrates describes them as widely different from the rest of mankind, and like to nothing but themselves, and gives an absurd description of their physical peculiarities. Herodotus describes them as living in wagons, offering human sacrifices, scalping and sometimes flaying slain enemies, drinking their blood, and using their skulls for drinking-cups. When a king dies, one of his concubines is strangled and buried with him, and, at the close of a year, fifty of his attendants are strangled, disembowelled, mounted on dead horses, and left in a circle round his tomb.* The Scythians passed through Palestine on their road to Egypt, B.C. 600, and a trace of their invasion is supposed to have existed in the name *Scythopolis*, by which *Beth Shean*† was known in Christ's time. Ezekiel apparently refers to them (xxxviii., xxxix.) under the name *Gog*, which reappears in the Apocalypse. See on Apoc. xx. 8.‡

Bowels of mercies (*σπλάγχνα οίκτιρμοῦ*). See on 1 Pet. iii. 8; 2 Cor. i. 3. Rev., *a heart of compassion*.

Kindness (*χρηστότητα*). See on Rom. iii. 12.

Meekness (*πραΰτητα*). See on Matt. v. 5.

* See Book iv., and Rawlinson's interesting notes.

† In the Jordan valley, about twelve miles south of the Sea of Galilee, and four miles west of the Jordan. See 1 Chron. vii. 29; Judg. i. 27; 1 Sam. xxxi. 10, 12.

‡ See Rawlinson's "Herodotus," vol. i., Essay III.

Long-suffering (*μακροθυμῶν*). See on Jas. v. 7.

13. **One another**—**one another** (*ἀλλήλων—ἑαυτοῖς*). Lit., *one another—yourselves*. For a similar variation of the pronoun see Eph. iv. 32; 1 Pet. iv. 8–10. The latter pronoun emphasizes the fact that they are *all* members of Christ's body—everyone members one of another—so that, in forgiving *each other* they forgive *themselves*.

Quarrel (*μομφήν*). Only here in the New Testament. *Cause of blame*. Rev., *complaint*. The A. V. uses *quarrel* in its earlier sense of *cause of complaint*. So Shakspeare :

“The lady Beatrice hath a *quarrel* to you.”

“Much Ado,” ii., 1.

“Against whom comest thou, and what's thy *quarrel*?”

“Richard II.,” i., 3, 33.

Holinshed : “He thought he had a good *quarrel* to attack him.” It was used of a plaintiff's action at law, like the Latin *querela*.

14. **Above all** (*ἐπὶ πάντων*). According to the metaphor of the garment. *Over all*, like an upper garment, *put on*, etc.

Charity. See on 1 Cor. xiii. 1.

Bond of perfectness (*σύνδεσμος τῆς τελειότητος*). Love embraces and knits together all the virtues. *Τελειότης perfectness* is a collective idea, *a result of combination*, to which *bond* is appropriate. Compare Plato : “But two things cannot be held together without a third; they must have some bond of union. And the fairest bond is that which most completely fuses and is fused into the things which are bound” (“Timæus,” 31).

15. **Peace of Christ**. Which comes from Christ. See John xiv. 27; Eph. ii. 14.

Rule (*βραβεύω*). Lit., *be umpire*. Only here in the New Testament. See on ch. ii. 18. The previous references to occasions for meekness, long-suffering, forbearance, forgiveness, etc., indicate a conflict of passions and motives in the heart.

Christ is the one who adjusts all these, so that the metaphorical sense is appropriate, as in ch. ii. 18.

Called in one body. See Eph. iv. 4. So that ye are in one body according to your call.

16. The word of Christ. The only occurrence of the phrase. The word spoken by Christ.

Richly. See on Rom. ii. 4, and compare ch. i. 27.

In all wisdom. Some connect with the preceding words, others with the following—*in all wisdom, teaching*, etc. The latter seems preferable, especially in view of ch. i. 28, where the phrase occurs *teaching and admonishing in all wisdom*; because the adverb *richly* forms an emphatic qualification of *dwell in*, and so appropriately terminates the clause; and because the whole passage is thus more symmetrical. "*Dwell in* has its single adverb *richly*, and is supported and expanded by two coördinate participial clauses, each of which has its spiritual manner or element of action (*in all wisdom, in grace*) more exactly defined" (Ellicott).

Admonishing. See on ch. i. 28. The participles *teaching* and *admonishing* are used as imperatives, as Rom. xii. 9-13, 16-19; Eph. iv. 2, 3; Heb. xiii. 5; 1 Pet. iii. 1, 7, 9, 16.

One another (ἐαυτοῦς). Yourselves. See on ver. 13.

Psalms. See the parallel passage, Eph. v. 19. A psalm was originally a song accompanied by a stringed instrument. See on 1 Cor. xiv. 15. The idea of accompaniment passed away in usage, and the psalm, in New-Testament phraseology, is an Old-Testament psalm, or a composition having that character. *A hymn is a song of praise*, and a *song* (ὕμνη *ode*) is the general term for a song of any kind. *Hymns* would probably be distinctively Christian. It is supposed by some that Paul embodies fragments of hymns in his epistles, as 1 Cor. xiii.; Eph. v. 14; 1 Tim. iii. 16; 2 Tim. ii. 11-14. Jas. i. 17, and Apoc. i. 5, 6; xv. 3, are also supposed to be of this character. In both instances of his use of ὕμνη *song*, Paul adds the term *spiritual*. The term may, as Trench suggests, denote sacred

poems which are neither psalms nor hymns, as Herbert's "Temple," or Keble's "Christian Year."* This is the more likely, as the use of these different compositions is not restricted to singing nor to public worship. They are to be used in mutual christian teaching and admonition.

With grace (ἐν τῇ χάριτι). Lit., *the grace*. The article limits the meaning to the grace of God. *With grace* begins the second participial clause.

17. **In the name.** See on Matt. xxviii. 19.

Giving thanks. Notice the emphasis on the duty of thanksgiving placed at the close of the exhortations. See ch. i. 12; ii. 7; iii. 15; iv. 2.

18. **Wives, etc.** Compare the parallel passages, Eph. v. 22-vi. 9. See also 1 Pet. ii. 18-iii. 7; Tit. ii. 1-5.

Is fit (ἀνήκειν). See on Philem. 8. The imperfect tense, *was fitting*, or *became fitting*, points to the time of their entrance upon the christian life. Not necessarily presupposing that the duty remained unperformed. Lightfoot illustrates by *ought*, the past tense of *owed*, and says, "the past tense perhaps implies an *essential à priori* obligation."

In the Lord. Connect with *is fitting*, and compare *well-pleasing in the Lord*, ver. 20.

19. **Be not bitter** (μὴ πικραίνεσθε). Lit., *be not embittered*. Used only here by Paul. Elsewhere only in the Apocalypse. The compounds *παρὰπικραίνω* to *exasperate*, and *παρὰπικρασμός* *provocation*, occur only in Heb. iii. 16; iii. 8, 15. Compare Eph. iv. 31.

20. **This is well pleasing.** Expanded in Eph. vi. 2, 3. *Unto the Lord* should be *in the Lord*.

21. **Provoke to anger** (ἐρεθίζετε). Only here and 2 Cor. ix. 2, where it is used of stirring up to good works. *To anger* is added by A. V.

* And too many of which are embodied in modern Hymnals.

Be discouraged (ἀθυμῶσιν). Only here in the New Testament. Lose heart, or become dispirited.

22. **Masters** (κυρίους). See on *Lord*, 2 Pet. ii. 1, and Matt. xxi. 3. *Κύριος Lord* and *δεσπότης master* came to be used interchangeably in the New Testament, though originally the latter involved such authority as is implied in our use of *despot*, or in the relation of a master to a slave. The Greeks applied *δεσπότης* only to the gods.

With eye-service (ἐν ὀφθαλμοδουλείαις). Only here and Eph. vi. 6. The word seems to have been coined by Paul.

Men pleasers (ἀνθρωπάρεσκοι). Only here and Eph. vi. 6. Compare Plato: "And this art he will not attain without a great deal of trouble, which a good man ought to undergo, not for the sake of speaking and acting before men, but in order that he may be able to say what is acceptable to God, and always to act acceptably to Him as far as in him lies. For there is a saying of wiser men than ourselves, that a man of sense should not try to please his fellow-servants (at least this should not be his first object), but his good and noble masters" "Phaedrus," 273).

Singleness (ἀπλότητι). See on Rom. xii. 8. Without *duplicity* or *doubleness*.

Fearing the Lord (τὸν Κύριον). The *one Master* contrasted with the *masters* (κυρίους) *according to the flesh*. The parallel in Eph., vi. 5, has *as unto Christ*.

23. **Ye do—do it** (ποιήτε—ἐργάζεσθε). Rev., correctly, *ye do—work*; the latter being the stronger term as opposed to idleness. See on Jas ii. 9. An idle man may *do*. Compare *ἐργασία diligence*, Luke xii. 58.

Heartily (ἐκ ψυχῆς). Lit., *from the soul*. With a personal interest. Note that the apostle uses both *heart* (καρδίας, ver. 22) and *soul* (ψυχῆς); and in Eph. vi. 7, adds μετ' εὐνοίας *with good disposition* (A. V., *good will*). See on Rom. xi. 3; vii. 23; i. 21. Compare *σύμφυχοι of one accord*, Philip. ii. 2; *ἰσόψυχοι*

like-minded, Philip. ii. 20; *μᾶ ψυχῇ with one mind*, Philip. i. 27.

24. Of the inheritance. Which consists or is in the inheritance. Compare the similar construction, ch i. 12. See Matt. xxi. 35-38, where the *δοῦλος bond-servant* and the *κληρονόμος heir* are contrasted; and Rom. viii. 15-17; Gal. iv. 1-7.

For ye serve (*γὰρ δουλεύετε*). Omit *for*. Some take the verb as imperative, *serve ye*; but the indicative is better as explaining *from the Lord*.

25. He that doeth wrong (*ὁ ἀδικῶν*). Compare Philem. 18. The reference is primarily to the slave; but the following clause extends it to the master. If the slave do wrong, he shall be punished; but the master who does wrong will not be excused, for there is no respect of persons. Tychicus, who carried this letter to Colossae, carried at the same time the letter to Philemon, and escorted Onesimus to his master.

Shall receive (*κομίσεται*). See on 1 Pet. i. 8. Compare Eph. vi. 8.

Respect of persons. See on Jas. ii. 1. In the Old Testament it has, more commonly, a good sense, of *kindly reception, favorable regard*. In the New Testament always a bad sense, which came to it through the meaning of *mask* which attached to *πρόσωπον face*.

CHAPTER IV.

1. Masters, etc. The best texts attach this verse to the preceding chapter.

Render (*παρέχετε*). The Greek implies *on your part*.

Equal (*τὴν ἰσότητα*). Lit., *the equality*. Not equality of *condition*, but the brotherly equality growing out of the Christian relation in which there is neither bond nor free. See on Philem. 16.

2. **Continue** (*προσκαρτερεῖτε*). See on Acts i. 14. Compare Acts ii. 42, 46; vi. 4; Rom. xii. 12; xiii. 6; 1 Thess. v. 17. Rev., correctly, *continue steadfastly*.

Watching (*γρηγοροῦντες*). See on Mark xiii. 35; 1 Pet. v. 8. In Eph. vi. 18, *ἀγρυπνοῦντες* *watching* is used, on which see Mark xiii. 33.

Therein (*ἐν αὐτῇ*). In prayer. Compare *thereunto*, Eph. vi. 18.

3. **Door of utterance** (*θύραν τοῦ λόγου*). Rev., better, a *door for the word*. Compare 1 Cor. xvi. 9; 2 Cor. ii. 12; Apoc. iii. 8. See also *entering in*, 1 Thess. i. 9; ii. 1. And the parallel passage, Eph. vi. 19. There may be an allusion to a release from imprisonment.

4. **That I may make it manifest** (*ἵνα φανερώσω*). Compare *speak boldly*, Eph. vi. 20. *That* connects with the clause *that God—Christ*.

5. **In wisdom** (*ἐν σοφίᾳ*). Compare Eph. v. 15, *as wise*.

Those that are without (*τοὺς ἔξω*). As 1 Cor. v. 12, 13; 1 Thess. iv. 12. Compare *τοὺς ἔσω* *those within*, 1 Cor. v. 12.

Redeeming the time (*τὸν καιρὸν ἐξαγοραζόμενοι*). Compare Eph. v. 16, and Dan. ii. 8, Sept. The word is used in the New Testament only by Paul, Gal. iii. 13; iv. 5; Eph. v. 16. The compounded preposition *ἐξ* has the meaning *out of*, as Gal. iii. 13, "Christ redeemed us *out of* the curse," etc., and *out and out, fully*. So here and Eph. v. 16, *buy up*. Rev., in margin, *buying up the opportunity*. The favorable opportunity becomes ours at the price of duty.

6. **Seasoned with salt** (*ἄλατι ἡρτυμένος*). Both words only here in Paul. The metaphor is from the office of salt in rendering palatable. Both in Greek and Latin authors, *salt* was used to express the pungency and wittiness of speech. Horace speaks of having praised a poet for *rubbing the city with abundant salt*, i.e., for having wittily satirized certain parties so as to make them smart as if rubbed with salt, and so as to excite

the laughter of those who are not hit ("Satires," i., x., 3). Lightfoot gives some interesting citations from Plutarch, in which, as here, *grace* and *salt* are combined. Thus: "The many call *salt* *χάριτας* *graces*, because, mingled with most things, it makes them agreeable and pleasant to the taste." *Seasoned* is, literally, *prepared*. It is not likely that the fact has any connection with this expression, but it is interesting to recall Herodotus' story of a salt lake in the neighborhood of Colossae, which has been identified, and which still supplies the whole surrounding country with salt (vii., 30). The exhortation to well-seasoned and becoming speech is expanded in Eph. iv. 29; v. 4, in a warning against corrupt communication.

7. Tychicus. Mentioned Acts xx. 4; Eph. vi. 21; 2 Tim. iv. 12; Tit. iii. 12.

Minister (διάκονος). Probably to Paul himself. Compare Acts xix. 22; xx. 4. Scarcely in the official sense of *deacon*.

Fellow-servant (σύνδουλος). Used by Paul only here and ch. i. 7, of Epaphras. By this term he designates Tychicus as, in common with himself, a servant of Jesus Christ. Probably not with a strict, but with a *quasi* official reference.

8. I have sent. Epistolary aorist. Tychicus carried the letter.

He might know your estate (γνῶ τὰ περὶ ὑμῶν). The correct reading is γνῶτε τὰ περὶ ἡμῶν *ye might know the things about us, or our estate*. Compare Eph. vi. 21.

9. Onesimus. See on Philem. 10.

The faithful and beloved brother. Whom the Colossians had known only as the worthless, runaway slave. See Philem. 11, 16.

10. Aristarchus, my fellow-prisoner. See on Philem. 23, 24. Unnecessary difficulty is made over the fact that the term *fellow-prisoner* is applied to Epaphras in Philem. 23, and not to Aristarchus; while here the case is reversed. It is not necessary to suppose that the two had changed places, or that the

captivity was voluntary, if a literal captivity was meant. All the three terms—*fellow-prisoner*, *fellow-servant*, *fellow-worker*—might be applied to both; and, as Dwight remarks, “Reasons unknown to us may easily have determined the use of one word or the other, independently of the question as to the particular time when they were in imprisonment.”

Mark. See on Philem. 24.

Sister's son (*ἀνεψιός*). Only here in the New Testament. Rev., correctly, *cousin*. The sense of *nephew* did not attach to the word until very late. Lightfoot remarks that this incidental notice explains why Barnabas should have taken a more favorable view of Mark's defection than Paul, Acts xv. 37, 39.

11. **Jesus Justus.** Not mentioned elsewhere. The only one of these names not mentioned in the salutations of the Epistle to Philemon.

Have been a comfort (*ἐγενήθησαν παρηγορία*). *Παρηγορία* *comfort*, only here in the New Testament. Properly, *an address*, an *exhortation*: an exhortation for the purpose of encouraging: hence *a comfort*. Plutarch, in his “Life of Cimon,” uses it with *πένθους* *grief*; *a comfort for grief*; and in his “Life of Pericles,” of *consolation* for a dead son. Aretaeus, a medical writer, of the *assuaging* of a paroxysm. This word, and the kindred adjectives *παρηγορικός* and *παρηγορητικός* *soothing*, are common in medical writings. So Galen, of *soothing* fictions, pretences to quiet the diseased. *Have been* is, more strictly, *have proved*.

12. **Laboring fervently** (*ἀγωνιζόμενος*). Rev., *striving*. See on ch. i. 29; ii. 1. Compare Rom. xv. 30.

Perfect (*τέλειωι*). See on 1 Cor. ii. 6, 7; ch. i. 28.

Complete (*πεπληροφορημένοι*). See on *most surely believed*, Luke i. 1; and compare *full assurance*, ch. ii. 2. Rev., *fully assured*.

In all the will (*ἐν παντὶ θελήματι*). Lit., *in every will*. *Will* means *the thing willed*, as Luke xii. 47; Jas. v. 30; 1

Thess. v. 18. Hence used sometimes in the plural, as Acts xiii. 22, *shall do all my will* (θελήματα), *i.e.*, perform all the things willed by me. Eph. ii. 3, *desires*, strictly *willings*. So here the sense is, *everything willed by God*. The connection is apparently with *σταθήτε ye may stand*. For a similar construction see John viii. 44; Rom. v. 2; 1 Cor. xv. 1; xvi. 13. As Meyer observes, this connection gives *stand* both a modal definition (perfect and fully assured) and a local definition (in all the will).

13. Zeal (ζήλον). Read *πόνον labor*, which occurs elsewhere only in Apoc. xvi. 10, 11; xxi. 4, in the sense of *pain*. Πόνος *labor* is from the root of *πένομαι to work for one's daily bread*, and thence to *be poor*. Πόνος *toil*, *πένης one who works for his daily bread*, and *πονηρός wicked*, have a common root. See on *wickedness*, Mark vii. 22. In their original conceptions, κόπος *labor* (1 Cor. xv. 58; 2 Cor. vi. 5) emphasizes the *fatigue* of labor: μόχθος *hard labor* (2 Cor. xi. 27; 1 Thess. ii. 9), the *hardship*: πόνος *the effort*, but πόνος has passed, in the New Testament, in every instance but this, into the meaning of *pain*.

Hierapolis. The cities are named in geographical order. Laodicea and Hierapolis faced each other on the north and south sides of the Lycus valley, about six miles apart. Colossae was ten or twelve miles farther up the stream. Hierapolis owed its celebrity to its warm mineral springs, its baths, and its trade in dyed wools. It was a centre of the worship of the Phrygian goddess Cybele,* whose rites were administered by mutilated priests known as Galli, and of other rites representing different oriental cults. Hence the name *Hierapolis* or *sacred city*.

* The Phrygian mother of the gods, known elsewhere as Rhea. Her worship in Phrygia was so general that there is scarcely a town on the coins of which she does not appear. She was known also as *the great Mother, Cybele, Agdistis, Berecynthia, Brimo, the Great Idaean Mother of the gods, and Dindymene*. Her worship was orgiastic, celebrated with drums, cymbals, horns, and wild dances in the forests and on the mountains. The lion was sacred to her, and she was generally represented, either seated on a throne flanked by lions, or riding in a chariot drawn by lions. See on *revellings*, 1 Pet. iv. 3. See Döllinger, "The Gentile and the Jew," i., 102, 176, 374.

14. **Luke—Demas.** See on Philem. 24.

The beloved physician. See Introduction to Luke.

15. **Nymphas.** Probably contracted from *Nymphodorus*, as *Artemas* from *Artemidorus* (Tit. iii. 12); *Zenas* from *Zenodorus* (Tit. iii. 13); *Olympas* from *Olympiodorus* (Rom. xvi. 15).

The Church. Compare Philem. 2; Rom. xvi. 5; 1 Cor. xvi. 19; Acts xii. 12.

His house (*αἰροῦ*). Others read *αἰρῶν their* (so Rev., Lightfoot, Meyer). Others, as Westcott and Hort, *αἰρῆς her*, regarding the name as female, *Nympha*. It is difficult, however, to know to whom the plural can refer. Some explain, *Nymphas* and his family. Meyer refers it to the brethren at Laodicea and Nymphas, and thinks that the allusion is to a foreign church in filial association with the church at Laodicea, and holding its meetings in the same place.

16. **The epistle from Laodicea** (*τὴν ἐκ Λαοδικεῶν*). That is, the letter left at Laodicea, and to be obtained by you from the church there. This letter cannot be positively identified. The composition known as *the Epistle to the Laodiceans* is a late and clumsy forgery, existing only in Latin MSS., and made up chiefly of disconnected passages from Philipians, with a few from other epistles.*

18. **With mine own hand.** The letter was written by an amanuensis, Paul adding his autograph.

Grace be with you. On the benedictions, see on 2 Cor. xiii. 14. This short form occurs only here, 1 Tim. vi. 21; 2 Tim. iv. 22.

* Bishop Lightfoot discusses the subject, especially the evidence for the Epistle to the Laodiceans, in an elaborate note. He gives a table containing over a dozen different attempts to identify the epistle referred to here. He thinks it was the epistle to the Ephesians.

THE EPISTLE TO PHILEMON.

1. **A prisoner of Jesus Christ** (*δέσμιος*). A prisoner for Christ's sake. This is the only salutation in which Paul so styles himself. The word is appropriate to his confinement at Rome. *Apostle* would not have suited a private letter, and one in which Paul takes the ground of personal friendship and not of apostolic authority. A similar omission of the official title occurs in the Epistles to the Thessalonians and Philippians, and is accounted for on the similar ground of his affectionate relations with the Macedonian churches. Contrast the salutation to the Galatians.

Timothy, our brother. Lit., *the* brother. Timothy could not be called an apostle. He is distinctly excluded from this office in 2 Cor. i. 1; Col. i. 1; compare Philip. i. 1. In Philippians and Philemon, after the mention of Timothy the plural is dropped. In Colossians it is maintained throughout the thanksgiving only. The title *brother* is used of Quartus, Rom. xvi. 23; Sosthenes, 1 Cor. i. 1; Apollos, 1 Cor. xvi. 12.

Philemon. An inhabitant, and possibly a native of Colossae in Phrygia. The name figured in the beautiful Phrygian legend of Baucis and Philemon, related by Ovid ("Metamorphoses," viii., 626 sqq. See note on Acts xiv. 11). He was one of Paul's converts (ver. 19), and his labors in the Gospel at Colossae are attested by the title *fellow-laborer*, and illustrated by his placing his house at the disposal of the Colossian Christians for their meetings (ver. 2). The statements that he subsequently became bishop of Colossae and suffered martyrdom are legendary.

2. **Our beloved Apphia** (*Ἀπφία τῇ ἀγαπητῇ*). Read *τῇ ἀδελφῇ* *the* (our) *sister*. Commonly supposed to have been Philemon's wife. The word is not the common Roman name *Appia*, but is a Phrygian name, occurring frequently in Phrygian inscriptions. It is also written *Aphphia*, and sometimes *Aphia*.

Archippus. Possibly the son of Philemon and Apphia. From Col. iv. 17 he would appear to have held some important office in the church, either at Colossae or at Laodiceae, which lay very near. In Colossians his name occurs immediately after the salutation to the Laodiceans.

Fellow-soldier. In christian warfare. Perhaps at Ephesus. Applied also to Epaphroditus, Philip. ii. 25.

The church in thy house. See on Rom. xvi. 5.

4. **Thank—always**. Construe with *thank*. For similar introductory thanksgivings compare Rom. i. 8; 1 Cor. i. 4; Eph. i. 16; Philip. i. 3; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3.

Making mention (*μνησθῆναι ποιούμενος*). *Mnēsthai* primarily means *remembrance*, so that the phrase expresses the two ideas, *mentioning* thee when I *call* thee to *mind*.

In my prayers (*ἐπί*). On the occasions of.

Thy love and faith—toward (*πρός*) **the Lord Jesus and toward** (*εἰς*) **all saints**. The clauses are arranged crosswise,* *love* referring to *saints*, *faith* to *Christ*. *Toward*. Two different prepositions are thus translated. Practically the difference is not material, but *πρός* *toward*, with *πίστις* *faith* is unusual. See 1 Thess. i. 8. *Eἰς* is the preposition of *contact*; *to, unto*; *faith exerted upon*.

6. **That** (*ὅπως*). Connect with *making mention*.

The communication of thy faith (*ἡ κοινωνία τῆς πίστεώς σου*). *Koinonía* *fellowship* is often used in the active sense of

* The rhetorical figure called *chiasmus* or *cross-reference*.

impartation, as communication, contribution, almsgiving. So Rom. xv. 26; 2 Cor. ix. 13; Heb. xiii. 16. This is the sense here: the active sympathy and charity growing out of your faith.

May become effectual (*ἐνεργῆς*). See on Jas. v. 16. This adjective, and the kindred *ἐνεργέω to work, be effectual, ἐνεργημα working, operation, and ἐνέργεια energy, power in exercise,* are used in the New Testament only of superhuman power, good or evil. Compare Eph. i. 19; Matt. xiv. 2; Philip. ii. 13; 1 Cor. xii. 10; Heb. iv. 12.

In the knowledge (*ἐν ἐπιγνώσει*). *In* denotes the sphere or element in which Philemon's charity will become effective. His liberality and love will result in perfect knowledge of God's good gifts. In the sphere of christian charity he will be helped to a full experience and appropriation of these. He that gives for Christ's sake becomes enriched in the knowledge of Christ. *Knowledge* is *full, perfect* knowledge; an element of Paul's prayer for his readers in all the four epistles of the captivity.

In you. Read *in us*.

In Christ Jesus (*εἰς Χριστὸν Ἰησοῦν*). Connect with *may become effectual,* and render, as Rev., *unto Christ*; that is, unto Christ's glory.

7. For we have (*γὰρ ἔχομεν*). Read *ἔσχον I had.* Connect with *I thank* in ver. 4, giving the reason for thankfulness as it lay in his own heart; as, in ver. 5, he had given the reason which lay in outward circumstances.

Bowels (*σπλάγχνα*). Rev., *hearts*. See on 1 Pet. iii. 8.

Are refreshed (*ἀναπέπαιται*). See on Matt. xi. 28. Compare 1 Cor. xvi. 18; 2 Cor. vii. 13.

Brother. Closing the sentence with a word of affection. Compare Gal. iii. 15; vi. 1.

8. Wherefore. Seeing that I have these proofs of thy love Connect with *I rather beseech* (ver. 9).

I might be much bold (πολλὴν παρρησίαν ἔχων). Better, as Rev., *I have all boldness*. Παρρησία *boldness* is opposed to *fear*, John vii. 13; to *ambiguity* or *reserve*, John xi. 14. The idea of *publicity* may attach to it as subsidiary, John vii. 4.

In Christ. As holding apostolic authority from Christ.

That which is convenient (τὸ ἀνήκον). Rev., *befitting*. *Convenient* is used in A. V., in the earlier and stricter sense of *suitable*. Compare Eph. v. 4. Thus Latimer: "Works which are good and *convenient* to be done." Applied to persons, as Hooper: "Apt and *convenient* persons." The modern sense merges the idea of *essential* fitness. The verb ἀνέκω originally means *to come up to*; hence of that which *comes up to the mark*; *fitting*. Compare Col. iii. 18; Eph. v. 4. It conveys here a delicate hint that the kindly reception of Onesimus will be a *becoming* thing.

9. **Being such an one as Paul the aged** (τοιούτους ὡν ὡς Παῦλος πρεσβύτης). *Being such an one*, connect with the previous *I rather beseech*, and with *Paul the aged*. Not, *being such an one* (armed with such authority), as *Paul the aged I beseech* (the second *beseech* in ver. 10); but, as Rev., *for love's sake I rather beseech, being such an one as Paul the aged*. The *beseech* in ver. 10 is resumptive. *Aged*; or *ambassador* (so Rev., in margin). The latter rendering is supported by πρεσβεύω *I am an ambassador*, Eph. vi. 10.* There is no objection to *aged* on the ground of fact. Paul was about sixty years old, besides being prematurely aged from labor and hardship. For *aged* see Luke i. 18; Tit. ii. 2.

10. **I beseech.** Resuming the *beseech* of ver. 9. *I beseech, I repeat*.

Onesimus (Ὀνήσιμον). The name is withheld until Paul has favorably disposed Philemon to his request. The word means

* Lightfoot thinks the reading may be πρεσβευτής, though he deems the change unnecessary, since, in the common dialect, the two may have been written indifferently. He cites passages from the Apocrypha in illustration of this interchange, to which Thayer ("Lexicon") adds some inscriptions from the theatre at Ephesus.

helpful, and it was a common name for slaves. The same idea was expressed by other names, as *Chresimus*, *Chrestus* (*useful*); *Onesiphorus* (*profit-bringer*, 2 Tim. i. 16); *Symphorus* (*suitable*). Onesimus was a runaway Phrygian slave, who had committed some crime and therefore had fled from his master and hidden himself in Rome. Under Roman law the slave was a chattel. Varro classified slaves among *implements*, which he classifies as *vocalia*, *articulate speaking implements*, as *slaves*; *semivocalia*, *having a voice but not articulating*, as *oxen*; *muta*, *dumb*, as *wagons*. The attitude of the law toward the slave was expressed in the formula *servile caput nullum jus habet*; *the slave has no right*. The master's power was unlimited. He might mutilate, torture, or kill the slave at his pleasure. Pollio, in the time of Augustus, ordered a slave to be thrown into a pond of voracious lampreys. Augustus interfered, but afterward ordered a slave of his own to be crucified on the mast of a ship for eating a favorite quail. Juvenal describes a profligate woman ordering a slave to be crucified. Some one remonstrates. She replies: "So then a slave is a man, is he! 'He has done nothing,' you say. Granted. I command it. Let my pleasure stand for a reason" (vi., 219). Martial records an instance of a master cutting out a slave's tongue. The old Roman legislation imposed death for killing a plough-ox; but the murderer of a slave was not called to account. Tracking fugitive slaves was a trade. Recovered slaves were branded on the forehead, condemned to double labor, and sometimes thrown to the beasts in the amphitheatre. The slave population was enormous. Some proprietors had as many as twenty thousand.*

Have begotten in my bonds. Made a convert while I was a prisoner.

11. **Unprofitable** (*ἀχρηστος*). A play on the word *Onesimus profitable*. Compare *unprofitable* (*ἀχρειος*) *servant*, Matt. xxv. 30. These plays upon proper names are common both in

* See Lecky, "History of European Morals," i., 277, 302; ii., 36, 65, 77; Brace, "Gesta Christi," ch. v. Döllinger, "The Gentile and the Jew," ii 259 sqq. Becker, "Gallus," excursus iii. Farrar's "Paul," ii., 468 sqq.

Greek and Roman literature. Thus Aeschylus on the name of *Helen* of Troy, the play or pun turning on the root ἔλ, *hel*, *de-destroy*: *Helene*, *helenaus*, *helandras*, *heleptolis*: *Helen*, *ship-destroyer*, *man-destroyer*, *city-destroyer* ("Agamemnon," 671). Or, as Robert Browning: "Helen, ship's-hell, man's-hell, city's-hell." So on *Prometheus* (*forethought*): "Falsely do the gods call thee *Prometheus*, for thou thyself hast need of *prometheus*, i.e., of *forethought*" ("Prometheus Bound," 85, 86). Or Sophocles on *Ajax*. *Aias* (*Ajax*) cries *ai, ai!* and says, "Who would have thought that my name would thus be the appropriate expression for my woes?" ("Ajax," 430). In the New Testament, a familiar example is Matt. xvi. 18; "thou art *Petros*, and on this *petra* will I build my church." See on *Epaenetus*, 2 Cor. viii. 18.*

Now profitable. "Christianity knows nothing of hopeless cases. It professes its ability to take the most crooked stick and bring it straight, to flash a new power into the blackest carbon, which will turn it into a diamond" (Maclaren, "Philemon," in "Expositor's Bible").

And to me. The words are ingeniously thrown in as an afterthought. Compare Philip. ii. 27; Rom. xvi. 13; 1 Cor. xvi. 18. A strong appeal to Philemon lies in the fact that Paul is to reap benefit from Onesimus in his new attitude as a christian brother.

12. **I have sent again** (ἀπέπεμψα). Rev., *sent back*. The epistolary aorist, see on 1 Pet. v. 12. Our idiom would be *I send back*. That Onesimus accompanied the letter appears from Col. iv. 7-9.

Thou therefore receive. Omit, and render αὐτόν *him* as Rev., *in his own person*; *his very self*.

13. **I would** (ἐβουλόμην). Rev., *I would fain*. See on Matt. i. 19. The imperfect tense denotes the desire awakened but arrested. See on *I would*, ver. 14.

* The student should read Archdeacon Farrar's chapter on the use of proper names by Jews, Greeks, and Romans, "Language and Languages," ch. xxii.

With me (πρὸς ἑμαυτὸν). The preposition expresses more than *near* or *beside*. It implies *intercourse*. See on *with God*, John i. 1.

In thy stead (ὑπὲρ σοῦ). Rev., correctly, *in thy behalf*. A beautiful specimen of christian courtesy and tact; assuming that Philemon would have desired to render these services in person.

In the bonds of the Gospel. Connect with *me*. Bonds with which he is bound for the sake of the Gospel: with which Christ has invested him. A delicate hint at his sufferings is blended with an intimation of the authority which attaches to his appeal as a prisoner of Christ. This language of Paul is imitated by Ignatius. "My bonds exhort you" (Tralles, xii.). "He (Jesus Christ) is my witness, in whom I am bound" (Philadelphia, vii.). "In whom I bear about my bonds as spiritual pearls" (Ephesians, xi.). "In the bonds which I bear about, I sing the praises of the churches" (Magnesians, i.).

14. I would (ἤθελον). Compare *I would*, ver. 13. Here the aorist tense and the verb meaning *to will* denote a single, decisive resolution.

As it were of necessity (ὡς κατὰ ἀνάγκην). 'Ως as it were, Rev., *as*, marks the *appearance* of necessity. Philemon's kindly reception of Onesimus must not even *seem* to be constrained.

15. For perhaps. I sent him back, *for*, if I had kept him, I might have defeated the purpose for which he was allowed to be separated from you for a time. "We are not to be too sure of what God means by such and such a thing, as some of us are wont to be, as if we had been sworn of God's privy-council. . . . A humble 'perhaps' often grows into a 'verily, verily'—and a hasty, over-confident 'verily, verily' often dwindles to a hesitating 'perhaps.' Let us not be in too great a hurry to make sure that we have the key of the cabinet where God keeps his purposes, but content ourselves with 'perhaps' when we are interpreting the often questionable ways of His providence, each of which has many meanings and many ends" (Maclaren).

He therefore departed (διὰ τοῦτο ἐχωρίσθη). The A. V. misses the ingenious shading of Paul's expression. Not only does he avoid the word *ran away*, which might have irritated Philemon, but he also uses the passive voice, not the middle, *separated himself*, as an intimation that Onesimus' flight was divinely ordered for good. Hence Rev., correctly, *he was parted*. Compare Gen. xlv. 5.

For a season (πρὸς ὥραν). A *brief* season. See 2 Cor. vii. 8; Gal. ii. 5.

Thou shouldst receive (ἀπέχρης). The compounded preposition ἀπό may mean *back again*, after the temporary separation, or *in full, wholly*. The former is suggested by *was parted*, and *would fain have kept*: but the latter by ver. 16, *no longer as a servant, but more*. The latter is preferable. Compare the use of ἀπέχω in Matt. vi. 2, *they have received* (see note); Matt. vi. 16; Luke vi. 24; Philip. iv. 18; and ἀπολαμβάνω *receive*, Gal. iv. 5.

16. Not now (οὐκέτι). Rev., more correctly, *no longer*. The negative adverb οὐκέτι states the fact absolutely, not as it may be conceived by Philemon (μηκέτι). However Philemon may regard Onesimus, as a fact he is now no longer as a slave.

Above (ὑπέρ). Rev., *more than*. More than a slave—a whole man.

Especially (μάλιστα). Connect with *beloved*. Especially to me as compared with other Christians.

How much more (πόσῳ μᾶλλον). Beloved *most* to Paul, how much *more than most* to Philemon, since he belonged to him in a double sense, as a slave and as a Christian brother: *in the flesh and in the Lord*. "In the flesh Paul had the brother for a slave: in the Lord he had the slave for a brother" (Meyer).

17. Then (οὖν). Resumptive from ver. 12.

Thou count (ἔχεις). Lit., *hold*, which is often used in this sense. Compare Luke xiv. 18, *hold me* or *count me as excused*. Philip. ii. 29, *hold such in reputation*.

Partner. More than an intimate friend. One in Christian fellowship.*

18. **If he hath wronged** (*εἰ ἠδίκησεν*). The indicative mood with the conditional particle may imply that what is put hypothetically is really a fact: if he wronged thee *as he did*.

Oweth. Perhaps indicating that Onesimus had been guilty of theft. Notice the general word *wronged* instead of the more exact specification of the crime.

Put that on my account (*τοῦτο ἐμοὶ ἐλλόγα*). For the verb, compare Rom. v. 13 (note).

19. **I Paul have written, etc.** Rev., *write*. A promissory note. The mention of his autograph here, rather than at the end of the letter, may indicate that he wrote the whole epistle with his own hand, contrary to his usual custom of employing an amanuensis.

Albeit I do not say (*ἵνα μὴ λέγω*). Lit., *that I may not say*. Connect with *I write*. I thus give my note of hand that I may avoid saying that thou owest, etc. Rev., *that I say not unto thee*.

Thou owest (*προσopheλεις*). Lit., *owest in addition*. I have laid you under obligation, not only for an amount equal to that due from Onesimus, but for *yourself* as made a Christian through my ministry.

20. **Yea** (*ναί*). A confirmatory particle, gathering up the whole previous intercession for Onesimus. So Matt. xi. 26, *even so*; Rev., *yea*. Luke xi. 51, *verily*; Rev., *yea*. Luke xii. 5, *yea*.

Let me have joy (*ὀναίμην*). Or *help*. Lit., *may I profit*. Again a play upon the name *Onesimus*. The verb is frequently used with reference to filial duties. Ignatius employs it, in one

* Dean Plumptre thinks that there may be an allusion to business relations between Paul and Philemon: possibly that Philemon or Archippus took the place of Aquila and Priscilla in the tent-making firm. "St. Paul as a Man of Business," "Expositor," first series, i., 262. This, however, is mere conjecture.

instance, directly after an allusion to another Onesimus (Ephesians, ii.).

21. **More than I say** (*ὑπέρ*). *Beyond*. Possibly hinting at manumission.

22. **Withal** (*ἄμα*). Simultaneously with the fulfilment of my request.

A lodging. Paul is expecting a speedy liberation. His original plan of going from Rome to Spain has apparently been altered. Lightfoot observes that "there is a gentle compulsion in this mention of a personal visit to Colossae. The apostle would thus be able to see for himself that Philemon had not disappointed his expectations."

I shall be given (*χαρισθήσομαι*). A beautiful assumption of his correspondent's affection for him, in that his visit to them will be a *gracious gift* (*χάρις*). The word is also used of granting for *destruction*, Acts xxv. 11; or for *preservation*, Acts iii. 14.

23. **Epaphras my fellow-prisoner** (*Ἐπαφρᾶς ὁ συναιχμάλωτός μου*). Epaphras is mentioned Col. i. 7; iv. 12. Some identify him with Epaphroditus, but without sufficient reason. Epaphroditus appears to have been a native of Philippi (Philip. ii. 25), and Epaphras of Colossae (Col. iv. 12). Epaphroditus is always used of the Philippian, and Epaphras of the Colossian. The names, however, are the same, Epaphras being a contraction.

It is disputed whether *fellow-prisoner* is to be taken in a literal or in a spiritual sense. For the latter see Rom. vii. 23; 2 Cor. x. 5; Eph. iv. 8. Compare *fellow-soldier*, ver. 2, and Philip. ii. 25. In Rom. xvi. 7, the word used here is applied to Andronicus and Junia. Paul was not strictly an *αἰχμάλωτος prisoner of war* (see on Luke iv. 18). The probabilities seem to favor the spiritual sense. Lightfoot suggests that Epaphras' relations with Paul at Rome may have excited suspicion and led to his temporary confinement; or that he may voluntarily have shared Paul's imprisonment.

24. Mark. Probably John Mark the evangelist. He appears as the companion of Paul, Acts xii. 25; Col. iv. 10; 2 Tim. iv. 11.

Aristarchus. A Thessalonian. Alluded to Acts xix. 29; xx. 4; xxvii. 2. He was Paul's companion for a part of the way on the journey to Rome.

Demas. See Col. iv. 14; 2 Tim. iv. 10.

Luke. The physician and evangelist. See Introduction to Luke's Gospel.

25. Grace—with your spirit. As in Gal. vi. 18, with the omission here of *brother*. See on 2 Cor. xiii. 14.

Out of many private letters which must have been written by Paul, this alone has been preserved. Its place in the New Testament canon is vindicated, so far as its internal character is concerned, by its picture of Paul as a christian gentleman, and by its exhibition of Paul's method of dealing with a great social evil.

Paul's dealing with the institution of slavery displayed the profoundest christian sagacity. To have attacked the institution as such would have been worse than useless. To one who reads between the lines, Paul's silence means more than any amount of denunciation; for with his silence goes his faith in the power of christian sentiment to settle finally the whole question. He knows that to bring slavery into contact with living Christianity is to kill slavery. He accepts the social condition as a fact, and even as a law. He sends Onesimus back to his legal owner. He does not bid Philemon emancipate him, but he puts the christian slave on his true footing of a christian brother beside his master. As to the institution, he knows that the recognition of the slave as free in Christ will carry with it, ultimately, the recognition of his civil freedom.

History vindicated him in the Roman empire itself. Under Constantine the effects of christian sentiment began to appear in the Church and in legislation concerning slaves. Official freeing of slaves became common as an act of pious gratitude, and burial tablets often represent masters standing before the

Good Shepherd, with a band of slaves liberated at death, and pleading for them at judgment. In A.D. 312 a law was passed declaring as homicide the poisoning or branding of slaves, and giving them to be torn by beasts. The advance of a healthier sentiment may be seen by comparing the law of Augustus, which forbade a master to emancipate more than one-fifth of his slaves, and which fixed one hundred males as a maximum for one time—and the unlimited permission to emancipate conceded by Constantine. Each new ruler enacted some measure which facilitated emancipation. Every obstacle was thrown by the law in the way of separating families. Under Justinian all presumptions were in favor of liberty. If a slave had several owners, one could emancipate him, and the others must accept compensation at a reduced valuation. The mutilated, and those who had served in the army with their masters' knowledge and consent, were liberated. All the old laws which limited the age at which a slave could be freed, and the number which could be emancipated, were abolished. A master's marriage with a slave freed all the children. Sick and useless slaves must be sent by their masters to the hospital.

Great and deserved praise has been bestowed on this letter. Bengel says: "A familiar and exceedingly courteous epistle concerning a private affair is inserted among the New Testament books, intended to afford a specimen of the highest wisdom as to how Christians should arrange civil affairs on loftier principles." Franke, quoted by Bengel, says: "The single epistle to Philemon very far surpasses all the wisdom of the world." Renan: "A true little *chef-d'oeuvre* of the art of letter-writing." Sabatier: "This short epistle gleams like a pearl of the most exquisite purity in the rich treasure of the New Testament."*

* Other testimonies may be found collected by Lightfoot, "Commentary on Philemon," Introduction, and Farrar, "Paul," ii., chs. 1., li. See also Dr. Hackett's article on the epistle in Smith's "Dictionary of the Bible." The letter of Pliny the Younger to Sabinianus, which is often compared with Paul's, is given in full by Farrar, vol. ii., excursus v. Also by Lightfoot, Introduction.

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