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WORD STUDIES

IN THE

NEW TESTAMENT

by

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Volume 3

THE EPISTLES OF PAUL

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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. 1:8, 10, 12, 13; 15:23). That he was acquainted with many of its members appears from the salutations in the sixteenth chapter. In Acts 28:15, 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. 1:5, 12-16; 3:27-30; 4:6; 6:19; 11:13, 25, 28, 30; 15:1, 8, 16). [1]

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 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 20:2, 3), and was despatched by the hands of Phoebe the deaconess, [2] 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 Ignatius, 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 follow 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. 11.

The practical and hortatory portion of the epistle, which begins with ch. 12, 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 Tubingen critics declared the fifteenth and sixteenth chapters to be spurious. By some, the greater part of ch. 16 is supposed to be addressed to the Ephesians. See on ch. 14:23; 16:25.

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. 2, 3, 4, suddenly subsides with the opening of ch. 5, and one can pause and bare his forehead to the sweet air ere he begins upon the new ascent from ver. 19. 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 fullness 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 17. 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 Romans 16:1), and the Christians scattered throughout Achaia (2 Corinthians 1:1).

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 Corinthians 3:4, 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 Corinthians 5:9. 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 Corinthians 1:11), 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 Corinthians 1:10). It also appeared that the assemblies of the church had become disorderly; that the agapae 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 Corinthians 16:5, it was written at Ephesus, as appears from 1 Corinthians 16:8, 19

He begins by stating his complaints against the church (1:10-11. 20). He then answers the questions contained in their letter: *Marriage* (7:1-40); *Sacrificial feasts* (8:1-13). 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 devotion to the Gospel (9.). He returns to the sacrificial feasts (10.). Then he passes to the regulation of the assemblies (11.). The different spiritual gifts and their mutual relation are discussed in ch. 12, and Love is shown to be greater and more enduring than all gifts (13.). The subject of speaking with tongues is then taken up, and the superiority of prophecy to the gift of tongues is asserted (14:1-40). Ch. 15 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 20.), where he met Titus, for whose arrival he had anxiously waited in order to learn the effect of his letter (2 Corinthians 1:8; 2:13; 7:5). 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 preeminently 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 retouches them with a sarcastic emphasis, as *bear* with me, *bear* with them. "So full of turns is he everywhere," says Erasmus, "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 Philippians. 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 coordinated 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 practiced by Christians to one another is to be the recollection of their common connection with Him." [3]

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 Philippians 1:1.

With the arrival of Paul at Philippi (Acts 16.), 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 (Philippians 4:15, 16; 2 Corinthians

11:8, 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 arrogant 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* (1:28; 3:20); *content, or self-sufficient* (4:2); and the passage, 1:21-27, 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* (1:20); *terrified* (1:28); *depart* (1:23); *robbery* (2:6);

holding forth (2:16); *offered:* (2:17); *not regarding* (2:30); *keep* (4:7); *learned* (4:11), 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 ecclesiastical rules, it recalls us from these distractions to the very heart and center 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 Tubingen 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 [4]

THE EPISTLE TO THE EPHESIANS

For Ephesus, see on Revelation 2:1.

The church in Ephesus was founded during Paul’s long residence there (Acts 19:10; 20:31). He left the city immediately after the great riot (Acts 19.), and never returned. His last personal contact with the church was when he met its elders at Miletus (Acts 20:18, 35).

There has been much dissension 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 Laodicaea. 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 Laodicaea, and others for the Laodicaean 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” (1:1), though omitted in two important manuscripts, are found in the majority of manuscripts and in all the old versions. The Laodicaean theory [5] was started by Marcion, who was severely taken to task by Tertullian for altering the title to “the Epistle to the Laodicaeans.” Marcion himself inserted the epistle in his canon as “the Epistle to the Ephesians;” and it is significant that no manuscript which omits “in Ephesus” substitutes “in Laodicaea.” 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 οὖσιν *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 (1:3-6).

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 (1:7-12).

The agent and earnest of this inheritance of believers is the Holy Spirit (1:13-14).

Hence the prayer that the operation of the Spirit may appear in the bestowment of wisdom and revelation (compare 1:8), 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 1:11), and the efficiency of the divine power which is exhibited and pledged to them in the resurrection and exaltation of Christ (1:15-22).

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 fullness dwells (1:22, 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 (2:1-22).

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 (3:2-10).

Thus far the theme, the Church, is struck at 1:22, 23; 2:19-22; 3:10.

The prayer (3:14-21) 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. 4:1: “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 (4:3, 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 (4:5, 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 (4:7-16). 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 (4:7-v.).

The Church includes the household. The exhortations to fidelity in household relations are continued (6:1-9) 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 (6:10-18).

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 (Ephesians 1:15-17; Colossians 1:3-6; Ephesians 4:32; Colossians 3:12-14). Ephesians, moreover, contains matter not found in Colossians (Ephesians 1:13-14; 4:8-15; 5:7-14, 23-31; 6:10-17.

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 a the many-tinted wisdom of God.” Even as St. Ouen 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 layer — “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 fullness of God.”

THE EPISTLE TO THE COLOSSIANS

For Colossae, see on Colossians 1:2.

The Gospel was first preached in the cities of the Lycus by Epaphras (Colossians 1:7; 4:12; Philemon 23), who may also have founded the churches there. The theory that the church at Colossae was founded by Paul has no sufficient foundation. [6] The church had never been personally visited by Paul. Though his missionary journeys had carried him into the Galatian and Phrygian country (Acts 16:6), 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. 2:1, 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 Philemon 23), he did not return to Colossae with this letter, but remained in Paul's company (Colossians 4:12); 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 Tychicus' 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." [7] 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 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 (2:16-21).

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 souls they denied the resurrection of the body. Their 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 (1:6, 23, 28; 3:11). 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. Γνῶσις *knowledge* is used but once, while ἐπίγνωσις *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 (1:9, 27, 28; 3:10, 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 (2:8, 20). It is presumptuous and arrogant; a mere show of wisdom (2:18, 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 (1:15-18). 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 (1:19; 2:9). 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 (1:19, 22; 2:9, 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 (1:15-17). “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 (1:18, 22; 2:10-15, 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." [8]

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 fullness by the neglect, a moment's reflection will show. How much more 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 center of all their religious aspirations, it is needless to say." [9]

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 (2:18, 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 (3:16-25). The Essene view of marriage is thus assailed (3:18, 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 canceled 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 (2:8, 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 (1:20; 2:11, 14; 3:1-10). By this; asceticism and licentiousness are alike branded (3:5).

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 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. 2. 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 preexistence 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. 1). 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. [10]

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 fulfillment 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, 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 fight 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. [11]

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 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, skillful 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'oeuere* 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 kindliness 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 13, 14.) 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 15:36 — 17:22), 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 18:22 — 21:15), 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,
Trogyllium,
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.
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 1

Superscription (vers. 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 *paullus*, 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. [12] 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 Corinthians 15:9). 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 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, Galatians 1:10; Philippians 1:1; Titus 1:1; 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 Corinthians 7:22; Galatians 4:7; Ephesians 6:6; Philemon 16.

On the other hand, believers belong to Christ by purchase (1 Corinthians 6:20; 1 Peter 1:18; Ephesians 1:7), 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.* [13] 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. Compare Galatians 1:15, and "chosen vessel," Acts 9:15. The verb means "to mark *off* (ἀπό) from others by a *boundary* (ὅρος)." It is used of the final separation of the righteous from the wicked (Matthew 13:49; 25:32); of the separation of the disciples from the world (Luke 6:22); and of the setting apart of apostles to special functions (Acts 13:2). *Gospel* is an exception to the almost invariable usage, in being without the article (compare Revelation 14:6); since Paul considers the Gospel rather as to its quality — good news from God — than as the definite proclamation of Jesus Christ as a Savior. The defining elements are added subsequently in vers. 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** (προεπηγγείλατο). 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 14:11; Acts 7:5; 1 Timothy 2:10; 6:21.

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

In the holy scriptures (ἐν γραφαῖς ἁγίαις). Or, more strictly, *in holy writings. The* scriptures would require the article. See on John 5:47; 2:22. Here again the absence of the article denotes the qualitative character of the phrase — books which are *holy* as conveying God's revelations. On ἅγιος *holy,* see on Acts 26:10. 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. 1 Bengel says that it expresses more than "separated," since one of a number is separated, but only one is *defined* or *declared.* Compare Acts 10:42; 17:31 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 2:36; "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 Philippians 3:11

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. 15:15, 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 2:32, and compare on 1 Peter 2:9.

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

7. **In Rome** (ἐν ῾Ρώμῃ). The words are omitted in a MS. Of the tenth or eleventh century, and in a cursive [14] of the eleventh or twelfth. The words ἐν ῾Εφέσῳ *in Ephesus,* are also omitted from Ephesians 1:1, 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 Expositon," first ser., 9, 211; and also in his "Life and Work of Paul," 2, 170. This theory is used to defend the view which places the doxology of 16:25-27 at the end of ch. 14. See note there.

Called to be saints (κλητοῖς 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 applied to Christians in three senses in the New Testament. 1, As members of a visible and local community (Acts 9:32, 41; 26:10); 2, as members of a spiritual community (1 Corinthians 1:2; Colossians 3:12); 3, as individually holy (Ephesians 1:18; Colossians 1:12; Revelation 13:10).

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 fullness 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 7:25; Colossians 3:17; Ephesians 5:20. 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 20:18. [15] Ἀναγγέλλειν is to report with the additional idea of bringing tidings *up to* or *back* to the person receiving them. So John 5:15. The impotent man *brought back* information to the Jews. Compare Mark 5:14. So Christ will send the Comforter, and He will *bring back* to the disciples tidings of things to come. John 16:13-15. See Acts 14:27; 2 Corinthians 7:7; 1 Peter 1:12.

Ἀπαγγέλλειν is to announce with a reference to the source *from* (ἀπό) which the message comes So Matthew 2:8; Acts 12:14. Compare Luke 7:22; 8:34, Acts 5:22.

Καταγγέλλειν is to proclaim with authority, as commissioned to spread the tidings *throughout, down among* those that hear them, with the included idea of *celebrating* or *commending.* So here. Compare Acts 16:21; 17:3. 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. Hyperbolical, but according with the position of the metropolitan church. Compare 1 Thessalonians 1:8.

9. **I serve** (λατρεύω). See on Luke 1:74. The word was used in a special sense to denote the service rendered to Jehovah by the Israelites as His peculiar people. See Romans 9:4; Acts 26:7. Compare Hebrews 9:1, 6. As in his Philippian letter, Paul here appropriates the Jewish word for the spiritual Christian service. See on Philippians 3:3.

10. **I might have a prosperous journey** (εὐοδωθήσομαι). 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. 5:15, 16; 6:23), 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 Romans 12:6; 1 Corinthians 1:7; 12:4, 31; 1 Peter 4:10. In 1 Timothy 4:14; 2 Timothy 1:6, 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 22:32; 1 Peter 5:10. The word shows that he had in view their christian character no less than their instruction in doctrine.

12. **That is** (τοῦου 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 Corinthians 10:1; 1 Thessalonians 4:13.

Have some fruit (τινὰ καρπὸν σχῶ). the phrase, compare ch. 6:22. A metaphorical statement of what is stated literally in ver. 11. Not equivalent to *bear fruit,* but *to gather* as a harvest. Compare John 4:36; Philippians 1:22; Colossians 1:6. *Fruit* is a favorite metaphor with Paul. He uses it in both a good and a bad sense. See Romans 7:4, 5; 6:22; Galatians 5:22.

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 6:1. 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 vers. 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 4:22; Romans 3:1; 9:1; Matthew 15:24.

17. **For therein is the righteousness of God revealed** (δικαιοσύνη γὰρ Θεοῦ ἐν ἀυτῷ 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 δικαιόω *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," 14, 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," 14, 91; Aristophanes, "Clouds," 140; "Antigone," 880.

This divine ordering requires that men should be *shown* or *pointed* to that which is according to it — a definite circle of duties and obligations which constitute *right* (δίκη). [16] Thus what is δίκαιος *righteous,* is properly the expression of the eternal *Themis*. While δίκη and θέμις are not to be distinguished as human and divine, δίκη 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 δίκη is strongly moral. [17] Δίκαιος 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 offense 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." (Nagelsbach).

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.

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. [18]

The social basis of righteousness also appears in the frequent contrast between δίκη and βία, *right* and *force.* A violation of right is that which forces its way over the social sanction. The social conception of δίκαιος

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 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. [19]

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 (Psalms 51:4). 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 δίκαιος *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 δίκαιος *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 Deuteronomy 6:25; 24:13 (15); Genesis 19:19; 24:27. This usage throws light on the reading δικαιοσύνην, Rev., *righteousness (kindness?),* instead of ἐλεημοσύνην *mercy,* A.V., *alms,* Matthew 6:1. 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 sense than any other to Matthew 1:19 "Joseph, being a *kindly* (δίκαιος, A.V., *just)* man." [20]

1. In the New Testament δίκαιος is used both of God and of Christ. Of God, 1 John 1:9; John 17:25; Revelation 16:5; Romans 3:26. Of Christ, 1 John 2:1; 3:7; Acts 3:14; 7:52; 22:14. 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 17:25; 1 John 3:7; Romans 3:26), or as holiness passes into righteous dealing with men (1 John 1:9).

2. Δίκαιος 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 ἀνομία *lawlessness;* ἁμαρτία *sin;* ἀκαθαρσία *impurity,* a contrast wanting in classical usage, where the conception of sin is vague. See Romans 6:13, 16, 18, 20; 8:10; 2 Corinthians 6:7, 14; Ephesians 5:9; 6:14; Philippians 1:11; James 3:18.

Where δικαιοσύνη *righteousness,* is joined with ὁσιότης *holiness* (Luke 1:75; Ephesians 4:24), 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,* Matthew 13:17; 10:41; 23:29; Acts 10:22, 35; and in the narrower sense of *perfectly answering the divine demands, guiltless.* So of Christ, Acts 3:14; 1 Peter 3:18; 1 John 2:1.

3. It is found in the classical sense of it is *right,* Philippians 1:7, or *that which is* right, Colossians 4:1. This, however, is included within the Christian conception.

Δικαιοσύνη *righteousness*, is therefore that which fulfills the claims of δίκη *right.* "It is the state commanded by God and 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. Romans 4:3, 6, 9, 22; Galatians 3:6; James 2:23.

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. 3:5; 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. 2:13.

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 (Galatians 2:20), and enters into "more abundant" life with the development of his faith. Compare 2 Corinthians 2:16; 3:18; 4:17; Romans 6:19; and the phrase, *justification of life,* Romans 5:18.

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 (ὀργὴ Θεοῦ). Not *punishment*, but *the personal emotion.* See on John 3:36.

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

Hold (κατεχόντων). Not *possess*: compare ver. 21. Rev., correctly, *hold down*; i.e., *hinder* or i. Compare 2 Thessalonina 2:6, 7; Luke 4:42.

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

19. **That which may be known** (τὸ γνωστὸν). 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 (καθορᾶται). 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 5:41. Illustrations are sometimes furnished by single words, as γλυκύπικρος *bittersweet*; θρασύδειλος *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 defense.

Without excuse (ἀναπολογήτους). See on *answer*, 1 Peter 3:15. Only here and ch. 2:1.

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 4:15. 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 (διαλογισμοῖς). Rev., better, *reasonings*. See on Matthew 15:19; Mark 7:21; James 2:4.

Foolish (ἀσύνετος). See on συνετός *prudent,* Matthew 11:67, and the kindred word σύνεσις *understanding,* Mark 12:33; Luke 2:47. They did not combine the facts which were patent to their observation.

Heart (καρδία). The heart is, first, the physical organ, the center of the circulation of the blood. Hence, *the seat and center 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. 14:17; James 5:5; Luke 21:34. 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 2:43; 3:23; Romans 13:1); 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 Corinthians 2:4; Romans 9:2; 10:1; 2 Corinthians 6:11; Philippians 1:7. But it is not limited to this. It is also the seat of mental action, feeling, thinking, willing. It is used —

1. *Of intelligence*, Romans 1:21; 2 Corinthians 3:15; 4:6; Ephesians 1:18.

2. *Of moral choice*, 1 Corinthians 7:37; 2 Corinthians 9:7.

3. *As giving impulse and character to action,* Romans 6:17; Ephesians 6:5; Colossians 3:22; 1 Timothy 1:5; 2 Timothy 2:22. The work of the law is written on the heart, Romans 2:15. The Corinthian Church is inscribed as Christ's epistle on hearts of flesh, 2 Corinthians 2:23.

4. Specially, it is *the seat of the divine Spirit*, Galatians 4:6; Romans 5:5; 2 Corinthians 1:22. It is the sphere of His various operations, directing, comforting, establishing, etc., Philippians 4:7; Colossians 3:15; 1 Thessalonians 3:13; 2 Thessalonians 2:17; 3:5. It is the seat of faith, and the organ of spiritual praise, Romans 10:9; Ephesians 5:19; Colossians 3:16.

It is equivalent to *the inner man*, Ephesians 3:16, 17. Its characteristic is *being hidden*, Romans 2:28, 29; 8:27; 1 Corinthians 4:5; 14:25.

It is contrasted with *the face,* 1 Thessalonians 2:17; 2 Corinthians 5:12; and with *the mouth*, Romans 10:8. [21]

22. **Professing** (φάσκοντες). The verb is used of unfounded assertion, Acts 24:9; 25:19; Revelation 2:2.

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

23. **Image made like** (ὁμοιώματι εἰκόνος). *Rev.,* more literally, *the likeness of an image.* See on Revelation 13:14. 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 Philippians 2:7.

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 practiced in Rome. See on Acts 7:41. 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. [22] Dollinger 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 Matthew 4:12; 11:27; 26:2; Mark 4:29; Luke 1:2; 1 Peter 2:23.

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 Revelation 22:3.

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 18:14, where the approved reading is παρ᾽ ἐκεῖνον *rather than the other,* implying that the Pharisee was *in no respect* justified.

Blessed (εὐλογητὸς). See on 1 Peter 1:3.

26. **Vile affections** (πάθη ἀτιμίας). Lit., *passions of dishonor* Rev., *passions.* As distinguished from ἐπιθυμίαι *lusts,* in ver. 24, πάθη *passions,* is the narrower and intenser word. Επιθυμία 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. Ἐπιθυμίαι *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 Thessalonians 4:5.

Women (θήλειαι). 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," 18; "Dialogi Meretricii," 5, 2; Juvenal, 6, 311; Martial, 1, 91; 7, 67. See also Becker's "Charicles;" Forsyth's "Life of Cicero," pp. 289, 336; and Dollinger's "Heathen and Jew," ii., 273 sqq. Dollinger 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 Ephesians 5:12). 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 ἐδοκίμασαν). Lit., *did not approve*. Rev., *refused.* They did not think God worth the knowing. Compare 1 Thessalonians 2:4. *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,” 9.

Reprobate mind (ἀδόκιμον νοῦν). Lit., *not standing the test*. See on *is tried*, James 1:12; and trial, 1 Peter 1:7. 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*, Philippians 3:2, 3. “Our epistle *known* (γινωσκομένη) and *read* (ἀναγινωσκομένη).” Compare Romans 2:1; 1 Corinthians 11:29-31; Romans 12:3. [23] The word *reprobate* is from *re-probare, to reject on a second trial,* hence, *to condemn.*

29. **Filled**. The retribution was in full measure. Compare Proverbs 1:31; Revelation 18:6.

Wickedness (πονηρίᾳ). See on Mark 7:22.

Covetousness (πλεονεξίᾳ). Lit., *the desire of having more.* It is to be distinguished from φιλαργυρία, rendered *love of money*, 1 Timothy 6:10, and its kindred adjective φιλάργυρος, which A.V. renders *covetous* Luke 16:14; 2 Timothy 3:2; 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 (Colossians 3:5) as *idolatry*, the worship of another object than God, and is so often associated with fleshly sins, as 1 Corinthians 5:11; Ephesians 5:3, 5; Colossians 3:5. Lightfoot 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 treasoures 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 (κακίᾳ). See on *naughtiness*, James 1:21.

Full (μεστοὺς). Properly, *stuffed.*

Envy, murder (φθόνου, φόνου). *Phthonou, phonou.* A *paronomasia* or combination of like-sounding words. [24] Compare Galatians 5:21. Murder is conceived as *a thought* which has filled the man. See 1 John 3:15.

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

> “Tales both of peace and of *debates.*”
>
> “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 1:47.

Malignity (κακοηθείας). Malicious disposition.

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. Στυγητός *hateful*, is found Titus 3:3. 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 7:22.

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

31. **Without understanding, covenant-breakers** (ἀσυνέτους ἀσυνθέτους). Another paronomasia: *asynetous, asynthetous*. 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*. Shakespeare, *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, *practice*. See on John 3:21.

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," ii., 24-34

CHAPTER 2

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

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

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

3. **Reckonest** (λογίζῃ). See on 1 Peter 5:12. Intimating a process of reasoning.

Thou shalt escape. *Thou* 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 Corinthians 8:9; Ephesians 1:7, 18; 2:4, 7; 3:8, 16; Philippians 4:19; Colossians 1:27.

Goodness (χρηστότητος). See on *easy*, Matthew 11:30.

Forbearance and long-suffering (ἀνοχῆς 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 (Romans 3:25). "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 James 5:7. This reliance on God's tolerance to suspend the rule of His administration in your case is *contempt* (despisest). Compare Galatians 6:7.

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 Matthew 3:2; 21:29.

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, *factious.* Lit., *of faction*. See on James 3:14. Intriguers; partisan agitators.

Indignation and wrath (ὀργὴ καὶ θυμός). See on *be patient,* James 5:7.

9. **Tribulation and anguish** (θλῖψις καὶ στενοχωρία). For tribulation, see on Matthew 13:21. Στενοχωρία *anguish*, which occurs only in Paul (8:35; 2 Corinthians 6:4; 12:10), literally means *narrowness of place.* The dominant idea is *constraint.* In Deuteronomy 23:53, 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," Psalm 117:5; 2 Samuel 22:20. Aquinas says: *loetitia est latitia, joy is breadth.*

11. **Respect of persons** (προσωπολημψία) Only once outside of Paul's writings, James 2:1, 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 3:18; 2 Thessalonians 2:12; Hebrews 13:4. 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** (ἀκροαταὶ). 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 shew** (οἵτινες ἐνδείκνυνται). Rev., better, *in that they shew*, the double relative specifying the class to which they belong, and therefore the reason for what precedes. *Shew*, 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 Peter 3:16. The force of οὐν with the verb is *therewith*; i.e., with the prescript 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 6:1.

Restest in (ἐπαναπαύῃ). Rev., better, *upon*, giving the force of ἐπί in the verb. The radical conception of the verb ἀναπαύω is *relief.* See Matthew

11:28. 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 Philippians 1:10. The latter interpretation seems preferable, being borne out by the succeeding *being instructed*.

Being instructed (κατηχούμενος). Systematically through catechetical and synagoguic instruction. See on Luke 1:4. This formal instruction is the basis of the critical discrimination.

20. **Instructor** (παιδευτὴν), Rev., *corrector*. Better, because emphasizing the element of *discipline* or *training*. See on *chastise*, Luke 23:16

Of babes (νηπίων) The term used by the Jews to designate proselytes or novices. Paul uses it of one not come of legal age, Galatians 4:1.

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 Matthew 4:17. 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*, Matthew 24:15.

Commit sacrilege (ἱεροσυλεῖς). Rev. renders according to the etymology, ἱερόν *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 practiced by the Jews is inferred from Acts 19:37. Compare Josephus, “Antiq.,” 4:8, 10, where he lays down the law not to plunder Gentile temples, nor to seize treasure stored up there in honor of any God.[25]

23. **Transgression** (παραβάσεως). Trench remarks upon “the mournfully numerous group of words” which express the different aspects of sin. It is ἁμαρτια *the missing of a mark*; παράβασις *the overpassing of a line*; παρακοή *the disobedience to a voice*; παράπτωμα *a falling when one should have stood*; ἀγνόημα *ignorance of what one should know*; ἥττημα *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*, Romans 12:3, 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 13:2. In the sense of *falling short,* Thucydides, 3, 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 off transgressing the law. “Where there is no law there is no transgression” (Romans 4:15). Hence Adam’s sin is called a *transgression* (Romans 5:14), because it was the violation of a definite command. Paul habitually uses the word and its kindred παραβάτης *transgressor*, of the transgression of a commandment distinctly given (Galatians 3:19; 1 Timothy 2:14, Romans 2:25, 27). Hence it is peculiarly appropriate here of one who boasts in *the law.* It thus differs from ἁμαρτία *sin* (see on *sins*, Matthew 1:21), in that one may sin without being under express law. See Romans 5. *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 James 2:11.

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 Genesis 49:8. The word here means the holy satisfaction of God as opposed to Jewish vain-glory.

CHAPTER 3

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

Profit (ὠφέλεια). Compare *profiteth*, 2:25.

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 7:38; Hebrews 5:12; I Peter 4:11. 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 16:11, 16; Luke 24:11, 41; Acts 28:24; Romans 4:20, 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 Matthew 23:23. Compare Titus 2:10, and see on *faithful*, 1 John 1:9; Revelation 1:5; 3:14. Compare 1 Corinthians 1:9; 10:13; 2 Corinthians 1:18.

Make without effect (καταργήσει). See on Luke 13:7. 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 13:7, why should the tree be allowed to make the ground *idle*? 1 Corinthians 13:8, prophecies shall fail, or have no more work to do. 2 Timothy 1:10 Christ *abolished* death. There is no more work for it.

Romans 6:6, the body of sin is rendered inactive. Romans 3:31, 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 εἴη *may it not be*, and again by ἵλεως *God be merciful to us* (see on Matthew 16:22). 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 8:58. 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*. [26]

5. **Commend** (συνίστησιν). Only twice outside of Paul's writings, Luke 9:32; 2 Peter 3:5, 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 vein 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 Romans 5:8; 2 Corinthians 7:11; Galatians 2:18. See Romans 16:1; 2 Corinthians 4:2; 6:4; 10:18.

Who taketh vengeance (ὁ ἐπιφέρων 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 Matthew 3:7, referring to something recognized — *the* wrath to come, the well-understood need of unrighteousness. See on Romans 12:19.

As a man (κατὰ ἄνθρωπον). Rev., *after the manner of men*; i.e., I use a mode of speech drawn from human affairs. 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 Corinthians 9:8; Romans 6:19.

7. **Lie** (ψεύσματι). 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. [27] 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?

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

11. **Understandeth** (συνιῶν). See on *foolish*, ch. 1:21.

Seeketh after (ἐκζητῶν). Lit., *seeketh out*. See on 1 Peter 1:10.

12. **They are together become unprofitable** (ἅμα ἠχρειώθησαν). 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 15:6.

Good (χρηστττότητα). 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, Matthew 11:30. It is opposed by Paul' to ἀποτομία *abruptness*, *severity* (Romans 11:22). It is rendered *kindness* in Ephesians 2:7; Colossians 3:12; Galatians 5:22. 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 ἀνεῳγμένος). 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 Jeremiah 5:16, 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," 1, 47.

Have used deceit (εδολιουσαν). 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 5:4; 14:3; Revelation 2:27, etc.

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

Saith — speaketh (λέγει — λαλεῖ). See on Matthew 28:18. The former contemplates the *substance*, the latter the *expression* of the law.

May be stopped (φραγῇ). 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*.

Ὑπόδικος *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*. [28]

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 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 Peter 1:24; Matthew 24:22; Luke 3:6. Generally with a suggestion of weakness, frailty, mortality; Septuagint, Jeremiah 17:5; Psalm 77:39; Ephesians 6:12. The word here has no doctrinal bearing.

Be justified (δικαιωθήσεται). For the kindred adjective δίκαιος *righteous*, see on 1:17.

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 ("Nichomachaean 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* (δικαιωθεὶς) 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: "Deioces the Mede, if he heard of any act of oppression, sent for the guilty party and *punished* him according to his offense." Compare Plato, "Laws," ii., 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 Matthew 11:19; Luke 7:35, of a quality, Wisdom, but the quality is personified. It occurs thirty-nine times in the New Testament; [29] twenty-seven in Paul; eight in the Synoptists and Acts; three in James; one in the Revelation.

A study of the Pauline passages shows that it is used by Paul according to the sense which attaches to the adjective δίκαιος, 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 Romans 3:24, 26, 28, 30; 4:2; 5:1, 9; Galatians 2:16; 3:8, 11, 24; Titus 3:7.

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 *bona 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 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 Peter 1:4). The intent of justification is expressly declared by Paul to be conformity to Christ's image (Romans 8:29, 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* (Romans 5:18); it is linked with the saving operation of the life of the risen Christ (Romans 4:25;

5:10); those who are in Christ Jesus “walk not after the flesh, but after the Spirit” (Romans 8:1); they exhibit patience, approval, hope, love (Romans 5:4, 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. 4:5.

Knowledge (ἐπίγνωσις). Clear and exact knowledge. Always of a knowledge which powerfully influences the form of the religions life, and hence containing more of the element of personal sympathy than the simple γνῶσις *knowledge,* which may be concerned with the intellect alone without affecting the character. See Romans 1:28; 10:2; Ephesians 4:13. Also Philippians 1:9, where it is associated with the abounding of *love;* Colossians 3:10; Philemon 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** (νυνὶ) 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 (πεφανέρωται). Rev., *hath been manifested,* rendering the perfect tense more strictly. Hath been manifested and now lies open to view. See on John 21:1, and on *revelation,* Revelation 1:1 The word implies a previous hiding. See Mark 4:22; Colossians 1:26, 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, 10:12; 1 Corinthians 14:7. 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 15:14. 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 Revelation 1:6. In biblical usage: 1. *Recognition, honor,* Philippians 1:11; 1 Peter 1:7. It is joined with τιμή *honor,* 1 Timothy 1:17; Hebrews 2:7, 9; 2 Peter 1:17. Opposed to ἀτιμία *dishonor,* 1 Corinthians 11:14, 15; 15:43; 2 Corinthians 6:8. With ζητέω *to seek,* 1 Thessalonians 2:6; John 5:44; 7:18. With λαμβάνω *to receive,* John 5:41, 44. With δίδωμι *to give,* Luke 17:18; John 9:24. In the ascriptive phrase *glory be to,* Luke 2:14, and ascriptions in the Epistles. Compare Luke 14:10 2. *The glorious appearance which attracts the eye,* Matthew 4:8; Luke 4:6; 12:27. Hence parallel with εἰκών *image;* μορφή *form;* ὁμοίωμα *likeness;* εἶδος *appearance, figure,* Romans 1:23; Psalm 17:15; Numbers 12:8.

The glory of God is used of the aggregate of the divine attributes and coincides with His self-revelation, Exodus 33:22; compare πρόσωπον *face,* ver. 23. Hence the idea is prominent in the redemptive revelation (Isaiah 60:3; Romans 6:4; 5:2). It expresses the form in which God reveals Himself in the economy of salvation (Romans 9:23; 1 Timothy 1:11; Ephesians 1:12). It is the means by which the redemptive work is carried on; for instance, in *calling,* 2 Peter 1:3; in *raising up Christ and believers with Him to newness of life,* Romans 6:4; in *imparting strength to believers,* Ephesians 3:16; Colossians 1:11; as *the goal of Christian hope,* Romans 5:2; 8:18, 21; Titus 2:13. It appears prominently in the work of Christ —

the *outraying of the Father's glory* (Hebrews 1:3), especially in John. See 1:14; 2:11, 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. [30]

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

Freely (δωρεὰν). Gratuitously. Compare Matthew 10:8; John 15:25; 2 Corinthians 11:7; Revelation 21:6.

Grace (χάριτι). See on Luke 1:30.

Redemption (ἀπολυτρώσεως). From ἀπολυτρόω *to redeem by paying the* λύτρον *price.* Mostly in Paul. See Luke 21:28; Hebrews 9:15; 11:35. 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 λύτρωσις *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 (5:8); by Thucydides of *exposing* the bones of the dead (2:34). Compare the *shew-bread,* the loaves of *the setting-forth* (τῆς προθεσέως). See on Mark 2:26. 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 Romans 1:13; Ephesians 1:9, 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 Hebrews 9:5; and must be studied in connection with the following kindred words: ἱλάσκομαι which occurs in the New Testament only Luke 18:13, *God be merciful,* and Hebrews 2:17, *to make reconciliation.* Ἱλασμός twice, 1 John 2:2; 4:10; 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 ἱλάσκομαι or ἐξιλάσκομαι or Ἱλασμός 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 Exodus 29:36; 30:10; Leviticus 23:27; Numbers 5:8, etc. They are also used for *chattath sin-offering,* Ezekiel 44:27; 45:19; and for *selichah forgiveness.* Psalm 129:4; Daniel 9:9.

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

Ἱλάσκομαι, which is comparatively rare, occurs as a translation of *kipher to cover sin,* Psalm 64:3; 77:38; 78:9; A.V., *purge away, forgive, pardon.* Of *salach, to bear away as a burden,* 2 Kings 5:18; Psalm 24:11: 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, Ezekiel 43:26; *cleanse* the sanctuary, Ezekiel 45:20; *reconcile* the house, Daniel 9:24. It is found with

the accusative case of that which is cleansed; with the preposition περί *concerning,* as *"for* your sin," Exodus 32:30; with the preposition ὑπέρ *on behalf of* A.V., *for,* Ezekiel 45:17; absolutely, *to make an atonement,* Leviticus 16:17; with the preposition ἀπό *from,* as "cleansed *from* the blood," Numbers 35:33. There are but two instances of the accusative of the person propitiated: *appease him,* Genesis 32:20; *pray before* (propitiate) the *Lord,* Zechariah 7:2.

ἱλαστηριον, 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 Hebrews 9:5, the only other passage of the New Testament in which it is found. In Ezekiel 43:14, 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 *explanatory 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 ἁγιάζω *to sanctify,* and καθαρίζω *to cleanse.* See Ezekiel 43:26, where ἐξιλάσονται *shall purge,* and καθαριοῦσιν *shall purify,* are used coordinately. See also Exodus 30:10, 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 Leviticus 16:20. The Hebrew terms are also used coordinately.

Our translators frequently render the verb *kaphar* by *reconcile,* Leviticus 6:30; 16:20; Ezekiel 45:20. In Leviticus 8:15, 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 Ezekiel 45:15, 17; Daniel 9:24.

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 (Leviticus 14:48-53), 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, Numbers 16:46; the cleansing of leprosy and of mothers after childbirth, Leviticus 14:1-20; 12:7; 15:30; the reformation of Josiah, 2 Chronicles 34; the fasting and confession of Ezra, Ezra 10:1-15; 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,* Numbers 31:50-54. 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 Corinthians 5:7, 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 Samuel 15:22; Psalm 40:6-10; 50:8-14, 23; 51:16, 17; Isaiah 1:11-18; Jeremiah 7:21-23; Amos 5:21-24; Micah 6:6-8. This idea does not recede in the Old Testament to be reemphasized 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 1:29; Colossians 1:20-22; Hebrews 9:14; 10:19-21; 1 Peter 2:24; 1 John 1:7; 4:10-13.

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 ἱλάσκεσθαι 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 ἱλαστήριον which prevails in the Septuagint, and which it has in the only other New-Testament passage where it occurs (Hebrews 9:5) — *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 fear, and then through the medium of the High-Priest, is now *brought out* where all can draw nigh and experience its reconciling power (Hebrews 10:19, 22; compare Hebrews 9:8). "The word became flesh and dwelt among us. We beheld His glory. We saw and handled" (John 1:14; 1 John 1:1-3). The mercy-seat was the meetingplace of God and man (Exodus 25:17-22; Leviticus 16:2; Numbers 7:89); the place of mediation and manifestation. Through Christ, the antitype of the mercy-seat, the Mediator, man has access to the Father (Ephesians 2:18). 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 3:14-17). 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 aforetime. 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 14:16; 17:30. Ἁμάρτημα *sin,* is the separate and particular *deed* of disobedience, while ἁμαρτία 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 Romans 2:4. 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 Romans 1:18-32; 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 "fullness 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 Matthew 12;1. The contrast is with *the past*, not with *the future*.

Just and the justifier (δίκαιον καὶ δικαιοῦντα). The sense *and yet*, often imported into καὶ *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 coordinate — *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 (τὸν ἐκ πίστεως Ἰησοῦ). 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 ἐκ *out of,* see on Luke 16:31; John 8:23; 12:49; 1 John 5:19.

27. **Boasting** (καύχησις). Rev., *glorying.* Only once outside of Paul's writings, James 4:16. See on *rejoiceth,* James 2:13. Not *ground* of boasting, which would be καύχημα, as Romans 4:2; 2 Corinthians 1:14; Philippians 1:26. The reference is to the glorying of the Jew (ch. 2:17), 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 ejectment, 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 — διά). 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 Ephesians 2:17.

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

CHAPTER 4

1. **What shall we say?** (τι ἐροῦμεν). See ch. 4:1; 6:1; 7:7; 8:31; 9:14, 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 γραφὴ). The scripture passage. See on John 2:22; and foot-note on John 5:47.

It was counted for righteousness (ἐλογίσθη εἰς δικαιοσύνην). For the phrase λογίζεσθαι εἰς *to reckon unto,* compare ch. 2:26; 9:8, where εἰς is rendered *for*. The verb is also used with ὡς *as.* So ch. 8:36; 1 Corinthians 4:1. So in Sept., εἰς, Psalm 56:31; Isaiah 29:17; 32:15; 40:17: ὡς. Genesis 31:15; Job 41:20; Psalm 43:22; Isaiah 5:28; 29:16. The phrases ἐλογίσθη εἰς and ἐλ. ὡς are thus shown to be substantially equivalent. See further on ver. 5.

4. **The reward** (ὁ μισθὸς). See on 2 Peter 2:13.

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 16:11; John 2:24. In the passive, *to be entrusted with something,* Romans 3:2; 1 Corinthians 9:17; Galatians 2:7. With the simple accusative, *to believe a thing,* John 11:26; 1 John 4:16.

2. *With the infinitive,* Acts 15:11.

3. *With* ὅτι *that,* Matthew 9:28; Mark 11:24; James 2:19. Especially frequent in John: 4:21; 11:27, 42; 13:19; 14:10, 11; 16:27, 30, etc.

4. *With the simple dative,* meaning to believe a person or thing, that they are true or speak the truth, John 2:22; 4:21; 5:46. See on John 1:12; 2:22, 23; 8:31; 10:37.

5. *With the preposition* ἐν *in.* Not frequent, and questioned in some of the passages cited for illustration. In John 3:15, ἐν αὐτῷ *in Him,* is probably to be construed with *have eternal life.* The formula occurs nowhere else in John. In Mark 1:15 we find πιστεύετε ἐν τῷ εὐαγγελίῳ *believe in the gospel.* The kindred noun πίστις *faith,* occurs in this combination. Thus Galatians 3:26, though some join *in Christ Jesus* with *sons.* See also Ephesians 1:15; Colossians 1:4; 1 Timothy 3:13; 2 Timothy 3:15; Romans 3:25. 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, Psalm 77:22; Jeremiah 12:6.

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

a. With the accusative, Romans 4:5; Acts 9:42; 11:17; 16:31; 22:19. 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 Timothy 1:16; Luke 24:25; compare Romans 9:33; 10:11; 1 Peter 2:6. The dative expresses *absolute superposition.* Christ as the object of faith, is *the basis on which* faith rests.

7. With the preposition εἰς *into,* Matthew 18:6; John 2:11; Acts 19:4; Romans 10:14; Galatians 2:16; Philippians 1:29, 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 1:12; 2:23; 9:35; 12:44.

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. 1:17). 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 Galatians 4:15 (Rev.), and see note there. Rev., correctly, *pronounceth blessing.*

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

Are forgiven (ἀφέθησαν). Lit., *were forgiven.* See on Matthew 6:12; James 5:15; 1 John 1:9. Also on *remission*, Luke 3:3.

11. **The sign — a seal** (σημεῖον — σφραγῖδα). *Sign* refers to the material token; *seal* to its religious import. Compare 1 Corinthians 9:2; Genesis 17:11. See on *to seal,* Revelation 22:10.

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 11:7.

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 Peter 3:10.

13. **Heir of the world** (κληρονόμον κόσμου). See on *divided by lot,* Acts 13:19; and *inheritance,* 1 Peter 1:4. “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 Matthew 19:28, 29; Luke 22:30. 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 Genesis 17:5. 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 Matthew 24:51; John 15:16, and note; Acts 13:47; 1 Timothy 2:7. 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 vers. 18, 21. As a formal attribute of God it occurs 1 Samuel 2:6; John 5:21; 2 Corinthians 1:9; 1 Timothy 6:13.

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

1 *To give a name,* with ὄνομα *name,* Matthew 1:21, 22, 25; Luke 1:13, 31; without ὄνομα Luke 1:59, 60. To salute by a name, Matthew 23:9; 22:43, 45.

2. *Passive. To bear a name or title among men,* Luke 1:35; 22:25; 1 Corinthians 15:9. *To be acknowledged or to pass as,* Matthew 5:9, 19; James 2:23.

3. *To invite,* Matthew 22:3, 9; John 2:2; 1 Corinthians 10:27. *To summon,* Matthew 4:21; Acts 4:18; 24:2. *To call out from,* Matthew 2:15; Hebrews 11:8; 1 Peter 2:9.

4. *To appoint. Select for an office,* Galatians 1:15; Hebrews 5:4; *to salvation,* Romans 9:11; 8:30.

5. *Of God's creative decree. To call forth from nothing,* Isaiah 41:4; 2 Kings 8:1.

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. [31] The simplest explanation appears to be to give καλεῖν the sense of *nameth, speaketh of.* Compare ch. 9:7; Acts 7:5. 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** (μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησεν). The best texts omit οὐ *not* before *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 (νενεκρωμένον). The participle is passive, *slain.* Used here hyperbolically. Hence, Rev., *as good as dead*.

20. **Staggered** (διεκρίθη). Rev., better, *wavered.* See on Acts 11:12; James 1:6; 2:4. The word implies a mental struggle.

Promise (ἐπαγγελίαν). See on Acts 1:4.

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

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

Able (δυνατός). The sense is stronger: *mighty*; compare Luke 1:49; 24:19; Acts 18:24; 2 Corinthians 10:4; Revelation 6:15.

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 27:2; 2 Peter 1:12.

Who believe. Since we are those who believe.

25. **Was delivered** (παρεδόθη). See on Matthew 4:12; 1 Peter 2:23. Used of casting into prison or delivering to justice, Matthew 4:12; 10:17, 19:21. Frequently of the betrayal of Christ, Matthew 10:4; 17:22; John 6:64, 71. Of committing a trust, Matthew 25:14, 20, 22. Of committing tradition, doctrine, or precept, Mark 7:13; 1 Corinthians 11:2; 15:3; Romans 6:17; 2 Peter 2:21. Of Christ's yielding up His spirit, John 19:30. Of the surrender of Christ and His followers to death, Romans 8:32; 2 Corinthians 4:11; Galatians 2:20. Of giving over to evil, Romans 1:26, 28; 1 Corinthians 5:5; Ephesians 4:19.

Raised again for our justification. "But if the whole matter of the justification depends on what He has suffered for our offenses, 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. 6:4-13.

CHAPTER 5

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 Romans 6:1. A similar instance is found Hebrews 12:28. "*Let us have* grace," where the indicative might naturally be expected. [32] Compare also the disputed reading, *let us bear,* 1 Corinthians 15:49, and see note there.

Peace (εἰρήνην). Not *contentment, satisfaction, quiet,* see Philippians 4:7; but the state of *reconciliation* as opposed to enmity (ver. 10).

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

2. **Access** (προσαγωγὴν). Used only by Paul. Compare Ephesians 2:18; 3:12. Lit., *the act of bringing to.* Hence some insist on the transitive sense, *introduction.* Compare 1 Peter 3:18; Ephesians 2:13. 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. [33]

Into this grace. Grace is conceived as a field into which we are brought. Compare Galatians 1:6; 5:4; 1 Peter 5:12. The; state of justification which is preeminently 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 (ὑπομονὴν). See on 2 Peter 1:6; James 5:7.

4. **Experience** (δοκιμήν). Wrong. The word means either *the process* of trial, *proving*, as 2 Corinthians 8:2, or *the result* of trial, *approvedness,* Philippians 2:22. 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 Shakespeare:

> "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 καταισχύνει). Mostly in Paul; elsewhere only in Luke 13:17; 1 Peter 2:6; 3:16. Rev., *putteth not to shame,* thus giving better the strong sense of the word, *to disgrace* or *dishonor*.

Is shed abroad (ἐκκέχυται). Rev. renders the perfect tense; *hath been* shed abroad. Lit., *poured out.* Compare Titus 3:6; Acts 2:33; 10:45. See on Jude 11.

6. **For the ungodly** (ὑπὲρ ἀσεβῶν). It is much disputed whether ὑπέρ *on behalf of, is* ever equivalent to ἀντί *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 Irenaeus: "Christ gave His life *for* (ὑπέρ) our lives, and His flesh *for* (ἀντί) 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 Corinthians 15:29, "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. [34] None of these

passages can be regarded as decisive. The most that can be said is that ὑπέρ borders on the meaning of ἀντί. *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, Galatians 3:13; Romans 14:15; 1 Peter 3:18, ὑπέρ 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. [35] Godet 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: δίκαιος 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 wellbeing 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 δίκαιος only expresses a relation to the purely objective δίκη *right.* Bengel says: "δίκαιος, 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 3:5. 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. 12:19.

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 vers. 6, 8; 2 Corinthians 5:18, 19; Ephesians 1:6; 1 John 4:19. 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 1:3, 7. Thus there is complete reconciliation. See, further, on ch. 3:25, 26.

11. **We also joy** (καὶ καυχώμενοι). 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 Shakespeare:

> "He and Aufidius can no more *atone*
> Than violenist 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. 3:24-26.

12. **Wherefore as**. *As* (ὥσπερ) begins the first member of a comparison. The second member is not expressed, but is checked by the illustration introduced in vers. 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 (διῆλθεν 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 ἐλλογεῖται). Put to account so as to bring penalty. From λόγος *an account* or *reckoning*. Only here and Philemon 18.

Figure (τύπος). See on 1 Peter 5:3.

15. **Of one** (τοῦ ἑνὸς). 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** (ἁμαρτήσαντος). The better supported reading. Some MSS. and versions read ἁμαρτήματος *transgression*.

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

The judgment (κρῖμα). Judicial sentence. Compare 1 Corinthians 6:7; 11:29. See on 2 Peter 2:3.

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

Justification (δικαίωμα). Not the subjective state of justification, but a righteous act or deed. Revelation 19:8; see on ver. 18.

The word is sometimes rendered *orinance*, Hebrews 9:1, 10; an *appointment* of God having the force of law. So Romans 1:32, where Rev. gives *ordinance* for *judgment*, and 2:26, *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 offense of one** (ἑνὸς παραπτώματος). Rev., corrects, *one trespass*.

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

19. **Disobedience** (παρακοῆς). Only here, 2 Corinthians 10:6; Hebrews 9:2. The kindred verb παραλούω *to neglect*, Rev., *refuse*, occurs Matthew 18:17. 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 James 3:6. Used elsewhere by Paul only at Titus 1:5, in the sense of *to appoint to office* or *position*. This is its most frequent use in the New Testament. See Matthew 24:25; Acts 6:3; 7:10; Hebrews 5:1, 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 17:15). 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 Peter 1:8; James 4:4; 3:6. 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 tranegressor.
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. [36]

Obedience (ὑπακοῆς). Note the play on the words, *parakoe, hypokoe, disobedience, obedience.* Ὑπακοή *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** (παρεισῆλθεν) 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 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 (πλεονάσῃ). 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. 7:7, 8, 9, 11.

Did much more abound (ὑπερεπερίσσευσεν). Lit., *abounded over and above.* Only here and 2 Corinthians 7:4. Compare ὑπερεπλεόνασε *abounded exceedingly*, 1 Timothy 1:14; ὑπερπερισσῶς *beyond measure*, Mark 7:37; ὑπεραυξάνει; *groweth exceedingly*, 2 Thessalonians 1:3.

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 Romans 3:22; Ephesians 4:6; Colossians 1:16.

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

CHAPTER 6

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 Corinthians 16:8; Philippians 1:24; and secondarily, *to persevere*, as Romans 11:23; Colossians 1:23. 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 Matthew 28:19. The preposition. denotes *inward union, participation*; not *in order to bring about* the union, for that has been effected. Compare 1 Corinthians 12:12, 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 Colossians 3:3. 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 Colossians 3:3.

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 3:23. Here the element of *power* is emphasized, which is closely related to the idea of divine glory. See Colossians 1:11. 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 11:9; 1 John 1:6; 3 John 4; Luke 11:44.

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 Timothy 6:17, *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*. Γεγόναμαν 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 ἀλλά; *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 Corinthians 4:15; Colossians 2:5.

6. **Old man** (ὁ παλαιὸς ἄνθρωπος)., Only in Paul, and only three times; here, Ephesians 4:22; Colossians 3:9. Compare John 3:3; Titus 3:5. 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. 7.

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, Matthew 6:25; Mark 5:29; 14:8; 15:43. It is used of *men as slaves*, Revelation 18:13. Also in classical Greek of *the sum-total.* So Plato: τὸ τοῦ κόσμου σῶμα *the sum-total of the world* (“Timaeus,” 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 ψυξή *soul*, the principle of individual life. Thus Matthew 6:25, 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 Romans 8:10, or by inference, 2 Corinthians 5:8. Commonly of a living body. It occurs with ψυχή *soul*, only 1 Thessalonians 5:23, and there its distinction from ψυχή rather than its union with it is implied. So in Matthew 10:28, though even there the distinction includes the two as one personality. It is used by Paul:

1. *Of the living human body*, Romans 4:19; 1 Corinthians 6:13; 9:27; 12:12-26.

2. *Of the Church as the body of Christ*, Romans 12:5; 1 Corinthians 12:27; Ephesians 1:23; Colossians 1:18, etc. Σάρξ *flesh*, never in this sense.

3. *Of plants and heavenly bodies*, 1 Corinthians 15:37, 40.

4. *Of the glorified body of Christ*, Philippians 3:21.

5. *Of the spiritual body of risen believers*, 1 Corinthians 15:44.

It is distinguished from σάρξ *flesh*, as not being limited to the organism of an earthly, living body, 1 Corinthians 15:37, 38. It is the material organism apart from any *definite* matter. It is however sometimes used as practically synonymous with σάρξ, 1 Corinthians 7:16, 17; Ephesians 5:28, 31; 2

Corinthians 4:10, 11. Compare 1 Corinthians 5:3 with Colossians 2:5. An ethical conception attaches to it. It is alternated with μέλη *members*, and the two are associated with sin (Romans 1:24; 6:6; 7:5, 24; 8:13: Colossians 3:5), and with sanctification (Romans 12:1; 1 Corinthians 6:19 sq.; compare 1 Thessalonians 4:4; 5:23). It is represented as *mortal*, Romans 8:11; 2 Corinthians 10:10; and as *capable of life*, 1 Corinthians 13:3; 2 Corinthians 4:10.

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*, Romans 6:12, 13, 19; 2 Corinthians 5:10. 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 Corinthians 4:10-12; 7:1. Compare Matthew 15:19), nor as precisely identical with *the old man*, an organism or system of evil dispositions, which does not harmonize with vers. 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 Corinthians 6:13), 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" (Romans 7:24: Dickson).

Destroyed. See on 3:3.

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 7:2.

7. **Is freed** (δεδικαίωται). 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 5:16; *the life which I live*, literally, what *I live,* Galatians 2:20.

Once (ἐφάπαξ). More literally, as Rev., in margin, *once for all*. Compare Hebrews 7:27; 9:12; 10:10.

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** (παριστάνετε). Put at the service of; render. Rev., *present.* Compare Luke 2:22; Acts 9:41; Romans 12:1. See on Acts 1:3.

Members (μέλη). Physical; though some include mental faculties. Compare Colossians 3:5, where *members* is expounded by *fornication*, *uncleanness*, etc., the physical being a symbol of the moral, of which it is the instrument.

Instruments (ὅπλα). 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 18:3; 2 Corinthians 6:7; 10:4). 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 Peter 2:13.

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 12:1, denotes an act of self-devotion once for all.

As those that are alive (ὡς ζῶντας). The best texts read ὡσεί *as if* alive. This brings out more clearly the figurative character of the exhortation. [37]

From the dead (ἐκ νεκρῶν). Note the preposition *out of.* See on Luke 16:31.

16. **Servants** (δούλους). Every man must choose between two ethical principles. Whichever one he chooses is *master*, and he is its *bond-servant*. Compare Matthew 6:24; 7:18.

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 1:21.

Form of doctrine (τύπον διδαχῆς). Rev., form of *teaching*. For τύπον, see on 1 Peter 5:3. The Pauline *type* of teaching as contrasted with the Judaistic forms of Christianity. Compare *my* gospel, 2:16; 16:25. 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.

Was delivered unto you (εἰς δν παρεδόθητε). But this rendering is impossible. Render, as Rev., *whereunto ye were delivered*. For the verb, see on 4:25. They had been *handed over* to the educative power of this form of teaching.

19. **After the manner of men** (ἀνθρώπινον). 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 Corinthians 2:6; 1 Corinthians 3:1, 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 3:4.

Holiness (ἁγιασμόν). Rev., *sanctification*. For the kindred adjective ἅγιος *holy*, see on *saints*, Acts 26:10. 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 Thessalonians 4:3, 7; 2 Thessalonians 2:13; 1 Timothy 2:15; 1 Peter 1:2; Hebrews 12:14. 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 Corinthians 7:1).

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 1:13.

Had ye (εἴχετε). 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** (ὀψώνια). From ὄψον *cooked meat*, and later, generally, *provisions*. At Athens especially *fish*. Hence ὀψώνιον is primarily *provision-money*, and is used of supplies for an army, see 1 Corinthians 9:7. 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. 5:15). In sharp contrast with *wages*.

CHAPTER 7

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

2. **That hath a husband** (ὕπανδρος). 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 (κατήργηται). Rev., *discharged*. See on 3:3, 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 vers. 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 released 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** (χρηματίσει). See on Acts 11:26.

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. 6:3, 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. [38]

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 Romans 14:21; 1 Corinthians 8:13, of the flesh of sacrificed animals. Compare also the adjective σάρκιμος *fleshy* 2 Corinthians 3:3; and Ezekiel 11:19; 36:26, Sept.

2. *Kindred*. Denoting natural or physical relationship, Romans 1:3; 9:3-8; 11:14; Galatians 4:23, 29; 1 Corinthians 10:18; Philemon 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 Corinthians 6:16; 7:28; 2 Corinthians 4:11; 7:5; 10:3; 12:7. Romans 2:28; Galatians 6:13, etc. Paul follows the Septuagint in sometimes using σῶμα *body*, and sometimes σάρξ *flesh*, in this sense, so that the terms occasionally seem to be practically synonymous. Thus 1 Corinthians 6:16, 17, where the phrase *one body* is illustrated and confirmed by *one flesh*. See Genesis 2:24; Ephesians 5:28, 31, where the two are apparently interchanged. Compare 2 Corinthians 4:10, 11; 1 Corinthians 5:3, and Colossians 2:5. Σάρξ, 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 not thus limited. Thus it may denote the organism of the plant (1 Corinthians 15:37, 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), σάρξ, *flesh*, the definite, earthly, animal organism. The two are synonymons when σῶμα is used, from the context, of an earthly, animal body. Compare Philippians 1:22; 2 Corinthians 5:1-8.

Σῶμα *body*, and not σάρξ *flesh*, is used when the reference is to a metaphorical organism, as the church, Romans 12:4 sqq.; 1 Corinthians 10:16; 12:12-27; Ephesians 1:23; 2:16; Colossians 1:18, etc.

The σάρξ is described as *mortal* (2 Corinthians 4:11); *subject to infirmity* (Galatians 4:13; 2 Corinthians 12:7); *locally limited* (Colossians 2:15); *an object of fostering care* (Ephesians 5:29).

4. *Living beings generally, including their mental nature, and with a correlated notion of weakness and perishableness*. Thus the phrase πᾶσα σάρξ *all flesh* (Genesis 6:12; Isaiah 49:26; 49:23). This accessory notion of weakness stands in contrast with God. In Paul the phrase *all flesh* is cited from the Old Testament (Romans 3:20; Galatians 2:16) and is used independently (1 Corinthians 1:29). In all these instances *before God* is added. So in Galatians 1:16, *flesh and blood* implies a contrast of human with divine wisdom. Compare 1 Corinthians 15:50; Ephesians 6:12. 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 Corinthians 3:3; Romans 6:19; 2 Corinthians 5:17. Compare Romans 6:6; Ephesians 4:22; Colossians 3:9; Galatians 5:24. Thus *the flesh* would seem to be interchangeable with *the old man.*

It has *affections and lusts* (Galatians 5:24); *willings* (Ephesians 2:3; Romans 8:6, 7); *a mind* (Colossians 2:18); *a body* (Colossians 2:11).

It is in sharp contrast with πνεῦμα *spirit* (Galatians 3:3, 19; 5:16, 17, 19-24; 6:8; Romans 8:4). The flesh and the spirit are thus antagonistic. Σάρξ *flesh,* 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*, Romans 8:3. Sec Romans 7:17, 18; 2 Corinthians 7:1; Galatians 2:20.

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 coordinate 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 Corinthians 7:1; compare 1 Corinthians 7:34). Christian life is to be transformed by the renewing of the mind (Romans 12:2; compare Ephesians 4:23).

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 Romans 12:1. 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 Corinthians 5:21).

The motions of sins (τὰ παθήματα τῶν ἁμαρτιῶν). *Motions* 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" 14.). 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 Corinthians 1:6; 4:12; Ephesians 3:20; Galatians 5:6; Philippians 2:13; Colossians 1:29. Compare Mark 6:14, and see on *power*, John 1:12.

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

We were held. Lit., *held down*. See on ch. 1:18.

7. **I had not known** (οὐκ ἔγνων). Rev., correctly, *I did not know*. See on John 2:24. 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. [39]

Lust (ἐπιθυμίαν). Rev., *coveting*. See on Mark 4:19.

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 Corinthians 5:12; Galatians 5:13; 1 Timothy 5:14. 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 ἱκανὴν *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 (κατειργάσατο). The compound verb with κατά *down through* always signifies *the bringing to pass* or *accomplishment.* See ch. 2:9; 1 Corinthians 5:3; 2 Corinthians 7:10. It is used both of evil and good. See especially vers. 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.

The commandment (ἐντολῆς). The specific injunction “thou shalt not covet.” See on James 2:8; John 13:34.

Revived (ἀνέζησεν). Not *came to life*, but *lived again.* See Luke 15:24, 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 (Genesis 4:7), 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,” i., 19, 3). “We strive against the forbidden and ever desire what is denied” (Id., i., 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 he more tolerable than it will be now, like a wild beast, irritated by having been chained and then let loose" (Livy, xxxiv., 4).

I found to be unto death. The A.V. omits the significant αὕτη *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* (ἐυρέθη)

11. **Deceived** (ἐξηπάτησεν). Rev., *beguiled* Only in Paul. Compare 2 Corinthians 11:3; 2 Thessalonians 2:3.

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' ὑπερβολὴν). An adverbial phrase. Lit., *according to excess*. The noun ὑπερβολή means *a casting beyond*. The English *hyperbole* is a transcription.

14. **We know** (οἴδαμεν). 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 unrenewed 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 11:48; Romans 14:22; 1 Thessalonians

2:4. Shakespeare: “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 Matthew 1:19. 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 3:21. Rev., correctly, *practice*: the daily doing which issues in *accomplishment* (κατεργάζομαι).

Do I (ποιῶ). See on John 3:21. 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 practice 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 10:11, 32; Matthew 26:10; James 2:7. Morally excellent.

17. **Now — no more** (νυνὶ — 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 (ἐγὼ). My personality proper; my moral self-consciousness which has approved the law (ver. 16) and has developed vague desires for something better. [40]

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 εὑρίσκω). 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.

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 ἐμοὶ). 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* (Ephesians 4:24; Colossians 3:10). [41] It is substantially the same with *the mind* (ver. 23).

23. **I see** (βλέπω). See on John 1:29. Paul is a spectator of his own personality.

Another (ἕτερον). See on Matthew 6:24.

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

The law of my mind (τῷ νόμῳ τοῦ νοός μου). Νοῦς *mind*, is a term distinctively characteristic of Paul, though not confined to him. See Luke 24:45; Revelation 13:18; 17:9.

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 καρδία *heart*.

The key to its Pauline usage is furnished by the contrast in 1 Corinthians 14:14-19, between speaking with *a tongue* and with *the understanding* (τῷ νοΐ), 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 is associated with γνωμή *opinion*, resulting from its exercise, in 1 Corinthians 1:10; and with κρίνει *judgeth* in Romans 14:5.

Paul uses it mainly with an ethical reference — *moral* judgment as related to action. See Romans 12:2, 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*, 1:28, and compare on 2 Timothy 3:8; Titus 1:15, where the νοῦς is associated with *the conscience*. See also on Ephesians 4:23.

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. 8. 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 Corinthians 10:5, and Luke 21:24. See on *captives*, Luke 4:18. The warlike figure is maintained. Lit., *making me prisoner of war*.

Law of sin. The *regime* of the sin-principle. sin is represented in the New Testament as an organized economy. See Ephesians 6.

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** (ταλαίπωρος). 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. 8. 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 8

1. **Therefore now**. Connecting with 7:25. Being freed through Jesus Christ, there is *therefore* no condemnation *now*.

Condemnation (κατάκριμα). As ch. 5:16, *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 7:14). *Of life*, proceeding from the life of Jesus and producing and imparting life. Compare John 16:15.

In Christ Jesus. Construe with *hath made me free.* Compare John 8:36.

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 4:2; 1 Timothy 3:16), 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). [42]

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** (δικαίωμα). 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 1:6; Romans 2:26; Hebrews 9:1. See on ch. 5:16.

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*, Isaiah 38:12; *n'shamah breath*, 1 Kings 17:17.

In the New Testament it occurs in the sense of *wind* or *breath*, John 3:8; 2 Thessalonians 2:8; Hebrews 1:7. Closely related to the physiological sense are such passages as Luke 8:55; James 2:26; Revelation 13:15.

PAULINE USAGE:

1. *Breath*, 2 Thessalonians 2:8.

2. *The spirit or mind of man*; the inward, self-conscious principle which feels and thinks and wills (1 Corinthians 2:11; 5:3; 7:34; Colossians 2:5).

   In this sense it is distinguished from σῶμα *body*, or accompanied with a personal pronoun in the genitive, as *my, our, his* spirit (Romans 1:9; 8:16; 1 Corinthians 5:4; 16:18, etc.). It is used as parallel with ψυχή *soul*, and καρδία *heart.* See 1 Corinthians 5:3; 1 Thessalonians 2:17; and compare John 13:21 and 12:27; Matthew 26:38 and Luke 1:46, 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 καρδία *heart*, as the *organ* of life.

3. *The spiritual nature of Christ*. Romans 1:4; 1 Corinthians 15:45; 1 Timothy 3:16.

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. Romans 8:9; 1 Corinthians 2:13; Galatians 4:6; 6:1; 1 Thessalonians 4:8. In this sense it appears as:

   a. *Spirit of God*. Romans 8:9, 11, 14; 1 Corinthians 2:10, 11, 12, 14; 3:16; 6:11; 7:40; 2 Corinthians 3:3; Ephesians 3:16.

   b. *Spirit of Christ*. Romans 8:9; 2 Corinthians 3:17, 18; Galatians 4:6; Philippians 1:19.

   c. *Holy Spirit*. Romans 5:5; 1 Corinthians 6:19; 12:3; Ephesians 1:13; 1 Thessalonians 1:5, 6; 4:8, etc.

   d. *Spirit*. With or without the article, but with its reference to the Spirit of God or Holy Spirit indicated by the context. Romans 8:16, 23, 26, 27; 1 Corinthians 2:4, 10; 12:4, 7, 8, 9; Ephesians 4:3; 2 Thessalonians 2:13, 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*. Romans 8:2, 15; 1 Corinthians 4:21; 2 Corinthians 4:13; Galatians 6:1; Ephesians 1:17; 2 Timothy 1:7, 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 Exodus 28:3; 31:3; 35:31; Isaiah 11:2.

6. In the plural, used *of spiritual gifts* or of those who profess to be under spiritual influence, 1 Corinthians 12:10; 14:12.

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*. Romans 11:8; 1 Corinthians 2:12; 2 Corinthians 11:4; Ephesians 2:2; 2 Timothy 1:7. 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 Romans 8:15: "Ye have *not* received *the spirit of bondage*, but *of adoption*. In other cases, as Ephesians 2:2, 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 9:23; 1 Samuel 16:14-16, 23; 18:10; 1 Kings 22:21 sqq.; Isaiah 19:4.

Spirit is found contrasted with *letter*, Romans 2:29; 7:6; 2 Corinthians 3:6. With *flesh*, Romans 8:1-13; Galatians 5:16, 24.

It is frequently associated with the idea of *power* (Romans 1:4; 15:13, 19; 1 Corinthians 2:4; Galatians 3:5; Ephesians 3:16; 2 Timothy 1:7); and the verb ἐνεργεῖν, denoting *to work efficaciously*, is used to mark its special operation (1 Corinthians 12:11; Ephesians 3:20; Philippians 2:13; Colossians 1:29). It is also closely associated with *life*, Romans 8:2, 6, 11, 13; 1 Corinthians 15:4, 5; 2 Corinthians 3:6; Galatians 5:25; 6:8.

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, marvelous, ecstatic demonstrations, but as the motive and mainspring of all christian action and feeling. It reveals itself in confession (1. Corinthians 12:3); in *the consciousness of sonship* (Romans 8:16); in *the knowledge of the love of God* (Romans 5:5); in *the peace and joy of faith* (Romans 14:17; 1 Thessalonians 1:6); in *hope* (Romans 5:5; 15:13). It *leads* believers

(Romans 8:14; Galatians 5:18): they *serve* in newness of the Spirit (Romans 7:6) They *walk* after the Spirit (Romans 8:4, 5; Galatians 5:16-25). Through the Spirit they are *sanctified* (2 Thessalonians 2:13). 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 Romans 8:9; 1 Corinthians 3:16; 5:1, 11; 12:13; Ephesians 1:13; 4:3, 4, 30; Philippians 2:1; 1 Corinthians 12:4, 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 Thessalonians 5:23. Compare Hebrews 4:12. [43] On the distinction from ψυχή soul, see, further, on ch. 11:3.

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

Do mind (φρονοῦσιν). The verb primarily means *to have understanding;* then *to feel* or *think* (1 Corinthians 13:11); *to have an opinion* (Romans 12:3). Hence to *judge* (Acts 28:22; Galatians 5:10; Philippians 3:15). *To direct the mind to something,* and so *to seek* or *strive for* (Matthew 16:23, note; Philippians 3:19; Colossians 3:2). 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 James 4:7. Originally *to arrange under.* Possibly with a shade of military meaning suggested by *enmity.* It is *marshaled* under a hostile banner.

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

The spirit. The believer's human spirit. [44]

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. 7:15; John 3:21.

14. **Sons** (υἱοί). See on John 1:12; Matthew 1:1. 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 υἱοθεσίας). The Spirit of God, producing the condition of adoption. Ὑιοθεσία *adoption,* is from υἱός *son,* and θέσις *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 14:36. 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. [45]

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 1:12.

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 fulfill the condition. It is suffering *with Christ.* Compare *with Him — all things,* ver. 32.

18. **I reckon** (λογίζομαι). See on 1 Peter 5:12. It implies reasoning. "I judge after calculation made" (Godet). Compare 3:28; 2 Corinthians 11:5; Philippians 3:13.

19. **Earnest expectation** (ἀποκαραδοκία). Only here and Philippians 1:20. From ἀπό *away* κάρα *the head,* δοκεῖν *to watch.* A watching with the head erect or outstretched. Hence a *waiting in suspense.'* Από *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 (κτίσεως). The word may signify either *the creative act* (as 1:20), or *the thing created* (Mark 10:6; 13:19; 16:15; Colossians 1:23; Hebrews 4:13). See on 1 Peter 2:13. 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 Hebrews 9:28. The whole passage, with the expressions *waiting, sighing, hoping, bondage,* is poetical and prophetic. Compare Psalm 19:2; Isaiah 11:6; 14:8; 55:12; 65:17; Ezekiel 31:15; 37.; Habakkuk 2:11.

20. **Vanity** (ματαιότητι). Only here, Ephesians 4:17; 2 Peter 2:18. Compare the kindred verb *became vain* (Romans 1:21 note), and the adjective *vain* (1 Corinthians 3:20; 1 Peter 1:18). *Vain* is also used to render κενός (1 Corinthians 15:14, 58; Ephesians 5:6; James 2:20). Κενός signifies *empty;* μάταιος *idle, resultless.* Κενός, used of persons, implies

not merely the absence of good, but the presence of evil. So James 2:20. 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. Ezekiel 13:6, “prophesying vain things (μάταια),” things which God will not bring to pass. Compare Titus 3:9. 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 — travaileth together (συστενάζει — συνωδίνει). Both only here in the New Testament. The simple verb ὠδίνω *to travail,* occurs Galatians 4:19, 27; Revelation 12:2; and the kindred noun ὠδίν

birth-pang, in Matthew and Mark, Acts, and 1 Thessalonians 5:3. See on Mark 13:9; Acts 2:24. *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 Peter 1:3.

Hope — not hope. Here the word is used of *the object* of hope. See Colossians 1:5; 1 Timothy 1:1; Hebrews 6:18.

26. **Helpeth** (συναντιλαμβάνεται). Only here and Luke 10:40, on which see note. *"*Λαμβάνεται *taketh.* Precisely the same verb in precisely the same phrase, which is translated 'took our infirmities'," Matthew 8:17 (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 Corinthians 8:12; 1 Peter 4:13.

Maketh intercession for (ὑπερεντυγχάνει). 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 25:24, "dealt with," Rev., "made suit." Compare Romans 8:34; 11:2; Hebrews 7:25.

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. 26:5; 1 Peter 1:20; 2 Peter 3:17; Romans 11:2. It does not mean *foreordain.* It signifies *prescience,* not *preelection.* "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). [46]

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 *coordinate* 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, the succession of time is introduced, not as metaphysically true, but in concession to human limitations of thought. Hence the coordinating force of καὶ *also.*

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 known as yet all the elect;
> And sweet to us is such a deprivation,

Because our good in this good is made perfect,
That whatsoe'er God wills, we also will"

DANTE, "Paradiso," xx., 130-138.

To be conformed (συμμόρφους). With an inner and essential conformity. See on *transfigured,* Matthew 17:2.

To the image (τῆς εἰκόνος). See on ch. 1:23. In all respects, sufferings and moral character no less than glory. Compare vers. 18, 28, 31, and see Philippians 3:21; 1 Corinthians 15:49; 2 Corinthians 3:18; 1 John 3:2, 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 (πρωτότοκον). See on Revelation 1:5. Compare Colossians 1:15, 18, note.

32. **Spared** (ἐφείσατο). Mostly in Paul. Elsewhere only Acts 20:29; 2 Peter 2:4, 5. Compare Genesis 22:16, which Paul may have had in mind.

His own (ἰδίου). See on Acts 1:7; 2 Peter 1:3, 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 19:38, 40; 23:28, 29; 26:2, 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. [47]

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," 1. 14).

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 (ἐνεστῶτα). Only in Paul and Hebrews 9:9. The verb literally means *to stand in sight.* Hence *to impend* or *threaten.* So 2 Thessalonians 2:2; 2 Timothy 3:1; 1 Corinthians 7:26. Used of something that has *set in* or *begun.* So some render here. [48] Bengel says: "Things past are not mentioned, not even sins, for they have passed away."

CHAPTER 9

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.* Romans 1:9; 2 Corinthians 1:23; 11:31; Philippians 1:8. For this favorite expression of Paul, see Galatians 2:17; 1 Corinthians 1:2; 2 Corinthians 2:14, 17; 12:19, etc.

Conscience. See on 1 Peter 3:16.

Bearing me witness. Rev., *bearing witness with me.* See on ch. 8:16. Concurring with my testimony. Morison remarks that Paul speaks of conscience as if it were something 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). [49]

2. **Heaviness, sorrow** (λύπη 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

Shakespeare:

> “I am here, brother, full of heaviness.”
>
> 2 “Henry IV.,” iv., 5, 8

Rev., *sorrow*. Ὀδύνη is better rendered *pain.* Some derive it from the root *ed eat*, as indicating, *consuming* pain. Compare Horace, *curae edares devouring cares.* Only here and 1 Timothy 6:10,

Heart. See on ch. 1:21.

3. **I could wish** (ἠυχόμην). Or *pray* as 2 Corinthians 13:7, 9; James 5:16. 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* (ἐβουλόμην) to keep with me," if it had not been too much to ask (Philemon 13). Paul would wish to save his countrymen, even at such sacrifice, if it were morally possible. Others, however, explain the imperfect as stating an actual wish formerly entertained. [50]

Accursed from Christ (ἀνάθεμα ἀπὸ τοῦ χριστοῦ). Compare Galatians 1:8, 9; 1 Corinthians 12:3; 16:22. See on *offerings,* Luke 21:5. Set apart to destruction and so separated from Christ (Philippians 1:21; 3:8, 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, Exodus 32:32.

4. **Who** (οἵτινες). 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 3:12.

Adoption. See on ch. 8:15. Israel is always represented as the Lord's *son or first-born* among all peoples. Exodus 4:22; Deuteronomy 14:1; Hosea 11:1.

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 Exodus 24:16; 40:34, 35; Ezekiel 1:28; Hebrews 9:5. Not

the final glory of God's kingdom; for this belongs to the Gentiles as well as to the Jews.

The covenants (αἱ διαθῆκαι). See on Matthew 26:28. Those concluded with the patriarchs since Abraham. See Galatians 3:16, 17; Ephesians 2:12. The plural never occurs in the Old Testament. See on Hebrews 9:16.

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 16:2; Luke 1:74; Revelation 22:3; Philippians 3:3. 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 1:4.

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 ὢν 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 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.) [51]

Amen. See on Revelation 1:6.

6. **Not as though** (οὐχ οἷον δὲ ὅτι). 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.

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 Genesis 21:12 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. 4:17. 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 Galatians 4:23.

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 τοῦτον). Rev., *according to this season.* The reference is to Genesis 18:14, 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** (φαῦλον). See on John 3:20; James 3:16.

Purpose according to election (ἡ κατ᾽ ἐκλογὴν πρόθεσις) For πρόθεσις *purpose,* see on the kindred verb προέθετο, ch. 3:25, and compare ch 8:28. 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 19:20; κατὰ κράτος *according to might, mightily;* Romans 7:13, καθ᾽ ὑπερβολὴν *according to excess, exceedingly* See note

Might stand (μένῃ). Lit., *abide, continue:* remain unchangeable. This unchangeableness of purpose was conveyed in His declaration to Rebecca. Contrast with *come to nought* (ver. 6).

Of works (ἐξ). Lit., *out of* By virtue of.

Calleth (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 — ἐλάσσονι). Lit., *greater — smaller.* Compare Genesis 27:1, here the Hebrew is: “Esau his *great* son;” Sept., πρεσβύτερον *elder.* Genesis 29:16, 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 Genesis 25:23 *be stronger;* Sept., ὑπέρεξει; *shall surpass*. The reference, if to the persons of Jacob and Esau, is to them as representatives of the two nations. See Genesis 25:23.

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 (Numbers 20:14-21). Later they were “vexed” by Saul (1 Samuel 14:47), and were conquered and made tributary by David (2 Samuel 8:14). Their strength was shown in their subsequent attempts to recover independence (2 Kings 8:20, 21; 14:7; 2 Chronicles 28:17). 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 Genesis 25:23. Representing their respective nations, as often in the Old Testament. Numbers 23:7, 10, 23; 24:5; Jeremiah 49:10; compare also the original of the citation, Malachi 1:2, 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 Matthew 6:24; Luke 14:26. No idea of malice is implied of course.

15. **I will have mercy — compassion** (ἐλεήσω — οἰκτειρήσω), See Exodus 33:19. For *mercy* see on 2 John 3; Luke 1:50. 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 Corinthians 9:24, 26; Galatians 2:2; 5:7; Philippians 2:16; 2 Thessalonians 3:1. 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 Corinthians 6:14, of raising from the dead. The meaning here is general, *allowed thee to appear; brought, thee forward on the stage of events,* as Zechariah 11:16. So the simple verb in Matthew 11:11; John 7:52. Other explanations are, *preserved thee alive,* as Sept., *excited thee to opposition,* as Habakkuk 1:6; *creded thee.*

Might be declared (διαγγελῇ). Published *abroad, thoroughly* (διά). So Rev. See on Luke 9:60. “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 Matthew 1:19.

Hardeneth (σκληρύνει). Only here by Paul. See on *hard,* Matthew 25:24; Jude 14; James 3:4. 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 Exodus 14. The word is used in its positive sense, *hardens,* not merely *permits to become hard.* In Exodus the hardening is represented *as self-produced* (8:15, 32; 9:34), and as *produced by God* (4:21; 7:3; 9:12; 10:20, 27; 11:10). Paul here chooses the latter representation.

19. **Hath resisted** (ἀνθέστηκεν). Rev., more correctly, *with-standeth.* 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. **O man**. Man as man, not Jew.

That repliest (ὁ ἀνταποκρινόμενος). Only here and Luke 14:6. Lit*., to contradict in reply: to answer by contradicting*. Thus, in the case of the dropsical man (Luke 14.), 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 2:10; John 1:12.

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). [52] The figure of man as clay molded by God carries us back to the earliest traditions of the creation of man (Genesis 2:7). 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 molding 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 molded 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 clay after the manner of a statue. See Francois Lenormant, "Beginnings of History."

To make one vessel unto honor and another unto dishonor (ποιῆσαι ὃ μεν 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 Peter 3:7; compare Matthew 12:29; Acts 9:15. 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** (θέλων). *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 (σκεύη 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 Psalm 2:9.

Fitted (κατηρτισμένα). Lit., *adjusted.* See on *mending,* Matthew 4:21; *perfect,* Matthew 21:16; Luke 6:40; 1 Peter 5:10. 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 Thessalonians 2:15, 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 offenses and divine judgments"

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. 3:23. Godet thinks the phrase was suggested by Moses' request, "Show me thy glory," Exodus 33:18.

Afore prepared (προητοίμασεν). Only here and Ephesians 2:10. The studied difference in the use of this term instead of καταρτίζω *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 ἑτοιμάζω 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 1:17; John 14:2; 1 Corinthians 2:9; 2 Timothy 2:21. "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. 11.

24. **Called — of.** Compare ch. 8:30. For *of,* read *from* (ἐξ), as Rev. From among.

25. **That my people which was not my people** (τὸν οὐ λαόν μοῦ, λαόν μοῦ). The Greek is much more condensed. "I will call the not-my-people my-people." See Hosea 1:6-9. 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. Isaiah 49:22 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 18:39; compare John 7:28, 37; Acts 19:28; 23:6. 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 — συντέμνων). The preposition σύν *together* signifies *summarily;* bringing to an end at the same time. Compare

the peculiar word ἐκολοβώθησαν *should be shortened, in* Matthew 24:22, and see note. Omit in *righteousness.*

29. **Said before** (προείρηκεν). 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 4:13, and *taketh,* Mark 9:18; John 1:5. Compare *attained* (ἔφθασεν, ver. 31). Rev., *arrive at.* See on Matthew 12:28. 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. **Offense** (σκανδάλου). See on Matthew 5:29; 16:93.

Shall not be ashamed (οὐ καταισχυνθήσεται). The Hebrew in Isaiah 28:16 is, *shall not make haste,* or *flee hastily.* The quotation combines Isaiah 8:4 and 28:16.

CHAPTER 10

1. **Brethren**. See on 1 John 2:9. 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 2:14. Compare Philippians 1:15; 2:13; Ephesians 1:5, 9; 2 Thessalonians 1:11.

Prayer (δέησις). See on Luke 5:33.

To God (πρός). Implying communion. See on *with God*, John 1:1.

For Israel. The best texts substitute αὐτῶν *for them;* those described in the last three verses of ch. 9. 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 (ζῆλον Θεοῦ). Rev., *zeal for God.* Like the phrase "faith *of* Christ" for "faith *in* Christ" (Philippians 3:9); compare Colossians 2:12; Ephesians 3:12; John 2:17, "the zeal *of* thine house," i.e., "*for* thy house."

Knowledge (ἐπίγνωσιν). *Full* or *correct* and *vital* knowledge. See on ch. 1:28; 3:20.

3. **God's righteousness.** That mentioned in 9:30. Compare Philippians 3:9; Romans 1:16, 17; 3:20-22.

To establish (στῆσαι). 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 pedagogue (Galatians 3:24). 2. *The fulfillment,* as Matthew 5:17. 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 Galatians 2:16; 3:2-14.

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 Leviticus 18:5.

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 Deuteronomy 30:11-14. 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 Psalm 14:1; 36:1; 10:11. Usually of an *evil* thought. Compare Matthew 3:9; 24:48; Revelation 18:7.

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 8:31. 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 Exodus 20:4. 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," 10. 508-513.

> "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," 11. 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 1:37. 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 Exodus 13:9; Deuteronomy 6:6-9. 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 Matthew 4:17, and *preacher*, 2 Peter 2:5.

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 στοματί 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. 8:4); mediating *the personal life* (of *the soul* ψυχή, see on 11:3), 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 (ὁμολογεῖται). 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 Isaiah 28:16 is repeated (see ch. 9:33) with the addition of *everyone, whosoever.*

12. **For**. Explaining the *whosoever* of ver. 11.

Difference. Better, as Rev., *distinction.* See on 3:22.

Jew and Greek. On *Greek,* see on Acts 6:1. *Greeks* here equivalent to *Gentiles.*

Lord (κύριος). See on Matthew 21:3. The reference is disputed: some *Christ,* others *God.* Probably *Christ.* See ver. 9, and compare Acts 10:36. 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 25:11; James 2:7. That invoke Him as, Lord: recalling vers. 9, 10. Compare Joel 2:32.

15. **Be sent** (ἀποσταλῶσιν). See on Matthew 10:16; Mark 4:29.

Beautiful (ὡραῖοι). 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," 10. 601) distinguishes between faces that are *beautiful* (καλῶν) and *blooming* (ὡραίων). In Genesis 2:9 (Sept.) of the trees of Eden. Compare Matthew 23:27; Acts 3:2, 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 1:15; Ephesians 6:15; Romans 3:15; Acts 5:9. Paul omits *the mountains* from the citation. Omit *that preach the gospel of peace.*

Bring glad tidings. See on *Gospel,* Matthew, superscription.

16 **Obeyed** (ὑπήκουσαν). See on *obedience* and *disobedience,* ch. 5:19. Also on Acts 5:29. *Obeyed* as the result of *listening,* and so especially appropriate here. Compare *head* and *hear,* ver. 14. For the same reason *hearken* (Rev.) is better than *obeyed.*

Report (ἀκοῇ). Lit., *hearing.* Similarly, Matthew 14:1; Mark 13:7. Compare the phrase *word of hearing,* 1 Thessalonians 2:13; Hebrews 4:2 (Rev.); and *hearing of faith,* i.e., *message* of faith, Galatians 3:2.

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?** (μὴ 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 Corinthians 14:7, on which see note. Paul uses the Septuagint translation of Psalm 19:4, 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*. [53]

Of the world (τῆς οἰκουμένης). See on Luke 2:1; John 1:9.

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 Deuteronomy 32:21. See Romans 11:11, 14; 1 Corinthians 10:22. 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 Peter 2:9.

By a foolish nation (ἐπὶ ἔθνει ἀσυνέτῳ). Lit., *upon* a foolish nation as the basis of the exasperation. For *foolish,* see on ch. 1:21.

I will anger (παροργιῶ). Or *provoke to anger.* The force of the compounded preposition παρά in this verb and in παραζηλώσω *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 θαῤῥέω. See 2 Corinthians 5:6, 8; 7:16; 10:2, note.

Saith. Isaiah 65:1. 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 3:36; Jude 11. Disobedience is the manifestation of the *refractoriness* expressed in *gainsaying*. Some explain gainsaying as *contradicting.* Compare Luke 13:34, 35.

CHAPTER 11

1. **I say then** (λέγω οὖν). *Then* introduces the question as an inference from the whole previous discussion, especially vers. 19-21.

Hath God cast away (μὴ ἀπώσατο ὁ Θεὸς). 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 (ὠθεῖν) from their homes" ("Oedipus Tyrannus," 241).

People (λαὸν). See on 1 Peter 2:9; Acts 13:17.

An Israelite, etc. See on Philippians 3:5. 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. 8:29.

Or (ἢ). Compare ch. 6:3; 7:1. Confirming what precedes by presenting the only alternative in the cave. *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 Romans 6:16; 1 Corinthians 3:16; 5:6, 6:2, etc. The phrase indicates that this cannot be thought of as true.

Of Elias (ἐν Ἠλίᾳ) 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 12:26. Thucydides (1. 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 19:10, 14.

He maketh intercession (ἐντυγχάνει). See on ch. 8:26. 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 15:16. Compare on Matthew 6:19.

Altars (θυσιαστήρια). See on Acts 17:23.

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.* [54]

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 inanimate nature. [55] 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 πᾶσα ψυχή *every soul,* i.e., *every person* (Romans 2:9; 13:1), marking them off from inanimate nature. So Romans 11:3; 16:4; 2 Corinthians 1:23; 12:15; Philippians 2:30; 1 Thessalonians 2:8, 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 Ephesians 6:6; Colossians 3:23; the compounds σύμψυχοι *with one soul;* ἰσοψύχον *like-minded* (Philippians 1:27; 2:20), where personal interest and accord of feeling are indicated, and not lower elements of personality. See, especially 1 Thessalonians 5:23.

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 1:47; John 11:33, and 12:27; Matthew 11:29, and 1 Corinthians 16:18.

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 Corinthians 15:45; 2:14, in which latter the kindred adjective ψυχικός *natural* has reference to the faculty of discerning spiritual truth. In both cases the antithesis 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 Corinthians 7:1. So 1 Thessalonians 5:23; 1 Corinthians 7:34, imply that the spirit needs sanctification. Compare Ephesians 4:23.

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 σάρξ, *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 Matthew 2:12; Luke 2:26; Acts 12:26. Compare Romans 8:3. 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** (ἐπεὶ). 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** (ἐπετυχεν). The simple verb τυγχάνω means originally to *hit the mark;* hence *to fall in with, light upon, attain.*

The election (ἡ ἐκλογὴ). Abstract for concrete. Those elected; like ἡ περιτομή *the circumcision* for *those uncircumcised* (Ephesians 2:11. Compare τὴν κατατομήν *the concision,* Philippians 3:3).

Were blinded (ἐπωρώθησαν). Rev., correctly, *hardened,* though the word is used of blindness when applied to the eyes, as Job 17:7, Sept. See on *hardness,* Mark 3:5. Compare σκληρύνει *hardeneth,* Romans 9:18.

8. **It is written.** Three quotations follow, two of which we blended in this verse: Isaiah 29:10; Deuteronomy 29:3. [55]

Hath given (ὅδωκεν). 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 2:37. Rev. renders *stupor,* the secondary meaning; properly the stupefaction following *a wound* or *blow.*

9. **David saith**. Psalm 69:23, 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 Psalm. [56]

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 παγὶς *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 Psalm 35:8, 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 recompense (ἀνταπόδομα). Substituted by the Septuagint for the Hebrew, *to them at ease.* It carries the idea of *a just retribution.*

10. **Bow down** (σύγκαμψον). Lit., *bend together.* Hebrew, *shake the loins.*

12. **Diminishing** (ἥττημα). The literal translation. Rev. renders *loss.* Referring apparently to the diminution in numbers of the Jewish people. Other explanations are *defeat, impoverishment, injury, minority.*

Fullness (πλήρωμα). See on John 1:16. The word may mean *that with which anything is filled* (1 Corinthians 10:26, 28; Matthew 9:16; Mark 6:43); *that which is filled* (Ephesians 1:23); possibly *the act of filling* (Romans 13:10), though this is doubtful. [57] Here in the first sense: the fullness 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 δὲ *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. 8:30, of God's elect. In 1 Corinthians 12:26, of the members of the body. In Revelation 18:7, of Babylon. For *ministry*, see on *minister*, Matthew 20:26.

14. **Some of them**. A modest expression which recalls Paul's limited success among his own countrymen.

15. **The casting away** (ἡ ἀποβολὴ). In contrast with *receiving.* Only here and Acts 27:22, where it means *loss*. Here exclusion from God's people.

Reconciling of the world (καταλλαγὴ κόσμου). See on ch. 5:10, 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 conversion of Israel, including the new life which the resurrection will inaugurate. Others, a new spiritual life. Others combine the two views.

16. **For** (δὲ). Better *but*, or *now*. A new paragraph begins.

The first-fruit — holy. See on James 1:18, Acts 26:10. Referring to the patriarchs.

Lump. See on ch. 9:21. 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 Numbers 15:18-21; 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. [58] 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 Matthew 24:32; Mark 11:8. The derivation of κλάδων *branches,* from

κλάω *to break,* is exhibited in the word-play between the noun and the verb: *kladon*, *exeklasthesan.*

A wild olive-tree (ἀγριέλαιος). 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 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 graffed in among them (ἐνεκεντρίσθης ἐν αὐτοῖς). The verb occurs only in this chapter. From κέντπον *a sting, a goad.* See on Revelation 9:9. 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 Revelation 1:9; and *partners*, Luke 5:10. *With them*, the natural branches.

Of the root and fatness (τῆς ῥίζης καὶ τῆς πιότητος). 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 12:32. Some take it as ironical**.**

22. **Goodness and severity** (χρηστότητα καὶ ἀποτομίαν). For *goodness*, see on ch. 3:12. Ἀποτομία *severity*, only here in the New Testament. The kindred adverb, ἀποτόμως *sharply,* occurs 2 Corinthians

13:10; Titus 1:13. From ἀποτέμνω *to cut off*. Hence that which is *abrupt, sharp*.

Thou shalt be cut off (ἐκκοπήσῃ). Lit., cut *out*. See on Luke 13:7.

23. **Able** (δυνατὸς). See on ch. 4:21.

24. **Contrary to nature.** See remarks on ver. 17.

25. **Mystery** (μυστήριον). In the Septuagint only in Daniel. See ch. 2:18, 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 Matthew 13:11, "mysteries of the kingdom of heaven" — secret purposes or counsels which God intends to carry into effect in His kingdom. So here; Romans 16:25; Ephesians 1:9; 3:9; Colossians 1:26, 27; 2:2; 4:3; Revelation 10:7. 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 Revelation 1:20; 17:7, This meaning may possibly throw light on Ephesians 5:32. 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 Ephesians 3:3-6, Paul uses the word as here, of the admission of the Gentiles**.**

Wise (φρόνιμοι). See on the kindred noun φρόνησις *wisdom*, Luke 1:17. 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 Colossians 1:9, and compare Ephesians 1:8.

Blindness (πώρωσις). See on ver. 7. Rev., *hardening*.

In part (ἀπὸ μέρους). Μέρος *part* is never used adverbially in the Gospels, Acts, and Revelation. In the Epistles it is rarely used in any other way. The only exceptions are 2 Corinthians 3:10; 9:3; Ephesians 4:9, 16. Paul employs it in several combinations. With ἀπό *from* (1 Corinthians 1:14; 2:5), and ἐκ *out of* (1 Corinthians 12:27; 13:9, 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 Corinthians 12:27, "members ἐκ μέρους *severally*, i.e., members from a part of the whole point of view. Also with ἐν *in*, as Colossians 2:16, *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 Corinthians 11:18; and κατὰ μέρος, reckoning part by part *downward*; *according to part, particularly*, Hebrews 9:5.

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 (Deuteronomy 25:5-10). It is the word used by Job in the celebrated passage 19:25. See, also, Ruth 3:12, 13; 4:1-10. [59]

29. **Without repentance** (ἀμεταμέλητα). Only here and 2 Corinthians 7:10. See on *repented*, Matthew 21:29. Not subject to recall.

32. **Concluded** (συνέκλεισεν). Only here, Luke 5:6; Galatians 3:22, 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. **O 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 coordinate, and all governed by *depth: the depth of the riches and wisdom and knowledge*. “Like a traveler 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 8.

> “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, “Paradio,” xix. 59-62.

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 Corinthians 12:8; Colossians 2:3. 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 Corinthians 1:20; 2:6; Luke 10:21. 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 γνῶσις *knowledge*, is described as

having for its object God (2 Corinthians 10:5); the glory of God in the face of Christ (2 Corinthians 4:6); Christ Jesus (Philippians 3:8).

As applied to human acquaintance with divine things, γνῶσις *knowledge*, is the lower, σοφία *wisdom*, the higher stage. Knowledge may issue in self-conceit. It is wisdom that builds up the man (1 Corinthians 8:1). 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. [60]

Past finding out (ἀνεξιχνίαστοι). Only here and Ephesians 3:8. Appropriate to *ways* or *paths*. Lit., *which cannot be tracked*.

34. **Who hath known,** etc. From Isaiah 40:13. Heb., *Who hath measured the Spirit*? Though *measured* may be rendered *tried, proved, regulated.* Compare the same citation in 1 Corinthians 2:16. This is the only passage in the Septuagint where *ruach spirit* is translated by νοῦς *mind*. *Known* (ἔγνω) may refer to God's γνῶσις *knowledge* and *ways* in ver. 33; *counselor* to His *wisdom* and *judgments*. No one has counseled with Him in forming His decisions.

35. **Who hath first given**, etc. From Job 41:3. 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 — εἰς). *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 Corinthians 15:28). Alford styles this doxology "the sublimest apostrophe existing even in the pages of inspiration itself."

NOTE

PAUL'S ARGUMENT IN ROMANS 9, 10 AND 11

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 26:9). Hence the Jew “compassed sea and land to make one proselyte” (Matthew 23:15). 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* (1:16; 2:10: compare John 1:11). 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 13:46; compare Acts 18:6). The Jew had fallen under the judgment of God (Romans 2:1, 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 him self 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 (Romans 2:17-29)

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. 3:1 sqq; 4:1. 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 be expresses himself according to this mode of view, not merely in a passing reference, but in the whole reasoning of 9:6-29. 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 (vers. 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 relations 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 rightdoing, 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. 9, and in general outlines through chs. 10. and 11.

(vers. 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 Isaiah 45:3, 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 fulfillment. 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 Romans 3:28).

(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 Galatians 4:23), 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 Genesis 18:10.

(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 (Genesis 25:23), 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 unbelieving 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 Malachi 1:2, 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 Corinthians 9:24). 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 Timothy 2:4; James 1:13; 2 Peter 3:9.

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 (1:24, 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 immanent. 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 Muller observes, "can withdraw himself from the range and influence of God's revelations, without altering his moral status." [61] 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 Exodus 4:21; 7:3; 9:12; 10:20, 27; 11:10; and 8:15, 32; 9:34) [62] 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 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" (Exodus 34:6, 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 premise, 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 molding 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 18:1-10. 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 29:16. 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 appeals 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 marvelous and terrible works among them. O your perverseness! Think 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 9 will be evident at a glance.

Isaiah 45:9. 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."

Isaiah 64:8. “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 them selves 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 6 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 49:22, 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. 10; 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, [63] 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.

Chapter 10.

The general statement in 9:30-33 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 fulfill 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 salvation, 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. [64] 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 11.

In ch. 9 it is shown that when God elected Israel He did not abjure the right to reject them for good reason.

In ch. 10 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 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 prophesy in Isaiah 29 and Psalm 69.

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 out off*" Israel, too, shall be restored to its place in God's kingdom, graffed 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 12

1. **I beseech** (παρακαλῶ). See on *consolation*, Luke 6:24.

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. 6:13. It is the technical term for presenting the Levitical victims and offerings. See Luke 2:22. 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, Romans 6:13, 19; 2 Corinthians 5:10. Compare Romans 7:5, 23. Hence the exhortation to glorify God *in the body* (1 Corinthians 6:20; compare Philippians 1:20; 2 Corinthians 4:10). So the body is called *the body of sin* (Romans 6:6; compare Colossians 2:11). In later Greek usage slaves were called σώματα *bodies*. See Revelation 18:13.

A living sacrifice (θυσίαν ζῶσαν). Living, in contrast with the *slain* Levitical offerings. Compare ch. 6:8, 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. 9:4. 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 — μεταμορφοῦσθε). See on was *transfigured*, Matthew 17:2. For *conformed to*, Rev., correctly, *fashioned according to.*

Mind (νοός). See on ch. 7:23. 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 Peter 4:7.

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 expressed by ἐμέρισεν *hath imparted, distributed*, and ἑκάστῳ *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** (πρᾶξιν). Lit., *mode of acting*.

5. **Being many** (οἱ πολλοὶ). Lit., *the many*. Rev., better, *who are many*.

Every one (τὸ δὲ καθ' εἷς). 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 14:19; John 8:9.

6. **Prophecy**. See on *prophet*, Luke 7:26. 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 Corinthians 14:3, 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 6:7), 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** (διακονίᾳ). *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 10:40, of Martha’s serving; Hebrews 1:14, of the ministry of angels, and 2 Corinthians 3:7, of the ministry of Moses. Within this limit it is used, 1. *Of service in general*, including all forms of christian ministration tending to the good of the christian body (1 Corinthians 12:5; Ephesians 4:13; 2 Timothy 4:11). Hence, 2. Of *the apostolic office and its administration*; (a) generally (Acts 20:24; 2 Corinthians 4:1; 1 Timothy 1:12); or (b) defined as a ministry of reconciliation, of the word, of the Spirit, of righteousness (2 Corinthians 5:18; Acts 6:4; 2 Corinthians 3:8, 9). It is not used of the specific office of a deacon; but the kindred word διάκονος occurs in that sense (Philippians 1:1; 1 Timothy 3:8, 12). As the word is employed in connection with both the higher and lower ministrations in the Church (see Acts 6:1, 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 6:24. Compare 1 Corinthians 14:3; Acts 4:36, where Rev. gives *son of exhortation.*

He that giveth (ὁ μεταδιδοὺς). Earthly possessions. The preposition μετά indicates *sharing with.* He that *imparteth.* Compare Ephesians 4:28; Luke 3:11.

Simplicity (ἁπλότητι). See on *single*, Matthew 6:22, and compare James 1:5, where it is said that God gives ἁπλῶς *simply*. See note there. In 2 Corinthians 8:2; 9:11, 13, the A.V. gives *liberality*; and in James 1:5, *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 Titus 3:8, to *maintain* good works; the idea of *presiding over* running into that of *carrying on* or *practicing*. See note there. Compare also προστάτις *succorer*, Romans 16:2, and see note.

With diligence (ἐν σπουδῇ). See on Jude 3. In Mark 6:25; Luke 1:39, it is rendered *haste*. In 2 Corinthians 7:11, *carefulness* (Rev., *earnest care*). In 2 Corinthians 7:12, *care* (Rev., *earnest care*). In 2 Corinthians 8:8, *forwardness* (Rev., *earnestness*). In 2 Corinthians 8:16, *earnest care.*

With cheerfulness (ἐν ἱλαρότητι). 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 5:20.

Without dissimulation (ἀνυπόκριτος). Rev., without *hypocrisy*. See on *hypocrites*, Matthew 23:13.

Abhor (ἀποστυγοῦντες). 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 Timothy 3:3. 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 15:15. Compare Acts 17:34; 1 Corinthians 6:16.

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 Philippians 2:3; 1 Peter 2:17; 5:5. Hence, *leading the way in showing the honor that is due*. Others render *antcipating* and *excelling*.

11. **Slothful** (ὀκνηροί). 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 18:25.

The Lord (τῷ Κυρίῳ). Some texts read καιρῷ *the time* or *opportunity*, but the best authorities give *Lord*.

12. **Continuing instant** (προσκαρτεροῦντες). Compare Acts 1:4; 6:4. 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 7:4; Acts 26:7.

13. **Distributing** (κοινωνοῦντες). Rev., *communicating to.* The meaning is *sharing in the necessities*; taking part in them as one's own. So Romans 15:27; 1 Timothy 5:22; 2 John 11; Hebrews 2:14; 1 Peter 4:13. See on *partners*, Luke 5:10; *fellowship*, Acts 2:42; 1 John 1:3; 2 John 11.

Given to hospitality (φιλοξενίαν διώκοντες). Lit., *pursuing* hospitality. For a similar use of the verb compare 1 Corinthians 14:1; 1 Thessalonians 5:15; Hebrews 12:14; 1 Peter 3:11. 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 Peter 1:3.

Them that persecute (τοὺς διώκοντας). See on John 5:16. 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 Galatians 2:13, and see on 2 Peter 3:17, 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. [65] 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 (παῤ ἑαυτοῖς). Lit., *with yourselves*; in your own opinion. See ch. 11:25, and compare Acts 26:8, "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*. [66] The citation is from Proverbs 3:4, 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 Corinthians 8:21. Construe *in the sight of all men* with the

verb, not with *honorable*. Men's estimate of what is honorable is not the standard.

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 Deuteronomy 32:35. 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 Hebrews 10:30. 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," 22, 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 eliminated from the word here. It is rather *full meting out of justice to all parties*.

20. **Feed** (ψώμιζε). See on *sop*, John 13:26. The citation from Proverbs 25:21, 22, closely follows both Hebrew and Septuagint.

Shalt heap (σωρεύσεις). Only here and 2 Timothy 3:6.

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 (Psalm 18:13). “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 13

On the circumstances which are supposed to have called out the first part of this chapter, see Farrarr, “Life and Work of Paul,” 2, 260 sqq.

1. **Every soul.** Every man. See on ch. 11:3.

Higher powers (ἐξουσίαις ὑπερεχούσαις). Lit., *authorities which have themselves over*. See on Mark 2:10; John 1:12.

The powers that be (αἱ δὲ οὖσαι). Lit., *the existing. Powers* is not in the text, and is supplied from the preceding clause.

Are ordained (τεταγμέναι εἰσίν). Perfect tense: Have been ordained, and the ordinance remains in force. See on *set under authority*, Luke 7:8.

2. **He that resisteth** (ὁ ἀντιτασσόμενος). Lit., *setteth himself in array against.* See on 1 Peter 5:5; Acts 18:6.

Resisteth (ἀνθέστηκεν). Rev., better, *withstandeth*. See on ch. 9:19.

Ordinance (διαταγῇ). From τάσσω *to put in place*, which appears in the first *resisteth.* He *setteth* himself against that which is divinely *set.*

Damnation (κρῖμα). Judicial sentence. Rev., better, *judgment.*

4. **Beareth** (φορεῖ). Beareth and *weareth.* A frequentative form of φέρω *to bear*.

Sword (μάχαιραν). See on Revelation 6:4. 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 (*jus 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 τελεῖτε). Τελεῖτε *ye pay* is, literally, *ye accomplish* or *fulfill* carrying the sense of the fulfillment 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 1:23, and *ministered*, Acts 13:2. 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. 12:12.

7. **To all**. Probably all *magistrates*, though some explain all *men*.

Tribute — custom (φόρον — 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 10:19; Luke 18:20; James 2:11.

It is briefly comprehended (ἀνακεφαλαιοῦται). Only here and Ephesians 1:10. Rev., *it is summed up*. Ἀνά has the force of *again* in the sense of recapitulation. Compare Leviticus 19:18. 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 Matthew 6:43.

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 Matthew 12:1. *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 2:52, *increased*; Galatians 1:14, *profited;* 2 Timothy 3:9, *proceed*; 13, *wax*. 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 (ἀποθώμεθα). As one puts off the garments of the night. For this use of the simple τίθημι, see on *giveth his life,* John 10:11.

13. **Honestly** (εὐσχημόνως). *Honest* is originally *honorable*, and so here. Compare Wyclif's version of 1 Corinthians 12:23: "And the members that be *unhonest* have more *honesty*; for our *honest* members have need of none." From εὐ *well*, σχῆμα *fashion*. See on Matthew 17:2. Hence *becomingly*. Compare 1 Corinthians 14:40; 1 Thessalonians 4:12. 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 Peter 4:3.

Drunkenness (μέθαισ). See on Luke 21:34; John 2:10.

Wantonness (ἀσελγείαις). See on *lasciviousness*, Mark 7:22. All these three are plural: *riotings, drunkennesses, wantonnesses*.

Envying (ζήλω). Rev., *jealousy*. See on James 3:14.

14. **Provision** (πρόνοιαν). Etymologically akin to *take thought for*, in ch. 13:17.

Flesh. In the moral sense: the depraved nature.

CHAPTER 14

1. **Weak in the faith.** Probably referring to a class of Jewish Christians with Essenic tendencies. [67] Better, as Rev., *in faith,* the reference being to faith in Christ, not to christian doctrine. See on Acts 6:7.

Receive ye (προσλαμβάνεσθε). Into fellowship. See on Matthew 16:22.

Doubtful disputations (διακρίσεις διαλογισμῶν). Lit., *judgings 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 7:21. Διάκρισις has the same sense as in the other two passages where it occurs (1 Corinthians 12:10; Hebrews 5:14); *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 λαχαίνω *to dig.* Herbs grown on land cultivated by digging: *garden-herbs, vegetables.* See on Mark 4:32; Luke 12:42.

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 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 Peter 2:18. He is a servant in Christ s household. Hence not another *man's,* as A.V., but the servant *of another,* as Rev. ἈΑλλότριον *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 (πληροφορεῖσθω). Better, Rev., *assured.* See on most *surely believed,* Luke 1:1.

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 vers. 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 7:5.

11. **As I live**, etc. From Isaiah 45:23. 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 10:21 (Rev., in margin, *praise* for *thank*); Romans 15:9. Here, as Rev. in margin, *shall give praise.* See on Matthew 11:25.

13. **Stumbling-block** (πρόσκομμα). Compare ch. 9:32, 33; 45:20. 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 2:4. 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 7:2, "With *defiled* (κοιναῖς *common*), that is to say, with *unwashen* hands." See Acts 10:14.

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 Corinthians 8:9-12.

Meat (βρῶμα). A general term for *food.*

Charitably (κατὰ ἀγάπην). Lit., *according to love.* Rev. *in love.* See on 2 Peter 1:6.

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.* [68]

Be evil spoken of (βλασφημείσθω). See on *blasphemy,* Mark 7:22. In 1 Corinthians 10:30, 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 6:20, and compare Matthew 3:2. "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* (πῶμα) is not found in the New Testament, though πόμα *drink* occurs 1 Corinthians 10:4; Hebrews 9:10, and both in classical and New-Testament Greek, πόσις *the act of drinking* is used also for *that which is drunk.* See John 6:55. 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. 5:1, 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 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 Thessalonians 1:6 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 20:32. *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 13:2; Acts 5:38.

Work of God. The christian brother, whose christian personality is God’s work. See 2 Corinthians 5:17; Ephesians 2:10; James 1:18.

With offense (διὰ προσκόμματος). Against his own conscientious scruple. Lit., *through* or *amidst* offense.

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 Peter 1:7. “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. 16:25-27. According to some, the Epistle to the Romans closed with this chapter. Chapter 16 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 15 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. 16, 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 Timothy 4:19). But see on ch. 16:14.

Others claim that chs. 1-11, 16. were the original epistle; that Phoebe’s journey was delayed, and that, in the interval, news from Rome led Paul to add 12-15.

Others again, that ch. 16 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. 16.

CHAPTER 15

1. **Infirmities** (ἀσθενήματα) Only here in the New Testament.

8. **Of the circumcision.** Of those circumcised See on *the election,* ch. 11:7.

9. **It is written.** The citations are from Psalm 18:50, compare 2 Samuel 22:50; Deuteronomy 32:43; Psalm 117:1; Isaiah 11:10.

Confess. Rev., *give praise.* See on ch. 14:11.

Sing (ψαλῶ). See on James 5:13.

10. **Rejoice** (εὐφράνθητε). Frequently in the New Testament of *merry-making.* Luke 12:19; 15:23, 24. See on *fared sumptuously,* Luke 16:19.

12. **Root.** See on *Nazarene,* Matthew 2:23. *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. 3:12.

To admonish (νουθετεῖν). See on Acts 20:31.

15. **I have written** (ἔγραψα). Rev., *I write.* The epistolary aorist. See on 1 John 2:13.

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. 11:25. Rev., *in some measure*, qualifying *I write,* and referring to some passage in which he had spoken with especial plainness; as ch. 6:12, 19; 8:9; 11:17; 14:3, 4, 10, 13, 15, 20, etc.

16. **Minister** (λειτουργὸν). See on ch. 13:6.

Ministering (ἱερουργοῦντα). Only here in the New Testament. Lit., ministering *as a priest.*

Offering up (προσφορὰ). Lit., *the bringing to,* i.e., to the altar. Compare *doeth service,* John 16:2.

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. 4:2; Galatians 6:4, etc.

Those things which pertain to God (τὰ πρὸς τὸν Θεόν). A technical phrase in Jewish liturgical language to denote the functions of worship (Hebrews 2:17; 5:1). According with the sacerdotal ideas of the previous verse.

19. **Signs — wonders.** See on Matthew 11:20.

Round about (κύκλῳ). Not, in a circuitous track to Illyricum, but Jerusalem and the regions round it. For the phrase, see Mark 3:34; 6:6, 36; Luke 9:12; Revelation 4:6. For the *facts,* Acts 13, 19.

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 Empires 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 20:1-3. [69]

Fully preached (πεπληρωκέναι). Lit., *fulfilled* Some explain, have given the Gospel its fall 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 Corinthians 5:9; 1 Thessalonians 4:11. The correct sense is *to prosecute as a point of honor.*

Foundation (θεμέλιον). See on *settle,* 1 Peter 5:10.

22. **I have been hindered** (ἐνεκοπτόμην). 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, Hebrews 12:17. Compare Romans 12:19; Ephesians 4:27.

Many (ἱκανῶν). See on *worthy,* Luke 7:6. The primary meaning is *sufficient,* and hence comes to be applied to number and quantity; *many, enough,* as Mark 10:46; Luke 8:32; Acts 9:23, etc. So, *long,* of time (Acts 8:11; 27:9). *Worthy,* i.e., sufficient for an honor or a place (Mark 1:7; Luke 7:6; 1 Corinthians 15:9). *Adequate* (2 Corinthians 2:16; 3:5). *Qualified* (2 Timothy 2:2). 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 15:3.

Filled (ἐμπλησθῶ). Lit., *filled full:* satiated. Compare Acts 14:17; Luke 1:53. Rev., *satisfied.*

26. **Contribution** (κοινωνίαν). See on *fellowship,* Acts 2:42.

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. 13:6. 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 3:33; Revelation 22:10.

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. 10:21. Better, Rev., *them that are disobedient.*

32. **With you be refreshed** (συναναπαύσωμαι ὑμῖν). See on *give rest,* Matthew 11:28.

CHAPTER 16

1. **I commend** (συνίστημι). See on ch. 3:5.

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 διακόνισσα *deaconess* is found only in ecclesiastical Greek. The "Apostolical Constitutions" [70] distinguish deaconesses from widows 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 *minestrae* (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 Timothy 5:3-16. [71] 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 18:18 Corinth, from which the epistle was sent, was situated on an isthmus, and had three ports, Cenchreae on the east side, and Lechaeum 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** (παραστῆτι). See on Acts 1:3 It is used as a legal term, of *presenting* culprits or witnesses in a court of justice. Compare *prove,* Acts 24:13. From this, and from the term προστάτις *succorer,* it has been inferred that Phoebe was going to Rome on private legal business (see Conybeare and Howson). This is a mere fancy.

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 18:2, 18, 26; 1 Corinthians 16:19; 2 Timothy 4:19. 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 Corinthians 16:19, and again when he wrote 2 Timothy 4:19. "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 18:2), 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 18:2. 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

Corinthians 16:19, of Aquila and Priscilla; Colossians 4:15, of Nymphas; Philemon 2, of Philemon. A similar gathering may be implied in Romans 16:14, 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. [72]

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 12:12); *Justus* (Acts 1:23); *Niger* (Acts 13:1); *Crispus* (Acts 18:8).

The first fruits of Achaia. The best texts read *of Asia.* An early convert of the Roman province of Asia. See on Acts 2:9 This is adduced as an argument that this chapter was addressed to Ephesus. [73]

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 5:5.

7. **Andronicus and Junia.** The latter name may be either masculine or feminine. If the latter, the person was probably 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. 9:3.

Of note (ἐπίσημοι). A good rendering etymologically, the word meaning, literally, *bearing a mark* (σῆμα, *nota).*

Fellow prisoners (συναιχμαλώτους). See on *captives,* Luke 4:18.

8. **Amplias**. A contraction of *Ampliatus,* 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," 1. 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 τρυφάω *to live luxuriously.* See on *riot,* 2 Peter 2:13. Perhaps sisters. Farrar says they are slave-names.

13. **Rufus.** Meaning *red.* Possibly the son of Simon of Cyrene, Mark 15:21. 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. [74]

16. **Kiss**. Compare 1 Corinthians 16:20; 2 Corinthians 13:12, 1 Thessalonians 5:26; 1 Peter 5:14.

17. **Divisions — offenses** (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 Philippians 3:19.

Good words (χρηστολογίας). Only here in the New Testament. Lit., *good speaking.* The compounded adjective χρησ τός is used rather in its secondary sense of *mild, pleasant* So Rev., *smooth speech.*

Deceive (ἐξαπατῶσιν) Better, as Rev., *beguile.* It is not merely making a false impression, but practically leading astray

Simple (ἀκάκων). Only here and Hebrews 7:26. 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** (ἀκεραίους). See on *harmless,* Matthew 10:16.

20. **Shall bruise** (συντρίψει). See on Mark 5:4; Luke 9:39.

21. **Lucius and Jason — Sosipater.** For *Lucius*, see on Acts 13:1. *Jason,* possibly the Jason of Acts 17:5. *Sosipater*, possibly the *Sopater* of Acts 20:4. Both names were common.

22. **I Tertius**. Paul's amanuensis. See on Galatians 6:11.

Wrote (γράψας). Better Rev., *write.* The epistolary aorist. See on 1 John 2:13. 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 19:29; 20:4; 1 Corinthians 1:14. Possibly the same in all three references.

Chamberlain (οἰκονόμος). See on Luke 16:1. 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 7:42. 2. The land-steward, as Luke 16:1. 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. 14:23) 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. 14, and in a very few, at the close of both 14 and 16. [75] Weiss ("Introduction 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 Peter 5:10

Mystery. See on ch. 11:25. The divine plan of redemption. The particular mystery of the conversion of the Gentiles, which is emphasized in Ephesians 3:3-9; Colossians 1:26, is included, but the reference is not to be limited to this.

Kept secret (σεσιγημένου). Rev., more accurately, *kept in silence.* In Ephesians 3:9; Colossians 1:26, ἀποκεκρυμμένον *hidden away,* is used.

27. **To whom.** God, who, through Christ, appears as “the only wise.”

THE

FIRST EPISTLE TO THE CORINTHIANS

CHAPTER 1

1. **Called to be an apostle.** See on Romans 1:1. Compare 1 Timothy 1:1. Not distinguishing him from other apostles. Compare Matthew 4:21; John 6:70; but Paul was called no less directly than these by Jesus Christ. Galatians 1:12-16. John does not use the word *apostle,* but gives the idea, John 13:18.

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, Cenchreae and Schoenus on the east, and Lechaeumn 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, [76] 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 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 center, 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 rivaled licentiousness, and Corinthians, when introduced on the stage, were commonly represented as drunk. 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 Romans 1:7.

Call upon the name (ἐπικαλουμένοις τὸ ὄνομα). Compare Romans 10:12; Acts 2:21. The formula is from the Septuagint. See Zechariah 13:9; Genesis 12:8; 13:4; Psalm 115:17. 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 7:59. 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 Numbers 6:25, 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 Revelation, but most frequently in Paul.

My God. Some very high authorities omit. The pronoun implies close personal relationship. Compare Acts 27:23; Philippians 1:3; 3:8.

By Christ Jesus (ἐν). Better, as Rev., *in*; in fellowship with. The element or sphere in which the grace is manifested.

5. **Ye are enriched** (ἐπλουτίσθητε). Rev. more literally, "*were* enriched." Compare Colossians 3:16; and see on Romans 2:4.

Utterance — knowledge (λόγῳ — γνώσει). The two words are found together, ch. 12:8; 2 Corinthians 11:6; 8:7. For *knowledge*, see on Romans 11:33. *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 1:7. Compare Acts 1:8; 2 Timothy 1:8.

7. **Come behind** (ὑστερεῖσθαι). See on Luke 15:14, and compare Romans 3:23. Contrast with *were enriched.*

Gift (χαρίσματι). See on Romans 1:11. 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 Romans 8:19. Denoting *assiduous* waiting. Dr. Thayer compares the phrase *wait it out* (ἐκ).

Revelation (ἀποκάλυψιν). See on Revelation 1:1.

8. **Confirm.** Compare ver. 6.

Unto the end. Of the present *aeon* or period. See on *end of the world,* Matthew 28:20.

Blameless (ἀνεγκλήτους). Used by Paul only. In apposition with *you.* Rev., *unreprovable.* The kindred verb ἐγκαλέω occurs only in Acts and Romans. See on Romans 8:33. It means *to accuse publicly,* but not necessarily before a tribunal. See Acts 23:28, 29; 26:2, 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 1:9; Revelation 1:5; 3:14. Compare 2 Timothy 2:13.

Ye were called (ἐκλήθητε). See on Romans 4:17.

Fellowship (κοινωνίαν). See on 1 John 1:3; Acts 2:42; Luke 5:10.

10. **I beseech** (παρακαλῶ). See on *consolation,* Luke 6:24. The word occurs more than one hundred times in the New Testament.

Divisions (σχίσματα). See on John 10:19. In classical Greek used only of actual rents in material. So in Matthew 9:16; Mark 2:21. In the sense of *discord,* see John 7:43; 9:16; 10:19. 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 (7:3, 5, 12); on eating, meat offered to idols (8:7; 10:20); on the comparative value of spiritual endowments, such as speaking with "tongues" [79] ; on the privileges and demeanor of women in the assemblies for worship (11:5-15); on the relations of the rich and the poor in the *agape or* love-feasts (11:17-22); and on the prerogatives of the different christian teachers (1:12, 13; 3:3-22).

Perfectly joined together (κατηρτισμένοι). Rev., *perfected together.* See on Matthew 21:16; Luke 6:40; 1 Peter 5:10. Carrying on the metaphor in *divisions.* Not of individual and absolute perfection, but of perfection in the unity of the Church.

Mind (νοΐ). See on Romans 7:23.

Judgment (γνώμῃ). See on Revelation 17:13. 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. 3:13. 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 Romans 16:10 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* (διαλέγεσθαι), and identifies *contention* (ἔρις) with *gainsaying* (ἀντιλογία), "Republic," v., 454. Compare Titus 3:9.

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 Galatians 3:17; Ephesians 4:17.

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 1:42. It is Paul's usual name for Peter, Πέτρος occurring only Galatians 2:7, 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.[77]

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 μὴ, which introduces the next clause.[78] *Divided:* so portioned up that one party may claim Him more than another. *Christ* has the article. See on Matthew 1:1.

Was Paul crucified for you? (μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν). A negative answer is implied. *Paul* surely *was not,* etc. *For* is ὑπέρ *on behalf of,* not περί *on account of,* as some texts.

In the name (εἰς τὸ ὄνομα). Rev., correctly, *Into* the name. See on Matthew 28:19. 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 9:15, with Matthew 28:15. From his peculiar position as the inaugurator of a second epoch of Christianity, many would be tempted to 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** (κενωθῇ). Lit., *emptied.* Rev., *made void.* Compare *is made void,* Romans 4:14, and the kindred adjective κενὸν, κενὴ *vain,* ch. 15:14. 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 Corinthians 2:15.

Foolishness (μωρία). Only in this epistle. See on *have lost his savor,* Matthew 5:13.

Which are saved (τοῖς σωζομένοις). Rev., *being saved:* in process of salvation.

19. **I will destroy**, etc. Cited literally from the Septuagint, Isaiah 29:14, 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 Exodus 31:3; Deuteronomy 4:6; Colossians 1:9. Compare σοφοὶ καὶ συνετοί *wise and prudent,* Matthew 11:25. For the distinction, see, as to σοφία *wisdom,* on Romans 11:33; as to σύνεσις *prudence,* on Mark 12:33; Luke 2:47. *Wisdom* is the more general; mental excellence in its highest and fullest sense. *Prudence* is the special application of wisdom; its critical adjustment to particular cases.

Will bring to nothing (ἀθετήσω). See on Luke 7:30. Originally, to *make disestablished* (ἄθετον) something which is *established* or *prescribed* (θετόν). Hence *to nullify, make void, frustrate,* and, in a milder sense, *to despise* or *reject,* as Galatians 2:21. 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** (γραμματεύς). Always in the New Testament in the Jewish sense, *an interpreter of the law,* except Acts 19:35, *the town-clerk.*

Disputer (συζητητὴς). Only here. Compare the kindred verb συζητέω *to question with,* Mark 1:27; Luke 22:23; Acts 6:9; and συζήτησις *disputation,* Acts 15:2, 7. Referring to Grecian sophistical reasoners, while *scribe* refers to rabbinical hair-splitters.

World (αἰῶνος). See on John 1:9. More correctly, *age* or *period.*

Made foolish (ἐμώρανεν). Proved it to be practical folly; stupefied it. Compare Romans 1:22. Possibly with a latent suggestion of the judicial power of God to make it foolish.

21. **After that** (ἐπειδὴ). 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 (σῶσαι). 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 2:32; Matthew 1:21; compare Acts 2:40. 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 12:48; 1 Peter 3:15; and this sense accords well with the haughty attitude of the Jews, demanding of all apostolic religions their proofs and credentials. See Matthew 12:38; 16:1; John 6:30.

Greeks. See on Acts 6:1.

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 17:23) after what they called by the general name of *wisdom.*

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 (῞Ελλησι). The correct reading is ἔθνεσιν *to the Gentiles.* So Rev. Though ῞Ελληνες *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* (vers. 18, 21), and pointing to the fact of Christ crucified.

26. **Calling** (κλῆσιν). 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** (ὠγενῆ). Of no family. The reverse of εὐγενεῖς *noble.*

Despised (ἐξουθενημένα). Lit., *set at nought.* Not merely despised, but expressly branded with contempt. See Luke 23:11.

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. [79] For δικαιοσύνη *righteousness,* see on Romans 1:17. For ἁγιασμός *sanctification,* on Romans 6:19. For ἀπολύτρωσις *redemption,* Romans 3:24.

31. **He that glorieth,** etc. From Jeremiah 9:23, 24, abridged after the Septuagint.

CHAPTER 2

1. **With excellency** (καθ ὑπεροχὴν). Lit., *according to elevation* or *superiority.* The noun occurs only here and 1 Timothy 2:2, where it is rendered *authority.* The phrase expresses the mode of his preaching. For similar adverbial phrases, see καθ ὑπερβολήν *exceedingly* or *according to excess,* Romans 8:13; κατὰ κράτος *mightily* or *according to might,* Acts 19:20. Construe with *declaring.*

Declaring (καταγγέλλων). Rev., *proclaiming.* See on 1 John 1:5; Acts 17:23. 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 Romans 11:25.

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 1:1. 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 Ephesians 4:13, where a *perfect* (τέλειον) *man* is contrasted with *children* (νήπιοι, ver. 14). So 1 Corinthians 14:20: "In malice *children,* in understanding *men* (lit.,

perfect);" Philippians 3:15. "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 Matthew 13:11; Romans 11:25. [80] The *in* (ἐν) has a kind of instrumental 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 Psalm 29:1; Acts 7:2; Ephesians 1:17; James 2:1.

9. **Eye hath not seen,** etc. From Isaiah 64:4, 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 7:23. Compare Daniel 2:29, Sept.

Heart (καρδίαν). See on Romans 1:21.

10. **Searcheth** (ἐρευνᾷ). See on John 5:39. 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 Romans 8:4. 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 Romans 1:21), 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 Romans 8:4, under 7. Κόσμος *world,* is used with the ethical sense. See on John 1:9, 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 Ephesians 2:2.

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 (πνευματικοῖς πνευματικὰ συγκρίνοντες). Notice the paronomasia. See on Romans 1:29, 31. The dispute on this verse arises over the meanings of συγκρίνοντες, A.V., *comparing,* and πνευματικοῖς *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 Corinthians 10:12, 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 Genesis 40:8. The most satisfactory interpretation is *combining spiritual things with spiritual*

words. After speaking of spiritual *things* (vers. 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. [81]

14. **The natural man** (ψυχικὸς ἄνθρωπος). See on Romans 11:4, on the distinction between ψυχή *soul, life,* and πνεῦμα *spirit.* The contrast is between a man governed by the divine Spirit and one from whom that Spirit is absent. But ψυχικὸς *natural,* is not equivalent to σαρκικός *fleshy.* 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). [82] 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.* [83]

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 8:13; Acts 8:14; 11:1; 1 Thessalonians 1:6; James 1:21.

Are foolishness. Not merely *seem.* To him they *are.*

Neither can he know (καὶ οὐ δύναται γνῶναι). 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).

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 23:14; Acts 4:9; 12:19; 24:8; 28:18. Of examining the Scriptures, Acts 17:11, 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: "Ανακρίνειν is neither *to judge* nor *to discern;* but *to examine, investigate, inquire into, question,* as it is rightly translated, 1 Corinthians 9:3; 10:25, 27. The apostle condemns all these impatient human *praejudicia* 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. 4:3, 4.

16. **Mind** (νοῦν). See on Romans 7:23. The *understanding* of the Lord. The divine counsels or purposes which are the results of the divine thought. See on Romans 11:34.

Instruct (συμβιβάσει). See on proving, Acts 9:22.

CHAPTER 3

1. **Carnal** (σαρκίνοις). Made of flesh. See on Romans 7:14, and on *flesh,* Romans 7:5.

Babes (νηπίοις). From νη *not,* and ἔπος *a word.* Strictly, *non-speakers.* Compare the Latin *infans.* Strongly contrasted with *perfect;* see on ch. 2:6.

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 Timothy 4:3.

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 Matthew 6:24. Not merely *another,* numerically, but another of different affinities and prepossessions.

Carnal. The best texts read ἄνθρωποι *men. Are ye not mere men?*

But ministers. Omit *but,* and place the interrogations after *Paul* and *Apollos,* respectively, as Rev. For *ministers* see on Matthew 20:26; Mark 9:35. *Servants,* not *heads of parties.*

6. **Planted — watered — gave the increase** (ἐφύτευσα — ἐπότισεν — ηὔξανεν). 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 Matthew 13:19. See note there.

7. **Anything.** The devoted Angelique Arnauld, of Port Royal, when her sister condoled 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 (οἰκοδομή). 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 οἰκοδομέω and οἰκοδομή occur twenty-six times in the New Testament, and in all but two cases in Paul's writings. [84] Peter uses *build* in a similar sense; 1 Peter 2:5. See *edify, edification, build,* Acts 9:31; Romans 15:20; 1 Corinthians 8:1; 1 Corinthians 8:10, where *emboldened* is literally *built up,* and is used ironically. Also Romans 14:19; 15:2; 1 Corinthians 14:3*;* Ephesians 2:21, etc. It is worth noting that in the Epistle to the Hebrews, while the same metaphor occurs, different words are used. Thus in ch. 3:3, 4, *built, builded,* represent κατασκευάζω *to prepare.* In ch. 11:10, τεχνίτης *artificer,* and δημιουργὸς, lit., *a workman for the public:* A.V., *builder and 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 20:32. In the double metaphor of the field and the building, the former furnishes the mould of Paul's thought in vers. 6-9, and the latter in vers. 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 Romans 1:5, *grace* and *apostleship:* Romans 12:3, 6; Ephesians 3:7, 8.

Wise (σοφὸς). Skillful. See on James 3:13.

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 κάλαμος *a reed.* See Revelation 11:1; 21:15; 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 Matthew 16:26; Luke 9:25.

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** (ναὸς). Or *sanctuary.* See on Matthew 4:5. Compare Ephesians 2:21; 2 Corinthians 6:16.

17. **Defile** (φθείρει). 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 οἰκοφθόροι*; violators of the house* (of God) shall not inherit the kingdom of God” (To the Ephesians, 16.).

Which temple (οἵτινες). *Temple* is not in the Greek. The double relative *which* refers to the epithet *holy*; “of which holy character or class ye are.” 85

19. **He taketh** (ὁ δρασσόμενος). Cited from Job 5:13, 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 James 5:11.

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** (ἐνεστῶτα). See on Romans 8:38.

23. **Ye are Christ’s.** A summary of the *title* following the *inventory.* Compare Romans 8:17.

CHAPTER 4

1. **Ministers** (ὑπηρέτας). See on *officer*, Matthew 5:25. Only here in Paul's epistles.

Stewards. See on Luke 16:1.

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. 2:14. 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. 2:14. 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 3:19-22.

6. **I have in a figure transferred** (μετασχημάτισασ). From μετά, denoting *exchange,* and σχῆμα *outward fashion.* Here the fashion in which Paul expresses himself. See on *transfigured,* Matthew 17:2.

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 vers. 3, 4. We are hungering for further revelations; *ye* are already filled without waiting for the Lord's coming.

Ye have reigned (ἐβασιλεύσατε). 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 Thessalonians 2:4. See on *approved,* Acts 2:22. In classical Greek used of *publishing* a law; *shewing forth,* and therefore *naming* or *creating* a king or military leader; *bringing forward* testimony; *displaying* treasure, etc. So here, *exhibiting.*

Last (ἐσχάτους). As in Mark 9:35, of relative rank and condition: as having in men's eyes the basest lot of all.

Appointed to death (ἐπιθανατίους). 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 Hebrews 12:1. Compare also 1 Corinthians 15:32.

Spectacle (θέατρον). Primarily, *a theatre;* then *that which is exhibited.* Compare the kindred verb θεατριζόμενοι *being made a gazing-stock,* Hebrews 10:33.

Unto the world (τῷ κόσμῳ). *The universe,* a sense not usual with Paul; compare ch. 8:4. 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** (δια 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 (ἔνδοξοι). With a suggestion of display and splendor. Right honorable are ye!

11. **We have no certain dwelling-place** (ἀστατοῦμεν). From ἄστατος *unstable, strolling about.* Only here in the New Testament. Compare Matthew 8:20; 10:23; Hebrews 11:37. Wyc., *we ben unstable.*

12. **Labor** (κοπιῶμεν). Rev., *toil.* Unto weariness. See on Luke 5:5.

Reviled (λοιδορούμενοι). See on Acts 23:4.

We bless (εὐλογοῦμεν). See on *blessed,* John 12:13.

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 6:24, and *comfort,* Acts 9:31. 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* (καθάρμαθ) from a purification, after tossing away the urn, go back again with unturned eyes?" ("Choephoroe," 90). In Proverbs 21:18, 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, 8. "Compare Lamentations 3:45, and Tobit 5:18. 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. [86]

14. **To shame** (ἐντρέπων). Lit., *as shaming.* See on Matthew 21:37. The verb means to *turn about,* hence *to turn one upon himself; put him to shame.* Compare 2 Thessalonians 3:14; Titus 2:8. Also, in the middle voice, in the sense of *reverence; to turn one's self toward another.* See Mark 12:6; Luke 18:2. The kindred noun ἐντροπή occurs twice: 1 Corinthians 6:5; 15:34. Compare Sophocles: "Think you he will have any *regard* (ἐντροπὴν) for the blind man" ("Oedipus at Colonos," 299).

15. **Tutors** (παιδαγωγοὺς). From παῖς *boy* and ἀγωγός *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. [87] See, further, on Galatians 3:24.

CHAPTER 5

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 κατεργασαμενον *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 4:18; 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 Thessalonians 2:18; 2 Corinthians 12:7. Compare Luke 13:16. Hence in delivering him over to these he uses the phrase *deliver unto Satan.* Compare 1 Timothy 1:20. [88]

6. **Glorying** (καῦχημα). Not the *act,* but the *subject* of boasting; namely, the condition of the Corinthian church.

Lump (φύραμα). See on Romans 12:21. 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 passover: Exodus 12:19; 13:7. 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, 10.).

New (νέον). See on Matthew 26:29.

Passover (τὸ πάσχα). The Paschal lamb, as Mark 14:12; Luke 22:7.

8. **Let us keep the feast** (ἑορτάζωμεν). Only here in the New Testament. The epistle was probably written a short time before the Passover. See ch. 16:8.

Sincerity (εἰλικρινείας). See on *pure minds,* 2 Peter 3:1.

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 2:13); but the words *in my epistle* seem to favor the other view.

To company (συναναμίγνυσθαι): Only here and 2 Thessalonians 3:14. The translation *company* is inadequate, but cannot perhaps be bettered. The word is compounded of σύν *together,* ἀνά *up and down among,* and, μίγνυμι *to mingle.* It denotes, therefore, not only close, but habitual, intercourse.

10. **Idolaters** (εἰδωλολάτραις). Only twice outside of Paul's writings: Revelation 21:8; 22:15. This is the earliest known instance of the use of the word. For the collocation of the covetous and idolaters, compare

Colossians 3:15; Ephesians 5:5. 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 3:19. 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 Matthew 20:15, and possibly Matthew 6:19, and 7:11.

CHAPTER 6

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 James 2:6, 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** (μήτιγε). 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 21:34.

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.). [89] 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?” [90]

5. **To your shame** (πρὸς ἐντροπὴν ὑμῖν). Lit., *I speak to you with a view to shame*; i.e., *to move you to shame*, as Rev. See on ch. 4:14.

To judge (διακρῖναι). Rev., better, *decide*; by arbitration.

6. **Goeth to law** (κρίνεται). As in ver. 1, and Matthew 5:40. 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. Ἤδη *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 ὑμῖν). Only here and Romans 11:12. See note. Ἥττημα *fault*, is from ἥττων *less*. Lit., *diminution, decrease*. Hence used in the sense of *defeat*, Isaiah 31:8: "Young men shall be *discomfited* lit., shall be *for diminution*." Similarly the kindred verb ἡττάομαι, in 2 Corinthians 12:13, *made inferior*; and in 2 Peter 2:19, 20, *overcome*. See note there. Compare 2 Macc. x. 24. In classical Greek ἧττα means *defeat*, and is contrasted with νίκη *victory* by Plato and Thucydides. The meaning here is *loss.* Ἐν *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 Romans 5:16. See on 2 Peter 2:3. 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 31:13; Exodus 23:6.

Suffer yourselves to be defrauded (ἀποστερεῖσθε). 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 ἑαυτόν was a regular phrase for separation from civic life. So Oedipus says: "I, noblest of the sons of Thebes, have *cut myself off* (ἀπεστέρησ ἐμαυτόν. 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 10:19, *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 Corinthians 7:5 it is used of connubial relations. In 1 Timothy 6:5, of those who are *deprived* or *destitute* of the truth. [91] Dr. Morison, on Mark 10:19, justly observes 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 6:20.

Fornicators. The besetting sin of Corinth. Hence the numerous solemn and emphatic allusions to it in this epistle. See ch. 5:11; 6:15-18; 10:8.

Effeminate (μαλακοὶ). Luxurious and dainty. The word was used in a darker and more horrible sense, to which there may be an allusion here. [92]

Abusers, etc. See on Romans 1:7.

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."

Ye 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 2:10. 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 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 Romans 3:3. 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 Ephesians 4:16.

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 15:15. Compare Aeschylus: "The family has been *glued* (κεκόλληται) to misfortune" ("Agamemnon," 1543). The verb is used Genesis 2:24, Sept., of the relation of husband and wife: *shall cleave.* In Deuteronomy 10:20; 11:22; Jeremiah 13:11, 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 Ephesians 2:15.

18. **Flee**. See Genesis 39:12. Socrates, in Plato's "Republic," relates how the poet Sophocles, in answer to the question "How does love suit with are?" replied: "Most gladly have I escaped that, and I feel as if I had escaped from a mad and furious master" (329).

Sin (ἁμάρτημα). See on Romans 3:25.

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. 3:16.

Glorify. See on John 7:39. Omit *and in your spirit, which are God's.*

CHAPTER 7

1. **It is good** (καλὸν). See on John 10:11. 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 Corinthians 11:2; Romans 7:4; Ephesians 5:28-33, in all which marriage is made the type of the union between Christ and His Church. See also Hebrews 13:4. [93]

5 **May give yourselves** (σχολάσητε). Lit., *may have leisure.* Like the Latin phrase *vacaare rei to be free for* a *thing,* and so *to devote one's self to it.*

Incontinency (ἀκρασίαν). Only here and Matthew 23:35, 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 26:10). 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. [94]

Gift (χάρισμα). See on Romans 1:11. 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. 9:25, 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, Matthew 5:31, 32; 19:3-12. 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** (ἡγίασται). 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.

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 willful 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 εἰρήνη κέκληκεν ἡμᾶς). Rev., correctly, *in peace.* Compare Galatians 1:6, "*into* the grace" (ἐν χάριτι, Rev., *in*); Ephesians 4:4, *in* one hope (ἐν μιᾷ ἐλπίδι); 1 Thessalonians 4:7, *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 Matthew 11:1.

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," 12, 5, 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. 1:26.

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 vers. 20 and 24, seem to favor the meaning, remain in slavery.[95] The injunction is to be read in the light of ver. 22, and of Galatians 3:28; Colossians 3:11; 1 Corinthians 12:13, 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 vers. 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 Revelation 14:4, where it is employed adjectivally and metaphorically. In every other case in the New Testament the meaning is unquestionable.

26. **The present distress** (τὴν ἐνεστῶσαν ἀνάγκην). Ἐνεστῶσαν *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 Romans 8:38. 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 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 Matthew 18:97; Luke 14:18; 2 Corinthians 9:7; Hebrews 9:16. For *distress,* Luke 21:23; 1 Thessalonians 3:7. The distress is that which should precede Christ's second coming, and which was predicted by the Lord himself, Matthew 24:8 sqq. Compare Luke 21:23-28.

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 13:20, and see on *hasting unto,* 2 Peter 3:12. The word means *to draw together* or *contract.* Only here and Acts 5:6, 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 λοιπόν 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.[96] The time is shortened that henceforth Christians may hold earthly ties and possessions but loosely

31 **Abusing** (καταχρώμενοι). Only here and ch 9:18. 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. 9:18, *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.[97]

32. **Without carefulness** (ἀμερίμνους). 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,* Matthew 6:25. Rev., *free from cares.* Ignatius uses the phrase ἐν ἀμεριμνίᾳ Θεοῦ *in godly carelessness* (Polycarp, 7.).

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 γυνὴ *wife* is also the general term for

woman, whether virgin, married, or widow. 2nd. 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 reads: *careth for the things of the world how he may please his wife, and he is distracted.* This makes γυνὴ and παρθένος (A.V., *wife* and *virgin)* begin a new sentence connected with the preceding by καὶ *and* Γυνὴ is rendered *woman,* and the words η αγαμος *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 γυνὴ ἡ ἄγαμος *the unmarried woman,* and both this and ἡ παρθένος *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.*[98]

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," 11, 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 *setting 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 10:39.

Without distraction (ἀπερισπάστως) See on Luke 10:40. 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 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 θυγάτηρ *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 (ᾖ 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 14:18.

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 saving. "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 dispensations, 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** (κοιμηθῇ). Lit., *have fallen asleep.* See on Acts 7:60; 2 Peter 3:4; compare Romans 7:2, where the usual word for *die,* ἀποθάνῃ 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 Matthew 5:3.[99]

> "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 8

1. **Things offered unto idols** (εἰδωλοθύτων). See on Revelation 2:14.

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 *known of him* (ver. 3).

We all have knowledge (πάντες γνῶσιν 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. 4:6. The contrast is striking between *puffing up* and *building up* — a bubble and a building.

2. **That he knoweth anything** (ἐγνωκέναι τι). Or, literally, *has come to know.* See on John 2:24; 3:10; 17:3. 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 ἔγνωσται 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 Galatians 4:9; 1 John 4:7, 8, 16; 2 Timothy 2:19. 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 2:24, 25; 1 Corinthians 2:8; 1 John 4:8. In John the relation itself is expressed by the verb. John 17:3, 25; 1 John 5:20; 4:6; 2:3, 4, 5.[100]

An idol is nothing in the world (οὐδὲν εἴδωλον 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* (εἴδωλον) is primarily *an image* or *likeness.* In Greek writers 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. Εἴδωλον *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; *chammanium 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 Ephesians 6:12; 2 Corinthians 4:4; John 12:31; 14:30.

7. **With conscience of the idol** (τῇ συνειδήσει τοῦ εἰδώλου). The best texts read συνηθείᾳ *custom,* which occurs only here and John 18:39; 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 Revelation 14:4.

8. **Commendeth — not** (οὐ παραστήσει). Lit., *present.* Rev., more correctly, *will not commend.* See on *shewed himself,* Acts 1:3.

9. **Stumbling-block** (προσκόμμα). See on Romans 14:13.

10. **Idol's temple** (εἰδωλείῳ). Only here in the New Testament. See on Revelation 2:14.

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 upbuilding."

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** (σκανδαλίζει). See on Matthew 5:29. 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 29, "A True State and Account of the Plea of a Tender Conscience").

CHAPTER 9

1. **Seen Jesus.** See ch. 15:8; Acts 9:17; 18:9; 22:17, 18; 2 Corinthians 12:1 sqq. Compare Acts 22:14.

2. **Seal** (σφραγίς). See on Romans 4:11; John 3:33; Revelation 22:10.

3. **Answer** (ἀπολογία). See on 1 Peter 3:15.

Examine (ἀνακρίνουσιν). See on Luke 23:14.

4. **Eat — drink.** At the expense of the churches. Compare Luke 10:7.

5 **A sister, a wife.** Wrong *Sister* means *a christian woman,* a fellow-member of the Church, as Romans 16:1; 1 Corinthians 7:15; James 2:15. It is in apposition with *wife*: A wife *that is a sister* on *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 mantrona,* 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 Matthew 8:14; 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 15:39.

Forbear working. For their own support. Ἐργάζεσθαι *to work,* is the regular word for manual labor. See Matthew 21:28; Acts 18:3. See on 3 John 5; and *trade,* Revelation 18:17.

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, Deuteronomy 24:5 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 στρατευόμενοι, Luke 3:14. More correctly, *who serveth as a soldier?* or, as Rev., *what soldier servet?* See on Luke 3:14; James 4:1.

Charges (ὀψωνίοις). See on Luke 3:14, and compare Romans 6:23; 2 Corinthians 11:8.

Feedeth (ποιμαίνει). See on 1 Peter 5:2. 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 Romans 3:5. 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 Matthew 22:12, 34; Mark 4:39. Some texts read κημώσεις *a muzzle,* from κημός *a muzzle* See Deuteronomy 25:4.

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. [101]

The verb ἀλοάω *to tread,* occurring only here, ver. 10, and 1 Timothy 5:18, is etymologically related to ἅλων *halon, threshing-floor* (see on Matthew 3:12), 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 familiar 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?*[102]

10. **Altogether** (πάντως). Better, as Rev., in margin, *as He doubtless doth,* or, as American Rev., *assuredly.*

In hope (ἐπ' ἐλπίδι). See on Romans 8:21. Resting *on* hope. Compare Aeschylus: "When hope has raised me *up on* strength (ἐπ' ἀλκᾷς); i.e. elated me with confidence" ("Choephoroe," 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. 13:7, *covereth* for *beareth.* Hence to *protect* by covering, as with a tight ship or roof. So Aesehylus, of a ship: "The wooden house with sails that *keeps out* (στέγων) the sea" ("Suppliants," 126). "The tower *keeps off* (ἀποστέγει) the multitude of the enemy" ("Seven against Thebes," 220). And so, *to bear up against, endure.* Compare 1 Thessalonians 3:1, 5. [103]

Hinder (ἐγκοπὴν δῶμεν). Lit., *give hindrance.* Rev., *cause hindrance.* Ἐγκοπή *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 24:4; Romans 15:22; Galatians 5:7; 1 Thessalonians 2:18; 1 Peter 3:7. Compare the Latin *intercidere to divide, inter-rupt.*

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. 7:35. On]y here in the New Testament.

Altar (θυσιαστηρίῳ). See on Acts 17:23

17. **For if l 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 Corinthians 11:7-12; 12:13-16. 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, 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. [104]

Willingly — against my will (ἑκὼν — 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 (Philippians 2:12); *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 πεπίστυμαι). Lit., *I am entrusted with a stewardship.* For a similar construction see Romans 3:2. Stewards belonged to the class of slaves. See Luke 12:42, 43, and note οἰκονόμος *steward* in ver. 42, and δοῦλος 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** (καταχρήσασθαι). See on ch. 7:31. Rev., correctly, *use to the full.*

19. **Made myself servant** (ἐδούλωσα). Rev., *brought myself under bondage;* better, as bringing out the force of δοῦλος *bond*-servant, from which the word is derived, and thus according with *stewardship,* ver. 17.

Gain (κεδήσω). 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). The word is not, as Godet, to be limited to its purely natural meaning, but is used in the sense of Matthew 18:15; 1 Peter 3:1.

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** (ἄνομος). As one of the Gentiles. By intercourse with them, relinquishment of Jewish observances, and adapting his teaching to their modes of thought. See Acts 17.

Under law (ἔννομος). The expression differs from that in ver. 20, ὑπὸ νόμον *under law,* though with only a shade of difference in meaning. Ἔννομος means *subject to the law,* but in the sense of keeping *within* (ἐν) the law.

22. **Weak.** In faith and christian discernment. Compare ch. 8:7 sqq.; Romans 14:1; 15:1; 1 Thessalonians 5:14.

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 606.75 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. [105]

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, fights 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.[106] At the period of Paul's epistles the games were still celebrated, and the apostle himself may very probably have been present. [107] 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 Corinthians 9:24; *boxers,* 1 Corinthians 9:26, 27; *gladiators fighting with beasts,* 1 Corinthians 15:32; *the judge awarding the prize,* 2 Timothy 4:8; *the goal and the prize,* 1 Corinthians 9:24; Philippians 3:14; *the chaplet,* 1 Corinthians 9:25; 2 Timothy 2:5; 4:8, *the training for the contest,* 1 Timothy 4:7, 8; *the rules governing it,* 2 Timothy 2:5*; the chariot-race,* Philippians 3:14. These images never occur in the gospels. See on *of life,* Revelation 2:10

Prize (βραβεῖον). Only here and Philippians 3:14. The kindred verb βραβεύω *to be umpire,* occurs once, Colossians 3:15. See note.

Obtain (καταλάβητε). Lit., *lay hold of.* Rev., *attain.* See on *comprehended,* John 1:5; *come upon you,* John 12:35; and *perceived,* Acts 4:13. Compare Philippians 3:12.

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. 7:9. The candidate for the races was required to be ten months in training, and to practice 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 Timothy 2:5.

Crown (στέφανον). Chaplet of pine-leaves. See on Revelation 4:4.

26. **Uncertainly** (ἀδήλως). Only here in the New Testament. The kindred adjective ἄδηλος *not manifest,* occurs Luke 11:44 (see note) and 1 Corinthians 14:8. Compare also ἀδηλότης *uncertainty,* 1 Timothy 6:17. 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 7:3.

Beateth the air. A boxer might be said to beat the air when practicing 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 metaphor. 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
> Upreared, 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., 443. 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 18:5 (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 in 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 Corinthians 5:1, 2.

Having preached (κηρύξας). See on 2 Peter 2:5. Some find in the word an allusion to the *herald* (κῆρυξ) who summoned the contestants and proclaimed the prizes.

Castaway (ἀδόκιμος). See on Romans 1:28. Better, as Rev., *rejected,* as unworthy of the prize.

CHAPTER 10

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 Psalm 105:39; Wisdom 10:17; 19:7; Numbers 14:14.

2. **Baptized unto Moses** (εἰς). Rev., margin, *into.* See on Matthew 28:19; Romans 6:3. 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 Psalm 78:25; John 6:31; and on Revelation 11:8; 2:17.

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 (Exodus 17:6), but they continued to drink spiritual drink, for —

They drank (ἔπινον). 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!" Numbers 21:17. 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." [108]

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 πλείοσιν). 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 word belongs mostly to later Greek, though found in Herodotos 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 Peter 5:3. The word may mean either *an example,* as 1 Timothy 4:12, or *a type* of a fact or of a spiritual truth. Hebrews 9:24; Romans 5:14.

We should not lust (μὴ εἶναι ἡμᾶς ἐπιθυμητὰς). Lit., *should not be desirers.* Ἐπιθυμητής *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 Exodus 32:19.

Commit fornication. Lasciviousness was habitually associated with idol-worship. The two are combined, Acts 15:29. A thousand priests ministered at the licentious rites of the temple of Venus at Corinth. [109]

Three and twenty thousand. A plain discrepancy between this statement and Numbers 25:9, where the number is twenty-four thousand. It may have been a lapse of memory.

9. **Let us tempt Christ** (ἐκπειράζωμεν τὸν Χριστόν). The compound word is very significant, "to tempt *out*" (ἐκ); tempt *thoroughly;* try *to the utmost.* It occurs in three other places: Matthew 4:7; Luke 4:12; 10:25; and, in every case, is used of tempting or testing Christ. Compare Psalm 77:18 (Sept.). For *Christ* read Κύριον *the Lord.*

10. **Murmur** (γογγύζετε). See on John 6:41.

The destroyer (τοῦ ὀλοθρευτοῦ). The destroying angel, who is called ὁ ὀλοθρεύων, Exodus 12:23.

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 20:31

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,* Hebrews 9:26. 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 26:7. Compare Ephesians 4:13; Philippians 3:11.

13. **Temptation** (πειρασμὸς). See on Matthew 6:13.

Common to man (ἀνθρώπινος). The word means *what belongs to men, human.* It occurs mostly in this epistle; once in Romans 6:19, meaning *after the manner of men, popularly* (see note). See James 3:7; 1 Peter 2:13; 1 Corinthians 2:4, 13; 4:3. 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," 4. 3, 20). [110] For the sense of *issue* or *end,* see on Hebrews 13:7. The words *with the temptation* and *the* way of escape imply an *adjustment* of the deliverance to each particular case.

To bear. Not the same as escape. Temptation which cannot be fed must be *endured.* Often the only *escape* is through *endurance.* See James 1:12.

14. **Idolatry.** Notice the article: *the* idolatry, the temptation of which is constantly present in the idol-feasts.

15. **Wise** (φρονίμοις). See on *wisdom,* Luke 1:17; *wisely,* Luke 16:8. 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 practices 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 Peter 1:3. It is the same as *eucharistia (thanksgiving),* applied as the designation of the Lord's Supper: *Eucharist.* See ch. 14:16; 1 Timothy 4:4, 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 1:3; Acts 2:42; *partners,* Luke 5:10. 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, 4.).

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 κλῶντες *breaking one loaf*" (Ephesians, 20.).

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 (Leviticus 8:31) 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** (δαιμονίοις). See on Mark 1:34. Used here, as always in the New Testament, of diabolic spirits.[111] Δαιμόνιον the neuter of the adjective δαιμόνιος *divine,* occurs in Paul's writings only here and 1 Timothy 4:1. It is used in the Septuagint, Deuteronomy 32:17, 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 bulldeities which guarded the entrances to temples and palaces. Among the Israelites it came to signify all gods but the God of Israel. Compare Isaiah 65:11, where Gad *(good fortune,* probably the star-God Jupiter) is rendered in the Septuagint τῷ δαιμονίῳ *the demon.* See Rev, O.T. Also Psalm 96:5 (Sept. 95.), where *elilim things of nought,* A.V. *idols,* is rendered by δαιμόνια *demons*. [112]

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. 11:20 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.[113] 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," vers. 10-15. [114] The sacredness of the table in heathen worship is apparent from the manner in which it is combined with the altar in solemn formulae; as

ara et mensa. Allusions to the table or to food and drink-offerings in honor of heathen deities occur in the Old Testament: Isaiah 65:11; Jeremiah 7:18; Ezekiel 16:18, 19; 23:41. In Malachi 1:7, the altar of burnt-offering is called "the table of the Lord." [115]

22. **Do we provoke — to jealousy** (ἢ παραζηλοῦμεν). The A.V. does not translate ἢ *or*, and thus breaks the connection 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 Romans 10:19.

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 19:25. 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. 2:14.

26. **The earth is the Lord's,** etc. The common form of Jewish thanksgiving before the meal. For *fullness,* see on Romans 11:12.

28. **Any man.** Some fellow-guest, probably a gentile convert, but, at all events, with a weak conscience.

Shewed (μηνύσαντα) See on Luke 20:37 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 Romans 14:6; 1 Timothy 4:4, 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 Matthew 9:3; 26:65; John 10:36. In the epistles frequently as here, with the classical meaning of *slandering* or *defaming.*

CHAPTER 11

1. **Followers** (μιμηταί). Lit., *imitators*, as Rev. This verse belongs to the closing section of ch. 10.

2. **Ordinances — delivered** (παραδόσεις — παρέδωκα). There is a play of two hundred words, both being derived from παραδίδωμι *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 Timothy 1:11; 2 Thessalonians 2:15.

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. Isaiah 7:20 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 Revelation 13:14. 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 (Hebrews 1:4). 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. [116]

14. **Nature** (φύσις). The recognized constitution of things. In this case the natural distinction of the woman's long hair.[117]

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.

17. **I declare** (παραγγέλλω). Wrong. It means in the New Testament only *command.* See on Luke 5:14; Acts 1:4.

18. **In the church** (ἐν ἐκκλησίᾳ). See on Matthew 16:18. 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 Peter 2:1. In Paul only here and Galatians 5:20. 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 *supper,* 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 eucharistic celebration with a common meal are found here, Acts 2:42; 20:7, and more obscurely, 27:35.[118]

21. **Taketh before other.** Not waiting for the coming of the poor to participate.

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 παρά, *from* the preposition of the nearer source (see Greek, Colossians 1:7; 3:24); 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.[119]

Also (καὶ). Important as expressing the identity of the account of Jesus with his own.

He was betrayed (παρεδίδετο). Imperfect tense, and very graphic. *he was being betrayed.* He instituted the Eucharist while His betrayal *was going on.*

24. **Had given thanks** (εὐχαριστήσ). *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 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 (ποιεῖε). *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 Matthew 26:28. 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 Genesis 15:9-18. A similar usage appears in the Homeric phrase ὅρκια 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; 3. 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 13:8, *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 religions 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. 14:33.

27. **Unworthily** (ἀναξίως). Defined by "not discerning the Lord's body," ver. 29.

Guilty (ἔνοχος). See on Mark 3:29; James 2:10.

28. **So**. After self-examination and consequent knowledge of his spiritual state.

29. **Unworthily.** Omit.

Damnation (κρῖμα). See on Mark 16:16; John 9:39. 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. Κρῖμα 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. [120]

Not discerning (μὴ διακρίνων). 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 (vers. 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 Romans 15:23. 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 7:60; 2 Peter 3:4.

31. **We would judge** (διεκρίνομεν). 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 (κατακριθῶμεν). Signifying the final condemnatory judgment; but in ver. 29 the simple κρῖμα *temporary judgment,* is made equivalent to this. See note.

33. **Tarry** (ἐκδέχεσθε). In the usual New-Testament sense, as John 5:3; Acts 17:16; though in some cases the idea of *expectancy* is emphasized, as Hebrews 10:13; 11:10; James 5:7. 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 Matthew 11:1, and compare ch. 9:14; 16:1; Galatians 3:19.

CHAPTER 12

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 Psalm 115:5, 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 ἤγεσθε). 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 6:56. "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. **Calleth Jesus accursed** (λέγει Ἀνάθεμα Ἰησοῦς). Lit., *saith Anathema Jesus.* Rev., preserving the formula, *saith Jesus is Anathema.* Compare Acts 18:6, and see on *offerings,* Luke 21:5. Paul uses only the form ἀνάθεμα, and always in the sense of *accursed.*

4. **Diversities** (διαιρέσεις). 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 Romans 1:11.

Administrations (διακονιῶν). Rev., better, *ministrations.* Compare Ephesians 4:12. In the New Testament commonly of spiritual service of an official character. See Acts 1:25; 6:4; 20:24; Romans 11:13; 1 Timothy 1:12; and on *minister,* Matthew 20:26.

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 Ephesians 1:19; 3:7; Colossians 2:12. See on Mark 6:14.

Worketh (ἐνεργῶν). Etymologically akin to *operations.* See on Mark 6:14; James 5:16.

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 7:26. 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 Timothy 4:1; 1 John 4:1, 2.

Divers kinds of tongues (γένη γλωσσῶν).

I. PASSAGES RELATING TO THE GIFT OF TONGUES. Mark 16:17; Acts 2:3-21; 10:46; 19:6; 1 Corinthians 12:10, 28; 13:1; 14. Possibly Ephesians 5:18; 1 Peter 4:11.

II. TERMS EMPLOYED. *New tongues* (Mark 16:17): *other* or *different tongues* (ἕτεραι, Acts 2:4): *kinds* (γένη) *of tongues* (1 Corinthians 12:10): simply *tongues* or *tongue* (γλῶσσαι γλῶσσα, 1 Corinthians 14.): *to speak with tongues* or *a tongue* (γλώσσαις or γλώσσῃ λαλεῖν, Acts 2:4; 10:46; 19:6; 1 Corinthians 14:2, 4, 13, 14, 19, 27): *to pray in a tongue* (προσεύχεσθαι γλώσσῃ, 1 Corinthians 14:14, 15), equivalent to praying in the spirit as distinguished from praying with the understanding: *tongues of men and angels* (1 Corinthians 13:1).

III. RECORDED FACTS IN THE NEW TESTAMENT.

(1.) The first recorded bestowment of the gift was at Pentecost (Acts 2.). 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 10:44-46.

(3.) Certain disciples at Ephesus, who received the Holy Spirit in the laying on of Paul's hands, spake with tongues and prophesied, Acts 19:6.

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 Corinthians 12:10, 30; 14:5, 13, 26, 27.

(2.) It was closely connected with prophesying: 1 Corinthians 14:1-6, 22, 25; Acts 2:16-18; 19:6. Compare 1 Thessalonians 5:19, 20. It was distinguished from prophesying as an inferior gift, 1 Corinthians 14:4, 5; and as consisting in expressions of praise or devotion rather than of exhortation, warning, or prediction, 1 Corinthians 14:14-16.

(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 Corinthians 14:2, 19. It therefore impressed unchristian bystanders as a barbarous utterance, the effect of madness or drunkenness, Acts 2:13, 15; 1 Corinthians 14:11, 23. Hence it is distinguished from the utterance of the understanding, 1 Corinthians 14:4, 14-16, 19, 27.

VI. PAULíS ESTIMATE OF THE GIFT. He himself was a master of the gift (1 Corinthians 14:18), but he assigned it an inferior position (1 Corinthians 14:4, 5), and distinctly gave prophesying and speaking with the understanding the preference (1 Corinthians 14:2, 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 Corinthians 14:9, 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.[121]

13. **Made to drink** (ἐποτίσθημεν). 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 Revelation; the latter in 1 Corinthians 3:6-8, 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, and related by Livy, ii., 32; but the illustration seems to have been a favorite one, and occurs in Seneca, Marcus Antoninus, and others.[122]

18. **Set** (ἔθετο). See on John 15:16, where the same word is used by Christ of *appointing* His followers.

22. **Seem to be** (δοκοῦντα — ὑπάρχειν). The allusion is probably to those which seem to be weaker in their original structure, naturally. This may be indicated by the use of ὑπάρχειν *to be* (see on James 2:15); 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 Matthew 27:28; or surrounding with a fence, as Matthew 21:33; or of the sponge *placed round* the reed, as Mark 15:36; John 19:29. 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 15:43; *shame,* Revelation 16:15. Compare ἀσχημονεῖν *behaveth uncomely,* ch. 7:36. The comeliness is *outward,* as is shown by the verb *we put on,* and by the compounds of οχῆμα *fashion.* See on *transfigured,* Matthew 17:2.

24. **Tempered together** (συνέκρασεν). Only here and Hebrews 4:2. 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 (ξυνεκεράσατο *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, any man that would and was able might prosecute the wrongdoer; 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,* Romans 11:25.

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, Romans 12:6-8.

Helps (ἀντιλήμψεις). Rendered to the poor and sick as by the deacons. See on *hath holpen,* Luke 1:54.

Governments (κυβερνήσεις). Only here in the New Testament. From κυβερνάω *to steer.* The kindred κυβερνήτης *shipmaster* or *steersman,* occurs Acts 27:11; Revelation 18:17. Referring probably to administrators of church government, as presbyters. The marginal *wise counsels* (Rev.) is based on Septuagint usage, as Proverbs 1:5; 20:21. Compare Proverbs

11:14; 24:6. Ignatius, in his letter to Polycarp says: “The occasion demands thee, as pilots (κυβερνῆται) 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, 2.).

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. 2:1.

Way. To attain the higher gifts. The way of love as described in ch. 13. “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 13

“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*, 12:28), 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 (ἀγάπην). 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 Samuel 13:15, 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 ἠχῶν). 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 (6:38) 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 Corinthians 14:4, 7.

2. **All mysteries** (τὰ μυστήρια πάντα). *The* mysteries, all of them. See on Romans 11:25. The article indicates the well-known spiritual problems which exercise men’s minds.

All faith (πᾶσαν τὴν πίστιν). All *the* special faith which works miracles.

3. **Bestow** (ψωμίσω). Only here and Romans 12:20. See on *sop*, John 13:26. The verb means *to feed out in morsels, dole out.*

To be burned (ἵνα καυθήσωμαι). The latest critical text reads καυχήσωμαι *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 Bargosa, 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 horified 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. 2.).

4. **Suffereth long** (μακροθυμεῖ). See on James 5:7.

Is kind (χρηστεύεται). Only here in the New Testament. See on χρηστὸς, A.V., *easy,* Matthew 11:30, and χρηστότης *good,* Romans 3:12.

> "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. 4:6, and compare ch. 8:1. 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 17:16. The kindred noun παροξυσμός, in Acts 15:39, describes the *irritation* which arose between Paul and Barnabas. In Hebrews 10:24, *stimulating* to good works. It is used of *provoking* God, Deuteronomy 9:8; Psalm 105:29; Isaiah 65:3.

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 Psalm 85:10.

7. **Beareth** (στέγει). See on *suffer*, ch. 9:12. 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," 613-618.

8. **Faileth** (ἐκπίπει). Falls *off* (ἐκ) like a leaf or flower, as James 1:11; 1 Peter 1:24. 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 16:17. Love holds its place.

11. **A child**. See on ch. 3:1, and 2:6.

I understood (ἐφρόνουν). See on Romans 8:5. The kindred noun φρένες occurs only once in the New Testament, ch. 14:20, 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 ελογίζομην *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 (ὅτε 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. ῎Εσοπτρον *mirror* occurs only here and James 1:23. 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 Corinthians 3:18. 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*, Numbers 12:8.

Face to face. Compare *mouth to mouth*, Numbers 12:8.

Shall I know (ἐπιγνώσομαι). American Rev., rightly, “I shall *fully* know.” See on *knowledge*, Romans 3:20. The A.V. has brought this out in 2 Corinthians 6:9, *well known.*

I am known (ἐπεγνώσθην). 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 14

3. **To edification — exhortation — comfort** (οἰκοδομὴν — παράκλησιν — παραμυθίαν). Omit *to*. For *edification* see on *build up*, Acts 20:32. *Exhortation*, so American Rev. Rev., *comfort*. See on Luke 6:24. Παραμυθία *comfort*, Rev., *consolation*, occurs only here in the New Testament. Παραμύθιον, which is the same, in Philippians 2:1. The two latter words are found together in Philippians 2:1, and their kindred verbs in 1 Thessalonians 2:11. 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** (φωνὴν). See on *sound*, Romans 10:18. The sound generally. Used sometimes of sounds emitted by things without life, as a trumpet or the wind. See Matthew 24:31; John 3:8.

Harp (κιθάρα). See on Revelation 5:8.

Distinction (διαστολὴν). Proper modulation. Compare the use of the word in Romans 3:22; 10:12.

Sounds (φθόγγοις). The *distinctive* sounds as modulated. See on Romans 10:18.

8. **The trumpet** (σάλπιγξ). Properly, a *war-trumpet.*

Sound (φωνὴν). 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* ("Illiad," 2, 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 inarticulately ("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 Romans 8:4.

Understanding (νοῦς). See on Romans 7:23.

Is unfruitful (ἄκαρπός ἐστιν). Furnishes nothing to others.

15. **I will sing** (ψαλῶ). See on James 5:13. The verb, ᾄδω is also used for *sing*, Ephesians 5:19; Colossians 3:16; Revelation 5:9; 14:3; 15:3. In the last two passages it is combined with playing on harps. In Ephesians 5:19 we have both verbs. The noun ψαλμός *psalm* (Ephesians 5:19; Colossians 3:16; 1 Corinthians 14:26), 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 Matthew 26:30; Mark 14:26, 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 sites 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 4:13 (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 Deuteronomy 27:15 sqq.; Nehemiah 8:6. 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 1:4.

20. **Understanding** (σρεσίν). 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. 13:11.

Malice (κακίᾳ). See on James 1:21.

Men (τέλειοι). Lit., *perfect*. See on ch. 2:6.

21. **It is written**, etc. From Isaiah 28:11, 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*, Matthew 18:15; *convinced*, James 2:9; *reproved*, John 3:20. 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. 2:14. On the compounds of κρίνω, see on ch. 11:29, 31, 32.

27. **By two**, etc. That is, to the number of two or three at each meeting. [123]

By course (ἀνὰ μέρος). Rev., correctly, *in turn*. Edwards' explanation, *antiphonally*, is quite beside the mark.

29. **Judge**. See on ch. 11:29. Referring to the gift of the discernment of spirits. See on ch. 12:10.

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. 12:10.

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** (ἀκαταστασίας). See on *commotions*, Luke 21:9; and *unruly*, James 3:8. Compare 2 Corinthians 6:5.

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.[124]

38. **Let him be ignorant** (ἀγνοείτω). Let him *remain* ignorant. The text is doubtful. Some read ἀγνοεῖται *he is not known*; i.e., he is one whom God knows not.

CHAPTER 15

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. [125] 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 vers. 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 22:43. Compare the kindred ὀπτασία *vision*, Luke 1:22; Acts 26:19; 2 Corinthians 12:1.

8. **One born out of due time** (τῷ ἐκτρώματι). Only here in the New Testament. It occurs, Numbers 12:12; Job 3:16; Ecclesiastes 6:3. The Hebrew *nephel*, which it is used to translate, occurs in the same sense in Psalm 58:8, where the Septuagint 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.[126]

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 been lawful, Zeus would not have stopped him who knew the right way to restore men from the dead" [127] ("Agamemnon," 987-992).

14. **Vain** (κενὸν). Empty, a mere chimaera

17. **Vain** (ματαία). 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** (ἀπαρχὴ). See on James 1:18. Omit *become.* Compare Colossians 1:18, and see on Revelation 1:5.

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*; Numbers 10:14; 18:22, 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. 3:21-23; 11:3. 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.

24. **Rule — authority — power** (ἀρχὴν, ἐξουσίαν, δύναμιν). Abstract terms for different orders of spiritual and angelic powers; as Ephesians 1:21; 3:10; 6:12; Colossians 1:16.

27. **When He saith** (ὅταν εἴπῃ). God, speaking through the Psalmist (Psalm 8:6). 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 (βαπτιζόμενοι 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 [128] 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 12:50, and Mark 10:38. 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, νὴ *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 Corinthian 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 Corinthians 4:11; 11:23; Romans 8:36. 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 (ἐθηριομάχησα). 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. 4:9, 2 Timothy 4:17; Titus 1:12; Psalm 22:12, 13, 20, 21. Some, however, think it is to be taken literally. [129] They refer to the presence at Ephesus of the Asiarchs (Acts 19:31), 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.). Compare Epistle to Tralles, 10.: "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 Isaiah 22:13. 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, 2:1-9.

33. **Communications** (ὁμιλίαι). Wrong. Lit., *companionships*. Rev., *company*.

Manners (ἤθη). Only here in the New Testament. Originally ἦθος 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 this honest man into company with those who have less regard for religion. In every matter, indeed, nothing is worse than evil-fellowship" (ὁμιλίας) ("Seven against Thebes," 593-595).

34. **Awake** (ἐκνήψατε). Only here in the New Testament. It means to awake from a drunken stupor. Compare Joel 1:5, Sept. The kindred verb ἀνανήφω *return to soberness* (A.V. and Rev., *recover*), occurs at 2 Timothy 2:26.

Have not the knowledge (ἀγνωσίαν 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 16:29. The word for *ignorance* is found only here and 1 Peter 2:15 (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 σάρξ *flesh*, as general to special; σῶμα denoting the material organism, not apart from *any* matter, but apart from any *definite* matter; and σάρξ the *definite* earthly, animal organism. See on Romans 6:6. The question is not, what will be *the substance* of the risen body, but what will be its *organization* (Wendt)?

36. **Thou sowest** (σὺ οπείρεις). *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 Genesis 1:11, 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 Romans 7:5, sec. 3.

40. **Celestial bodies** (σώματα ἐπουράνια). Not angels. For the meaning of σώματα *bodies* is not limited to animate beings (see vers. 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 sapp'hire mist,
> Or hang or droop along the heavenly ways,
> Like scarves of amethyst."
>
> Jean Ingelow, "Honors."

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. [130]

It is sown. Referring to the interment of the body, as is clear from vers. 36, 37. [131]

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 Isaiah 14:10.

44. **A natural body** (σώμα ψυχικόν). See on ch. 2:14. The word ψυχικόν *natural* occurs only twice outside this epistle; James 3:15; Jude 19. The expression *natural body* signifies an organism animated by a ψυχή *soul* (see on Romans 11:4); that phase of the immaterial principle in man which is more nearly allied to the σάρξ *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 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 (σώμα 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, [132] 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., 43-60.

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 Genesis 2:7. Here ψυχή passes into its personal sense — an individual personality (see Romans 11:4), yet retaining the emphatic reference to the ψυχή as the distinctive principle of that individuality in contrast with the πνεῦμα *spirit* 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 Romans 5:14.

Quickening spirit (πνεῦμα ζωοποιοῦν). Rev., *life-giving*. Not merely *living*, but *imparting* life. Compare John 1:4; 3:36; 5:26, 40; 6:33 35; 10:10; 11:25; 14:6. 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. [133] See Romans 6:4; 1 Peter 1:21.

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 6:11; Revelation 18:19. From χέω *to pour*; hence of earth thrown down or heaped up: loose earth. Compare Genesis 2:7, Sept., where the word is used.

From heaven (ἐζ 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 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 Philippians 3:20, 21. [134]

49. **We shall bear** (φαορέσομεν). 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 Romans 5:1 (see note). The context and the general

drift of the argument are certainly against it. The perceptive 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 κοιμηθησόμεθα). 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 ἀκαρής (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 χρονοῦ *in a moment of time.*

Twinkling (ῥιπῇ). 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 harpstring; *the twinkling* of the stars. Generally of any rapid 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 20:34; *this tabernacle*, 2 Corinthians 5:1.

Put on (ἐνδύσασθαι) The metaphor of clothing. Compare 2 Corinthians 5:2-4. Incorruption and immortality are to invest the spiritually-embodied personality like a garment.

54. **Is swallowed up** (κατεπόθη). From Isaiah 25:8. 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 Corinthians 5:4.

In victory (εἰς νῖκος). Lit., *unto* victory, so that victory is to be established.

55. **O death, where,** etc. From Hosea 13:14, 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?*

O grave (ἅδη). Which is the reading of the Septuagint. The correct reading is θάνατε *O death.* So Rev. *Hades* does not occur in Paul's writings. In Romans 10:7 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 ἀειδής *the invisible*" ("Cratylus," 403).

Sting (κέντρον). In the Septuagint for the Hebrew *pestilence*. See on Revelation 9:9. 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.[135] Contrast Sir Walter Raleigh's words 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:

HIC JACET."

58. **Steadfast, 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 center in rest. [136]

CHAPTER 16

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*, Romans 15:26; εὐλογία. *blessing*, 2 Corinthians 9:5; λειτουργία *ministration*, 2 Corinthians 9:12; ἐλεημοσύναι *alms*, Acts 24:17. 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 2:44) had been abandoned; and Augustine supposes that the poverty of the Jerusalem Christians was due to that practice. See note on Romans 15:26. 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 20:7.

Lay by him in store (παῤ ἑαυτῷ τιθέτω θησαυρίζων). Lit., *put by himself treasuring.* Put by at home. [137]

As God hath prospered (ὅ τι ἂν εὐοδῶται). Lit., *whatsoever he may prosper in*. See on Romans 1:10; 3 John 2; and on Acts 11:29 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 the collection; Paul, as the originator and apostolic steward of the collection, will send the money.

4. **Meet for me to go** (ἄξιον τοῦ κἀμὲ 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 ὑμέτερο ὑστέρημα). Or *the* (i.e. *my*) *lack of you.* The Greek will bear either rendering. Compare Philippians 2:30; 2 Corinthians 8:14; 9:12. 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 2:9.

Aquila and Prisca. See on Romans 16:3.

22. **Maran-atha**. Not to be joined with *anathema* as one phrase. Rev., properly, a period after *anathema*. *Maranatha* 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 Revelation 22:20.

THE

SECOND EPISTLE TO THE CORINTHIANS

CHAPTER 1

1. **Timothy our brother.** Lit., *the* brother. Compare 1 Corinthians 1:1. 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 Corinthians 16:15.

3. **The Father of mercies** (ὁ πατὴρ τῶν οἰκτιρμῶν). Equivalent to *the compassionate Father.* Compare the phrases Father of *glory*, Ephesians 1:17; *spirits*, Hebrews 12:9; *lights*, James 1:17. Οἰκτιρμός *mercy*, from οἶκτος *pity* or *mercy*, the feeling which expresses itself in the exclamation οἴ *oh!* 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., Psalm 24:6; 102:4; 118:77.

All comfort (πάσης παρακλήσεως). The earliest passage in the New Testament where this word *comfort* or its kindred verb is applied to God. Compare παράκλητος *comforter, advocate*, of the Holy Spirit, in John 14:16, 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 article: *all our tribulation*, collectively; *any* or *every trouble*, specifically. *In* is literally *upon*; the trouble forming the ground of the comfort. So *in hope*, Romans 4:18; 5:2.

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. [139]

5. **Sufferings of Christ.** Not *things suffered for Christ's sake*, but *Christ's own sufferings* as they are shared by His disciples. See Matthew 20:22; Philippians 3:10; Colossians 1:24; 1 Peter 4:13. Note the peculiar phrase *abound* (περισσεύει) *in us*, by which Christ's sufferings are represented as *overflowing* upon His followers. See on Colossians 1:24.

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 6:14; James 5:16.

8. **We would not have you ignorant.** See on Romans 1:13.

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.

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 Corinthians 2:1.

We despaired (ἐξαπορηθῆναι). Only here and ch. 4:8. From ἐξ *out and out*, and ἀπορέω *to be without a way of escape.* See on *did many things*, Mark 6:20.

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."'

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 James 2:1 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** (εἰλικρινείᾳ τοῦ Θεοῦ). Lit., *sincerity of God*, as Rev. See on 2 Peter 3:1.

We have had our conversation (ἀνεστράφημεν). Rev., *behaved ourselves*. See on 1 Peter 1:15.

13. **Read — acknowledge** (ἀναγινώσκετε — ἐπιγινώσκετε). 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 Corinthians 16:5.

Second benefit (δευτέραν χάριν). *Benefit* is, literally, *grace.* Not a mere *pleasurable experience* through Paul's visit, but a divine bestowal of grace. Compare Romans 1:11. *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 ἐλαφρίᾳ ἐχρησαμην). Rev., *shew fickleness.* Ἐλαφρία, *lightness*, only here in the New Testament. Compare ἐλαφρός *light*, Matthew 11:30; 2 Corinthians 4:17. 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 Θεὸς). 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 (ναὶ ἐν αὐτῷ γέγονεν). Lit., *yea has come to pass in Him*. He has shown Himself absolutely the truth. Compare John 14:6; Revelation 3:7, 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 ἀμὴν). The correct reading is: διὸ καὶ δι᾽ αὐτοῦ τὸ ἀμὴν *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 — εἰς). The present participle with εἰς *into* indicates the work as it is in progress toward a final identification of the believers with Christ.

22. **Sealed** (σφραγισάμενος). See on John 3:33; Revelation 22:10.

Earnest (ἀῤῥαβῶνα). Only here, ch. 5:5, and Ephesians 1:14. 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 fulfillment 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 Paean to testify to the truth of these words" ("Laws," 664). Homer: "For the gods will be the best witnesses" ("Iliad," xxii., 254). Compare Romans 1:9; Galatians 1:20; Philippians 1:8; 1 Thessalonians 2:5, 10; Genesis 31:50, Sept. This particular form of expression occurs nowhere else in the New Testament. The verb is often translated *appeal*, as Acts 25:11, 12. Also *to call upon*, in the sense of *supplication*, Romans 10:12, 13, 14; 1 Corinthians 1:2.

CHAPTER 2

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. 1:23. 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, 1:24-2:1-3, is that the apostle's own joy is bound up with the spiritual prosperity of the Church. Compare Philippians 4:1. 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** (συνοχῆς). Only here and Luke 21:25. Lit., *a holding together, constraining*, or *compressing*. See on *taken*, Luke 4:38. 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 *quinsy*, 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 1:30) 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 Galatians 3:15. 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 Romans 5:4. Your *tried quality*. See on 1 Peter 1:7. Compare Philippians 2:22.

10. **In the person** (ἐν προσώπῳ). Better, as Rev., in margin, *presence*; or *face*, as if Christ were looking on. See on ch. 1:11.

11. **Lest Satan should get an advantage of us** (ἵνα μὴ πλεονεκτηθῶμεν 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 πλέον *more*, and ἔχω *to have*, appears in the noun πλεονεξία *greed of gain, covetousness*. See on Romans 1:29.

Are ignorant — devices (ἀγνοοῦμεν — νοήματα). A paronomasia (see on Romans 1:29-31). 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 Antigonos, one of the successors of Alexander the Great, and originally called by him Antigonia 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 Corinthians 16:9.

13. **Rest** (ἄνεσιν). Rev., *relief*. See on *liberty*, Acts 24:23.

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 6:46, where it wrongly renders *sent away*. See Luke 9:61; Acts 18:18, 21. Ignatins, ἀποτάξαμενος τῷ βίῳ *having bid farewell to the life*, that is, *this lower life* (Epistle to Philadelphia, 11.).

14. **Causeth to triumph** (θριαμβεύοντι). 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 Colossians 2:15. It is not found in any Greek author later than Paul's date. It is derived from θρίαμβος *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. [140] Render, as Rev., *which always leadeth us in triumph in Christ*. Compare ch. 10:5.

The savor of His knowledge. According to the Greek usage, *savor* 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. 1:22. 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 unbeguiled —
> Of holy unguent, from the clotted chrism
> Brought from the palace, safe in its abysm."
>
> "Agamemnon," 91-96, Browning's Translation.

15. **A sweet savor of Christ** (Χριστοῦ εὐωδία). Compare Ephesians 5:2; Philippians 4:18. 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 savor which exhales in their character and work.

16. **To the one a savor,** etc. (ὀσμὴ). Returning to the word used in ver. 14, which is more general than εὐωδία *sweet savor*, 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, Ephesians 5:2; Philippians 4:18.

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 savor of life; and whoever does not bestow labor on the law for the law's sake, it becomes a savor 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). [141]

Sufficient (ἱκανός). See on Romans 15:23.

17. **Which corrupt** (καπηλεύοντες). Only here in the New Testament. From κάπηλος *a huckster* or *pedler*; also a *tavernkeeper*. The κάπηλοι formed a distinct class among the Greek dealers, distinguished from the ἐυπόροι *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 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 καπηλεῖα *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 Timothy 6:5, Rev. In the “Teaching of the Twelve Apostles” occurs the word χριστέμπορος *a Christ-monger* (ch. 12:5).

CHAPTER 3

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. 4:2; 10:12. You will say, “You are beginning again the old strain of self-commendation as in the first epistle.” See 1 Corinthians in 9:15-21.

To commend (συνιστάναι). See on Romans 3:5.

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** (ἐπιστολὴ 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. 8:19, 20; 1 Peter 1:12.

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 (πλαξὶν καρδίας σαρκίναις). The best texts read καρδίαις the dative case in apposition with *tables*. Render, as Rev., *tables which are hearts of flesh*. Compare Ezekiel 11:19; Jeremiah 17:1; 31:33. For *of flesh*, see on Romans 7:14.

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** (ἱκάνωσεν ἡμᾶς διακόνους). An unfortunate translation, especially in view of the conventional sense of *able*. The verb ἱκανόω from ἱκανός *sufficient* (see on Romans 15:23), means *to make sufficient* or *fit*. It occurs only here and Colossians 1:12. The correct sense is given by Rev., *hath made us sufficient as ministers*. Compare *enabled* (ἐνδυναμώσαντι), 1 Timothy 1:12.

Of the new testament (καινῆς διαθήκης). See on Matthew 26:28, 29. There is no article. Render, as Rev., *of a new covenant*, in contrast with the Mosaic. See on Hebrews 9:15. 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 5:47. Here used of the mere formal, written ordinance as contrasted with the Gospel, which is "spirit and life." Compare Romans 2:29; 7:6.

Killeth. See on Romans 5:12, 13; 7:9; 8:2. Compare 1 Corinthians 15:56. "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 λίθοις). 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 4:20.

Passing away (καταργουμένην). Lit., *being done away* or *brought to nought*. See on Luke 13:7; Romans 3:3.

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 Romans 5:20; 7:7-13.

10. **That which was made glorious had no glory in this respect** (οὐ δεδόξασται 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 Exodus 34:29, 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* (vers. 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. 4, 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*. [142]

12. **Plainness** (παῤῥησίᾳ,). Rev., *boldness*. See on *openly*, John 7:13; *confidence*, 1 John 2:28; *freely*, Acts 2:29. The contrast is with the dissembling with which his adversaries charged him.

13. **Could not steadfastly look.** Rev., *should not*. See Exodus 34:30-35, 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. [143]

To the end (εἰς τὸ τέλος). Rev., *on* the end. The termination.

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*, Philippians 4:7, and *devices*, 2 Corinthians 2:11. Hence, derivatively, *the minds themselves*. The word occurs but once outside of this epistle, Philippians 4:7. Some render here *thoughts*. So Rev., in margin.

Were blinded (ἐπωρώθη). See on the kindred noun πώρωσις *hardening*, Mark 3:5. 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 ὅ 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 *unlifted*, 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 (περιαιρεῖται). Rev., correctly, *is taken away*. The verb occurs twice in Acts (27:20, 40) of the taking away of hope, and of the unfastening of the anchors in Paul's shipwreck; and in Hebrews 10:11, 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 Exodus 34:34.

17. **Now the Lord is that Spirit.** Κύριος *the Lord* is used in Exodus 34:34 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 Romans 8:9-11; John 14:16, 18.

Liberty. Compare Romans 8:15; Galatians 4:7.

18. **All**. Contrasted with Moses as the sole representative of the people.

Open (ἀνακεκαλυμμένῳ). 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 took 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. 4:4.

Are changed (μεταμορφούμεθα). Rev., *transformed*. See on Matthew 17:2. 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 Revelation 13:14. Compare especially 1 John 3:2; also Romans 8:29; John 17:24; Colossians 3:4; Romans 8:17; 1 Corinthians 15:48-53.

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 4

1. **As we have received mercy**. Construe with *we have this ministry*. Having this ministry as a gift of divine mercy. Compare 1 Corinthians 7:25. 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 Ephesians 5:12.

Craftiness (πανουργίᾳ). See on Luke 20:23.

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. 2:17. 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, Arias, 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. 3.

4. **The God of this world** (ὁ θεὸς τοῦ αἰῶνος τούτου). The phrase occurs only here. Compare Ephesians 2:2; 6:12; John 12:31; 14:30. Satan is called *God* in the rabbinical writings.

"The first God is the true God; but the second God is Samuel." "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 Colossians 1:15; John 17:5; Philippians 2:6; 3:21. Christ's light is also God's. Compare Hebrews 1:3, Rev., *effulgence* (ἀπαύγασμα, compare αὐγάσαι *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 (αὐγάσαι). Only here in the New Testament. From αὐγή *brightness*, which also occurs but once, Acts 20:11, *daybreak*. In classical Greek of the sun especially. Rev., *dawn* is legitimate as a translation, but hardly here, since Paul is going back to the figure of ch. 3:18.

6. **Who commanded the light to shine** (ὁ εἰπὼν φῶς λάμψαι). 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. 3:18. 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). [144]

7. **This treasure**. The divine light which is the guide and inspiration of the apostolic ministry.

In earthen vessels (ἐν ὀστρακίνοις σκεύεσιν). The adjective occurs only here and 2 Timothy 2:10. 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 lambs and pitchers of Gideon, Judges 7:16. In the very breaking of the vessel the light is revealed.

Excellency (ὑπερβολὴ). Lit., *a throwing beyond.* Hence *preeminence*, *excellence*. See on *exceeding*, Romans 7:13. Rev. renders *exceeding greatness*. The reference is to the fullness 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, Matthew 13:21. The verb also has the meaning of *to straiten, contract*, as Matthew 7:14, where τεθλιμμένη, A.V. *narrow*, is properly rendered by Rev. *straitened.*

Distressed (στενοχωρούμενοι). Only here and ch. 6:12. From στενός *narrow*, and χῶρος *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, rendered *unto despair*. The word expresses an advance of thought on *perplexed*, 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," 9.). 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 (νέκρωσιν). Only here and Romans 4:19. Primarily *a putting to death*, and thence *the state of deadness*, as Romans 4:19. 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 Corinthians 15:31; Romans 8:36. 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 Romans 5:10.

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*, Romans 8:4, sec. 5.

I believed, etc. Cited from Sept., Psalm 115:10. 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* (διά) 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 fullness 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 (ἀνακαινοῦται). 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 (ἡμέρᾳ καὶ ἡμέρᾳ). Lit., *by day and day.* A Hebrew form of expression.

17. **Our light affliction which is but for a moment** (τὸ παραυτίκα ἐλαφρὸν 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' ὑπερεβολὴν 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, Philippians 1:23, lit., *much more better*; Romans 8:37, *abundantly the conquerors*; Ephesians 3:20, *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 5

1. **Our earthly house of this tabernacle** (ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους). [145] *Earthly*, not, *made of earth*, which would be χοϊκός as 1 Corinthians 15:47; but *upon the earth*, *terrestrial*, as 1 Corinthians 15:40; Philippians 2:10. *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* (σκῆνος) 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. [146] 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 4:19. See on the kindred words σκήνωμα *tabernacle*, 2 Peter 1:13; and σκηνόω *to dwell in* or *to fix a tabernacle*, John 1:14. *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 (καταλυθῇ). Lit., *loosened down*. Appropriate to taking down a tent. See on Mark 13:2; Luke 9:12; Acts 5:38; and compare 2 Peter 3:11, 12, and the figure of the parting of the silver cord on which the lamp is suspended, Ecclesiastes 12:6. Also Job 4:21, 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 Matthew 19:21.

Building of God (οἰκοδομὴν ἐκ Θεοῦ). In contrast with *tent*. The reference is to the resurrection body. Compare *the city which hath the foundations*, Hebrews 11:10. For *of* God, read, as Rev., *from*, God; *proceeding from* (ἐκ). Heinrici, *von Gott her*: compare *God giveth*, 1 Corinthians 15:38, and ἔχετε ἀπὸ Θεοῦ *ye have from God*, where the reference is to the natural body, 1 Corinthians 6:19. 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 Corinthians 15:54.

Earnestly desiring (ἐπιποθοῦντες). The participle has an explanatory force, as Acts 27:7, "*because* the wind did not suffer us." We groan *because* we long. Rev., *longing*. The compounded preposition ἐπί 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 21:7 (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 hail-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** (εἴ γε). Assuming that.

Being clothed. Compare Job 10:11.

Naked (γυμνοὶ). Without a body. The word was used by Greek writers of disembodied spirits. See the quotation from Plato's "Gorgias" in note on Luke 12:20; 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* (γυμνὴ) 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 covering 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. 4:17.

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 pleadng 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 Corinthians 15:54.

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 Corinthians 15:36.

Earnest of the Spirit. See on ch. 1:22, and compare Romans 8:11. *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 (ἐκδημοῦμεν). Lit., *we live abroad*. Only in this chapter. Compare Philippians 1:23; 3:20; Hebrews 11:13; 13:14. There is a play upon the words which might be expressed by *at home, from home.*

7. **By sight** (διὰ εἴδους). 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 (ἐκδημῆσαι — ἐνδημῆσαι). The same verbs as in ver. 6: to be *from* home, *at* home.

9. **We labor** (φιλοτιμούμεθα). Used by Paul only, here, Romans 15:20 (note), 1 Thessalonians 4:11. *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 7:5.

May receive (κομίσηται). See on 1 Peter 1:8. Compare Ephesians 6:8; Colossians 3:25.

In the body (διά). Lit., *through* the body as a medium.

Bad (φαῦλον). See on James 3:16.

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 (πείθομεν). Convince of our integrity.

13. **We are beside ourselves** (ἐξέστημεν). See on Luke 24:22; Acts 2:7; and on the kindred ἔκστασις *astonishment*, Mark 5:42. Some such charge appears to have been made, as at Acts 26:24.

14. **The love of Christ**. Christ's love to men. See on 1 John 2:5.

Constraineth (συνέχει). See on *taken*, Luke 4:38; Acts 18:5. It is the word rendered *I am in a strait*, Philippians 1:23. Compare Luke 12:50. 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 Galatians 3:28.

Yea though (εἰ καὶ). 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*, Galatians 1:16.

17. **A new creature** (καινὴ κτίσις). Or *creation*. Compare Galatians 6:15. The word κτίσις is used in three senses in the New Testament. *The act of creating*, as Romans 1:20. *The sum of created things*, as Revelation 3:14; Mark 13:19. *A created thing or creature*, as Romans 8:39. 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 2:7, and Revelation 12:9.

Passed away (παρῆλθεν). Lit., *passed by*. So Luke 18:37; Mark 6:48. As here, James 1:10; Matthew 5:8; 24:34, etc.

Behold. As if contemplating a rapidly shifting scene. As in a flash, old things vanish, and all things become new.

18. **And** (δὲ). 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 Romans 5:10, *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 1:4, 5, 9, 10.

Hath given to us (θέμενος ἐν ἡμῖν). Lit., *lodged in* us.

20. **We are ambassadors** (πρεσβεύομεν). Only here and Ephesians 6:10.

21. **For**. Omit. It is a later addition, in order to soften the abruptness of the following clauses.

Made to be sin (ἁμαρτίαν ἐποίησεν). Compare *a curse,* Galatians 3:13. 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" (Hebrews 12:3), in His agony in the garden, and in His death on the cross.

Who knew no sin (τὸν μὴ γνόντα ἁμαρτίαν). 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 8:46.

CHAPTER 6

1. **As workers together with Him** (συνεργοῦντες). Lit., *working together. With Him* is implied in the compounded οὑν *with.* That it refers to God, not to the fellow-Christians, is evident from the parallel 1 Corinthians 3:9, *laborers together with God*, and because the act of exhortation or entreaty in which the fellowship is exhibited is ascribed to God in ch. 5:20. The phrase Θεοῦ πάρεδροι *assessors of God*, occurs in Ignatius' letter to Polycarp. Compare Mark 16:20.

In vain (εἰς κενὸν). Lit., *to* what is vain. Equivalent to the phrase *to* no purpose.

2. **He saith**, etc. From Isaiah 49:8, 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 Romans 15:16, 31; 1 Peter 2:5; and compare *acceptable year*, Luke 4:19.

3. **Ministry**. Rev., *ministration.* See on Romans 12:7.

Blamed (μωμηθῇ). Only here and ch. 8:20. The kindred μῶμος *blemish*, is found 2 Peter 2:13, and in the Septuagint of bodily defects. Similarly the Septuagint ἄμωμος *spotless*, *without bodily defect*; and, in the moral sense, 1 Peter 1:19, applied to Christ. Compare Hebrews 9:14; Ephesians 5:27; Jude 24.

4. **Necessities** (ἀνάγκαις). See on 1 Corinthians 7:26.

Distresses (στενοχωρίαις). See on Romans 2:9.

5. **Imprisonments** (φυλακαῖς). See on Acts 5:21.

Tumults (ἀκαταστασίαις). See on Luke 21:9, and compare ἀκατάστατος *unstable*, James 1:8. 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 (ἀγρυπνίαις). Only here and ch. 11:27. See on the kindred verb, Mark 13:33. For the historical facts, see Acts 16:25; 20:7-11, 31; 2 Thessalonians 3:8.

Fastings (νηστείαις). Mostly of voluntary fasting, as Matthew 17:21; Acts 14:23; 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. 2:17; 4:2. 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 Corinthians 3:1; 5:12; 10:12-18). Paul is assailed under the guise of Simon Magus, and with the same words as those in this passage, *deceiver* and *unknown*.

9. **Chastened**. See ch. 12:7-9, and compare Psalm 118:18.

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 8:15; 1 Corinthians 15:2; 1 Thessalonians 5:21; Hebrews 3:6.

11. **Ye Corinthians**. The readers are addressed by name in only two other epistles, Galatians 3:1; Philippians 4:15.

Is enlarged (πεπλάτυνται). Only here, ver. 13, and Matthew 23:5, 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," Deuteronomy 32:15; compare Genesis 9:27. Of *pride*, Deuteronomy 11:16. *Of deliverance in distress*, Psalm 4:1. *Expand with joy*, Psalm 19:32. 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 Isaiah 60:5.

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 σπλάγχνοις ὑμῶν). See on 1 Peter 3:8; James 5:11. 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 Leviticus 19:19. *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 Deuteronomy 22:9, 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 idolfeasts.

The different shades of fellowship expressed by five different words in this and the two following verses are to be noted.

Fellowship (μετοχὴ). 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 5:7. *Having part with* is the corresponding English expression.

Righteousness — unrighteousness (δικαιοσύνη — ἀνομίᾳ). Lit., *what sharing is there unto righteousness and lawlessness?* Δικαιοσύνῃ *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 5:10; Acts 2:42.

15. **Concord** (συμφώνησις). Only here in the New Testament. From σύν *together*, φωνή *voice*. Primarily of the concord of sounds. So the kindred συφωνία, A.V., *music*, see on Luke 15:25. Compare σύμφωνος *with consent*, 1 Corinthians 7:5; and συμφωνέω *to agree*, Matthew 18:19; Luke 5:36, 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. 2.), who uses the word for sensual profligacy.

16. **Agreement** (συγκατάθεσις). Only here in the New Testament. Compare the kindred verb συγκατατίθεμαι *to consent*, Luke 23:51. 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 Leviticus 27:11, 12; and Ezekiel 37:27, 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. Isaiah 52:11, 12, after the Septuagint, with several changes.

18. **I will be to you,** etc. From 2 Samuel 7:14, where the Septuagint and Hebrew agree. Paul says *sons and daughters* for *son*.

Almighty (παντοκράτωρ). The word is peculiar to Revelation, occurring nowhere else in the New Testament. Here it is a quotation. Frequent in the Septuagint.

CHAPTER 7

1. **Filthiness** (μολυσμοῦ). Rev., *defilement*. Only here in the New Testament. For the kindred verb μολύνω *to defile*, see on Revelation 14:4. Compare 1 Corinthians 8:7.

2. **Receive** (χωρήσατε). From χῶρος *place* or *space*. Primarily, *to leave a space, make room for*. See *on containing*, John 2:6; 8:37. The meaning here is *make room for us*. Rev., *open your hearts to us*, which is felicitous in view of the reference to ch. 6:12. It is equivalent to saying *enlarge your hearts to take us in, as our heart is enlarged* (ch. 6:11).

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 (ὑπερπερισσεύμαι τῇ χαρᾷ). Lit., *I superabound with the joy*. Rev., *I overflow with joy*. Note the article again, *the* joy.

5. **Rest** (ἄνεσιν). Rev., *relief*. See on *liberty*, Acts 24:23.

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 Matthew 11:68. 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. 1:4-6.

Mourning (ὀδυρμόν). Only here and Matthew 2:18. It implies a verbal expression of grief. Cebes, a disciple of Socrates, in his *Pinax*[147] represents Λύπη *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 Matthew 21:29. 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*, Matthew 3:2, and compare on Matthew 21:29. *Repentance* is different from *regret* of ver. 8, indicating a *moral* change, as is shown by the next clause.

Ye might receive damage (ζημιωθῆτε). Rev., *might suffer loss.* See on Matthew 16:26; Luke 9:25. 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 Romans 1:20; 4:18) 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 Matthew 21:29), and so answering to λύπη *sorrow*. The Rev. brings out the distinction by substituting *regret* for *repentance*.[148]

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 ἐργάζετι 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.

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 (σπουδήν). See on *diligence*, Romans 12:8. Rev., *earnest care*.

Clearing of yourselves (ἀπολογίαν). See on 1 Peter 3:15. *Exculpation* or *self-defense* from complicity with the incestuous person by their neglect and refusal to humble themselves.

Indignation (ἀγανάκτησιν). Only here in the New Testament. Compare the kindred verb ἀγανακτέω *to be indignant*, Matthew 20:24; Mark 10:14, etc.

Revenge (ἐκδίκησιν). 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 18:3; 21:22. The word has, however, the sense of *requital* (see on Romans 12:19; compare 2 Thessalonians 1:8), and carries with it, etymologically, the sense of *vindication*, as Luke 18:7, 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. 1:12; 1 Corinthians 16:7.

13. **Were comforted in your comfort** (παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν). The best texts place a period after *were comforted*, transfer the δὲ *and* (yea) from after ἐπί *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** (θαῤῥῶ ἐν ὑμῖν). Wrong. Rev., correctly, *I am of good courage. In* you expresses the ground of his encouragement as lying *in* them.

CHAPTER 8

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*.

Trial of affliction (δοκιμῇ θλίψεως). Rev., better, *proof*. See on *experience*, Romans 5:4. 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 (ἁπλότητος). Or *singleness*. See on *simplicity*, Romans 12:8. 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** (προενήρξατο). 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 (ἐπιτελέσῃ καὶ τὴν χάριν ταύτην). Should complete among you the act of love (χάριν), 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 Timothy 1:2). The kindred adverb γνησίως *sincerely* (A.V. *naturally*), occurs once, Philippians 2:20. See note.

9. **He became poor** (ἐπτώχευσεν). Only here in the New Testament. Primarily of *abject* poverty, *beggary* (see on Matthew 5:3), 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, Philippians 2:6-8. 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 ἔχειν). 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 προκειται). 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*." Hebrews 6:18; 12:1, 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 Epaenetus, mentioned in Romans 16:5. The reference to Epaenetus has been urged on the ground of a supposed play upon the word *praise, epainos*; Epaenetus meaning *praiseworthy*; and the parallel is cited in the case of Onesimus *profitable*, of whom Paul says that he will henceforth be useful, Philemon 11. [149]

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 14:23; 10:41.

20. **Avoiding this** (στελλόμενοι τοῦτο). The verb, which occurs only here and 2 Thessalonians 3:6, 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 Thessalonians 3:6. Connect with *we have sent*, ver. 18. Compare ch. 12:17, 18, where it appears that he had been charged with collecting money for his own purposes. [150]

Abundance (ἁδρότητι). 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" (1:17). Homer of Patroclus: "His soul departed, leaving behind his *strength* (ἀδροτῆτα," [151] "Iliad," 16. 857). Herodotus uses it of thickly-falling snow (4:31). In the Septuagint it is used of *the rich* or *great*, 1 Kings 1:9, *princes* (A.V., *men of Judah*); 2 Kings 10:6, *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 Romans 12:17. The words are from Proverbs 3:4, where the Septuagint reads, *take thought for honorable things in the sight of the Lord and of men*.

CHAPTER 9

4. **Confident boasting** (ὑποστάσει). Primarily something *put under, foundation, ground*; so *substance (sub, stans, standing under), substantial quality*: thence *steadiness, confidence*. Compare Hebrews 3:14; 11:1. 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 (προκαταρτίσωσιν). *Adjust.* See on Matthew 4:21; 21:16; Luke 6:40; 1 Peter 5:10.

Bounty (εὐλογίαν). Lit., *blessing*. In this sense only here in the New Testament. In the Septuagint indifferently of *gift* or *blessing*. See Genesis 33:11; Judges 1:15; Ezekiel 34:26. In Proverbs 11:25, *liberal soul* is rendered by Sept., εὐλογούμενη *blessed*.

Whereof ye had notice before (προεπηγγελημένην). 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 Corinthians 9:10, "plow *in hope* (ἐπ' ἐλπίδι)."

7. **Purposeth** (προαιρείται). Read προῄρηται, perfect tense, *hath purposed*.

Grudgingly (ἐκ λύπης). Lit., *out of sorrow*.

Cheerful (ἱλαρὸν). Only here in the New Testament. See on the kindred ἱλαρότης *cheerfulness*, note on Romans 12:8.

God loveth, etc. From Proverbs 22:9, 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 Timothy 6:6. The kindred adjective αὐταρκης A.V., *content*, occurs Philippians 4:11 (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. [152] 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. Psalm 112:9. Almost literally after the Hebrew and Septuagint.

10. **Ministereth** (ἐπιχορηγῶν). Rev., *supplieth*. See on *add*, 2 Peter 1:5.

Both minister bread, etc. Construe *bread* with *supplieth*, as Rev., *supplieth seed to the sow and bread for food*.

Minister and multiply (χορηγήσαι 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, Matthew 3:7, A.V., *generation*, Rev., *offspring*. Elsewhere of *fruits*, as *fruit of the vine*, Mark 14:25.

11. **Liberality** (ἁπλοτήτα). Better *singleness* or *simplicity* of heart. See on Romans 12:8.

12. **Service** (λειτουργίας). Also rendered *ministry* or *ministration* (A.V. and Rev.), as Luke 1:23; Hebrews 8:6; 9:21. See on Luke 1:23. The word is used of this same contribution, Romans 15:7.

Supplieth (ἐστὶν προσαναπληροῦσα). Lit., *fills up by adding to*. Only here and ch. 11:9. *Supplementing* what the saints lack.

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 (ὑποταγῇ 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 Timothy 6:13; and elsewhere *profession*. Both renderings occur in 1 Timothy 6:12, 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 Matthew 7:23; Titus 1:16, and changes to *confess* in 1 Timothy 6:12. In Matthew 14:7, *promised* (A.V. and Rev., see note), and in Hebrews 13:15, *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, Titus 1:16.

Liberal distribution (ἁπλότητι 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 2:42; so Romans 15:26; Hebrews 13:16. Compare the similar use of κοινωνέω, Romans 12:13, *distributing*; Philippians 4:15, *communicated.*

15. **Thanks**, etc. These abrupt thanksgivings are common in Paul's writings. See Romans 9:5; 11:33; 1 Corinthians 15:57; Galatians 1:5; Ephesians 3:20.

Unspeakable (ἀνεκδιηγήτῳ). Lit., *not to be told throughout*. Only here in the New Testament.

CHAPTER 10

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 Matthew 5:5; 1 Peter 2:18.

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 Durer 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 ταπεινόν 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*, πραΰς *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 Deuteronomy 15:11; 2 Samuel 22:28; Psalm 18:(Sept. 17.) 27; Isaiah 26:6; Psalm 10:17 (Sept. 9:38); Proverbs 14:21; 3:34; Numbers 12:3; Exodus 23:6, 11; Isaiah 32:7; Exodus 23:3; Ruth 3:10; Isaiah 11:4; 2 Samuel 12:1, 3, 4; Proverbs

13:8; 1 Samuel 18:23. 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. [153]

2. **But I beseech you** (δέομαι δὲ). 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 δέησις are frequently used of prayer to God, while παρακαλῶ occurs only twice in this sense, Matthew 26:53; 2 Corinthians 12:8. 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. 5:20. Rev., in ver. 1, renders *entreat*, which, according to older English usage, is the stronger word, meaning *to prevail* by entreaty, 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 (θαῤῥῆσαι — 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. Θαῤῥῆσαι does not so much emphasize *fearlessness* as the tore 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 Shakespeare). 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 θάρσος 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 (θάρσος ἄητον "Iliad," xxi., 395). So the *reckless daring* of Hector is described θάρσος μυίης *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 3:14; James 4:1.

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, Romans 7:5.

Through God (τῷ Θεῷ). Lit., mighty *unto God*, in God's sight. See on *exceeding fair*, Acts 7:20. Rev., *before God*.

Pulling down (καθαίρεσιν). Only in this epistle. Compare Luke 1:52. 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** (καθαιροῦντες). Not the *weapons*, but *we: we war, casting down*, etc.

High thing (ὕψωμα). Only here and Romans 8:39. 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 24:24, 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* (ἐπουργοῦτο) 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 4:18. 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. 3:14.

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 φησί *says he*. The Revisers retain *they say*, but read φησί *he says* in their text. The reference is to some well-known opponent. Compare *one, any one* in ch. 10:7; 11:20. 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. It is as though he felt that his appearance was against him.... His language leaves on us the impression of one who was acutely sensitive, and whose sensitiveness of temperament 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, hooknosed 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, bowlegged, 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. [154]

Contemptible (ἐξουθενημένος). Lit., *made nothing of.* Rev., *of no account.*

12. **Make ourselves of the number** (ἐγκρῖναι 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** (μὴ 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 Thessalonians 4:15 (A.V., *prevent*; Rev., *precede*); but it gradually loses the idea of priority, and means simply *come to, arrive at.* So Matthew 12:28; Philippians 3:16. 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 περισσείαν). 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 1:46; Acts 5:13; 10:46, 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. [155]

CHAPTER 11

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** (ζηλῶ). 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 3:29). Compare the Old-Testament passages in which God is represented as the spouse of His people: Isaiah 54:5; 62:5; Jeremiah 3:1; Ezekiel 16:8; Hosea 2:18, 19. For the different senses of the word, see on *envying*, James 3:14. [156] 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 (ἡρμοσάμην). 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 Ephesians 5:27.

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.

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 Matthew 6:24. *Another* denies the *identity; a different* denies the *similarity of nature.* It is the difference of "*individuality* and *kind*" (Alford). See on Galatians 1:6, 7.

Ye might well bear (καλῶς ἠνείχεσθε). 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 ὑπερλίαν ἀποστόλων). Lit., *those who are preeminently apostles.* Not referring to the *genuine* apostles, but ironically to *the false teachers, the false apostles* of ver. 13. Compare ch. 12:11. Farrar renders the *extra-super apostles.*

6. **Rude** (ἰδίωτης). See on 1 Corinthians 14:16.

Have been made manifest (φανερωθέντες). The correct reading is φανερώσαντες, active voice, *we have made it manifest.*

7. **Abasing myself.** By working at his trade.

Preached the Gospel — freely (δωρεὰν) 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 ἱεροσυλέω *to commit sacrilege*, Romans 2:22, and in ἱεροσύλοι *robbers of churches*, Acts 19:37. 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 Romans 6:23.

9. **I was chargeable** (κατενάρκησα). Only in this epistle. From νάρκη *numbnees, 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* (νάρκῃ), 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., Genesis 32:25, 32, of Jacob's thigh, which *was put out of joint and shrank*. Compare Job 33:19. 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 αὕτη οὐ φραγήσεται εἰς ἐμὲ). Lit., *this boasting shall not be blocked up as regards me*. The boasting is that of preaching gratuitously. For the verb, compare Romans 3:19; Hebrews 11:33.

12. **I will do**. Will continue to do; refuse to receive pay.

Cut off (ἐκκόψω). Lit., cut *out*. See on Luke 13:7, and compare Romans 11:24.

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. 12:20.

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 Matthew 17:2; 1 Corinthians 4:6.

14. **Satan.** See on Luke 10:18. 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." [157] 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 Chronicles 21:1; Esther 7:4; 8:1; Psalm 108 (109.) 5; Job 1:6; Zechariah 3:1, 2.

17. **Confidence** (ὑποστάσει). See on ch. 9:4.

20. **Bringeth you into bondage** (καταδουλοῖ). Only here and Galatians 2:4, where it is used of the efforts of the Jewish party to bring the christian Church under the ceremonial law. Compare Galatians 5:1.

Devour (κατεσθίει). Your property. Compare Matthew 23:14.

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 5:5.

Exalteth himself (ἐπαίρεται). As ch. 10:5. 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 Matthew 5:39; Luke 22:64; Acts 23:2. Also the injunction to a bishop not to be *a striker*, 1 Timothy 3:3; Titus 1:7. 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 6:1.

Israelites. See on Acts 3:12, and compare Philippians 3:5, and the phrase *Israel of God*, Galatians 6:16, and *an Israelite indeed*, John 1:48.

Seed of Abraham. Compare Matthew 3:9; John 8:33; Romans 9:7; 11:1; Galatians 3:16; Hebrews 2:16. 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, Philippians 3:4, 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 Corinthians 1:12.

As a fool (παραφρονῶν). Only here in the New Testament. See the kindred παραφρονία *madness*, 2 Peter 2:16. 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 (περισσοτέρως). 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 16:22, 23. See on Acts 22:25), 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 Deuteronomy 25:3 permitted forty blows, but only thirty-nine were given, in order to avoid a possible miscount. During the punishment the chief judge read aloud Deuteronomy 28:58, 59; Deuteronomy 29:9; Psalm 68:38, 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 16:37), 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 14:19.

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. [158]

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 15:33; 18:23; 20:3; James 4:13. 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. 6.).

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 13:14.

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 Galatians 2:4.

27. **Watchings.** See on ch. 6:5.

28. **Those things that are without** (τῶν παρεκτὸς). Some explain, *external calamities*; others, *the things which are left out in the enumeration*, as Matthew 5:32; Acts 26:29. 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 (ἐπισύστασις). Lit., *a gathering together against.* Both here and Acts 24:12, the best texts read ἐπίστασις *onset.* Rev., *that which presseth upon me*. "The crowd of cares."

Farrar remarks upon vers. 23-28, that it is "the most marvelous record ever written of any biography; a fragment beside which the most imperiled 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 Corinthians 7:9 are the only instances in which the word is used figuratively.

30. **The things which concern mine infirmities** (τὰ τῆς ἀσθενείας μοῦ). 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 Romans 9:5, and compare Romans 1:25.

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. Hs 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 9:24: *They watched the gates day and night.*

To apprehend (πιάσαι). See on Acts 3:7.

33. **Through a window** (διὰ θυρίδος). Only here and Acts 20:9. Diminutive of θύρα *a door*. The same expression is used in Sept., Joshua 2:15, of the escape of the spies from Jericho, and 1 Samuel 19:12, of David's escape from Saul by the aid of Michal.

Basket (σαργάνῃ). Lit., *braided work; a rope-basket* or *hamper*. Luke, in his narrative of the incident, uses σπυρίς, for which see on Matthew 14:20.

CHAPTER 12

1. **Revelations** (ἀποκαλύψεις). See on Revelation 1:1.

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 (ἁρπαγέντα). 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 Matthew 11:12; and compare Acts 8:39; 1 Thessalonians 4:17; Revelation 12:5.

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 23:43.

Unspeakable words (ἄῤῥητα ῥήματα). An oxymoron, *speaking which may not be spoken.*

7. **Abundance** (ὑπερβολῇ). 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 Hosea 2:6, where, however, it is distinguished from ἀκάνθαις *thorns*; *brier* in Ezekiel 28:24, and *prick* in Numbers 33:55. 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 ἀνασκολοπίζειν (i., 128; 3, 132). In the ninth book of his history, Lampon 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* (ἀνασκολοπίσας) 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 ἀνασκολοπίζω in Esther 7:10, of Haman's being *hanged*. [159] See further, on Galatians 2:20. 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.[160]

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 7:24, 27; 9:52; James 2:25; see also on the *angels* of the churches, Revelation 1:20. *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 13:16; Acts 10:38, and see on 1 Corinthians 5:5.

Buffet (κολαφίζῃ). 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 Matthew 26:67; Mark 14:65; 1 Peter 2:20. Compare Job 2:5, 7, where the Septuagint has ἅψαι *touch*, and ἔπαισε *smote*.

8. **For this thing** (ὑπὲρ 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** (εἴρηκεν). 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 preeminent 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 Corinthians 2:3, 4; 2 Corinthians 4:7; Hebrews 11:34. Rev., rightly, retains *my* italicized.

May rest upon (ἐπισκηνώσῃ). Only here in the New Testament. The simple verb σκηνόω *to dwell in a tent* is used by John, especially in Revelation. See on John 1:14. 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.

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 preeminent apostles (ch. 11:5).

12. **Signs** (σημεῖα). See on Matthew 24:24. 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 Corinthians 2:4; Romans 15:19.

Were wrought (κατειργάσθη). 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. 11:7).

Forgive, etc. Ironical.

15. **Be spent** (ἐκδαπανηθήσομαι). Only here in the New Testament. *To spend utterly*. Later Greek writers use the simple verb δαπανάω *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** (ἐριθεῖαι). Rev., better, *factions*. See on James 3:14.

Wraths (θυμοί) For the plural, compare *deaths*, ch. 11:33; *drunkennesses*, Galatians 5:21; *bloods*, John 1:13 (see note); *the willings* of the flesh, Ephesians 2:3; *mercies*, Philippians 2:1. *Excitements* or *outbursts* of wrath.

Whisperings (ψιθυρισμοί). *Psithurismoi*, the sound adapted to the sense. Only here in the New Testament. Secret slanders. In Sept., Ecclesiastes 10:11, it is used of the murmuring of a snake-charmer. [161] Ψιθυριστής *whisperer*, occurs Romans 1:29.

Swellings (φυσιώσεις). Only here in the New Testament. Conceited inflation. For the kindred verb φυσιάω *to puff up*, see on 1 Corinthians 4:6.

Tumults (ἀκαταστασίαι). See on ch. 6:5.

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 (πολλοὺς). With special reference to the unchaste.

Sinned — already (προημαρτηκότων). Rev., *heretofore*. Only here and ch. 13:2. The perfect tense denotes the continuance of the sin. *Heretofore* probably refers to the time before his second visit.

Have not repented (μὴ μετανοησάντων). The only occurrence of the verb in Paul's writings. Μετάνοια *repentance*, occurs only three times: Romans 2:4; 2 Corinthians 7:9, 10.

Of the uncleanness (ἐπὶ τῇ ἀκαθαρσίᾳ). Connect with *bewail*, not with *repent*. There are no examples in the New Testament of the phrase μετανοεῖν ἐπί *to repent over*, though such occur in the Septuagint.

Lasciviousness (ἀσελγείᾳ). See on Mark 7:22.

CHAPTER 13

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. [162]

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.*

2. **I told you before and foretell you** (προείρηκα 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 δεύτερον). 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** (ἑαυτοὺς 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 6:7. 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 *retrobate* is one abandoned to perdition. The word is kindred to the verb *prove* (δοκιμάζετε), and means *disapproved on trial* See on Romans 1:28.

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. 6:9, *as without proof and yet as aprroved.*

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 (κατάρτισιν). 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*, Romans 11:22.

11. **Finally** (λοιπόν). Lit., *as for the rest*. Sometimes rendered *now*, as Matthew 26:45. "Sleep on *now*," for the time that remains. *Besides*, as 1 Corinthians 1:16. *It remaineth*, 1 Corinthians 7:29. *Henceforth*, 2 Timothy 4:8; Hebrews 10:13. 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 James 1:1. Rev., in margin, has *rejoice*. It is somewhat doubtful whether it ever has the meaning *farewell* in the New Testament. [163] 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 (καταρτίζεσθε). Rev., *be perfected*. See on Luke 6:40; 1 Peter 5:10. Paul speaks both of individual perfection and of the perfection of the Church through the right adjustment of all its members in Christ. Compare 1 Corinthians 1:10. The verb is kindred with *perfecting*, ver. 9.

12. **Kiss**. In 1 Peter 1:14, called *the kiss of charity.* The practice was maintained chiefly at the celebration of the Eucharist. In the "Apostolic Constitutions" [164] 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*.

THE

EPISTLE TO THE EPHESIANS

CHAPTER 1

"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 Romans 1:1; 1 Corinthians 1:1, *called* is added.

To the saints. See on Romans 1:7; Colossians 1:2; Philippians 1:1.

At Ephesus. There is much discussion as to the genuineness of these words. They are bracketed by both Westcott and Hort, and Tischendorf. [165] 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 Revelation 2:1.

The faithful. Not faithful in the sense of fidelity and perseverance, but *believing,* as John 20:27; Acts 10:45. It is to be included with *the saints* under the one article.

2 **Grace.** One of the leading words of the epistle. [166] It is used thirteen times.

3. **Blessed** (εὐλογητὸς). Placed first in the clause for emphasis, as always in the corresponding Hebrew in the Old Testament. 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 Peter 1:3. 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 Matthew 27:46; and *my God,* John 20:17; Revelation 3:12. Compare, also, 1 Corinthians 3:23; and the phrase is undoubted in ver. 17.

Hath blessed (εὐλογήσας). Kindred with εὐλογητὸς *blessed.*

Spiritual (πνευματικῇ). 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 keyword; 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, 1:20; 2:6; 3:10; 6:12, 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 Philippians 3:20.

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 Corinthians 15:22. 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 (ἁγίους καὶ ἀμώμους). The positive and negative aspects of christian life. See on Colossians 1:22. Rev., *without*

blemish. The reference is to *moral* rather than to *forensic* righteousness. Compare 1 Thessalonians 4:7.

In love. Join with *foreordained,* ver. 5. *Having in love foreordained.*

5. **Having predestinated** (προορίσας). *Rev. foreordained.* From πρό *before,* ὁρίζω *to define,* the latter word being from ὅπος *a boundary.* Hence to *define* or *determine beforehand.*

Adoption (υἱοθεσίαν). See on Romans 8:15. Never used of Christ.

Good pleasure (εὐδοκίαν). Not strictly in the sense of *kindly* or *friendly feeling,* as Luke 2:14; Philippians 1:15, but *because it pleased Him,* see Luke 10:21; Matthew 11:26. 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 *fullness.* 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,* Colossians 1:13; also Matthew 3:17; 17:5.

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 Romans 3:24. Note the article: *our* redemption.

Through His blood. Further defining and explaining *in whom.*

Forgiveness (ἄφεσιν). See on Luke 3:3; James 5:15; Romans 3:25. *Forgiveness* specifies the peculiar quality of redemption.

Sins (παραπτωμάτων). Rev., better, *trespasses.* See on Matthew 6:14.

Riches. See on *glory*, ver. 6, and Romans 2:4.

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, Matthew 13:12; 2 Corinthians 4:15.

In all wisdom and prudence (ἐν πάσῃ σοφίᾳ καὶ φρονήσει). For *wisdom,* see on Romans 11:33. For *prudence,* on Luke 1:17. 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 Colossians 1:9. *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 Romans 11:25; Colossians 1:26. 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 mystery 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. 3:9.

Purposed (προέθετο). Only here, Romans 1:13; 3:25 (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. Εἰς 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 Colossians 1:25. Here and ch. 3:2, of the divine *regulation, disposition, economy* of things.

Of the fullness of times (τοῦ πληρώματος τῶν καιρῶν). For *fullness,* see on Romans 11:12; John 1:16; Colossians 1:19. For *times,* compare Galatians 4:4, "fullness 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 fullness 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 fullness 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 Romans 13:9. It means *to bring back to and gather round the main point* (κεφαλαίον), not *the head* (κεφαλή); so that, in itself, it does not indicate Christ (the Read) 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 Romans 8:21; 1 Corinthians 15:28.

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 (Romans 8:20). 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 (ἐκληρώθημεν). Only here in the New Testament. From κλῆρος *a lot.* Hence the verb means literally *to determine, choose,* or *assign by lot.* From the custom of assigning portions of land by lot, κλῆρος acquires the meaning of *that which is thus assigned; the possession* or *portion of land.* So often in the Old Testament. See Sept., Numbers 34:14; Deuteronomy 3:18; 15:4, 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 Deuteronomy 4:20, *a people of inheritance* (λαὸν ἔγκληρον). Also Deuteronomy 32:8, 9.

12. **That we should be.** Connect with *we were made a heritage.*

Who first trusted (τοὺς προηλπικότας). 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* (πρό) 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 Matthew 1:1.

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 3:33; Revelation 22:10. Sealed with the assurance of the Holy Spirit. Romans 8:16; 2 Corinthians 1:22; 2 Timothy 2:19.

Spirit of promise. Strictly, *the* promise. Denoting the promise as characteristic of the Holy Spirit: the Spirit which was announced by promise. See Acts 2:16 sqq.; Joel 2:28; Zechariah 12:10; Isaiah 32:15; 44:3; John 7:39; Acts 1:4-8; Galatians 3:14.

14. **Earnest.** See on 2 Corinthians 1:22.

Unto the redemption, etc. Construe with *ye were sealed.*

Of the purchased possession (τῆς περιποιήσεως). See on *peculiar,* 1 Peter 2:9. 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,* Philippians 3:3*; the election* for *those chosen,* Romans 11:7. Rev., *God's own possession, God's own* being inserted for the sake of clearness. Compare Isaiah 43:21; Acts 20:28; Titus 2:14.

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 Philemon 5, 6. Compare *work of faith,* 1 Thessalonians 1:3. Though *love* is not mentioned, yet faith *works* by love. Galatians 5:6.

16. **Making mention,** etc. As I make mention. The same expression occurs Romans 1:9; Philippians 1:4; Philemon 4.

17. **God of our Lord Jesus Christ.** Compare John 20:17; Matthew 27:46, and see on ver. 3.

Father of glory (ὁ πατὴρ τῆς δόξης). The Father to whom *the* glory belongs. Note the article, *the* glory, preeminently. Compare Acts 7:2; 1 Corinthians 2:8. See Psalm 18:3, "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 Matthew 12:28; Luke 1:15, 35, 41; Romans 1:4; 1 Peter 1:2. *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,* Romans 1:5; *gifts and calling,* Romans 11:29; *wisdom and prudence,* Ephesians 1:8, *wisdom and knowledge,* Colossians 2:3.

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.* Ἐπίγνωσις *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 15:22.

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 Romans 1:21. 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; 3:20; 2 Corinthians 4:17, 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 Philippians 3:21, *vile body, glorious body,* for *body of humiliation, body of glory:* Romans 8:21, *glorious liberty,* for *liberty of the glory:* 2 Corinthians 4:4, *glorious gospel,* for *gospel of the glory:* Colossians 1:11, *glorious power,* for *power of the glory:* 1 Peter 1:14, *obedient children,* for *children of obedience:* 2 Peter 2:14, *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 Colossians 1:29. For *strength* and *might,* see on 2 Peter 2:11; John 1:12. *Strength* (κράτους) is used only of God, and denotes

relative and *manifested* power. *Might* (ἰσχύος). 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** (ἣν). 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 Romans 8:11; 2 Corinthians 4:14.

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 7:56.

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. 3:10; Colossians 1:16; 2:10; or *bad,* as ch. 6:12; 1 Corinthians 15:24; Colossians 2:15; or *both,* as Romans 8:38. See on Colossians 1:16; 2:15. 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 Philippians 2:9. "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 1:9.

22. **Put all things in subjection.** Compare Colossians 1:15-18; Psalm 8:5-8.

Gave Him. *Him* is emphatic: and *Him* He gave. Not merely *set Him over* the Church, but *gave* Him as a gift. See 2 Corinthians 9:15.

The Church (τῇ ἐκκλησίᾳ). See on Matthew 16:18.

23. **Which** is His body (ἥτις). The double relative is explanatory, *seeing it is: by which I mean. Body,* a living organism of which He is the head. See on Colossians 1:18.

The fullness. See on John 1:16; Romans 11:12; Colossians 1:19. That which is filled. The Church, viewed as a receptacle. Compare ch. 3:10.

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 fullness fills with all those elements which belong to their being or welfare. The whole universe is thus filled by Him.

CHAPTER 2

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 vers. 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 νεκροὺς). Better, Rev., *when ye were dead,* thus giving the sense of the continued state in the past expressed by the participle *being.*

Trespasses — sins (παραπτώμασιν — ἁμαρτίαις). See on Matthew 1:21; 6:14. *Trespasses,* special acts. *Sins,* all forms and phases of sin: more general.

2. **Course** (αἰῶνα). Lit., *age.* See on John 1:9.

Power (ἐξουσίας). Collective, the whole empire of evil spirits.

The air. According to Paul's usage, in the simple physical sense. See Acts 22:23; 1 Corinthians 9:26; 1 Thessalonians 4:17; Revelation 16:17. The air is regarded as the region of the demons' might.

The spirit. See on 1 Corinthians 2:12. 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. 5:6. A Hebraistic expression. Compare *son of perdition,* John 17:12; *children of*

obedience, 1 Peter 1:14; *children of cursing,* 2 Peter 2:14. 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 Peter 1:15. Rev., more simply, *lived.*

Fulfilling (ποιοῦντες). Rev., *doing.* The verb implies *carrying out* or *accomplishing,* so that the A.V. is more nearly correct. See on Romans 7:15; John 3:21.

Desires (θελήματα). Lit., *willings.* See on Colossians 3:12.

Mind (διανοιῶν). More strictly, *thoughts.* See on Mark 12:30; Luke 1:51.

By nature children of wrath. See on ver. 2. *Children* (τέκνα) emphasizes the connection by *birth;* see on John 1:12. *Wrath* (ὀργῆς) is God's holy hatred of sin; His essential, necessary antagonism to everything evil, Romans 1:18. *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. [167]

Others (οἱ λοιποί). Rev., correctly, *the rest.*

4. **But God.** Resuming ver. 1.

For His great love (διά). *For the sake of, in order to satisfy* His love.

Quickened us together. Spiritually. Compare Colossians 2:13; Romans 6:11-14; 8:10, 11 "What God wrought in Christ He wrought, *ipso facto,* in all who are united with Him" (Ellicott).

6. **Raised us up.** Compare Romans 6:5.

Made us sit together (συνεκάθισεν). Compare *set Him,* ch. 1:20. *Together* is ambiguous. Render *with Him,* as Rev. "Even now we sit there in Him, and shall sit with Him in the end" (Andrews, cited by Ellicott). Compare Romans 8:30; Revelation 3:21. 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 αἰῶσιν τοῖς ἐπερχομένοις). Lit., *the ages, those which are coming on.* Which are successively arriving until Christ's second coming.

He might show (ἐνδείξηται). The middle voice denotes *for His own glory.* See on Colossians 1:6.

In kindness (ἐν χρηστότητι). See on *easy,* Matthew 11:30. 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 vers. 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 1:3. The verb originally means *to make habitable, to people.* Hence *to found.* God is called κτίστης *creator,* 1 Peter 4:19, and ὁ κτίσας *he that created,* Romans 1:25. Compare Revelation 4:11. Κτίσις is used of the whole sum of created things, Mark 10:6; Romans 8:22.

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 3:12. 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 promise, *the Messiah,* has come into the world under that personal name. The phrase includes the promised Messiah and the actual Savior.

14. **Our peace** (ἡ εἰρήνη ἡμῶν). Christ is similarly described in abstract terms in 1 Corinthians 1:30; *wisdom, righteousness, sanctification, redemption.* So Colossians 1:27, *hope of glory.* Christ is thus not merely our *peace-maker*, but our very peace itself.

Both (τὰ ἀμφότερα). 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 vers. 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 Romans 3:20; 4:15; 5:20; 7:7-11. For *abolished,* see on *cumbereth,* Luke 13:7, and *make without effect,* Romans 3:3.

The law of commandments contained in ordinances (τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν). *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 commandments. 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 ἕνα 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 Matthew 26:29.

16. **Might reconcile** (ἀποκαταλλάξῃ). Only here and Colossians 1:20, 21. See on Colossians 1:20. 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 Romans 3:30. As children of the messianic covenant. See on ver. 12. Compare Isaiah 57:9, where the Septuagint reads, *peace upon peace to those who are far and to those who are near*.

18. **Access** (προσαγωγὴν). See on Romans 5:2. Notice the three persons of the Godhead: through *Him* (Christ); one *Spirit, the Father.*

19. **Foreigners** (πάροικοι). See on Luke 24:18. 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. 3:5; 4:11. See on 1 Corinthians 12:10.

Chief corner-stone (ἀκρογωνίαου). Only here and 1 Peter 2:6.

21. **All the building** (πᾶσα οικοδομὴ). 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 (ναὸν). Sanctuary. See on Matthew 4:5. The more sacred portion of the structure is chosen for the figure.

22. **Are builded together** (συνοικοδομεῖσθε). As component parts of the one building. The reference is to individual Christians, not to communities.

Habitation (κατοικητήριον). Answering to *temple. Only* here and Revelation 18:2. Indicating a *permanent* dwelling. See on *dwell,* Luke 11:26; Acts 2:5; Mark 5:3. In marked contrast with *sojourners,* ver. 19.

Through the Spirit (ἐν). Better, as Rev., *in.* In the fellowship of the indwelling Spirit.

CHAPTER 3

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. 2:13.

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. 1:10; Colossians 1:25. The divine arrangement or disposition.

4. **Whereby** (πρὸς ὃ). Lit., *agreeably to which,* namely, what he had written.

Mystery of Christ. The mystery which is Christ. See on Colossians 1:26; Romans 11:25.

5. **Other** generations (ἑτέραις). Other and *different.* See on Matthew 6:24.

6. **Fellow--heirs — of the same body — partakers** (συγκληρόνομα σύσσωμα συμμέτοχα). The second of these words occurs only here; the third only here and ch. 5:7. 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 Corinthians 15:8. [168]

Unsearchable (ἀνεξιχνίαστον). Only here and Romans 11:33 (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 Colossians 1:26.

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. 1:21.

By the Church (διά). Better, *through,* as Rev. By means of the Church. This agrees with what was said of the Church as *the fullness of God,* ch. 1:23.

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, Genesis 37:3. 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** (πρόθεσιν τῶν αἰώνων). Lit., *the purpose of the ages.*

He wrought (ἐποίησεν). Carried into effect. See on *fulfilling,* ch. 2:3.

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. 2. 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.* Πατριά 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 πατπιαί, each deriving its descent from one of Jacob's grandsons; and these again into οἶκοι *houses.* So Joseph was both of *the house* (οἴκου) and *family* (πατριᾶς) of David. We find the phrase οἶκοι πατριῶν *houses of the families,* Exodus 12:3; Numbers 1:2. The word occurs only three times in the New Testament: here, Luke 2:4; Acts 3:25. 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 Corinthians 4:16. 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 (Romans 7:23); 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 Peter 3:4.

17. **May dwell** (κατοικῆσαι). Settle down and abide. Take up His permanent abode, so that ye may be a *habitation* (κατοικητήριον) of God. See on ch. 2:22. 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. Revelation 3:20.

18. **Rooted and grounded** (ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι). Compare Colossians 2:7, 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.* Ἰσχύς 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 14:30; 16:3; Acts 27:16; James 5:16, and see notes.[169]

Comprehend (καταλαβέσθαι). To English readers this conveys the meaning *understand.* Rev., better, *apprehend: grasp.* See on John 1:5, and compare Philippians 3:12, 13.

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** (γνῶναι). 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 fullness 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. *Fullness of God* is the fullness which God imparts through the dwelling of Christ in the heart; Christ, in whom the Father was pleased that all the fullness should dwell (Colossians 1:19), and in whom dwelleth all the fullness of the Godhead (Colossians 2:9).

20. **Exceeding abundantly** (ὑπερεκπερισσοῦ). Only here, 1 Thessalonians 3:10; 5:13. *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 ὧν *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 fullness. 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 4

1. **In the Lord.** See on Philippians 1:14.

2. **Lowiness — meekness.** See on Matthew 11:29; 5:5.

Long-suffering. See on James 5:7.

Forbearing (ἀνεχόμενοι). See on Luke 9:41.

3. **Endeavoring** (σπουδάζοντες). Not strong enough. Originally the verb means *to make haste.* So the kindred noun σπουδή *haste,* Mark 6:25; Luke 1:39. Hence *diligence.* Rev., here, *giving diligence.*

To keep (τηρεῖν). See on *reserved,* 1 Peter 1:4.

Unity of the Spirit. Wrought by the Holy Spirit.

Bond of peace. The bond which is peace. Compare ch. 2:14, *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 Colossians 3:14, "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 Colossians 3:15.

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 Corinthians 7:15; *in sanctification,* 1 Thessalonians 4:7 (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. 1:18.

5. **Faith.** The principle of faith; not that which is believed — the body of Christian doctrine, which does not promote unity. See on Acts 6:7.

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. 2:22; 3:17.

7. **Every one** (ἑνὶ 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 Psalm 68:19 (Sept. 67:18). 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 4:18. The captives are not *the redeemed,* but the *enemies of Christ's kingdom,* Satan, Sin, and Death. Compare on Colossians 2:15, and 2 Corinthians 2:14.

Gave. In the Hebrew and Septuagint*, received* or *took;* but with the sense *received in order to distribute among men.* Compare Genesis 15:9, *take for me:* 18:5, *I will fetch for you:* Exodus 27:20, *bring thee,* i.e., *take and present to thee:* Acts 2:33, "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.** vers. 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. 1:23. 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. πρῶτον. Rev., correctly, *He also descended.* Compare John 3:13.

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. 1:23.

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 Corinthians 3:5, "*ministers* as the Lord *gave;"* also 1 Corinthians 3:21, 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 Corinthians 12:10.

Evangelists. Traveling missionaries.

Pastors and teachers. Pastors or *shepherds*. The verb ποιμαίνω *to tend* as a shepherd, is often used in this sense. See on 1 Peter 5:2; Matthew 2:6. 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,* Matthew 4:21; *perfected,* Matthew 21:16;

Luke 6:40; 1 Peter 5:10. Compare 1 Corinthians 1:10; Hebrews 13:21. 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.* Εἰς *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 1:25; 6:4; 20:24; Romans 11:13; 1 Timothy 1:12; 2 Timothy 4:5.

Edifying (οἰκοδομὴν). Rev., *building up.* See on Acts 20:32. 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 (καταντήσωμεν). Arrive at, as a goal. See Acts 16:1; 18:19; 25:13. 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 Philippians 3:9, 10; 1 John 4:16. "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 Corinthians 2:6.

Measure of the stature (μέτρον ἡλικίας). Defining *perfect man.* For *stature,* see on Luke 12:25. The word is rendered *age,* John 9:21, 23;

Hebrews 11:11. So here, by some, *the age when the fullness of Christ is received.* But *fullness* and *grow up* (ver. 15) suggest rather the idea of *magnitude.*

Fullness of Christ. Which belongs to Christ and is imparted by Him. See John 1:16, and compare ch. 3:19.

14. **Children** (νήπιοι). See on 1 Corinthians 2:6; 3:1. 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 vers 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,* James 1:6. For Paul's use of nautical metaphors, see on Philippians 1:23. 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 (κυβεία). Only here in the New Testament. From κύβος *a cube* or *die.* Lit., *dice-playing.*

Cunning craftiness (πανουργία). See on Luke 20:23. The craft which gamblers use.

Whereby they lie in wait to deceive (πρὸς τὴν μεθοδείαν τῆς πλάνης). Lit., *tending to the system of error.* Rev., *after the wiles of error.* Μεθοδεία means *a deliberate planning* or *system. Of error* includes the idea of *deceit* or *delusion.* See Matthew 27:64*;* Romans 1:27; 2 Pet 2:18; 3:17; James 5:20. 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 Galatians 4:16. 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** (συναρμολογούμενον — 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 9:22, and Colossians 2:2.

By that which every joint supplieth (διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας). Lit., *through every joint of the supply.* For *joint,* see on Colossians 2:19; for *supply,* see on 2 Peter 1:5. *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 Colossians 2:19.

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. 3:17-19.

17. **This — therefore**. Referring to what follows. *Therefore,* resuming the exhortation of vers. 1-3.

Testify. Solemnly declare. Compare Acts 20:26; Galatians 5:3.

Other Gentiles. Omit *other.*

Vanity of their mind (ματαιότητι τοῦ νοὸς αὐτῶν). For *vanity* see on Romans 1:21; 8:20. For *mind,* on Romans 7:23.

18. **Understanding** (διανοίᾳ). See on Luke 1:51. The *moral* understanding.

Life of God (ζωῆς). See on John 1:4. The life which God bestows; life in Christ. See 1 John 5:11.

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 (πώρωσιν). See on Mark 3:5. Dependent, like ignorance, on *allienated.* 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** (οἵτινες). Explanatory and classifying: men of the class which.

Being past feeling (ἀπηλγηκοτες). 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 Matthew 4:12; 11:27; 26:2; Mark 4:29; Luke 1:2; 1 Peter 2:23. The verb is frequently used of Christ giving Himself for the world. Romans 4:25; Galatians 2:20;

Ephesians 5:5, 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 Romans 1:24.

Lasciviousness (ἀσελγείᾳ). See on Mark 7:22.

To work (εἰς ἐργασίαν). Lit., *to a working.* In Acts 19:25, 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 πλεονεξίᾳ). 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** (εἴ 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 10:27.

By Him (ἐν αὐτῷ). Rev., correctly, *in* Him. In fellowship with.

As the truth is in Jesus (καθώς ἐστιν 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 Savior.” “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 Romans 6:6. Compare Colossians 3:9.

Which is corrupt (τὸν φθειρόμενον). The A.V. misses the force of the participle. The verb is passive, *which is being corrupted,* [170] 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. 1:19. *Deceit* is personified.

23. **In the spirit of your mind** (τῷ πνεύματι τοῦ νοὸς 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 alters the entire sphere and business of the inner mechanism" (Eadie).

24. **New man** (καινὸν). See on Matthew 26:29.

Created (κτισθέντα). See on ch. 2:10.

In righteousness and true holiness (ἐν δικαιοσύνη καὶ ὁσιότητι τῆς ἀληθείας). Rev., correctly, *in righteousness and holiness of truth.* See

on Luke 1:75. *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 8:44.

Members one of another. Compare Romans 12:5; 1 Corinthians 12:12-27. 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** (ὀργίζεσθε καὶ μὴ ἁμαρτάνετε). Cited from Psalm 4:5, after the Septuagint. Hebrew, *stand in awe and sin not.* Righteous anger is *commanded,* not merely *permitted.*

Wrath (παροργισμῷ) *Irritation, exasperation;* something not so enduring as ὀργή *anger,* which denotes a deep-seated sentiment. See on John 3:36.

27. **Place.** Room.

29. **Corrupt** (σαπρὸς). See on Luke 6:43, and Colossians 4:6.

That which is good (εἴ τις ἀγαθὸς). 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 Thessalonians 5:11, 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 3:36; James 5:7.

Clamor (κραυγὴ) Outward manifestation of anger in vociferation or brawling.

Evil-speaking (βλασφημία). See on Mark 7:22.

Malice (κακίᾳ). The root of all the rest. See on James 1:21.

32. **Be** ye (γίνεσθε). Lit., *become, as* following the putting away of anger, etc.

Kind (χρηστοί). See on *easy,* Matthew 11:30; *gracious,* 1 Peter 2:3.

Each other (ἑαυτοῖς) Lit., *yourselves.* See on Colossians 3:13. “Doing as a body for yourselves that which God did once for you all” (Alford).

CHAPTER 5

1. **Be ye** (γίνεσθε). *Become,* as ch. 4:32.

Followers (μιμηταὶ). 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 Romans 4:25, where the same verb *was delivered* is followed by *was raised.* See also Romans 8:32; Galatians 2:20.

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 (ὀσμὴν εὐωδίας). Rev., correctly, *odor of a sweet smell.* See on 2 Corinthians 2:14, 15, 16. The Septuagint, in Leviticus 1:9, 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. 4:29. 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 (εὐτραπελία). Only here in the New Testament. From εὐ *well* or *easily*, πρέπω *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 *timeserving,* 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 rovings of fancy and windings of language" (Barrow, Sermon xiv., "Against Foolish Talking and Jesting." The whole passage is well worth reading).

5. **Ye know** (ἴστε γινώσκοντες). 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 Colossians 3:5, and see on 1 Corinthians 5:10.

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 1:5.

Light (φῶς) Light itself; not a lamp.

Children of light. See Matthew 5:16.

9. **Is in.** Consists in. The verse is parenthetical.

10. **Proving**. Connect with *walk*. Walk, proving by your walk. *Proving,* see on 1 Peter 1:7.

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 Revelation 18:4; 1:9.

Unfruitful works (ἔργοις τοῖς ἀκάρποις). Compare *fruit,* ver. 9, and Galatians 5:19, 22, *works* of the flesh, *fruit* of the Spirit. Works which bring no blessing with them. Compare Romans 6:21; 8:13; Galatians 5:21; 6:8.

Reprove (ελέγχετε). See on John 3:20.

13. **All things** (τὰ πάντα). More literally, *they all*, or *all of them;* the secret sins just mentioned.

That are reproved (ἐλεγχόμενα). Lit., *being reproved.* Rev., *when they are reproved. Reproved* 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 reproved.*

Whatsoever doth make manifest is light (πᾶν 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 3:20, 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 Galatians 3:16; Ephesians 4:8; 1 Corinthians 6:16.

Awake. etc. The quotation is probably a combination and free rendering of Isaiah 60:1; 26:19. For similar combinations see on Romans 3:10; 9:33. 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 τῶς *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,* Matthew 2:6; and compare Luke 1:3; Acts 18:25, notes.

Not as unwise, but as wise. Explanatory of *carefully.*

16. **Redeeming the time** (ἐξαγοραζόμενοι τὸν καιπόν). See on Colossians 4:5.

17. **Understanding** (συνιέντες). See on *prudent,* Matthew 11:25; *foolish,* Romans 3:21.

18. **Be not drunk** (μὴ μεθύσκεσθε). See on John 2:10.

Wherein. In *drunkenness,* not in *wine.*

Excess (ἀσωτία). Rev., *riot.* Lit., *unsavingness.* See on *riotous living,* Luke 15:13.

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 Colossians 3:13, and Rev. is better.

Psalms. See on 1 Corinthians 14:15

Hymns — spiritual songs. See on Colossians 3:16.

22. **Your own** (ἰδίοις). The peculiar personal relationship is emphasized as the ground of the duty.

23. **He is the savior 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 savior. The comparison does not hold in respect of *salvation, but* it does hold in respect of *subjection.*

26 **Sanctify and cleanse** (ἁγιάσῃ καθαρίσας). 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 15:3. Augustine says: "Take away the word, and what is the water but water?"

27. **He might present it to Himself** (παραστήσῃ αὐτὸς ἑαυτῷ). As a bride. Compare 2 Corinthians 11:2. Notice the two pronouns in conjunction, *He, to Himself.* Christ Himself presents the bride.

Spot (σπίλον). Only here and 2 Peter 2:13; The kindred verb σπιλόω *to defile*, occurs James 3:6; Jude 23.

Wrinkle (ῥυτίδα). 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 Genesis 2:23.

Cherisheth (θάλπει). Only here and 1 Thessalonians 2:7. Originally, *to warm*.

30. Omit *of His flesh and of His bones.*

31. **Shall be joined** (προσκολληθήσεται). Only here; and Mark 10:7. See on Luke 15:15. The compound verb denotes most intimate union.

Shall be one flesh (ἔσονται 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 6

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 εν ἐπαγγελίᾳ). First in point of promise, as it also is *in order* the first with promise.

3. **Thou mayest live long** (ἔσῃ μακροχρόνιος). Lit., *mayest be long-lived.* The adjective occurs only here.

4. **Nurture and admonition** (παιδείᾳ καὶ νουθεσίᾳ). Πας δείᾳ from παίς *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 Leviticus 26:18; Psalm 6:1; Isaiah 53:5; Hebrews 12:5-8. In Acts 7:22 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 Corinthians 10:11, and Titus 3:10. The kindred verb νουθετέω *to warn* or *admonish*, is found only in Paul’s letters, with the single exception of Acts 20:31 (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* (ῥάβδου 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 (κυρίοις). See on Colossians 3:22.

According to the flesh. Regarded in their merely human relation.

With fear. See on Philippians 2:12.

Singleness. See on *simplicity*, Romans 12:8.

Unto Christ. "Common and secular inducements can have but small influence on the mind of a slave."

6. **Eye service — men-pleasers**. See on Colossians 3:22.

7. **With good-will**. Bengel quotes Xenophon: "The slave that is a steward must have good-will if he is to on thy place adequately." Compare Colossians 3:23.

8. **Shall he receive** (κομίσεται). See on 1 Peter 1:8; compare Colossians 3:25.

9. **Forbearing** (ἀνιέντες). See on the kindred noun ἄνεσις, A.V., *liberty*, Acts 24:23.

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 James 2:1; Colossians 3:25.

10. **Finally** (τὸ λοιπόν). See on 2 Corinthians 13:11. Omit *my brethren.*

Be strong (ἐνδυναμοῦσθε). Lit., *be strengthened*. Compare Romans 4:20, and Philippians 4:13.

Power of His might. See on ch. 1:19.

11. **Whole armor** (πανοπλίαν). *Panoply* is a transcript of the Greek word. Only here, ver. 13, and Luke 11:22, 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 (μεθοδείας). See on ch. 4:14. The armor is a defense against strategy as well as assault.

The devil (τοῦ διαβόλου). See on Matthew 4:1; John 6:70. In Job and Zechariah used as the equivalent of *Satan* (*hater* or *accuser*, see on Luke 10:18), 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 Chronicles 21:1; Esther 7:4; 8:1; Psalm 108:6; Numbers 22:32. 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 *slanderous*. See 1 Timothy 3:11; 2 Timothy 3:3; Titus 2:3. 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 Colossians 1:16.

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 14:30; 16:11; 1 John 5:19; 2 Corinthians 4:4.

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 3:19; 7:21; 1 John 2:13.

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. 2:2.

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, 6. "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), [171] 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. 27.).

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 ὀσφὺν). The verb is middle, not passive. Rev., correctly, *having girded*. Compare Isaiah 11:5. The principal terms in this description of the christian armor are taken from the Septuagint of Isaiah.

Truth (ἀληθείᾳ). 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 Isaiah 59:17. *Righteousness* is used here in the sense of *moral rectitude*. In 1 Thessalonians 5:8, the breastplate is described as of *faith and love.* Homer speaks of light-armed warriors armed with linen corsets; 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 corset, though aware that it would avail little against the enemy's daggers ("Galba," 19.).

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 corset 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** (ἑτοιμασία). 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*. Ἑτοιμασία 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 Isaiah 52:7.

16. **Above all** (ἐπὶ πᾶσιν). 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). Θυρεόν *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," Psalm 5:12. 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*. Herodotas 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 skills and hides in front: these were designed to protect the woodwork and the workers, and shield them against blazing arrows" (2:75). 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" (21:8). 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" (38:6). Compare Psalm 7:13, 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. Corinthians 10:13; Luke 22:32; James 1:2; 1 Peter 4:12; 2 Peter 2:9.

17. **Take the helmet of salvation** (τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε). Compare Isaiah 59:17; 1 Thessalonians 5:8. *Take* is a different word from that used in vers. 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 Revelation 6:4. 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 14:10; Hebrews 4:12, in which latter passage the image is sacrificial.

Word of God (ῥῆμα θεοῦ). See on Luke 1:37. See Luke 3:2; 4:4; Romans 10:17; Hebrews 6:5; 11:3.

18. **Always** (ἐν παντὶ καιρῷ). Incorrect. It means *on every occasion*. Rev., *at all seasons*. Compare Luke 21:36.

With all prayer and supplication (διὰ πάσης προσευχῆς καὶ δεήσεως). *Prayer* is general, *supplication* special. Διά *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 Psalm 5:1, 2.

Watching thereunto (εἰς αὐτὸ ἀγρυπνοῦντες). Compare Colossians 4:2. For *watching*, see on Mark 13:33, 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 (προσκαρτερήσει). Only here. The kindred verb προσκαρτερέω *to continue*, occurs often. See on Acts 1:14.

19. **Boldly**. Connect with *to make known*, as Rev.; not with *open my mouth*, as A.V.

Mystery. See on Romans 11:25; Colossians 1:26.

20. **I am an ambassador in bonds** (πρεσβεύω ἐν ἁλύσει). The verb *to be an ambassador* occurs only here and 2 Corinthians 5:20. See on Philemon 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" (5:18).

Tychicus. See on Colossians 4:7.

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 1

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 16:1, 13; 17:14. Two visits of Timothy to Philippi are recorded, Acts 19:22; 20:3, 4. He is evidently preparing for a third visit, see ch. 2:19. His only part in this letter is his name in the salutation, and in ch. 2:19.

To all the saints (πᾶσιν 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 Colossians 1:2; Romans 1:7. The word is transferred from the Old Testament. The Israelites were called ἅγιοι *holy, separated* and *consecrated*, Exodus 19:6; Deuteronomy 7:6; 14:2, 21; Daniel 7:18, 22, etc. The christian Church has inherited the title

and the privileges of the Jewish nation. Hence it is ἔθνος ἅγιον *a holy nation*, 1 Peter 2:9. The term implies, but does not assert, actual, personal sanctity. It is a social, not a personal epithet. See on Acts 26:10.

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 *Datus* 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 16:12. [172] 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.[173]

Bishops (ἐπισκόποις). Lit., *overseers*. See on *visitation*, 1 Peter 2:12. The word was originally a secular title, designating 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 11:19; 2 Chronicles 34:12, 17; or *captains*, *presidents*, Nehemiah 11:9, 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 (διακόνοις). The word means *servant*, and is a general term covering both slaves and hired servants. It is thus distinct from δοῦλος *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 Corinthians 3:5; 2 Corinthians 3:6; Ephesians 3:7. Here it refers to a distinct class of officers in the apostolic church. The origin of this office is recorded Acts 6:1-6. 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 6:2, 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 6:5; but this cannot be positively asserted, since it was not uncommon for Jews to assume Greek names. See on Romans 16:5. 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 Corinthians 12:28. Stephen and Philip especially appear in this capacity, Acts 8:5-40; 6:8-11. Such may also be the meaning of *ministering*, Romans 12:7. Hence men of faith, piety, and sound judgment were recommended for the office by the apostles, Acts 6:3; 1 Timothy 3:8-13. 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 Romans 16:1.

Ignatius says of deacons: “They are not ministers of food and drink, but *servants* (ὑπηρέται, see on Matthew 5:25) of the Church of God” (“Epistle to Tralles,” 2.). “Let all pay respect to the deacons as to Jesus Christ” (“Tralles,” 3.). “Respect the deacons as the voice of God enjoins you” (“Epistle to Smyrna,” 8.). 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” (15:1, 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 μνείᾳ) Better, as Rev, *all my remembrance.*

Prayer (δεήσει). Rev., better, *supplication*. See on Luke 5:33.

For you all. Connect with *every prayer of mine.*

Request (τὴν δέησιν). 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 vers. 18, 25; ch. 2:2, 17, 18, 28, 29; 3:l; 4:1, 4, 10.

5. **For your fellowship** (ἐπὶ τῇ κοινωνίᾳ ὑμῶν). Connect with *I thank God*. For *fellowship*, see on 1 John 1:3. The word sometimes has the meaning of *almsgiving, contributions*, as Romans 15:26; Hebrews 13:16. Though here it is used in the larger sense of *sympathetic cooperation*, yet it is no doubt colored by the other idea, in view of the Philippians' pecuniary contributions to Paul. See ch. 4:10, 15, 16.

In the Gospel (εἰς τὸ εὐαγγέλιον). Lit., *unto* the Gospel: Rev., *in furtherance of.*

6. **Being confident** (πεποιθὼς). With a slightly causative force: *since I am confident*.

Hath begun — will perform (ἐναρξάμενος — ἐπιτελέσει). The two words occur together, 2 Corinthians 8:6; Galatians 3:3. Both were used of religious ceremonials. So Euripides: "But come! Bring up the sacrificial meal-basket" (ἐξάρχου κανᾶ); 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. 2:17, 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).

Defense (ἀπολογία). See on 1 Peter 3:15.

Confirmation (βεβαιώσει). Only here and Hebrews 6:16. The kindred verb βεβαιόω *to confirm*, occurs frequently, as Romans 15:8; 1 Corinthians 1:8, etc.

Partakers of my grace (συγκοινωνούς μοῦ 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 σπλάγχνοις Χριστοῦ Ιησοῦ). 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*, Revelation 2:23, 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*, Hebrews 5:14. *Discernment* selects, classifies, and applies what is furnished by knowledge.

10. **Approve** (δοκιμάζειν). Sanction on test. See on 1 Peter 1:7.

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 Corinthians 12:31, “Covet earnestly the best gifts,” and the “more excellent way” to attain these gifts is love (ch. 13.). See on Romans 2:18, where the same phrase occurs, but with a different meaning. Some explain *things which are morally different*.

Sincere (εἰλικρινεῖς). See on *pure*, 2 Peter 3:1.

Without offense (ἀπρόσκοποι). See on Acts 24:16. It may be explained, *not stumbling*, or *not causing others to stumble*, as 1 Corinthians 10:32. 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 James 3:18. Compare Proverbs 11:30.

Glory and praise of God. For *glory of God*, see on Romans 3:23. That God’s glory may be both manifested and recognized. Compare Ephesians 1:6.

12. **Rather** (μᾶλλον). For the furtherance of the Gospel rather than, as might have been expected, for its hindrance.

Furtherance (προκοπὴν). Only here, ver. 25, and 1 Timothy 4:15. 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*. Galatians 5:7. See on 1 Peter 3:7.

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 praetortan camp on the east of the city*, so Meyer. [174]

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 28:30. 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 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, Ephesians 6:20, 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 πᾶσιν). Rev., correctly, *to all the rest*; that is, to all others besides the Praetorians.

14. **Many** (τοὺς πλείονας). 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 Galatians 5:10; 2 Thessalonians 3:4; compare ch. 2:24. *In the Lord* is thus emphatic. It may be correlative with *in Christ*, ver. 13; but this is not certain. [175] *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 (περισσοτέρως τολμᾶν). Rev., *more abundantly bold*, thus holding more closely to the literal meaning of the adverb. For *are bold*, see on 2 Corinthians 10:2. 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*. [176]

To speak (λαλεῖν). The verb denotes *the fact* rather than the *substance* of speaking. See on Matthew 28:18. 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 (ἔριν). Factious partisanship.

Good will. Toward Paul.

16. **The one preach Christ of contention**. The order of vers. 16, 17, is reversed in the best texts. *Of contentions* (ἐξ ἐριθείας). See on *strife*, James 3:14. Rev., better, *faction*. Compare Chaucer:

> "For mine entente is not but for to winne
> And nothing for correction of sinne"
>
> "Pardouere's Tale," 12337-8.

Sincerely (ἁγνῶς). Purely, with unmixed motives. The adjective ἁγνός means *pure*, in the sense of *chaste*, free from admixture of evil, and is once applied to God, 1 John 3:3. See on Acts 26:10, foot-note. *Not sincerely* is explained by *in pretense*, ver. 18.

To add affliction (θλῖψιν 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 θλῖψις, namely, *pressure*. They would make his bonds press more heavily and gall him. See on Matthew 13:21.

17. **I am set** (κεῖμαι). Or *appointed*. See on Luke 2:34. Compare 1 Thessalonians 3:3. 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 Romans 2:8; and a similar phrase, *him who is of faith*, Romans 3:26. 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 pretense. 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 ministry, seems to be indicated by the words *Christ shall be magnified*, in ver. 20.

Supply (ἐπιχορηγίας). See on *add*, 2 Peter 1:5. Compare Galatians 3:5. 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 Romans 8:9; 1 Peter 1:11. 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** (ἀποκαραδοκίαν). Only here and Romans 8:19, on which see note.

Shall be ashamed (αἰσχυνθήσομαι). Rev., better, giving the force of the passive, *shall be put to shame*.

Boldness. See on Philemon 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 Χριστὸς). Lit, *the living is Christ*. Compare Galatians 2:20. He has no thought of life apart from Christ.

Gain. As consummating the union with Christ. Compare Colossians 3:4; 2 Corinthians 5:1-8.

"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," 14, 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 Romans 1:13.

Yet what I shall choose I wot not (καὶ τί αἱρήσομαι οὐ γνωρίζω). Καὶ 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 γνωρίζω 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 Proverbs 22:19; Ezekiel 44:23; Daniel 2:6, 10; 5:7. The sense here is *to declare* or *make known*, as everywhere in the New Testament. Compare Luke 2:15; John 17:26; Acts 2:28; Colossians 4:7; 2 Peter 1:16, 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 Corinthians 5:14. The picture is that of a man pressed on both sides. Lit. *I am held together*, so that I cannot incline either way. *Betwixt 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* (ἀναλελυκὼς) 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 Corinthians 5:1, 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 Timothy 1:19, of those "who concerning the faith have *made shipwreck*;" at Ephesians 4:14, "tossed as by waves, and borne about by every wind." Κυβερνήσεις *governments*, 1 Corinthians 12:28 (see note), is from κυβερνάω *to steer*.

To be with Christ. Compare 2 Corinthians 5:6, 8; Acts 7:59; 1 Thessalonians 4:14, 17.

Which is far better (πολλῷ μᾶλλον κρεῖσσον). Lit., *much more better*. For similar cumulative expressions, see on 2 Corinthians 4:17. The best texts insert γὰρ *for*. So Rev., *for it is very far better*.

24. **To abide in the flesh** (ἐπιμένειν ἐν τῇ σαρκὶ). See on Colossians 1:23. To abide *by* the flesh. Compare Romans 6:1; 11:22, 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 Romans 15:13.

26. **Rejoicing** (καύχημα). The *matter* of rejoicing, wrought through your faith.

In Christ Jesus for me (ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ). 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 23:1. 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 Ephesians 3:19, and see on ch. 3:20. 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 Ephesians 6:13; 2 Thessalonians 2:15. For the verb, see on John 1:26; 8:44.

Spirit — mind (πνεύματι — ψυχῇ). See on Romans 8:4; 11:3.

Striving together for the faith (συναθλοῦντες τῇ πίστει). The verb occurs only here and ch. 4:3. The figure is that of an athletic contest, and is

in keeping with *standfast*. Not to be rendered *striving in concert with the faith*, thus personifying *faith*, and making *the faith* signify *the gospel teaching*.[177] For *the faith* as christian doctrine, see on Acts 6:7. *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 Philippians; not to their striving in concert with Paul.

28. **Terrified** (πτυρόμενοι). Only here in the New Testament. Properly of the terror of a startled horse. Thus Diodorus Siculus, speaking of the chariot-horses of Darius at the battle of Issus: "*Frightened* (πτυρόμενοι) by reason of the multitude of the dead heaped round them, they shook off their reins" (17:34). 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 (ἥτις ἐστὶν). Seeing that it is.

An evident token (ἔνδειξις). Only here, Romans 3:25, 26; 2 Corinthians 8:24. 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 amphitheater 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** (ἐχαρίσθη τὸ ὑπὲρ — 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. Becoming one with Him they entered into the fellowship of His suffering (ch. 3:10). 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 preeminently suffering churches. See 2 Corinthians 8:2.

30. **Conflict** (ἀγῶνα). An athletic contest. See on *striving*, Colossians 1:29, and compare *striving together*, ver. 27.

Ye saw. In his sufferings at Philippi, Acts 16, see 1 Thessalonians 2:2.

Hear. Concerning my imprisonment.

CHAPTER 2

1. **Therefore**. Paul has spoken, in ch. 1:26, of the Philippians' joy in his presence. Their joy is to find expression in *duty* — in the fulfillment of their obligations as members of the christian commonwealth, by fighting the good fight of faith and cheerfully appropriating the gift of suffering (ch. 1:27-29). 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, fulfill *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 6:24. If Christ, by His example, sufferings, and conflicts, exhorts you.

Comfort of love (παραμύθιον). Rev., *consolation*. Only here in the New Testament. From παρά *beside*, and μῦθος *speech* or *word*. Παρὰ has the same force as in παράκλησις *exhortation* (see on Luke 6:24); 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 persuasion 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. 1:9 sqq. See Romans 5:8; 1 Corinthians 13:4; 2 Corinthians 5:14; Galatians 5:13; Ephesians 5:2; 1 John 4:16, etc. The two verbs kindred to *exhortation* and *incentive* occur together at 1 Thessalonians 2:11. See on 1 Corinthians 14:3. Render here, *if any incentive of love.*

Fellowship of the Spirit. Communion with the Holy Spirit, whose first fruit is love. Galatians 5:22. Participation in His gifts and influences. Compare 2 Peter 1:4, and 2 Corinthians 13:13.

Bowels and mercies (σπλάγχνα καὶ οἰκτιρμοί). For *mercies*, see on 2 Corinthians 1:3, and compare Colossians 3:12.

2. **Fulfill** (πληρώσατε). Or *complete*. Compare John 3:29.

Be like-minded (τὸ αὐτὸ φρονῆτε). 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* (φρονουντες) 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 James 3:14; and ch. 1:16. *According to* indicates *faction* as the regulative state of mind.

Vain glory (κενοδοξίαν). Only here in the New Testament. The kindred adjective κενόδοξοι *desirous of vain glory*, occurs only at Galatians 5:26. In the Septuagint the word is used to describe the worship of idols as *folly* (see Wisdom 14:14), 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 Revelation 1:6.

Lowliness of mind (ταπεινοφροσύνῃ). See on Matthew 11:29.

4. **Look** (σκοποῦντες). Attentively: fixing the attention upon, with desire for or interest in. So Romans 16:17; Philippians 3:17; 2 Corinthians 4:18.

Hence often *to aim at*; compare σκοπός *the mark,* ch. 3:14. The participles *esteeming* and *looking* are used with the force of imperatives. See on Colossians 3:16.

5. **Let this mind be in you** (τοῦτο φρονείσθω ἐν ὑμιν). 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 James 2:15. 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* [178] 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 Matthew 17:2.

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.

Thought it not robbery to be equal with God (οὐχ ἁρπαγμὸν 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 ἁρπαγμὸν (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 preexistent state, and became man.

7. **Made Himself of no reputation** (ἑαυτὸν ἐκένωσεν).[179] 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 (μορφὴν 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, 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 Colossians 1:15. 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 22:27) — 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 Romans 8:3.

8. **Being found in fashion as a man** (σχήματι εὑρεθεὶς 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 Isaiah 53:2. "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. *Likeness* 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 (ἐταπείνωσεν 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 Revelation 1:18. *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, Deuteronomy 21:23, and the Gentiles reserved it for malefactors and slaves. Hence the *shame* associated with the cross, Hebrews 12:2. This was the *offense* or *stumbling-block* of the cross, which was so often urged by the Jews against the Christians. See on Galatians 3:13. 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 Corinthians 1:23.

9. **Wherefore** (διό). In consequence of this humiliation.

Hath highly exalted (ὑπερύψωσεν). Lit., *exalted above*. Compare Matthew 23:12.

Hath given (ἐχαρίσατο). *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 Ephesians 1:21; Hebrews 1:4. 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, Matthew 1:21. 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 9:5. See on Matthew 1:21.

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 Matthew 28:19. 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 Ephesians 5:20.

Things in heaven, etc. Compare Revelation 5:13; Ephesians 1:20, 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 Romans 8:19-22, and with the Old-Testament passages, in which all nature is represented as praising God, as Psalm 148; 65:13.

11. **Confess** (ἐξομολογήσεται). See on Matthew 3:6; *thank,* Matthew 11:25; Romans 14:11. The verb may also be rendered *thank,* as Matthew 11:25; Luke 10:21, that meaning growing out of the sense of *open, joyful* acknowledgment. The sense here is that of frank, open confession. [180]

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 κατεργάζασθε). Carry out "to the goal" (Bengel). Complete. See on Romans 7:8. *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 Romans 6:8-13; 2 Corinthians 6:1. Believe as if you had no power. Work as if you had no God.

Fear and trembling. Compare 2 Corinthians 7:15; Ephesians 6:5. 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 highminded 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 Savior. 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," 28:14). Compare 1 Peter 1:17.

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 6:14; James 5:16. 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 Ephesians 3:20.

To will and to do (τὸ θέλειν 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 Timothy 2:4.

14. **Murmurings** (γογγυσμῶν). See on Jude 16; John 6:41. Compare 1 Corinthians 10:10.

Disputings (διαλογισμῶν). See on Mark 7:21. 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, Matthew 16:7; 21:25; Mark 2:6; Luke 12:17. The noun is sometimes rendered *thoughts,* as Matthew 15:19; Mark 7:21; but with the same idea underlying it, of a suspicion or doubt, causing inward discussion. See 1 Timothy 2:8. Better here *questionings* or *doubtings.* See on Romans 14:1. The murmuring 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 Matthew 10:16. Better, *guileless. Blameless* in the sight of others, *guileless* in your own hearts.

Sons of God (τέκνα). Rev., better, *children.* See on John 1:12. Compare Deuteronomy 32:5.

Without rebuke (ἄμωμα). Rev., correctly, *without blemish.* See on Colossians 1:22. The word is epexegetical of the two preceding epithets, unblemished in reputation and in reality.

Crooked and perverse (σκολίας — διεστραμμένης). *Crooked,* see on *untoward,* Acts 2:40; *froward,* 1 Peter 2:18. *Perverse,* lit., *warped, twisted.* See on Matthew 17:17; Luke 23:14.

Ye shine (φαίνεσθε). Rev., more correctly, *ye are seen.* Compare Matthew 24:27; Revelation 18:23, A.V., where the same error occurs. *Shine* would require the verb in the active voice, as John 1:5; 5:35.

Lights (φωστῆρες). Only here and Revelation 21:11, see note. Properly, *luminaries.* So Rev., in margin. Generally of the heavenly bodies. See Genesis 1:14, 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 1:9.

16. **Holding forth** (ἐπέχοντες). The verb means literally to *hold upon* or *apply.* Hence to *fix attention upon,* as Luke 14:7; Acts 3:5; 1 Timothy 4:16. In Acts 19:22, *stayed:* where the idea at bottom is the same — *kept to.* So in Sept., Job 27:8, of *setting* the heart on gain. Job 30:26, *"fixed* my mind on good." In Genesis 8:10, 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 ἐμοὶ). Lit., *for a cause of glorying unto me.*

In the day of Christ (εἰς ἡμέραν Χριστοῦ). Lit., *against* the day, as ch. 1:10. 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, 7.).

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 Corinthians 12:15; 2 Timothy 4:6. Ignatius: "Brethren, I am lavishly poured out in love for you" (Philadelphia, 5.).

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 1:23, and *ministered*, Acts 13:2. In the Old Testament, used habitually of the ministry of priests and Levites; also of Samuel's service to God; 1 Samuel 2:18; 3:1. Of service to men, 1 Kings 1:4, 15. In the apostolic writings this and its kindred words are used of services to both God and man. See Romans 13:6; 15:16; Luke 1:23; Romans 15:27; 2 Corinthians 9:12; Philippians 2:25.

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** (ἰσόψυχον) Only here in the New Testament. With Paul himself, not Timothy.

Who (ὅστις). Double relative, classifying: *such that he.*

Naturally (ψνησίως). Rev., *truly.* The adverb only here in the New Testament. The kindred adjective γνήσιος *true, own*, occurs 1 Timothy 1:2; Titus 1:4; 2 Corinthians 8:8 (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. 1:14, 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. 1:5. 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 *Epaphras*, Philemon 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 (λειτουργὸν). 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, Matthew 26:27.

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 15:38. 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 (παραβουλευσάμενος τῇ ψυχῇ). The correct reading is παραβολευσάμενος, meaning *to venture, to expose 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,* [181] 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 3

1. **Finally** (τὸ λοιπόν). Lit., *for the rest.* Frequent in Paul's writings in introducing the conclusions of his letters. See 1 Thessalonians 4:1; 2 Thessalonians 3:1; 2 Corinthians 13:11, 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 Corinthians 13:11.

The same things. It is doubtful what is referred to. Possibly previous letters, or the dissensions in the Church.

Grievous (ὀκνηρόν). Only here, Matthew 25:26; Romans 12:11, 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.*

2. **Beware** (βλέπετε). Lit., *look to.* Compare Mark 4:24; 8:15; Luke 21:8.

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 Savior 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 15:1. 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. 1:16; 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 Psalm 59:6; 22:16. Being unclean animals, dogs were used to denote what was unholy or profane. So Matthew 7:6; Revelation 22:15. The Israelites are forbidden in Deuteronomy to bring the price of a dog into the house of God for any vow: Deuteronomy 23:18. The Gentiles of the Christian era were denominated “dogs” by the Jews, see Matthew 15:26. Paul here retorts upon them their own epithet.

Evil workers. Compare *deceitful workers*, 2 Corinthians 11:13.

Concision (κατατομήν). Only here in the New Testament. The kindred verb occurs in the Septuagint only, of mutilations forbidden by the Mosaic law. See Leviticus 21:5. The noun here is a play upon περιτομή *circumcision*. It means *mutilation*. Paul bitterly characterizes those who were not of the true circumcision (Romans 2:28, 29; Colossians 2:11; Ephesians 2:11) as merely *mutilated*. Compare Galatians 5:12, 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 Leviticus 26:41; Deuteronomy 10:16; 30:6; Ezekiel 44:7, 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 Revelation 22:3. Paul uses the Jews' word which denoted their own service of Jehovah as His peculiar people. Compare Acts 26:7. A Jew would be scandalized by the application of this term to Christian worship.

Rejoice in Christ Jesus (καυχώμενοι). Rev., better, *glory*. Compare Jeremiah 9:23, 24, and 1 Corinthians 1:31; 2 Corinthians 10:17.

In the flesh. External privileges of every kind.

4. **Though I might also have confidence** (καίπερ ἐγὼ ἔχων πεποίθησιν). 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 11:39, and compare Acts 28:13. 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 Idumaean nor an Ishmaelite. For *Israel,* see on Acts 3:12, and compare Romans 9:4; 11:1; John 1:47. Descended not from *Jacob, the supplanter,* but from *Israel, the prince of God.* See Genesis 32:28.

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 Judges 5:14; Hosea 5:8. 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 preeminently 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 21:40; 22:2.

The law. The Mosaic law. See on Romans 2:12. The validity of that law was the principle upheld by the Judaizers.

A Pharisee. See Acts 23:6; Galatians 1:14. Compare on the whole verse, 2 Corinthians 11:22.

6. **Zeal.** Ironical.

Blameless (γενόμενος ἄμεμπτος). 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 Galatians 4:24; Colossians 2:23.

Gain (κέρδη). Lit., *gains*. So Rev., in margin, and better. The various items of privilege are regarded separately.

I counted loss (ἥγημαι ζημίαν). 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). Ἀλλὰ *but*, ver. 7, puts that verse in direct contrast with the preceding verse. Ἀλλὰ *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 Matthew 16:26, and *cast away*, Luke 9:25.

All things (τὰ πάντα). Collectively. All things mentioned in vers. 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 Corinthians 4:13. 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. 2:8. Compare Romans 7:10; Galatians 2:17.

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 fulfillment 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 Galatians 2:16. Compare Romans 3:30; 5:1.

Of God. Contrasted with *my own.*

By faith (ἐπὶ). Resting *upon* faith, or *on the condition of.* Compare Acts 3:16.

10. **That I may know Him** (τοῦ γνῶναι 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 Romans 4:24, 25; 8:11, 30; 1 Corinthians 15:17; Colossians 3:4; Philippians 3:21.

Fellowship of His sufferings. Participation in Christ's sufferings. See Matthew 20:22, 23; and on Colossians 1:24. Compare 2 Corinthians 1:5; 1 Peter 4:13. 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 Corinthians 4:10; Romans 6:5. For *conformed* see on Matthew 17:2, and on *form*, ch. 2:6. 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 Romans 1:10; 11:14. Not an expression of doubt, but of humility.

I might attain (καταντήσω). See on Acts 26:7.

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 4:2. 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 12:19; Luke 20:28; Acts 15:5, 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 Matthew 22:31; Luke 20:35. 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 4:2; 1 Peter 1:3. For the phrase, see on Luke 16:31. *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 Peter 1:3, 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 7:22; 2 Corinthians 1:24; Philippians 4:17.

Had attained — were perfect (ἔλαβον — τετελείωμαι). 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 καὶ *also;* if I may *also* apprehend as well as pursue. For the verb, see on John 1:5.

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 footrace. Bengel says: "The eye outstrips and draws onward the hand, and the hand the foot."

15. **Toward the mark** (κατὰ σκοπὸν). Rev., *goal.* Bear *down* upon (κατά). Σκοπός *mark,* only here in the New Testament. See on *look,* ch. 2:4. Used in the classics of *a mark for shooting at,* or as *a moral or intellectual end.* A somewhat similar figure occurs 1 Timothy 1:6; 6:21; 2 Timothy 2:18, in the verb ἀστοχέω *to miss the aim* or *the shot.* A.V., *swerved* and *erred.*

Prize (βραβεῖον). See on 1 Corinthians 9:24. Ignatius uses the word θέμα 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, 2.). 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. Κλῆσις *calling*, is habitually used in the New Testament of *the act of calling.* Compare Hebrews 3:1. 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 Corinthians 2:6.

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 ὃ 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 Corinthians 10:14.

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: *whereunto 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 Corinthians 11:1. Not *imitators of Christ in common with me,* but *be together, jointly, imitators of me.*

Mark (σκοπεῖτε). See on *looking,* ch. 2:4.

So as (οὕτως καθὼς). 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**. Romans 16:18. 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 Corinthians 5:1. Compare Colossians 3:2.

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 Peter 1:15), 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. 1:27. 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 ἐστι *is* is peculiar. See on *being,* ch. 2:6. It has a backward look. It exists now in heaven, having been established there of old. Compare Hebrews 11:16; John 14:2.

We look for (ἀπεκδεχόμεθα). Rev., *wait for.* See on 1 Corinthians 1:7. Used only by Paul, and in Hebrews 9:28. Compare Romans 8:19, 23, 25; Galatians 5:5. It indicates earnest, patient waiting and expectation. As in ἀποκαραδοκια *earnest expectation,* ch. 1:20, 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 Savior, the Lord Jesus Christ (σωτῆρα). *Savior* 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 Savior the Lord*, etc. Compare Hebrews 9:28, "To them that *wait* for Him will He appear a second time unto *salvation*."

21. **Shall change** (μετασχηματίσει). See on Matthew 17:2; 1 Corinthians 4:6; 11:13. Also on *from*, ch. 2:6; and *fashion*, ch. 2:8. 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 Ephesians 1:19. Lightfoot observes that the A.V. seems to countenance the stoic contempt of the body. Compare Colossians 1:22. 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. 2:6, and *made conformable,* ch. 3:10). 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 Corinthians 15:35-53.

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 Colossians 2:9.

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. Ἐνέργεια is *power in exercise,* used only of superhuman power. See on John 1:12; 2 Peter 2:11. 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 Ephesians 1:19, where four of the six words for *power* are used.

Subdue (ὑποτάξαι). Rev., *subject.* See on James 4:7. 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 Corinthians 15:25-27; Romans 8:19, 20; Ephesians 1:10, 21, 22; 4:10.

CHAPTER 4

1. **Longed for** (ἐπιπόθητοι). Only here in the New Testament. Compare *I long for you,* ch. 1:8; and for kindred words see 2 Corinthians 7:7; Romans 15:23.

Joy and crown (χαρὰ καὶ στέφανος). Nearly the same phrase occurs 1 Thessalonians 2:19. The Philippian converts are his chaplet of victory, showing that he has not run in vain, ch. 2:16. For *crown,* see on Revelation 4:4; 1 Peter 5:4.

So stand fast. As I have exhorted, and have borne myself in the conflict which you saw and heard to be in me, ch. 1:30.

2. **I beseech Euodias and beseech Syntyche** (Εὐωδίαν παρακαλῶ καὶ Συντύχην 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. [182]

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 2:2, see note. Compare Romans 12:16. 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. 2:20. 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 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. [183]

Help (συλλαμβάνου). Lit., *take hold with.* Compare Luke 5:7. The verb is used of *conception,* Luke 1:24*; arrest,* Matthew 26:55; Acts 12:3; *catching,* as fish, Luke 5:9. Compare the compound συναντιλάμβανομαι *help,* Luke 10:40 (note); Romans 8:26.

Which labored with me (αἵτινες συνήθλησάν 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. 1:27. 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 4:3." 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 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 Revelation. Compare Luke 10:20; Hebrews 12:23, and see on Revelation 3:5. The figure is founded on the register of the covenant people. Isaiah 4:3; Ezekiel 13:9; Exodus 32:32; Psalm 69:28; Daniel 12:1. The phrase was also used by the Rabbins. Thus in the Targum [184] on Ezekiel 13:9: "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. 1:4, and 2 Corinthians 13:11.

Moderation (τὸ ἐπιεικὲς). Wrong. Rev., correctly, *forbearance.* See on *gentle,* 1 Peter 2:18.

The Lord is at hand. See on 1 Corinthians 16:22.

6. **Be careful** (μεριμνᾶτε). See on Matthew 6:25. Rev., better, *be anxious.*

Prayer and supplication. General and special. See on Luke 5:33; 8:38. Προσευχή *prayer,* only of prayer to God. The two words often occur together, as Ephesians 6:18; 1 Timothy 2:1; 5:5.

Requests (αἰτήματα). Specific details of supplication.

Unto God (πρὸς τὸν Θεόν). The force of πρός is rather *in your intercourse with* God. See on *with God,* John 1:1.

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,* compare Ephesians 3:20; or, better, *which surpasses every (human) reason,* in its power to

relieve anxiety. Compare Matthew 6:31, 32. For *understanding,* see on Romans 7:23.

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 Romans 1:21. For *minds,* Rev., *thoughts,* on 2 Corinthians 3:14. 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 Timothy 3:8, 11; Titus 2:2, 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 (ἁγνά). See on 1 John 3:3.

Lovely (προσφιλῆ). Only here in the New Testament. Adapted to excite love, and to endear him who does such things.

Of good report (εὔφημα). 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 *fairspeaking,* and so *winning, gracious* (Rev., in margin).

Virtue (ἀρετὴ). With this exception the word occurs only in Peter's epistles; 1 Peter 2:9; 2 Peter 1:3, 5; see notes on both.

Praise (ἔπαινος). Commendation corresponding to the moral value of the virtue. In the Septuagint, ἀρετὴ *virtue* is four times used to translate the Hebrew *praise*. The two ideas seem to be coordinated. 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 Psalm 27:7, where Septuagint reads *for my heart greatly rejoiceth, my flesh flourished* (ἀνέθαλεν); Ezekiel 17:24, *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 Corinthians 9:8; 1 Timothy 6:6.

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 Colossians 1:26.

To be full (χορτάζεσθαι). See on Matthew 5:6.

13. **I can do** (ἰσχύω). See on Luke 14:30.

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 18:5; 2 Corinthians 11:9.

16. **Even in Thessalonica** (καὶ). Better *also:* in addition to the contribution received at Corinth.

18. **I have** (ἀπέχω). I have received in full. See on Matthew 6:2; Luke 6:24.

Odor of a sweet smell. See on 2 Corinthians 2:15, 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 1

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 Laodicaea and Hierapolis. The region is volcanic, and the earthquakes common to large portions of Asia Minor are here peculiarly severe. The tributaries of the Lyous 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 traveler 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 woolen 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 Ephesians 1:1. 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. 3:17.

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 Romans 1:8; 1 Corinthians 1:4; Ephesians 1:15. 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 Romans 8:24. The motive is subordinate, but legitimate. "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 Peter 1:3. In the New Testament the word signifies both the sentiment of hope and the thing hoped for. Here the latter. Compare Titus 2:13; Galatians 5:5; Hebrews 6:18: also Romans 8:24, 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 Thessalonians 1:3; 1 Corinthians 13:13; Romans 5:1-5; 12:6-12.

Laid up (ἀποκειμένην). Lit., *laid away*, as the pound in the napkin, Luke 19:20. With the derivative sense of *reserved* or *awaiting*, as *the crown*, 2 Timothy 4:8. In Hebrews 9:27, 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*, Matthew 6:20; 19:21; Luke 12:34. "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 fulfillment of the hope (ye have had the hope *pre*-announced). It occurs several times in Herodotus in this last sense, as 2:5, of one who has heard of Egypt without seeing it: v., 86, of the Aeginetans who had learned beforehand what the Athenians intended. Compare 8:79; 6:16. 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 fulfillment 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 11:7, "*are* with me *into* bed."

In all the world. Hyperbolical. Compare Romans 1:8; 1 Thessalonians 1:8; Acts 17:6. 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 4:28, "the earth bringeth forth fruit αὐτομάτη *of herself, self-acting*. For a similar use of the middle, see *show*, Ephesians 2:7; *worketh*, Galatians 5:6.

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. 4:7.

Minister (διάκονος). See on Matthew 20:26; Mark 9:35.

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 Corinthians 1:11.

In the Spirit. Connect with *your love*. Compare Galatians 5:22.

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 11:24. 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 Shakespeare and Spenser.

Knowledge (ἐπίγνωσιν). See on Romans 3:20; Philemon 6. *Full* knowledge. See Romans 1:21, 28; 1 Corinthians 13:12, where Paul contrasts γινώσκειν *to know* γνῶσις *knowledge*, with ἐπιγινώσκειν *to know fully*, ἐπίγνωσις *full knowledge*. Here appropriate to the knowledge of God in Christ as the perfection of knowledge.

Wisdom and spiritual understanding (σοφίᾳ καὶ συνέσει πνευματικῇ). Rev., better, applies *spiritual* to both — *spiritual wisdom and understanding*. The kindred adjectives σοφός *wise* and συνετός *prudent*, occur together, Matthew 11:25; Luke 10:21. For σοφία *wisdom*, see on Romans 11:33, and on *wise*, James 3:13. For σύνεσις *understanding*, see on Mark 12:33, and *prudent*, Matthew 11:25. 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 1:17; Ephesians 1:8. *Spiritual* is emphatic, as contrasted with the vain philosophy of false teachers.

10. **Walk worthy** (περιπατῆσαι ἀξίως). The phrase occurs Ephesians 4:1; 1 Thessalonians 2:12. Rev. gives the correct adverbial rendering *worthily*.

Unto all pleasing (εἰς πᾶσαν ἀρέσκειαν). So as to please God in all ways. Compare 1 Thessalonians 4:1, Ἀρέσκεια *pleasing*, only here in the New Testament. In classical Greek it has a bad sense, *obsequiousness, cringing*. Compare *men-pleasers*, ch. 3:22.

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 (ἐνδυναμόω to *make strong*) is frequent in Paul, Romans 4:20; Ephesians 6:10; Philippians 4:13; 1 Timothy 1:12.

Power — might (δυνάμει — κράτος). See on 2 Peter 2:11; John 1:12.

Glory. See on Romans 3:23.

Patience — long-suffering (ὑπομονὴν — μακροθυμίαν). See on 2 Peter 1:6; James 5:7.

With joyfulness. Compare ver. 24; James 1:2, 3; 1 Peter 4:13. 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 Romans 5:3.

12. **Made us meet** (ἱκανώσαντι). See on 2 Corinthians 3:6.

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 8:21, where the two words are coordinated.

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 3:21; 11:9; 12:36; Ephesians 5:8; 1 Thessalonians 5:5; 1 John 1:7; 2:10.

13. **Power** (ἐξουσίας). See on Mark 2:10. [185]

Translated (μετέστησεν). The word occurs five times in the New Testament: of *putting out* of the stewardship, Luke 16:4; of *the removal* of Saul from the kingdom, Acts 13:22; of Paul *turning away* much people, Acts 19:26; and of *removing* mountains, 1 Corinthians 13:2. A change of kingdoms is indicated.

Kingdom. Hence God’s kingdom is in the present, no less than in heaven. See on Luke 6:20.

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 Psalm 2:7, 8; Hebrews 1:3-9. 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** (ἀπολύτρωσιν). See on Romans 3:24. Continuing the image of an enslaved and ransomed people. Omit *through His blood*.

Forgiveness (ἄφεσιν). See on *remission*, Romans 3:25; *forgiven*, James 5:15. *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 [186] "into unity and *redemption* (ἀπολύτρωσιν) 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 Ephesians 1:20-23, and Philippians 2:6-11.

15. **The image** (εἰκών). See on Revelation 13:14. For the Logos (Word) underlying the passage, see on John 1:1. *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*, Philippians 2:6 (note), and the *effulgence of the Father's glory*, Hebrews 1:3. Also 1 John 1:1.

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 Revelation 13:14.

The first born of every creature (πρωτότοκος πασῆς κτίσεως). Rev., *the first-born of all creation*. For *first-born*, see on Revelation 1:5; for *creation*, on 2 Corinthians 5:17. As *image* points to *revelation*, so *first-born* points to *eternal preexistence*. 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 Psalm 89:27; Hebrews 1:2.

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 center. *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*," Romans 12:5;" fellow-workers *in Jesus Christ*," Romans 16:3. Compare Romans 16:7, 9, 11; 1 Corinthians 1:30; 4:15, 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 1:3. 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, ἀρχαὶ, ἐξουσίαι). Compare Ephesians 1:21; 3:10; 6:12; 1 Corinthians 15:24; Romans 8:38; Colossians 2:10, 15; Titus 3:1. In Titus 3:1, they refer to earthly dignities, and these are probably included in 1 Corinthians 15:24. 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* (ἀρχαὶ) and *powers* (ἐξουσίαι) occur together, *principalities* always precedes, and that δύναμις *power* (see Ephesians 1:21) 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, Ephesians 1:21, indicate that it may possibly include earthly dignities. *Principalities* and *powers* are used of both good and evil powers. See Ephesians 3:10; 6:12; Colossians 2:15. 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 Hebrews 1:5-14, where the ideas of the Son as Creator and as Lord of the angels are also combined. [187] *Thrones* occurs only here in enumerations of this kind. It seems to indicate the highest grade. Compare Revelation 4:4, θρόνοι *thrones*, A.V. *seats*, and see note. *Thrones* here probably means *the enthroned angels*. *Dominions* or *dominations*, also Ephesians 1:21. *Principalities* or *princedoms*. In Romans 8:38, this occurs without *powers* which usually accompanies it.

All things (τὰ πάντα). Recapitulating. Collectively as before.

Were created (ἔκτισται). 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 1:3. "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 Romans 11:36. 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 Corinthians 8:6. *Unto* Him. All things, as they had their beginning in Him, tend *to* Him as their consummation, to depend on and serve Him. Compare Revelation 22:13; and Hebrews 2:10; "*for whose sake* (δι᾽ ὃν) and *through whose agency* (δι᾽ οὗ) are all things" Rev., "*for* whom and *through* whom." See also Ephesians 1:10, 23; 4:10; Philippians 2:9-11; 1 Corinthians 15:28. 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.

17. **He is** (αὐτὸς ἔστιν). Both words are emphatic. Ἔστιν is, is used as in John 8:58 (see note), to express Christ's absolute existence. "*He* emphasizes the *personality, is* the *preexistence*" (Lightfoot). For similar emphasis on the pronoun, see Ephesians 2:14; 4:10, 11; 1 John 2:2; Revelation 19:15.

Before all things. In time.

By Him (ἐν αὐτῷ). *In Him* as ver. 16. So Rev.

Consist (συνέστηκεν). *Cohere*, in mutual dependence. Compare Acts 27:28; Hebrews 1:3. For other meanings of the verb, see on Romans 3:5. 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, Romans 12:4 sq.; 1 Corinthians 12:12-27; 10:17, 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. 2:19; Ephesians 1:22, 23; 4:4, 12, 15, 16; 5:23, 30.

Who is the beginning (ὅς ἐστιν 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 Corinthians 15:20, 23, and *Prince of life*, Acts 3:15 (note) See on Revelation 1:5, 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 2:4, "having loosed *the pains* of death," where the Greek is ὠδῖνας *birth-throes*. [188] 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 preeminence (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: ἐστιν *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 Philippians 2:6, "*being* (ὑπάρχων) in the form of God — *was made* (γενόμενος) obedient unto death." This sense is lost in the rendering *might have the preeminence*.

19. **It pleased the Father that in Him should all fullness 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 Matthew 3:17; Luke 12:32; 1 Corinthians 1:21. The subject of *was well pleased*, *God*, is omitted as in James 1:12, and must be supplied; so that, literally, the passage would read, *God was well pleased that in Him*, etc. [189] Rev., *it was the good pleasure of the Father*. *Fullness*, Rev, correctly, *the* fullness. See on Romans 11:12; John 1:16. The word must be taken in its passive sense — *that with which a thing is filled*, not *that which fills*. *The fullness* denotes *the sum-total of the divine powers and attributes*. In Christ dwelt all the fullness 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 Corinthians 5:19; Ephesians 1:19, 20, 23. Paul does not add *of the Godhead* to *the fullness*, as in ch 2:9 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 fullness dwell* gathers into a grand climax the previous statements — *image of God, first-born of all creation, Creator, the eternally preexistent, 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 fullness of deity to the exhibition of that divine fullness in redemption consummated in heaven (vers. 20-22).

There must also be taken into the account the selection of this word *fullness* with reference to the false teaching in the Colossian church, the errors which afterward were developed more distinctly in the Gnostic schools. *Pleroma fullness* 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 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. [190]

Dwell (κατοικῆσαι). Permanently. See on Luke 11:26. Compare the Septuagint usage of κατοικεῖν *permanent* dwelling, and παροικεῖν *transient sojourning.* Thus Genesis 37:1, "Jacob *dwelt* (permanently, κατῴκει) in the land where his father *sojourned* (παρῴκησεν 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, Ephesians 2:22 (κατοικητήριον τοῦ Θεοῦ *habitation of God*); of the Son, Ephesians 3:17; and of the Spirit, James 4:5.

20. **Having made peace** (εἰρηνοποιήσας). Only here in the New Testament. Having *concluded* peace; see on John 3:21. The participle is parallel with *to reconcile*, and marks peace-making and reconciliation as contemporaneous. The kindred εἰρηνοποιός *peacemaker*, only in Matthew 5:9. The phrase *making peace*, in which the two factors of this verb appear separately, occurs only Ephesians 2:15.

To reconcile (ἀποκαταλλάξαι). Only here, ver. 21, and Ephesians 2:16. 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 Ephesians 2:12-16, it occurs as in ver. 21, in connection with ἀπηλλοτριωμένοι *alienated*, as if they had not always been strangers. See on Ephesians 2:12. Others explain *to reconcile wholly*. For the verb καταλλάσσω *to reconcile*, see on Romans 5:10.

All things (τὰ πάντα). Must be taken in the same sense as in vers. 16, 17, 18, *the whole universe*, material and spiritual. [191] The arrangement of clauses adopted by Rev. is simpler.

21. **Enemies**. To God, in the active sense.

Mind (διανοίᾳ). See on *imagination*, Luke 1:51. 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 (παραστῆσαι). Purpose of the reconciliation. Compare Romans 8:30. See on *shewed himself*, Acts 1:3. Compare Romans 12:1, where it is used of presenting a sacrifice. [192]

Holy, unblamable, unreprovable (ἁγίους, ἀμώμους, ἀνεγκλήτους). *Holy*, see on *saints*, Acts 26:10; Revelation 3:7. The fundamental idea of the word is *separation* unto God and from worldly defilement. *Unblamable*, Rev. much better, *without blemish*. Compare Ephesians 1:4; 5:27; and see on 1 Peter 1:19, and *blemishes*, 2 Peter 2:13. *Unreprovable*, not only actually free from blemish, but from the charge of it. See on 1 Corinthians 1:8, and compare 1 Timothy 6:14.

In His sight (κατεώπιον αὐοτῦ). Rev., *before Him. Him* refers to *God*, not *Christ*. Whether the reference is to God's 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 Ephesians 1:4. The simple ἐνώπιον *before*, is used in the former sense, Luke 12:9. Ἔμπροσθεν *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 vers. 20-22. Compare 1 Thessalonians 3:13, and Ephesians 5:27, which corresponds with the figure of the bride, the Lamb's wife, in Revelation 21:9 sqq. This view is

further warranted by the following words, *if ye continue*, etc., the final presentation being dependent on steadfastness. [193]

23. **Continue in the faith** (ἐπιμένετε τῇ πίστει.). The verb means *to stay at* or *with* (ἐπί). So Philippians 1:24, *to abide by the flesh*. See on Romans 6:1. *The faith* is not the gospel system (see on Acts 6:7), but the Colossians' faith in Christ. *Your* faith would be better.

Grounded and settled (τεθελεωμένοι καὶ ἑδραῖοι). For *grounded*, see on *settle*, 1 Peter 5:10; compare Luke 6:48, 49; Ephesians 3:17. *Settled*, from ἕδρα *a seat*. Rev., *steadfast*. See 1 Corinthians 7:37; 15:58, the only other passages where it occurs. Compare ἑδραίωμα *ground*, 1 Timothy 3:15. 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 Corinthians 15:58.

To every creature (ἐν πάσῃ κτίσει). Rev, correctly, *in all creation*. See on 2 Corinthians 5:17, 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.

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). Ἀναπληρόω *to fill up* occurs 1 Corinthians 14:16; 16:17; Galatians 6:2, and elsewhere. The double compound προσαναπληρόω *to fill up by adding*, 2 Corinthians 9:12 (note); 11:9. 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 πληρόω *to fill*, 1 Corinthians 16:17; 2 Corinthians 9:12; 11:9; Philippians 2:30. *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, Ellicott, 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 Corinthians 1:5, 7; Philippians 3:10. 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 process. 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*. Sec on *flesh*, Romans 7:5, 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 1:14. 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 Corinthians 9:17, and compare Luke 16:2-4; 1 Corinthians 4:1;

Titus 1:7; 1 Peter 4:10. In Ephesians 3:2, the word is used of the divine *arrangement* or *economy* committed to Paul. In Ephesians 1:10 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 Ephesians 3:2; Romans 15:16.

To fulfill (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*, Romans 15:19.

26. **The mystery**. See on Romans 11:25. The kindred word μεμύημαι *I have been initiated* (A.V., *instructed*) occurs Philippians 4:12, 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" (Ephesians 12.). 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," Matthew 13:11; "*revelation* of the mystery," Romans 16:25; *made known*, Ephesians 3:3, etc. In Colossians and Ephesians it is used, with a single exception, of the admission of the Gentiles to gospel privileges. Compare Romans 16:25, 26.

From ages — generations (ἀπὸ — αἰώνων — γενεῶν). The unit and the factors: the *aeon* or age being made up of *generations.* Compare Ephesians 3:21, where the literal translation is *unto all the generations of the age of the ages*. The preposition ἀπὸ *from*,. differs from πρό *before* (1 Corinthians 2:7), 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 Romans 2:4.

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 Romans 8:18, 21; 2 Corinthians 4:17). 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," Romans 10:12; and *beggarly elements*, Galatians 4:9.

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. 2:2, *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 myself 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*, Ephesians 3:17. Compare Romans 8:10; 2 Corinthians 13:5; Galatians 4:19.

The hope of glory (ἡ ἐλπὶς 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" (Hebrews 9:28). Compare 1 Timothy 1:1. *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 Romans 8:18; 2 Corinthians 4:17; 1 Peter 1:7

28. **Warning** (νουθετοῦντες). Rev., *admonishing*. See on Acts 20:31. Compare νουθεσίᾳ *admonition*, Ephesians 6:4.

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 Corinthians 10:1, 2; 12:13; Romans 9:6, 7; 11:32, etc.

In all wisdom (ἐν πάσῃ σοφίᾳ). In every form of wisdom. Thus opposed to the idea of esoteric and exoteric [194] 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. 2:2, 3.

Perfect. Compare 1 Corinthians 2:6, 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 transfiguration, 2 Peter 1:16. 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 ἐπόπτης *eye-witness* of its most profound, most awful secrets."

29. **I labor** (κοπιῶ). Unto weariness. See on Luke 5:5. 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 Timothy 4:10, where the correct reading is ἀγωνιζόμεθα *we strive* for ὀνειδιζόμεθα *we suffer reproach*; and there is a similar combination, Philippians 2:16, *run* and *labor*. So Ignatius, Epistle to Polycarp, 6.: "*Labor ye one with another* (συγκοπιᾶτε); *strive together* (συναθλεῖτε, see Philippians 1:27); *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* (κοπιάσαντες) much, and *contended* (ἀγωνισάμενοι) honorably" (2:7). See on 1 Corinthians 9:24-27.

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 ἱππικός *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 13:24; John 18:36; Hebrews 12:1), the words ἀγών *contest* and ἀγωνίζομαι *to contend* are found only in his writings. See 1 Timothy 6:12; 2 Timothy 4:7; 1 Corinthians 9:25.(note); 1 Thessalonians 2:2.

Working (ἐνέργειαν). From ἐνεργής ἐν *in*, ἔργον *work*; lit. *being in or at work*. See on 1 Corinthians 16:9. Ενέργεια is *the state of being at work; energy, efficiency*. Used only of superhuman energy, good or evil.

Which worketh (τὴν ἐνεργουμένην). Kindred with the preceding. See on James 5:16. [195]

CHAPTER 2

1. **I would that ye knew** (θέλω ὑμᾶς εἰδέναι): Paul's more usual form of expression is, *I would not have you to be ignorant*. See on Romans 1:13.

What great conflict I have (ἡλίκον ἀγῶνα ἔχω). Rev., *how greatly I strive*. Ἡλίκον *what great*, only here and James 3:5. *Conflict*, continuing the metaphor of ch. 1:29. Here of *inward* conflict, *anxiety, prayer*, as ch. 4:12.

Laodicaea. See on Revelation 3:14.

And for as many as (καὶ ὅσοι). Including all who come under the same category as the Colossians and Laodicaeans. Hence equivalent to *all who, like yourselves, have not seen*, etc. See, for a similar usage, Acts 4:6; Revelation 18:17. Indicating that the Colossians and Laodicaeans were both personally unknown to Paul.

2. **Comforted** (παρακληθῶσιν). Not so much *tranquilized* as *braced*. See on John 14:16.

Knit together (συμβιβασθέντες). See on *proving*, Acts 9:22. In the Septuagint it means *to instruct*, as Exodus 18:16; Deuteronomy 4:9; Isaiah 40:13 (compare 1 Corinthians 2:16); Psalm 31:8. Used of *putting together in one's mind*, and so to *conclude by comparison*. Thus Acts 16:10, *assuredly gathering*, Rev., *concluding*.

Full assurance (πληροφορίας). Or *fullness*. See Hebrews 6:11; 10:22.

Of understanding (συνέσεως). See on Mark 12:33; Luke 2:47.

To the acknowledgment (εἰς ἐπίγνωσιν). Wrong. Ἐπίγνωσις is *the full knowledge*, as ch. 1:9 (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. 1:27.

3. **Hid** (ἀπόκρυφοι). Only here, Mark 4:22; Luke 8:17. Compare 1 Corinthians 2:7. 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. 3:1, "where Christ is on the right hand of God *seated* (there)." James 1:17, "Every perfect gift is from above, *coming down*." [196] 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 Romans 11:33.

4. **Beguile** (παραλογίζηται). Only here and James 1:22. See note. Rev., *delude*. 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, 3.). The word is found in the Septuagint, Joshua 9:22; 1 Samuel 19:17; 2 Samuel 21:5.

Enticing words (πιθανολογίᾳ). 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* (πιθανολογίᾳ) and figures of speech in matters of such importance" ("Theaetetus," 163). Compare 1 Corinthians 2:4.

5. **Order** (τάξιν). Or *orderly array*. A military metaphor, quite possibly suggested by Paul's intercourse with the soldiers in his confinement. See on Philippians 1:13.

Steadfastness (στερέωμα). Only here in the New Testament. See on 1 Peter 5:9. The kindred adjective στερεός *solid*, occurs 2 Timothy 2:19; Hebrews 5:12; 1 Peter 5:9; and the verb στερεόω *to make solid*, Acts 3:7;

16:5. 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, "ἐστερέωσε τὸν πόλεμον, *he solidified the battle*; massed his lines. Compare Ezekiel 13:5, where the noun has the sense of *stronghold*: "They stood not ἐν στερέωματι *in the stronghold*." So Psalm 17:2, "The Lord is my *strength*;" *stronghold* or *bulwark*. *The firmament*, Genesis 1:6; Ezekiel 1:22. In Esther 9:22, of *the confirmation* of a letter.

6. **Ye received** (παρελάβετε). By transmission *from* (παρά) your teachers.

Christ Jesus the Lord (τὸν Χριστόν 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** (ἐῤῥιζωμένοι — 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, Ephesians 3:17. Compare 1 Corinthians 3:9. In Jeremiah 1:10, ἐκριζοῦν *to root out* is applied to a kingdom, and the words *to build and to plant* follow. It must be said that ῥιζόω *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 ἐπί *upon* indicates the placing of one layer upon another. See on Acts 20:32, and 1 Corinthians 3:9. Compare 1 Corinthians 3:10-14; Ephesians 2:20. 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 Ephesians 2:20. The whole upbuilding of the Church proceeds within the compass of Christ's personality, life, and power.

Thanksgiving (εὐχαριστίᾳ). For Paul's emphasis on thanksgiving, see Romans 1:21; 14:6; 2 Corinthians 1:11; 4:15; 9:11, 12; Ephesians 5:20; 1

Timothy 2:1, 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 τὶς 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 Judaeo-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 Kabbala, literally meaning *reception* or *received doctrines, tradition*.

Rudiments (στοιχεῖα). See on 2 Peter 3:10. *Rudimentary teachings*, as in Hebrews 5:12; 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 vers. 11, 21, and Galatians 4:9.

Of the world. Material as contrasted with spiritual.

9. **Fullness**. See on ch. 1:19.

Godhead (θεότητος). Only here in the New Testament. See on Romans 1:20, where θειότης *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 fullness of the Godhead eternally dwells in Christ. The present tense κατοικεῖ *dwelleth*, is used like ἐστιν *is* (the image), ch. 1:15, to denote an *eternal* and *essential* characteristic of Christ's being. The indwelling of the divine fullness in Him is characteristic of Him as Christ, from all ages and to all ages. Hence the fullness of the Godhead dwelt in Him *before* His incarnation, when He was "in the form of God" (Philippians 2:6). The Word in the beginning, was with God and was God (John 1:1). 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 1:14; compare 1 John 1:1-3). The fullness of the Godhead dwells *in His glorified humanity* in heaven.

2. The fullness of the Godhead dwells in Him *in a bodily way, clothed the body*. This means that it dwells in Him as one having a human body. This could not be true of His preincarnate state, when He was "in the form of God," for the human body was *taken on* by Him in the fullness of time, when "He *became* in the likeness of men" (Philippians 2:7), when the Word *became* flesh. The fullness 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 fullness of the Godhead.

"O, for a sight, a blissful sight
Of our Almighty Father's throne!
There sits the Savior 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."

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"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 fullness 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 1:16; Ephesians 1:23; 3:19; 4:13. Not, *ye are made full in Him*, but *ye are in Him, made full*. In Him dwells the fullness; being in Him, ye are filled. Compare John 17:21; Acts 17:28. [197]

11. **Not made with hands.** Compare Mark 14:58; 2 Corinthians 5:1. 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. 3:9. 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. 1:22) 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" (Galatians 5:24; compare 1 John 2:16). See on ch.

1:24. For the distinction between σῶμα *body* and σάρξ *flesh*, see on *flesh*, Romans 7:5, sec. 3.

In the circumcision of Christ (ἐν τῇ περιτομῇ τοῦ Χριστοῦ). The spiritual circumcision effected through Christ. See Ephesians 2:11; Philippians 3:3; Romans 2:29. *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.

12. **Buried** (συνταφέντες). See on Romans 6:4. 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 Romans 6:4, 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 Corinthians 15:3, 4 (note); Romans 10:9; Ephesians 1:19. vers. 11, 12 should be compared with Romans 6:2-6.

13. **Dead** (νεκροὺς). Morally, as Ephesians 2, 1:5; Romans 6:11. In your sins (ἐν τοῖς παραπτώμασιν). The best texts omit ἐν *in*, and the dative is instrumental, *through* or *by*. Rev., *through your trespasses*. See on Matthew 6:14.

The uncircumcision of your flesh. That sinful, carnal nature of which uncircumcision was the sign, and which was the source of the *trespasses*. Compare Ephesians 2:11.

He quickened together (συνεζωοποίησεν). Only here and Ephesians 2:5. Endowed with a new spiritual life, as ver. 12. This issues in immortal life. Compare Ephesians 2:6.

Having forgiven us (χαρισάμενος ἡμῖν). Freely (χάρις *grace, free gift*), as Luke 7:42; 2 Corinthians 2:7, 10; Colossians 3:13. 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. 1:10-13; 3:3, 4; Ephesians 2:2, 3, 13, 14; 4:31, 32.

14. **Blotting out** (ἐξαλείψας). See on Acts 3:19: compare Revelation 3:5. The simple verb ἀλείφω means *to anoint*, see on John 11:2. Hence *to besmear*. The compounded preposition ἐξ means *completely*. The compound verb here is used by Thucydides of *whitewashing* a wall; 1 Chronicles 29:4, 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, χείρ *hand*, γράφω *to write*. Properly *an autograph*, and specially *a note of hand, bond.* Compare Tobit 5:3; 9:5. 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 (16:41). Suetonios, 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 2:1. 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 Romans 3:19. 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 Romans 2:12. 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 Ephesians 2:15.

Which was contrary to us (ὃ ἦν ὑπεναντίον ἡμῖν). He has just said *which was against* us (το καθ' 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 Romans 4:15; 5:20; 1 Corinthians 15:56; Galatians 3:23. "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 ἦρκεν 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, 1.).

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 Deuteronomy 33:2; Acts 7:53; Hebrews 2:2; Galatians 3:19. 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. 1:16; 2:10; 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 ministration, as contrasted with the indirectness of the legal ministration, is touched upon by Paul in Galatians 3:19 sqq.; 2 Corinthians 3:12 sqq.; Hebrews 2:2.

He made a show of them (ἐδειγμάτισεν). Only here and Matthew 1:19, see note. The compound παραδειγματίζω *to expose to public infamy*, is found Hebrews 6:6; and δεῖγμα *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 Hebrews 1. throughout, where many points of contact with the first two chapters of this epistle will be found.

Openly (ἐν παῤῥησίᾳ). Or *boldly*. See on Philemon 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 Corinthians 2:14. 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 Corinthians, 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 Corinthians, the captives rejoice in the triumph. Compare Revelation 19:11. 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. [198]

16. **Therefore**. Conclusion from the canceling of the bond. The allusions which follow (vers. 16-19) are to the practical and theoretical forms of the Colossian error, as in vers. 9-15; excessive ritualism, asceticism, and angelic mediation.

Judge (κρινέτω). Sit in judgment.

Meat — drink (βρώσει — πόσει). Properly, *eating, drinking*, as 1 Corinthians 8:4; but the nouns are also used for that which is eaten or drunk, as John 4:32 (see note); 6:27, 55; Romans 14:17. For the subject-matter compare Romans 14:17; 1 Corinthians 8:8; Hebrews 9:10, and note on Mark 7:19. The Mosaic law contained very few provisions concerning drinks. See Leviticus 10:9; 11:34, 36; Numbers 6:3. 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.

In respect (ἐν μέρει). See on 2 Corinthians 3:10. Lit., *in the division* or *category.*

Holyday (ἑορτῆς). Festival or feast-day. The annual festivals. The word *holyday* 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, Isaiah 1:13; Ezekiel 46:1. 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 4:31; Acts 20:7. The plural is only once used in the New Testament of more than a single day (Acts 17:2). The same enumeration of sacred seasons occurs 1 Chronicles 33:31; 2 Chronicles 2:4; 31:3; Ezekiel 45:17; Hosea 2:11.

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** (καταβραβευέτω). 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, [199] 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 ταπεινοφροσύνῃ). Render *delighting in humility*. This rendering is well supported by Septuagint usage. See 1 Samuel 18:22; 2 Samuel 15:26; 1 Kings 10:9; 2 Chronicles 9:8.[200] 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 Matthew 11:29.

Worship of angels (θρησκείᾳ). See on *religious*, James 1:26. 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 26:5; James 1:27.

Intruding (ἐμβατεύων). 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; 13:20; 14:31; 15:40. 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 ζητέω *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 (εἰκῇ φυσιούμενος). *Vainly* characterizes the emptiness of such pretension; *puffed up*, the swelling intellectual pride of those who make it. See on 1 Corinthians 4:6; and compare 1 Corinthians 8:1. The humility is thus characterized as affected, and the teachers as charlatans.

By his fleshly mind (ὑπὸ τοῦ νοὸς 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 Romans 8:23. Compare Romans 7:22-25; 8:7. The teachers boasted that they were guided by the higher *reason*. Paul describes their higher reason as *carnal*. [201]

19. **Holding the head** (κρατῶν τὴν κεφαλήν). 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 Ephesians 4:16.

By joints and bands (διὰ τῶν ἁφῶν καὶ συνδέσμων). *Joints* (ἁφῶν) only here and Ephesians 4:16. The word means primarily *touching*, and is used in classical Greek of the touch upon harpstrings, 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* [202] or *ligaments*.

Ministered (ἐπιχορηγουμένον). See on *add*, 2 Peter 1:5. 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** (ἀπεθάνετε). 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 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 1:9.

Are ye subject to ordinances (δογματίζεσθε). 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 Corinthians 1:22, 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** (ἅψῃ — γεύσῃ — θίγῃς). Ἅπτομαι, A.V., *touch*, is properly *to fasten one's self to* or *cling to*. So John 20:17 (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 5:18. *To have intercourse with*, 1 Corinthians 7:1; 2 Corinthians 6:17. 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 θιγγάνειν A.V., *handle*, though the two words are sometimes used interchangeably, as Exodus 19:12, and though θιγγάνειν 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 24:39; Acts 17:27. Thus ψηλαφίνδα is *blind-man's-bluff*. The contact implied by θιγγάνειν is more superficial and transitory. It lies between ἅπτομαι 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 φθορὰν). 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 vers. 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 Matthew 15:1-20; Mark 7:1-23.

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 Galatians 4:24; 5:19; Philippians 4:3.

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 (ἐθελοθρησκείᾳ). 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). Εθελοκίνδυνος is *running voluntarily into danger, foolhardy*: ἐθελοδουλεία is *voluntary slavery*. The idea of *pretense* seems to be involved here along with that of *self-chosen* worship.

Humility. Voluntary and affected.

And neglecting (καὶ ἀφειδίᾳ). Only here in the New Testament. From ἀ *not* 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* (ἀφειδὴς." 4:26). *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 τινὶ). 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 Matthew 27:9, "*the price* of Him who *was priced* (τετιμημένου)." In Paul, 1 Corinthians 6:20; 7:23. The idea of *value* appears in 1 Peter 1:19. "Ye were *redeemed* — with the *precious* (τιμίῳ) blood of Christ;" something of real and adequate value. So 1 Peter 2:4, of Christ as the living stone, *precious* (ἔντιμον), of recognized value.

To the satisfying (πρὸς πλησμονὴν). *To* means *as a remedy against*. Πλησμονὴν 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 3

1. **Be risen** (συνηγέρθητε). Rev., correctly, *were raised*. See ch. 2:12. In their baptism in which they *died* (ch. 2:20). Compare Romans 6:2 sqq.

Sitteth (ἐστιν 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. 2:3. Compare Ephesians 2:4-6; Revelation 3:21.

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 Philippians 3:19, 20.

3. **Ye are dead** (ἀπεθάνετε). Rev., correctly, *ye died*, as ch. 2:20.

Is hid (κέκρυπται). 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 Philippians 3:20.

4. Who is our **life** (ζωὴ). See on John 1:4. The life is not only *with* Christ, it *is* Christ. Compare John 14:6; 2 Corinthians 4:10, 11; 1 John 5:11, 12. For the change of person, *our* for *your*, see on ch. 2:13.

Shall appear (φανερωθῇ). Rev., correctly, *shall be manifested*. Compare 1 John 3:2, note. See on Romans 3:21.

In glory. Compare Romans 8:17.

5. **Mortify** (νεκρώσατε). Only here, Romans 4:19; Hebrews 11:12. *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."

"I Henry v., 1, 26"

Members (μέλη). See on Romans 6:13. 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. 2.

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 Romans 1:26.

And covetousness (καὶ πλεονεξίαν). *And* has a climactic force; and *especially*; see on Romans 1:29.

Which is (ἥτις ἐστιν). The compound relative, explanatory and classifying. *Seeing it stands in the category of.* Compare Ephesians 5:5.

Idolatry. See on 1 Corinthians 5:10.

6. **Wrath — cometh**. Compare Romans 1:18. The present tense denotes the certainty of the future event, as Matthew 17:11; John 4:21. 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 Galatians 5:25.

8. **Put off** (ἀπόθεσθε). Compare Romans 13:12; Ephesians 4:22, 25; Hebrews 12:1; James 1:21; 1 Peter 2:1.

Anger, wrath (ὀργὴν, θυμὸν). See on John 3:36.

Malice (κακίαν). See on *naughtiness*, James 1:21.

Blasphemy (βλασφημίαν). See on Mark 7:22. Compare Romans 3:8; 14:16; 1 Corinthians 4:13; Ephesians 4:31. Rev. *railing.*

Filthy communication (αἰσχρολογίαν). 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. 2:20-22 suggests Christ's words in Matthew 15:1-20, this phrase suggests Matthew 15:11, 18.

9. **Seeing that ye have put off** (ἀπεκδυσάμενοι). See on ch. 2:15.

The old man. See on Romans 6:6.

10. **New** (νέον). See on Matthew 26:29. Compare Ephesians 5:24.

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 Corinthians 4:16, and the contrast in Ephesians 4:22.

In knowledge (εἰς ἐπίγνωσιν). Rev., correctly, *unto* knowledge, the end to which the renewal tended. Compare Ephesians 4:13.

After the image. Construe with *renewed.* Compare Ephesians 4:24, and see Genesis 1:26, 27.

Where there is (ὅπου ἔνι). *Where*, in the renewed condition; *there is*, better, as Rev., *can be*: ἔνι strengthened from ἐν *in* signifies not merely *the fact but the impossibility: there is no room for.*

Greek, Jew, etc. Compare Galatians 3:28. 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 pretense 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 Romans 4:12; Ephesians 2:11; Philippians 3:3.

Barbarian, Scythian. See on 1 Corinthians 14:11. 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, disemboweled, mounted on dead horses, and left in a circle round his tomb.[203] 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* [204] was known in Christ's time. Ezekiel apparently refers to them (xxxviii., 39.) under the name *Gog*, which reappears in Revelation. See on Revelation 20:8. [205]

Bowels of mercies (σπλάγχνα οἰκτιρμοῦ). See on 1 Peter 3:8; 2 Corinthians 1:3. Rev., *a heart of compassion.*

Kindness (χρηστότητα). See on Romans 3:12.

Meekness (πραΰτητα). See on Matthew 5:5.

Long-suffering (μακροθυμίαν). See on James 5:7.

13. **One another — one another** (ἀλλήλων — ἑαυτοῖς). Lit., *one another — yourselves*. For a similar variation of the pronoun see Ephesians 4:32; 1 Peter 4:8-10. 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 Shakespeare:

> "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 πᾶσιν). According to the metaphor of the garment. *Over all*, like an upper garment, *put on*, etc.

Charity. See on 1 Corinthians 13:1.

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" ("Timaeus," 31).

15. **Peace of Christ**. Which comes from Christ. See John 14:27; Ephesians 2:14.

Rule (βραβεύετω). Lit., *be umpire.* Only here in the New Testament. See on ch. 2:18. 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. 2:18.

Called in one body. See Ephesians 4:4. 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 Romans 2:4, and compare ch. 1:27.

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. 1:28, 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 coordinate 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. 1:28. The participles *teaching* and *admonishing* are used as imperatives, as Romans 12:9-13 16-19; Ephesians 4:2, 3; Hebrews 13:5; 1 Peter 3:1, 7, 9, 16.

One another (ἑαυτούς). Yourselves. See on ver. 13.

Psalms. See the parallel passage, Ephesians 5:19. A psalm was originally a song accompanied by a stringed instrument. See on 1 Corinthians 14:15. 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* (ᾠδή *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 Corinthians 13; Ephesians 5:14; 1 Timothy 3:16; 2 Timothy 2:11-14. James 1:17, and Revelation 1:5, 6; 15:3, are also supposed to be of this character. In both instances of his use of ᾠδή *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." [206] 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 Matthew 28:19.

Giving thanks. Notice the emphasis on the duty of thanksgiving placed at the close of the exhortations. See ch. 1:12; 2:7; 3:15; 4:2.

18. **Wives**, etc. Compare the parallel passages, Ephesians 5:22-6:9. See also 1 Peter 2:18-3:7; Titus 2:1-5.

Is fit (ἀνῆκεν). See on Philemon 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 a 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 Revelation. The compounds παραπικραίνω *to exasperate*, and παραπικρασμός *provocation*, occur only in Hebrews 3:16; 3:8, 15. Compare Ephesians 4:31.

20. **This is well pleasing**. Expanded in Ephesians 6:2, 3. *Unto* the Lord should be *in* the Lord.

21. **Provoke to anger** (ἐρεθίζετε). Only here and 2 Corinthians 9:2, where it is used of stirring up to good works. *To anger* is added by A.V.

Be discouraged (ἀθυμῶσιν). Only here in the New Testament. Lose heart, or become dispirited.

22. **Masters** (κυρίοις). See on *Lord*, 2 Peter 2:1, and Matthew 21:3. 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 Ephesians 6:6. The word seems to have been coined by Paul.

Men pleasers (ἀνθρωπάρεσκοι). Only here and Ephesians 6:6. 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 (ἁπλότητι). See on Romans 12:8. Without *duplicity* or *doubleness*.

Fearing the Lord (τὸν Κύριον). The *one* Master contrasted with the *masters* (κυρίοις) *according to the flesh*. The parallel in Ephesians 6:5, has *as unto Christ*.

23. **Ye do — do it** (ποιῆτε — ἐργάζεσθε). Rev., correctly, *ye do — work*; the latter being the stronger term as opposed to idleness. See on James 2:9. An idle man may *do*. Compare ἐργασία *diligence*, Luke 12:58.

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 Ephesians 6:7, adds μετ' εὐνοίας *with good disposition* (A.V., *good will*). See on Romans 11:3; 7:23; 1:21. Compare σύμψυχοι *of one accord*, Philippians 2:2; ἰσόψυχον *like-minded*, Philippians 2:20; μιᾷ ψυχῇ *with one mind*, Philippians 1:27.

24. **Of the inheritance**. Which consists or is in the inheritance. Compare the similar construction, ch 1:12. See Matthew 21:35-38, where the δοῦλος *bond-servant* and the κληρονόμος *heir* are contrasted; and Romans 8:15-17; Galatians 4:1-7.

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 Philemon 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 Onesimns to his master.

Shall receive (κομίσεται). See on 1 Peter 1:8. Compare Ephesians 6:8.

Respect of persons. See on James 2:1. 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 4

1. **Masters**, etc. The best texts attach this verse to the preceding chapter.

Render (παρέχεσθε). 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 Philemon 16.

2. **Continue** (προσκαρτερεῖτε). See on Acts 1:14. Compare Acts 2:42, 46; 6:4; Romans 12:12; 13:6; 1 Thessalonians 5:17. Rev., correctly, *continue steadfastly*.

Watching (γρηγοροῦντες). See on Mark 13:35; 1 Peter 5:8. In Ephesians 6:18, ἀγρυπνοῦντες *watching* is used, on which see Mark 13:33.

Therein (ἐν αὐτῇ). In prayer. Compare *thereunto*, Ephesians 6:18.

3. **Door of utterance** (θύραν τοῦ λόγου). Rev., better, a *door for the world*. Compare 1 Corinthians 16:9; 2 Corinthians 2:12; Revelation 3:8. See also *entering in*, 1 Thessalonians 1:9; 2:1. And the parallel passage, Ephesians 6:19. There may be an allusion to a release from imprisonment.

4. **That I may make it manifest** (ἵνα φανερώσω). Compare *speak boldly*, Ephesians 6:20. *That* connects with the clause *that God-Christ.*

5. **In wisdom** (ἐν σοφίᾳ). Compare Ephesians 5:15, *as wise*.

Those that are without (τοὺς ἔξω). As 1 Corinthians 5:12, 13; 1 Thessalonians 4:12. Compare τοὺς ἔσω *those within*, 1 Corinthians 5:12.

Redeeming the time (τὸν καιρὸν ἐξαγοραζόμενοι). Compare Ephesians 5:16, and Daniel 2:8, Sept. The word is used in the New Testament only by Paul, Galatians 3:13; 4:5; Ephesians 5:16. The compounded preposition ἐξ has the meaning *out of*; as Galatians 3:13, "Christ redeemed us *out of* the curse," etc., and *out and out, fully*. So here

and Ephesians 5:16, *buy up*. Rev., in margin, *buying up the opportunity*. The favorable opportunity becomes ours at the price of duty.

6. **Seasoned with salt** (ἅλατι ἠρτυμένος). 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," 1 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 (7:30). The exhortation to well-seasoned and becoming speech is expanded in Ephesians 4:29; 5:4, in a warning against corrupt communication.

7. **Tychicus**. Mentioned Acts 20:4; Ephesians 6:21; 2 Timothy 4:12; Titus 3:12.

Minister (διάκονος). Probably to Paul himself. Compare Acts 19:22; 20:4. Scarcely in the official sense of *deacon.*

Fellow-servant (σύνδουλος). Used by Paul only here and ch. 1:7, 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 (γνῷ τὰ περὶ ὑμῶν). The correct reading is γνῶτε τὰ περὶ ἡμῶν *ye might know the things about us,* or *our estate.* Compare Ephesians 6:21.

9. **Onesimus**. See on Philemon 10.

The faithful and beloved brother. Whom the Colossians had known only as the worthless, runaway slave. See Philemon 11, 16.

10. **Aristarchus, my fellow-prisoner**. See on Philemon 23, 24. Unnecessary difficulty is made over the fact that the term *fellow-prisoner* is applied to Epaphras in Philemon 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 Philemon 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 remains that this incidental notice explains why Barnabas should have taken a more favorable view of Mark's defection than Paul, Acts 15:37, 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, pretenses to quiet the diseased. *Have been* is, more strictly, *have proved*.

12. **Laboring fervently** (ἀγωνιζόμενος). Rev., *striving*. See on ch. 1:29; 2:1. Compare Romans 15:30.

Perfect (τέλειοι). See on 1 Corinthians 2:6, 7; ch. 1:28.

Complete (πεπληροφορημένοι). See on *most surely believed*, Luke 1:1; and compare *full assurance*, ch. 2:2. Rev., *fully assured.*

In all the will (ἐν παντὶ θελήματι). Lit., *in every will. Will* means *the thing willed*, as Luke 12:47; James 5:30; 1 Thessalonians 5:18. Hence used sometimes in the plural, as Acts 13:22, *shall do all my will* (θελήματα), i.e., perform all *the things willed* by me. Ephesians 2:3, *desires*, strictly *willings*. So here the sense is, *everything willed by God*. The connection is apparently with σταθῆτε *ye may stand.* For a similar construction see John 8:44; Romans 5:2; 1 Corinthians 15:1; 16:13. 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** (ζῆλον). Read πόνον *labor*, which occurs elsewhere only in Revelation 16:10, 11; 21:4, in the sense of *pain*. Πονος *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 7:22. In their original conceptions, κόπος *labor* (1 Corinthians 15:58; 2 Corinthians 6:5) emphasizes the *fatigue* of labor: μόχθος *hard labor* (2 Corinthians 11:27; 1 Thessalonians 2:9), *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. Laodicaea 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 center of the worship of the Phrygian goddess Cybele,[207] 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*.

14. **Luke — Demas**. See on Philemon 24.

The beloved physician. See Introduction to Luke.

15. **Nymphas**. Probably contracted from *Nymphodorus*, as *Artemas* from *Artemidorus* (Titus 3:12): *Zenas* from *Zenodorus* (Titus 3:13); *Olympas* from *Olympiodorus* (Romans 16:15).

The Church. Compare Philemon 2; Romans 16:5; 1 Corinthians 16:19; Acts 12:12.

His house (αὐτοῦ). Others read αὐτῶν *their* (so Rev., Lightfoot, Meyer). Others, as Westcott and Hort, αὐτῆς *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 Laodicaea and Nymphas, and thinks that the allusion is to a foreign church in filial association with the church at Laodicaea, and holding its meetings in the same place.

16. **The epistle from Laodicaea** (τὴν ἐκ Λαοδικείας). That is, the letter left at Laodicaea, and to be obtained by you from the church there. This letter cannot be positively identified. The composition known as *the Epistle to the Laodicaeans* is a late and clumsy forgery, existing only in Latin MSS., and made up chiefly of disconnected passages from Philippians, with a few from other epistles. [208]

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 Corinthians 13:14. This short form occurs only here, 1 Timothy 6:21; 2 Timothy 4:22.

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 Corinthians 1:1; Colossians 1:1; compare Philippians 1:1. 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, Romans 16:23; Sosthenes, 1 Corinthians 1:1; Apollos, 1 Corinthians 16:12.

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 14:11). 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** (Ἀπφίᾳ 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 Colossians 4:17 he would appear to have held some important office in the church, either at Colossae or at Laodicaea, which lay very near. In Colossians his name occurs immediately after the salutation to the Laodicaeans.

Fellow-soldier. In christian warfare. Perhaps at Ephesus. Applied also to Epaphroditus, Philippians 2:25.

The church in thy house. See on Romans 16:5.

4. **Thank — always**. Construe with *thank*. For similar introductory thanksgivings compare Romans 1:8; 1 Corinthians 1:4; Ephesians 1:16; Philippians 1:3; Colossians 1:3; 1 Thessalonians 1:2; 2 Thessalonians 1:3.

Making mention (μνείαν ποιούμενος). Μνεία 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, [209] *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 Thessalonians 1:8. Εἰς 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). Κοινωνία *fellowship* is often used in the active sense of *impartation*, as *communication, contribution, almsgiving*. So Romans 15:26; 2 Corinthians 9:13; Hebrews 13:16. This is the sense here: the active sympathy and charity growing out of your faith.

May become effectual (ἐνεργὴς). See on James 5:16. This adjective, and the kindred ἐνεργέω *to work, be effectual*, ἐνέργημα *working, operation*, and ἐνέργεια *energy, power in exercise*, are used in the New Testament

only of superhuman power, good or evil. Compare Ephesians 1:19; Matthew 14:2; Philippians 2:13; 1 Corinthians 12:10; Hebrews 4:12.

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 Peter 3:8.

Are refreshed (ἀναπέπαυται). See on Matthew 11:28. Compare 1 Corinthians 16:18; 2 Corinthians 7:13.

Brother. Closing the sentence with a word of affection. Compare Galatians 3:15; 6:1.

8. **Wherefore**. Seeing that I have these proofs of thy love. Connect with *I rather beseech* (ver. 9).

I might be much bold (πολλὴν παῤῥησίαν ἔχων). Better, as Rev., *I have all boldness*. Παῤῥησία *boldness* is opposed to *fear*, John 7:13; to *ambiguity* or *reserve*, John 11:14. The idea of *publicity* may attach to it as subsidiary, John 7:4.

In Christ. As holding apostolic authority from Christ.

That which is convenient (τὸ ἀνῆκον). Rev., *befitting*. *Convenient* is used in A.V., in the earlier and stricter sense of *suitable*. Compare Ephesians 5:4. 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 ἀνήκω originally means *to come up to*; hence of that which *comes up to the mark*; *fitting*. Compare Colossians 3:18; Ephesians 5:4. 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** (τοιοῦτος ὢν 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*, Ephesians 6:10. [210] 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 1:18; Titus 2:2.

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 *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 Timothy 1:16); *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 amphitheater. The slave population was enormous. Some proprietors had as many as twenty thousand. [211]

Have begotten in my bonds. Made a convert while I was a prisoner.

11. **Unprofitable** (ἄχρηστον). A play on the word *Onesimus profitable*. Compare *unprofitable* (ἀχρεῖος) *servant*, Matthew 25:30. These plays upon proper names are common both in Greek and Roman literature. Thus Aeschylus on the name of *Helen* of Troy, the play or pun turning on the root ἑλ, *hel, 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 Matthew 16:18; “thou art *Petros*, and on this *petra* will I build my church.” See on *Epaenetus*, 2 Corinthians 8:18. [212]

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 Philippians 2:27; Romans 16:13; 1 Corinthians 16:18. 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** (ἀνέπεμψα). Rev., *sent back*. The epistolary aorist, see on 1 Peter 5:12. Our idiom would be *I send back.* That Onesimus accompanied the letter appears from Colossians 4:7-9.

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 Matthew 1:19. The imperfect tense denotes the desire awakened but arrested. See on *I would*, ver. 14.

With me (πρὸς εμαυτὸν). The preposition expresses more than *near* or *beside.* It implies *intercourse.* See on with God, John 1:1.

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, 12.). “He (Jesus Christ) is my witness, in whom I am bound” (Philadelphia, 7.). “In whom I bear about my bonds as spiritual pearls” (Ephesians, 11.). “In the bonds which I bear about, I sing the praises of the churches” (Magnesians, 1.).

14. **I would** (ἠθέλησα). 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). Ὡς *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 Genesis 45:5.

For a season (πρὸς ὥραν). A *brief* season. See 2 Corinthians 7:8; Galatians 2:5.

Thou shouldst receive (ἀπέχῃς). 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 Matthew 6:2, *they have received*. (see note); Matthew 6:16; Luke 6:24; Philippians 4:18; and ἀπολαμβάνω *receive*, Galatians 4:5.

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 14:18, *hold me* or *count me as excused* Philippians 2:29, *hold such in reputation*.

Partner. More than an intimate friend. One in Christian fellowship. [213]

18. **If he hath wronged** (εἰ ἠδίκδσεν). 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 ἐμοι ἐλλόγα). For the verb, compare Romans 5:13 (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 (προσοφείλεις). 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 Matthew 11:26. *even so*; Rev., *yea.* Luke 11:51, *verily*; Rev., *yea.* Luke 12:5, *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 doties. Ignatius employs it, in one instance, directly after an allusion to another Onesimus (Ephesians, 2.).

21. **More than I** say (ὑπέρ). *Beyond.* Possibly hinting at manumission.

22. **Withal** (ἅμα). Simultaneously with the fulfillment 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 25:11; or for *preservation*, Acts 3:14.

23. **Epaphras my fellow prisoner** (Ἐπαφρᾶς ὁ συναιχμάλωτός μου). Epaphras is mentioned Colossians 1:7; 4:12. Some identify him with Epaphroditus, but without sufficient reason. Epaphroditus appears to have been a native of Philippi (Philippians 2:25), and Epaphras of Colossae (Colossians 4:12). 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 Romans 7:23; 2 Corinthians 10:5; Ephesians 4:8. Compare *fellow-soldier*, ver. 2, and Philippians 2:25. In Romans 16:7, the word used here is applied to Andronicus and Junia. Paul was not strictly an αἰχμάλωτος *prisoner of war* (see on Luke 4:18). 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 temporally 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 12:25; Colossians 4:10; 2 Timothy 4:11.

Aristarchus. A Thessalonian. Alluded to Acts 19:29; 20:4; 27:2. He was Paul's companion for a part of the way on the journey to Rome.

Demas. See Colossians 4:14; 2 Timothy 4:10.

Luke. The physician and evangelist. See Introduction to Luke's Gospel.

25. **Grace — with your spirit**. As in Galatians 6:18, with the omission here of *brother*. See on 2 Corinthians 13:14.

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 ill 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." [214]

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NOTES

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

2. Some, however, maintain that the epistle was written at Cenchreae, after Paul had left Corinth on his return to Syria. See notes on ch. 14:23; 16:1.

3. Stalker.

4. Against the majority of authorities.

5. Advocated by Bishop Lightfoot.

6. This theory was elaborately advocated by Dr. Lardner ("Works," 3, ch. 14.). 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."

7. Lightfoot.

8. Alexander V. G. Allen, "The Continuity of Christian Thought." See also Newman's "Arians of the Fourth Century," ch. 2, sec. 5,

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

10. Possibly 2nd John, though κυρία *lady* may refer to a church See on 2 John, ver. 1.

11. 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."

12. See illustrations in Conybeare and Howson's "Life and Epistles of

Paul," ch 5.

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

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

15. Where Tischendorf, Tregelles and Westcott and Hort read ἀγγέλλουσα for ἀπαγγέλλουσα. In John 4:51, Tischendorf reads καὶ ηγγειλαν for καὶ απήγγειλαν, and omits λέγοντες. Westcott and Hort, simply λέγοντες.

16. Δίκη and its kindred words were derived by Aristotle from δίχα *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 δείκνυμι *I show* or *point out*.

17. This, however, is disputed by those who claim that the earlier sense of δίκη is *custom* or *usage*. Schmidt, "Synonmik," 18, 4.

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

19. On the Greek conception of righteousness, see Nagelsbach, "Homerisehe Theologie," 139-207; Schmidt, "Synonymik der Griechischen Sprache,." 1:18; Gladstone, "Homer and the Homeric Age," 2, 423 sqq.; Grote, "History of Greece," 1, ch. 20.

20. 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").

21. 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 result 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.

22. On serpent-worship in Egypt see Wilkinson, "Ancient Egyptians," second series, vol. 2.

23. See an interesting article on "The Rhetoric of St. Paul," by Archdeacon Farrar, Expositor, first series, 10, 1 sqq.

24. 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.

25. See also Bishop Lightfoot in "Contemporary Review," 1878, and 2 Macc., 4:42.

26. 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 Matthew 5:40; 1 Corinthians 6:1, 6; and in the Septuagint this use is frequent, with or without a judicial reference. Genesis 26:21; Judges 21:22; Job 9:3; 13:19; Isaiah 43:26, etc.

27. 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, 3, 68; 4, 87; Sophocles, “Antigone,” so. 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.

28. See Morison’s long and acute discussion.

29. Not in Revelation 22:11, where, for δικαιωθήτω *let him be justified,* the true reading is δικαιοσύνην ποιησάτω *let him do righteousness.*

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

31. It is doubtful whether καλεῖν ever means to *dispose of.* The passages cited by Schaff in Lange, Psalms 1:1; Isaiah 40:26; 45:3, do not appear to be in point. The calling of the earth in Psalms 1. is rather summoning it as a witness. In the other two passages the phrase is used of calling by name.

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

33. See Cremer’s Lexicon under προσαγωγή, and compare Liddell and Scott.

34. Meyer, however, denies the New Testament use of ὑπέρ in the local sense.

35. Meyer’s observations are forcible; that while Paul sometimes exchanges ὑπέρ for, περί *concerning,* he never uses ἀντί instead of it; that with ὑπέρ as well as with περί he does not invariably use

the genitive of the person, but sometimes the genitive of the thing (as ἁμαρτιῶν *sins*), in which case it would be impossible to explain by *instead of* (Romans 8:3; 1 Corinthians 15:3).

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

37. ὡσεί is found in [Aleph], A, B, C. It does not occur elsewhere in Paul. Patristic testimony is in favor of ὡς.

38. 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."

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

40. 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."

41. So those who refer the section to the regenerate.

42. See his full discussion of this passage in “St. Paul’s Use of the Terms Flesh and Spirit,” p. 322 sqq.

43. 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.

44. 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.*

45. So Morison on Mark 14:36, of its use by Christ in Gethsemane, as personating both Jew and Gentile in Himself.

46. This is the simple, common-sense meaning. The attempt to attach to it the sense of preelection, 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.

47. 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

Riddle hold to the A.V.

48. 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 Galatians 1:4, where, however, commentators differ. The Vulgate favors Meyer, rendering *instantia*.

49. 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 20:22, 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 2nd Peter, *Ghost*; in Jude, *Spirit.* See my article on "The Revised New Testament, Presbytorian 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.

50. 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 Corinthians 13:7; James 5:16). 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 9 and 10, and in Schaff's Lange.

51. 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.

52. See an article on "The Potter and the Clay," by Dean Plumptre, "Expositor," first series, iv., 469.

53. 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* (φθέγγεσθαι)" 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. ("Timaeus," 80). It is used of musical sounds.

54. Yet see Homer, "Iliad." 1. 3, 4.' The wrath of Achilles "hurled to Hades many valiant *souls* ψυχὰς of heroes and made *the men themselves* (αυτοὺς) 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." 24. 14. "There dwell the *souls* (ψυχαί), *images of the dead* (ειδωλα καμόντων)." Also, "Odyssey," xi., 476. "Hades, where dwell *the senseless dead* (νεκροί ἀφράδεες) *images* of departed mortals."

55. It is, however, occasionally used in the Septuagint to translate other words: for instance, *ish man,* Leviticus 17:9; *chai life,* Job 38:39 (A.V., *appetite),* Psalm 63:1; *Lebh heart,* 2 Kings 6:11; 1 Chronicles 12:38; 15:29; Psalm 68:20; Proverbs 6:21, etc.; *meth a dead body,* Ezekiel 44:25. In Numbers 9:6, nephesh of a dead body; *P'ne look* (A.V. *state),* Proverbs 27:23; *ruach spirit,* Genesis 41:8; Exodus 35:21.

56. So Hitzig. Delitzsch inclines to his view, and Perowne thinks the Davidic authorship very doubtful. Meyer says, positively, “not David.” So Foy.

57. The student will find the subject fully discussed by Bishop Lightfoot, “Commentary on Colossians,” p 323; Ellicott on Galatians 4:4; Ephesians 1:23 Eadie and Alford on Ephesians 1:23. See, also, an article by John Macpherson. “Expositor,” second series, 4. 462.

58. For the numerous attempts to make the two figures represent different thoughts, see Lange on the passage.

59. See Dr. Samuel Cox’s charming little monograph on the “Book of Ruth.” It may be found serially in the “Expositor,” first series, vol. 2.

60. 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.

61. “Doctrine of Sin.”

62. Cheyne, on Isaiah 6:9, 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 (Deuteronomy 2:30). Jews never have this phrase applied to them, but only the Jewish nation, or sections of it, as Isaiah 6:9, 10; 29:10. “The Prophecies of Isaiah” Compare Isaiah 63:17.

63. Godet compares the parable of the man finding treasure hid in the field.

64. Compare John 6:44.

65. 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 ταπεινος 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 Ecclesiastes 10:6; Ezekiel 17:24. 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 (ὑψηλὰ) and low things. On the verb, T. K. Cheyne ("Expositor," second series, 6, 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.

66. Godet's explanation, *preoccupation with good, as an antidote to evil thoughts and projects*, is fanciful.

67. 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 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.

68. See the whole question admirably summed up in Dwight's note on the passage in the Amerioau Meyer.

69. See Professor E. A. Freeman's "Historical Geography of Europe."

70. 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.

71. See Schaff's "Apostolic Church," and Bingham's "Christian Antiquities."

72. See Northcote and Brownlow: "Roma Sotterranea."

73. See Farrar, "Expositor," first series, 9. 212.

74. 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 (4:22) 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.

75. See the discussion in Meyer's textual note at the beginning of ch. 16, and Farrar's "Paul," 2, 170. Also Lightfoot's article "Romans," in Smith's "Dictionary of the Bible," and supplement by Professor Ezra Abbot.

76. 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.

77. 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.

78. 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 Corinthians 10:22. and 2 Corinthians 3:2, as parallel, and urge that the μὴ introduces a new form of interrogation respecting a new individual — Paul.

79. Others regard the four as separate predicates of *Christ.*

80. There is a pleasant discussion of the word in Vaughan’s “Hours with the Mystics,” ch. 3.

81. So Ellicott, Brown, Meyer, Thayer, De Wette Alford, and American Rev. Edwards holds by the A.V. Godet, “adapting spiritual teachings to spiritual men.”

82. See the able article by John Massie, “A New Testament Antithesis,” “Expositor.” first series, vol. 12.

83. See Treuch, “Synonyms,” p. 262.

84. Dean Howson’s statement, in his “Metaphors of St Paul,” p. 24, is careless and open to misapprehension.

85. 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. Godot refers to both words, *holy temple*. Edwards follows A.V.

86. See an article on “The Irony of St. Paul,” by John Massie, “Expositor,” second series, 8, 92.

87. See a lively description in Plautus'"Bacchides," Act 3, Sc. 3.

88. A very sensible discussion of this passage is given by Dr. Samuel Cox, in his article, "That Wicked Person," "Expositor," first series, 3, 355.

89. So Westcott and Hort, and Tischendorf

90. So Ellicott, Edwards, Brown, Alford, Godet, Rev., in margin.

91. In James 5:4, the reading is ἀφυστερημένος *kept back* for ἀπεστερημένος *robbed* or *despoiled.*

92. See Wetstein and Kypke.

93. On the whole question, see Schaff, "History of the Apostolic Church," p. 448 sqq, "History of the Christian Church," 2, 363 sqq. On marriage in Greek and Roman society, Dollinger, "The Gentile and the Jew," 2, 234, 253 sqq., 315 sqq., 339. Lecky, "History of European Morals," 1, 245, 278.

94. See also Schaff, "History of the Christian Church," 1, 293.

95. So Edwards, Ellicott, 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.

96. So Rev, Westcott and Hort, Tischendorf, Brown, Meyer, Ellicott, Stanley Godet prefers the other.

97. The student should read here the opening chapter of the seventh book of Plato's "Republic".

98. 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.

99. On the subject of Paul's view of celibacy, see Stanley's "Commentary of Corinthians," p. 117 sqq.

100. The student should carefully study Cremer's article γινώσκω in the "Biblico Theological Lexicon of New Testament Greek."

101. A capital description of this process may be found in a lively book by henry P. Leland, "Americans in Rome".

102. 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," 2, 178, note).

103. See Stanley's note on ch. 13:7.

104. A most excellent discussion of this passage may be found in Godet.

105. See the description of the stadium at Ephesus in Wood's "Ephesus."

106. See a fine description of the Olympic games, on which the others were modeled, in J. Addington Symonds "Studies of the Greek Poets," 1. ch. 11.

107. See the question discussed by Conybeare and Howson, ch. 20.

108. 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."

109. See Farrar's "Paul," i., 557 sq., and Gibbon's description of the Grove of Daphne at Antioch, ch. 23.

110. Edwards misunderstands this passage.

111. Acts 17:18, is uttered by Greeks in their own sense of the word.

112. On the subject of Satan and Demoniac Powers, the student may consult Dorner's "Christliche Glaubenslehre," §§ 85, 86.

113. See an account of such a festival in Livy, v., 13.

114. Compare Virgil, "Aeneid," ii., 764; viii., 279.

115. See a very interesting article on "The Table of Demons," by Edwin Johnson: "Expositor," second series, viii., 241.

116. 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.

117. 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."

118. See Stanley's "Christian Institutions," ch. 3.

119. See the whole admirably summed up by Godet.

120. See Lightfoot, "On a Fresh Revision of the New Testament."

121. 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," Encyclopaedia Britannica; article "Zungenreden." Herzog's "Theologische Real-Encyklopadie." See also Godet and Edwards on first Corinthians.

122. A number of parallels may be found in Wetstein.

123. 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."

124. There is force in Edwards' remark that in the new arrangement it is difficult to account for the implied permission to women in ch. 11:5.

125. Edwards' distinction between *the word* and *the Gospel itself* is overstrained, λόγος being constantly used specifically for the gospel doctrine.

126. See two thorough articles, "St. Paul an Ectroma," by E. Huxtable, "Expositor," second series, iii., 268, 364.

127. Aesculapius.

128. Meyer, Alford, Ellicott, Edwards, Heinrici, De Wette, Neander, Stanley, Schaff.

129. So Godet, whose defense, however, is very feeble.

130. I am indebted to Wendt for the substance of this note.

131. 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.

132. Dante believes in the resurrection of the fleshly body which is buried.

133. 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.

134. See the admirable discussion of the passage by Godet.

135. 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 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 (Romans 6:4-14; Ephesians 2:5-7; Colossians 3:1-5). But the whole drift of Paul’s thought is toward the final victory over death.

136. One of the best popular expositions of this chapter is the Reverend Samuel Cox’s little book, “The Resurrection.” R. D. Dickinson, London.

137. See an article by Dean Plumptre, “St. Paul as a Man of Business,” “Expositor,” first series, i., 259.

138. Field, “Otium Norvicense,” renders, *the Lord is come*.

139. See Farrar’s “Paul,” ii., ch. xxxiii., and Stanley’s Introduction to the Epistle.

140. See, further, on Colossians 2:15. G. C. Finlay, in an article on “St. Paul’s Use of θριαμβεύω” (“Expositor,” first series, x., 403), tries to show that the expression 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."

141. See Cicero, "Verres," ii., 5, 30; Plutarch, "Marius," 12; Livy, xxvi., 13.

142. 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, Romans 3:30; 5:10, 15:2, Galatians 2:16; Philemon 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. xlvii., Moulton's eighth edition); but Ellicott's remark (note on Galatians 1:1) 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 Romans 11:36, Ephesians 4:6; Colossians 3:16. 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.

143. See the exegesis of Exodus 34:29-35, by Professor Charles A. Briggs, "Presbyterian Review," i., p. 565.

144. The student will be interested in Stanley's Summary of the images of the preceding section. "Commentary," p. 405.

145. 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 σκήνους 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.

146. It should be noted that the Septuagint often renders the Hebrew *tent* by οἶκος *dwelling*. Similarly the Hebrew *to dwell* is frequently translated by κατασκηνοῦν.

147. *Tablet*, a philosophical explanation of a table on which human life with its dangers and temptations is symbolically represented.

148. 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 Romans 11:29, in support of Meyer's view, is quite beside the mark.

149. See an article by James E. Denison, "Expositor," second series, iii., 154.

150. See Dean Plumptre's article, "St. Paul as a Man of Business," "Expositor," first series, i., 265.

151. Some read ἀνοροτῆτα *manly vigor*.

152. See Bishop Lightfoot's essay, "Paul and Seneca," in his "Commentary on Philippians," where he has collected a number of similar instances.

153. Mr. Hatch ("Essays in Biblical Greek") thinks that this special meaning underlies the use of the words in the Sermon on the Mount.

154. See Mrs. Jameson's "Sacred and Legendary Art," vol. 1.; and Northcote and Brownlow's "Roma Sotteranea." A summary is given by Farrar.

155. 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.

156. 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 Numbers 5:14; Genesis 37:11; Acts 7:9.

157. See Edersheim's "Life and Times of Jesus," ii., Appendix 13.

158. See Lewin's note, vol. ii., 29, where a table of Paul's voyages up to the time of writing this epistle is given.

159. 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. Σκόλοψ for σταυρός occurs in Celsus.

160. See Farrar's "Paul," i., excursus 10.; Stanley's "Commentary," p. 547 sqq.: Lightfoot, "Commentary on Galatians," additional note on ch. 4:14. Dr. John Brown, in "Horae Sabsecivae," presents the ophthalmic theory very attractively.

161. See the interesting note of Ginsburg, "Coheleth," on this passage.

162. Farrar and Lewin, with Stanley and Plumptre, are exceptions. See Lewin's elaborate note on ch. 12:14; Meyer, "Introduction to Second Corinthians;" Godet, "Introduction to First Corinthians."

163. Lightfoot on Philippians 3:1, renders *farewell*, but says that the word contains an exhortation to rejoice. On Philippians 4:4 he again combines the two meanings, and says, "it is neither *farewell* alone nor *rejoice* alone." Thayer, in his lexicon, ignores *farewell*.

164. 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. 7.). The Constitutions were never recognized by the Western Church, and opinion in the Eastern Church was divided as to their worth and dignity.

165. See the discussion in Westcott and Hort's Greek Testament, part 2.

166. See Farrar's "Paul," ii., 491.

167. See Meyer on this passage.

168. Mr. Huxtable, in his article on "Paul an Ectroma," "Expositor," second series, 3:273, calls it "an unparalleled barbarism of grammatical inflexion."

169. 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, 1:19, 21; 3:7, 16, 20.
δύναμαι, 3:20; 6:11, 13, 16.
ἐνέργεια, 1:19; 3:7; 4:16.
ἐνεργέω, 1:11, 20; 2:2; 3:20.
ἐξουσία, 1:21; 2:2; 3:10; 6:12.
ἰσχύς, 1:19; 6:10.
κράτος, 1:19; 6:10.
κραταιόω, 3:16.

170. Though some take it as middle, *corrupteth himself.*

171. 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.

172. See Gibbon's "Decline and Fall," vol. i., ch. 2.; and W T. Arnold's "Roman Provincial Administration."

173. See Lightfoot's "Introduction to the Epistle," and Acts 16.

174. 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.

175. 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.

176. 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, 3). The charge of worshipping an ass was applied by pagans indiscriminately to Jews and Christians. The *gruffito* may now be seen in the Kirchnerian Museum at Rome.

177. So Lightfoot.

178. I use *form* for the sake of the English reader, not as adequately expressing the original.

179. "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).

180. There is no objection to adding the idea *with thanksgiving*, as Lightfoot; but his statement that the word has this secondary sense in Isaiah 45:23, which Paul here adapts, and which is quoted Romans 14:10, 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*.

181. See a lively description in Kingsley's "Hypatia," ch 5.

182. 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.

183. See Farrar,. in "The Expositor," first series, x., 24; and "Life of Paul," 2, 435.

184. *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. Nehemiah 8:8. These were afterward committed to writing. The two oldest are the Targnm of Onkelos on the law, and that of Jonathan ben Uzziel on the prophets.

185. 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 and ἐξουσία appear, used coordinately of *God's* dominion. See Daniel 4:31; 7:14. The word never occurs in the New Testament in the sense of *arbitrary* authority. It is used collectively of the empire of Satan, Ephesians 2:2; of lawful human magistracy, Romans 13:1; of heavenly powers, Ephesians 3:10.

186. 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.

187. On the Jewish and Judaeo-Christian speculations concerning the

grades of the celestial hierarchy, see Lightfoot's note on this passage.

188. See, however, Meyer's note on the variation of the Septuagint from the Hebrew in this rendering.

189. The explanation which makes *all the fullness* the subject, *all the fullness was pleased to dwell in Him* (so Ellicott) is against New-Testament usage.

190. See Lightfoot's note on this passage. p. 323: Ellicott on Galatians 4:4; Ephesians 1:23. Macpherson, "Expositor," second series, iv., 462.

191. 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 Ephesians 1:10, seem to point to a larger purpose of God in redemption than is commonly conceived.

192. Bishop Lightfoot, however, unduly presses *unblemished* as a sacrificial term, going to show that the figure of a sacrifice undenies the whole passage.

193. Bishop Lightfoot is influenced in his preference for the other sense by his sacrificial figure.

194. *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.

195. In the middle voice when the human agent, the mind, or a faculty of the mind is represented as working (Romans 7:5; Ephesians 3:20; Galatians 5:6, etc.). In the active voice when God or some evil power works on the man (1 Corinthians 12;6, 11; Galatians 2:8; Ephesians 1:20, etc.).

196. I take this opportunity to correct my own note on James 1:17, *cometh down.*

197. See Henry Drummond, "Natural Law in the Spiritual World," p. 276 sqq.

198. I adopt this explanation of this most difficult passage, which is Ritschís 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 ἀπεκδυσάμενος, and does not compel us to read it here in one way, and in another way in ch. 3:9; 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, 10, 403. The case is put by him in a singularly lucid manner. Without admitting his conclusion that Paul's metaphor in 2 Corinthians 2:14 was distinctly shaped by the Bacchic festival, I think he has shown sufficient reason for allowing a wider interpretation of θριαμβεύω, as indicated in my note.

199. Which is excluded by Meyer and Dwight.

200. 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.

201. The passage is beset with difficulties. Bishop Lightfoot gives up the words ἃ ἑώρακεν ἐμβατεύων 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.

202. See the very interesting illustrations from Aristotle in Lightfoot.

203. See Book iv., and Rawlinson's interesting notes.

204. In the Jordan valley, about twelve miles south of the Sea of Galilee, and four miles west of the Jordan. See 1 Chronicles 7:29; Judges 1:27; 1 Samuel 31:10, 12.

205. See Rawlinson's "Herodotus," vol. iv., Essay 3.

206. And too many of which are embodied in modern Hymnals.

207. 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, Cybebe, Agdistis, Berecyntia, Brimo, the Great Ideaen 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 Peter 4:3. See Dollinger, "The Gentile and the Jew," i., 102, 176, 374.

208. Bishop Lightfoot discusses the subject, especially the evidence for the Epistle to the Laodicaeans, 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.

209. The rhetorical figure called *chiasmus* or *cross-reference.*

210. 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 theater at Ephesus.

211. See Lecky, "History of European Morals," i., 277, 302; ii., 36, 65, 71. Brace, "Gesta Christi," ch. 5, Dollinger, "The Gentile and the Jew," ii., 259 sqq. Becker, "Gallus," excursas 3. Farrar's "Paul," 2, 468 sqq.

212. The student should read Archdeacon Farrar's chapter on the use of proper names by Jews, Greeks, and Romans, "Language and Languages," ch. 22.

213. 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, 1 262. This, however, is mere conjecture.

214. Other testimonies may be found collected by Lightfoot, "Commentary on Philemon," Introduction, and Farrar, "Paul," 2, chs. i., 51. 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 5. Also by Lightfoot, Introduction.

WORD STUDIES

IN THE

NEW TESTAMENT

by

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Volume 4

The Thessalonian Epistles
The Epistle to the Galatians
The Pastoral Epistles
The Epistle to the Hebrews

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ABBREVIATIONS

A.V. Authorized Version of 1611.
Revelation Apocalypse.
Cit. Cited.
Class. Greek and Roman classical authors.
Comm. Commentary.
Comp. Compare.
Const. Construe.
= Equivalent to.
f. and **ff.** Following.
LXX. Septuagint Version of the Old Testament. For the sake of brevity the Apocryphal books are included under this sign. The numbers of the Psalms when cited from the LXX are given according to the enumeration of the LXX, and not of the English Bible.
Lit. Literally.
O.T.: N.T. Old Testament: New Testament.
Rend. Render.
Rev. Revised Version of the New Testament, 1881. Rev. T. Revisers' Text of the New Testament.
T. R. Textus Receptus.
Vulg. Vulgate or Latin Translation of the New Testament.
P ^{o}**.** The word or phrase occurs only in Paul's writings.
^{o}**P.** The word or phrase does not occur in Paul's writings.
^{o}**LXX.** The word or phrase does not occur in the Septuagint.
^{o}**Class.** The word or phrase does not occur in classical writers.
N.T.^{o}**.** The word or phrase occurs in the New Testament only here.
Past^{o}**.** The word or phrase occurs only in the Pastoral Epistles
Past. Pastoral Epistles.
^{o}**Past.** The word or phrase does not occur in the Pastoral Epistles

THE THESSALONIAN EPISTLES

THE THESSALONIAN EPISTLES

INTRODUCTION

THE FIRST EPISTLE

THESSALONICA was situated on the Thermaic Gulf, a fine harbor, affording anchorage for large ships directly in front of the city. [1] The situation commanded the trade of the Macedonian waters, and was connected inland with the plain of the Axius, one of the great levels of Macedonia, and with the plain of the Strymon, by a pass across the peninsula of Chalcidice. It was the chief station on the Via Egnatia, the great Roman road which ran from Dyrrhachium through Epirus, Macedonia, and Thrace to Byzantium.

In Paul's day it was a free city, the capital of the whole province and the most populous of its towns. Its extensive trade with all parts of the world accounts in part for the rapid spread of the news of the success of the gospel (1 Thessalonians 1:8). The population consisted of the original Graeco-Macedonian inhabitants, mixed with many Romans and some Jews. The same heathen deities were worshipped as in other Graeco-Roman communities, and the worship of the Cabeiri had been introduced from Samothrace. [2]

Paul's first visit to Thessalonica is related in Acts 17; and the account must be filled out, as far as possible, by means of the references in the two letters. From the Acts it appears that he remained only three weeks; but the first Epistle indicates that a large and flourishing church had been formed, chiefly of Gentiles (1:8, 9); and from this, and from the facts that the Philippians, twice during his stay, sent him pecuniary aid (Philippians 4:16), and that he labored for his own support, his visit would seem to have been longer.

According to the narrative in Acts, he secured some converts from among the Jews, but more from the pious Greeks or Proselytes, and many prominent women. Nothing is said of his labors among the heathen. The

author of the Acts has, apparently, recorded the least important part of his work, which was evidently begun, according to his usual practice, in the synagogue. The principal part of it, however, was not done in the synagogue.

The cause of Paul's departure from Thessalonica was a persecution instigated by the Jews, who used the vulgar pagan rabble as their instruments. Most of the Christian converts were from the better classes, and the Politarchs were not disposed to interfere actively. But the riot was a serious matter. A powerful, dangerous, lasting sentiment was aroused in the class which fostered it (see chapter 2:14). The charge against Paul was that of treason against the Emperor, and the Politarchs were forced to take active measures lest they should incur the charge of condoning treason. Their course was the mildest for which they could find precedent. The accused were bound over to keep the peace, and as security was exacted from Jason and the leading Christians of Thessalonica, it implied that they were under obligation to prevent Paul from coming to the city again.

Paul, after his departure, was distressed, lest his converts, who had been only partially instructed, might fall from their faith. He had twice made the attempt to revisit them, but in vain. He had sent Timothy to inquire into their condition and to establish and comfort them (3:2). Timothy had now rejoined him at Corinth, and the information which he brought called forth the first letter.

The letter, though official, is not stiff nor condescending. It reveals a quick, intelligent sympathy with the burdens and sufferings of the church, and a full appreciation of their patience and fidelity. They are the subject of the Apostle's thoughts, wishes, and prayers; they are his joy and his crown. The tone of the Epistle, while peculiarly affectionate, is nevertheless decided, and exacting in moral demand. It has nothing of the legal or ecclesiastical character. It is pervaded, in parts, with the tension and anxiety of the interval between Paul's departure from Thessalonica and the reception of Timothy's report. Timothy's news had been substantially good. The church had remained true to the faith against all assaults. But a degree of mistrust had arisen concerning the sincerity of Paul's interest for the church, which must have come from the outside. Accordingly in the second chapter he takes on an apologetic tone. Some lack of religious

steadfastness among the members has made itself evident, and some signs of not fully appreciating the relations of their faith to Christian morality. There has arisen a tendency to assume that the second coming of Christ is close at hand, and that all old relations and duties are therefore done away. On the other hand, an opposite tendency has shown itself, a reaction against the enthusiasm evoked by the expectation of the parousia, which calls for the admonitions, "Quench not the spirit: despise not prophesyings: prove all things: hold fast that which is good." Mistakes have become current respecting the lot of such Christians as may die before the Lord's coming. There is a possible hint of strained relations with the church-superintendents (5:12-15) and of occasions given to the enemies of Christianity for malicious criticism (4:12). But the main objects of the letter are, to strengthen the bond between the writer and the church, to detach the church from the errors and abominations of heathen life, and to correct misunderstandings and give comfort as regards the dead in Christ.

The language of the letter is simple, taking on a rhetorical character only in certain isolated passages (2:19 f.; 3:8 f.). It is not without picturesqueness (1:8, 9; 2:1, 6, 16, 17, 19; 3:3, 8, 11; 4:1, 6, 12; 5:2, 3, 5, 8, 19). There is an occasional tendency to amplification (1:2 f., 8; 2:11, 13: 3:2, 7, 9, 10; verses 1, 3, 5, 23, etc.), and to round off the ends of sentences with adverbial phrases (1:5, 6; 2:2, 16, 17; 3:3, 9, etc.). There is to be noted the frequent introduction of expressions which recognize the knowledge and remembrance of the writer's correspondents, as καθὼς οἴδατε *even as ye know:* also the forms of adjuration and comparison (2:5, 10; 3:6). A certain ruggedness and lack of symmetry in the structure of sentences appears at times (1:2 ff., 8; 2:10 ff., 17 f., 19 f.; 4:1 f., 3 ff.). The vocabulary is relatively small. Repetitions and similarities of expression occur.

There are no citations from the Old Testament, and no use of apocryphal writings can be shown. The mode of expression is thoroughly Pauline. The character of the Epistle does not lead us to expect many of the technical terms of the Pauline dogmatic; but such as we do find are Pauline, as ἐκλογή *election;* καλεῖν *to call;* ἅγιοι *saints;* ἁγιασμός *sanctification;* μὴ εἰδότες τὸν Θεόν *not knowing God.* There are also to be noted the characteristic play of words (2:4); paradox (1:6); mixed metaphor (5:5), and antithesis of prepositions (1:5; 4:7; 2:3, etc.). There are relatively few

hapaxlegomena, some peculiar uses of words common in the New Testament; possibly a dozen words and modes of expression which appear only in the deutero-Pauline writings, and a few which are almost exclusively confined to the writings of Luke and the Epistle to the Hebrews.

The authenticity of the Epistle is generally conceded. It has been assailed by Baur, Steck, Holsten, and Loman.

THE SECOND EPISTLE

The authenticity and genuineness of this Epistle have been challenged since the beginning of the present century. [3] Its integrity has also been questioned on the assumed ground of a combination of a genuine Pauline epistle with interpolated matter (P. W. Schmidt). It has been ascribed to Timothy. Attempts have also been made to prove that it was earlier in date than the first Epistle (Ewald, Baur, Davidson); but there seems to be, on the whole, no sufficient reason for refusing it a place among the genuine Pauline Epistles. The external testimony in its favor is ancient and good, while the resemblances in manner and phraseology to the other Pauline writings cannot be evaded. The vocabulary is Pauline. The list of non-Pauline words is small and not important. As distinguished from all other Pauline letters, the two Thessalonian epistles exhibit a striking relationship, extending to sequences of thought, articulation of sentences, and peculiar expressions and usages. In not a few cases, the same subjects are treated with almost the same words. [4] Both letters have an eschatological drift; both exhibit, without specially emphasizing it, the writer's apostolic consciousness; both treat moral questions from the religious point of view. [5]

The second Epistle appears to have been written some months after the first, because of some later information received by Paul, who was probably still in Corinth. The circumstances of the church were substantially the same, although there appears to have been a growth in faith and charity (1:3, 4); but the idea of the imminent second coming of the Lord had assumed such proportions as to cause restlessness and impatience, and a measure of social disorganization and fanaticism. A spurious epistle in Paul's name, announcing the immediate advent of the

Lord, appears to have been circulated (2:2). The main design of this second letter is to correct false views concerning the second advent, and to rebuke the idleness and disorder into which some of the Thessalonian Christians had fallen.

COMMENTARIES, ETC., ON THE THESSALONIAN LETTERS. [6]

GERMAN

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ENGLISH

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THE

FIRST EPISTLE TO THE THESSALONIANS

CHAPTER 1

1. The address of the first Epistle is shorter than that of any of the Pauline letters. In the other Epistles Paul either indicates the contents of the letter, or adds details concerning the writer or his correspondents, or amplifies the apostolic greeting. The names of Silvanus and Timothy are added to that of Paul as the senders of the letter. They were with him at Corinth when it was written (Acts 18:5; 2 Corinthians 1:19). They had assisted him in the foundation of the Thessalonian Church (Acts 16:1-3; 17:4, 10, 14). Paul's official title; "Apostle" is omitted in the addresses of both Epistles, although in 1 Thessalonians 2:6 he uses ἀπόστολοι *apostles,* including Silvanus and Timothy under that title. The title appears in all the other Epistles except Philippians and Philemon. The reason for its omission in every case appears to have been the intimate and affectionate character of his relations with the parties addressed, which rendered an appeal to his apostolic authority unnecessary. Paul does not confine the name of apostle to the twelve. [7]

Silvanus. The Silas of the Acts, where alone the form Σίλας occurs. By Paul always Σιλουανός, of which Σίλας is a contraction, as Λουκᾶς from Λουκανός. Similar contractions occur in Class., as ῾Αλεξᾶς for ῾Αλέξανδρος for ῾Αλέξανδρος, and that for ῾Αρτεμίδωρος. Silas first appears in Acts 15:22, as one of the bearers of the letter to the Gentile Christians at Antioch. He accompanied Paul on his second missionary tour, and was left behind with Timothy when Paul departed from Macedonia after his first visit. He was probably a Jewish Christian (see Acts 16:20), and was, like Paul, a Roman citizen (Acts 16:37, 38). Hence his Roman name. He cannot with any certainty be identified with the Silvanus of 1 Peter 5:12.

Timothy. Appears in all the Pauline Epistles except Galatians and Ephesians. He was associated with Paul longer than any one of whom we have notice. First mentioned Acts 16;1, 2: comp. 2 Timothy 3:10, 11. He

accompanied Paul on his second missionary tour (Acts 16:3), and was one of the founders of the churches in Thessalonica and Philippi. He is often styled by Paul “the brother” (2 Corinthians 1:1; Colossians 1:1; 1 Thessalonians 3:2; Philemon 1); with Paul himself “a bondservant of Jesus Christ” (Philippians 1:1); comp. 1 Timothy 2:18; 2 Timothy 1:2. Paul’s confidence in him appears in Philippians 2:19-22, and is implied in his sending him from Athens to the Thessalonian church to establish and comfort its members (1 Thessalonians 3:2). Paul sent him again to Macedonia in company with Erastus (Acts 19:22), and also to Corinth (1 Corinthians 4:17). To the Corinthians he writes of Timothy as “his beloved and faithful child in the Lord” who shall remind them of his ways in Christ (1 Corinthians 4:17), and as one who worketh the work of the Lord as he himself (1 Corinthians 16:10). He joined Paul at Rome, and his name is associated with Paul’s in the addresses of the letters to the Colossians and Philemon. In every case where he is mentioned by name with Silvanus, the name of Silvanus precedes.

To the church of the Thessalonians. This form of address appears in 1st and 2nd Corinthians, Galatians, 2nd Thessalonians. The other letters are addressed to “the saints, “ “the brethren, “ “the saints and faithful brethren.” The use of the genitive of the national name is peculiar. Comp. 1 Corinthians 1:22; 2 Corinthians 1:1; Galatians 1:2; Philippians 1:1; Colossians 1:2.

The church (ἐκκλησίᾳ). From ἐκ *out*, and καλεῖν *to call* or *summon.* Originally with a secular meaning, *an assembly of citizens regularly summoned.* So Acts 19:39. LXX uses it for the congregation of Israel, either as convened for a definite purpose (1 Kings 8:65; Deuteronomy 4:10; 18:16), or as a community (2 Chronicles 1:3, 5; 23:3; Nehemiah 8:17). The verbs ἐκκλησιάζειν and ἐξεκκλησιάζειν *to summon formally,* which do not occur in N.T., are found in LXX with συναγωγὴν *gathering,* λαόν *people,* and πρεσβυτέρους *elders.* Συναγωγὴ is constantly used in LXX of the children of Israel as a body (Exodus 7:6, 19, 47; Leviticus 4:13, etc.), and is the more common word in N.T. for a Jewish as distinguished from a Christian assembly; sometimes with the addition *of the Jews* (Acts 8:5; 14:1; 17:1). It is once used of a Christian assembly (James 2:2). Ἐπισυναγωγὴ *gathering together,* occurs 2 Thessalonians 2:1; Heb. 10:25. The Ebionites retained συναγωγὴ in

preference to ἐκκλησία. The LXX translators found two Hebrew words for "assembly" or "congregation, ": *'edah* and *qahal,* and rendered the former by συναγωγὴ in the great majority of instances. Ἐκκλησία does not appear as the rendering of *edah.* They were not as consistent in rendering *qahal,* since they used both συναγωγὴ and ἐκκλησία, though the latter was the more frequent: see Leviticus 4:13; Deuteronomy 5:22, etc. The A.V. renders both words by "congregation" and "assembly" indiscriminately. Ἐκκλησία is only once used in N.T. of a Jewish congregation, Acts 7:38; yet there are cases where there is an apparent attempt to guard its distinctively Christian sense against being confounded with the unconverted Jewish communities. Hence the addition; ἐν Χριστῷ *in Christ,* Galatians 1:22; ἐν θεῷ πατρὶ και, κυρίῳ Ἰησοῦ Χριστῷ *in God the Father and the Lord Jesus Christ,* 1 Thessalonians 1:1; comp. 2 Thessalonians 1:1. In both Hebrew and N.T. usage, ἐκκλησία implies a community based on a special religious idea, and established in a special way. In N.T. it is also used in a narrower sense, of a single church, or of a church confined to a single place. So Romans 16:5, etc.

In God the Father, etc. Const. with *the church,* and comp. 2 Thessalonians 1:1. The phrase "the church *in* God" is peculiar to the Thessalonian Epistles. Elsewhere "*of* God" (1 Corinthians 10:32; 11:16, 22; 15:9, etc.); "of the saints" (1 Corinthians 14:33). Lightfoot suggests that the word ἐκκλησία can scarcely have been stamped with so definite a Christian meaning in the minds of these recent and early converts as to render the addition "in God the Father, " etc., superfluous.

Grace to you and peace (χάρις ὑμῖν καὶ εἰρήνη). In Romans, 1st and 2nd Corinthians, (Galatians, Ephesians, Philippians, the salutation is, *Grace to you and peace from God our Father and the Lord Jesus Christ:* Colossians omits the last five words of this: 2 Thessalonians omits *our* before *Father.* On the union of the Greek and Jewish forms of salutation, see on 1 Corinthians 1:3.

2. **We give thanks** (εὐχαριστοῦμεν). According to Paul's habit, a thanksgiving follows the salutation, commonly with the verb ἐυχαριστεῖν as here; but in 2nd Corinthians and Ephesians, εὐλογητὸς ὁ θεός *blessed be God.* The thanksgiving is omitted only in Galatians. The verb εὐχαριστεῖν occurs only in later Greek, and there but rarely. In

LXX only in Apocr. See Judith viii. 25; 2 Macc. i. 11; x. 7; 3 Macc. vii. 16. In the N.T. Epistles, P^{o}. Originally *to do a good turn;* hence, *to return a favor.* The meaning *to give thanks* is late. The kindred noun εὐχαριστία *giving of thanks,* is found often in Paul. As a designation of the Lord's Supper *(Eucharist)* it is not found in the N.T. Perhaps the earliest instance of its use in that sense is in Ignatius. See Philad. iv.; Smyrn. iv., 8; Ephesians 8, Comp. Just. Mart. *Apol.* 1, 64, 65.

In *we give thanks,* it is not easy to decide whether Paul uses *we* as plural, or in the sense of *I.* Romans 3:9 seems to be a clear case of the latter usage. In 1 Thessalonians 3:1, 2, ηὐδοκήσαμεν *we thought it good,* and ἐπέμψαμεν *we sent,* can, apparently, refer only to Paul; and similarly, in 1 Thessalonians 3:6, πρὸς ἡμᾶς *unto us,* can hardly include Silvanus who came with Timothy (comp.3:5). But it is significant that, in the Epistles which are written in Paul's name alone (Romans, Galatians, Ephesians), only *I* is used, unless we except Galatians 1:8, which is doubtful. Paul and Timothy appear jointly as correspondents in Philippians, but the first person predominates throughout the letter. The same is true of 1st Corinthians, where Paul and Sosthenes are associated in the address, but the singular pronoun is used almost throughout. (See 4:10-13; 9:4, 5, 25, 26). In Colossians Paul and Timothy appear in the address. The plural prevails to 1:23, and alternates with the singular throughout the remainder. The alternations in 2nd Corinthians are very bewildering.

On the whole, I think that occasional instances of the epistolary plural must be granted. It is not, however, Paul's habitual usage. *We* is often employed as in ordinary correspondence or argument, where the writer or speaker associates himself with his readers or hearers. Abundant illustrations of this may be seen in Romans 6 and 8; but in other cases, when Paul speaks in the plural, he usually associates his fellow-ministers, mentally, with himself. [8]

Making mention (μνείαν ποιούμενοι). For the phrase see Romans 1:9; Ephesians 1:16; Philemon 4. Always in connection with prayer. In the sense of *remember* it appears in LXX, Job 14:13. In Psalm 111:4, *to make a memorial.* See further, on *without ceasing,* ver. 3.

In my prayers (ἐπὶ). When engaged in offering my prayers. Επὶ here

blends the local with the temporal sense.

Prayers (προσευχῶν). The more general term, and limited to prayer to God; while δέησις *petitionary* prayer, *supplication,* may be addressed to man. Paul alone associates the two words. See Philippians 4:6; Ephesians 6:18. In classical Greek the word does not occur in the sense of prayer. It is found in later Greek, meaning *a place for prayer,* in which sense it appears in Acts 16:13, 16. It signified either a *synagogue,* or an *open praying-place* outside of a city. [9]

3. **Without ceasing** (ἀδιαλείπτως). P[o]. In LXX see 1 Macc. vii. 11; 2 Macc. iii. 26; ix. 4; viii. 12; xv. 7; 3 Maccvi. 33. Should be construed with *making mention,* not with *remembering,* as A.V. and Rev. The salutations of Paul reproduce ordinary conventional forms of greeting. Thus the familiar Greek greeting χαίρειν *be joyful, hail, welcome,* appears in χάρις *grace.* This was perceived by Theodore of Mopsuestia (350-428 A.D.), who, in his commentary on Ephesians, says that in the preface to that letter Paul does very much as we do when we say "So and so to So and so, greeting" (ὁ δεῖνα τῷ δεῖνι χαίρειν). Deissmann gives some interesting parallels from ancient papyri. For instance, a letter dated 172 B.C., from an Egyptian lady to her brother or husband: "Isias to her brother Hephaestion, greeting (χαίρειν). If you are well, and other things happen as you would wish, it would be in accordance with my constant prayer to the gods. I myself am well, and the boy; and all at home *make constant remembrance of you.* Comp. Romans 1:9; Ephesians 1:16; Philemon 4. Again: "Ammonios to his sister Tachnumi, abundant greeting (τὰ πλεῖστα χαίρειν). Before all things, I pray that you may be in health; and each day I make the act of worship for you." In these specimens the conventional salutations in correspondence include the general greeting (χαίρειν) and the statement that prayer is made for the correspondent's welfare; and the words *constant* and *daily* are attached to the act of prayer. It is further to be noticed that many passages of Paul's Epistles give evidence of having been shaped by expressions in letters received by him from the parties he is addressing. In his answer he gives them back their own words, as is common in correspondence. Thus, *making mention of you* and *remembering your work,* etc., together with the statement that Timothy reports that you *have a good remembrance of us* (ch. 3:6), all together suggest that Paul had before him, when writing to the

Thessalonians, a letter which Timothy had brought from them. Other instances will be noted as they occur. [10]

Work — labor — patience (ἔργου — κόπου — ὑπομονῆς). Ἔργον *work,* may mean either the *act,* the simple transaction, or the *process* of dealing with anything, or the *result* of the dealing, — as a book or a picture is called *a work.* Κόπος *labor,* from κόπτειν *to strike* or *hew;* hence, *laborious, painful* exertion. Ὑπομονὴ *patience,* patient endurance and faithful persistence in toil and suffering. See on 2 Peter 1:6; James 5:7. The genitives, *of faith, love, hope,* mark the generating principles of the work and labor and patience, which set their stamp upon each; thus, *work* which springs from *faith,* and is characteristic of faith. The phrase *patience of hope* is found only here; but see Romans 5:4; 8:25; 15:4; 1 Corinthians 8:7; Hebrews 7:11, 12. ὑπομονὴ in LXX, see 1 Chronicles 29:15; Job 14:19; Psalm 9:18; 38:7; Jeremiah 1 4:8. We have here the great triad of Christian graces, corresponding to 1 Corinthians 8. Hope is prominent throughout the two Epistles. The triad appears, 1 Thessalonians 5:8; Galatians 5:5, 6; 1 Corinthians 8:13; Ephesians 4:2-5; Colossians 1:4, 5; Hebrews 10:22-24; 1 Peter 1:21-22. Comp. 1 Thessalonians 2:9; 5:8; 2 Thesselonians 3:5, 8; 1 Corinthians 15:10, 58; 2 Corinthians 11:27; Revelation 2:2.

In our Lord, etc. (τοῦ κυρίου).Lit. *of* our Lord. For a similar use of the genitive, see John 5:42; 1 John 2:5, 15; Acts 9:31; Romans 1:5;3:18, 22, 26, etc. Connect with *hope* only.

Before our God and Father. Const. with *remembering,* and comp. ch.2:19; 3:9.

4. **Election of God.** Incorrect. Const. *of* or *by* (ὑπὸ) God with *beloved.* Ἐκλογὴ *election,* in N.T., mostly by Paul. Elsewhere only Acts 9:15, and 2 Peter 1:10. This, and the kindred words, ἐκλέγειν *to choose,* and ἐκλεκτὸς *chosen* or *elect,* are used of God's selection of men or agencies for special missions or attainments; but neither here nor elsewhere in the N.T. is there any warrant for the revolting doctrine that God has predestined a definite number of mankind to eternal life, and the rest to eternal destruction. [11] The sense in this passage appears to be defined by the succeeding context. The Thessalonians had been chosen to be members of the Christian church, and their conduct had justified the choice. See vv.

5-10.

5. **For** (ὅτι). Incorrect. Rend. *how that.* It is explanatory of *your election.* For similar usage see 1 Corinthians 1:26.

Our gospel. The gospel as preached by Paul and his colleagues. Comp. Romans 2:16; 16:25; Galatians 1:11; 2:2; 1 Thessalonians 2:4. My *gospel* is sometimes used in connection with an emphasis upon some particular feature of the gospel, as in Romans 2:16, where Paul is speaking of the judgment of the world *by Christ;* or in Romans 16:25, where he is referring to the extension of the messianic kingdom to the Gentiles.

In word (ἐν λόγῳ). The gospel did not appeal to them as mere eloquent and learned discourse.

In power (ἐν δύναμει). Power of spiritual persuasion and conviction: not power as displayed in miracles, at least not principally, although miraculous demonstrations may be included. Paul rarely alluded to his power of working miracles.

Assurance (πληροφορίᾳ). Assured persuasion *of the preacher* that the message was divine. The word not in pre-Christian Greek writers, nor in LXX. Only in one other passage in Paul, Colossians 2:2. See Hebrews 6:11; 10:22.

We were (ἐγενήθημεν). More correctly, *we shewed* or *proved ourselves.*

6. **Followers** (μιμηταὶ). More literally and better, *imitators.* Only once outside of Paul's writings, Hebrews 6:12. Comp. 1 Thessalonians 3:9; 2 Thessalonians 7; 1 Corinthians 4:16; 11:1; Galatians 4:12; Philippians 3:17; 4:9.

And of the Lord. Guarding against any possible imputation of self-assertion or conceit. Comp. 1 Corinthians 11:1.

Tribulation (θλίψει). See on Matthew 13:21. Referring especially to persecutions at the hands of the Jews (Acts 17:5 ff.), which probably continued after Paul's departure from Thessalonica.

7. **An ensample** (τύπον). See on 1 Peter 5:3.

Macedonia and Achaia. Shortly after 146 B.C., all Greece south of Macedonia and Epirus was formed into a Roman province under the name of Achaia, and Macedonia with Epirus into another province called Macedonia.

8. **Hath sounded forth** (ἐξήχηται). N.T.^{o}. LXX Joel 3:14; Sir. xl. 13, of *thunder;* 3 Macc. iii. 2, of *a report.* It means a *loud, unmistakable* proclamation.

The word of the Lord (ὁ λόγος τοῦ κυρίου). The phrase in Paul only in these Epistles. Comp. 2 Thessalonians 3:1; 4:15. Comparatively frequent in Acts. Paul has λόγος Θεοῦ or τοῦ Θεοῦ *word of God,* eight times, and λόγος τοῦ χριστοῦ *word of the Christ,* once, Colossians 3:16. The meaning here is *the gospel,* regarded either as the message *proceeding from* the Lord, or *concerning* him. It is the εὐαγγέλιον θεοῦ *the gospel of God:* see ch. 2, 8, 9; Romans 1:1; 15:16; 2 Corinthians 11:7; As Professor Sanday remarks on Romans 1:1, "it is probably a mistake in these cases to restrict the force of the genitive to one particular aspect: all aspects are included in which the gospel is in any way related to God and Christ."

In every place. A rhetorical exaggeration, signifying the whole known world. It is explained by the extensive commercial relations of Thessalonica. Comp. Romans 1:8; Colossians 1:6, 23, 2 Corinthians 2:14.

Is spread abroad (ἐξελήλυθεν). Lit.and better, *has gone forth.* [12]

9. **They themselves shew** (αὐτοὶ ἀπαγγέλλουσιν). *They themselves* in contrast with *we,* ver. 8. *We* need not speak of anything: *they themselves* volunteer testimony to your faith. *Shew,* more correctly *announce* or *report.* [13]

Entering in (εἴσοδον). Comp. ch. 2:1. The thought of ver. 5 is resumed. The repetition of the word in ch. 2:1, and of *in vain* in ch. 3:5, may point to expressions in a letter of the Thessalonians.

Unto you (πρὸς). The preposition combines with the sense of *direction* that of *relation* and *intercourse.* Comp. Matthew 13:56; Mark 9:16; John 1:1; Acts 3:25; Colossians 4:5; Hebrews 9:20.

Ye turned unto God (ἐπεστρέψατε πρὸς τὸν Θεὸν). Comp. Acts 14:15. The exact phrase only here. The verb is common in LXX, with both κύριον *Lord* and θεὸν *God.*

Idols. See on 1 Corinthians 8:3. The word would indicate that the majority of the converts were heathen and not Jews.

Living and true (ζῶντι καὶ ἀληθινῷ). The only instance in N.T. of this collocation. It does not occur in O.T. For ἀληθινὸς *genuine,* see on John 1:9; 4:37; 7:28. Mostly in the Johannine writings.

10. **To wait for** (ἀναμένειν). N.T.^{o}. Several times in LXX, as Job 2:9; 7:2; Isaiah 59:11. Paul's usual word is ἀπεκδέχομαι*:* see Romans 8:19, 28, 25; 1 Corinthians 1:7; Philippians 3:20.

From heaven (ἐκ τῶν οὐρανῶν). Lit. *from the heavens.* Comp. 1 Corinthians 15:47; 1 Thessalonians 4:16; 2 Thessalonians 1:7. Paul uses the unclassical plural much oftener than the singular. Although the Hebrew equivalent has no singular, the singular is almost universal in LXX, the plural occurring mostly in the Psalm. Οὐρανός is from a Sanscrit word meaning *to cover* or *encompass.* The Hebrew *shamayirn* signifies *height, high district, the upper regions.* Similarly we have in N.T. ἐν ὑψίστοις *in the highest* (places), Matthew 21:9; 52:14: ἐν ὑψηλοῖς *in the high* (places), Hebrews 1:3. Paul's usage is evidently colored by the Rabbinical conception of a series of heavens: see 2 Corinthians 12:2; Ephesians 4:10. Some Jewish teachers held that there were seven heavens, [14] others three. The idea of a series of heavens appears in patristic writings, in Thomas Aquinas's doctrine of the celestial hierarchies, and in Dionysius the Areopagite, Through the scholastic theologians it passed into Dante's *Paradiso* with its nine heavens. [15] The words *to await his Son from heaven* strike the keynote of this Epistle.

Jesus which delivered (Ἰησοῦν τὸν ῥυόμενον). More correctly, *delivereth.* See on Matthew 1:21. Ῥύεσθαι *to deliver,* mostly in Paul. Lit.

to *draw to one's self.* Almost invariably with the specification of some evil or danger or enemy. Σώζειν *to save* is often used in a similar sense, of deliverance from disease, from sin, or from divine wrath: see Matthew 1:21; Mark 6:56; 58:36; Acts 2:40; Romans 5:9: but σώζειν is a larger and more comprehensive term, including not only deliverance from sin and death, but investment with all the privileges and rewards of the new life in Christ.

The wrath to come (τῆς ὀργῆς τῆς ἐρχομένης).Lit. *the wrath which is coming. The* wrath, absolutely, of the wrath of God, as Romans 5:9 7:19; 1 Thessalonians 2:16. Sometimes for the *punishment* which wrath inflicts, as Romans 12:4; Ephesians 5:6; Colossians 3:6. See on John 3:36. The phrase *wrath to come* is found in Matthew 3:7; 53:7. *Coming* does not necessarily imply the thought of *speedy* or *imminent* approach, but the general tone of the Epistle points in that direction.

CHAPTER 2

1. **Was not in vain** (οὐ κενὴ γέγονεν). More accurately, *hath not proved vain.* Κενὴ *is empty.* Ματαία, also rendered *vain,* is *fruitless.*

2. **Having suffered before** (προπαθόντες). N.T.^{o}. Although we had suffered.

Having been shamefully entreated (ὑβρισθέντες). Comp. Matthew 22: 68:32; Acts 14:5. This may have been added because προπαθόντες alone might denote the experience of something good; but it is more probably intended as an expansion and illustration of that word. Paul's sensitiveness to personal indignity appears in the narrative in Acts 16, which gives the historical explanation of the two words. It appears frequently in 2nd Corinthians.

As ye know (καθὼς οἴδατε). One of the many characteristic expressions of these Epistles which indicate community of experience and sentiment on the part of Paul and his readers. See 1 Thessalonians 1:5, 8; 2:1, 5, 10, 11; 3:3, 4, 12; 4:1, 2, 6, 11; 5:1, 11; 2 Thessalonians 2:16; 3:1, 2. [16]

Philippi. See Acts 16:19-40; Philippians 1, 30.

We waxed bold (ἐπαρρησιασάμεθα). Only once elsewhere in Paul, Ephesians 6:20. Frequent in Acts. Always in N.T. in connection with speaking. Derived from πᾶν *every,* and ῥῆσις *speaking.* Hence παρρησία *boldness,* bold *speaking out of every word.* The noun is very often used adverbially, as παρρησίᾳ *boldly* or *openly, Mark* 8:32; see also John 18:20. In Acts always μετὰ παρρησίας *with boldness,* comp. Hebrews 4:16. Ἐν παρρησίᾳ *in boldness,* John 7:4; 16:29; Ephesians 6:19; Philippians 1:20. Both the verb and the noun are found in LXX. See Leviticus 26:13; Proverbs 10:10; Wisd. v. 1; 1 Macc. iv. 18; Sir. vi. 11.

In our God (ἐν τῷ θεῷ ἡμῶν). Const. with *we waxed bold.* Their boldness was not mere natural courage, but was inspired by God. There is a slight emphasis on *our* God, as contrasted with the idols from which

they had turned (ch 1:9). The phrase only here in N.T.

Gospel of God (εὐαγγέλιον τοῦ Θεοῦ). For the phrase see Mk.1:14; Romans 1:1; 15:16; 2 Corinthians 11:7; 1 Thessalonians 2:8, 9; 1 Peter 4:17. It points to the monotheistic character of the gospel.

In much contention (ἐν πολλῷ ἀγῶνι). Better *conflict.* Comp. Colossians 2:1; Philippians 1:27; 1 Timothy 6:12; Hebrews 12:1. Ἀγὼν originally of a contest in the arena; but it is used of any struggle, outward or inward.

3. **Exhortation** (παράκλησις). See on Luke 6:24 and 1 Corinthians 14:3. *Exhortation* or *counsel* is Paul's usual sense.

Of deceit (ἐκ πλάνης). Better, *of error.* It may imply deceit as accompanying or causing error, but it does not occur in the sense of *deceit.* Our exhortation did not proceed from any false teaching which we had ourselves received. We were guided by "the spirit of truth"; See 1 John 4:6, and comp. 2 Peter 1:16.

Of uncleanness (ἐξ ἀκαθαρσίας). "Ακαθαρσία in Matthew 23:27 of the corruption of the sepulchre. Elsewhere in N.T. of sensual impurity. See Romans 1:24; 2 Corinthians 12:21; Ephesians 4:19. Here in the sense of impurity on the side of *sordidness.* [17] In Ephesians 4:19, Paul speaks of working *uncleanness* (ἀκαθαρσίαν) in a spirit *of selfish desire* (πλεονεξία) which is the spirit of *covetousness.* In Ephesians 5:3, uncleanness and covetousness are closely associated. Paul means that his exhortation did not proceed from greed for gain or lust for power.

In guile (ἐν δόλῳ). While *uncleanness* expresses impure *purpose* or *motive, guile* has reference to improper *means;* plausible but insincere methods of winning converts; suppression of the truth; "huckstering the word of God" (see on 2 Corinthians 2:17); adulterating it for purposes of gain or popularity.

4. **We were allowed** (δεδοκιμάσμεθα). More correctly, *approved.* See on 1 Peter 1:7. We came and spoke to you as *tested* men.

Pleasing (ἀρέσκοντες). As being those who seek to please. Comp. Galatians 1:10, and ἀνθρωπάρεσκοι *man-pleasers,* Ephesians 6:6; Colossians 3:22. Comp. LXX, Psalm 52:5: "God hath scattered the bones of men-pleasers." The fourth Psalm of Solomon is entitled: *Against the men-pleasers* (ἀνθρωπαρέσκοις).

Who proveth (δοκιμάζοντι). Word-play with δεδοκιμάσμεθα *we were approved.*

5. **Used we flattering words** (ἐν λόγῳ κολακίας ἐγενηθήμεν). Better, *were we found using flattering discourse.* Very literally and baldly it is, *we came to pass in discourse of flattery.* It means more than the mere fact that they were not flatterers: rather, they did not *prove to be* such in the course of their work. Similar periphrases with ἐν are found, Luke 22:44; Acts 22:17; 2 Corinthians 3:7; Philippians 2:7; with εἰς, Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Thessalonians 3:5. Κολακία *flattery,* N.T.^{o}. ^{o}LXX. Rare in Class. Λόγῳ is explained by some as *report* or *rumor.* Common report did not charge us with being flatterers. This meaning is admissible, but the other is simpler. Paul says that they had not descended to flattery in order to make the gospel acceptable. They had not flattered men's self-complacency so as to blind them to their need of the radical work which the gospel demands.

Cloke of covetousness (προφάσει πλεονεξίας). For πρόφασις see on John 15:22. Properly *pretext:* πρό *before,* φάσις *a word* or *saying.* Others, less probably, from προφαίνειν *to cause to shine forth* or *before.* Paul means that he had not used his apostolic office to disguise or conceal avaricious designs.

God is witness (θεὸς μάρτυς). Comp. Romans 1:9; 2 Corinthians 1:23; Philippians 1:8; 1 Thessalonians 2:10. *God* or *the Lord is witness* is a common O.T. formula: see Genesis 31:44, 50; 1 Samuel 12:5, 6; 20:23, 42; Wisd. i. 6. For testimony to his conduct, he appeals to the Thessalonians *(as ye know):* for testimony to his *motives,* he appeals to God. Comp. ver. 10, where there is the double appeal.

6. **Of men** (ἐξ ἀνθρώπων). To extract glory *from* men.

When we might have been burdensome (δυνάμενοι ἐν βάρει εἶναι). Lit. *being able to be in weight.* The phrase ἐν βάρει *in weight* is unique in N.T., and does not occur in LXX. The better rendering here is *to be in authority.* Paul means that his position as an apostle would have warranted him in asserting authority or standing on his dignity, which he did not do. Βάρος *weight,* in the sense of *influence,* is found in late Greek. Paul's Epistles were called *weighty* (βαρεῖαι), 2 Corinthians 10:10: others explain as referring to the apostolic right to exact pecuniary support. [18]

7. **Gentle** (ἤπιοι). This reading is adopted b;y Tischendorf, Weiss, and the Rev. T. Westcott and Hort read νη.πιοι *babes.* This gives a stronger and bolder image, and one which falls in better with the course of thought, in which Paul is asserting his innocence of guile and flattery, and not of *harshness.*

Among you (ἐν μέσῳ ὑμῶν). Better, and more literally, *in the midst of you,* which implies more intimate intercourse than *among you.* Comp. Luke 22:27.

Nurse (τροφός). N.T.^{o}. In Class. sometimes of a mother, and so probably here. See Galatians 4:19.

Cherisheth (θάλπῃ). P^{o}. Here and Ephesians 5:29. The verb originally means *to warm.* See LXX, Deuteronomy 22:6.

Her own children. Note the inversion of metaphor. Paul is first the babe, then the nurse or mother. For similar instances see ch. 5:2, 4; 2 Corinthians 3:13-16; Romans 7:1 ff. See Introduction to 2 Corinthians, Vol. 3, p. 19:

8. **Being affectionately desirous** (ὁμειρόμενοι). N.T.^{o}. Once in LXX, Job 3:21. The figure of the nursing mother is continued. She is not satisfied with nursing the child, but interests herself affectionately in all that concerns it.

We were willing (ηὐδοκοῦμεν). Better, *we were pleased.* Imperfect tense: we *continued* to entertain and manifest our affectionate solicitude. The verb occasionally in later Greek, and often in LXX. In N.T. it is used

of God's decrees, as Luke 12:32; 1 Corinthians 1:21; Galatians 1:15; Colossians 1:19; and of the free determination and plans of men, as Romans 15:26; 2 Corinthians 5:8; 1 Thessalonians 3:1.

Souls (ψυχάς). Better *lives.* See on Romans 11:3; 1 Corinthians 15:45; Mark 12:30.

9. **Labor — travail** (κόπον— μόχθον). The two words are associated in 2 Corinthians 11:27; 2 Thessalonians 3:8. Μόχθος *travail,* P^{o}. Frequent in LXX. Κόπος emphasises *fatigue,* μόχθος *hardship.*

Because we would not be chargeable (πρὸς τὸ μὴ ἐπιβαρῆσαι). Incorrect. Rend. *that we might not burden.* Put you to expense for our support. Comp. 2 Thessalonians 3:8.

10. **Holily — justly — unblameably** (ὁσίως — δικαίως — ἀμέμπτως). For δικαίως *holily,* see on Luke 1:75; for δικαίως *justly* or *righteously,* on Romans 1:17; 5:7. Ἀμέμπτως *unblameably,* only in these Epistles. See ch. 3:13; 5:23. For the distinction between ὅσιος and δίκαιος see Plato, *Gorg.* 507.

11. **Comforted** (παραμυθούμενοι). The A.V. renders the three participles in this verse as finite verbs, *we exhorted,* etc. Rev. retains the participial construction. Better than *comforted, persuading.* Persuasion is the form which the exhortation assumed. Παράκλησις *exhortation,* and παραμύθιου *persuasion,* are associated in Philippians 2:1. The verb παραμυθέομαι, *to persuade* occurs only four times in N.T. See on Philippians 2:1. Neither verb nor noun in LXX.

Charged (μαρτυρόμενοι). Rev. *testifying;* but the A.V. is more correct. Rend. *charging.* The verb means *to conjure,* or *appeal to* by something sacred. So Ephesians 4:17. Comp. Acts 20:26; Galatians 5:3, and διαμαρτύρομαι *I charge,* 1 Timothy 5:21; 2 Timothy 2:14; 4:1. Comp. Thucyd. 6:80.

12. **Walk** (περιπατεῖν). By Paul exclusively in the metaphorical sense of *behaving* or *conducting* one's self. Similarly in Hebrews. In the Synoptic Gospels, with one exception (Mark 7:5), of the physical act. Both senses

in the Fourth Gospel, but only the metaphorical sense in John's Epistles. Once in the metaphorical sense in Acts, 21:21. In LXX almost exclusively literal; but see 2 Kings 20:23; Proverbs 8:20; Ecclesiastes 11:9. The phrase ἀξίως περιπατεῖν *to walk worthily,* in Ephesians 4:1; Colossians 1:10.

Worthy of God (ἀξίως θεοῦ). Better *worthily.* For ἀξίως comp. LXX, Wisd. vii. 15; xvi. 1; Sir. xiv. 11. The formula ἀξίως θεοῦ is found among the Pergamum papyri. A priest of Dionysus is described as having performed his sacred duties ἀξίως θεοῦ. A priestess of Athene as having served ἀξίως τῆς θεοῦ καὶ τῆς πατρίδος *worthily of the goddess and of her fatherland.* A chief herdsman as having conducted the divine mysteries. ἀξίως τοῦ καθηγεμόνος Διονύσου *worthily of his chief, Dionysus.* The dates of these papyri are from 141 B.C. to the beginning of the first century A.D. [19]

Kingdom and glory. The only instance of this collocation. God's kingdom is here conceived as present — the economy of divine grace to which the readers are called as Christians. *Glory* is the future consummation of that kingdom. For βασιλεία *kingdom,* see on Luke 6:20. Δόξα *glory* is not used in N.T. in its primary, classical sense of *opinion* or *notion.* It signifies *reputation,* John 12:43; Romans 2:7, 10: *brightness* or *splendor,* Acts 22:11; Romans 9:4; 1 Corinthians 15:40. *Glory of God* expresses the sum total of the divine perfections. The idea is prominent in redemptive revelation: see Isaiah 60:1; Romans 5:2; 6:4. It expresses the form in which God reveals himself in the economy of salvation: see Romans 9:23; Ephesians 1:12; 1 Timothy 1:11. It is the means by which the redemptive work is carried on: see 2 Peter 1:3; Romans 6:4; Ephesians 3:16; Colossians 1:11. It is the goal of Christian hope: see Romans 5:2; 8:18, 21; Titus 2:13.

13. **Also — we.** *Also* may point to an expression of thanksgiving in a letter from the Thessalonians to Paul. You say "we give thanks to God." *We also* give thanks. Comp. ch. 1:2.

When ye received the word of God which ye heard of us (παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ). Rend. *when ye received the word of the message (which came) from us, even the word of God.* The words *the word of the message from us* form one conception,

governed by παραλαβόντες *having received* or *when ye received;* therefore *from us* is not to be taken as depending on *having received,* as Rev. *when ye received from us the word,* etc. *Of God* (supply *the word*) is added in order to correct any possible false impression made by *from us.* Ἀκοή in N.T. means *the sense of hearing,* as Matthew 13:14; 1 Corinthians 12:17; 2 Peter 2:8: or *the organ of hearing = ear,* as Mark 7:35; Luke 7:1: or *a thing heard, a report, rumor,* as John 12:38; Romans 10:16. The phrase λόγος ἀκοῆς or τῆς ἀκοῆς *the word of hearing,* or *word of the message,* signifies *the word which is heard.* Comp. Hebrews 4:2. See on *the fame,* Luke 4:37.

Effectually worketh (ἐνεργεῖται). Referring to *the word,* not to *God.* Comp. Philippians 2:13. In the middle voice as here, used only by Paul and James, and only of things. See Ephesians 3:20; Colossians 1:29; James 5:16, and footnote on Colossians 1:29. The noun ἐνέργεια, P^{o}. It means *power in exercise,* and is used only of superhuman power.

14. **In Christ Jesus.** Seems to be added to distinguish the Christian churches in Judaea from the synagogues of the Jews, which would claim to be churches of God. Comp. Galatians 1:22, and see on ch. 1:1. *In Christ Jesus, in Christ, in Jesus, in the Lord, in him,* are common Pauline formulas to denote the most intimate communion with the living Christ. These phrases are not found in the Synoptic Gospels. Ἐν ἐμοί *in me* (Christ) is frequent in the Fourth Gospel. The conception is that of a sphere or environment in which a Christian or a church lives, as a bird in the air, or the roots of a tree in the soil. [20]

Countrymen (συμφυλετῶν). N.T.^{o}. ^{o}LXX. Not in pre-Christian Greek writers. Lit. *belonging to the same tribe* or *clan.* The reference is to the Gentile persecutors who were instigated by the Jews.

15. **Persecuted** (ἐκδιωξάντων). Rev. more literally and correctly, *drave out.* The word only here, though it occurs as an alternative reading, Luke 11:49. Probably with special reference to his own expulsion from Thessalonica. Acts 17:5-10.

Contrary to all men. Tacitus *(Hist.* 5:5) describes the Jews as stubborn in their faith, prompt in kindly offices to each other, but bitterly hostile

toward everybody else: Juvenal *(Sat.* 14:102 f.) says that they observe and respect whatever Moses has taught in his mystical volume; not to show the way except to one who practices the same rites, and to show the well only to the circumcised.

16. **To speak — that they might be saved** (λαλῆσαι ἵνα σωθῶσιν). Not, *to speak to the Gentiles in order that they might be saved,* but *to tell the Gentiles that they might be saved.* Comp. 1 Corinthians 10:33.

To fill up (ἀναπληρῶσαι). The verb means the making up of what is lacking to perfect fulness; the filling of a partial void. Comp. Philippians 2:30. Once in LXX of filling up of sins, Genesis 15:16. Always blind and stubborn, the Jews filled up the measure of their sins by their treatment of Christ and his apostles.

Alway (πάντοτε). Emphatically placed at the end of the sentence. At all times — before Christ, in Christ's time, now — the Jews by their resistance to the divine word fill up their 'sins.

Is come (ἔφθασεν). The verb not frequent in N.T. and used mostly by Paul. See on 2 Corinthians 10:14, and comp. Romans 9:31; Philippians 3:16.

To the uttermost (εἰς τέλος). This is not the meaning of the phrase in N.T. It is *to the end:* see Matthew 10:22; 24:13; Luke 18:5; John 13:1. The wrath of God had *not* come upon them to the uttermost. The meaning is that the divine wrath had reached the point where it passed into judgment.
21

17. **Being taken from you** (ἀπορφανισθέντες). N.T.^{o}. ^{o}LXX. Rev. better, *being bereaved of you.* From ὀρφανός *bereft.* See Mark 12:40, John 14:18; James 1:27. The word suggests the intimate personal fellowship of the writer with his readers. The separation was like that between parents and children. Comp. vv. 7, 8.

For a short time (πρὸς καιρὸν ὥρας). N.T.^{o}. Lit. *for the season of an hour.* Comp. Lat. *horae momentum.* Stronger than the usual phrase πρὸς ὥραν *for an hour:* see 2 Corinthians 7:8; Galatians 2:5; Philemon 15.

Comp. πρὸς καιρὸν *for a season, Luke* 8:13; 1 Corinthians 7:5.

The more abundantly (περισσοτέρως). Rev. *the more exceedingly.* Paul uses this adverb very freely, and outside of his letters it appears only Hebrews 2:1; 13:19. He is much given to the use of comparatives, and sometimes heaps them together: see Romans 8:37; 2 Corinthians 7:13; 4:17; Ephesians 3:20; Philippians 1:23.

18. **We would** (ἠθελήσαμεν). Implying more than a mere inclination or desire. It was our *will* to come. See on Matthew 1:19.

I Paul. Not implying any less desire on the part of his associates, but emphasising his own. See on the use of the epistolary plural, ch. 1:2.

Satan (Σατανᾶς). From the Aramaic *Satana, adversary.* In the canonical LXX the name appears only three times, 1 K. 11:14, 23, 25, and in each case is applied to a man. In LXX διάβολος is used, almost without exception, as the translation of the Hebrews *Satan.* Of 22 instances of διάβολος only 9 are outside of the book of Job. From the more general conception of an adversary, there is, in the O.T., a gradual development toward that of an evil personality. For instance, in 2 Samuel 24:1, the numbering of the people is ascribed to the anger of the Lord. The later historian, in 1 Chronicles 21:1, ascribes the act to Satan. See also Job, Wisd. ii. 24; Zech.3:1. The specialising of the conception was due, in part, to the contact of the Jews with the religions of Babylon and Persia. In N.T. Satan appears as the personal spirit of evil — the same who is called *the devil, the wicked one, the prince of the power of the air, the prince of this world, the serpent, the God of this world, the tempter.* He tempts to evil, opposes God's work, inspires evil dispositions, torments God's people. The word Satan occurs only once in the Fourth Gospel, not in the Epistles, but often in Revelation. Mark never uses διάβολος, Matthew never Satan. Paul seldom διάβολος, often Satan. Satan alone in Pastorals. Luke uses both. It is clear that Paul here as elsewhere employs the word in a personal sense; but any attempt to base the doctrine of a personal devil on this and similar passages is unsafe. [22]

Hindered (ἐνέκοψεν). See on 1 Peter 3:7.

19. **Hope.** Used of the *object* of hope, as Colossians 1:5; 1 Timothy 1:1; Hebrews 6:18.

Joy — crown (χαρὰ — στέφανος). Comp. Philippians 4:1. The phrase *crown of rejoicing* or *boasting,* in Proverbs 16:31; Ezekiel 16:12; 23:42. Comp. Isaiah 62:3, στέφανος κάλλους *crown of beauty,* and Soph. *Aj.* 465. στέφ εὐκλείας *crown of renown.* The Thessalonians were "a chaplet of victory of which Paul might justly make his boast in the day of the Lord" (Ellicott). For στέφανος see on Revelation 4:4.

Coming (παρουσίᾳ). See on Matthew 24:8, and on ἐπιφάνεια *appearing,* 1 Timothy 6:14 and 2 Thessalonians 2:8.

CHAPTER 3

1. **Forbear** (στέγοντες). Lit. no longer *forbearing.* See on 1 Corinthians 9:12: LXX, Sir. 8:17. For Class. parall. Soph. *O. C.* 15; *Elec.* 1118; Eurip. *Hippol.* 844; *Ion* 1412. He means that his longing for some personal communication from the Thessalonians became intolerable.

To be left — alone (καταλειφθῆναι — μόνοι). Implying, as *we sent* (ver. 2) and *I sent* (ver. 5), the previous presence of Timothy with him at Athens.

2. **Our brother.** Comp. 2 Corinthians 1:1; Colossians 1:1; Philemon 1; Romans 16:23; 1 Corinthians 1:1; 16:12.

Minister (διάκονον). See on Matthew 20:26; Mark 9:35. Not in the official sense of *deacon* which occurs only in the Pastorals. Διάκονος *minister* and διακονία *ministry* or *service* are common expressions of service to Christ or to men. Paul habitually uses them in this way. See Acts 1:25; 6:4. Διάκονοι is used of ministers of Satan, 2 Corinthians 11:15, and διάκονος of the civil magistrate, Romons 13:4. See Introduction to the Pastoral Epistles. [23]

Fellow laborer. Omit from text. [24]

To establish (στηρίξαι). See on Luke 22:32; Introd. to Catholic Epistles, Vol. 1, p. 625; 1 Peter 5:10; 2 Peter 1:12.

3. **Moved** (σαίνεσθαι). N.T.^{o} ^{o}LXX. In Class., as early as Homer, of dogs; *to wag the tail, fawn* (Hom. *Od.* 10:217; 16:6). Hence of persons, to *fawn* or *cringe.* The word is apparently used here in the original sense, *to be shaken.* [25]

We are appointed (κείμεθα). As Luke 2:34 (see note); Philippians 1:17. Comp. Acts 14:22, in which occur four of the words used here. For the thought, see Matthew 5:10; 10:17; 16:24; 1 Peter 2:21 ff.; 4:12; 2 Timothy 3:12.

5. **The tempter** (ὁ πειράζων). Only here and Matthew 4:3. LXX. See on Matthew 6:13.

In vain (εἰς κενον). The phrase only in Paul. See 2 Corinthians 6:1; Galatians 2:2; Philippians 2:16. The force of the preposition is fairly represented by *to* in the phrase *to no purpose.* LXX has εἰς κενὸν, εἰς τὸ κενὸν, and εἰς κενὰ.

6. **Now** (ἄρτι). See on John 13:33. Const. with *we were comforted* (ver. 7), not with *came.*

Good remembrance (μνείαν ἀγαθὴν). Better *kindly* remembrance. Comp. Romans 5:7 (see note); 7:12; Titus 2:6; 1 Peter 2:18. See on ch. 1:3.

7. **Affliction** (ἀνάγκῃ). Rev. *distress.* The derivation from ἄγξειν to *press tightly, to choke* (Lightfoot, Ellicott) is doubtful. In the sense of *urgency, distress,* seldom in Class. See 1 Corinthians 7:26; 2 Corinthians 6:4; 12:10; Luke 21:23.

8. **Stand fast** (στήκετε). The sense of *firm* standing is derived from the context, and does not inhere in the word. In Mark 3:31; 11:25, it means simply *to stand.* Comp. Philippians 4:1. It does not occur earlier than N.T.

10. **Exceedingly** (ὑπερεκπερισσοῦ). Comp. Ephesians 3:20. Paul is fond of compounds with ὑπὲρ *above.* Of the 28 N.T. words compounded with ὑπὲρ, 22 are found in Paul, and 20 of them only there.

Perfect (καταρτίσαι). Primarily, *to adjust, fit together;* so *mend,* Matthew 4:21. Of the creation of the world, Hebrews 11:3. See on Matthew 21:16; Luke 6:40; 1 Peter 5:10; Romans 9:22.

11. **Direct** (κατεύθυναι). Lit. *make straight.* Only in Paul and Luke. See on Luke 1:79, and comp. 2 Thessalonians 3:5. Frequent in LXX.

13. **With all his saints** (μετὰ πάντων τῶν ἁγίων αὐτοῦ). *Saints* is often explained as *angels;* but the meaning is *the holy and glorified people of God.* Οἱ ἅγιοι is uniformly used of these in N.T. and never of angels

unless joined with ἄγγελοι. See Luke 9:26; Mark 8:38; Acts 10:22. It is doubtful if οἱ ἅγιοι is used of angels in LXX. Zech. 14:5, which is confidently cited as an instance, is quoted at the conclusion of the Didache (16:7), clearly with the sense of glorified believers. ῞Αγιοι ἄγγελοι appears Tob. xi. 14; xii. 15; Job 5:1. *Angels* has no connection with anything in this Epistle, but *glorified believers* is closely connected with the matter which was troubling the Thessalonians. See ch. 4:13. This does not exclude the attendance of angels on the Lord's coming (see Mark 8:38; Luke 9:26), but when Paul speaks of such attendance, as 2 Thessalonians 1:7, he says, *with the angels* (ἀγγέλων) *of his power*.

CHAPTER 4

1. **Furthermore** (λοιπὸν). Rev. not so well, *finally,* although the word is sometimes rightly so rendered. The formula is often used by Paul where he attaches, in a somewhat loose way, even in the midst of an Epistle, a new subject to that which he has been discussing.

2. **Commandments** (παραγγελίας). Better, *charges.* Only four times in N.T. [o]LXX. The verb παραγγέλλειν *to command* or *charge* is frequent, and is often used in Class of military orders. See Xen. *Cyr.* 2:4, 2; Hdt. iii. 25.

3. **Fornication.** Paul wrote from Corinth, where sensuality in the guise of religion was rife. In Thessalonica, besides the ordinary licentious customs of the Gentiles, immorality was fostered by the Cabeiric worship (see Introduction). About the time of Paul, a political sanction was given to this worship by deifying the Emperor as Cabeirus.

4. **That every one of you should know how to possess his vessel,** etc. (εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι). The interpretation of vv. 3-6 usually varies between two explanations:

1. making the whole passage refer to fornication and adultery:
2. limiting this reference to vv. 3-5, and making ver. 6 refer to honesty in business.

Both are wrong. The entire passage exhibits two groups of parallel clauses; the one concerning sexual, and the other business relations. Thus:

1. *Abstain from fornication: deal honorably with your wives.*
2. *Pursue your business as holy men,* not with covetous greed as the heathen: *do not overreach or defraud.*

A comma should be placed after σκεῦος *vessel,* and κτᾶσθαι *procure* or *acquire,* instead of being made dependent on εἰδέναι *know,* should begin a new clause. Render, *that every one of you treat his own wife honorably.* Εἰδέναι *is* used Hebraistically in the sense of *have a care for, regard,* as ch. 5:12, "*Know them that labor,* " etc.: recognize their claim to respect, and hold them in due regard. Comp. Genesis 39:6: Potiphar οὐκ ᾔδει τῶν καθ' αὑτὸν οὐδὲν "*gave himself no concern* about anything that he had."

1 Samuel 2:12: the sons of Eli οὐκ εἰδότες τὸν κύριον "*paying no respect* to the Lord." Exodus 1:8: Another King arose ὃς οὐκ ᾔδει τὸν Ἰωσήφ "*who did not recognize* or *regard* Joseph": did not remember his services and the respect in which he had been held. Σκεῦος is sometimes explained as *body,* for which there is no evidence in N.T. In 2 Corinthians 4:7 the sense is metaphorical. Neither in LXX nor Class. does it mean *body.* In LXX very often of *the sacred vessels of worship:* sometimes, as in Class., of *the accoutrements of war.* In N.T. occasionally, both in singular and plural, in the general sense of *appliances, furniture, tackling.* See Matthew 12:29; Luke 17:31; Acts 27:17; Hebrews 9:21. For the meaning *vessel,* see Luke 8:16; John 19:20; 2 Corinthians 4:7; Revelation 2:27. Here, metaphorically, for *wife;* comp. 1 Peter 3:7. It was used for *wife* in the coarse and literal sense by Rabbinical writers. The admonition aptly follows the charge to abstain from fornication. On the contrary, let each one treat honorably his own wife. The common interpretation is, "as a safeguard against fornication let every one know how to procure his own wife." It is quite safe to say that such a sentence could never have proceeded from Paul. He never would have offset a charge to abstain from fornication with a counsel to be well informed in the way of obtaining a wife. When he does touch this subject, as he does in 1 Corinthians 7:2, he says, very simply, "to avoid fornication let every man *have* (ἐχέτω) his own wife"; not, *know how to get one.* Εἰδέναι *know,* as usually interpreted, is both superfluous and absurd. Besides, the question was not of *procuring* a wife, but of living honorably and decently with her, paying her the respect which was her right, and therefore avoiding illicit connections.

That he pursue his gain-getting in sanctification and honor (κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ). As a holy and honorable man. The exhortation now turns to business relations. Κτᾶσθαι cannot mean *possess,* as A.V. That would require the perfect tense. It means *procure, acquire.* Often *buy,* as Acts 17:28; LXX, Genesis 33:19; 39:1; 47:19; 49:30; Joshua 24:33; absolutely, Ezekiel 7:12, 13.

5. **Not in the lust of concupiscence** (μὴ ἐν πάθει ἐπιθυμίας). Lit. *in passion of desire.* Not with avaricious greed. For ἐπιθυμία see on Mark 4:19. Its meaning is by no means limited to sensual lust; see, for instance, Luke 22:15. It is used as including all kinds of worldly desires, as

Galatians 5:16, 24; 1 John 2:17. In Romans 7:7, especially of covetousness.

6. **That no man go beyond** (τὸ μὴ ὑπερβαίνειν). Lit. *the not going beyond.* Dependent on *this is the will of Glod,* ver. 3. The verb N.T.. Often in LXX, mostly in the literal sense of *overpassing limits.* Also of *overtaking, passing by, surpassing,* as in wickedness or cruelty. It is an expansion of the preceding thought. Pursue your business as holy men: do not overreach or defraud.

It is the *overstepping* of the line between mine and thine. It is used absolutely, being defined by the succeeding clause. The A.V. is literal, *go beyond.* Rev. renders *tranegress.* Weizsacker and Bornemann "ubergreife *overreach.*" So. Rev. margin. This last is the best.

Defraud (πλεονεκτεῖν). P^{o}. See on 2 Corinthians 2:11, and *covetousness,* Romans 1:29. It emphasises gain as the motive of fraud. Three times in LXX, Judges 4:11; Habakkuk 2:9; Ezekiel 22:27. Often in Class.

In any matter (ἐν τῷ πράγματι). Rev. correctly, in *the* matter. Comp. 2 Corinthians 7:11. The sense is *the* business in hand, whatever it be. The τῷ does not stand for τινι *any.* For πράγματι, *matter,* see on Matthew 18:19. Those who connect this clause with the preceding, explain τῷ as *the* matter *just mentioned* — adultery.

Avenger (ἔκδικος). P^{o}. Here and Romans 13:4. In LXX rarely, and in the same sense as here. In this sense it occurs only in late Greek. For the warning comp. Ephesians 5:6; Colossians 3:6; Romans 13:4; Galatians 5:21.

7. **Unto uncleanness** (ἐπὶ ἀκαθαρσίᾳ). Better, *for* uncleanness; ἐπὶ denoting *aim* or *intention.* The intention is viewed as the basis of the act (ἐπὶ *upon*). Comp. Galatians 5:13; Ephesians 2:10.

In sanctification (ἐν). Note the change of preposition. Sanctification is the characteristic life-element of the Christian, *in* which he is to live. Comp. *in peace,* 1 Corinthians 7:15; *in hope,* Ephesians 4:4.

8. **Despiseth** (ἀθετῶν). Better, *rejecteth.* Setteth aside. Comp. Galatians 2:21; 3:15; 1 Corinthians 1:19. Used in N.T. both of persons and things.

His Holy Spirit (τὸ πνεῦμα αὐτοῦ τὸ ἅγιον). Solemn and emphatic: *His Spirit, the holy.* Similarly, Acts 15:8, 28; 19:6; 20:23; Ephesians 1:13; 4:30.

9. **Taught of God** (θεοδίδακτοι). N.T.^{o}. ^{o}LXX. Not in Class.

11. **Study** (φιλοτιμεῖσθαι). P^{o}. Make it your aim. Comp. Romans 15:20 (see note); 2 Corinthians 5:9. Often in Class. Lit. *to be fond of honor:* hence *to strive for honor, to be ambitious.*

To be quiet (ἡσυχάζειν). Note the paradox, *strive* to be *quiet.* For similar instances see Romans 1:20, *unseen* things *clearly seen:* Romans 1:22, *wise,* be *fooled* (comp. Horace, *Od.* 1, 34, 2, *insaniens sapientia):* 2 Corinthians 8:2, *poverty* abounded unto *riches:* 2 Corinthians 7:10, *repentance, not to be repented of.* The disturbances rebuked in the second Epistle may have begun to show themselves, so that there is a possible allusion to the idle busybodies of 2 Thessalonians 3:11.

12. **Honestly** (εὐσχημόνως). P^{o}. Better, *seemly.* From εὐ *well* and σχῆμα *figure* or *fashion.* The literal sense is suggested by the familiar phrase *in good form.* The contrast appears in ἀτάκτως *disorderly,* 2 Thessalonians 3:6. Paul has in view the impression to be made by his readers on those outside of the church. See on Romans 13:13, and comp. 1 Corinthians 14:40.

Of nothing (μηδενὸς). Either neuter, *of nothing,* or masculine, *of no man.* In the latter case it would refer to depending upon others for their support, which some, in view of the immediately expected parousia, were disposed to do, neglecting their own business.

13. **I would not have you to be ignorant** (οὐ θέλομεν ὑμᾶς ἀγνοεῖν). The Greek is, *we* would not, etc. A formula often used by Paul to call special attention to what he is about to say. See Romans 1:13; 11:25; 1 Corinthians 2:1, etc. He employs several similar expressions for the same

purpose, as θέλω ὑμᾶς εἰδέναι *I wish you to know* (1 Corinthians 11:3; Colossians 2:1): γινωρίζω ὑμῖν *I declare unto you* (1 Corinthians 15:1; 2 Corinthians 8:1; Galatians 1:11): γινώσκειν ὑμᾶς βούλομαι *I would have you know* (Philippians 1:12).

Them which are asleep (τῶν κοιμωμένων). Or, *who are sleeping.* See on Acts 7:60; 2 Peter 3:4, and comp. 1 Corinthians 7:39; 11:30; 15:6, 18, 20, 51; John 11:11, etc. The dead members of the Thessalonian church.

Ye sorrow (λυπῆσθε). Opinions differ as to the possible ground of this sorrow. According to some, the Thessalonians supposed that eternal life belonged only to such as should be found alive at the parousia, and therefore that those already dead would not share the blessings of the second advent. Others, assuming an interval between the advent and the general resurrection, think that the Thessalonians were anxious lest their brethren who died before the advent would be raised only at the general resurrection, and therefore would not share the blessings of communion with the Lord during the millennial reign. It is impossible to decide the question from Paul's words, since he does not argue, but only consoles. The value of his consolation does not depend upon the answer to the question whether the departed saints shall first be raised up at the general resurrection, or at a previons resurrection of believers only. The Thessalonians were plainly distressed at the thought of separation from their departed brethren, and had partially lost sight of the elements of the Christian hope — reunion with them and fellowship with the Lord. These elements Paul emphasises in his answer. The resurrection of Jesus involves the resurrection of believers. The living and the dead Christians shall alike be with the Lord.

Others (οἱ λοιποὶ). More correctly, *the rest.* Paul makes a sharp distinction between Christians, and all others.

Who have no hope. Only believers have *hope* of life after death. The speculations and surmisings of pagan philosophy do not amount to a hope.

14. **Them also which sleep in Jesus will God bring with him** (καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ).

(1) *Which sleep* should be, *which have been laid asleep* or *have fallen asleep,* giving the force of the passive.

(2) Διὰ τοῦ Ἰησοῦ can by no possibility be rendered in *Jesus,* which would be ἐν Ἰησοῦ*:* see 1 Corinthians 15:18; 1 Thessalonians 4:16. It must mean *through* or *by means of* Jesus.

(3) The attempt to construe διὰ τοῦ Ἰησοῦ with τοὺς κοιμηθέντας *those who have fallen asleep by means of Jesus,* gives an awkward and forced interpretation. It has been explained by supposing a reference to martyrs who have died *by* Jesus; because of their faith in him. In that case we should expect the accusative, διὰ τὸν Ἰησοῦν *on account of* or *for the sake of* Jesus. Moreover Paul is not accentuating that idea. Κοιμηθέντας would be universally understood by the church as referring to the death of Christians, so that *by Jesus* would be superfluous.

(4) Διὰ τοῦ Ἰησοῦ should be construed with ἄξει *will bring.* Rend. the whole: *them also that are fallen asleep will God through Jesus bring with him.* Jesus is thus represented as the agent of the resurrection. See 1 Corinthians 15:21; John 5:28; 6:39, 44, 54. *Bring* (ἄξει) is used instead of ἐγειρεῖ *shall raise up,* because the thought of separation was prominent in the minds of the Thessalonians.

15. **By the word of the Lord** (ἐν λόγῳ κυρίου). Or *in* the word. Λόγος of a concrete saying, Romans 9:9; 13:9. We do not say this on our own authority. Comp. 1 Corinthians 7:10, 12, 25. No recorded saying of the Lord answers to this reference. It may refer to a saying transmitted orally, or to a direct revelation to Paul. Comp. Galatians 1:12; 2:2; Ephesians 3:3; 2 Corinthians 12:1, 9.

Remain (περιλειπόμενοι). P^{o}. and only in this Epistle. The plural *we* indicates that Paul himself expected to be alive at the parousia. [26]

Shall not prevent (οὐ μὴ φθάσωμεν). The A.V. misses the force of the double negative — shall *in no wise* prevent. *Prevent* in the older sense of *anticipate, be beforehand with.* See on Matthew 17:25, and 1 Thessalonians 2:16. The living shall not share the blessings of the advent sooner than the dead in Christ.

16. **The word of the Lord,** ver. 15, is apparently not intended to include the specific details which follow. In that word the revelation was to the effect that all believers simultaneously should share the blessings of the advent. The following description of the Lord's descent from heaven is intended to emphasise the fact that the reunion of dead and living believers will be accomplished by the Lord in person (αὐτὸς). Ὅτι does not indicate the contents of the word of the Lord *(that,* as A.V.), but means *for* or *because;* and the details are meant to strengthen the more general declaration of ver. 15. In the details themselves there are traces of certain O.T. theophanies, as Exodus 19:11-18; Micah 1:3. [27]

Shall descend from heaven. Used nowhere else of Christ's second coming. Frequently in the Fourth Gospel, of Christ's descent to earth as man. See 3:13; 6:33, 38, 41, etc. In Ephesians 4:9, of his descent by the Spirit in order to endow the church.

With a shout (ἐν κελεύσματι). N.T.[o]. Once in LXX, Proverbs 24:62 (English Bib. 30:27). From κελεύειν *to summon.* Often in Class. Lit. *a shout of command,* as of a general to his army, an admiral to his oarsmen, or a charioteer to his horses.

Archangel (ἀρχαγγέλου). Only here and Jude 9. Not in O.T. The Pauline angelology shows traces of Rabbinical teachings in the idea of orders of angels. See Ephesians 1:21; Colossians 1:16; Romans 8:38. The archangels appear in the apocryphal literature. In the Book of Enoch (see on Jude 14) four are named, Michael, Uriel, Raphael, and Gabriel. Michael is set over the tree which, at the time of the great judgment, will be given over to the righteous and humble, and from the fruit of which life will be given to the elect. In Tob. xii. 15, Raphael appears as one of the seven holy angels. Comp. Revelation 8:2. See also on Jude 9, and comp. Daniel 12:1. [28]

With the trump of God (ἐν σάλπιγγι θεοῦ). For the trumpet heralding great manifestations of God, see Exodus 19:13, 16; Psalm 47:5; Isaiah 27:13; Zechariah 9:14; Zephaniah 1:16; Joel 2:1; Matthew 24:31; 1 Corinthians 15:52; Revelation 1:10; 4:1. *Of God* does not indicate the size or loudness of the trumpet, but merely that it is used in God's service. Comp. *harps of God,* Revelation 15:2; *musical instruments of God,* 1 Chronicles 16:42. The later Jews believed that God would use a trumpet

to raise the dead.

17. **Together with them** (ἅμα σὺν αὐτοῖς). Ἅμα, *at the same time,* referring to the living. We that are alive shall *simultaneously* or *one and all* (comp. Romans 3:12) be caught up. Σὺν αὐτοῖς *along with them, i.e.,* the dead. Thus ἅμα is to be const. with *shall be caught up.* The A.V. and Rev. are inaccurate. [29] These are the important words as related to the disquietude of the Thessalonians.

Shall be caught up (ἁρπαγησόμεθα). By a swift, resistless, divine energy. Comp. 2 Corinthians 12:2, 4; Acts 8:39.

In the air (εἰς ἀέρα). Rend. *into* the air, and const. with *shall be caught up.* Ἀὴρ *the atmosphere with the clouds,* as distinguished from αἰθὴρ *the pure ether,* which does not occur in N.T.

And so. After having met the Lord

CHAPTER 5

1. **Times — seasons** (χρόνων — καιρῶν). See on Acts 1:7. With special reference to the Lord's coming. The plural is used because Paul is thinking of a number of incidents attending the preparation and accomplishment of the second advent, and occurring at different times. The collocation *times* and *seasons* only here and Acts 1:7. Καιρός is the *suitable* time, χρόνος the time *measured by duration.* Hence καιρός *a juncture, an occasion, as* Matthew 16:3. The distinction is so well marked that have the phrases χρόνου καιρός *the right moment of the time,* and εὔκαιρος χρόνος *the opportune moment.* See Soph. *Elec.* 1292.

2. **Perfectly** (ἀκριβῶς). See on Luke 1:3.

The day of the Lord (ἡμέρα κυρίου). The day of Christ's second coming. In Paul's Epistles this is expressed by ἡ ἡμέρα *the day,* absolutely, 1 Thessalonians 5:4; 1 Corinthians 3:13; Romans 13:12: ἡ ἡμέρα ἐκείνη *that day,* 2 Thessalonians 1:10: ἡμέρα χριστοῦ *the day of Christ,* Philippians 1:10; 2:16: ἡμέρα κυρίου or τοῦ κυρίου *day of the Lord,* 1 Corinthians 5:5; 1 Thessalonians 5:2; 2 Thessalonians 2:2: ἡμέρα τοῦ κυρίου ἡμῶν Ἰησοῦ (Χριστοῦ), 1 Corinthians 1:8; 2 Corinthians 1:14. These expressions refer to a definite time when the Lord is expected to appear, and Paul expects this appearance soon. Attempts to evade this by referring such expressions to the day of death, or to the advance toward perfection after death until the final judgment, are forced, and are shaped by dogmatic conceptions of the nature of Biblical inspiration. [30] In the O.T. the phrase day of the Lord denotes a time in which God will conspicously manifest his power and goodness or his penal justice. See Isaiah 2:12; Ezekiel 13:5; Joel 1:15; 2:11; and comp. Romans 2:5. The whole class of phrases is rare in N.T. outside of Paul's Epistles.

As a thief (ὡς κλέπτης). Comp. Matthew 24:43; Luke 12:39; 2 Peter 3:10; Revelation 16:15, and see on Revelation 3:3.

In the night (ἐν νυκτί). The ancient church held that the advent was to be expected at night, on an Easter eve. This
gave rise to the custom of vigils. Jerome, on Matthew 25:6, says: "It is a

tradition of the Jews that Messiah will come at midnight, after the likeness of that season in Egypt when the Passover was celebrated, and the Destroyer came, and the Lord passed over the dwellings. I think that this idea was perpetuated in the apostolic custom, that, on the day of vigils, at the Pascha, it was not alloxved to dismiss the people before midnight, since they expected the advent of Christ."

It is noteworthy how many of the gospel lessons on watchfulness are associated with the night and a visit by night. See Matthew 24:43; 25:1-13; Mark 13:35; Luke 12:35, 38; 17:34; 12:90.

3. **When they shall say.** The prediction is thrown into dramatic form.

Cometh upon (ἐπίσταται). See Luke 21:34, 36. Often in N.T. of a person coming suddenly upon another; as Luke 2:9; 24:4; Acts 4:1; 12:7.

Travail (ὠδὶν). Birth-throe. Only here in its literal sense. Elsewhere as a strong figure of sorrow or pain. See Matthew 24:8; Mark 13:8; Acts 2:24. For the figure in O.T. see Isaiah 13:6-8; 37:3; Micah 4:9; Hosea 13:3; Jeremiah 13:21.

Shall not escape (οὐ μὴ ἐκφύγωσιν). A.V. misses the force of the double negative. They shall *in no wise* escape.

4. **Overtake** (καταλάβῃ). See on *comprehended*, John 1:5.

A thief (κλέπτης). Tischendorf, Weiss, and Rev. T. retain this reading. Westcott and Hort read κλέπτας *thieves,* but with κλέπτης in margin. The weight of textual evidence is in favor of the singular.

5. **Ye are all.** In the text γὰρ for should be inserted after πάντες *all.* Ye are not in darkness *for ye* are sons of light.

Children of light (υἱοὶ φωτός). More correctly, *sons* of light. See on Mark 3:17, and comp. Luke 16:8; John 12:36; Ephesians 5:8; Colossians 1:12. The Christian condition is habitually associated in N.T. with light: see Matthew 5:14, 16; John 3:21; 8:12; Acts 26:18; 1 Peter 2:9; 1 John 1:7. The contrary condition with darkness: see John 3:19, 20; Ephesians

5:8; 1 Peter 2:9; Matthew 4:16; 6:23, etc.

Of the night — of darkness (νυκτὸς — σκότους). The genitive marks an advance of thought from ἐν σκότει *in* darkness, ver. 4. Ἐν indicates the element in which one is. The genitive, *of darkness,* points to nature and origin. To *belong* to darkness is more than *to be in* darkness.

6. **Others** (οἱ λοιποί). *The rest,* as ch. 4:13.

Let us watch (γρηγορῶμεν). See on Mark 13:35, and comp. Ephesians 5:14.

Be sober (νήφωμεν). Primarily in a physical sense, as opposed to excess in drink, but passing into the ethical sense of *calm, collected, circumspect.* Alert wakefulness and calm assurance will prevent their being surprised and confused by the Lord's coming, as by a thief in the night.

7. **Be drunken** (μεθυσκόμενοι). Lit. who *are made drunk* or *get drunk.* See on John 2:10. In N.T. always of intoxication. In LXX, the Hebrews *shekar strong drink* is several times rendered by μέθυσμα; Judges 13:4, 7; 1 Samuel 1:11, 15.

8. **Putting on** (ἐνδυσάμενοι). The son of day clothes himself for the day's work or battle. The same association of ideas as in vv. 6, 8, is found in Romans 13:12-14; Revelation 16:15; 1 Peter 1:13. Comp. LXX, Bar. v. 2.

Breastplate — helmet. Comp. Ephesians 6:14. The figures are not original with Paul. See Isaiah 59:17; Wisd. v. 18, 19. Notice that only defensive armor is mentioned, in accordance with the darkness and uncertainty of the last time; and that the fundamental elements of Christian character, faith, hope, and love, are brought forward again as in ch. 1:3; 1 Corinthians 13:13. For the figure of the armed soldier, comp. also Romans 13:12; 2 Corinthians 10:4.

9. **For** (ὅτι). Special emphasis is laid on the hope of salvation. The exhortation to put it on is enforced by the fact that God's appointment is to salvation and not to wrath.

To obtain (εἰς περιποίησιν). More literally, *unto the obtaining.* See on Ephesians 1:14. In three out of five instances in N.T. the word clearly means *acquiring* or *obtaining.* In Ephesians 1:14 and 1 Peter 2:9, it is sometimes rendered *possession* (so Rev.). But in Ephesians the meaning is *redemption* or *acquisition*, or redemption which will give possession; and in 1st Peter a people *for acquisition.* The meaning here is *that we might obtain.* Comp. LXX, Malachi 3:17.

10. **Who died.** Frequently the resurrection is coupled with the death of Christ by Paul, as ch. 4:14; Philippians 3:10; Colossians 2:12; 3:1-4. Not so here; but the thought of resurrection is supplied in *live together with him.*

Wake or **sleep.** Whether we are alive or dead at Christ's appearing. Comp. Romans 14:9. Καθεύδειν in N.T. always literally of sleep, except here, and possibly Ephesians 5:14. In Mark 5:39; Luke 8:52, it is contrasted with death. In LXX in the sense of death, Psalm 87:5; Daniel 12:2; 2 Samuel 7:12.

11. **Comfort** (παρακαλεῖτε). Rev. renders *exhort;* but comfort suits better the general drift of the passage, and corresponds with ch. 4:18. There is some force in Bornemann's suggestion that the two meanings may be combined. Exhort each other to be of good heart.

Edify (οἰκοδομεῖτε). Lit. *build up.* See on Acts 20:32. The metaphorical sense habitually in Paul. See 1 Corinthians 8:1, 10; 10:23; 14:4; Ephesians 2:20. In O.T. mostly in the literal sense. See however LXX, Ruth 4:11; Psalm 27:5; 88:2; Jeremiah 31:4.

12. **Know** (εἰδέναι). See on ch. 4:4. Recognize them for what they are, and as entitled to respect because of their office. Comp. ἐπιγινώσκετε *acknowledge,* 1 Corinthians 16:18; and ἐγνώσθης *takest knowledge,* LXX, Psalm 143:3. Ignatius, Smyrn. 9:, has ἐπίσκοπον εἰδέναι *to know the bishop,* to appreciate and honor him.

Are over (προϊσταμένους). Lit. *who are placed before you.* See on Romans 12:8. Used of superintendents of households, 1 Timothy 3:4, 5,

12: of the ruling of elders of the church, 1 Timothy 5:17. It does not indicate a particular ecclesiastical office, but is used functionally. The ecclesiastical nomenclature of the Pauline Epistles is unsettled, corresponding with the fact that the primitive church was not a homogeneous body throughout christendom. The primitive Pauline church consisted of a number of separate fraternities which were self-governing. The recognition of those who ministered to the congregations depended on the free choice of their members. See for instance 1 Corinthians 16:15, 16. The congregation exercised discipline and gave judgment: 1 Corinthians 5:3-5; 2 Corinthians 2:6, 7; 7:11, 12; Galatians 6:1.

Admonish (νουθετοῦντας). Only in Acts and Paul. See on Acts 20:31, and comp. ver. 14; Romans 15:14; 1 Corinthians 4:14; Colossians 1:28.

13. **Esteem** (ἡγεῖσθαι). Primarily *to lead,* which is the only sense in the Gospels and Acts, except Acts 26:2, in a speech of Paul. To lead the mind through a reasoning process to a conclusion, and so *to think, to estimate.* Only in this sense by Paul, Peter, and James. See 2 Corinthians 9:5; Philippians 2:3; James 1:2; 2 Peter 3:9. In both senses in Hebrews. See 10:29; 13:7.

Very highly in love. Const. *very highly* with *esteem. In love* qualifies both words. [31]

For their work's sake (διὰ τὸ ἔργον αὐτῶν). Their esteem for their superintendents is not to rest only on personal attachment or respect for their position, but on intelligent and sympathetic appreciation of their work. It is a good and much-needed lesson for the modern congregation no less than for the Thessalonian church.

14. **Them that are unruly** (τοὺς ἀτάκτους). N.T.^{o} The A.V. is more vigorous and less stilted than Rev. *disorderly.* From ἀ *not* and τάσσειν draw up or *arrange.* Those who are *out of line.* Comp. the adverb ἀγαθός disorderly, 2 Thessalonians 3:6, 11. Probably referring to the idlers and busybodies described there.

Feeble-minded (ὀλιγοψύχους). N.T.^{o}. Better *fainthearted.* Ὀλίγος *little* and ψυχὴ *soul.* Those of little heart. oClass. In LXX see Proverbs 14:29;

Isaiah 25:5; 54:6; 57:15. ὈΟλιγοψυχία faint-heartedness, [o]N.T. LXX, Exodus 6:9; Psalm 54:8. Comp. Ps. of Sol., 16:11.

Support (ἀντέχεσθε). Comp. Matthew 6:24; Titus 1:9. ὈΑντὶ *against* and ἔχεσθαι *to hold one's self.* The primary sense is, keeping one's self directly opposite to another so as to sustain him.

15. **That which is good** (τὸ ἀγαθὸν). Not to be limited to *profitable, beneficent* (as Lightfoot, Lunemann), although ἀγαθός commonly includes a corresponding beneficent relation of its subject to another subject, which is emphasized here by *to all men.* See on Romans 5:7. It may also include what is absolutely, morally good, as Romans 2:10. So Hebrews 13:21; 1 Peter 3:11; Romans 7:18.

17. **Without ceasing** (ἀδιαλείπτως). Comp. Romans 9; 12:12; Ephesians 6:18; Colossians 4:2.

18. **Will** (θέλημα). In the sense of *requirement.* Comp. ch. 4:3.

19. **Quench not the Spirit.** Since he is the inspirer of prayer, and the bestower of all gifts of grace on the Church. Comp. Ephesians 4:30. The operation of the Spirit is set forth under the image of fire in Matthew 3:11; Luke 12:49; Acts 2:3, 4. The reference here is to the work of the Spirit generally, and not specially to his inspiration of prayer or prophecy.

20. **Prophesyings** (προφητείας). The emphasis on prophesyings corresponds with that in 1 Corinthians 14:1-5, 22 ff. Prophecy in the apostolic church was directly inspired instruction, exhortation, or warning. The prophet received the truth into his own spirit which was withdrawn from earthly things and concentrated upon the spiritual world. His higher, spiritual part (πνεῦμα), and his moral intelligence (νοῦς), and his speech (λόγος) worked in harmony. His spirit received a spiritual truth in symbol: his understanding interpreted it in its application to actual events, and his speech uttered the interpretation. He was not ecstatically rapt out of the sphere of human intelligence, although his understanding was intensified and clarified by the phenomenal action of the Spirit upon it. This double action imparted a peculiarly elevated character to his speech. The prophetic influence was thus distinguished from the mystical ecstasy,

the ecstasy of Paul when rapt into the third heaven, which affected the subject alone and was incommunicable (2 Corinthians 12:1-4). The gift of tongues carried the subject out of the prophetic condition in which spirit, understanding, and speech operated in concert, and into a condition in which the understanding was overpowered by the communication to the spirit, so that the spirit could not find its natural expression in rational speech, or speech begotten of the understanding, and found supernatural expression in a tongue created by the Spirit. Paul attached great value to prophecy. He places prophets next after apostles in the list of those whom God has set in the Church (1 Corinthians 12:28). He associates apostles and prophets as the foundation of the Church (Ephesians 2:20). He assigns to prophecy the precedence among spiritual gifts (1 Corinthians 14:1-5), and urges his readers to desire the gift (1 Corinthians 14:1, 39). Hence his exhortation here.

21. **Prove all things** (πάντα δοκιμάζετε). A general exhortation, not confined to prophesyings; but Paul elsewhere insists that a test be applied to phenomena which claim to be supernatural. See on *discerning of spirits,* 1 Corinthians 12:10; 14:29, and comp. 2 Thessalonians 2:2, and 1 John 4:1-3. For δοκιμάζετε prove, see on 1 Peter 1:7. In LXX, Proverbs 27:21; Psalm 11:6, δοκίμιον is *a crucible* or *furnace.*

Hold fast that which is good (τὸ καλὸν κατέχετ). These words are associated in early Christian writers with an apocryphal saying ascribed to Jesus, and very frequently quoted, γίνεσθε δὲ δόκιμοι τραπεζῖται *show yourselves approved money-changers.* By some ancient writers the two are cited together as Paul's; by others they are distinguished, as by Origen, who cites the saying as an injunction (ἐντολὴν) of Jesus, and adds, "and also (observing) the teaching of Paul, who says, 'prove all things, hold fast the good, abstain from every form of evil.'" The saying about the money-changers is probably a genuine *logion* of the Lord. Some have thought that the words added by Clement of Alexandria, "rejecting some things but holding fast the good, " formed part of the Lord's saying, and that, accordingly, Paul's words here depend on an original utterance of Jesus. If this could be proved, εἶδος *form,* ver. 22, might be explained as a figure of exchangers distinguishing between genuine and false coins. [32]

22. **Appearance** (εἴδους). As commonly explained, abstain from

everything that even *looks like* evil. But the word signifies *form* or *kind.* Comp. Luke 3:22; John 5:37, and see nearly the same phrase in Joseph. *Ant.* 10:3, 1. It never has the sense of *semblance.* Moreover, it is impossible to abstain from everything that looks like evil.

Of evil (πονηροῦ). To be taken as a noun; not as an adjective agreeing with εἴδους *form* (from every evil form). The meaning of πονηρός in N.T. cannot be limited to *active* evil, *mischief,* though it often has that sense. The same is true in LXX, where it sometimes means *grudying* or *niggardly.* See Sir. xiv. 4, 5; xxxiv. 23.

23. **The very God of peace** (αὐτὸς ὁ Θεὸς τῆς εἰρήνης). Better, *the God of peace himself.* God's work is contrasted with human efforts to carry out the preceding injunctions. The phrase *God of peace* only in Paul and Hebrews. See Romans 15:33; 16:20; Philippians 4:9; Hebrews 13:20. The meaning is, God who is the source and giver of peace. *Peace,* in the Pauline sense, is not mere calm or tranquillity. It is always conceived as based upon reconciliation with God. God is the God of peace only to those who have ceased to be at war with him, and are at one with him. God's peace is not sentimental but moral. Hence the God of peace is the *sanctifier.* "Peace" is habitually used, both in the Old and New Testaments, in connection with the messianic salvation. The Messiah himself will be Peace (Micah 5:5). Peace is associated with righteousness as a messianic blessing (Psalm 72:7; 85:10). Peace, founded in reconciliation with God, is the theme of the gospel (Acts 10:36). The gospel is *the gospel of peace* (Ephesians 2:17; 6:15; Romans 10:15). Christ is the giver of peace (J. 14:27; 16:33).

Sanctify (ἁγιάσαι). See on John 10:36; 17:17. The primary idea of the word is *separation.* Hence ἅγιος, the standard word for *holy* in LXX is, primarily, *set apart.* Ἁγιάζειν is

1. *to separate from things profane and to consecrate to God;*
2. *to cleanse* or *purify* as one set apart to holy uses.

Wholly (ὁλοτελεῖς). N.T.^{o}. So that nothing shall escape the sanctifying power. Ὅλος *complete,* and τέλος *end* or *consummation.*

Spirit, soul, body (πνεῦμα, ψυχὴ σῶμα). It is useless to attempt to

draw from these words a technical, psychological statement of a threefold division of the human personality. If Paul recognized any such technical division, it was more probably twofold; the body or material part, and the immaterial part with its higher and lower sides — πνεῦμα and ψυχὴ. See on Romans 6:6; 7:5, 23; 8:4; 11:3 and footnote.

Be preserved entire (ὁλόκληρον — τηρηθείη). This is the rendering of Rev. and is correct. A.V. joins ὁλόκληρον with πνεῦμα, and renders *your whole spirit.* Ὁλόκληρον is predic ative, not attributive. It does not mean *whole,* but is derived from ὅλος *whole* and κλῆρος *allotment,* and signifies *having the entire allotment; complete in all parts.* It occurs only here and James 1:4, where it is associated with τέλειοι *perfect.* It appears in LXX, as Leviticus 23:15; Deuteronomy 16:9; 27:6. Joseph. *Ant.* 3:12, 2, uses it of an unblemished victim for sacrifice. As distinguished from ὁλοτελεῖς *wholly,* ver. 23, it is *qualitative,* while ὁλοτελεῖς is *quantitative.* The kindred ὁλοκληρία *perfect soundness,* only in Acts 3:16. For *preserved* see on 1 Peter 1:4.

24. **Faithful** (πιστὸς). Comp. 2 Timothy 2:13, and see on 1 John 1:9; Revelation 1:5; 3:14.

That calleth (ὁ καλῶν).= *the caller.* The emphasis is on the person rather than on the act. Comp. Romans 9:11; Galatians 1:6, 15; 5:8; 1 Thessalonians 2:12; 1 Peter 5:10; James 1:5.

26. **Kiss.** See on 2 Corinthians 13:12. Comp. Romans 16:16; 1 Corinthians 16:20; 1 Peter 5:14.

27. **I charge** (ἐνορκίζω). N.T.^{o}. Rev. stronger and more literal, I *adjure.* Class. This strong appeal may perhaps be explained by a suspicion on Paul's part that a wrong use might be made of his name and authority (see 2 Thessalonians 2:2), so that it was important that his views should be made known to all. Lightfoot refers to 2 Thessalonians 3:17, as showing a similar feeling in his anxiety to authenticate his letter.

THE

SECOND EPISTLE TO THE THESSALONIANS

CHAPTER 1

On vv. 1, 2, see on 1 Thessalonians 1:1.

3. **We are bound — as it is meet.** The accumulation of cognate expressions indicates the apostle's earnestness.

Groweth exceedingly (ὑπεραυξάνει). N.T.^{o}. See on 1 Thessalonians 3:10.

4. **Glory** (ἐνκαυχᾶσθαι). N.T.^{o}. The simple verb καυχᾶσθαι *to boast,* and the kindred nouns καύχημα *ground of boasting,* and καύχησις *act of boasting,* are favorites with Paul.

5. **A manifest token** (ἔνδειγμα). N.T.^{o}. Comp. ἔνδειξις, Philippians 1:28. The token is the patience and faith with which they endure persecution and tribulation. It is a token of the righteous judgment of God, in that it points to the future glory which God will confer at the final judgment and the righteous award which will be dispensed to the persecutors. Similarly Philippians 1:28.

That ye may be counted worthy. The structure of the sentence is loose. These words should be directly connected with *righteous judgment,* and denote the purport of that judgment — their assignment to an inheritance in the kingdom of God.

Of the kingdom of God (τῆς βασιλείας τοῦ θεοῦ). The phrase is not frequent in Paul. βασιλεία θεοῦ four times; βασιλεία τοῦ χριστοῦ καὶ θεοῦ *kingdom of Christ and of God,* once. Here in the eschatological sense — the future, consummated kingdom, the goal of their striving and the recompense of their suffering. See on Luke 6:20.

6. **Seeing it is** (εἴπερ). More literally, *if so be that.* Confirming, in a hypothetical form, the assertion of God's judgment upon persecutors, ver. 5. It implies no doubt, but rhetorically puts a recognized fact as a supposition. So Romans 3:30; 8:9, 17; 1 Corinthians 8:5.

7. **Rest** (ἄνεσιν). See on *liberty,* Acts 24:23. With this exception only in Paul.

With us. According to Paul's habit of identifying his experience with that of his Christian readers. See 1 Corinthians 4:8; Romans 8:23; Philippians 1:29, 30; 2:18; 3:20, 21; 2 Corinthians 1:7.

When the Lord Jesus shall be revealed (ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ). Lit. *in the revelation of the Lord Jesus.* For ἀποκάλυψις *revelation,* see on Revelation 1:1.

With his mighty angels (μετ' ἀγγέλων δυνάμεως αὐτοῦ). Lit. *with the angels of his power.*

8. **In flaming fire** (ἐν πυρὶ φλογός). Lit. *in a fire of flame.* Comp. 1 Corinthians 1:13; 2 Peter 3:7.

Taking vengeance (διδόντος ἐκδίκησιν). Lit. *giving* or *rendering. Vengeance is* an unfortunate rendering, as implying, in popular usage, personal vindictiveness. See on 2 Corinthians 7:11. It is the full awarding of justice to all parties.

On them that know not God — obey not the gospel (τοῖς μὴ εἰδόσι θεὸν — τοῖς μὴ ὑπακούουσιν τῷ εὐγγελίῳ). To know God is to know him as the one, true God as distinguished from false gods; to know his will, his holiness, his hatred of sin, and his saving intent toward mankind. Two words are used of such knowledge, εἰδέναι and γινώσκειν. Both are applied to the heathen and to Christians, and both are used of the Jews' knowledge of God. Εἰδέναι, of heathen, Galatians 4:8; 1 Thessalonians 4:5; 2 Thessalonians 1:8. Γινώσκειν of heathen, Romans 1:21; 1 Corinthians 1:21. Εἰδέναι, of Christ and Christians, John 7:29, 8:19, 55; 14:7. Γινώσκειν of Christ and Christians, Galatians 4:9; 1 John

2:13, 14; 4:6, 7, 8; John 10:15; 17:3. In John, γινώσκειν of Jews who do not know the Father, John 16:3; 8:55: εἰδέναι, John 7:28; 8:19; 15:21. The two are combined, John 1:26; 7:27; 8:55; 2 Corinthians 5:16. A distinction is asserted between γινώσκειν as knowledge grounded in personal experience, apprehension of external impressions — and εἰδέμαι purely mental perception in contrast with conjecture or knowledge derived from others. There are doubtless passages which bear out this distinction (see on John 2:24), but it is impossible to carry it rigidly through the N.T. In the two classes, — those who know not God and those who obey not the gospel, — it is not probable that Paul has in mind a distinction between Jews and Gentiles. The Jews were not ignorant of God, yet they are described by John as not knowing him. The Gentiles are described by Paul as knowing God, but as refusing to glorify him as God (Romans 1:21). Paul rather describes here the subjects of God's judgment as one class, but under different aspects.

9. **Shall be punished** (δίκην τίσουσιν). The verb (N.T.^{o}.) means *to pay* or *render.* Lit. *shall pay penalty.*

Everlasting destruction (ὄλεθρον αἰώνιον). The phrase nowhere else in N.T. In LXX, 4 Macc. x. 15. Rev. properly, *eternal* destruction. It is to be carefully noted that *eternal* and *everlasting* are not synonymous. See additional note at the end of this chapter.

From the presence (ἀπὸ προσώπου). Or *face.* Ἀπὸ *from* has simply the sense of separation. Not *from the time of the Lord's appearing,* nor *by reason of the glory of his presence.* Πρόσωπον is variously translated in A.V. Mostly *face:* also *presence,* Acts 3:13, 19; 5:41: *person,* Matthew 22:16; Luke 20:21; Galatians 2:6: *appearance,* 2 Corinthians 5:12; 10:1: *fashion,* James 1:11. The formula ἀπὸ προσώπου or τοῦ προσώπου occurs Acts 3:19; 5:41; 7:45; Revelation 6:16; 12:14; 20:11. In LXX, Genesis 3:8; 4:14, 16; Exodus 14:25, and frequently.

Glory of his power (δόξης τῆς ἰσχύος αὐτοῦ). For *glory* see on 1 Thessalonians 2:12. Ἰσχὺς *power,* not often in Paul. It is indwelling power put forth or embodied, either aggressively or as an obstacle to resistance: physical power organized or working under individual direction. An army and a fortress are both ἰσχυρὸς. The power inhering in

the magistrate, which is put forth in laws or judicial decisions, is ἰσχὺς, and makes the edicts ἰσχυρὰ *valid* and *hard to resist.* Δύναμις is the indwelling power which comes to manifestation in ἰσχὺς The precise phrase used here does not appear elsewhere in N.T. In LXX, Isaiah 2:10, 19, 21. The power (δύναμις) and glory of God are associated in Matthew 24:30; Mark 13:26; Luke 21:27; Revelation 4:11; 19:1. Comp. κράτος τῆς δόξης αὐτοῦ *strength of his glory,* Colossians 1:11.

10. **To be glorified** (ἐνδοξασθῆναι). Only here and ver. 12 in N.T. Repeatedly in LXX. See Exodus 14:4, 17; Isaiah 45:26. oClass.

11. **Wherefore** (εἰς ὃ). Better, *to which end.* Comp. Colossians 1:29. The end is, "that ye may be counted worthy of the kingdom of God, " ver. 5. The same thought is continued in ver. 11.

Count — worthy (ἀξιώσῃ). Comp. 1 Timothy 5:17; Hebrews 3:3; 10:29.

Your calling (τῆς κλήσεως). Including both the act and the end of the Christian calling. Comp. Philippians 3:14; 1 Thessalonians 2:12; Ephesians 4:1.

All the good pleasure of his goodness (πᾶσαν εὐδοκίαν ἀγαθωσύνης). Wrong. Paul does not mean *all the goodness which God ts pleased to bestow,* but *the delight of the Thessalonians in goodness.* He prays that God may perfect their pleasure in goodness. So Weizsacker, *die Freude an allem Guten.* The Rev. *desire* for εὐδοκίαν is infelicitous, and lacks support. Ἀγαθωσύνη *goodness* (P. see on Romans 3:19) is never predicated of God in N.T. In LXX, see Nehemiah 9:25, 35. Ἐυδοκία *good pleasure, delight,* is a purely Biblical word. As related to one's self, it means *contentment, satisfaction:* see Sir. xxix. 23; Ps. of Sol. 3:4; 16:12. As related to others, *good will, benevolence. Luke* 10:21, Ephesians 1:5, 9; Philippians 1:15; 2:13; Ps. of Sol. viii. 39.

12. **The name** (τὸ ὄνομα). In no case where it is joined with Jesus, or Christ, or Lord Jesus, does it mean *the title* or *dignity.* [33] Paul follows O.T. usage, according to which *the name of the Lord* is often used for all that the name covers; so that *the name of the Lord* = the Lord himself.

ADDITIONAL NOTE ON ὄλεθρον αἰώνιον *eternal destruction,* 2 TH. 1:9.

ἁΑιών transliterated *eon,* is a period of time of longer or shorter duration, having a beginning and an end, and complete in itself. Aristotle (περὶ οὐρανοῦ, 1:9, 15) says: "The period which includes the whole time of each one's life is called the *eon* of each one." Hence it often means *the life* of a man, as in Homer, where one's life (αἰών) is said to leave him or to consume away (*Il.* v. 685; Od. v. 160). It is not, however, limited to human life; it signifies any period in the course of events, as the period or age before Christ; the period of the millenniam; the mytho-logical period before the beginnings of history. The word has not "a stationary and mechanical value" (De Quincey). It does not mean a period of a fixed length for all cases. There are as many eons as entities, the respective durations of which are fixed by the normal conditions of the several entities. There is one eon of a human life, another of the life of a nation, another of a crow's life, another of an oak's life. The length of the eon depends on the subject to which it is attached.

It is sometimes translated *world*; world representing a period or a series of periods of time. See Matthew 12:32; 13:40, 49; Luke 1:70; 1 Corinthians 1:20; 2:6; Ephesians 1:21. Similarly οἱ αἰῶνες *the worlds,* the universe, the aggregate of the ages or periods, and their contents which are included in the duration of the world. 1 Corinthians 2:7; 10:11; Hebrews 1:2; 9:26; 11:3.

The word always carries the notion of *time,* and not of *eternity.* It always means a period of time. Otherwise it would be impossible to account for the plural, or for such qualifying expressions as *this* age, or the age *to come.* It does not mean something endless or everlasting. To deduce that meaning from its relation to ἀεί is absurd; for, apart from the fact that the meaning of a word is not definitely fixed by its derivation, ἀεί does not signify endless duration. When the writer of the Pastoral Epistles quotes the saying that the Cretans are *always* (ἀεί) liars (Titus 1:12), he surely does not mean that the Cretans will go on Iying to all eternity. See also Acts 7:51; 2 Corinthians 4:11; 6:10; Hebrews 3:10; 1. Peter 3:15. ἁΑεί means *habitually* or *continually* within the limit of the subject's life. In our colloquial dialect *everlastingly* is used in the same way. "The boy is

everlastingly tormenting me to buy him a drum."

In the New Testament the history of the world is conceived as developed through a succession of eons. A series of such eons precedes the introduction of a new series inaugurated by the Christian dispensation, and the end of the world and the second coming of Christ are to mark the beginning of another series. See Ephesians 3:11. Paul contemplates eons before and after the Chuistian era. Ephesians 1:21; 2:7; 3:9, 21; 1 Corinthians 10:11; comp. Hebrews 9:26. He includes the series of eons in one great eon, ὁ αἰὼν τῶν αἰώνων *the eon of the eons* (Ephesians 3:21); and the author of the Epistle to the Hebrews describes the throne of God as enduring unto the eon of the eons (Hebrews 1:8). The plural is also used, *eons of the eons,* signifying all the successive periods which make up the sum total of the ages collectively. Romans 16:27; Galatians 1:5; Philippians 4:20, etc. This plural phrase is applied by Paul to God only.

The adjective αἰώνιος in like manner carries the idea of time. Neither the noun nor the adjective, in themselves, carry the sense of *endless* or *everlasting.* They may acquire that sense by their connotation, as, on the other hand, ἀΐδιος, which means *everlasting,* has its meaning limited to a given point of time in Jude 6. ῾Αιώνιος means *enduring through* or *pertaining to a period of time.* Both the noun and the adjective are applied to limited periods. Thus the phrase εἰς τὸν αἰῶνα, habitually rendered *forever,* is often used of duration which is limited in the very nature of the case. See, for a few out of many instances, LXX, Exodus 21:6; 29:9; 32:13; Joshua 14:9; 1 Samuel 8:13; Leviticus 25:46; Deuteronomy 15:17; 1 Chronicles 28:4. See also Matthew 21:19; John 13:8; 1 Corinthians 8:13. The same is true of αἰώνιος. Out of 150 instances in LXX, four-fifths imply limited duration. For a few instances see Genesis 48:4; Numbers 10:8; 15:15; Proverbs 22:28; Jonah 2:6; Habakkuk 3:6; Isaiah 61:17.

Words which are *habitually* applied to things temporal or material can not carry in themselves the sense of endlessness. Even when applied to God, we are not forced to render αἰώνιος *everlasting.* Of course the life of God is endless; but the question is whether, in describing God as αἰώνιος,. it was intended to describe the duration of his being, or whether some different and larger idea was not contemplated. That God lives longer than men, and lives on everlastingly, and has lived everlastingly, are, no doubt,

great and significant facts; yet they are not the dominant or the most impressive facts in God's relations to time. God's eternity does not stand merely or chiefly for a scale of length. It is not primarily a mathematical but a moral fact. The relations of God to time include and imply far more than the bare fact of endless continuance. They carry with them the fact that God transcends time; works on different principles and on a vaster scale than the wisdom of time provides; oversteps the conditions and the motives of time; marshals the successive eons fronn a point outside of time, on lines which run out into his own measureless cycles, and for sublime moral ends which the creature of threescore and ten years cannot grasp and does not even suspect.

There is a word for *everlasting* if that idea is demanded. That αἰώνιος occurs rarely in the New Testament and in LXX does not prove that its place was taken by αἰώνιος. It rather goes to show that less importance was attached to the bare idea of everlastingness than later theological thought has given it. Paul uses the word once, in Romans 1:20, where he speaks of "the *everlasting* power and divinity of God." In Romans 16:26 he speaks of *the eternal God* (τοῦ αἰωνίου θεοῦ); but that he does not mean the *everlasting* God is perfectly clear from the context. He has said that "the mystery" has been kept in silence *in times eternal* (χρόνοις αἰωνίοις), by which he does not mean *everlasting* times, but the successive eons which elapsed before Christ was proclaimed. God therefore is described as *the God of the eons,* the God who pervaded and controlled those periods before the incarnation. To the same effect is the title ὁ βασιλεὺς τῶν αἰώνων *the King of the eons,* applied to God in 1 Timothy 1:17; Revelation 15:3; comp. Tob. xiii. 6, 10. The phrase πρὸ χρόνων αἰωνίων *before eternal times* (2 Timothy 1:9; Titus 1:2), cannot mean before *everlasting* times. To say that God bestowed grace on men, or promised them eternal life before endless times, would be absurd. The meaning is *of old,* as Luke 1:70. The grace and the promise were given in time, but far back in the ages, before the times of reckoning the eons.

Ζωὴ αἰώνιος *eternal life,* which occurs 42 times in N.T., but not in LXX, is not *endless* life, but life pertaining to a certain age or eon, or continuing during that eon. I repeat, life may be endless. The life in union with Christ *is* endless, but the fact is not expressed by αἰώνιος. Κόλασις αἰώνιος, rendered *everlasting punishment* (Matthew 25:46), is the punishment

peculiar to an eon other than that in which Christ is speaking. In some cases ζωὴ αἰώνιος does not refer specifically to the life beyond time, but rather to the eon or dispensation of Messiah which succeeds the legal dispensation. See Matthew 19:16; John 5:39. John says that ζωὴ αἰώνιος is the *present* possession of those who believe on the Son of God, John 3:36; 5:24; 6:47, 64. The Father's commandment *is* ζωὴ αἰώςιος, John 12:50; to know the only true God and Jesus Christ *is* ζωὴ αἰώνιος, *John* 17:3.

Bishop Westcott very justly says, commenting upon the terms used by John to describe life under different aspects: "In considering these phrases it is necessary to premise that in spiritual things we must guard against all conclusions which rest upen the notions of succession and duration. 'Eternal life' is that which St. Paul speaks of as ἡ ὄντως ζωὴ *the life which is life indeed,* and ἡ ζωὴ τοῦ θεοῦ *the life of God.* It is not an endless duration of being in time, but being of which time is not a measure. We have indeed no powers to grasp the idea except through forms and images of sense. These must be used, but we must not transfer them as realities to another order." [34]

Thus, while αἰώνιος carries the idea of time, though not of *endlessness,* there belongs to it also, more or less, a sense of *quality.* Its character is ethical rather than mathematical. The deepest significance of the life beyond time lies, not in endlessness, but in the moral quality of the eon into which the life passes. It is comparatively unimportant whether or not the rich fool, when his soul was required of him (L. 12:20), entered upon a state that was endless. The principal, the tremendous fact, as Christ unmistakably puts it, was that, in the new eon, the motives, the aims, the conditions, the successes and awards of time counted for nothing. In time, his barns and their contents were everything; the soul was nothing. In the new life the soul was first and everything, and the barns and storehouses nothing. The bliss of the sanctified does not consist primarily in its endlessness, but in the nobler moral conditions of the new eon, — the years of the holy and eternal God. Duration is a secondary idea. When it enters it enters as an accompaniment and outgrowth of moral conditions.

In the present passage it is urged that ὄλεθρον *destruction* points to an unchangeable, irremediable, and endless condition. If this be true, if

ὄλεθρος *is extinction,* then the passage teaches the annihilation of the wicked, in which case the adjective αἰώνιος is superfluous, since extinction is final, and excludes the idea of duration. But ὄλεθρος does not always mean *destruction* or *extinction.* Take the kindred verb ἀπόλλυμι *to destroy, put an end to,* or in the middle voice, *to be lost, to perish.* Peter says, “the world being deluged with water, *perished*” (ἀπολοῦνται 2 Peter 3:6); but the world did not become extinct, it was renewed. In Hebrews 1:11, 12 quoted from Psalm 102, we read concerning the heavens and the earth as compared with the eternity of God, “they shall *perish*” (ἀπολοῦνται). But the perishing is only preparatory to change and renewal. “They shall be changed” (ἀλλαγήσονται). Comp. Isaiah 51:6, 16; 65:17; 66:22; 2 Peter 3:13; Revelation 21:1. Similarly, “the Son of man came to save that which was *lost*” (ἀπολωλός), Luke 19:10. Jesus charged his apostles to go to the *lost* (ἀπολωλότα) sheep of the house of Israel, Matthew 10:6, comp. 15:24. “He that shall *lose* (ἀπολέσῃ) *his* life for my sake shall find it,” Matthew 16:25. Comp. Luke 15:6, 9, 32.

In this passage the word *destruction is* qualified. It is “destruction from the presence of the Lord and from the glory of his power, “ at his second coming, in the new eon. In other words, it is the severance, at a given point of time, of those who obey not the gospel from the presence and the glory of Christ. ῾Αιώνιος may therefore describe this severance as continuing during the millennial eon between Christ’s coming and the final judgment; as being for the wicked prolonged throughout that eon and characteristic of it, or it may describe the severance as characterizing or enduring through a period or eon succeeding the final judgment, the extent of which period is not defined. In neither case is αἰώνιος to be interpreted as *everlasting* or *endless.*

CHAPTER 2

1. **By the coming** (ὑπὲρ). More correctly touching. Comp. Romans 9:27; 2 Corinthians 1:8. Ὑπὲρ never in N.T. in a formula of swearing.

Gathering together (ἐπισυναγωγῆς). Only here and Hebrews 10:25. The verb ἐπισυνάγειν is used, as the noun here, of the Lord's gathering together his elect at his coming. See Matthew 24:31; Mark 13:27; comp. 2 Macc.ii. 7.

2. **Shaken** (σαλευθῆναι). From σάλος the tossing or swell of the sea. See Luke 21:25. Comp. Matthew 11:7; 24:29; Acts 4:31; Hebrews 12:26.

In mind (ἀπὸ τοῦ νοὸς). More correctly, *from your mind*. Νοῦς signifies *the judgment, sober sense*. Comp. 1 Corinthians 14:15, and see on Romans 7:23. They are to "keep their heads" under the temptation to fanatical extravagances concerning the Lord's appearing.

Be troubled (θρεῖσθαι). From θροός clamor, tumult. The meaning is be *unsettled* or *thrown into confusion*.

By spirit (διὰ πνεύματος). By prophetic utterances of individuals in Christian assemblies, claiming the authority of divine revelations.

By word (διὰ λόγου). Oral expressions falsely imputed to Paul.

By letter as from us (δι᾽ ἐπιστολῆς ὡς δι᾽ ἡμῶν). Const. *as from us* with *word* and *letter*. The reference is to a letter or letters forged in Paul's name; not to the first Thessalonian Epistle, as misunderstood by the readers.

As that (ὡς ὅτι). Indicating the contents of such communications.

Is at hand (ἐνέστηκεν). Better than Rev. *is now present*. Lightfoot, happily, *is imminent*.

3. **Deceive** (ἐξαπατήσῃ). Better *beguile*; since the word means not only

making a false impression, but *actually leading astray*.

Except there come a falling away. Before *except* insert in translation *the day shall not come*. Such ellipses are common in Paul.

Falling away (ἀποστασία). Only here and Acts 21:21. Comp. LXX, Joshua 22:22; 2 Chronicles 29:19.

The man of sin — the son of perdition (ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας). See on *children of light*, 1 Thessalonians 5:5. The phrase *man of sin* (*lawlessness*) does not occur elsewhere, either in N.T. or LXX. Son of perdition is found John 17:12, [o]LXX: τέκνα ἄπωλει.ας *children of perdition* (A.V. *transgression*), Isaiah 57:4. *The man of sin* has been thought to refer to Caligula, Titus, Simon Magus, Nero, the Pope of Rome, Luther, Mahomet, etc.

4. **That is called God** (λεγόμενον θεὸν). Above the true God and the false gods. The opposer claims divine honors for himself.

That is worshipped (σέβασμα). An object of adoration, including things as well as persons. Only here and Acts 17:23 on which see note under *devotions.*

Temple of God. According to some, a figure of the Christian Church. Others, the temple of Jerusalem.

Shewing (ἀποδεικνύντα). Publicly asserting divine dignity. Rev. *setting himself forth as God.*

6. **What withholdeth** (τὸ κατέχον). Better *restraineth.* The verb means *to hold fast*, as Luke 8:15: *to hold back*, as Luke 4:42. See on Romans 1:18. He refers to some power which hinders the revelation of the man of sin or Antichrist.

In his time (ἐν τῷ αὐτοῦ καιρῷ). Better, *in his own season*, Not before his appointed season.

7. **Mystery of iniquity** (μυστήριον τῆς ἀνομίας). Better, *of*

lawlessness. The phrase is unique in N.T. and [o]LXX. *Mystery is* found in various combinations, as mystery of the *kingdom of heaven,* Matthew 13:11: of God, 1 Corinthians 2:1: *of his will,* Ephesians 1:9: of Christ, Ephesians 3:4: of the gospel, Ephesians 6:19: of faith, 1 Timothy 3:9: of godliness, 1 Timothy 3:16: of the *seven stars* Revelation 1:20: *of the woman*, Revelation 17:7. A mystery does not lie in the obscurity of a thing, but in its secrecy. It is not in the thing, but envelops it. Applied to a truth, it signifies a truth once hidden but now revealed or to be revealed; a truth which without special revelation would be unknown. It is almost universally found in connection with words signifying publication or revelation. See on Matthew 13:11. The mystery of lawlessness is the mass of lawlessness yet hidden, but which is to reveal itself in the person and power of Antichrist. The position of the word is emphatic, emphasising the concealed character of the evil power.

Only (μόνον). The sentence is elliptical: "only we must wait," or "only it must work in secret, until he that letteth," etc. For a similar instance see Galatians 2:10. The collocation of A.V. is wrong.

Letteth (κατέχων). The same word as *restraineth,* ver. 6. Let is old English for *hipder, prevent.* Often in Chaucer.

> "May I him lette of that?" (prevent him from it).
>
> Troil. and Cress.ii. 732.
>
> "And bothe in love y-like sore they brente (burned)
> That noon or alle hir (their) frendes might hit lette."
>
> Legend of Good Women, 731.

So Shakespeare:

> "What lets but one may enter?"
>
> Two Gentlemen of Verona, iii. 1.
>
> "I'll make a ghost of him that lets me."
>
> Hamlet i. 4.

"The flesh resisteth the work of the Holy Ghost in our hearts, and lets it."

— Latimer, *Serm*.

8. **Consume** (ἀνελεῖ). Better, *slay*, as Matthew 2:16; Luke 22:2; Acts 5:33.

Spirit (πνεύματι). Better, *breath.* Πνεῦμα, almost always translated spirit, is from πνεῖν *to breathe* or *blow.* Frequent in class. in this sense. Comp. John 3:8; Hebrews 1:7. LXX, Psalm 147:7; Ep. of Jer. 61. Philo says "*the spirit of God* signifies, in one sense, the air, the third element; and it is used in this sense in the beginning of Genesis... for air, being light, is born up, and uses water as its basis. In the other sense it is the pure wisdom in which every wise man participates" (*De Gigantibus,* 5). See on Romans 8:4.

Shall destroy (καταργήσει). See on *cumbereth,* Luke 13:7 and *make without effect*, Romans 3:3.

With the brightness (τῇ ἐπιφανείᾳ). See on 1 Timothy 6:14. Rev., correctly, *manifestation*. See LXX, Esther 5:1; Amos 5:22; 2 Macc. ii. 21; 3 Macc. ii. 9. In class. (but late) of deities appearing to a worshipper (Plut. *Themistocles,* 30): of the sudden appearance of an enemy (Polyb. i. 54, 2): of a manifestation of Providence (Diod. Sic. i. 15): of the heathen gods assuming shape and appearing in order to work mischief (Just. Mart. *Apol.* i. 5). In N.T. of the parousia. See 1 Timothy 6:14; 2 Timothy 1:10; 4:1, 8; Titus 2:13. In 2 Timothy 1:10, of Christ's historical manifestation. So ἐπιφαίνω, Titus 2:11; 3:4. Only here in Paul.

Coming (παρουσίας). Or *presence*, which is the original meaning. In N.T. with a few exceptions, of the second coming of Christ. The combination *manifestation of his presence* (only here) appears to emphasize the resistless power of the Son of man, not (as Lightfoot) his splendor and glory. The mere *appearing* of his presence suffices to destroy his adversary.

9. **After the working of Satan.** The sense is that the coming of Antichrist proclaims itself to be according to the working of Satan by means of power, signs, etc.'Ενέργεια P^{o}. *power in exercise*, used only of superhuman power. See Colossians 1:29; 2:12.

Signs and lying wonders (σημείοις καὶ τέρασιν ψεύδους). Lit. *signs and wonders of a lie. Of a lie* characterizes the three words, power, signs, wonders. All bear the stamp of fraud. For *signs and wonders* see on Matthew 24:24, and *mighty works*, Matthew 11:20.

10. **Deceivableness of unrighteousness** (ἀπάτῃ ἀδικίας). Better *deceit* of unrighteousness; which is characteristic of unrighteousness and is employed by it.

11. **Strong delusion** (ἐνέργειαν πλάνης). Rev., literally and correctly, *a working of error*. See on *working* ver. 9. The phrase is unique in N.T. It means *an active power of misleading.* For πλάνη *error which shows itself in action,* see on 1 Thessalonians 2:3.

A lie (τῷ ψεύδει). Properly, *the* lie. The article gives the generic sense, falsehood in all its forms. Comp. John 8:44; Romans 1:25; Ephesians 4:25. Comp. the contrast of *truth* and *unrighteousness* in ver. 12. All wrongdoing has an element of falsity.

12. **Might be damned** (κριθῶσιν). More correctly, *judged.* See on *damnation,* 1 Timothy 5:12. [35]

13. **Hath chosen** (εἵλατο). The only case in N.T. in which this word is used of God's election. LXX, Deuteronomy 26:18, of God's choosing Israel to be his peculiar people. Comp. Philippians 1:22; Hebrews 11:25.

From the beginning (ἀπ' ἀρχῆς). Not elsewhere in Paul. His usual expressions are πρὸ τῶν αἰώνων *before the ages* (1 Corinthians 2:7): πρὸ καταβολῆς κόσμου *before the foundation of the world* (Ephesians 1:4): ἀπὸ τῶν αἰώνων *from the ages* (Ephesians 3:9). *Before eternal times* (πρὸ χρόνων αἰωνίων) is found 2 Timothy 1:9; Titus 1:2.

14. **Our gospel.** See on 1 Thessalonians 1:5.

15. **Traditions** (παραδόσεις). See on 1 Corinthians 11:2. Not emphasizing a distinction between written and oral tradition. Tradition, in the scriptural sense, may be either written or oral. It implies on the part of

a teacher that he is not expressing his own ideas, but is delivering or handing over (παραδίδωμι) a message received from some one else. See 1 Corinthians 11:23. The prominent idea of παράδοσις is therefore that of an authority external to the teacher. Comp. by word nor by letter, ver. 2.

16. **Through grace** (ἐν χάριτι). Better, in grace, as the element of God's gift. Const. with hath given, not with hath loved and hath given.

CHAPTER 3

1. **Finally** (τὸ λοιπὸν). See on 1 Thessalonians 4:1.

May have free course (τρέχῃ). More literally, simply, and better, may run. Have swift progress through the world. An O.T. idea. See Psalm 147:15, and comp. Isaiah 55:11 and Acts 12:24.

Be glorified (δοξάζηται). Acknowledged in its true power and glory. Comp. John 12:28. The phrase *the word of the Lord — be glorified*, only here.

2. **Unreasonable** (ἀτόπων). See on Luke 23:41, and comp. Acts 25:5; 28:6. In LXX in a moral sense, *iniquitous,* Job 4:8; 11:11; 34:12. The word originally means out of place.

All men have not faith. See on Acts 6:7; Galatians 1:28.

3. **From evil** (ἀπὸ τοῦ πονηροῦ). Possibly, *from the evil one.* Τὸ πονηρόν *evil* is found Romans 12:9; Matthew 5:39; but general N.T. usage favors the masculine, personal sense. See Matthew 13:19, 38; Ephesians 6:16; 1 F.2:13, 14;3:12; 5:18. In LXX, τὸ πονηρόν evil is very common: ὁ πονηρὸς a few times, but always of men. See Deuteronomy 24:7; Esther 7:6; Job 21:30. In Job.3:8, 17, τὸ πονηρόν δαιμόνιον *the wicked demon.* The masculine is favored by the Jewish formularies, of which traces appear in the Lord's prayer; by the unanimous tradition of Greek interpreters; by the interpretations of Tertullian and Cyprian, and by the evidence of the Syriac and Sahidic Versions. [36]

5. **Hearts** (καρδίας). See on Romans 1:21; 10:10; Ephesians 1:18.

Patient waiting for Christ (ὑπομονὴν τοῦ χριστοῦ). Rather *patience of Christ*. The prayer is that their hearts may be directed to love God and to exhibit the patience of Christ [37]

6. **Withdraw yourselves from** (στέλλεσθαι ὑμᾶς ἀπὸ). Στέλλεσθαι,

P[o]. In the active voice, *to place, arrange, equip:* in the middle voice, *to provide for, take care*. See 2 Corinthians 8:20. Here with ἀπὸ *from, to place one's self away from.*

Disorderly (ἀτάκτως). This adverb, the verb ἀτακτέω, and the adjective ἄτακτος are found only in Paul, and only in the Thessalonian Epistles. See on 1 Thessalonians 5:14.

7. **Follow** (μιμεῖσθαι). Better, *imitate*. Comp. 1 Corinthians 4:16; 11:1; Philippians 3:17; 1 Thessalonians 1:6.

8. **Any man's bread** (ἄρτον παρά τινος). Lit. *bread from any one*, or *at any man's hand*.

For nought (δωρεὰν). The word is a noun, meaning *a gift*. See John 4:10; Acts 2:38; Romans 5:15. The accusative often adverbially as here; *as a gift, gratis*. Comp. Matthew 10:8; Romans 3:24; Revelation 21:6.

Labor and travail. See on 1 Thessalonians 1:3.

Be chargeable (ἐπιβαρῆσαι). P[o]. Better, *burden*. By depending upon them for pecuniary support. Comp. 1 Corinthians 9:3-18, and see on 1 Thessalonians 2:6.

9. **Power** (ἐξουσίαν). Better, *right*. See on Mark 2:10; John 1:12.

10. **If any would not work,** etc. A Jewish proverb.

11. **Working not at all — busybodies** (μηδὲν ἐργαζομένους — περιεργαζομένους). One of Paul's frequent wordplays. See on *reprobate mind*, Romans 1:28. Not busy, but busybodies. Περιεργάζεσθαι (N.T.[o].) is *to bustle about a thing:* here, *to be officious in others' affairs.* See on τὰ περίεργα *curious arts*, Acts 19:19, and 1 Timothy 5:13.

12. **With quietness — work.** See on *study to be quiet*, 1 Thessalonians 4:11.

13. **Be not weary** (ἐντραπῇ). With one exception, Luke 13:1, only in

Paul. To *faint* or *lose heart.*

Well doing (καλοποιοῦντες). N.T.^{o}. According to the Greek idiom, *doing well, be not weary.* Not limited to works of charity, but including Christian conduct generally, as, for instance, steadily attending to their own business, ver. 12.

14. **By this epistle.** Connect with *our word*. The message we send in this letter. Not, as some, with the following words, *note that man in your epistle.*

Note (σημειοῦσθε). N.T.^{o}. Lit. *set a mark on*. The nature of the mark is indicated in the next clause.

Have no company with (μὴ συναναμίγνυσθαι). P^{o}. See on 1 Corinthians 5:9.

Be ashamed (ἐντραπῇ). See on Matthew 21:37, and 1 Corinthians 4:14.

15. **Admonish** (νουθετεῖτε). See on Acts 20:31, and Ephesians 6:4.

16. **The Lord of peace** (ὁ κύριος τῆς εἰρήνης). The only instance of the formula.

By all means (ἐν παντὶ τρόπῳ), or *in every way.* The alternative reading τόπῳ place is rejected by the principal texts.

17. **The salutation of Paul with mine own hand** (ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου). Rev. properly, "the salutation *of me* Paul." The genitive *of me* is contained, according to a familiar Greek idiom, in the possessive pronoun my. Paul had apparently been employing an amanuensis.

In every epistle. Comp. 1 Corinthians 16:21; Colossians 4:18.

THE

EPISTLE TO THE GALATIANS

THE

EPISTLE TO THE GALATIANS

INTRODUCTION

By the churches of Galatia which Paul addresses (ch. 1:2) are most probably meant the churches in the Roman province of Galatia; those namely in Iconium, Pisidian Antioch, Lystra, and Derbe; and not the Christians living in the Galatian district lying to the north and east of Lycaonia and Phrygia, which formed only a part of the Roman province, and the chief cities of which were Ancyra, Tavium, and Pessinus. The Roman province was formed by Augustus, 25 B.C., and included Lycaonia, Isauria, southeastern Phrygia, and a portion of Pisidia. The churches in this province were founded by Paul in his first missionary tour, the account of which is given Acts 13, 15. [38]

The South Galatian hypothesis supplies a defect in the history of the Pauline churches, which, on the other, it is difficult to account for. On the North Galatian hypothesis, although the Galatian churches were the scene of a violent conflict between Paul and the Judaising Christians, and the recipients of one of Paul's most important letters, and are therefore entitled to an important place in the history of the apostolic churches, — no mention of their origin or foundation occurs in the Book of Acts, while the founding of the churches of Pisidia and Lycaonia, which are nowhere named by Paul, is expressly narrated. On the other hypothesis, we have in Acts 13, 15, a detailed account of the foundation of the Galatian churches.

From the notices in the Acts and in the Epistle, it appears that Paul's preaching in Galatia met with a favorable reception. See Acts 13:42, 48, 49; 14:1; Galatians 4:13. We do not know how long it was before the churches were invaded by Jewish emissaries, nor whence these came. They probably came from the Judaistic circles of the mother-church at Jerusalem, although it is held by some that they belonged to the Jewish Christian constituency of the churches in Galatia. They declared that Paul was not an apostle, but at most only a disciple of the apostles. He had had

no personal knowledge of Christ: the contents of his gospel were derived from men, and therefore he was entitled to no authority. All questions should be referred to the mother-church in Jerusalem, especially to the great apostles of the circumcision, the pillars of the church, James, Peter, and John. Moreover, Paul's teaching that righteousness was based only upon faith in Christ and not upon circumcision and legal observance, contradicted the historical revelation of God, since God promised salvation to Abraham and to his seed on the ground of circumcision; and, in order to carry the promise into effect, made the covenant of the law forever with the people of Israel, who were to receive the divine blessing on condition of observing the divine commands. His teaching, moreover, encouraged moral license, and therefore contravened all moral principle (v. 13). They further accused him of being a man-pleaser, seeking a following and adapting his preaching to the tastes of his hearers; preaching circumcision to those who were inclined to accept it, and uncircumcision to such as wished to refuse it (v. 11).

These intruders were not proselytes, but born Jews, Jewish Christians, with a Pharisaic tendency like that of those who, in Antioch and Jerusalem, sought to impose circumcision and legal observance upon Gentile Christians (Acts 15:1, 5; Galatians 2:4). They demanded that the Gentile Christians should be incorporated by circumcision with the community of Israel, and should observe the leading requirements of the Mosaic law (5:2, 11; 6:12). They laid great stress on the observance of sacred seasons (4:10). "They prescribed a cultus with holy days and festivals, which contained a more seductive charm than the exposition of the word; for it offered compensation for the heathenism they had abandoned, and the old disposition once revived might easily have found in it a congenial home." [39] They did not emphasise the solemn duties which followed circumcision, and which Paul himself forcibly stated (5:3; comp. 3:10); but they recommended circumcision as an easy way of attaining salvation through mere formal incorporation with the true people of God, and also as a protection against persecution (6:12; comp. 5:11).

These efforts bore fruit among the Galatians. Having thrown off the corruptions of their heathen faith and worship, they again came into bondage to "the weak and beggarly elements" which they had outgrown (4:9). The slightest tendancy to such a lapse was met and fostered by the

daily appeal of the pagan cult amid which they lived, an elaborate and impressive system, fortified with a code of rules and administered by a powerful hierarchy, the whole presenting a striking external resemblance to the Jewish ceremonial system. As Professor Ramsay observes: “It is not until this is properly apprehended that Galatians 4:3-11 becomes clear and natural. Paul in that passage implies that the Judaising movement of the Christian Galatians is a recurrence to their old heathen type.” Paul describes them as arrested in a course of obedience to the truth which they had been running well (5:7): as soon removed into a different gospel (1:6): as bewitched by an evil eye (3:1): as pervaded with an evil leaven (5:9). They were beginning, in part at least, to observe the Jewish ceremonial law: they were depending upon the law for justification: they were declining from a spiritual to a fleshly economy: they were beginning to regard as an enemy the friend and teacher whom, not so long ago, they had received as an angel of God, and for whom they would have plucked out their own eyes (4:14, 15).

To what extent the Galatian Christians had been prevailed on to accept circumcision, we do not know. The writing of this letter, however, implies that Paul did not regard this evil as past arresting.

The letter itself is marked by unity of purpose, cohesion of thought, and force and picturesqueness of diction. Like 2nd Corinthians and Philippians it is intensely personal. Like the former of those Epistles it reveals the apostle’s keen sensitiveness to the attitude of his readers toward himself. It is indignant and severe, with dashes of bitterness, yet it contains touches of affectionate reminiscence. It is pervaded and controlled by the one purpose of meeting and correcting the Galatian apostasy in its twofold form of repudiating his apostolic right and the doctrine of salvation by faith. The letter falls into three parts: chs. 1, 2, maintaining the independence and authority of his apostleship, and the divine origin of his gospel. Chapters 3, 4, defending the intrinsic truth of his gospel. Chapters 5, 6, exhibiting the moral consequences which legitimately and logically result from his gospel.

The relationship of the Epistle to the Roman letter is marked, yet it has its special characteristics as distinct from Romans It bears the character of a letter more distinctly than Romans, which is a treatise. It lays a more

distinct emphasis upon the person and apostolic authority of Paul, and its dominant conception is the freedom of the Christian, as in Romans the dominant conception is justification by faith. Romans is more positively doctrinal; Galatians more apologetic and polemic as against Judaism. Romans treats circumcision as a question of practice; Galatians as a question of law. As in Romans, faith is emphasised over against the works of the law as the ground of justification before God; but equally with Romans the divinity and sanctity of the law are recognised. The law is holy, and just and good. It is the expression of God's sovereign and righteous will. It reflects his character, and if one could keep it he would live by it (3:12); all this, while it remains true that "by the works of the law shall no flesh be justified" (2:16).

Accordingly the ethics of the Epistle are stern and uncompromising. The picture of the works of the flesh is perhaps not as powerful and lurid as that in the first chapter of Romans It is drawn in fewer lines, and is offset and enforced by a picture of the fruits of the Spirit. Yet the one is no less distinct and unmistakable than the other. In Romans the sins of the Gentile world are massed in a fearful catalogue; in Galatians single passages here and there afford glimpses of deeply-rooted evil tendencies in the life of the newly-converted Gentile, which show how hard it had been for him to divest himself of his pagan license, and which contain within themselves possibilities of future degeneracy. We see a conceit of higher knowledge and larger liberty which might readily seize upon "occasions to the flesh," and run into what some one has aptly styled "the bigotry of illumination," and the selfishness of fancied deeper insight (5:15; 6:2-5). The same conceit appears in the weakness and inconstancy which readily succumb to the flattering overtures of pretentious Jewish emissaries (4:12 ff; 5:26). Yet with rigid severity against such tendencies there is blended a tender compassion for the erring, a reasonable and kindly appreciation of the weakness of the new convert.

Professor Sabatier (*l' Apotre Paul*) says of the Epistle: "The style does not sustain the thought; it is the thought which sustains the style, giving to it its force, its life, its beauty. Thought presses on, overcharged, breathless and hurried, dragging the words after it…. Unfinished phrases, daring omissions, parentheses which leave us out of sight and out of breath, rabbinical subtleties, audacious paradoxes, vehement apostrophes, — pour

in like surging billows. Mere words in their ordinary meaning are insufficient to sustain this overwhelming plenitude of thought and feeling. Every phrase is obliged, so to speak, to bear a double and triple burden."

The authenticity of the letter is generally conceded. [40]

COMMENTARIES ON GALATIANS

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GERMAN

F. Sieffert, *Der Brief an die Galater,* Mey., 8 Aufl., 1894. R. A. Lipsius, "Der Brief an die Galater," in the *Hand-Commentar*, by Holtzmann, Lipsius, Schmiedel, and Von Soden.

For discussions of the Geographical question. see W. M. Ramsay, *The Church in the Roman Empire before* A. D. 170: Lightfoot in Commentary: Sieffert and Lipsius in Commentaries; E. Schurer, "Was ist unter Γαλατία in der Uberschrift des Galaterbriefs zu verstehen?" *Jahrbucher fur protestantische Theologie*, 1892, 460 ff.: C. Weizsacker, *Das apostolische Zeitalter der christlichen Kirche*. Translation from 2nd ed. by J. Millar, 1894: W. M. Ramsay's articles on "Galatia" and "Galatia, Regions of," in Hastings' *Dictionary of the Bible*, Volume II., 1899: A. C. McGiffert, *The Apostolic Age,* 1897.

THE

EPISTLE TO THE GALATIANS

CHAPTER 1

1 - 5. The usual form of salutation is expanded by additions which answer to the occasion of the letter, and foreshadow its principal thoughts.

1. An apostle. This title is prefixed to Romans, 1st and 2nd Corinthians, Ephesians, Colossians. Here with special emphasis, because Paul's apostleship had been challenged.

Of men — by man (ἀπ' ἀνθρώπων — δι' ἀνθρώπου). Better, *from* men — *through* man or a man. In contradiction of the assertion that he was not directly commissioned by Jesus Christ, like the twelve, but only by human authority. *From men*, as authorising the office; *through man*, as issuing the call to the person. He thus distinguishes himself from false apostles who did not derive their commissions from God, and ranks himself with the twelve. *Man* does not point to any individual, but is in antithesis to *Jesus Christ*, or may be taken as = *any man*.

By Jesus Christ. See Acts 11:4-6; 1 Corinthians 11:1.

And God the Father. The genitive, governed by the preceding διὰ *by* or *through*. The idea is the same as *an apostle by the will of God:* 1 Corinthians 1:1; 2 Corinthians 1:1; Ephesians 1:1. Διὰ is used of *secondary* agency, as Matthew 1:22; 11:2; Luke 1:70; Acts 1:16; Hebrew 1:2. But we find διὰ θελήματος θεοῦ *by the will of God*, Romans 15:32; 1 Corinthians 1:1; 2 Corinthians 1:1, etc., and διὰ θεοῦ *by God*, Galatians 4:7. Also δι' οὗ (God), 1 Corinthians 1:9; Hebrew 2:10.

Who raised him from the dead (τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν). It was the *risen* Christ who made Paul an apostle. For *resurrection* the N.T. uses ἐγείρειν *to raise up*; ἐξεγείρειν *to raise out of*; ἔγερσις *raising* or *rising*; ἀνιστάναι *to raise up*; ἀνάστασις and ἐξανάστασις *raising up* and *raising up out of*. With νεκρὸς *dead* are the following combinations:

ἐγείρειν ἀπὸ τῶν νεκρῶν (never ἀπὸ νεκρῶν) *to raise from the dead*; ἐγ. ἐκ νεκ. or τῶν νεκ. *to raise out of the dead*; ἀναστήσαι to *raise*, ἀναστῆναι *to be raised* or *to rise* ἐκ. νεκ. (never ἀπὸ); ἀνάστ. ἐκ. νεκ.; or τῶν νεκ. *resurrection of the dead*; ἀνάστ. ἐκ. νεκ.; ἐξανάστασις ἐκ. νεκ *rising or resurrection out of the dead* or *from among*. It is impossible to draw nice distinctions between these phrases. [41]

2. **Brethren — with me.** The circle of Paul's colleagues or more intimate friends. Comp. Philippians 4:21, 22, where *the brethren with me* are distinguished from *all the saints* — the church members generally.

Unto the churches of Galatia. See Introduction. This is a circular letter to several congregations. Note the omission of the commendatory words added to the addresses in the two Thessalonian and first Corinthian letters.

3. **Grace to you, etc.** See on 1 Thessalonians 1:1. He will not withhold the wish for the divine grace and peace even from those whom he is about to upbraid.

4. **Gave himself for our sins.** Comp. Matthew 20:28; Ephesians 5:25; 1 Timothy 2:6; Titus 2:14. Purposely added with reference to the Galatians' falling back on the works of the law as the ground of acceptance with God. *For* or *with reference to* sins (περὶ) expresses the *general* relation of Christ's mission to sin. The *special* relation, *to atone for, to destroy, to save and sanctify its victims*, is expressed by ὑπὲρ *on behalf of*. The general preposition, however, may include the special

Out of this present evil world (ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ). Lit. *out of the world, the present* (*world which is*) *evil*. For αἰών *age* or *period*, see John 1:9, and additional note on 2 Thessalonians 1:9. Here it has an ethical sense, the course and current of this world's affairs as corrupted by sin. Comp. 2 Corinthians 4:4. Ἐνεστῶτος, *present*, as contrasted with the world to come. Elsewhere we have ὁ νῦν αἰών *the now world* (1 Timothy 6:17); ὁ αἰὼν τοῦκοσμοῦ *the period of this world* (Ephesians 2:2); ὁ αἰὼν ουτος̃ *this world* or *age* (Romans 7:2). Ἐνεστῶτος, not *impending*, as some expositors, — the period of wickedness and suffering preceding the parousia (2 Thessalonians 2:3), which would imply a limitation of Christ's atoning work to that period.

Comp. 2 Thessalonians 2:2; 2 Timothy 3:1; 1 Corinthians 7:26. The sense of *present* as related to *future* is clear in Romans 8:38; 1 Corinthians 3:22; Hebrew 9:9. For the evil character of the present world as conceived by Paul, see Romans 12:2; 1 Corinthians 2:6; 2 Corinthians 4:4; Ephesians 2:2.

5. **To whom be glory, etc.** For similar doxologies see Romans 9:5; 11:36; 16:27; Ephesians 3:21; 1 Timothy 1:17.

Forever and ever (εἰς τοὺς αἰῶνας τῶν αἰώνων). Lit. *unto the ages of the ages.* See additional note on 2 Thessalonians 1:9, and comp. Romans 16:27; Philippians 4:20; 1 Timothy 1:17; 2 Timothy 4:18. Often in Revelation. In LXX. habitually in the singular: see Psalm 88:29; 110:3, 30. In the doxology the whole period of duration is conceived as a succession of cycles.

6. **I marvel** (θαυμάζω). Often by Greek orators of surprise as something reprehensible. So in New Testament Mark 6:6; John 7:21; Luke 11:38; John 4:27.

So soon (οὕτως ταχέως). Better, so *quickly.* Paul does not mean so soon after a particular event, as their conversion, or his last visit, or the entry of the false teachers, — but refers to the rapidity of their apostasy; ταχέως being used absolutely as always.

Removed (μετατίθεσθε). A.V. misses the sense of the middle voice, *removing* or *transferring yourselves*, and also the force of the continuous present, *are removing* or *going over*, indicating an apostasy not consummated but in progress. The verb is used in Class. of altering a treaty, changing an opinion, desertion from an army. For other applications see Acts 7:16; Hebrew 7:12; 11:5. Comp. LXX, Deuteronomy 27:17; Proverbs 23:10; Isaiah 29:17. Lightfoot renders *are turning renegades.*

Him that called (τοῦ καλέσαντος). God. Not neuter and referring to the gospel. Calling, in the writings of the apostles, is habitually represented as God's work. See Romans 8:30; 9:11; 1 Corinthians 1:9; Galatians 1:15; 1 Thessalonians 2:12; 1 Peter 1:15; 2:9; 2 Peter 1:3.

Into the grace (ἐν χάριτι). *Into* is wrong. It should be *by*.

Another gospel (ἕτερον). Rather a *different, another sort of* gospel. See Matthew 6:24; Luke 16:7; 18:10. In illustration of the differences between ἄλλος *another* and ἕτερος *different*, see 1 Corinthians 12:8-10; 15:40; 2 Corinthians 11:4; Romans 8:23.

7. **Another** (ἄλλο). A *different* gospel is not another *gospel*. There is but one gospel.

But (εἰ μὴ). Rev. *only*. As if he had said, "there is no other gospel, but there are some who trouble you with a different kind of teaching which they offer as a gospel."

Some that trouble (οἱ ταράσσοντες). The article with the participle marks these persons as *characteristically* troublesome — *the troublers*. Comp. Luke 18:9, of those who were characteristically self-righteous. For *trouble* in the sense of disturbing faith and unsettling principle, see Galatians 5:10; Acts 15:24. Not necessarily, as Lightfoot, *raising seditions*.

8. **We.** See on 1 Thessalonians 1:2.

Angel from heaven (ἄγγελος ἐξ οὐρανοῦ). The phrase only here. "Angels *in* heaven or the heavens," Matthew 22:30; Mark 12:25; 13:32. "Angels of the heavens," Matthew 24:36.

Other than that (παρ' ὃ). Roman Catholic interpreters insist that παρ' should be rendered *contrary to*, though the Vulg. gives *praeterquam besides*. Some Protestant interpreters insist on *besides* as being against supplementing the gospel with traditions. The explanation is found in the previous words, *a different gospel*. Any gospel which is *different* from the one gospel, is both *beside* and *contrary to*.

Accursed (ἀνάθεμα). See on Romans 9:3, and *offerings*, Luke 21:5. Comp. κατάρα, *curse* and ἐπικατάρατος *cursed*, Galatians 3:13. In LXX. always *curse*, except Leviticus 27:28, and the apocryphal books,

where it is always *gift* or *offering*. By Paul always *curse*: see Romans 9:3; 1 Corinthians 12:3; 16:22. The sense of *excommunication*, introduces by patristic writers, does not appear in New Testament.

9. **As we said before** (ὡς προειρήκαμεν). Comp. 2 Corinthians 13:2; Philippians 3:18. Not to be referred to the preceding verse, since the compound verb would be too strong, and *now* in the following clause points to an earlier *time*, a previous *visit*. Comp. Galatians 5:21; 2 Corinthians 8:2; 1 Thessalonians 4:6.

10. **For do I now persuade** (ἄρτι γὰρ — πείθω). *For* introduces a justification of the severe language just used. The emphasis is on *now*, which answers to *now* in verse 9. I have been charged with conciliating men. Does this anathema of mine look like it? Is it a time for conciliatory words *now*, when Judaising emissaries are troubling you (verse 7) and persuading you to forsake the true gospel? *Persuade* signifies *conciliate, seek to win over*.

Or God. *Persuade or conciliate God* is an awkward phrase; but the expression is condensed, and *persuade* is carried forward from the previous clause. This is not uncommon in Paul's style: See Philemon 5; Ephesians 1:15; Philippians 2:6, where μορφὴ *form*, applied to God, is probably the result of μορφὴν δούλου *form of a servant* (verse 7) on which the main stress of the thought lies.

11. **I certify** (γνωρίζω). Or, I *make known. Certify*, even in older English, is to *assure* or *attest*, which is too strong for γνωρίζειν *to make known* or *declare*. This, which in the New Testament is the universal meaning of γνωρίζειν, and the prevailing sense in LXX, is extremely rare in Class., where the usual sense is to *become acquainted with*. For the formula see on 1 Thessalonians 4:13.

After man (κατὰ ἄνθρωπον). According to any human standard. The phrase only in Paul. See Romans 3:5; 1 Corinthians 3:3; 9:8; 15:32. Κατὰ ἀνθρώπους *according to men*, 1 Peter 4:6.

12. **Of man** (παρὰ ἀνθρώπου). Better, *from* man. Παρὰ *from* emphasises the idea of transmission, and marks the connection between

giver and receiver. Comp. 1 Thessalonians 2:13; 4:1; 2 Timothy 3:14; Acts 10:22. In the Gospels and Acts παραλαμβάνειν usually means *to take*, in the sense of causing to accompany, as Matthew 4:5; 17:1; Mark 4:36, etc. Scarcely ever in the sense of *receive:* see Mark 7:4. In Paul *only* in the sense of *receive*, and only with παρὰ, with the single exception of 1 Corinthians 11:23 (ἀπὸ). The simple λαμβάνω usually with παρὰ, but with ἀπὸ, 1 John 2:27; 3:22.

By the revelation of Jesus Christ (δι᾽ ἀποκαλύψεως Ἰησοῦ Χριστοῦ). Not, by Jesus Christ being revealed to me, but, I received the gospel by Jesus Christ's revealing it to me. The subject of the revelation is the gospel, not Christ. Christ was the revealer. Rev. (*it came to me*) *through revelation of Jesus Christ.*

13. **Conversation** (ἀναστροφήν). Better, *manner of life*. See on 1 Peter 1:15.

In the Jews' religion (ἐν τῷ Ἰουδαϊσμῷ). Only here and verse 14. Lit. *in Judaism*. It signifies his national religious condition. In LXX, 2 Macc. ii. 21; viii. 2; xiv. 38; 4 Macc. iv. 26.

Beyond measure (καθ᾽ ὑπερβολὴν). P°. Lit. *according to excess*. The noun primarily means a *casting beyond*, thence *superiority, excellency*. See 2 Corinthians 4:7, 17. It is transliterated in *hyperbole.* For similar phrases comp. 1 Corinthians 2:1; Acts 19:20; 3:17; 25:23.

Wasted (ἐπόρθουν). Better, *laid waste*. In Class. applied not only to things — cities, walls, fields, etc. — but also to persons. So Acts 9:21.

14. **Profited** (προέκοπτον). Better, *advanced*. See on *is far spent*, Romans 13:12. Paul means that he outstripped his Jewish contemporaries in distinctively Jewish culture, zeal, and activity. Comp. Philippians 3:4-6.

Equals (συνηλικιώτας). N.T.°. The A.V. is indefinite. The meaning is equals in *age*. So Rev., *of mine own age.*

Nation (γένει). Race. Not *sect* of the Pharisees. Comp. Philippians 3:5; 2

Corinthians 11:26; Romans 9:3.

Zealous (ζηλωτὴς). Lit. a *zealot.* The extreme party of the Pharisees called themselves "zealots of the law"; "zealots of God." See on *Simon the Canaanite*, Mark 3:18. Paul describes himself under this name in his speech on the stairs, Acts 22:3. Comp. Philippians 3:5, 6.

Traditions (παραδόσεων). The Pharisaic traditions which had been engrafted on the law. See Matthew 15:2, 6; Mark 7:3, 13, and on 2 Thessalonians 2:15.

15. **It pleased** (εὐδόκησεν). See on εὐδοκία *good pleasure*, 1 Thessalonians 1:11.

Separated (ἀφορίσας). Set apart: designated. See on Romans 1:1, and *declared*, Romans 1:4. The A.V. wrongly lends itself to the sense of the physical separation of the child from the mother.

From my mother's womb (ἐκ κοιλίας μητρός μου). Before I was born. Others, from the time of my birth. A few passages in LXX. go to sustain the former view: Judges 16:17; Isaiah 64:2, 24; 66:1, 5. That view is also favored by those instances in which a child's destiny is clearly fixed by God before birth, as Samson, Judges 16:17; comp. 13:5, 7; John the Baptist, Luke 1:15. See also Matthew 19:12. The usage of ἐκ as marking a temporal starting point is familiar. See John 6:66; 9:1; Acts 9:33; 24:10.

Called (καλέσας). See on Romans 4:17. Referring to Paul's call into the kingdom and service of Christ. It need not be limited to his experience at Damascus, but may include the entire chain of divine influences which led to his conversion and apostleship. He calls himself κλητὸς ἀπόστολος *an apostle by call*, Romans 1:1; 1 Corinthians 1:1.

16. **To reveal his Son in me** (ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ). In N.T. ἀποκαλύπτειν *to reveal* is habitually used with the simple dative of the subject of the revelation, as Luke 10:21. Once with εἰς *unto*, Romans 8:18: with ἐν *in* of the sphere in which the revelation takes place, only here, unless Romans 1:17 be so explained; but there ἐν is probably instrumental. Render ἐν here by the simple *in*: in my spirit, according to

the familiar N.T. idea of God revealing himself, living and working in man's inner personality. See, for instance, Romans 1:19; verse 5; 8:10, 11; 1 Corinthians 3:16; 14:25; 2 Corinthians 4:6; 1 John 2:5, 14, etc. Lightfoot explains, *to reveal his Son by or through me to others.* But apart from the doubtful use of ἐν, this introduces prematurely the thought of Paul's influence in his subsequent ministry. He is speaking of the initial stages of his experience.

Immediately (εὐθέως). Connect only with I *conferred not*, etc. Not with the whole sentence down to *Arabia.* Paul is emphasising the fact that he did not receive his commission from men. As soon as God revealed his Son in me, I threw aside all human counsel.

Conferred (προσανέθεμην). P^{o}. and only in Galatians. Rare in Class. The verb ἀνατιθέναι means to *lay upon*; hence *intrust* to. Middle voice, *to intrust one's self to; to impart* or *communicate* to another. The compounded preposition πρὸς implies more than *direction*; rather *communication* or *relation with*, according to a frequent use of πρὸς. The whole compound then, is *to put one's self into communication with.* Wetstein gives an example from Diodorus, *De Alexandro*, 17:116, where the word is used of consulting soothsayers.

Flesh and blood. Always in N.T. with a suggestion of human weakness or ignorance. See Matthew 16:17; 1 Corinthians 15:50; Ephesians 6:12.

17. **Went I up** (ἀνῆλθον). Comp. verse 18. Only in this chapter, and John 6:3. More commonly ἀναβαίνειν, often of the journey to Jerusalem, probably in the conventional sense in which Englishmen speak of going *up* to London, no matter from what point. See Matthew 20:17; Mark 10:32; John 2:13; Acts 11:2. In Acts 18:22 the verb is used absolutely of going to Jerusalem. The reading ἀπῆλθον *I went away* had strong support, and is adopted by Weiss. In that case the meaning would be *went away to Jerusalem* from where I then was.

Apostles before me. In point of seniority. Comp. Romans 16:7.

Arabia. It is entirely impossible to decide what Paul means by this term, since the word was so loosely used and so variously applied. Many think

the Sinaitic peninsula is meant (Stanley, Farrar, Matheson, Lightfoot). Others, the district of Auranitis near Damascus (Lipsius, Conybeare and Howson, Lewin, McGiffert). Others again the district of Arabia Petraea.

18. **To see** (ἱστορῆσαι). N.T.^{o}.

1. *To inquire into*:
2. *to find out by inquiring*:
3. *to gain knowledge by visiting; to become personally acquainted with*.

In LXX, only 1 Esd. 1:33, 42, *to relate, to record*. Often in Class. The word here indicates that Paul went, not to obtain instruction, but to form acquaintance with Peter.

Cephas. See on Matthew 16:18; John 1:42; 1 Corinthians 1:12.

19. **Save** James (εἰ μὴ). With the usual exceptive sense. I saw none save James. Not, I saw none other of the apostles, but I saw James. James is counted as an apostle, though not reckoned among the twelve. For Paul's use of "apostle," see on 1 Thessalonians 1:1, and comp. 1 Corinthians 15:4-7.

The Lord's brother. Added in order to distinguish him from James the son of Zebedee (Matthew 4:21; 10:2; Mark 10:35), who was still living, and from James the son of Alphaeus (Matthew 10:3). [42] *The Lord's brother* means that James was a son of Joseph and Mary. This view is known as the *Helvidian theory*, from Helvidius, a layman of Rome, who wrote, about 380, a book against mariolatry and ascetic celibacy. The explanations which differ from that of Helvidius have grown, largely, out of the desire to maintain the perpetual virginity of Mary. Jerome has given his name to a theory known as the Hieronymian put forth in reply to Helvidius, about 383, according to which the brethren of the Lord were the sons of his mother's sister, Mary the wife of Alphaeus or Clopas, and therefore Jesus' cousins. A third view bears the name of Epiphanius, Bishop of Salamis in Cyprus (ob. 404), and is that the Lord's brothers were sons of Joseph by a former wife. [43]

20. **I lie not.** Comp. Romans 9:1; 2 Corinthians 11:31; 1 Timothy 2:7.

21. **Regions** (κλίματα). P[o]. Comp. Romans 15:23; 2 Corinthians 11:10. Κλῖμα, originally an inclination or slope of ground: the supposed slope of the earth from the equator to the pole. The ancient geographers ran imaginary parallel lines from the equator toward the pole, and the spaces or zones or regions between these lines, viewed in their slope or inclination toward the pole, were κλίματα. The word came to signify the temperature of these zones, hence our climate. In Chaucer's treatise on the Astrolabe, chapter 39 is headed "Description of the Meridional Lyne, of Longitudes and Latitudes of Cities and Towns from on to another of Clymatz." He says: "The longitude of a clymat is a lyne imagined fro est to west, y-lyke distant by-twene them alle. The latitude of a clymat is a lyne imagined fro north to south the space of the erthe, fro the byginning of the firste clymat unto the verrey ende of the same clymat, even directe agayns the pole artik." In poetical language, "climes" is used for regions of the earth, as Milton:

"Whatever clime the sun's bright circle warms."

Syria and Cilicia. Syria, in the narrower sense, of the district of which Antioch was the capital: not the whole Roman province of Syria, including Galilee and Judaea. Matthew 4:24; Luke 2:2; Acts 20:3. This district was the scene of Paul's first apostolic work among the Gentiles. Cilicia was the southeasterly province of Asia Minor, directly adjoining Syria, from which it was separated by Mt. Pierius and the range of Amanus. It was bordered by the Mediterranean on the south. It was Paul's native province, and its capital was Tarsus, Paul's birthplace.

22. **Was unknown** (ἤμην ἀγνοούμενος). Better, *was still unknown*, the imperfect denoting that he *remained* unknown during his stay in Syria and Cilicia.

Of Judaea. The province, as distinguished from Jerusalem, where he must have been known as the persecutor of the church. See Acts 9:1, 2.

Which were in Christ. See on 1 Thessalonians 2:14.

23. **They had heard** (ἀκούοντες ἦσαν). Correlative with *I was unknown*, verse 22. Note the periphrasis of the participle with the substantive verb,

expressing duration. They were hearing all the time that I was thus unknown to them in person.

The faith. See on Acts 6:7, and comp. 2 Thessalonians 3:2. The subjective conception of faith as trustful and assured acceptance of Jesus Christ as Savior, tends to become objective, so that the subjective principle is sometimes regarded objectively. This is very striking in the Pastoral Epistles.

24. **In me.** The sense is different from that in verse 16, see note. Here the meaning is that they glorified God as the author and source of what they saw in me.

CHAPTER 2

1. **Fourteen years after** (διὰ δεκατεσσάρων ἐτῶν). Rev. *after the space of fourteen years.* Comp. δἰ ἐτῶν πλειόνων *after several years*, Acts 24:17; δἰ ἡμερῶν *after* (some) *days*, Mark 2:1. Διὰ means *after*, that is, a given number of years being interposed between two points of time. Not, *in the course of* (Rev. marg.).

2. **By revelation** (κατὰ ἀποκάλυψιν). It was specially and divinely revealed to me that I should go. In what way, he does not state.

Communicated (ἀνεθέμην). Only here and Acts 25:14.'Ανά *up*, τιθέναι *to set.* To set up a thing for the consideration of others: to *lay it before them.*

Unto them (αὐτοῖς). The Christians of Jerusalem generally.

Privately (κατ' ἰδίαν). The general communication to the Jerusalem Christians was accompanied by a private consultation with the leaders. Not that a different subject was discussed in private, but that the discussion was deeper and more detailed than would have befitted the whole body of Christians.

To them which were of reputation (τοῖς δοκοῦσιν). Lit. *to those who seem; are reputed.* Men of recognized position, James, Cephas, John. Not his adversaries who were adherents of these three. It is not to be supposed that he would submit his gospel to such. The expression is therefore not used ironically. Paul recognizes the honorable position of the three and their rightful claim to respect. The repetition of the phrase (55:6, 9) may point to a favorite expression of his opponents in commending these leaders to Paul as models for his preaching; hardly (as Lightfoot) to the contrast between the estimation in which they were held and the actual services which they rendered to him. He chooses this expression because the matter at stake was his recognition by the earlier apostles, and any ironical designation would be out of place. [44]

Lest by any means I should run or had run in vain. Better, *should be*

running. Comp. Philippians 2: 16. This is sometimes explained as implying a misgiving on Paul's part as to the soundness of his own teaching, which he desired to have set at rest by the decision of the principal apostles. On this explanation μή πως will be rendered *lest in some way or other*. But such a misgiving is contrary to Paul's habitual attitude of settled conviction respecting that gospel which he had received by revelation, and in the preaching of which he had been confirmed by experience. In consulting the Christians at Jerusalem Paul had principally in view the formal indorsement of his work by the church and its leaders. Their formal declaration that he had not been running in vain would materially aid him in his mission. Μή πως is therefore to be taken as marking an indirect question, *whether — not possibly*; and the sense of the whole passage is as follows: "I laid before them that gospel which I preach to the Gentiles, that they might examine and settle for themselves the question *whether I am not possibly* running or had run in vain." The investigation was to be for *their* satisfaction, not for Paul's. [45] *Run* (τρέχειν) is a favorite metaphor with Paul. See Romans 9:16; 1 Corinthians 9:24, 26; Galatians 5:7; Philippians 2:16; 3:13, 14.

3. **Neither** (οὐδὲ). More correctly, *not even*. So far were they from pronouncing my labor in vain, that *not even* Titus was compelled to be circumcised, although he was a Greek. Though approving Paul's preaching, the apostles might, for the sake of conciliation, have insisted on the circumcision of his Gentile companion.

Being a Greek (Ἕλλην ὤν). Or, *although he was a Greek*. Const. closely with σὺν ἐμοι, *with me*. It was a bold proceeding for Paul to take an uncircumcised Gentile with him to the conference at Jerusalem.

Was compelled to be circumcised (ἠναγκάσθη περιτμηθῆναι). That is. no constraint was applied by the Jerusalem church and its authorities for the circumcision of Titus. The statement is not that such an attempt was pressed but successfully resisted, but that circumcision was not insisted on by the church. The pressure in that direction came from "the false brethren" described in the next verse.

4. **The false brethren** (τοὺς ψευδαδέλφους). Only here and 2 Corinthians 11:26. Christians in name only; Judaisers; anti-Paulinists. The

article marks them as a well known class.

Unawares brought in (παρεισάκτους). N.T.[o]. Lit. *brought in by the side*, and so *insidiously, illegally*. Vulg. *subintroductos*. [o]LXX. Strabo (17:1) uses it as an epithet of Ptolemy, "the sneak." Comp. παρεισάξουσιν *shall privily bring in*, 2 Peter 2:1; and παρεισεδύησαν *crept in privily*, Jude 4. *Brought in*, not from Jerusalem into the church at Antioch, nor into the Pauline churches generally, but into the Christian brotherhood to which they did not rightfully belong.

Who (οἵτινες). The double relative introduces the explanation of the two preceding epithets: false brethren, privily brought in, *since they* came in privily to spy out our liberty.

Came in privily (παρεισῆλθον). Lit. *came in beside*. Only here and Romans 5:20, where it implies nothing evil or secret, but merely something subsidiary. The aorist has a pluperfect sense, indication the earlier intrusion of these persons into the Christian community.

To spy out (κατασκοπῆσαι). N.T.[o]. In LXX, of spying out a territory, 2 Samuel 10:3; 1 Chronicles 19:3.

Liberty (ἐλευθερίαν). Freedom from Mosaism through justification by faith.

Bring us into bondage (καταδουλώσουσιν). Only here and 2 Corinthians 11:20. Bring us into subjection to Jewish ordinances. The compound verb indicates *abject* subjection.

5. **We gave place by subjection** (εἴξαμεν τῇ ὑποταγῇ). *We*, Paul and Barnabas. *Gave place* or *yielded*, N.T. [o] By *the* subjection which was demanded of us. The noun only in Paul and the Pastorals, and always in the sense of *self*-subjection. Comp. 2 Corinthians 9:13; 1 Timothy 2:11; 3:4.

6. Render the passage as follows: "But to be something from (at the hands of) those who were of repute, whatever they were, matters nothing to me (God accepteth not man's person), for those who were of repute imparted

nothing to me."

To be something (εἶναί τι). Comp. chapter 11:3; Acts 5:36; 2 Corinthians 12:11. To be in good standing as an evangelist or apostle, approved and commissioned by high authorities.

From those who were of repute (ἀπὸ τῶν δοκούντων). *From*, at the hands of; as receiving my indorsement or commission from them. Comp. chapter 1:1. *Of repute,* see on verse 2.

Whatsoever they were (ὁποῖοι ποτὲ ἦσαν). Ποτέ in N.T. is invariably temporal, and points here to the preeminence which these apostles had *formerly,* up to the time of Paul's visit, enjoyed, because of their personal connection with Jesus. [46]

Maketh no matter to me (οὐδέν μοι διαφέρει). Paul does not say, as A.V. and Rev., that the standing and repute of the apostles were matters of indifference to him, but that he was indifferent about receiving his commission from them as recognized dignitaries of the church. The construction is: "To be something (εἶναί τι) at the hands of (ἀπὸ) those who were of repute matters nothing to me."

God accepteth no man's person. Or more strictly, *accepteth not the person of man*. Parenthitical. Λαμβάνειν πρόσωπον *to receive* or *accept the face* is a Hebraism. See on James 2:1. In O.T. both in a good and a bad sense; *to be gracious*, and *to show favor from personal or partisan motives*. In N.T. only here and Luke 20:21, both in a bad sense. Similar Hebraistic expressions are βλέπειν εἰς πρόσωπον *to look at the face,* Matthew 22:16: θαυμάζειν πρόσωπα *to admire the countenances*, Jude 16: καυχᾶσθαι ἐν προσώπῳ *to glory in the face*, 2 Corinthians 5:12.

For — to me. Explaining the previous statement. To be of consequence because commissioned by those in repute matters nothing to me (God accepteth not man's person), *for* although they might have asserted their high repute and authority to others, *to me* they did not, as shown by their imposing on me no new requirements.

In conference added nothing (οὐδὲν προσανέθεντο). *In conference* is

an attempt to conform the sense to chapter 1:16. The verb without the accusative, as there, means *to confer with*. Here, with the accusative, the meaning is *laid upon* or *imposed on*. Rend. therefore, *imposed nothing on me.* They imposed on me no new (πρὸς *additional*) requirements; no conditions or limitations of my missionary work. [47]

7. The gospel of the uncircumcision (τὸ εὐαγγέλιον τῆς ἀκροβυστίας). The phrase only here in N.T. The gospel which was to be preached to the uncircumcised — the Gentiles. Lightfoot aptly says: "It denotes a distinction of sphere, and not a difference of type."

8. He that wrought effectually (ὁ ἐνεργήσας). See on 1 Thessalonians 2:13. Rev. omits *effectually*, but it is fairly implied in the verb. [48] Comp. 1 Corinthians 12:6; Philippians 2:13; Colossians 1:29. The reference is to God, not to Christ.

In Peter (Πέτρῳ). Better, *for* Peter. *In* Peter would be ἐν Πέτρῳ.

Unto the apostleship (εἰς). Not merely *with reference to* the apostleship, but with the design of making him an apostle. Comp. 2 Corinthians 2:12; Colossians 1:29. Observe how Paul puts himself on an equality with Peter.

Unto the Gentiles (εἰς τὰ ἔθνη). To make me an apostle to the Gentiles.

9. **Who seemed to be pillars** (οἱ δοκοῦντες στύλοι εἶναι). Better, *who are in repute as pillars*. The metaphor of pillars, applied to the great representatives and supporters of an institution, is old, and common in all languages. [49]

The grace (τὴν χάριν). Including all the manifestations of divine grace in Paul — his mission, special endowment, success in preaching the gospel — all showing that he was worthy of their fellowship. He is careful to speak of it as *a gift* of God, δοθεῖσαν.

They gave the right hands of fellowship (δεξιὰς ἔδωκαν κοινωνίας). The phrase only here in N.T. A token of alliance in the apostolic office of preaching and teaching. The giving of the right hand in

pledge was not a distinctively Jewish custom. It appears as early as Homer. Deissmann cites an inscription from Pergamum, 98 B. C., in which the Pergamenes offer to adjust the strife between Sardes and Ephesus, and send a mediator δοῦναι τὰς χεῖρας εἰς σύλλυσιν to give hands for a treaty. See δεξιὰν or δεξιὰς διδόναι 1 Macc. vi. 58; xi. 50, 62; 2 Macc. xi. 26; xii. 11; xiii. 22; and δεξ. λαμβάνειν *to receive right hand* or *hands*, 1 Macc. xi. 66; xiii. 50; 2 Macc. xii. 12; xiv. 19. [50] The custom prevailed among the Persians, from whom it may have passed to the Jews. See Joseph. *Antiq.* 18:9, 3. Images of right hands clasped were sometimes exchanged in token of friendship (see Xen. *Anab.* 2:4, 1). Tacitus (Hist. 1:54) says: "The state of the Lingones had sent, according to an ancient institution, right hands, as gifts to the legions, a signal token of good will." On Roman coins often appear two hands joined, with various inscriptions, as *Exercituum Fides*; *Concordia; Consensus*. To give the hand in confirmation of a promise occurs Ezekiel 10:19. In Isaiah 62:8, God swears by his right hand.

10. **Only.** With only this stipulation.

We should remember (μνημονεύωμεν). The only instance in N.T. of this verb in the sense of beneficent care. No instance in LXX. In Psalm 9:12, there is the thought but not the word.

The poor (τῶν πτωχῶν). The poor Christians of Palestine. Comp. Acts 24:17; Romans 15:26, 27; 1 Corinthians 16:3; 2 Corinthians 9:1. For the word, see on Matthew 5:3. In LXX ordinarily of those who are oppressors, or of those who are quiet in contrast with the lawless.

The same which (ὃ — αὐτὸ τοῦτο). Lit. *which, this very thing*. The expression is peculiarly emphatic, and brings out the contrast between Judaising hostility and Paul's spirit of loving zeal. Rev. *which very thing.*

11. **To the face** (κατὰ πρόσωπον). As Acts 3:13. The meaning is expressed in the familiar phrase *faced him down.* It is, however, rarely as strong as this in N.T. Rather *before* the *face*, or *in* the face of, meaning simply *in the sight* or *presence of* (Luke 2:31), or *according to appearance* (2 Corinthians 1:7). The explanation that Paul withstood Peter only *in appearance* or *semblance* (so Jerome, Chrysostom, Theodoret, and other

Fathers) is one of the curiosities of exegesis, and was probably adopted out of misplaced consideration for the prestige of Peter.

He was to be blamed (κατεγνωσμένος ἦν). A.V. is wrong. Rev. correctly, *he stood condemned.* Not by the body of Christians at Antioch; rather his act was its own condemnation.

12. **Did eat with** (συνήσθιεν). A.V. misses the force of the imperfect, marking Peter's custom. Not only at church feasts, but at ordinary meals, in defiance of the Pharisaic that this prohibition was not binding (Acts 10:28; 11:8, 9), and had defended that position in the apostolic conference (Acts 15:7 ff.).

Withdrew and separated himself (ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν). Or, *began* to withdraw, etc. Ὑποστέλλειν only here in Paul. It means, originally, *to draw in* or *contract.* Thus of furling sails, closing the fingers. Middle voice, *to draw* or *shrink back from through fear*. Hence, *to dissemble* or *prevaricate.* There seems to be no special reason for making it either a military metaphor, as Lightfoot, or a nautical metaphor, as Farrar. See on Acts 20:20.

13. **Dissembled with him** (συνυπεκρίθησαν). N.T.^{o}. Peter's course influenced the other Jewish Christians as Antioch, who had previously followed his example in eating with Gentiles.

Was carried away (συναπήχθη). Lit. was carried away *with them* (συν). In Paul only here and Romans 12:16, on which see note. In LXX once, Exodus 14:6.

With their dissimulation (αὐτῶν τῇ ὑποκρίσει). Not *to* or *over to* their dissimulation. Paul uses a strong word, which is employed only in 1 Timothy 4:2. The kindred verb ὑποκρίνεσθαι *to play a part*, and the noun ὑποκριτής *hypocrisy* do not occur in his letters. Their act was *hypocrisy*, because it was a concealment of their own more liberal conviction, and an open profession of still adhering to the narrow Pharisaic view. It was "a practical denial of their better spiritual insight" (Wieseler).

14. See additional note at the end of this chapter. **Walked not uprightly** (ὀρθοποδοῦσιν). Lit. *are not walking*. N.T.[o]. [o]LXX. [o]Class. Lit. *to be straight-footed*.

Being a Jew (ὑπάρχων). The verb means originally *to begin*; thence *to come forth, be at hand, be in existence*. It is sometimes claimed that ὑπάρχειν as distinguished from εἶναι implies an antecedent condition — being *originally*. That is true in some cases. [52] But, on the other hand, it sometimes denotes a present as related to a future condition. [53] The most that can be said is that it often is found simply in the sense of *to be*.

Livest after the manner of Gentiles (ἐθνικῶς ζῇς). Ἐθνικῶς, N.T.[o]. The force of the present *livest* must not be pressed. The reference is not strictly temporal, either as referring to Peter's former intercourse with the Gentile Christians, or as indicating that he was now associating with them at table. It is rather the statement of a general principle. If you, at whatever time, act on the principle of living according to Gentile usage. At the time of Paul's address to Peter, Peter was living after the manner of Jews (Ἰουδαϊκῶς).

Compellest (ἀναγκάζεις). Indirect compulsion exerted by Peter's example. Not that he directly imposed Jewish separatism on the Gentile converts.

To live as do the Jews (Ἰουδαΐζειν). N.T.[o]. Once in LXX, Esth. 8:17. Also in Joseph. B. J. 2:18, 2, and Plut. *Cic.* 7. It is used by Ignatius, *Magn*. 10. Χριστιανίζειν *to practice Christianity* occurs in Origen.

15. We, etc. Continuation of Paul's address; not the beginning of an address to the Galatians. Under *we* Paul includes himself, Peter, and the Jewish Christians of Antioch, in contrast with the Gentile Christians. The Galatians were mostly Gentiles.

Who are Jews, etc. The *who* is wrong. Render *we are Jews*. The expression is concessive. We are, I grant, Jews. There is an implied emphasis on the special prerogatives and privileges of the Jews as such. See Romans 3:1 f.; 9:1 ff.

Sinners of the Gentiles (ἐξ ἐθνῶν ἁμαρτωλοί). Lit. sinners *taken from* the Gentiles, or *sprung from*. *Sinners*, in the conventional Jewish sense; born heathen, and as such sinners; not implying that Jews are not sinners. The Jew regarded the Gentile as impure, and styled him *a dog* (Matthew 15:27). See Romans 2:12; 1 Corinthians 6:1; 9:21; Ephesians 2:12; Luke 18:32; 24:7. Possibly Paul here cites the very words by which Peter sought to justify his separation from the Gentile Christians, and takes up these words in order to draw from them an opposite conclusion. This is quite according to Paul's habit.

16. **Justified** (δικαιοῦται). See on Romans 3:20, 26. The meaning *to declare* or *pronounce righteous* cannot be consistently carried through Paul's writings in the interest of a theological fiction of imputed righteousness. See, for example, Romans 4:25; 1 Corinthians 6:11; and all passages where the word is used to describe justification by works of the law, as here, chapter 3:11; 5:4. If one is a *real* righteousness, founded upon his conformity to the law. Why is the righteousness of faith any less a real righteousness?

By the works of the law (ἐξ ἔργων νόμου). Lit. *out of* the works, etc. Comp. Romans 3:20. Works are characteristic of a legal dispensation. Paul often puts "works" alone as representing legal righteousness. See Romans 4:2, 6; 9:11, 32; 11:6; Ephesians 2:9.

But by faith (ἐὰν μὴ). As the Greek stands, it would read, "Is not justified by the works of the law *save through faith*." So, unfortunately, Rev. This would mean, as the Romish interpreters, *not through works of the law except they be done through faith in Christ,* and would ascribe justification to works which grow out of faith. Paul means that justification is by faith *alone.* The use of ἐὰν μὴ is to be thus explained: A man is not justified by the works of the law: (he is not justified) *except* by faith in Jesus Christ. Ἐὰν μὴ retains its exceptive force, but the exception refers only to the verb. Comp. εἰ μὴ in Matthew 12:4; Luke 4:26, 27; Galatians 1:19; Revelation 21:27.

Flesh (σάρξ). See on Romans 7:5. For *no flesh* see on Romans 3:20.

17. **Are found** (εὑρέθημεν). More correctly, *were* found: were

discovered and shown to be. See Romans 6:10; 1 Corinthians 15:15; 2 Corinthians 5:3; Philippians 2:8; 3:9.

Sinners (ἁμαρτωλοί). Like the Gentiles, verse 15. Paul assumes that this was actually the case: that, seeking to be justified in Christ, they were found to be sinners. To seek to be justified by Christ is an admission that there is no justification by works; that the seeker is unjustified, and therefore a sinner. The effort to attain justification by faith in Christ develops the consciousness of sin. It compels the seeker, whether Jew or Gentile, to put himself upon the common plane of sinners. The Jew who calls the Gentile a sinner, in seeking to be justified by faith, finds himself a sinner also. The law has failed him as a justifying agency. But Paul is careful to repudiate the false inference from this fact, stated in what immediately follows, namely, that Christ is a minister of sin.

Minister of sin. A promoter of sin by causing us to abandon the law.

God forbid (μὴ γένοιτο). See on Romans 3:4. Not a reply merely to the question "is Christ a minister of sin?" but to the whole supposition from "if while we seek." The question is not whether Christ is in general a minister of sin, but whether he is such in the case supposed. Paul does not assume that this false inference has been drawn by Peter or the other Jewish Christians.

20. **I build again the things which I destroyed** (ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ). Peter, by his Christian profession, had asserted that justification was by faith alone; and by his eating with Gentiles had declared that the Mosaic law was no longer binding upon him. He had thus, figuratively, *destroyed* or *pulled down* the Jewish law as a standard of Christian faith and conduct. By his subsequent refusal to eat with Gentiles he had retracted this declaration, had asserted that the Jewish law was still binding upon Christians, and had thus built again what he had pulled down. Building and pulling down are favorite figures with Paul. See Romans 14:20; 15:20; 1 Corinthians 8:1, 10; 10:23; 14:17; Ephesians 2:20 f. For καταλύειν *destroy*, see on Romans 14:20; 2 Corinthians 5:1.

I make myself (ἐμαυτὸν συνιστάνω). Better, *prove myself*. The verb originally means to *put together*: thence to put one person in contact with

another by way of introducing him and bespeaking for him confidence and approval. *To commend*, as Romans 16:1; comp. Romans 5:8; 2 Corinthians 3:1; 4:2; 5:12. As proof, or exhibition of the true state of a case is furnished by putting things together, the word comes to mean *demonstrate, exhibit the fact,* as here, Romans 3:5; 2 Corinthians 6:11.

A transgressor (παραβάτην). See on Jas. 2:11, and on παράβασις *transgression,* Romans 2:23. In reasserting the validity of the law for justification, which he had denied by seeking justification by faith in Christ, he proves himself a transgressor in that denial, that pulling down.

19. **For** (γὰρ). Justifying the previous thought that the reerection of the law as a standard of Christian life and a means of justification is a condemnation of the faith which relies on Christ alone for righteousness.

I, through the law, am dead to the law (ἐγὼ διὰ νόμου νόμῳ ἀπέθανον). For *am dead*, render *died.* Faith in Christ created a complete and irreparable break with the law which is described as *death* to the law. Comp. Romans 7:4, 6. The law itself was the instrument of this break, see next verse. Ἐγὼ is emphatic. Paul appeals to his personal experience, his decided break with the law in contrast with Peter's vacillation.

Might live unto God (θεῷ ζήσω). With death to the law a new principle of life entered. For the phrase, see Romans 6:10, 11.

20. **I am crucified with Christ** (Χριστῷ συνεσταύρωμαι). This compound verb is used by Paul only here and Romans 6:6. In the gospels, Matthew 27:44; Mark 15:32; John 19:32. The statement explains how a believer dies to the law by means of the law itself. In the crucifixion of Christ as one accursed, the demand of the law was met (see Galatians 3:13). Ethically, a believer is crucified with Christ (Romans 6:3-11; Philippians 3:10; 1 Corinthians 15:31; 2 Corinthians 4:10), and thus the demand of the law is fulfilled in him likewise. Paul means that, "owing to his connection with the crucified, he was like him, legally impure, and was thus an outcast from the Jewish church." [54] He became dead to the law by the law's own act. Of course a Jew would have answered that Christ was *justly* crucified. He would have said: "If you broke with the law because of your fellowship with Christ, it proved that both he and you were

transgressors." But Paul is addressing Peter, who, in common with himself, believed on Christ (verse 16).

I live; yet not I (ζῶ δὲ οὐκέτι ἐγώ). The semicolon after *live* in A.V. and Rev. should be removed. Rend: *and it is no longer I that live, but Christ, etc.* The new life of Christ followed his crucifixion, Romans 6:9-11. He who is crucified with Christ repeats this experience. He rises with Christ and shares his resurrection-life. The old man is crucified with Christ, and Christ is in him as the principle of his new life, Romans 4-11.[55]

I now live. Emphasis on νῦν *now*, since the beginning of my Christian life, with an implied contrast with the life in the flesh *before* he was crucified with Christ. *Then,* the ***I*** was the center and impulse of life. *Now*, it is no longer ***I***, but Christ in me.

By the faith of the Son of God (ἐν πίστει τῇ τοῦ υἱοῦ τοῦ θεοῦ). Better, as Rev., *in faith, the faith which is in the Son of God*. Thus the defining and explicative force of the article τῇ after πίστει is brought out. In faith is better than by faith, although ἐν is sometimes used instrumentally. *In* corresponds better with ἐν σαρκὶ *in the flesh*. It exhibits faith as the *element* in which the new life is lived.

And gave himself (καὶ παραδόντος ἑαυτὸν). Καὶ *and* has an explanatory force: loved me, *and, as a proof of his love*, gave himself. For παραδόντος *gave*, see on *was delivered*, Romans 4:25.

> "For God more bounteous was himself to give
> To make man able to uplift himself,
> Than if he only of himself had pardoned."
>
> Dante, Paradiso, 7:115-117

For me (ὑπὲρ ἐμοῦ). See on *for the ungodly*, Romans 5:6.

21. Frustrate (ἀθετῶ). Annul or invalidate. Comp. Mark 7:9; 1 Corinthians 1:19; Galatians 3:15.

The grace of God (τὴν χάριν τοῦ θεοῦ). Χάρις is, primarily, that which gives *joy* (χαρά). Its higher, Christian meaning is based on the

emphasis of *freeness* in a gift or favor. It is the free, spontaneous, absolute loving kindness of God toward men. Hence often in contrast with the ideas of *debt, law, works, sin.* Sometimes for *the gift* of grace, *the benefaction*, as 1 Corinthians 16:3; 2 Corinthians 8:6, 19; 1 Peter 1:10, 13. So here: *the gracious gift* of God in the offering of Christ.

Is dead (ἀπέθανεν). More correctly, *died*; pointing to the historical incident.

In vain (δωρεὰν). Groundlessly, without cause. See on 2 Thessalonians 3:8. The sense here is not common. It is not found in Class., and in N.T. only John 15:25. In LXX, see Psalm 34:7, 19; 108:3; 118:161; 1 Samuel 19:5; Sir. xx. 23; xxix. 6. Comp. Ignatius, *Trall.* 5. Paul says: "I do not invalidate the grace of God in the offering of Christ, as one does who seeks to reestablish the law as a means of justification; for if righteousness comes through the law, there was no occasion for Christ to die."

ADDITIONAL NOTE ON VERSES 14-21.

The course of thought in Paul's address to Peter is difficult to follow. It will help to simplify it if the reader will keep it before him that the whole passage is to be interpreted in the light of Peter's false attitude — as a remonstrance against a particular state of things.

The line of remonstrance is as follows. If you, Peter, being a Jew, do not live as a Jew, but as a Gentile, as you did when you ate with Gentiles, why do you, by your example in withdrawing from Gentile tables, constrain Gentile Christians to live as Jews, observing the separative ordinances of the Jewish law? This course is plainly inconsistent.

Even you and I, born Jews, and not Gentiles — sinners — denied the obligation of these ordinances by the act of believing on Jesus Christ. In professing this faith we committed ourselves to the principle that no one can be justified by the works of the law.

But it may be said that we were in no better case by thus abandoning the law and legal righteousness, since, in the very effort to be justified through Christ, we were shown to be sinners, and therefore in the same category with the Gentiles. Does it not then follow that Christ is proved to be a minister of sin in requiring us to abandon the law as a means of justification?

No. God forbid. It is true that, in seeking to be justified in Christ, we stood revealed as sinners, for it was Christ who showed us that we could not be justified by the works of the law; that all our legal strictness only left us sinners. But the inference is false that Christ is thereby shown to be a minister of sin.

For to say that Christ is a minister of sin, is to say that I, at his bidding, became a transgressor by abandoning the law, that the law is the only true standard and medium of righteousness. If I reassert the obligation of the law after denying that obligation, I thereby assert that I transgressed in abandoning it, and that Christ, who prompted and demanded this transgression, is a minister of sin.

But this I deny. The law is *not* the true standard and medium of righteousness. I did *not* transgress in abandoning it. Christ is *not* a minister of sin. For it was *the law itself* which compelled me to abandon the law. The law crucified Christ and thereby declared him accursed. In virtue of my moral fellowship with Christ, I was (ethically) crucified with him. The act of the law forced me to break with the law. Through the law I *died* to the law. Thus I came under a new principle of life. I no longer live, but Christ lives in me. If I should declare that righteousness is through the law, by reasserting the obligation of the law as you, Peter, have done, I should annul the grace of God as exhibited in the death of Christ: for in that case, Christ's death would be superfluous and useless. But I do not annul the grace of God.

CHAPTER 3

1. **Foolish** (ἀνόητοι). See on Luke 24:25. In N.T. and LXX always in an active sense. See Luke 24:25; Romans 1:14; 1 Timothy 6:9; Titus 3:3. Νοῦς is used by Paul mainly with an ethical reference, *as the faculty of moral judgment.* See on Romans 7:23.'Ανόητος therefore indicates a folly which is the outgrowth of a moral defect. Paul is not alluding to a national characteristic of the Galatians. [56]

Hath bewitched (ἐβάσκανεν). N.T.[o]. In Class. with accusative, *to slander, malign*; with dative, *to envy, grudge, use ill words to another, bewitch by spells.* [57] Gor the verb in LXX, see Deuteronomy 28:54, 56; Sir. xiv. 6, 8. The noun βασκανία (not in N.T.) in LXX, Wisd. iv. 12 (*the bewitching*); 4 Macc. i. 26 (*the evil eye*); 4 Macc. ii. 15 (*slander*). See also Plato, *Phaedo,* 95 B (*evil eye*). The adjective βάσκανος (not in N.T.) appears in LXX, Proverbs 23:6; 28:22 (*having an evil eye*); Sir. xiv. 3; 18:18; 37:11 (*envious*). See also Aristoph. *Knights,* 103; *Plut.* 571 (*slanderous, a calumniator*). Ignatius (Romans 3) uses it of *grudging* the triumph of martyrdom. The two ideas of *envy* or *malice* and the *evil eye* combine in the Lat. *invidere, to look maliciously*. The ὀφθαλμὸς *evil eye* is found Mark 7:22. Paul's metaphor here is: *who hath cast an evil spell upon you?* Chrysostom, followed by Lightfoot, thinks that the passage indicates, not only the baleful influence on the Galatians, but also the envious spirit of the false teachers who envy them their liberty in Christ. This is doubtful.

Before whose eyes (οἷς κατ' ὀφθαλμοὺς). The Greek is stronger: *unto whom, over against your very eyes*. The phrase κατ' ὀφθαλμοὺς N.T. [o], but quite frequent in LXX. Comp. κατὰ πρόσωπον *to the face,* Galatians 2:11.

Hath been evidently set forth (προεγράφη). The different explanations turn on the meaning assigned to προ: either *formerly,* or *openly, publicly*. Thus *openly portrayed*. The use of προγράφειν in this sense is more than doubtful. *Previously written.* In favor of this is the plain meaning in two of the three other N.T.. passages where it occurs: Romans 15:4; Ephesians

3:3. *Was posted up, placarded.* It is the usual word to describe public notices or proclamations. [58] The more probable sense combines the first and third interpretations. Rend. *openly set forth*. This suits *before whose eyes,* and illustrates the suggestion of the evil eye in *bewitched.* Who could have succeeded in bringing you under the spell of an evil eye, when directly before your own eyes stood revealed the crucified Christ?

Crucified among you (ἐν ὑμῖν ἐσταυρωμένος). Ἐν ὑμῖν *among you* is omitted in the best texts. *Crucified* emphatically closes the sentence. Christ was openly set forth *as crucified*.

2. **This only.** I will convince you of your error by this one point. Do you owe the gifts of the Spirit to the works of the law, or to the message of faith?

Received ye, etc. The answer lies in the question. You cannot deny that you received the gifts of the Spirit by the message of faith.

The hearing of faith (ἀκοῆς πίστεως). See on chapter 1:23. For *hearing,* render *message*. So, often in N.T. See Matthew 4:24; 14:6; John 12:38. LXX, 1 Samuel 2:24; 2 Samuel 13:30; Tob. x. 13; Habakkuk 3:2. [59]

3. So foolish. Explained by what follows. Has your folly reached such a pitch as to reverse the true order of things? Comp. 1 Corinthians 15:46.

Having begun. (ἐναρξάμενοι). P^{o}. Comp. Philippians 1:6; 2 Corinthians 8:6. Having commenced your Christian life. The verb is common in Class. in the sense of the beginning a sacrifice or other religious ceremony; but it is not likely that any such figurative suggestion is attached to it here, as Lightfoot.

In the Spirit (πνεύματι). Or, by *means* of the Spirit. The Holy Spirit, as the inspirer and regulator of the life.

Are ye made perfect (ἐπιτελεῖσθε). The word is found in connection with ἀνάρχεσθαι *to begin*, in 2 Corinthians 8:6; Philippians 1:6. The A.V. and Rev. render here in the passive voice. The active voice, always in N.T. with the object expressed, means *to bring to completion*. See Romans

15:28; 2 Corinthians 7:1; Philippians 1:6; Hebrew 8:5. The passive only 1 Peter 5:9. It is true that the verb in the middle voice is not found in either N.T. or LXX; but it is not uncommon in Class. and answers better to the middle ἀναρξάμενοι *having begun*. It implies more than bringing to an end; rather to a *consummation.* Rend.: *having begun in the spirit are ye coming to completion in the flesh?* The last phrase has an ironical tinge, suggesting the absurdity of expecting perfection on the Jewish basis of legal righteousness. The present tense indicates that they have already begun upon this attempt.

The flesh. The worldly principle or element of life, represented by the legal righteousness of the Jew.

4. **Have ye suffered** (ἐπάθετε). Or, *did ye suffer*. The exact sense is doubtful. By some it is held that the reference is to sufferings endured by the Galatian Christians either through heathen persecutions or Judaising emissaries. There is, however, no record in this Epistle or elsewhere of the Galatians having suffered special persecutions on account of their Christian profession. Others take the verb in a neutral sense, *have ye experienced*, or with a definite reference to the experience of benefits. In this neutral sense it is used in Class. from Homer down, and is accordingly joined with both κακῶς *evilly*, and εὖ *well.* Paul habitually used it in the sense of suffering evil, and there is no decisive instance, either in N.T. or LXX, of the neutral sense. In Class., where it is used of the experience of benefits, it is always accompanied by some qualifying word. When it stands alone it signifies *to suffer evil.* The evidence on the whole makes very strongly for the meaning *suffer*; in which case the reference is, probably, to the annoyances suffered from Judaising Christians. It must be said, on the other hand, that a reference to such annoyances seems far-fetched. If we could translate *did ye experience* (so Weizsacker, Lipsius, Sieffert), the reference would be to the impartation of the gifts of the Spirit.

In vain (εἰκῇ). So that ye have fallen from the faith and missed the inheritance of suffering and the rich fruitage of your spiritual gifts. See Matthew 5:10-12; Romans 8:17; 2 Corinthians 4:17.

If it be yet in vain (εἴ γε καὶ εἰκῇ). The A.V. misses the force of the

particles. Καὶ should be closely joined with εἰκῇ, with the sense of *really. If, that is, it be really in vain.*

5. **Therefore** (οὖν). Resumes the thought of verse 2 (55:3, 4 being, practically, parenthetical), in order to adduce the example of Abraham as a proof of justification by faith. The thought of verse 2 is further emphasized. The gift of the Spirit, and the bestowment of miraculous powers, is a purely divine operation in believers, which is not merited by legal works, but can be received and experienced only through the message of faith.

He that ministereth (ὁ ἐπιχορηγῶν). Or *supplieth.* See 2 Corinthians 9:10; Colossians 2:19; 2 Peter 1:5. The idea of *abundant* supply (Lightfoot), if conveyed at all, resides, not in the preposition ἐπὶ, which indicates *direction*, but in the simple verb, which is used of abundant, liberal supply. *He that ministereth* is God.

Worketh (ἐνεργῶν). See on 1 Thessalonians 2:13.

Miracles (δυνάμεις). See on Matthew 11:20. Either *miracles*, as Mark 6:2; 1 Corinthians 12:10, or *miraculous powers*, as 1 Corinthians 12:6; Philippians 2:13; Ephesians 2:2. The analogy of these latter passages favors the second meaning.

Among you (ἐν ὑμῖν). So, if δυνάμεις is explained *as miracles*. If *miraculous powers*, render *in* you.

6. **Even as** (καθὼς). The answer to the question of verse 5 is so obvious that it is not given. Paul proceeds at once to the illustration — the argument for the righteousness of faith furnished in the justification of Abraham. The spiritual gifts come through the message of faith, *even* as Abraham believed, etc.

Believed God (ἐπιστευσεν τῷ θεῷ). See on Romans 4:5. Believed God's promise that he should become the father of many nations. See Romans 4:18-21. The reference is not to faith in the promised Messiah.

It was accounted to him for righteousness (ἐλογίσθη αὐτῷ εἰς

δικαιοσύνην). See on Romans 4:5. Εἰς does not mean *instead of*, but *as*. His faith was reckoned as righteousness — as something which it really was since all possibilities of righteousness are included in faith.

7. **Know ye** (γινώσκετε). Imperative. It may also be rendered as indicative, *ye know*, but the imperative is livelier, and the statement in the verse is one of the points which the writer is trying to prove.

They which are of faith (οἱ ἐκ πίστεως). Ἐκ πίστεως *from* or *out of faith*, is found with the verb to *justify* (Romans 3:26, 30; 5:1): with other verbs, as *live* (Romans 1:17); *eat* (Romans 14:23): with the noun δικαιοσύνη *righteousness* (Romans 1:17; 9:30; 10:6): with other nouns, as *promise* (Galatians 3:22), *law* (Galatians 3:12). For parallels to the phrase οἱ ἐκ πίστεως, see Romans 3:26; 4:16; 14:23; Galatians 3:9. It denotes believers as *sprung from*, or *receiving their spiritual condition from* that which specially characterizes them. Comp. οἱ ἐξ ἐριθίας *they who are of faction,* Romans 2:8; οἱ ἐκ νόμου *they who are of the law*, Romans 4:14; ὁ ἐκ τῆς ἀληθείας *he who is of the truth*, John 18:37.

8. **The scripture** (ἡ γραφὴ). See on 1 Timothy 5:18. The particular *passage* cited below. See on Mark 12:10; John 2:22 5:47 footnote.

Foreseeing (προϊδοῦσα). The passage of Scripture is personified. Comp. *hath concluded*, verse 22. The Jews had a formula of reference, "What did the Scripture see?"

Would justify (δικαιοῖ). Better *justifieth*. The present tense. The time foreseen was the Christian present. Comp. 1 Corinthians 3:13; Matthew 26:2.

Preached before the gospel (προευηγγελίσατο). N.T.^{o}. An awkward translation. Better, *preached the gospel before-hand*.

All nations (πάντα τὰ ἔθνη). From Genesis 18:18; comp. Genesis 22:18, LXX. Genesis 12:3 reads πᾶσαι αἱ φυλαὶ all the *tribes*. Τὰ ἔθνη was the collective term by which all non-Jews were denoted, and is more suitable to Paul's Gentile audience.

Shall be blessed (ἐνευλογηθήσονται). In N.T. only here. LXX, Genesis 12:3; 18:18; 22:18; 26:4; Sir. lxiv. 21. The blessing is the messianic blessing of which the Gentiles are to partake — the imparting of the Spirit as the new life principle and the pledge of future blessedness in Christ. This blessing Abraham shared on the ground of his faith, and believers shall share it as the true spiritual children of Abraham.

In thee (ἐν σοὶ). Not, *through thy posterity*, *Christ*, but in the fact that *thou* art blessed is involved the blessedness of the Gentiles through faith, in so far as they shall be justified by faith, and through justification receive the Holy Spirit.

9. **With** (σὺν). Not = *like* or as, but *in fellowship with*. Believers are regarded as homogeneous with Abraham, and as thus sharing the blessing which began in him.

Faithful (πιστῷ). Or *believing*, as Acts 16:1; 2 Corinthians 11:15; 1 Timothy 5:16. Those who are of the faith are one in blessing with him whose characteristic was faith.

10. **Under the curse** (ὑπὸ κατάραν). Better, *under curse*. There is no article. The phrase is general = *accursed*. Comp. ὑφ' ἁμαρτίαν *under sin*, Romans 3:9. The specific character of the curse is not stated. It is not merely the wrath of God as it issues in final destruction (Meyer); but it represents a condition of alienation from God, caused by violation of his law, with all the penalty which accrues from it, either in this life or the next.

Cursed (ἐπικατάρατος). Only here and verse 13. [o]Class. In LXX, see Genesis 3:14, 17; Deuteronomy 27:16-20; Isaiah 65:20; Wisd. iii. 12; xiv. 8, etc.

Continueth — in (ἐμμένει). The expression is figurative, the book of the law being conceived as a prescribed district or domain, in which one remains or out of which he goes. Comp. *continue in the faith*, Acts 14:22; *in the covenant*, Hebrew 13:9; *in the things which thou hast learned*, 2 Timothy 3:14.

11. **But** (δὲ). Better, *now*. The δὲ continues the argument, adding the scripture testimony.

By the law (ἐν νόμῳ). Rather, *in the sphere of* the law; thus corresponding with *continueth in*, verse 10.

The just shall live by faith (ὁ δίκαιος ἐκ πίστεως ζήσεται). Better, the *righteous*. Quoted from Habakkuk 2:4, and appears in Romans 1:17, and Hebrew 10:28. The LXX has μοῦ *my,* either after δίκαιος, "my righteous one shall live, etc.," or after πίστεως, "by my faith or faithfulness." [60]

13. **Hath redeemed** (ἐξηγόρασεν). P[o]. Better *redeemed*. Comp. Galatians 4:5; Ephesians 5:16; Colossians 4:5. In LXX once, Daniel 2:8. See on Colossians 4:5.

Us. Referring specially to Jews.

Being made a curse (γενόμενος κατάρα). Better, *having become*. See on chapter 2:20.

It is written. From LXX of Deuteronomy 21:23, with the omission of ὑπὸ θεοῦ *by God after cursed*. Paul, as Lightfoot justly says, instinctively omits these words, since Christ was in no sense accursed by God in his crucifixion. The statement does not refer to Christ's enduring the curse in our stead, but solely to the attitude in which the law placed Christ by subjecting him to the death of a malefactor. The law satisfied its demand upon him, and thus thrust him out of the pale of the legal economy. We, by our fellowship with him, are likewise cast out, and therefore are no longer under curse.

Upon a tree (ἐπὶ ξύλου). Originally *wood, timber*. In later Greek, *a tree*. In Class. used of *a gallows* (Aristoph. Frogs, 736). Often of *the stocks* (Aristoph. *Clouds*, 592; *Lysistr*. 680; *Knights*, 367). So Acts 16:24. Of *the cross*, Acts 5:30; 10:39; 1 Peter 2:24. Ignatius (*Smyrn*. 1) says that Christ was nailed up for our sakes — of which *fruit* are we. That is, the cross is regarded as a tree, and Christians as its fruit. Comp. *Trall*. 2. See the interesting remarks of Lightfoot on the symbolism of the tree of life in

Paradise (*Apostolic Fathers*, Part 2, Volume 2, page 291).

14. **That** (ἵνα) Marking the purpose of Christ in redeeming from the curse of the law.

That we might receive, etc. The second ἵνα is parallel with the first. The deliverance from the curse results not only in extending to the Gentiles the blessing promised to Abraham, but in the impartation of the Spirit to both Jews and Gentiles through faith. The εὐλογία *blessing* is not God's gift of justification as the opposite of the curse; for in vv. 10, 11, justification is not represented as the opposite of the curse, but as that by which the curse is removed and the blessing realized. The content of the curse is *death*, verse 13. The opposite of the curse is *life*. The subject of the promise is the life which comes through the Spirit. See John 7:39; Acts 2:17, 38, 39; 10:45, 47; 15:7, 8; Romans 5:5; 8:2, 4, 6, 11; Ephesians 1:13.

15. **After the manner of men** (κατὰ ἄνθρωπον). According to human analogy; reasoning as men would reason in ordinary affairs. The phrase is peculiar to Paul. See Romans 3:5; 1 Corinthians 3:3; 9:8; 15:32; Galatians 1:11. Comp. ἀνθρώπινος *as a man*, Romans 6:19.

Though it be — yet. The A.V. and Rev. give the correct sense, but the order of the Greek is peculiar. Ὅμως *yet* properly belongs to οὐδεὶς *no man*: "Though a man's covenant *yet* no man disannulleth it." But ὅμως is taken out of its natural place, and put at the beginning of the clause, before ἀνθρώπου, so that the Greek literally reads: "Yet a man's covenant confirmed no one disannulleth, etc." A similar displacement occurs 1 Corinthians 14:7.

Covenant (διαθήκην). Not *testament*. See on Matthew 26:28, and Hebrew 9:16.

Confirmed (κεκυρωμένην). P^{o}. See 2 Corinthians 2:8. In LXX, Genesis 23:20; Leviticus 25:30; 4 Macc. vii. 9. From κῦρος *supreme power*. Hence the verb carries the sense of *authoritative* confirmation, in this case by the contracting parties.

Disannulleth (ἀθετεῖ). See on *bring to nothing*, 1 Corinthians 1:19. Rev.

maketh void.

Addeth thereto (ἐπιδιατάσσεται). N.T.^{o}. Adds new specifications or conditions to the original covenant, which is contrary to law. Comp. ἐπιδιαθήκη a *second will* or *codicil,* Joseph B. J. 2:2, 3; *Ant.* 17:9, 4. The doctrine of the Judaisers, while virtually annulling the promise, was apparently only the imposing of new conditions. In either case it was a violation of the covenant.

16. The course of thought is as follows. The main point is that the promises to Abraham continue to hold for Christian believers (verse 17). It might be objected that the law made these promises void. After stating that a *human* covenant is not invalidated or added to by any one, he would argue from this analogy that a covenant of *God* is not annulled by the law which came afterwards. But before reaching this point, he must call attention to the fact that the promises were given, not to Abraham only, but to his descendants. Hence it follows that the covenant was not a mere temporary contract, made to last only up to the time of the law. Even a man's covenant remains uncancelled and without additions. Similarly, God's covenant-promises to Abraham remain valid; and this is made certain by the fact that the promises were given not only to Abraham but to his seed; and since the singular, *seed,* is used, and not *seeds*, it is evident that Christ is meant.

The promises (αἱ ἐπαγγελίαι). Comp. Romans 9:4. The promise was given on several occasions. [61]

Were made (ἐρρέθησαν). Rend. *were spoken.*

To his seed (τῷ σπέρματι αὐτοῦ). Emphatic, as making for his conclusion in verse 17. There can be no disannulling by the law of a promise made not only to Abraham, but *to his seed.*

Not — to seeds (οὐ — τοῖς σπέρμασιν). He means that there is significance in the singular form of expression, as pointing to the fact that *one* descendant (seed) is intended — Christ. With regard to this line of argument it is to be said,
1. The original promise referred to the posterity of Abraham *generally*,

and therefore applies to Christ individually only as representing these: as gathering up into one all who should be incorporated with him.
2. The original word for *seed* in the O.T., wherever it means *progeny*, is used in the singular, whether the progeny consists of one or many. In the plural it means *grains of seed*, as 1 Samuel 8:15. It is evident that Paul's argument at this point betrays traces of his rabbinical education (see Schoettgen, *Horae Hebraicae*, Volume 1, page 736), and can have no logical force for nineteenth century readers. Even Luther says: "Zum stiche zu schwach." [62]

Of many (ἐπὶ πολλῶν). Apparently a unique instance of the use of ἐπὶ with the genitive after a verb of speaking. The sense appears in the familiar phrase "to speak *upon* a subject," *many* being conceived as the basis on which the speaking rests. Similarly ἐφ' ἑνός *of one.*

17. **And this I say** (τοῦτο δὲ λέγω). Now I mean this. Not strictly the conclusion from vv. 15, 16, since Paul does not use this phrase in drawing a conclusion (comp. 1 Corinthians 1:12, and τοῦτο δέ φημι, 1 Corinthians 7:29; 15:50). It is rather the application, for which the way was prepared in verse 16, of the analogy of verse 15 to the inviolable stability of God's covenant.

Four hundred and thirty years after. Bengel remarks: "The greatness of the interval increases the authority of the promise." [63]

To make of none effect (καταργῆσαι). See on Romans 3:3.

18. In the analogy of verse 15 there was contemplated the double possibility of *invalidation* or *addition.* With relation to God's promise, the Judaisers insisted on *addition*; since, while they preached faith in the promise and in its fulfillment in Christ, they made the inheritance of the promise dependent upon the fulfilling of the law. Paul, on the other hand, holds that the Judaistic *addition* involves *invalidation.* Salvation must rest *either* upon the promise *or* upon the law. The Judaiser said, upon the promise *and* the law. For God gave the inheritance to Abraham by promise. It has been shown that the law did not abrogate the promise. Hence, if the inheritance be of the law it is no more of the promise. Comp. Romans 4:14.

Gave (κεχάρισται). Freely bestowed as a gracious gift. See on Luke 7:21.

19. **Wherefore then serveth the law?** (τί οὖν ὁ νόμος). Lit. *what then is the law,* or, *why then the law?* What is its meaning and object? A natural question of an objector, since, according to Paul's reasoning, salvation is of promise and not of law.

It was added (προσετέθη). Comp. παρεισῆλθεν *came in beside*, Romans 5:20. Not as an addition to the promise, which is contrary to verse 18, but as a temporary, intermediate institution, in which only a subordinate purpose of God was expressed.

Because of transgressions (τῶν παραβάσεων χάριν). In order to set upon already existing sins the stamp of positive transgression of law. Comp. Romans 4:5; 5:13. Note the article, *the* transgressions, summing them up in one mass. Not, in order to give the knowledge of sins. This, it is true, would follow the revelation of sins as transgressions of law (Romans 3:20; 7:13); but,
1. the phrase *because of transgressions* does not express that thought with sufficient definiteness. If that had been his meaning, Paul would probably have written τῆς ἀπιγνώσεως τῶν παραβάσεων χάριν *on account of the knowledge of transgressions.*
2. He meant to describe the office of the law as more than giving the knowledge of sins. Its office was, in revealing sin as positive transgression, to emphasize the objective, actual, contrary fact of righteousness according to the divine ideal, and to throw sin into contrast with that grand ideal.

The seed. Christ, whose advent was to introduce the fulfillment of the promise (verse 16).

Ordained (διαταγεὶς). The verb means to *arrange, appoint, prescribe.* Of *appointing* the twelve, Matthew 11:1: of *enjoining* certain acts, Luke 8:55; 17:10; 1 Corinthians 7:17: of the *decree* of Claudius, Acts 18:2. Here, describing the *form* or *mode* in which the law was added; the *arrangement* made for giving it.

By angels (δὶ ἀγγέλων). Better, *through* angels as agents and

intermediaries. Comp. εἰς διαταγὰς ἀγγέλων *with reference to arrangements of angels*; or *as it was ordained by angels*, Acts 7:53. The tradition of the giving of the law through angels appears first in Deuteronomy 33:2 (but comp. LXX and the Hebrew). See Hebrew 2:2; Acts 7:53. In the later rabbinical schools great importance was attached to this tradition, and it was not without influence in shaping the doctrine of angelic mediation which formed one of the elements of the Colossian heresy. Josephus (*Ant.* 15:5, 3) relates that Herod excited the Jews to battle by a speech, in which he said that they had learned the holiest of laws from God through angels. It is a general O.T. idea that in great theophanies God appears surrounded with a heavenly host. See Habakkuk 3:8; Isaiah 66:15; Zechariah 14:5; Joel 3:11. The idea of an angelic administration is also familiar. See Exodus 23:20; 32:34; 33:14; Isaiah 63:9; Joshua 5:14. The agency of angels indicates the limitations of the older dispensation; its character as a dispensation of the flesh.

In the hand of a mediator (ἐν χειρὶ μεσίτου). Ἐν χειρὶ *by the agency of*. A Hebraism. In this sense, not elsewhere in N.T. See LXX, Genesis 38:20 Leviticus 16:21. *In the hand of Moses*, Leviticus 26:46; Numbers 4:37, 41, 45, 49. Comp. σὺν χειρὶ ἀγγέλου *with the hand of the angel*, Acts 7:35. For μεσίτης *mediator*, see on 1 Timothy 2:5, and comp. Hebrew 8:6; 9:15; 12:24. It is a later Greek word signifying also *umpire, arbitrator*, and appears in LXX only in Job 9:33. The mediator here is Moses, who is often so designated by rabbinical writers. The object is not (as Meyer) to enable the reader to realize the *glory* of the law in the dignity and formal solemnity of its ordination, but to indicate the inferior, subordinate position held by the law in comparison with *the promise*, not *the gospel*. A glorification of the law cannot be intended, since if that were contemplated in the mention of angels and the mediator, the statement would tend to the disparagement of the promise which was given without a mediator. Paul, in the section 3:6-9, 7, aims to show that the law does not, as the Judaisers assume, stand in a relation to the divine plan of salvation as direct and positive as does the promise, and that it has not, like the promise and its fulfillment, an *eternal* significance. On the contrary, it has only a transitory value. This estimate of the law does not contradict Paul’s assertions in Romans 7:12-25. In representing the law as subordinate and temporary he does not impugn it as a divine institution.

20. **Now a mediator is not a mediator of one** (ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν). Observe,

1. Δὲ *is explanatory*, not antithetic. The verse illustrates the conception of mediator.
2. The article, *the* mediator, has a generic force: the mediator according to the general and proper conception of his function. Comp. *the* apostle (2 Corinthians 12:12); the shepherd, *the* good (John 10:11).
3. Ἑνὸς *of one*, is to be explained by the following εἷς, so that it is masculine and personal.

We are not to supply *party* or *law*. The meaning is: the conception of mediator does not belong to an individual considered singly. One is not a mediator of his single self, but he is a mediator between two contracting parties; in this case between God and the people of Israel, as Leviticus 26:46; thus differing from Christ, who is called *the mediator of a new covenant* (Hebrew 8:6; 9:15; 12:24). The new covenant, the gospel, was not a contract. Accordingly verse 20 serves to define the true conception of a mediator, and through this definition to make clearer the difference between the law, which required a mediator, and the promise, which is the simple expression of God's will. The very idea of mediation supposes two parties. The law is of the nature of a contract between God and the Jewish people. The validity of the contract depends on its fulfillment by both parties. Hence it is contingent, not absolute.

But God is one (ὁ δὲ θεὸς εἷς ἐστίν). God does not need a mediator to make his promise valid. His promise is not of the nature of a contract between two parties. His promise depends on his own individual decree. He dealt with Abraham singly and directly, without a mediator. The dignity of the law is thus inferior to that of the promise.

21. **Against the promises** (κατὰ τῶν ἐπαγγελιῶν). Does it follow from the difference between the law and the promises that they are in antagonism? Paul supposes this objection on the part of a Jewish Christian.

God forbid (μὴ γένοιτο). See on Romans 3:4. This could only be true in case the law gave *life*, for life must come either through the promises or through the law. If the law is against the promises, and makes them invalid, it follows that life must come through the law, and therefore

righteousness, without which there is no life, would *verily* (ὄντως), just as the Judaisers claim, be through the law.

By the law. Tisch., Rev. T., Weiss, retain ἐκ νόμου *from*, *resulting from the law*. WH. read ἐν νόμῳ *in the law*. The meaning *is substantially the same with either reading: in the one case proceeding* from, in the other *residing in* the law.

22. But it is not true that the law gives life, for the law, according to scripture, condemned all alike.

The scripture (ἡ γραφὴ). Scripture is personified. See on verse 8.

Hath concluded (συνέκλεισεν). Better, *hath shut up*, as a jailer. Only in Paul, with the exception of Luke 5:6. Frequent in LXX. *Not included with others*, but confined as within an enclosure, as Luke 5:6, of the net *enclosing* the fish. Comp. Exodus 14:3; Joshua 6:1; 1 Macc. iv. 31. Scripture, in its divine utterances on the universality and guilt of sin, is conceived as a jailer who shuts all up in sin as in a prison. Comp. Romans 3:10-19; 11:32.

All (τὰ πάντα). Neuter, *all things collectively*: = *all men.* For the neuter in a similar comprehensive sense, see 1 Corinthians 1:27; Colossians 1:20; Ephesians 1:10.

That (ἵνα). In order that. That which is represented through a personification as the act of Scripture, is the act of God, according to a definite purpose that the promise should be inherited by believers only, through faith in Jesus Christ.

The promise (ἡ ἐπαγγελία). That is, the thing promised; the *inheritance*, verse 18.

By faith (ἐκ πίστεως). Const. with *the promise*, not with *might be given.* The promised gift which is the result of faith. The false teachers claimed that it was the result of works.

To them that believe (τοῖς πιστεύουσιν). Not tautological. Even the

Judaisers held that salvation was intended for believers, but also that legal obedience was its procuring cause; against which Paul asserts that it is simply for those that *believe.*

23. But the office of the law as a jailer was designed to be only temporary, until the time when faith should come. It was to hold in custody those who were subjected to sin, so that they should not escape the consciousness of their sins and of their liability to punishment.

Faith (τὴν πίστιν). *The* subjective faith in Christ which appropriates the promise. See on chapter 1:23.

We were kept (ἐφρουρούμεθα). Better, *kept in ward*, continuing the figure in *shut up*, verse 22. The imperfect tense indicates the continued activity of the law as a warder.

Under the law (ὑπὸ νόμον). Const. with *were kept in ward*, not with *shut up.* We were shut up with the law as a warder, not for protection, but to guard against escape. Comp. Wisd. xvii. 15. The figure of the law as pedagogue (verse 24) is not anticipated. The law is conceived, not as the prison, but as the warder, the Lord or despot, the power of sin (see 1 Corinthians 15:56; Romans 7), by whom those who belong to sin are kept under lock and key — under moral captivity, without possibility of liberation except through faith.

Shut up unto the faith (συνκλειόμενοι εἰς τὴν πίστιν). Εἰς *unto* or *for* expresses the object of keeping in ward. It is not temporal, *until,* which is a rare usage in N.T., but *with a view to our passing into the state of faith.*

Which should afterwards be revealed (μέλλουσαν — ἀποκαλυφθῆναι). The position of μέλλουσαν emphasizes the future state of things to which the earlier conditions pointed. The faith was first revealed at the coming of Christ and the gospel.

24. **Wherefore** (ὥστε). Better, *so that.* Theological consequence of the previous statements.

Our schoolmaster (παιδαγωγὸς ἡμῶν). Our. Paul speaks as a Jew of

Jews especially. *Schoolmaster* (παιδαγωγὸς P) is an error. The word means an *overseer* or *guardian*. See on 1 Corinthians 9:15. *Tutor* (Rev.) is defensible on the ground of etymology, *tueri to look upon*, thence *to guard.* In civil law a tutor is a person legally appointed for the care of the person and property of a minor. So Bacon (*Adv. of Learning*, 2:19): "the first six kings being in truth as *tutors* of the state of Rome in the infance thereof." The later use of the word, however, in the sense of *instructor,* has so completely supplanted the earlier, that the propriety of the Revisers' rendering is questionable. The law is here represented, not as one who conducts to the school of Christ; for Christ is not represented here as a teacher, but as an atoner; but rather as an *overseer* or *guardian,* to keep watch of those committed to its care, to accompany them with its commands and prohibitions, and to keep them in a condition of dependence and restraint, thus continually bringing home to them the consciousness of being shut up in sins, and revealing sin as positive transgression. [64]

26. **For ye are all the children of God** (πάντες γὰρ υἱοὶ θεοῦ ἐστὲ). Better, *ye are all sons of God.* Note

1. The change of person, *ye* are. Comp. *we, our, us,* vv. 23, 24, 25. He now addresses the Galatians, who were mostly Gentiles, and includes all Christians, Jewish and Gentile.

2. The emphasis is on *sons of God* rather than on *all*; for his object is to show that, after the coming of faith, they are no more under the care of a guardian. Υἱοὶ signifies sons of full age (comp. chapter 4:1) who have outgrown the surveillance of the guardian; so that *sons* is emphasized as against *children.* Paul describes Christians both as τέκνα θεοῦ *children* of God (Romans 8:16, 21; 9:8; Philippians 2:15), and υἱοὶ θεοῦ *sons* of God (Romans 8:14, 19; 9:26). Both τέκνον and υἱός signify a relation based on parentage. The common distinction between τέκνον as emphasizing natural relationship, and υἱός as marking legal or ethical status, should not be pressed. In LXX both words are applied ethically to Israel as God's beloved people. See Isaiah 30:1; Wisd. xvi. 21; Joel 2:23; Zechariah 9:13; and Isaiah 63:6; Deuteronomy 14:1; Wisd. ix. 7; xii. 19. John never uses υἱός to describe the relation of Christians to God; but he attaches both the ethical relation and that of conferred privilege, as well as that of birth, to τέκνον. See John 1:12; 1 John 3:1, 10; John 1:13; 3:3, 7; 1 John 3:9; 4:7; 5:1, 4, 18. Paul often regards the Christian relation from a legal point of

view as υἱοθεσία *adoption*, a word used only by him. See Romans 8:14, 17, we have both υἱοὶ and τέκνα, and both in the ethical sense. In Romans 9:8; Ephesians 5:1, the ethical sense.
3. *In Christ Jesus*. Const. with *faith*. The article before πίστεως *faith* may point back to the faith previously mentioned, or may have, as so often, a possessive force, *your* faith.

27. **Were baptized into Christ** (εἰς Χριστὸν ἐβαπτίσθητε). See on Matthew 28:19. Not *in relation* to Christ (Meyer), but into spiritual union and communion with him. Comp. Romans 6:3 (see note); 1 Corinthians 12:12, 13, 27. Paul here conceives baptism, not as a mere symbolical transaction, but as an act in which believers are put into mystical union with the crucified and risen Lord. Comp. Romans 6:3-11.

(You) put on Christ (Χριστὸν ἐνεδύσασθε). The phrase only here and Romans 13:14. The figurative use of the verb occurs only once in the Gospels, Luke 24:49, but often in Paul, 1 Corinthians 15:53; Ephesians 4:24; Colossians 3:10, 12, etc. Chrysostom (*Hom*. 13 on Ephesians) remarks, “We say of friends, one *puts on* the other, meaning thereby much love and unceasing fellowship.” In LXX quite often in the figurative sense, as Judges 6:34; 1 Chronicles 12:18; 2 Chronicles 6:41; Job 8:22; 29:14; Psalm 153:18. Similarly in class., Plato, *Rep*. 620, of Thersites putting on the form of a monkey: Xen. *Cyr*. 2:1, 13, of insinuating one’s self into the minds of hearers. So the Lat. *induere*: Cicero, *De Off*. 3:10, 43, to assume the part of a judge: Tac. *Ann*. 16:28, to take on the part of a traitor or enemy. To put on Christ implies making his character, feelings and works our own. Thus Chrysostom: “If Christ is Son of God, and thou hast put him on, having the Son in thyself and being made like unto him, thou hast been brought into one family and one nature.” And again: “He who is clothed appears to be that with which he is clothed.”

28. With this putting on of Christ, the distinctions of your ordinary social relations — of nation, condition, sex — vanish. Comp. Romans 10:12; 1 Corinthians 12:13; Colossians 3:11.

There is (ἔνι). Only in Paul (1 Corinthians 6:5; Colossians 3:11) and Jas. 1:17. Ἔνι is the abbreviation of ἔνεστι *there is in* or *among*. [65]

Male or female (ἄρσεν καὶ θῆλυ). Comp. Matthew 19:4. He said "Jew *nor* Greek"; "bond *nor* free." Here he says "male *and* (καὶ) female"; perhaps because political and social distinctions are alterable, while the distinction of sex is unalterable, though absorbed in the new relation to Christ. Yet see Colossians 3:11, where we find, "not Greek *and* Jew, circumcision *and* uncircumcision."

Ye are all one. One moral personality. The individual differences are merged in the higher unity into which all are raised by their common life in Christ. This is *the one new man*, Ephesians 2:15

29. **Abraham's seed.** As being one with Christ. See vv. 7, 16. In Romans 4 Paul shows that Abraham was justified by faith, and was thus constituted the spiritual father of all believers in Christ, whether circumcised or uncircumcised. The purpose of God in making the inheritance of the promise dependent on faith was that the promise might be sure to *all* the seed. Abraham, he says, is "the father of *us all*" (Romans 4:16). This spiritual paternity does away with the current Jewish notion of *physical* paternity. Physical relationship with Abraham is of no significance in the economy of salvation. The apostle "discovers the basis of Christian universalism in the very life of him in whose person theocratic particularism was founded. He has demonstrated the existence of a time when he represented Gentilism, or, to speak more properly, mankind in general; and it was during this period, when he was not yet a Jew, but simply a man, that he received salvation" (Godet).

CHAPTER 4

The last words of chapter 3, “heirs according to the promise,” are now further discussed. It is shown that the capability of heirship, which was first conferred through Christ, could not enter earlier into the history of mankind, because mankind was still in its minority; and its majority, its sonship, was first entered upon through Christ. The way of the law was not, as the Jews supposed, a *direct* way to the fulfillment of the divine promise. At the same time, it did not utterly lead away from the true goal. It was a roundabout way to it. Sabatier (*l’ Apotre Paul*) observes: “The law is neither absolutely identical with the promise, nor absolutely opposed to it. It is not the negation of the promise, but is distinct from it and subordinate to it. Its final purpose lies in the promise itself. It is an essential but transitional element in the historical development of humanity. It must disappear on attaining its goal. ‘Christ is the end of the law.’” But why was this way necessary? Why did not God open the way of faith leading to the inheritance of the promise immediately after the promise was given? The answer to this was indicated in 3:24-26. It is now given more fully.

1. **Now I say** (λέγω δὲ). Introducing a continued, explanatory discussion. Comp. chapter 3:17; 5:16; 1 Corinthians 1:12.

The heir (ὁ κληρονόμος). See on *inheritance*, 1 Peter 1:4. The article is generic as in *the mediator*, chapter 3:20.

A child (νήπιος). A minor. See on 1 Corinthians 3:1. Used by Paul in contrast with τέλειος *full grown.* See Ephesians 4:13; 1 Corinthians 14:20; Philippians 3:15. The Jews called proselytes or novices *babes.* See Romans 2:20.

Lord of all. Legally, by right of birth, though not actually.

2. **Tutors** (ἐπιτρόπους). Better, guardians. See on Luke 8:3. Only here in Paul. A general term, covering all to whom supervision of the child is intrusted, and should not be limited to παιδαγωγός (chapter 3:24). See 2 Macc. xi. 1; xiii. 2; xiv. 2.

Govenors (οἰκονόμους) Better *stewards.* Lat. *dispensatores.* More special than *guardians,* signifying those who had charge of the heir's property. See on Luke 16:1. In later Greek it was used in two special senses:
1. The slave whose duty it was to distribute the rations to the other slaves: so Luke 12:42.
2. The *land-steward*: so Luke 16:1. Comp. Romans 16:23, ὁ οἰκονόμος τῆς πόλεως, commonly rendered *city-treasurer*: A.V. *chamberlain.* [66] In Lucian, *Alex.* 39, the Roman procurators, or fiscal administrators, are called Καίσαρος οἰκονόμοι; comp. Esdr. 4:49; Esther 8:9. The *dispensator* in the Roman household had charge of the accounts and made the payments (see Cicero, *ad Att.* 11:1; Juv. *Sat* 1:91). He was commonly a slave. Christian teachers are called "*stewards* of the mysteries of God" and "of the grace of God" (1 Corinthians 4:1; 1 Peter 4:10), as those who have received the counsels of God and impart them to men. A bishop or overseer is also called "a *steward* of God" (Titus 1:7).

The time appointed (προθεσμίας). N.T.^{o}. ^{o}LXX. In Athenian law the term limited for bringing actions and prosecutions. Προθεσμίας νόμος *a statute of limitations.* It was also applied to the time allowed a defendant for paying damages, after the expiration of which, if he had not paid, he was called ὑπερήμερος, or ἐκπρόθεσμος, or ὑπερπρόθεσμος *one who had gone over his day of payment.* Whether Paul's figure assumes that the father is dead or living is a point which does not affect his argument. It is not easy to decide. As Alford justly remarks: "the antitype breaks through the type and disturbs it, as is the case wherever the idea of inheritance is spiritualised." Προθεσμία *an appointed time for the termination of the minority*, would seem to imply that the father is conceived as living; since, if he were dead, that matter would be regulated by statute. [67]

3. **We.** Not Jewish Christians only, but *all* Christians. For in verse 5, Jewish Christians are distinctly characterized as those under the law, while the following *we*, subjects of Christian adoption, points back to the *we* in this verse. Again, *elements of the world* is too wide a conception to suit the law, which was given to Israel only.

Elements of the world (τὰ στοιχεῖα τοῦ κόσμου). For the word

στοιχεῖα in N.T. see Colossians 2:8, 20; Hebrew 5:12; 2 Peter 3:10, 12. See on 2 Peter 3:10. Interpretations differ.

1. *Elements of knowledge, rudimentary religiou s ideas*. See Hebrew 5:12. The meaning of world will then be, the material as distinguished from the spiritual realm. Elements of the world will be the crude beginnings of religion, suited to the condition of children, and pertaining to those who are not Christians: elementary religious truths belonging to mankind in general. Thus the Jewish economy was *of the world* as appealing to the senses, and affording only the first elements of a spiritual system. The child-heir was taught only faint outlines of spiritual truth, and was taught them by worldly symbols.
2. *Elements of nature* — of the physical world, especially the heavenly bodies. See 2 Peter 3:10, 12; Wisd. vii. 17. According to this explanation, the point would be that the ordering of the religious life was regulated by the order of nature; "the days, months, times," etc. (verse 10), as well as the heathen festivals, being dependent on the movements of the heavenly bodies. This was the patristic view (Ambrose, Augustine, Chrysostom, Theodoret).
3. The elements of the world are the *personal, elemental spirits*. This seems to be the preferable explanation, both here and in Colossians 2:8. According to Jewish ideas, all things had their special angels. In the *Book of Jubilees*, chapter 2, appear, the angel of the presence (comp. Isaiah 63:9); the angel of adoration; the spirits of the wind, the clouds, darkness, hail, frost, thunder and lightning, winter and spring, cold and heat. In the *Book of Enoch*, 82:10-14, appear the angels of the stars, who keep watch that the stars may appear at the appointed time, and who are punished if the stars do not appear (18:15).

In the *Revelation of John* we find four angels of the winds (14:18); the angel of the waters (16:5); the age in the sun (19:17). In Hebrew 1:7 we read, "who maketh his angels *winds*." Paul also recognizes elemental forces of the spiritual world. *The thorn* is "a messenger of Satan" (2 Corinthians 12:7); Satan prevents his journey to Thessalonica (1 Thessalonians 2:18); the Corinthian offender is to be "delivered to Satan" (1 Corinthians 5:5); the Kingdom of God is opposed by "principalities and powers" (1 Corinthians 15:24); Christians wrestle against "the rulers of the darkness

of this world; against the spiritual hosts of wickedness in the upper regions" (Ephesians 6:12). In this passage *the elements of the world* are compared with *overseers and stewards*. This would seem to require a personal interpretation. In verse 8, "did service to them which by nature are no gods," appears to be = "in bondage under the elements," suggesting a personal interpretation of the latter. The Galatians had turned again to the observance of times and seasons (verse 10), which were controlled by the heavenly bodies and their spirits. [68]

4. **Fullness of the time** (τὸ πλήρωμα τοῦ χρόνου). The moment by which the whole pre-messianic period was completed. Comp. Ephesians 1:10. It answers to the time appointed of the Father (verse 2). For πλήρωμα see on John 1:16. The meaning of the word is habitually passive — that which is completed, full complement. There are frequent instances of its use with the genitive, as "fullness of the earth, blessing, time, the sea, Christ," in all which it denotes the plenitude or completeness which characterizes the nouns. [69]

Sent forth (ἐξαπέστειλεν). From himself: from his heavenly glory. This does not mean that God then, for the first time, embodied what had previously been a mere ideal, but that he sent forth a preexisting person. See Philippians 2:6. [70]

Made of a woman (γενόμενον). Or *born.* Repeated, and expressing the fact that Christ *became* a man, as distinguished from his prehistoric form of being.

Under the law. The earthly being of Christ began under the law. He was not only of *human* birth, but of *Jewish* birth; subjected to all the ordinances of the law, as circumcision for instance, like any other Jewish boy.

5. **To redeem** (ἵνα ἐξαγοράσῃ). See on chapter 3:13. To redeem from the dominion and curse of the law. The means of redemption is not mentioned. It cannot be merely the birth of Christ of a woman and under the law. These are mentioned only as the preliminary and necessary conditions of his redeeming work. The means or method appears in chapter 3:13.

We might receive (ἀπολάβωμεν). Not receive *again* or *back*, as Luke 15:27, for adoption was something which men did not have before Christ; but receive *from* the giver.

The adoption (τὴν υἱοθεσίαν). P^{o}. See on Romans 8:15, and comp. Romans 9:4; Ephesians 1:5. Not sonship, but sonship *conferred.*

6. **Because ye are sons** (ὅτι). For ὅτι in this sense at the beginning of a clause see Romans 9:7; 1 Corinthians 12:15; John 15:19; 20:29. The emphasis is on *sons*. The spirit would not be given is ye were not *sons*. Others take ὅτι as demonstrative, *as a proof that ye are sons;* but examples of such usage are wanting. It is not a *proof* of the fact of sonship that the apostle is giving, but a *consequence* of it. Comp. Romans 8:16, where the witness of the Spirit *attests* the sonship.

The Spirit of his Son. The Holy Spirit which animated Jesus in his human life, and which, in the risen Christ, is the life-principle of believers. See 1 Corinthians 15:45, and comp. Romans 8:9-11. The Holy Spirit is called the *Spirit of Christ*, Romans 8:9, 10, where Paul uses *Spirit of God, Spirit of Christ* and *Christ* as convertible terms. The phrase *Spirit of Jesus Christ* only Philippians 1:19. In John 3:34 Christ is represented as dispensing the Spirit. He is fully endowed with the Spirit (Mark 1:10; John 1:32): he sends the Spirit from the Father to the disciples, and he is the burden of the Spirit's testimony (John 15:26; 16:7, 9, 10, 15). The Paraclete is given in answer to Christ's prayer (John 14:16). Christ identifies his own coming and presence with those of the Spirit (John 14:17, 18). Paul identifies him personally with the Spirit (2 Corinthians 3:17).

Our hearts. Note the interchange of persons: *we* might receive, *ye* are sons, *our* hearts. Comp. Romans 7:4.

Crying (κρᾶζον). A strong word, expressing deep emotion. The verb originally represents the sound of a croak or harsh scream; thence, generally, *an inarticulate cry; an exclamation of fear* or *pain.* The cry of an animal. So Aristoph. *Knights*, 1017, of the barking of a dog: 285, 287, of two men in a quarrel, trying to *bawl* each other down: *Frogs*, 258, of the croaking of frogs. This original sense appears in N.T. usage, as Matthew

14:26; 15:23; 27:50; Mark 5:5, etc., and is recognized even where the word is used in connection with articulate speech, by adding to it the participles λέγων, λέγοντες *saying*, or διδάσκων *teaching*. See Matthew 8:29; 15:22; Mark 3:11; John 7:28, etc. In Mark 10:47 the inarticulate cry and the articulate utterance are distinguished. At the same time, the word is often used of articulate speech without such additions, as Mark 10:48; 11:9; 15:13, 14; Luke 18:39; Acts 7:60; 19:34; Romans 8:15. It falls into more dignified association in LXX, where it is often used of prayer or appeal to God, as Judges 3:9, 15; 4:3; 6:7; Psalm 21:2, 5; 27:1, 54:16; and in N.T., where it is applied to solemn, prophetic utterance, as Romans 9:27; John 1:15, and is used of Jesus himself, as John 7:28, 37; 12:44, and of the Holy Spirit, as here. The Spirit gives the inspiration of which the believer is the organ. In Romans 8:15 the statement is inverted. The believer cries under the power of the Spirit.

Abba, Father. Comp. Mark 14:36; Romans 8:15. Ὁ πατήρ *the Father*, is not added in order to explain the Aramaic *Abba* for Greek readers. Rather the whole phrase Ἀββά ὁ πατήρ had passed into the early Christian prayers, the Aramaic title by which Christ addressed his Father (Mark 14:36) being very early united with the Greek synonym. Such combinations of Hebrew and Greek addresses having the same meaning were employed in rabbinical writings. Comp. also Revelation 9:11; 12:9.

7. **Servant** (δοῦλος). Bondservant. See on Matthew 20:26; Mark 9:35; Romans 1:1.

Then an heir (καὶ κληρονόμος). Καὶ marks the logical sequence. Comp. Romans 8:17. The figure is based upon Roman, not upon Jewish, law. According to Roman law, all the children, sons and daughters, inherited alike. According to Jewish law, the inheritance of the sons was unequal, and the daughters were excluded, except where there were no male heirs. Thus the Roman law furnished a more truthful illustration of the privileges of Christians. Comp. chapter 3:28.

Of God through Christ. The correct reading is διὰ θεοῦ *through God,* omitting *Christ*.

8. Over against their filial freedom in Christ, Paul sets their lapse into

subjection to the elements of the world (verse 3).

Knew not God. See on 2 Thessalonians 1:8.

Ye did service (ἐδουλεύσατε). Better, *were in bondage or were slaves.*

By nature (φύσει). Not denying their *existence* (comp. 1 Corinthians 8:5) but their *deity*. Emphasis on *by nature.* Comp. 1 Corinthians 10:20.

9. **Rather are known of God.** *Rather* corrects the first statement, *have known God,* which might seem to attach too much to human agency in attaining the knowledge of God. The divine side of the process is thrown into the foreground by *are known*, etc. *Known* does not mean *approved* or *acknowledged*, but simply *recognized. Saving* knowledge is doubtless implied, but is not expressed in the word. The relation of knowledge between God and his sons proceeds from God. The Galatians had not arrived at the knowledge of God by intuition nor by any process of reasoning. "God knew them ere they knew him, and his knowing them was the cause of their knowing him" (Eadie). Comp. 1 Corinthians 13:12; 2 Timothy 2:19; Matthew 7:23. Dean Stanley remarks that "our knowledge of God is more his act than ours." If God knows a man, that fact implies an activity of God which passes over to the man, so that he, as the subject of God's knowledge, comes into the knowledge of God. In N.T. γινώσκειν often implies a personal relation between the knower and the known, so that knowledge implies influence. See 1 Corinthians 2:8; John 1:10; 2:24; 17:3. For a parallel to this interchange between the active and the passive, see Philippians 3:12.

How (πῶς). "A question full of wonder" (Bengel). Comp. I *marvel*, chapter 1:6.

Turn ye again (ἐπιστρέφετε πάλιν). Better, the continuous present, *are ye turning,* as of a change still in progress. Comp. chapter 1:6. Πάλιν *again*, according to N.T. usage, and corresponding with πάλιν ἄνωθεν in the following clause. Not *back*, which is the earlier sense and the usual classical meaning.

Weak and beggarly elements (ἀσθενῆ καὶ πτωχὰ στοιχεῖα). For

elements see on verse 3. For πτωχὰ *beggarly*, see on Matthew 5:3. The two adjectives express the utter impotence of these "elements" to do and to bestow what was done and given by God in sending his Son into the world. Comp. Romans 8:3; Hebrew 7:18.

Again (πάλιν ἄνωθεν). Ἄνωθεν (ἄνω *above*) adds to πάλιν the idea of going *back to the beginning*. Its primary meaning is *from above*; thence, *from the first*, reckoning in a descending series. So Luke 1:3; Acts 26:5. [71] Such combinations as this are not uncommon in N.T. and Class. See, for instance, Acts 18:21; Matthew 26:42; Acts 10:15; John 21:16. But these additions to πάλιν are not pleonastic. They often define and explain it. Thus, John 21:16, πάλιν marks the repetition of Jesus' question, δεύτερον the *number* of the repetition. He asked *again*, and this was the *second* time of asking.

Ye desire (θέλετε). It was more than a mere desire. They were *bent* on putting themselves again into bondage. See on Matthew 1:19.

10. **Ye observe** (παρατήρεισθε). See on Mark 3:2, and John 18:12, and comp. Joseph. *Ant.* 3:5, 5, παρατηρεῖν τὰς ἑβδομάδας *to watch the weeks*. The word denotes *careful, scrupulous* observance, an *intent* watching lest any of the prescribed seasons should be overlooked. A merely legal or ritual religion always develops such scrupulousness.

Days. Sabbaths, fast-days, feast-days, new moons. Comp. Romans 14:5, 6; Colossians 2:16.

Months. Sacred months. Comp. Isaiah 66:23. In the preexilic time the months were mostly not named but numbered *first, second, third*, etc., and this usage appears also in the post-exilic writings of the O.T. Only four months had special names: the first, Abib, the ear month, which marked the beginning of harvest (Exodus 13:4; 23:15; 34:18): the second, Sif or Zîv, the flower month (1 Kings 6:1, 37): the seventh, Ethanum, the month of streaming rivers fed by the autumnal rains (1 Kings 8:2): the eighth, Bul, the month of rain (1 Kings 6:38). In the post-exilic time names for all the months came into use, the most of which appear in the Palmyrene inscriptions and among the Syrians. According to the Talmud, the returning Jews brought these names from Babylon. The names of all are

found in a month table discovered at Nineveh. Nîsan corresponds to Abib (Nehemaih 2:1; Esther 3:7), answering to the latter part of March and April. Jjar answered to Ziv (Targ. 2 Chronicles 30:2), our May. Tisri to Ethanim, the seventh month of the ecclesiastical, and the first of the civil year, corresponding to October. Marcheschwan (see Joseph. *Ant.* 1:3, 3) answered to Bul and November. Tisri, being the seventh or sabbatical month, was peculiarly sacred, and the fourth (Sivan, June), fifth (Ab, August), and tenth (Tebeth, January) were distinguished by special fasts. [72]

Times (καιροὺς). Better, *seasons*. See on Matthew 12:1; Ephesians 1:10, and comp. Leviticus 23:4. The holy, festal seasons, as Passover Pentecost, Feast of Tabernacles. See 2 Chronicles 8:13.

Years (ἐνιαυτούς). Sabbatical years, occurring every seventh year. Not years of Jubilee, which had ceased to be celebrated after the time of Solomon.

11. **I am afraid of you** (φοβοῦμαι ὑμᾶς). Not a felicitous translation, though retained by Rev. Rather, "I am afraid *for* you or *concerning* you." The second ὑμᾶς is not attracted into the principal clause so as to read, "I am afraid lest I have bestowed labor," etc. The two clauses are distinct. *I am afraid about you*: then the reason for the fear is added, *lest I have bestowed,* etc.

Upon you (εἰς ὑμᾶς). Lit. *into* you. The labor, though in vain, had born directly upon its object. See the same phrase Romans 16:6.

In vain (εἰκῇ). Comp. chapter 3:4; 1 Corinthians 15:2, and εἰς *to no purpose*, Philippians 2:16; 2 Corinthians 6:1; Galatians 2:2; 1 Thessalonians 3:5. After all my labor, you may return to Judaism. Luther says: "These words of Paul breathe tears."

12. **Be as I am** (γίνεσθε ὡς ἐγώ). Better, *become* as I am; free from the bondage of Jewish ordinances.

I am as ye are (κἀγὼ ὡς ἐγώ). Rather, I *became.* Supply ἐγενόμην or γέγονα. Become as I am, for I became a Gentile like you. Comp.

Philippians 3:7, 8. For the phrase γινέσθαι ὡς *to become as*, see Matthew 6:16; Romans 9:29; 1 Corinthians 4:13; 9:20-22.

Ye have not injured me at all (οὐδέν με ἠδικήσατε). This translation misses the force of the aorist, and conveys a wrong impression, that Paul, up to this time, had received no wrong at the hands of the Galatians. This was not true. The reference is to his earlier relations with the Galatians, and is explained by vv. 13, 14. Rend. *ye did not injure me at all.* Ye did not injure me then, do not do so now.

13. **Ye know** (οἴδατε δὲ). The A.V. omits δὲ which is wanting in some Mss. Δὲ not *oppositional* as commonly explained: "Ye did not injure me, *but on the contrary* ye know, etc."; but introducing an explanation of *ye did not injure me* by reference to the fact that they might easily have been moved to do him wrong by the unfavorable circumstances under which he first preached the gospel to them (through infirmity of the flesh). The formulas οἶδα δὲ, οἴδαμεν δὲ, οἴδατε δὲ, are habitually used by Paul to introduce an explanation of what precedes, from a new point of view. See Romans 2:2; 3:19; 15:29; Philippians 4:15. The general sense therefore is: "Ye did not wrong me at all as you might easily have been moved to do; *for* (δὲ) you know in what an unfavorable light my infirmities placed me when I first came among you."

Through infirmity (δι' ἀσθένειαν). On account of infirmity. Referring to the fact that Paul, in his first journey, was compelled by sickness to remain in Galatia, and preached to the Galatians during this enforced sojourn. This fact made their kindly reception the more commendable. [73]

At the first (τὸ πρότερον). Either generally, *at an earlier time than the present* (as John 6:62; 9:8; 1 Timothy 1:13), *or the first time* (as Hebrews 7:27). Here in the latter sense. Paul had visited the Galatians twice before he wrote this letter.

14. **My temptation which was in my flesh** (τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου). The correct reading is πειρασμὸν ὑμῶν *your* temptation. The trial to which they were subjected by his bodily infirmity (verse 13), and which might have tempted them to treat him with indifference.

Ye despised not nor rejected (οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε). Commonly explained by making both verbs govern *your temptation*. Thus the meaning would be: "You were tempted to treat my preaching contemptuously because of my bodily infirmity; but you did not despise nor reject that which was a temptation to you." This is extremely far fetched, awkward, and quite without parallel in Paul's writings or elsewhere. It does not suit the following *but received me,* etc. It lays the stress on the Galatians' resistance of a temptation to despise Paul; whereas the idea of a temptation is incidental. On this construction we should rather expect Paul to say: "Ye *did* despise and repudiate this temptation." Better, make *your temptation*, etc., dependent on *ye know* (verse 13); place a colon after *flesh*, and make both verbs govern *me* in the following clause. Rend. "Ye know how through infirmity of the flesh I preached the gospel to you the first time, and (ye know) your temptation which was in my flesh: ye did not despise nor reject me, but received me." The last clause thus forms one of a series of short and detached clauses beginning with verse 10. Οὐκ ἐξουθενήσατε *ye did not set at nought*, from οὐδέν *nothing*. The form οὐθέν occurs Luke 22:35; 23:14; Acts 19:27; 26:26; 1 Corinthians 13:2; 2; Corinthians 11:8. For the compound here, comp. Luke 18:9; 23:11; Acts 4:11; 2 Corinthians 10:10. [o]Class. Ἐξεπτύσατε *spurned,* N.T.[o]. Lit. *spat out*. A strong metaphor, adding the idea of contempt to that of *setting at nought*. Comp. Hom. *Od*. 5:322; Aristoph. *Wasps*, 792. The two verbs express contemptuous indifference. Ἐμέσαι *to vomit*, as a figure of contemptuous rejection, is found in Revelation 3:16. The simple πτύειν *to spit* only in the literal sense in N.T. Mark 7:33; 8:23; John 9:6, and no other compound occurs.

As an angel. Bengel says: "The flesh, infirmity, temptation, are known to angels; wherefore to receive as an angel is to receive with great veneration."

As Jesus Christ. With even higher honor than an angel. Comp. Matthew 10:40; John 13:20.

15. **Where is then the blessedness ye spake of?** (ποῦ οὖν ὁ μακαρισμὸς ὑμῶν). Μακαρισμὸς, P[o]. Comp. Romans 4:6, 9. Not *blessedness*, but *pronouncing blessed, felicitation*. "What had become of your self gratulation on my presence and teaching?" *Ye spake of* is an

attempt to render ὑμῶν. Better, “Where is then that gratulation *of yours?*”

I bear you record (μαρτυρῶ). Better, *witness. Bear record* is common in A.V. for *bear witness. Record* is used both of a person, as *God is my record,* Philippians 1:8; *I call God for a record,* 1 Corinthians 1:23, and in the sense of *evidence* or *testimony.* So Shaks. *Richard* 2 1 1:30:

> “First, Heaven be the record to my speech.”

Plucked out (ἐξορύξαντες). Lit. *dug* out. Only here, and Mark 2:4, of digging up the roof in order to let down the paralytic before Jesus.

Your own eyes (τοὺς ὀφθαλμοὺς ὑμῶν). Better, *your* eyes. Eyes, as most treasured possessions. Comp. Psalm 17:8; Proverbs 7:2; Zechariah 2:8. Some have found here evidence that Paul was afflicted with disease of the eyes. See Dr. John Brown’s *Horae Subsecivae*. Accordingly they explain these words, “You would have given me *your own* eyes to replace mine.” But ὑμῶν is unemphatic, *your.* All attempts to connect the passage with Paul’s “thorn in the flesh” (2 Corninthians 7:7) are to be dismissed as fanciful.

16. **Therefore** (ὥστε). Better, *so then*: seeing that your love for me has waned.

Your enemy (ἐχθρὸς ὑμῶν).’Εχθρὸς *enemy*, in an active sense, as is shown by the next clause. Not passive, *an object of hatred*, which would have the pronoun in the dative.

Because I tell you the truth (ἀληθεύων ὑμῖν).’Αληθεύειν, only here and Ephesians 4:15, means *to speak the truth* or *to deal truly*. The present participle refers to the same time as γέγονα *I am become*, the time of his second visit. The clause is usually construed as interrogative (A.V.). It is rather a direct statement with a slight interrogative suggestion. “So then, I am become your enemy, am I.”

17. **They zealously affect you** (ζηλοῦσιν ὑμᾶς). They are zealously *paying you court* in order to win you over to their side. Affect, in this sense, is obsolete. It is from *affectare, to strive after, earnestly desire*. So

Shaks. *Tam. of Shr.* 1 1:40:

"In brief, sir, study what you most affect."

Ben Johnson, Alchem. 3:2:

"Pray him aloud to name what dish he affects."

As a noun, desire. So Chaucer, Troil. and Cress. 3:1391:

"As Crassus dide for his affectis wronge" (his wrong desires).

Comp. 1 Corinthians 12:31; 14:1.

Not well (οὐ καλῶς). Not in an honorable way.

Nay (ἀλλὰ). So far from dealing honorably.

They would exclude you (ἐκκλεῖσαι ὑμᾶς θέλουσιν). From other teachers who do not belong to their party — those of anti-Judaising views who formed the sounder part of the church.

That ye might affect them (ἵνα αὐτοὺς ζηλοῦτε). So that in your isolation from others, you might be led to seek affiliation with them.

18. **It is good — in a good thing.** Ζηλοῦσθαι *to be zealously sought*, in the same sense as before. It is passive. It is good for you Galatians to be zealously sought. *In a good thing* (ἐν καλῷ) answers to οὐ καλῶς *not honorably*, verse 17. In a good matter — the interest of the gospel. Thus Paul would say: "These Judaisers zealously strive to win you over to their views; but they do not do this in an honorable way. There is no harm in seeking to interest and enlist you, provided it is in a good cause."

19. **My little children** (τεκνία μου). Only here in Paul, but often in John. See John 13:33; 1 John 2:1, 12, 28; 3:7, 18, etc. [74] See on chapter 3:26.

I travail in birth again (πάλιν ὠδίνω). Better as Rev. *of whom I am again in travail.* Ὠδίνω only here and Revelation 12:2. Galatians 4:27 is a

quotation. The metaphorical use of the word is frequent in O.T. See Psalm 7:14; Sir. xix. 11; xxxi. 5; lxiii. 17; Micah 4:10; Isaiah 26:18; 66:8. Paul means that he is for the second time laboring and distressed for the Galatian converts, with the same anguish which attended his first efforts for their conversion. The metaphor of *begetting* children in the gospel is found in 1 Corinthians 4:15; Philemon 10. It was a Jewish saying: "If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him."

Until Christ be formed in you (μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν). The forming of Christ in them, their attainment of the complete inner life of Christians, is the object of the new birth. By their relapse they have retarded this result and renewed Paul's spiritual travail. The verb μορφοῦν N.T.^{o}. The idea under different aspects is common. See Romans 8:9; 1 Corinthians 2:16; 5:15; 2 Corinthians 3:18; Galatians 2:20; Ephesians 3:17; Colossians 1:27.

20. **I desire** (ἤθελον). Better, *I could wish*, the imperfect tense referring to a suppressed conditional clause, as *if it were possible*. Comp. Acts 25:22; Romans 9:3.

To change my voice (ἀλλάξαι τὴν φωνήν μου). To address you, not with my former severity, so as to make you think me your enemy, but affectionately, as a mother speaks to her children, yet still telling them the truth (ἀληθεύων).

I stand in doubt of you (ἀποροῦμαι ἐν ὑμῖν). Lit. *I am perplexed in you*. For this use of ἐν, comp. 2 Corinthians 7:16; Galatians 1:24. Paul's perplexity is conceived as taking place *in* the readers. For the verb, see on Mark 6:20; 2 Corinthians 4:8. Paul means: "I am puzzled how to deal with you; how to find entrance to your hearts.

21-31. Paul now defends the principle of Christian freedom from the law by means of an allegorical interpretation of the history of Abraham's two sons. He meets the Jusaisers on their own Old Testament ground, going back to the statement of chapter 3:7.

21. **Tell me.** He plunges into the subject without introduction, and with a

direct appeal.

Desire (θέλοντες). Are *bent on being* under the law. See on verse 9.

Under the law (ὑπὸ νόμον). For νόμος with and without the article, see on Romans 2:12. Here, unquestionably, of the Mosaic law.

Hear (ἀκούετε). (Do ye not) hear what the law really says: listen to it so as to catch its real meaning? Comp. 1 Corinthians 14:2; LXX, Genesis 11:7; Deuteronomy 28:49. [75]

The law (τὸν νόμον). In a different sense, referring to the O.T. For a similar double sense see Romans 3:19. For νόμος as a designation of the O.T. generally, see 1 Corinthians 14:21; John 10:24; 11:34; 15:25.

22. **For** (γάρ). Your determination to be under the law is opposed by Scripture, if you will understand it, *for* it is written, etc.

A bondmaid (τῆς παιδίσκης). *The* bondmaid, indicating a well known character, Hagar, Genesis 16:3. The word in Class. means also a free maiden; but in N.T. always a slave. So almost always in LXX; but see Ruth 4:12; Judith xii. 13.

23. **Was born** (γεγέννηται). *Has been* born, or *is* born: perfect tense, treating the historical fact as if present.

After the flesh (κατὰ σάρκα). According to the regular course of nature. Very common in Paul.

By promise (δι᾽ ἐπαγγελίας). Most editors retain the article, *the* promise of Genesis 17:16, 19; 18:10. Comp. Romans 9:9. *In virtue* of the promise; for according to natural conditions he would not have been born.

24. **Are an allegory** (ἐστιν ἀλληγορούμενα). N.T.^{o}. Lit. *are allegorised.* From ἄλλο *another*, ἀγορεύειν *to speak*. Hence, things which are so spoken as to give a different meaning from that which the words express. For *parable, allegory, fable*, and *proverb*, see on Matthew 13:3. An allegory is to be distinguished from a *type.* An O.T. type is a real

prefiguration of a N.T. fact, as the Jewish tabernacle explained in Hebrew 9, or the brazen serpent, John 3:14. Comp. Romans 5:14; 1 Corinthians 10:6, 11. An allegory exhibits figuratively the ideal character of a fact. The type allows no latitude of interpretation. The allegory lends itself to various interpretations. This passage bears traces of Paul's rabbinical training. At the time of Christ, Scripture was overlaid with that enormous mass of rabbinic interpretation which, beginning as a supplement to the written law, at last superseded and threw it into contempt. The plainest sayings of Scripture were resolved into another sense; and it was asserted by one of the Rabbis that he that renders a verse of Scripture as it appears, says what is not true. The celebrated Akiba assumed that the Pentateuch was a continuous enigma, and that a meaning was to be found in every monosyllable, and a mystical sense in every hook and flourish of the letters. The Talmud relates how Akiba was seen by Moses in a vision, drawing from every horn of every letter whole bushels of decisions. The oral laws, subsequently reduced to writing in the Talmud, completely overshadowed and superseded the Scriptures, so that Jesus was literally justified in saying: "Thus have ye make the commandment of God of none effect through your tradition."

Paul had been trained as a Rabbi in the school of Hillel, the founder of the rabbinical system, whose hermeneutic rules were the basis of the Talmud. As Jowett justly says: "Strange as it may at first appear that Paul's mode of interpreting the Old Testament Scriptures should not conform to our laws of logic or language, it would be far stranger if it had not conformed with the natural modes of thought and association in his own day." His familiarity with this style of exposition gave him a real advantage in dealing with Jews.

It is a much mooted question whether, in this passage, Paul is employing an argument or an illustration. The former would seem to be the case. On its face, it seems improbable that, as Dr. Bruce puts it: "it is poetry rather than logic, meant not so much to convince the reason as to captivate the imagination." [76] Comp. the argument in chapter 3:16, and see note. It appears plain that Paul believed that his interpretation actually lay hidden in the O.T. narrative, and that he adduced it as having argumentative force. Whether he regarded the correspondence as designed to extend to all the details of his exposition may be questioned; but he appears to have

discerned in the O.T. narrative a genuine type, which he expanded into his allegory. For other illustrations of this mode of treatment, see Romans 2:24; 9:33; 1 Corinthians 2:9; 9:9, 10; 10:1-4. [77]

For these are. Hagar and Sarah *are*, allegorically. Signify. Comp. Matthew 13:20, 38; 26:26, 28; 1 Corinthians 10:4, 16.

The one. Covenant.

From Mount Sinai (ἀπὸ ὄρους Σινά). The covenant emanating from Sinai: made on that mountain. The old covenant. See 2 Corinthians 3:14.

Which gendereth to bondage (εἰς δουλείαν γεννῶσα). That is, the Sinaitic covenant places its children in a condition of bondage; note the personification and the allegorical blending of fact and figure.

Which is Hagar (ἥτις ἐστὶν Ἄραβία). The Sinaitic covenant is that which, in Abraham's history, is Hagar: which is allegorically identified with Hagar the bondmaid.

25. **For this Hagar is Mount Sinai in Arabia** (τὸ δὲ Ἄγαρ Σινὰ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ). The sentence is not parenthetical. This covenant is the Hagar of that allegorical history which is explained by the resemblance of her name to the Arabic name of Sinai. The Greek order is not ὄρος Σινὰ, as verse 24, but Σινὰ ὄρος, in order to bring into juxtaposition the two names which are declared to coincide. The evidence, however, for the actual identity of the names is deficient. The proper name Hagar signifies *wanderer* or *fugitive* (Arab. *hadschar*, comp. *Hegira*, the term for the flight of Mahomet). It has probably been confounded with the Arabic *chadschar a stone* or *rock*, which cannot be shown to be an Arabic designation of Sinai. The similarity of the first two gutturals might easily lead to the mistake. [78]

Answereth to (συνστοιχεῖ). N.T.[o]. The subject of the verb is Hagar, not Mount Sinai. Lit. *stands in the same row or file with*. Hence, belongs to the same category. See on *elements*, chapter 3:3. [79]

Jerusalem which now is. As contrasted with "the Jerusalem above,"

verse 26. The city is taken to represent the whole Jewish race.

26. **Jerusalem which is above** (ἡ ἄνω Ἰερουσαλὴμ). Paul uses the Hebrew form Ἰερουσαλὴμ in preference to the Greek Ἱεροσόλυμα, which occurs Galatians 1:17, 18; 2:1. The phrase *Jerusalem which is above* was familiar to the rabbinical teachers, who conceived the heavenly Jerusalem as the archetype of the earthly. On the establishment of Messiah's kingdom, the heavenly archetype would be let down to earth, and would be the capital of the messianic theocracy. Comp. Hebrew 11:10; 12:22; 13:14; Revelation 3:12, 21:2. Paul here means the messianic kingdom of Christ, partially realized in the Christian church, but to be fully realized only at the second coming of the Lord. For ἄνω, comp. Philippians 3:14; Colossians 3:1, 2.

Free (ἐλευθέρα). Independent of the Mosaic law; in contrast with the earthly Jerusalem, which, like Hagar, is in bondage. The Jerusalem above therefore answers to Sarah.

Which is (ἥτις ἐστὶν). The double relative refers to *the Jerusalem which is above*, not to *free*. That Jerusalem, as that which is our mother, is free.

The mother of us all. Render, *our mother*. Πάντων *all* does not belong in the text.

27. The last statement is proved from Scripture, LXX of Isaiah 54:1, which predicts the great growth of the people of God after the Babylonian exile. It is applied to the unfruitful Sarah, who answers to the Jerusalem above, and who is a type of God's dealings with her descendants.

Break forth (ῥῆξον). In this sense not in N.T. The ellipsis is usually supplied by φωνήν *voice*; cause thy voice to break forth. Others prefer εὐφροσύνην *joy*, as suggested by εὐφράνθητι *rejoice*. Ῥήξει φωνὴν occurs Job 6:5, of the lowing of the ox; and ῥηξάτωσαν, ῥηξάτω εὐφροσύνην in Isaiah 69:13; 52:9. As these are the only instances in LXX in which the verb is used in this sense, as the quotation is from Isaiah, and as the verb occurs twice in that prophecy with εὐφροσύνην *joy*, it seems better to supply that noun here. *Cause joy to break forth.*

Many more children than (πολλὰ τὰ τέκνα — μᾶλλον ἢ). Incorrect. Not as Lightfoot and others for πλείονα ἢ *more than*. Rather, "Many are the children of the solitary one in a higher degree than those of her which hath a husband." It is a comparison between two *manys*. Both had many children, but the solitary had a *greater many*.

28. **As Isaac was** (κατὰ Ἰσαάκ). Lit. *after the manner of* Isaac. See Romans 9:7-9, and, for this use of κατὰ, 1 Peter 1:15; Ephesians 4:24; Colossians 3:10.

Children of promise (ἐπαγγελίας τέκνα). Not *promised children*, nor *children that have God's promise*, but children who are not such by mere fleshly descent, as was Ishmael, but by promise, as was Isaac: children of the Jerusalem above, belonging to it in virtue of God's promise, even as Isaac was the child of Sarah in virtue of God's promise.

29. Notwithstanding this higher grade of sonship, the children of promise, the spiritual children of Abraham, are persecuted by the Jews, the mere *bodily* children of Abraham, as Isaac was persecuted by Ishmael.

Persecuted (ἐδίωκε). Comp. Genesis 21:9, where Ishmael is said to have *mocked* Isaac (LXX, παίζοντα μετὰ): but the Jewish tradition related that Ishmael said to Isaac: "Let us go and seek our portion in the field." And Ishmael took his bow and arrows and shot Isaac, pretending that he was in sport. Paul evidently meant something more than *jeering*.

After the Spirit (κατὰ πνεῦμα). The divine Spirit, which was the living principle of the promise. Comp. Romans 4:17. The Spirit is called "the Spirit of the promise," Ephesians 1:13.

30. **What saith the Scripture?** Giving emphasis to the following statement. Comp. Romans 4:3; 10:8; 11:2, 4. Quotation from LXX of Genesis 21:10. For the words *of this bondwoman — with my son Isaac*, Paul substitutes *of the bondwoman — with the son of the freewoman*, in order to adapt it to his context. This is according to his habit of adapting quotations to his immediate use. See 1 Corinthians 1:9; 15:55; Ephesians 5:14, etc.

Shall not be heir (οὐ μὴ κληρονομήσει). Or, *shall not inherit*. One of the key words of the Epistle. See chapter 3:18, 29; 4:1, 7. The Greek negation is strong: shall *by no means inherit.* Comp. John 8:35. Lightfoot says: “The law and the gospel cannot coexist. The law must disappear before the gospel. It is scarcely possible to estimate the strength of conviction and depth of prophetic insight which this declaration implies. The apostle thus confidently sounds the death knell of Judaism at a time when one half of Christendom clung to the Mosaic law with a jealous affection little short of frenzy, and while the Judaic party seemed to be growing in influence, and was strong enough, even in the Gentile churches of his own founding, to undermine his influence and endanger his life. The truth which to us appears a truism must then have been regarded as a paradox.”

CHAPTER 5

1. **In the liberty wherewith.** This is according to the reading τῇ ἐλευθερίᾳ ᾗ. Different connections are proposed, as with *stand fast*, as A.V.: or with the close of chapter 4, as, "we are not children of the bondwoman but of the free *with the freedom with which* Christ freed us": or, "of her who is free *with the freedom with which*," etc. But ᾗ *wherewith* must be omitted. A new clause begins with τῇ ἐλευθερίᾳ. Rend. *for freedom did Christ set us free*. For, not *with* freedom. It is the dative of advantage; that we might be really free and remain free. Comp. verse 13, and John 8:36.

Made (us) free (ἠλευθέρωσεν). With the exception of John 8:32, 36, only in Paul.

Stand fast (στήκετε). Used absolutely, as 2 Thessalonians 2:15. Mostly in Paul. See on 1 Thessalonians 3:8. [80]

Be not entangled (μὴ ἐνέχεσθε). Or, *held ensnared.* By Paul only here and 2 Thessalonians 1:4. Lit. *to be held within*. For an elliptical usage see on Mark 6:19.

Yoke (ζυγῷ). Metaphorical, of a burden or bondage. Comp. Matthew 11:29, 30; Acts 15:10; 1 Timothy 6:1. Similarly LXX, Genesis 27:40; Leviticus 26:13; 2 Chronicles 10:4, 9, 10, 11, 14. So always in N.T. except Revelation 6:5, where it means *a pair of scales.* See note, and comp. Leviticus 19:35, 36; Proverbs 11:1; 16:11; Hosea 12:7.

2. **Behold** (ἴδε). Imperative *singular*, appealing to each individual reader.

I Paul. Comp. 2 Corinthians 10:1; Ephesians 3:1; Colossians 1:23. Asserting his personal authority.

If ye be circumcised (ἐὰν περιτέμνησθε). Better, *receive circumcision*. The verb does not mean that they have already been circumcised. It states the case as supposable, implying that they were in danger of allowing

themselves to be circumcised.

Christ will profit you nothing. Circumcision is the sign of subjection to the Jewish "yoke" — the economy of the law. The question with the Galatians was circumcision as a condition of *salvation*. See chapter 2:3, 5; Acts 15:1. It was a choice between salvation by law and salvation by Christ. The choice of the law involved the relinquishment of Christ. Comp. chapter 2:21. Chrysostom says: "He who is circumcised is circumcised as fearing the law: but he who fears the law distrusts the power of grace: and he who distrusts gains nothing from that which he distrusts."

3. **Again** (πάλιν). Probably with reference to what he had said at his last visit.

Every man. Emphasizing and particularising the general *to you, you*, in verse 2.

A debtor (ὀφειλέτης). In N.T. mostly of one under *moral* obligation. So in the sense of *sinner,* Matthew 6:12; Luke 13:4. Comp. Romans 1:14; 8:12. Similarly the verb ὀφείλειν *to owe,* as Luke 11:4; 17:10; Romans 15:1, etc., though it is frequent in the literal sense.

To do the law (ποιῆσαι). Rare in N.T. See John 7:19; Romans 2:13, 25 (πράσσῃς). Τηρεῖν *to observe* the law, the tradition, the commandment, Matthew 19:17; Mark 7:9; John 14:15; Acts 15:5 Jas. 2:10: πληροῦν *to fulfill* the law, Romans 13:8; Galatians 5:14; comp. ἀναπληροῦν Galatians 6:2: φυλάσσειν *to keep* or *guard* the law, Acts 7:53; 21:24; Galatians 6:13: also with commandments, word of God or of Christ, ordinances of the law, Matthew 19:20; Mark 10:20; Luke 11:28; John 12:47; Romans 2:26. Τελεῖν *to carry out* the law, Romans 2:27; Jas. 2:8. Ποιῆσαι is *to perform* what the law commands: τηρεῖν *to observe*, keep an eye on with the result of performing: φυλάσσειν *to guard* against violation: τελεῖν *to bring to fulfillment* in action.

The whole law (ὅλον). Comp. Jas. 2:10. Submission to circumcision commits one to the whole law. It makes him a party to the covenant of the law, and the law requires of every one thus committed a perfect

fulfillment, Galatians 3:10.

4. **Christ is become of no effect unto you** (κατηργήθητε ἀπὸ Χριστοῦ). Incorrect. Lit. *ye were brought to nought from Christ.* Comp. Romans 7:2, 6. Your union with Christ is dissolved. The statement is compressed and requires to be filled out. "Ye were brought to nought *and so separated* from Christ." For similar instances see Romans 9:3; 11:3. The ἀπὸ *from* properly belongs to the supplied verb of separation. For the verb καταργεῖν see on Romans 3:3.

Ye are fallen from grace (τῆς χάριτος ἐξεπέσατε). For a similar phrase see 2 Peter 3:17. Having put yourselves under the economy of salvation by law, you have *fallen out* of the economy of salvation by *the* grace of Christ. Paul's declarations are aimed at the Judaisers, who taught that the Christian economy was to be joined with the legal. His point is that the two are mutually exclusive. Comp. Romans 4:4, 5, 14, 16. The verb ἐκπίπτειν *to fall out,* in the literal sense, Acts 12:7; Jas. 1:11. In Class. of seamen thrown ashore, banishment, deprivation of an office, degeneration, of actors being hissed off the stage.

5. **For we** (ἡμεῖς γὰρ). Γὰρ *for* introduces a proof of the preceding statement, by declaring the contrary attitude of those who continue under the economy of grace. Ye who seek to be justified by the law are *fallen* from grace; *for we,* not relying on the law, by faith wait for the hope of righteousness.

Through the Spirit (πνεύματι). The Holy Spirit who inspires our faith. Not as Lightfoot, *spiritually.* The words πνεύματι ἐκ πίστεως are not to be taken as one conception, *the Spirit which is of faith,* but present two distinct and coordinate facts which characterize the waiting for the hope of righteousness; namely, the agency of the Holy Spirit, in contrast with the flesh (comp. Romans 7:6; 8:4, 15, 16; Ephesians 1:13; 2:22), and faith in contrast with the works of the law (comp. chapter 3:3, and see chapter 2:16; 3:3; Romans 1:17; 3:22; 9:30; 10:6).

By faith (ἐκ πίστεως). Const. with *wait,* not with *righteousness.*

Wait for (ἀπεκδεχόμεθα). Quite often in Paul, and only twice elsewhere,

Hebrew 9:28; 1 Peter 3:20. See on Philippians 3:20.

The hope of righteousness (ἐπίδα δικαιοσύνης). *Hope* for *the object* of hope, as Romans 8:24; Colossians 1:5; Hebrews 6:18; Titus 2:13. The phrase means *that good which righteousness causes us to hope for.* Comp. *hope of the calling* (Ephesians 1:18; 4:4): *hope of the gospel* (Colossians 1:23). [81]

6. **In Christ Jesus.** In the economy of life which he inaugurates and inspires.

Availeth (ἰσχύει). Has any significance or practical power. The verb in Paul only here and Philippians 4:13. See on 2 Thessalonians 1:9.

Which worketh (ἐνεργουμένη). See on 1 Thessalonians 2:13. Middle voice, comp. Romans 7:5; 2 Corinthians 1:6; 4:12; 2 Thessalonians 2:7; Ephesians 3:20. Not passive, as by many Roman Catholic expositors, *faith which is wrought by love.*

By love (δὶ ἀγάπης). Not that justification is through love; but the faith of the justified, which is their subjective principle of life, exhibits its living energy through love in which the whole law is fulfilled (verse 14). See 1 Timothy 1:5; 1 Thessalonians 1:3; 1 Corinthians 13.

7. Ye did run (ἐτρέχετε). Better, as giving the force of the imperfect, *ye were running.* You were on the right road, and were making good progress when this interruption occurred. Comp. chapter 2:2; 1 Corinthians 9:24-27; Philippians 3:14; 2 Timothy 4:7.

Well (καλῶς). Bravely, becomingly, honorably to yourselves and to the church. Often in Paul. See Romans 11:20; 1 Corinthians 3:37, 38; 2 Corinthians 11:4; Galatians 4:17; Philippians 4:14.

Did hinder (ἐνέκοψεν). See on 1 Peter 3:7. Comp. 1 Thessalonians 2:18; Romans 15:22.

Obey the truth (ἀληθείᾳ πείθεσθαι). The exact phrase N.T.^{o}. *Disobey* (ἀπειθοῦσι) the truth, Romans 2:8: *obedience* (ὑπακοή) of the truth, 1

Peter 1:22.

8. **This persuasion** (ἡ πεισμονὴ). Or, *the* persuasion. N.T.^{o}. ^{o}LXX, ^{o}Class. It occurs in Ignatius, Romans 3: and Just. Mart. Ap. 1:53. The sense is not passive, *your being persuaded*, but active, the persuasion *which the Judaising teacher s exert over you*. Comp. 1 Corinthians 1:4, πιθοῖς λόγοις *persuasive words*. There may be a slight word play on πείθεσθαι and πεισμονὴ. *Obedience* to the truth is the result of the *persuasive power* of the truth.

Him that calleth (τοῦ καλοῦντος). Very often applied to God by Paul. See Romans 8:30; 9:11; 1 Corinthians 1:9; 7:15; Galatians 1:15; 1 Thessalonians 2:12 4:7; 5:24; 2 Thessalonians 2:14. The persuasion to subject yourselves to the Jewish law does not proceed from him who called you to freedom in Christ.

9. **A little leaven** (μικρὰ ζύμη). A proverbial warning, which appears also 1 Corinthians 5:6. It refers, not to the *doctrine* of the false teachers, but to the false teachers themselves. Comp. Mark 8:15. With the single exception of the parable, Matthew 13:33, leaven, in Scripture, is always a symbol of evil. Comp. Exodus 12:15, 19; 13:3, 7; 23:18; Leviticus 2:11; Deuteronomy 16:3. This, however, is no warrant for the nonsense which has been deduced from it, as that Jesus' parable of the leaven contains a prophecy of the corruption of Christianity. Because leaven in Scripture is habitually the type of corruption, we are "none the less free to use it in a good sense as Christ did. One figure need not always stand for one and the same thing. The devil is 'a roaring lion,' but Christ is also 'the lion of the tribe of Judah'" (Trench). It is an apt figure of secret, pervading energy, whether bad or good. A new interest is given to the figure by Pasteur's discovery that fermentation is a necessary consequence of the activity and growth of living organisms. [82] A very few of these Judaising intruders are sufficient to corrupt the whole church.

Lump (φύραμα). P^{o}. See on Romans 9:21.

10. **In the Lord.** Const. with *I have confidence*.

Will be — minded (φρονήσετε). The word denotes a general disposition

of the mind rather than a specific act of thought directed at a given point. Comp. Philippians 3:15, 19; 4:2; Romans 8:5; 11:20; 1 Corinthians 13:11: and φρόνημα *mind*, Romans 8:6, 7, 27. In Class. often with εὖ *well*, καλῶς *honorably*, ὀρθῶς *rightly*, κακῶς *mischievously*. Τά τινος φρονεῖν is *to be of one's party*.

He that troubleth (ὁ αράσσων). Comp. chapter 1:7. Not with reference to any particular individual, as Peter or James (Lipsius), but generally, of any possible person, "whoever he may be." The verb is used by Paul only in this Epistle, and refers to disturbance of faith or unity.

11. **And I.** In sharp contrast with the disturber.

If I yet preach circumcision (εἰ περιτομὴν ἔτι κηρύσσω). Commonly explained as an allusion to a charge circulated by the Judaisers that Paul preached or sanctioned the circumcision of Gentile converts in churches outside of Galatia, as, for example, in the case of Timothy, Acts 16:3. [83] But it is quite unlikely that any such charge was circulated. The Judaisers would not have founded such a charge on an individual case or two, like Timothy's, especially in the face of the notorious fact that Paul, in Jerusalem and Antioch, had contested the demand for the circumcision of Gentile Christians; and Paul's question, "Why do I suffer persecution?" would have been pertinent only on the assumption that he was charged with *habitually*. not *occasionally*, preaching circumcision. Had the Judaisers actually circulated such a charge, Paul would have been compelled to meet it in a far more direct and thorough manner than he does here. He would have been likely to formulate the charge, and to deal incisively with the inconsistency in his preaching which it involved. The course of his thought is as follows: "He that troubleth you by preaching circumcision shall bear his judgment; but I am not a disturber — not your enemy (chapter 4:16), for I do not preach circumcision; and the proof of this is that I am persecuted. If I preached circumcision, there would be no offense, and therefore no disturbance; for the cross would cease to be an offense, if, in addition to the cross, I preached just what the Judaisers assert, the necessity of circumcision."

Yet (ἔπι). As in the time before my conversion. The second ἔπι is not temporal but logical, as Romans 3:7; 9:19. What further ground is there for

persecuting me?

Then (ἄρα). As a consequence of my preaching circumcision.

The offense of the cross (τὸ σκάνδαλον τοῦ σταυροῦ). Comp. 1 Corinthians 1:23. For *offense,* see on *offend,* Matthew 5:29.

Ceased (κατήργηται). Lit. *been done away* or *brought to nought.* See on verse 4. If Paul had preached circumcision as necessary to salvation, the preaching of the cross would have ceased to be an offense, because, along with the cross, Paul would have preached what the Judaisers demanded, that the Mosaic law should still be binding on Christians. The Judaisers would have accepted the cross *with* circumcision, but not the cross *instead of* circumcision. The Judaisers thus exposed themselves to no persecution in accepting Christ. They covered the offense of the cross, and conciliated unbelieving Jews by maintaining that the law was binding upon Christians. See chapter 6:12.

12. **They were cut off** (ἀποκόψονται). More correctly, *would cut themselves off.* Perhaps the severest expression in Paul's Epistles. It turns on the practice of circumcision. Paul says in effect: "These people are disturbing you by insisting on circumcision. I would that they would make thorough work of it in their own case, and, instead of merely amputating the foreskin, would castrate themselves, as heathen priests do. Perhaps that would be even a more powerful help to salvation." With this passage should be compared Philippians 3:2, 3, also aimed at the Judaisers: "Beware of *the concision*" (τὴν κατατομήν), the word directing attention to the fact that these persons had no right to claim circumcision in the true sense. Unaccompanied by faith, love, and obedience, circumcision was no more than physical mutilation. They belonged in the category of those referred to in Leviticus 21:5. Comp. Paul's words on the true circumcision, Romans 2:28, 29; Philippians 3:3; Colossians 2:11.

Which trouble (ἀναστατοῦντες). Only here in Paul, and twice elsewhere, Acts 17:6; 21:38. °LXX. Stronger than ταράσσειν *disturb*. Rather to *upset* or *overthrow*. The usual phrase in Class. is ἀνάστατον ποιεῖν *to make an upset*. Used of driving out from home, ruining a city or country. See on *madest an uproar*, Acts 21:38. Rev. *unsettle* is too weak.

13. **For** (γὰρ). Well may I speak thus strongly of those who thus overthrow your whole polity and enslave you, *for* ye are called for freedom.

Unto liberty (ἐπ᾽ ἐλευθερίᾳ). Better, *for freedom*. See on *unto uncleanness*, 1 Thessalonians 4:7. Ἐπὶ marks the intention.

Only (μόνον). For a similar use of the word, qualifying or limiting a general statement, comp. 1 Corinthians 7:39; Galatians 2:10; Philippians 1:27; 2 Thessalonians 2:7.

Brethren. Rev. rightly puts the word at the end of the verse. The position is unusual. It would seem as if Paul intended to close this severs letter with an assurance that the "foolish Galatians" were still his brethren: They are addressed as "brethren," chapter 4:12; 5:11; 6:1. Comp. 1 Corinthians 16:24.

Use not liberty (τὴν ἐλευθερίαν). *Use* is not in the Greek. We may supply *hold* or *make* or *turn*.

Occasion (ἀφορμὴν). See on Romans 7:8. Almost exclusively in Paul.

To the flesh (τῇ σαρκί). See on Romans 7:5. The flesh here represents lovelessness and selfishness. Christian freedom is not to be abused for selfish ends. Paul treats this subject at length in 1 Corinthians 8; 12:25, 26. Individual liberty is subject to the law of love and mutual service. Comp. 1 Peter 2:16.

By love (διὰ τῆς ἀγάπης). Or *through* love, through which faith works (ver. 6).

14. **All the law** (ὁ πᾶς νόμος). More correctly, *the whole law*. Comp. Matthew 22:40.

Is fulfilled (πεπλήρωται). Has been fulfilled. Comp. Romans 13:8. The meaning is not *embraced in*, or *summed up in*, but *complied with*. In Romans 13:9, ἀνακεφαλαιοῦται *is summed up*, is to be distinguished

from πλήρωμα *hath fulfilled* (ver. 8) and πλήρωμα *fulfillment* (ver. 10). The difference is between statement and accomplishment. See on *do the law*, ver. 3.

15. **Bite and devour** (δάκνετε καὶ κατεσθίετε). Strong expressions of partisan hatred exerting itself for mutual injury. Δάκνειν *to bite*, N.T.^{o}. In LXX metaphorically, Micah 3:5; Habakkuk 2:7. For κατεσθίειν *devour*, comp. Matthew 23:13; 2 Corinthians 11:20; Revelation 11:5.

Be consumed (ἀναλωθῆτε). Rare in N.T. See Luke 9:54. Partisan strife will be fatal to the Christian community as a whole. The organic life of the body will be destroyed by its own members.

16. **Walk** (περιπατεῖτε). Frequent in a metaphorical sense for habitual conduct. See Mark 7:5; John 8:12; Acts 21:21; Romans 6:4; 8:4; 1 Corinthians 3:3; Philippians 3:18. Never by Paul in the literal sense.

In the Spirit (πνεύματι). Rather, *by* the Spirit, as the rule of action. Comp. Galatians 6:16; Philippians 3:16; Romans 4:12.

Fulfill (τελέσητε). Bring to fulfillment in action. See on *do the law*, ver. 3.

The lust (ἐπιθυμίαν). Frequent in Paul, and usually in a bad sense; but see Philippians 1:23; 1 Thessalonians 2:17, and comp. Luke 22:15. The phrase *lust* or *lusts of the flesh* occurs also Ephesians 2:3; 2 Peter 2:18; 1 John 2:16. It means, not the mere sensual desire of the physical nature, but the desire which is peculiar to human nature without the divine Spirit.

17. **Are contrary** (ἀντίκειται). The verb means *to lie opposite to*; hence *to oppose, withstand*. The sentence *these — to the other* is not parenthetical.

So that (ἵνα). Connect with *these are contrary*, etc. Ἵνα does not express *result*, but *purpose*, *to the end that*, — the purpose of the two contending desires. The intent of each principle in opposing the other is to prevent man's doing what the other principle moves him to do.

Cannot do (μὴ ποιῆτε). A mistake, growing out of the misinterpretation of ἵνα noted above. Rather, each *works to the end that ye may not do*, etc.

The things that ye would (ἃ ἐὰν θέλητε). The things which you will to do under the influence of either of the two contending principles. There is a *mutual* conflict of *two* powers. If one wills to do good, he is opposed by the flesh: if to do evil, by the Spirit.

18. The question is, which of these two powers shall prevail. If the Spirit, then you are free men, no longer under the law. Comp. Romans 6:11, 14.

Under the law (ὑπὸ νόμον). The Mosaic law. We might have expected, from what precedes, *under the flesh*. But the law and the flesh are in the same category. Circumcision was a requirement of the law, and was a work of the flesh. The ordinances of the law were ordinances of the flesh (Hebrews 9:10, 13); the law was weak through the flesh (Romans 8:3). See especially, Galatians 3:2-6. In Philippians 3:3 ff. Paul explains his grounds for confidence in the flesh as his *legal* righteousness. The whole legal economy was an economy of the flesh as distinguished from the Spirit.

19. **Manifest**. You have a clearly defined standard by' which to decide whether you are led by the Spirit or by the flesh. Each exhibits its peculiar works or fruits.

Adultery (μοιχεία). To be dropped from the text.

Uncleanness (ἀκαθαρσία). See on 1 Thessalonians 2:3.

Lasciviousness (ἀσελγεια). See on Mark 7:22.

20. **Witchcraft** (φαρμακία). Or sorcery. Elsewhere only Revelation 18:23. From φάρμακον *a drug*. In LXX, see Exodus 7:11; Wisd. xii. 4; Isaiah 47:9. Comp. Acts 19:19, περίεργα *curious arts*, note.

Wrath (θυμοί). Lit. *wraths*. See on John 3:36.

Strife (ἐριθίαι). More correctly, *factions*. From ἔριθος *a hired servant*. Ἐριθία is, primarily, *labor for hire* (see Tob. ii. 11), and is applied to

those who serve in official positions for hire or for other selfish purposes, ;and, in order to gain their ends, promote party spirit or faction.

Seditions (διχοστασίαι). Better, *divisions*. Only here and Romans 16:17. Once in LXX, 1 Macc. iii. 29.

Heresies (αἱρέσεις). In Paul only here and 1 Corinthians 11:19. See on 2 Peter 2:1. *Parties*, into which *divisions* crystallize.

21. **Murders**. Omit from the text.

Revelings (κῶμοι). Comp. Romans 13:13; 1 Peter 4:3. In both passages coupled with *drunkenness* as here. See on 1 Peter 4:3.

I tell you before (προλέγω). Better *beforehand*, or as Rev. *I forewarn you.* P^{o}. Comp. 2 Corinthians 13:2; 1 Thessalonians 3:4.

The kingdom of God. See on Luke 6:20.

22. **The fruit of the Spirit** (ὁ καρπὸς τοῦ πνεύματος). The phrase N.T.^{o}. *Fruit*, metaphorical, frequent in N.T., as Matthew 3:8; 7:16; John 4:36; 15:8; Romans 1:13; 6:21, etc. We find fruit of *light* (Ephesians 5:9); of *righteousness* (Philippians 1:11); of *labor* (Philippians 1:22); of *the lips* (Hebrews 13:15). Almost always of a good result.

Love (ἀγάπη). Comp. *love of the Spirit*, Romans 15:30. In Class. φιλεῖν is the most general designation of *love*, denoting an inner inclination to persons or things, and standing opposed to μισεῖν or ἐχθαίρειν *to hate*. It occasionally acquires from the context a sensual flavor, as Hom. *Od*. 18:325; Hdt. iv. 176, thus running into the sense of ἐρᾶν which denotes sensual love. It is love to persons and things growing out of intercourse and amenities or attractive qualities. Στέργειν (not in N.T., LXX, Sir. 17;17) expresses a deep, quiet, appropriating, natural love, as distinguished from that which is called out by circumstances. Unlike φιλεῖν, it has a distinct moral significance, and is not applied to base inclinations opposed to a genuine manly nature. It is the word for love to parents, wife, children, king or country, as one's own. Aristotle (*Nic.* 9:7, 3) speaks of poets as *loving* (στέργοντες) their own poems as their

children. See also Eurip. *Med.* 87. ῾Αγαπᾶν is to love out of an intelligent estimate of the object of love. It answers to Lat. *diligere*, or Germ. *schatzen to prize.* It is not passionate and sensual as ἐρᾶν. It is not, like φιλεῖν, attachment to a person independently of his quality and created by close intercourse. It is less *sentiment* than *consideration.* While φιλεῖν contemplates *the person*, ἀγαπᾶν contemplates *the attributes* and *character*, and gives an account of its inclination. ῾Αγαπᾶν is really the weaker expression for love, as that term is *conventionally* used. It is judicial rather than affectionate. Even in classical usage, however, the distinction between ἀγαπᾶν and φιλεῖν is often very subtle, and well-nigh impossible to express.

In N.T. ἐπιθυμαῖν *to desire* or *lust* is used instead of ἐρᾶν. In LXX ἀγαπᾶν is far more common than φιλεῖν. Φιλεῖν occurs only 16 times in the sense of *love*, and 16 times in the sense of *kiss*; while ἀγαπᾶν is found nearly 300 times. It is used with a wide range, of the love of parent for child, of man for God, of God for man, of love to one's neighbor and to the stranger, of husband for wife, of love for God's house, and for mercy and truth; but also of the love of Samson for Delilah, of Hosea for his adulterous wife, of Amnon's love for Tamar, of Solomon's love for strange women, of loving a woman for her beauty. Also of loving vanity, unrighteousness, devouring words, cursing, death, silver.

The noun ἀγάπη, [o]Class., was apparently created by the LXX, although it is found there only 19 times. [84] It first comes into habitual use in Christian writings. In N.T. it is, practically, the only noun for love, although compound nouns expressing peculiar phases of love, as *brotherly* love, love of money, love of children, etc., are formed with φίλος, as φιλαδελφία, φιλαργυρία, φιλανθρωπία. Both verbs, φιλεῖν and ἀγαπᾶν occur, but ἀγαπᾶν more frequently. The attempt to carry out consistently the classical distinction between these two must be abandoned. Both are used of the love of parents and children, of the love of God for Christ, of Christ for men, of God for men, of men for Christ and of men for men. The love of man for God and of husband for wife, only ἀγαπᾶν. The distinction is rather between ἀγαπᾶν and ἐπιθυμεῖν than between ἀγαπᾶν and φιλεῖν. [85] Love, in this passage, is that fruit of the Spirit which dominates all the others. See vv. 13, 14. Comp. 1 Corinthians 13; 1 John 2:5, 9-11; 3:11, 14-16; 4:7-11, 16-21; 5:1-3.

Joy (χαρά). Comp. *joy of the Holy Ghost*, 1 Thessalonians 1:6, and see Romans 5:2; 14:17; 15:13; 2 Corinthians 6:10; Philippians 1:25; 4:4; 1 Peter 1:8; 1 John 1:4.

Peace (εἰρήνη). See on 1 Thessalonians 1:1. Here of *mutual* peace rather than peace with God.

Long suffering (μακροθυμία). See on *be patient*, James 5:7, and comp. Romans 2:4; 2 Corinthians 6:6; Ephesians 4:2; Colossians 1:11.

Gentleness (χρηστότης). See on *good*, Romans 3:12; *easy*, Matthew 11:30; *gracious*, 1 Peter 2:3. Better, *kindness*; a kindness which is *useful* or *serviceable.*

Goodness (ἀγαθωσύνη). P^{o}. See on Romans 3:12.

Faith (πίστις). Trustfulness.

23. **Meekness** (πραΰτης). See on *meek*, Matthew 5:5.

Temperance (ἐγκράτεια). Only here by Paul. He alone uses ἐγκρατεύεσθαι *to have continency*, I Corinthians 7:9; 9:25. See on *is temperate*, 1 Corinthians 9;25. The word means *self-control, holding in hand* the passions and desires. So Xen. *Mem*. 1:2, 1, of Socrates, who was ἐγκρατεστατος *most temperate* as to sexual pleasures and pleasures of the appetite.

Such (τοιούτων). Such *things*, not *persons*.

There is no law (οὐκ ἔστιν νόμος). Against such virtues there is no law to condemn them. The law can bring no charge against them. Comp. 1 Timothy 1:9,10.

24. **They that are Christ's** (οἱ δὲ τοῦ Χριστοῦ). The best texts add Ἰησοῦ *they that are of Christ Jesus*. Belong to him. The exact phrase only here. But see 1 Corinthians 1:12; 3:23; 15:23; 2 Corinthians 10:7, Galatians 3:29.

Have crucified the flesh (τὴν σάρκα ἐσταύρωσαν). The phrase only here. Comp. ch. 2:20; 6:14; Romans 6:6. The line of thought as regards death to sin is the same as in Romans 6:2-7, 11; as regards death to the law, the same as in Romans 7:1-6.

Affections (παθήμασιν). Better, *passions*. Often sufferings, as Romans 8:18; 2 Corinthians 1:5, 6, 7; Philippians 3:10; Hebrews 2:9. Often of Christ's sufferings. Comp. *passions of sins*, Romans 7:5 (see on *motions*). [o]LXX, where we find πάθος in both senses, but mostly *sufferings*. Πάθος also in N.T., but rarely and P[o]. See Romans 1:26; Colossians 3:5; 1 Thessalonians 4:5: always of evil desires.

25. Lipsius makes this verse the beginning of ch. 6. Weizsacker begins that chapter with ver. 26. There seems to be no sufficient reason. Ver. 25 is connected naturally with the immediately preceding line of thought. "Such being your principle of life, adapt your conduct (walk) to it." The hortatory form of ver. 26, and its contents, fall in naturally with the exhortation to walk by the Spirit, and with the reference to *biting and devouring*, ver. 15, and *envyings*, ver. 21. The connection of the opening of ch. 6 with the close of ch. 5 is not so manifest; and the address *brethren* and the change to the second person (6:1) seem to indicate a new section.

In the Spirit (πνεύματι). Better, *by* the Spirit, the dative being instrumental as ver. 16.

Walk (στοιχῶμεν). A different word from that in ver. 16. Only in Paul, except Acts 21:24. From στοίχος *a row*. Hence, *to walk in line*; to march in battle order (Xen. *Cyr*. 6:3, 34). Συνστοιχεῖ *anewereth to*, Galatians 4:25 (note). See also on στοιχεία *elements*, Galatians 4:3. Paul uses it very graphically, of *falling into line* with Abraham's faith, Romans 4:12.

26. **Desirous of vainglory** (κενόδοξοι). N.T.[o]. Better, *vainglorious*. The noun κενοδοξία *vainglory* only Philippians 2:3. In LXX see Wisd. xiv. 14; 4 Macc. ii. 15; viii. 18. Originally, *vain opinion, error*. Ignatius, *Magn*. xi., speaks of falling into ἄγκιστρα τῆς κενοδοξίας *the hooks* or *clutches* of error. Δόξα has not the sense of *opinion* in N.T., but that of *reputation, glory*. This compound means *having a vain conceit of possessing a rightful*

claim to honor. Suidas defines *any vain thinking about one's self*. It implies a contrast with the state of mind which seeks the glory of God. The modes in which vainglory may show itself are pointed out in the two following participles, *provoking* and *envying*.

Provoking (προκαλούμενοι). N.T.^{o}. LXX, only 2 Macc. viii. 11. Lit. *calling forth, challenging*, and so stirring up strife. Very common in Class.

CHAPTER 6

1. **Overtaken in a fault** (προλημφθῇ — ἔν τινι παραπτώματι). The verb means lit. *to take before*; *to anticipate* or *forestall*. Elsewhere only Mark 14:8; 1 Corinthians 11:21. LXX, Wisd. xviii. 17. Not, *be detected in the act* by some one else *before he can escape,* but *surprised by the fault itself*; hurried into error. Thus πρὸhas the sense of *before he is aware*, and ἐν is instrumental, *by*. [86] For *fault* or *trespass*, see on Matthew 6:14.

Spiritual (πνευματικοὶ). Comp. 1 Corinthians 3:1. Mostly in Paul. See 1 Peter 2:5. Those who have received the Spirit and are led by him. See ch. 3:2, 3, 5, 14; 4:6; 5:5, 16, 18, 25. He leaves it to the readers' own conscience whether or not they answer to this designation.

Restore (καταρτίζετε). See on Matthew 4:21; 21:16; Luke 6:40; 1 Peter 5:10. The word is used of reconciling factions, as Hdt. v. 28; of setting bones; of mending nets, Mark 1:19; of equipping or preparing, Romans 9:22, Hebrews 10:5; 11:3; of manning a fleet, or supplying an army with provisions. Usually by Paul metaphorically as here. The idea of amendment is prominent: *set him to rights: bring him into line*. Comp. 2 Corinthians 13:11; 1 Corinthians 1:10.

Spirit of meekness. Comp. 1 Corinthians 4:21. Led by the Spirit of God, whose fruit is meekness (v. 23). For the combinations of πνεῦμα with genitives, see on Romans 8:4, p. 87.

Considering (σκοπῶν). Only in Paul, except Luke 11:35. The verb means *to look attentively*; to fix the attention upon a thing with an interest in it. See Romans 16:17; 2 Corinthians 4:18; Philippians 2:4; 3:17. Hence, often, *to aim at* (comp. σκοπὸν *mark*, Philippians 3:14). Schmidt (*Syn.*) defines: "To direct one's attention upon a thing, either in order to obtain it, or because one has a peculiar interest in it, or a duty to fulfill toward it. Also to have an eye to with a view of forming a right judgment." Notice the passing to the singular number — "considering *thyself*." The exhortation is addressed to the conscience of each. Before you deal severely with the erring brother, consider your own weakness and

susceptibility to temptation, and restore him in view of that fact.

2. **One another's burdens** (ἀλλήλων τὰ βάρη). The emphasis is on *one another's*, in contrast with the selfishness which leaves others to take care of themselves. The primary reference in *burdens* is to *moral* infirmities and errors, and the sorrow and shame and remorse which they awaken in the offender.

So (οὕτως). By observing this injunction.

Fulfill (ἀναπληρώσατε). The verb denotes, not the filling up of a perfect vacancy, as the simple πληροῦν, but the supplying of what is lacking to fulness; the filling up of a partial void. Comp. 1 Corinthians 16:17; Philippians 2:30; 1 Thessalonians 2:16. [87]

3. **Think** (δοκεῖ). Sometimes rendered *seems*, 1 Corinthians 12:22; 2 Corinthians 10:9; Galatians 2:9; but *think* is Paul's usual meaning. Comp. Matthew 3:9; 1 Corinthians 11:16; Philippians 3:4.

To be something (εἶναί τι). For the phrase see Acts 5:36; 8:9; 1 Corinthians 3:7; 10:19; Galatians 2:6; 6:15.

Deceiveth (φρεναπατᾷ). N.T.^{o}. ^{o}LXX, ^{o}Class. See the noun φεναπάτης *deceiver*, Titus 1:10. Denoting subjective deception; deception of the judgment. The simple ἀπατᾶν to deceive, Ephesians 5:6; 1 Timothy 2:14; James 1:26, and often in LXX. Lightfoot thinks the compound verb may possibly have been coined by Paul. [88]

4. **Prove** (δοκιμαζέτω). In Class. of assaying metals Comp. LXX, Proverbs 8:10; 17:3; Sir. ii. 5: also 1 Corinthians 3:13; 1 Peter 1:7. It is the classical verb for testing money; see Plato, *Tim*. 65 C. Δοκιμάζειν and πυροῦσθαι *to burn* or *try by fire* occur together, Jeremiah 9:7; Psalm 11:6; 65:10. Generally, *to prove* or *examine*, as 1 Corinthians 11:28; 1 Thessalonians 5:21. *To accept* that which is approved, 1 Corinthians 16:3; 2 Corinthians 8:22; 1 Thessalonians 2:4.

Rejoicing (τὸ καύχημα). Better, as giving the force of the article, "*his* glorying." Καύχημα is *the matter* or *ground* of glorying, see Romans 4:2; 1

Corinthians 9:15; not the *act* (καύχησις), as Romans 3:27; 2 Corinthians 1:12. [89]

In himself (εἰς ἑαυτὸν). Better, *with regard* to himself, or *as concerns*. For this use of εἰς see Romans 4:20; 15:2; 16:6; Ephesians 3:16. Not, *he will keep his glorying to himself* or abstain from boasting. He means that if, on examination, one finds in himself anything to boast of, his cause of boasting will lie simply and absolutely in that, and not in his merit as compared, to his own advantage, with that of another.

Another (τὸν ἕτερον). Better, *the* other, or, as Rev., *his neighbor*. See on Matthew 6:24.

5. **Bear ye one another's burdens: every man shall bear his own burden**. A kind of paradox of which Paul is fond. See Philippians 2:12, 13; 2 Corinthians 6:8-10; 7:10; 12:10. Paul means, no one will have occasion to claim moral superiority to his neighbor, *for* (γὰρ) each man's self-examination will reveal infirmities enough of his own, even though they may not be the same as those of his neighbor. His own burdens will absorb his whole attention, and will leave him no time to compare himself with others.

His own burden (τὸ ἴδιον φορτίον). For ἴδιον *own*, see on 1 Timothy 6:1. With φορτίον *burden* comp. βάρη *burdens*, ver. 2. It is doubtful whether any different shade of meaning is intended. Originally βάρη emphasizes the *weight* of the burden, φορτίον simply notes the fact that it is something to be *born* (φέρειν), which may be either light or heavy. See Matthew 11:30; 23:4; Psalm 37:4; Luke 11:46. Comp. Acts 27:10, the lading of a ship.

6. But, although each man is thus individualized as regards his burdens, Christian fellowship in all morally good things is to be maintained between the teacher and the taught. The passage is often explained as an injunction to provide for the temporal wants of Christian teachers. [90] But this is entirely foreign to the course of thought, and isolates the verse from the context on both sides of it. As vv. 1-5 refer to moral errors, *in all good things* has naturally the same reference, as *do good* in ver. 10 certainly has. The exhortation therefore is, that the disciple should make common cause

with the teacher in everything that is morally good and that promotes salvation. The introduction at this point of the relation of disciple and teacher may be explained by the fact that this relation in the Galatian community had been disturbed by the efforts of the Judaising teachers, notably in the case of Paul himself; and this disturbance could not but interfere with their common moral effort and life.

Him that is taught (ὁ κατηχούμενος). See on Luke 1:4.

In the word (τὸν λόγον). The gospel. Usually in Paul with some qualifying word, as *of God*. Comp. Acts 4:4; 8:4; 11:19; 14:25; 16:6; 1 Thessalonians 1:6; Colossians 4:3.

Communicate (κοινωνείτω). Hold fellowship with; partake with. Not *impart to.* The word is used of giving and receiving material aid (Philippians 4:15): of moral or spiritual participation (Romans 15:27; 1 Timothy 5:22; 2 John 11): of participation in outward conditions (Hebrews 2:14): in sufferings (1 Peter 4:13).

7. **Be not deceived** (μὴ πλανᾶσθε). For the phrase see 1 Corinthians 6:9; 15:33; James 1:16. *Deceive* is a secondary sense; the primary meaning being *lead astray.* See on Mark 12:24. The connection of the exhortation may be with the entire section from ver. 1 (Eadie and Sieffert), but is more probably with ver. 6. The Galatians are not to think that it is a matter of no consequence whether their fellowship be with their Christian teachers who preach the word of truth, or with the Judaising innovators who would bring them under bondage to the law.

Is not mocked (οὐ μυκτηρίζεται). N.T.^{o}. Quite often in LXX. See 1 Kings 18:27; 2 Kings 19:21; Job 22:19; Proverbs 1:30. Also the noun μυκτηρισμός *mockery*, Job 34:7; Psalm 34:16. See Ps. of Sol. 4:8. The verb, literally, *to turn up the nose at*. Comp. Horace, *Sat.* 1:6, 5, *naso suspendis adunco*, 2:8, 64; *Epist.* 1:19, 45.

That (τοῦτο). Most emphatic. *That* and nothing else. Comp. Matthew 7:16; 2 Corinthians 9:6.

8. **To his flesh** (εἰς τὴν σάρκα ἑαυτοῦ). Rather, *his own* flesh. Ἑις

into: the flesh being conceived as the soil into which the seed is cast. Comp. Matthew 13:22. *His own*, because the idea of personal, selfish desire is involved.

Corruption (φθοράν). Primarily, *destruction, ruin*; but it also has the sense of *deterioration, decay*, as 1 Corinthians 15:42. Comp. Aristotle, *Rhet.* 3:3, 4: "And thou didst sow (ἔσπειρας) shamefully (αἰσχρῶς) and didst reap (ἐθερίσας) miserably (κακῶς)." See also Plato, *Phaedrus*, 260 D, and on *defile*, Romans 3:17.

The Spirit. The Holy Spirit: not the higher nature of man.

Eternal life (ζωὴν αἰώνιον). See on 2 Thessalonians 1:9 (additional note).

9. **Be weary** (ἐνκακῶμεν). Lit. *faint* or *lose heart*. Comp. 2 Thessalonians 3:13.

In due season (καιρῷ ἰδίῳ). In the season which is peculiarly the harvest-time of each form of well-doing. See on ver. 5.

Faint (ἐκλυόμενοι). Only here in Paul. See Matthew 15:32; Mark 8:3; Hebrews 12:3, 5. Lit. *to be loosened* or *relaxed*, like the limbs of the weary.

10. **As we have opportunity** (ὡς καιρὸν ἔχωμεν). As there is a proper season for reaping, there is likewise a proper season for sowing. As this season comes to us, let us sow to the Spirit by doing good. Comp. Ephesians 5:16; Colossians 4:5.

Let us do good (ἐργαζώμεθα τὸ ἀγαθὸν). Let us *work* the good. For the distinctive force of ἐργάζεσθαι see on 3 John 5; and for ποιεῖν *to do*, on John 3:21. Comp. Colossians 3:23 where both verbs occur. Τὸ ἀγαθὸν is, of course, the *morally* good as distinguished from what is merely *useful* or *profitable*, but includes what is *beneficent* or *kindly*. See Philemon 14; Ephesians 4:28; 1 Thessalonians 3:6; Romans 5:7. Here, in a general sense, embracing all that is specified in vv. 1, 2, 3,10.

Unto them who are of the household of faith (πρὸς τοὺς οἰκείους τῆς πίστεως). Πρὸς combines with the sense of *direction* that of *active relation with*. Comp. Matthew 13:56; Mark 9:16; John 1:1; Acts 3:25; 28:25; 1 Thessalonians 4:12; Hebrews 9:20. Frequently in Class. of all kinds of personal intercourse. See Hom. *Od*. 14:331; 19:288; Thucyd. 2:59; 4:15; 7:82; Hdt. i. 61. Οἰκεῖοι *of the household, rare* in N.T. See Ephesians 2:19; 1 Timothy 5:8. Quite often in LXX of *kinsmen*. It is unnecessary to introduce the idea of a household here, as A.V., since the word acquired the general sense of *pertaining* or *belonging to*. Thus οἰκεῖοι φιλοσοφίας or γεωγραφίας *belonging to philosophy* or *geography, philosophers, geographers*. So here, *belonging to the faith, believers*.

11. **How large a letter** (πηλίκοις γράμμασιν). More correctly, *with how large letters*. Γράμματα may mean *an epistle*, as Lat. *literae*, or *epistles*; but Paul habitually uses ἐπιστολή for an epistle. Γράμμασιν means *with characters*, and πηλίκοις refers to their size. It is claimed by some that the large characters are intended to call the attention of the readers to the special importance of the close of the letter. See below.

I have written (ἔγραψα). The aorist may refer to the whole of the preceding letter, or to the concluding verses which follow. In either case it is probably an instance of the epistolary aorist, by which the writer puts himself at the time when his correspondent is reading his letter. To the correspondent, *I write* has changed itself into *I wrote*. Similarly the Lat. *scripsi*. Ἔπεμψα *I sent* is used in the same way. See Acts 23:30; Philippians 2:28; Colossians 4:8; Philemon 11.

With mine own hand (τῇ ἐμῇ χειρί). The aorist ἔγραψα is epistolary, and refers to what follows. The concluding verses emphasize the main issue of the letter, that the Judaising intruders are trying to win the Galatians over to the economy of circumcision which is opposed to the economy of the cross. It is therefore quite probable that Paul may have wished to call special attention to these verses. If so, this special call lies in the words *with my own hand*, and not in *with how large letters*, which would seem to have been added to call attention to the apostle's handwriting as distinguished from that of the amanuensis. "Mark carefully these closing words of mine. I write them with my own hand in the large

characters which you know."

12. **To make a fair show** (εὐπροσωπῆσαι). N.T.^{o}. ^{o}Class. ^{o}LXX.

In the flesh (ἐν σαρκί). Qualifying the verb *to make a fair show*. The whole phrase is well explained by Ellicott: "To wear a specious exterior in the earthly, unspiritual element in which they move."'Εν σρακί is not = *among men*, nor *being carnal*, nor *as regards fleshly things*. The desire to make a good appearance irrespective of inward truth and righteousness, is prompted by the unrenewed, fleshly nature, and makes its fair showing in that sphere.

They constrain (οὗτοι ἀναγκάζουσιν). Neither A.V. nor Rev. gives the strong, definitive force of οὗτοι. It is *these* — the Judaising emissaries, that constrain, etc. Comp. ch. 3:7.

Only lest (μόνον ἵνα — μὴ). Or, *that they may not*. Having no other object, or only from the motive that, etc.

For the cross (τῷ σταυρῷ). Better, *by reason* of the cross. Because of preaching a crucified Messiah. See on ch. 5:11. The Judaisers attempted to cover with the law — the requirement of circumcision — the "offense" of a crucified Messiah.

13. **Neither they themselves who are circumcised** (οὐδὲ — οἱ περιτεμνόμενοι αὐτοὶ). For *neither*, translate *not even*. Const. *themselves* with *keep the law*. The persons referred to are the same as those in ver. 12. The participle tells nothing as to the antecedents of these persons, whether Jewish or heathen. It is general, those who are receiving circumcision. It is = *the circumcision-party*; and the present participle represents them as in present activity. They are circumcised themselves, and are endeavoring to force circumcision upon others.

Keep the law (νόμον φυλάσσουσιν). See on ch. 5:3. They are in the same category with all who are circumcised, who do not and cannot fully observe the law. Comp. ch. 3:10; 5:3. Hence, if circumcision develops no justifying results, it is apparent that their insistence on circumcision proceeds not from moral, but from fleshly motives.

That they may glory in your flesh (ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται). May boast, not of your fulfilling the law, but in your ceremonial conformity; your becoming legal zealots like themselves. They desire only that you, like them, should make a fair show in the flesh. For the formula καυχᾶσθαι ἐν *to glory in*, see Romans 2:17; 5:3; 1 Corinthians 1:31; 2 Corinthians 10:15.

14. Contrast of Paul's own boasting and its ground with those of the false apostles.

By whom (δι' οὗ). The relative may refer either to the cross, *by which*, or to Christ, *by whom*. The cross was a stumbling-block to the Jews (ch. 3:13), and it is the *crucified* Christ that Paul is emphasizing. Comp. ch. 2:20; 5:24.

The world (κόσμος). See on John 1:9; Acts 17:24; 1 Corinthians 4:9.

15. **A new creature** (καινὴ κτίσις). Comp. 2 Corinthians 5:17. For καινὴ *new* see on Matthew 26:29. For κτίσις on Romans 8:19; 2 Corinthians 5:17. Here of *the thing created*, not of *the act of creating*. The phrase was common in Jewish writers for one brought to the knowledge of the true God. Comp. Ephesians 2:10, 15.

16. **Rule** (κανόνι). P^{o}. See on 2 Corinthians 10:13, 16. [91] Emphasis on *rule* not *this*.

Peace be on them (εἰρήνη ἐπ' αὐτοὺς). The only instance of this formula in N.T. Commonly εἰρήνη with the simple dative, *peace unto you*, as John 20:19, 21; Romans 1:7; 1 Corinthians 1:3; Galatians 1:3, etc. In the Catholic Epistles, with πληθυνθείη *be multiplied*. See 1 Peter 1:2; 2 Peter 1:2; Jude 2.

Mercy (ἔλεος). In the opening salutations of the Pastoral Epistles with *grace* and *peace*; also in 2 John 3. In Jude 2 with *peace* and *love*.

And upon the Israel of God. The καὶ *and* may be simply collective, in which case *the Israel of God* may be different from *as many as walk*, etc.,

and may mean truly converted Jews. Or the καὶ may be explicative, in which case *the Israel of God* will define and emphasize *as many as,* etc., and will mean the whole body of Christians, Jewish and Gentile. In other words, they who walk according to this rule form the true Israel of God. The explicative καὶ is at best doubtful here, and is rather forced, although clear instances of it may be found in 1 Corinthians 3:5; 15:38. It seems better to regard it as simply connective. Then ὅσοι will refer to the *individual* Christians, Jewish and Gentile, and *Israel of God* to the same Christians, regarded collectively, and forming the true messianic community.

17. **Henceforth** (τοῦ λοιποῦ). Only here and Ephesians 6:10. Commonly τὸ λοιπόν. The genitive is temporal; *at any time* in the future as distinguished from *throughout* the future.

Trouble me (κόπους μοι — παρεχέτε). Lit. *give me troubles*; make it necessary for me to vindicate my apostolic authority and the divine truth of my gospel.

Bear in my body. Comp. 2 Corinthians 4:10.

Marks (στίγματα). N.T.^{o}. The wounds, scars, and other outward signs of persecutions and sufferings in the service of Christ. Comp. 2 Corinthians 11:23 ff. The metaphor is *the brands* applied to slaves in order to mark their owners. Hence Rev., *I bear branded*. Brands were also set upon soldiers, captives, and servants of temples. See on Revelation 13:16, and comp. Revelation 7:3; 14:1, 9, 11. The scars on the apostle's body marked him as the bondservant of Jesus Christ. The passage naturally recalls the legend of Francis of Assisi.

18. **The grace, etc**. The same form of benediction occurs Philemon 25.

Brethren. Rev. rightly puts the word at the end of the verse. The position is unusual. It would seem as if Paul intended to close this severe letter with an assurance that the "foolish Galatians" were still his brethren: They are addressed as "brethren," Ch. 4:12; 5:11; 6:1. Comp. 1 Corinthians 16:24.

THE

PASTORAL EPISTLES

THE

PASTORAL EPISTLES

INTRODUCTION

THE two Epistles to Timothy and the Epistle to Titus are called the Pastoral Epistles because they consist chiefly of instructions and admonitions to pastors.

Their authenticity is disputed. The current of modern criticism is against their Pauline authorship, but it is supported by high authorities.

I. The three letters are closely allied, and stand or fall together. While each has its peculiarities, they contain considerable common matter; and their general situation and aim are substantially the same. They oppose heresies, seek to establish a definite church polity, and urge adherence to traditional doctrine. Their style is similar. Certain expressions which occur nowhere else in the N.T. are found in all three. Whole sentences are in almost verbal agreement.

II. They exhibit certain resemblances to the Pauline Epistles, notably to Romans If the writer is not Paul, he is manifestly familiar with Paul's teachings.

III. As to the external evidence for these letters, there seems good reason to believe in the existence, at an early date, either of the letters in their present form, or of documents on which the letters were constructed later. Not much reliance can be placed on the traces which occur in Clement's Epistle to the Corinthians: perhaps a little more on those in the Ignatian Epistles, although many of these are merely analogies of expression which may have been accidental, or echoes of current religious phraseology. An unmistakable reminiscence appears in Polycarp's Epistle to the Philippians (Philippians 4:1 Timothy 6:7, 10). There are no echoes in Hermas or in the Didache, and none of importance in Barnabas. Justin Martyr has a few characteristic expressions of the Pastorals, which may

be only accidental coincidences. The Muratorian Canon enrolls the three as canonical, and expressly justifies their reception because, being private letters, their canonicity might be called in question. They are found in the Peshitto and Old Latin Versions, and are accepted and cited as Pauline by Clement of Alexandria, Irenaeus, and Tertullian. At the end of the second century they have a recognized place among the Pauline Epistles. It is, however, significant, that they were excluded from Marcion's Canon. It cannot be positively affirmed that Marcion knew them, although his acquaintance with them would seem to be implied by Tertullian (*Adv. Marc. v.,* 21), who says that it was strange how Marcion could have accepted a letter written to one man (Philemon), and have rejected the two to Timothy and the one to Titus.

On the assumption that they were known to Marcion, it is said that he cut and carved the New Testament Scriptures to suit his own views, and that there was therefore nothing strange in his rejecting the Pastorals. But besides rejecting the whole of the New Testament with the exception of ten Epistles of Paul and the Gospel of Luke which he mutilated, Marcion applied the knife to the Pauline Epistles. In view of his reverence for Paul as the only true apostle and representative of Jesus Christ, and for Paul's Epistles as containing the only true gospel, — it is strange that, knowing the Pastorals as Pauline, he should have rejected them *en masse,* instead of merely altering or abridging them to suit himself. Tatian also rejected the two letters to Timothy, but accepted Titus, because it contained nothing adverse to ascetic practices.

IV. CHRONOLOGICAL CONSIDERATIONS. — Was Paul released from his first imprisonment and imprisoned a second time? Can a place be found for the three letters in his recorded history?

It is claimed that Paul was released from prison after his first confinement at Rome (Acts 28:16-31) and that he then continued his missionary labors in Ephesus, Epirus, Macedonia, and Crete: that he was again arrested and imprisoned, and that the second imprisonment was terminated by his execution.

Of this there is no sound historical evidence whatever. The narrative of Acts leaves him in his first confinement. The ordinary course of argument

forms a circle. The hypothesis of a second imprisonment can be sustained only by the Pastoral Epistles if they are authentic. Their authenticity can be shown only on that hypothesis. The only evidence adduced for the second imprisonment outside of these letters is,

1. A passage in Clement's Epistle to the Corinthians (5.), as follows: (Paul) "having preached the gospel both in the East; and in the West, received the glorious renown due to his faith, having taught righteousness to the whole world, and having come to the boundary of the West, and having born his testimony before the rulers. Thus he departed out of the world." The main point is *having come to the boundary of the West* (ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθών). It is claimed that this expression refers to Spain, and that Clement thus records the fulfillment of the apostle's intention stated in Romans 15:24, 28. Others, however, hold that it refers to Rome. [92] Apart from this difference, which it is impossible to settle, the whole statement is general, vague, and rhetorical, and has no historical value.

2. The Muratorian Canon (about 170 A.D.) contains a passage apparently to the effect that Luke relates to Theophilus the things which fell under his own notice, and evidently declares as apart from his purpose the martyrdom of Peter; but the departure of Paul setting out from the city to Spain — here the text is mutilated. How the writer intended to complete it can only be guessed. The passage is worthless as evidence.

3. After these two we have nothing until the fourth century, when Eusebius says that there was *a tradition* that the apostle again set forth to the ministry of his preaching, and having a second time entered the same city of Rome, was perfected by his martyrdom before Nero. That in this imprisonment he wrote the second Epistle to Timothy (*H. E.* 2:22, 25). This is all. Jerome merely echoes Eusebius. Eusebius does not mention Spain. History does not show any apostolic foundation in Spain. Neither Irenaeus, Caius, Tertullian, nor Origen allude to such a mission; and although Irenaeus, Tertullian, and Origen mention the death of Paul at Rome, they say nothing of any journeys subsequent to his first arrival

there. Dr. McGiffert remarks (note on Euseb. 2:22, 2): “The strongest argument against the visit to Spain is the absence of any trace of it in Spain itself. If any church there could have claimed the great apostle to the Gentiles as its founder, it seems that it must have asserted its claim, and the tradition have been preserved at least in that church.”

It is also said that 2 Timothy 4:16, 17 implies that Paul had had a hearing and been discharged and permitted to preach. The assumption is entirely gratuitous. The words may have referred to a hearing during his first captivity, when he was delivered from imminent danger, but not set at liberty.

In short, historical evidence for a release from the first Roman imprisonment, a subsequent missionary activity, and a second imprisonment, is utterly wanting. It seems hardly conceivable that no traces of a renewed ministry should be left in history except these instructions to friends and pupils. If Paul was liberated from his first imprisonment, it is singular that Luke should not have recorded the fact as a triumph of the gospel.

Such being the case, it remains only to find a place for these letters in the recorded ministry of Paul. This, cannot be done. There is no period of that ministry, from Damascus to Rome, into which they will fit. [93]

V. STYLE AND DICTION. — The most formidable objection to the Pauline authorship of these Epistles is furnished by their style and diction, which present a marked contrast with those of the Pauline letters. That the three Pastorals contain 148 words which appear nowhere else in the N.T., and 304 which are not found in Paul’s writings, are facts which, by themselves, must not be allowed too much weight. Hapaxlegomena are numerous in the several Pauline Epistles. Second Corinthians has about 90: Romans and 1st Corinthians each over a hundred: Ephesians about 40. That words like πολυτελής and οἰκουργός appear in the Pastorals and not in Paul, counts for no more than that ὁλοτελη.ς occurs only in 1st Thessalonians, and ἀβαρής only in 2nd Corinthians.

But we are not dealing with individual letters, but with a group of letters,

nearly, if not absolutely, contemporaneous. It *is* a striking fact that this entire group, closely allied in all its three parts in vocabulary and style, presents, as a whole, such marked variations in these particulars from the accepted Pauline letters. In their lexical peculiarities the Pastorals form a class by themselves.

One who is thoroughly steeped in Paul's style and diction, and who reads these letters out of hand, is at once impressed with the difference from Paul. He feels that he is in a strange rhetorical atmosphere. The sentences have not the familiar ring. The thought does not move with the accustomed rush. The verve of Corinthians and Galatians, the dialectic vigor of Romans, the majesty of Ephesians, are alike wanting. The association of ideas is loose, the construction is not compact, the movement is slow and clumsy. We miss the heavily freighted utterance of Paul. The thought is scanty in proportion to the volume of words; as Holtzmann says: "We miss those characteristic *dam-breakings* which the construction suffers from the swelling fullness of thought." We miss the frequent anacolutha, the unclosed parentheses, the sudden digressions, the obscurities arising from the headlong impetus of thought and feeling. The construction of sentences is simple, the thoughts are expressed without adornment, everything is according to rule and easy, but without momentum or color. Strange compounds, great, swelling words, start up in our path: a Pauline thought appears in a strange dress: the voice is the voice of Jacob, but the hands are the hands of Esau.

Some of these unusual compounds, for which the writer has a great liking, occur neither in the N.T. nor in profane Greek, High-sounding words are chosen where simpler terms would have suited the thought better. It seems, occasionally, as if the diction were being employed to pad the meagerness of the thought. A class of words which occur principally in the Pauline letters is wanting, as ἄδικος, ἀκαθαρσία, ἀκροβυστία, γνωρίζειν, διαθήκη, περιπατεῖν, χρηστός and σῶμα which, in the four principal Epistles alone, Paul uses 71 times. We miss entire families of Pauline words, as ἐλεύθερος, φρονεῖν, πράσσειν, τέλειος, ἐνεργεῖν, περισσός, and the numerous derivatives and compounds growing out of these.

Again, we look in vain for certain expressions most characteristic of the

Pauline vocabulary, as ὑπακούειν, ἀποκαλύπτειν, καυχᾶσθαι, and their kindred words. Still more significant is the fact that the article, which is freely used by Paul before entire sentences, adverbs, interjections, numerals, and especially before the infinitive, is never so employed in the Pastorals. Τοῦ with the infinitive disappears. The prepositions, the conjunctions, and especially the particles are quite differently handled. The lively γὰρ appears oftener in the Epistle to the Galatians than in all the three Pastorals. The movement of the Pauline thought indicated by ἄρα and ἄρα οὖν is lacking. Ἀντὶ, ἄχρι, διὸ, διότι, ἔμπροσθεν, ἕνεκεν, ἔπειτα, ἔτι, ἴδε, ἰδού, μήπως, ὅπως, οὐκέτι, οὔπω, οὔτε, πάλιν, παρὰ with the accusative, ἐν παντί, πότε, ποῦ, σύν, ὥσπερ — none of these appear. There is no trace of Paul's habit of applying different prepositions to the same object in one sentence, for the purpose of sharper definition. See Galatians 1:1; Romans 1:17.

Similar ideas are differently expressed by Paul and in the Pastorals. Comp. 1 Timothy 1:3 and 2 Corinthians 11:4; Galatians 1:6: 1 Timothy 1:9 and Galatians 5:18, 23; Romans 6:14: 1 Timothy 1:12 and 1 Corinthians 12:28. For Paul's ἐπιθυμεῖν or ἐπιποθεῖν the Pastorals give ὀρέγεσθαι. For Paul's ἄμωμος, ἄμεμπτος, ἀνέγκλητος, the Pastorals give ἀνεπίλημπτος (not elsewhere in N.T.). For ἐπιπλήσσω (not elsewhere in N.T.) Paul has ἐλέγχω though ἐλέγχω occurs several times in the Pastorals. For ἀμοιβή (not elsewhere in N.T.) Paul has ἀντιμισθία or ἀνταπόδοσις. Paul uses ὄντως only adverbially (see 1 Corinthians 14:25; Galatians 3:21): in the Pastorals it is prefixed to a substantive, and converted into an adjective by means of an article, and is used only in this way, a construction unknown to Paul (see 1 Timothy 5:3, 5,16; 6:19).

To these should be added expressions in all the three Epistles which indicate a peculiar mode of thought and of literary expression on the part of the writer. Such are εὐσεβῶς *to live godly;* διώκειν δικαιοσύνην *to pursue righteousness;* φυλάσσειν τὴν παραθήκην *to guard the deposit;* παρακολουθεῖν *to follow the teaching;* τὸν καλὸν ἀγῶνα ἀγωνίζεσθαι *to fight the good fight.* Also designations like ἄνθρωποι κατεφθαρμένοι *corrupt men;* ἄνθρωπος θεοῦ *man of God;* constructions like διαβεβαιοῦσθαι περὶ τινος *to affirm concerning something;* and the introduction of examples by ὧν ἐστίν *of whom are.*

Many more might be added to these, [94] but these are amply sufficient to show the wide gulf which separates the vocabulary and style of these letters from those of Paul.

By way of explaining away these facts we are reminded that these are private letters; but even in his private letters a man does not so entirely abjure his literary peculiarities, and the letter to Philemon exhibits no lack of distinctive Pauline characteristics.

It is further urged that Paul's style had developed, and that, in his advanced age, he had lost the vivacity once peculiar to him. One is tempted to smile at the suggestion of a development of style in the easy commonplaces of these Epistles over the nervous vigor of Romans, the racy incisiveness of Galatians and 2nd Corinthians, and the majestic richness of Ephesians. As to a decline on account of age, Paul, on this showing, must have aged very rapidly. He styles himself "the aged" in Philemon 9. Colossians was written at the same time with Philemon, and Philippians and Ephesians shortly before or after. The Pastorals (assuming Paul's authorship) cannot have been written more than three or four years later than these; but the Epistles of the Captivity certainly betray no lack of vigor, and exhibit no signs of senility; and the differences between these and the Pastorals are far greater than between the former and Paul's earliest letters, written ten years before. The production of an old man may indeed exhibit a lack of energy or a carelessness of style, but an old writer does not abandon his favorite words or his characteristic turns of expression. After following Paul for a dozen years through ten Epistles, all marked by the essential features of his style, one finds it hard to believe that he should suddenly become a writer of an entirely different type, ignoring his own characteristic and favorite modes of expression. Surely the themes treated in the Pastorals would have furnished abundant occasion for υἱὸς, θεοῦ, ἀπολύτρωσις, υἱοθεσία, δικαιοσύνη θεοῦ, and δικαιόω, which occurs only twice, and in one of these instances is applied to Christ.

VI. As to the character of the teaching, it is possible that the divergence of the teaching and of the Christian ideal of the Pastorals from those of the Pauline Epistles may have been somewhat exaggerated. On a fair construction, the Pastorals may be said to contain the essentials of the

Pauline teaching, expressed or implied. More exaggerated, however, is the claim of Godet and Findlay, that the Pastorals represent an advanced and rounded expression of Pauline teaching, “bringing the doctrines of grace to a rounded fullness and chastened ripeness of expression that warrants us in seeing in them the authentic conclusion of the Pauline gospel of salvation in the mind which first conceived it” (Findlay).

No special pleading can get round the clear difference between the types of Christianity and of Christian teaching as set forth in the Pastorals and in the Pauline Epistles; between the modes of presenting the doctrine of salvation and the relative emphasis on its great factors.

The death and resurrection of Christ are matters of allusion rather than central truths. As regards resurrection, the Pastorals resemble the Epistle to the Hebrews. The vital union of the believer with Christ, which is the essence of Paul’s Christian ideal, may possibly be implied, but is not emphasized, and certainly does not underlie the Pastoral teaching. The conception of Justification is not sharply defined. Δικαιοῦν occurs but twice, and in one of the cases is predicated of Christ (1 Timothy 3:16). The teaching is predominantly ethical. Its two key-notes are practical piety and sound doctrine. Ἐυσέβεια *piety* or *godliness* plays the part which is born by πίστις *faith* in the Paulines. Πίστις does not occupy the commanding and central position which it does in Paul’s teaching. Only in 1 Timothy 1:16; 2 Timothy 3:15, does faith clearly appear as the means of the subjective appropriation of salvation. In Titus 3:5, just where we should expect it, we do not find faith set sharply over against righteousness by works. Faith is emphasized as confiding acknowledgment of the truth, and sometimes as the virtue of fidelity. See 1 Timothy 5:12; Titus 2:10. It appears either as one of the cardinal virtues following in the train of εὐσέβεια, or as the acknowledgment of the *teaching* in which εὐσέβεια finds expression.

These Epistles deal much with the character and attributes of God, and exhibit them in terms which are mostly foreign to Paul, such as *God our Savior.* This, however, may have been partly due to the false representations of contemporary heresies. I cannot but feel that there is too much truth in the remark of Schenkel, that “the image of Christ presented in the Pastorals is indeed composed of Pauline formulas, but is

lacking in the Pauline spirit and feeling, in the mystic inwardness, the religious depth and moral force, that live in the Christ of Paul." Still, the Pauline conception appears in the emphasis upon the manhood of Christ (1 Timothy 2:5; 2 Timothy 2:8), and the clear implication of his preexistence (1 Timothy 1:15; 3:16; 2 Timothy 1:10). In 1 Timothy 3:16 the representation is nearer to that of John.

VII. THE WRITER'S ALLUSIONS TO HIMSELF AND HIS COMPANIONS. — Grave suspicions as to the Pauline authorship are awakened by the writer's mode of speaking of himself, and to intimate and trusted companions and disciples like Timothy and Titus. We know how near these two were to him, and how he confided in them (see Philippians 2:19-22). It is strange that in writing to them he should find it necessary to announce himself formally as an apostle of Jesus Christ (Comp. Philemon, δέσμιος *prisoner*), just as to the Galatians, who had impugned his apostolic authority, or to the Romans, to whom he was personally a stranger. Such an announcement is singularly out of place in a private letter, even though official. Equally strange is his assuring such friends that he is appointed of God to be a herald of the gospel; that he speaks the truth and does not lie; that he has served God from his fathers with a pure conscience. One might doubt his entire confidence in these trusted ministerial helpers and personal friends, when he feels it incumbent upon him to commend to them the most elementary and self-evident duties, as abstinence from youthful lusts. It is singular that he should exhort Timothy to let no man despise his youth, when Timothy had attended him for at least thirteen years, and must have been a mature man. And if Paul, before writing 1st Timothy and Titus, had recently been with them both (1 Timothy 1:3; Titus 1:5), and had given them their commissions by word of mouth, why does he do the same thing so soon after, especially when he is looking forward to a speedy reunion (1 Timothy 3:14; Titus 3:12)? Why does he picture the Cretans in such detail to Titus, who was in the midst of them, and who must have known their characteristics quite as well as himself?

VIII. THE HERESIES. — Before it can be decisively asserted that the heresies treated in these Epistles are later than Paul's time, it must be settled what these heresies were, and this, with our present knowledge, is impossible. There are almost as many different views as there are critics.

In the Epistles themselves the statements regarding heresies are general and sweeping, and, taken together, do not point to any particular system. It would seem that the writer was assailing, not a particular form of heresy, but a tendency, of which he does not discuss the details. Indeed, the allusions to heresies appear intended principally to point the exhortations to hold fast sound teaching and the instructions concerning church polity, as safeguards against false teaching and immoral practice. The moral developments of the heresies, rather than their doctrinal errors, are treated. Their representatives are wicked men and impostors: they are deceiving and deceived: they are of corrupt mind, destitute of truth, with their consciences seared: they lead captive silly women, laden with sins, led away by divers lusts: they are greedy of gain. At the root of the moral errors there seem to be indicated Gnostic tendencies and Jewish corruptions, and traits akin to those which appear in the Colossian heresy. All of the writer's theology is anti-Gnostic. Individual features of Gnosticism can be recognized, but a consistent reference throughout to Gnosticism cannot be shown. [95] In any case, it is noticeable how the treatment of heresies and false teachers differs from that of Paul. The treatment in the Pastorals is general, sweeping, vague, and mainly denunciatory. No vital differences between the forms of error and between their teachers are defined, but all are indiscriminately denounced as concerned with foolish and ignorant questioning, disputes about words, strifes about the law, fables, endless genealogies, and profane babblings. This is quite unlike the controversial method of Paul, who defines what he assails, demonstrates its unsoundness, and shows the bearing of the gospel upon it.

IX. CHURCH POLITY. — The church polity of the Pastorals is of a later date than Paul. Within the circle of the Pauline Epistles there is no trace of formally constituted church officers. The greeting to Bishops and Deacons in Philippians is unique, but it does not imply a polity differing substantially from that exhibited in 1st Corinthians and 1st Thessalonians. The greeting is to the church first, and the special mention of Bishops and Deacons by way of appendage is explained by the fact that the letter was cancel out by the pecuniary contribution of the Philippian church to Paul, of the collection and sending of which these functionaries would naturally have charge. The names Bishop and Deacon designate functions and not official titles. In the formal list, in Ephesians 4:11, of those whom God has

set in the church, neither Bishops, Elders, nor Deacons occur; and yet that Epistle was written within a short time of the writing of the Philippian letter. The offices in the Pauline church were charismatic. The warrant of leadership was a divine, spiritual endowment. Paul recognizes certain *functions* as of divine institution; and those functions are assumed in virtue of a special, divine gift in prophecy, speaking with tongues, teaching, healing, or helping, as the case may be (see 1 Corinthians 12). There is no recognition of official distinctions, or of formal appointment to definite offices, in the Pauline Epistles. Apostles, prophets, teachers, powers, helps, healings, kinds of tongues, do not represent offices resting on the appointment of the church. The Pastorals recognize Bishops, Deacons, and Presbyters. The recognition of three distinct orders is not as sharp and clear as in the Ignatian Epistles (100-118 A.D.), but the polity is in advance of that of the Pauline churches as set forth in the Epistles of Paul. The Pastorals seem to mark a transition point between the earlier republican simplicity and the later monarchical tendency. If these letters are the work of Paul before his first imprisonment, their notes of church polity do not consist with those of his other letters written during that period. If they were composed by Paul a few years after his first imprisonment, the period is too early for the change in polity which they indicate.

In view of all these facts, it seems unlikely that these Epistles are the work of Paul. The writer was probably a Pauline Christian in the early part of the second century, who, in view of the doctrinal errors and moral looseness of his age, desired to emphasize the orthodox doctrine of the church, to advocate a definite ecclesiastical polity as a permanent safeguard against error, and to enforce practical rules of conduct. These counsels and warnings he issued in the name of Paul, whose letters he evidently knew, whose character he revered, and whose language he tried to imitate. To this he was, perhaps, moved by the fact that contemporary heretics, in some cases, laid claim to the authority of Paul, and in other cases openly repudiated it. It is probable that he based these letters upon genuine Pauline material — despatches, or fragments of letters to Timothy and Titus, which had fallen into his hands. It may be conceded that the letters have a Pauline nucleus. The writer probably assumed that the addresses of his letters to Timothy and Titus would attract attention and carry weight, since these teachers were representatives of churches.

To stigmatize such a proceeding as forgery is to treat the conditions of that early time from the point of view of our own age. No literary fraud was contemplated by the writer or ascribed to him. The practice of issuing a work in the name of some distinguished person was common, and was recognized as legitimate. A whole class of writings, chiefly apocalyptical and known as pseudepigraphic or pseudonymous, appeared in the times immediately preceding and succeeding the beginning of the Christian era. Such were the Book of Enoch, the Sibylline Oracles, and the Psalter of Solomon. Precedent was furnished by the Old Testament writings. The Psalmists adopted the names of David, Asaph, and the Sons of Korah. Neither Samuel nor Ruth nor Esther were. supposed to be the authors of the books which bore their names. Koheleth, in the Book of Ecclesiastes, impersonates Solomon, and the Proverbs and the Canticles both bear his name.

The church of the second century thankfully accepted these three Epistles, and, inferior though they were in spiritual power and richness of idea to the genuine Pauline letters or the Epistle to the Hebrews, incorporated them with these among the New Testament writings. They are valuable in exhibiting to us certain features of post-Pauline Christianity. They testify to the energy and purity of the church's moral impulses as nourished by the religious principles of Christendom. They show us the causes out of which grew the increased emphasis upon authority and external regimen. By their strong attestation of the value of the inheritance from the apostolic age, by their high ethical character, based on religion and exhibiting the moral consequences of the Christian faith, by their emphasis upon the practical rather than the doctrinal edification of the church, upon the significance of the church, and upon the representation of Christianity by Christian personality — they justify their canonization.

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THE

FIRST EPISTLE TO TIMOTHY

CHAPTER 1

1. **An apostle of Jesus Christ.** This title appears in the salutations of Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Colossians. In Philippians, Paul and Timothy *the servants* of Jesus Christ. Philemon *a prisoner*. This formal announcement of apostleship is strange in a private letter.

By the commandment of God (κατ᾽ ἐπιταγὴν θεοῦ). The phrase in Romans 16:26. Κατ᾽ ἐπιταγὴν absolutely, by *commandment*, 1 Corinthians 7:6, 2 Corinthians 8:8. Paul uses διὰ θελήματος θεοῦ *by the will of God*. See 1 Corinthians, 1:1; 2 Corinthians 1:1; Ephesians 1:1; Colossians 1:1. Comp. 2 Timothy 1:1.

Our Savior (σωτῆρος ἡμῶν). Comp. Luke 1:47; Jude 25. ^{o}P. Six times in the Pastorals. Used of both God and Christ (see Titus 1:3, 4; 2:10, 13; 3:4, 6). The saving of men appears as God's direct will and act, 1 Timothy 2:4; Titus 3:5; 2 Timothy 1:9 as Christ's work, 1 Timothy 1:15, comp. 2 Timothy 2:10. In LXX σωτὴρ hope is predicated of Christ by Ignatius, Ephesians 21; Philad v. The salutation as a whole has no parallel in Paul.

Jesus Christ which is our hope. The phrase is unique in N.T. Comp. Colossians 1:27, where, however, the construction is doubtful. Ἐλπὶς *hope* is predicated of Christ by Ignatius, Ephesians 21; Philad. v. The Salutation as a whole has no parallel in Paul.

2. **My own son in the faith** (γνησίῳ τέκνῳ ἐν πίστει). More correctly, "*my true child in faith.*" Comp. Titus 1:4. With these two exceptions, τέκνον or υἱός ἐν πίστει does not occur in N.T. Ἐν πίστει or τῇ πίστει is not come on Paul; see 1 Corinthians 16:13; 2 Corinthians 8:7; 13:5; Galatians 2:20; 2 Thessalonians 2:13. In the Pastorals, nine times. In

Paul joined with ζῆν *to live*, εἶναι *to be*, στήκειν *to stand*, βεβαιοῦσθαι *to be established*. For γνήσιος *true*, see 2 Corinthians 8:8; Philippians 2:20; 4:3. It means *natural by birth-relation*, therefore *true* or *genuine.*

Mercy (ἔλεος). This addition to the usual form of salutation is peculiar to the Pastorals.

3. **Even as** (καθὼς). An awkward construction, there being nothing to answer to καθὼς.

To abide (προσμεῖναι). To continue *on*. The compound does not occur in Paul, but is found in Acts 11:23; 13:43; 18:18.

When I went (πορευόμενος). Better, *was going*, or *was on my way*. The participle cannot refer to Timothy.

Might'st charge (παραγγείλῃς) See on Acts 1:4. Very common in Luke and Acts, but not in Paul. In 1st Timothy alone five times.

Some (τισὶν) Note the indefinite designation of the errorists, and comp. verse 6; 4:1; 5:15, 24; 6:21. The expression is contemptuous. It is assumed that Timothy knows who they are. This is after the Pauline manner. See Galatians 1:7; 2:12; 1 Corinthians 4:18; 15:12; 2 Corinthians 3:1; Colossians 2:4, 8.

That they teach no other doctrine (μὴ ἑτεροδιδασκαλεῖν). Better, *not to teach a different doctrine*. For ἕτερος *different*, see on Galatians 1:6. The verb Past^{o}. ^{o}LXX. ^{o}Class. The charge is not to teach anything contrary to the *sound teaching* (verse 10) or irreconcilable with it. Comp. Galatians 1:6; 2 Corinthians 11:4; Romans 16:17.

4. **Give heed** (προσέχειν). ^{o}P. Frequent in LXX and Class. Lit. *To hold to*. Often with τὸν νοῦν *the mind*, which must be supplied here. It means here not merely to give *attention to*, but *to give assent to*. So Acts 8:6; 16:14; Hebrews 2:1; 2 Peter 1:19.

Fables (μύθοις). Μῦθος, in its widest sense, means *word, speech, conversaton* or *its subject*. Hence the *talk of men*, *rumour*, *report*, *a*

saying, *a story*, true or false; later, *a fiction* as distinguished from λόγος *a historic tale*. In Attic prose, commonly *a legend of prehistoric Greek times*. Thus Plato, *Repub.* 330 D, οἱ λεγόμενοι μῦθοι περὶ τῶν ἐν ᾍδου *what are called myths concerning those in Hades.* Only once in LXX, Sir. xx. 19, in the sense of a *saying* or *story*. In N.T. Only in Pastorals, and 2 Peter 1:16. As to its exact reference here, it is impossible to speak with certainty. Expositors are hopelessly disagreed, some referring it to Jewish, others to Gnostic fancies. It is explained as meaning traditional supplements to the law, allegorical interpretations, Jewish stories of miracles, Rabbinical fabrications, whether in history or doctrine, false doctrines generally, etc. It is to be observed that μῦθοι are called *Jewish* in Titus 1:14. In 1 Timothy 4:7, they are described as *profane* and *characteristic of old wives*. In 2 Timothy 4:4, the word is used absolutely, as here.

Endless genealogies (γενεαλογίαις ἀπεράντοις). Both words Past^{o} For γενεαλογία (^{o}LXX) comp. Titus 3:9. Γενεαλογεῖσθαι *to trace ancestry*, only Hebrew 7:6; comp. 1 Chronicles 5:1, the only instance in LXX. ἍΑπέραντος *endless*, N.T.^{o}. Twice in LXX. By some the genealogies are referred to the Gnostic *aeons* or series of emanations from the divine unity; by others to the O.T. Genealogies as interpreted allegorically by Philo, and made the basis of a psychological system, or O.T. Genealogies adorned with fables: by others again to genealogical registers proper, used to foster the religious and national pride of the Jews against Gentiles, or to ascertain the descent of the Messiah. ἍΑπέραντος from ἀ *not,* and πέρας *limit* or *Terminus*. Πέρας may be taken in the sense of *object* or *aim*, so that the adjective here may mean *without object, useless*. (So Chrysostom, Holtzmann, and von Soden.) Others take it in a popular sense, as describing the tedious length of the genealogies (Alford); and others that these matters furnish an inexhaustible subject of study (Weiss). “Fables and endless genealogies” form a single conception, the καὶ and being explanatory, *that is to say*, and the “endless genealogies” indicating in what the peculiarity of the fables consists.

Which (αἵτινες). Rather *the which*: *inasmuch as they.*

Minister (παρέχουσιν). Afford, furnish, give occasion for. Only twice in Paul. Elsewhere mainly in Luke and Acts.

Questions (ἐκζητήσεις) Better, *questionings.* N.T.^{o}. ^{o}LXX. ^{o}Class. The simple ζητήσεις in Pastorals, John and Acts. The preposition ἐκ gives the sense of *subtle, laborious* investigation: inquiring *out.*

Godly edifying. According to the reading οἰκοδομίαν *edification.* So Vulg. *Aedificationem*. But the correct reading is οἰκονομίαν *ordering* or *dispensation*: the scheme or order of salvation devised and administered by God: God's household economy. Οἰκονομία is a Pauline word. With the exception of this instance, only in Paul and Luke. See Ephesians 1:10; 3:2, 9; Colossians 1:25.

Which is in faith (τὴν ἐν πίστει). See on verse 2. Faith is the sphere or clement of its operation.

5. **The end of the commandment** (τέλος τῆς παραγγελίας). The article with "Commandment" points back to *might'st charge,* ver. 3. Rend. Therefore, *of the charge*. Τέλος *end, aim,* that *which the charge contemplates*.

Love (ἀγάπη). See on Galatians ver. 22. The *questionings,* on the contrary, engendered *strifes* (2 Timothy 2:23). Love *to men* is meant, as meant as N.T. When the word is used absolutely. See Roman 13:10.

Out of a pure heart (ἐκ καθαρᾶς καρδίας). Comp. Luke 10:27, "Thou shalt love the Lord thy God *out of* they whole heart (ἐξ ὅλης καρδίας σου), and *in* or *with* (ἐν) thy whole soul," etc. For *a pure heart*, comp. 2 Timothy 2:22. Καθαρός *pure* in Paul only Romans 14:20. The phrase *a pure heart* occurs, outside of the Pastorals only in 2 Peter 1:22. For καρδία *heart* see on Romans 1:21.

A good conscience(συνειδήσεως ἀγαθῆς). Comp 2 Timothy 1:3. Συνείδησις *conscience* is common in Paul. See on 1 Peter 3:16.

Faith unfeigned (πίστεως ἀνυποκρίτου). Ἀνυπόκριτος *unfeigned* twice in Paul, Romans 12:9; 2 Corinthians 6:6, both times as an attribute of love. In James 3:17, it is an attribute of wisdom, and in 1 Peter 1:22, of brotherly love. Notice the triad, *love, conscience, faith*. There is nothing

un-Pauline in the association of conscience and faith, although, as a fact, Paul does not formally associate them. In 1 Corinthians 8:7, 10, 12, conscience is associated with knowledge.

6. **Having swerved** (ἀστοχήσαντες). Past[o]. In LXX, Sir. vii. 19; vii. 9. It means *to miss the mark*.

Have turned aside (ἐξετράπησαν). [o]P. Comp. 1 Timothy 5:15; 6:20; 2 Timothy 4:4; Hebrews 12:13.

Vain Jangling (ματαιολογίαν). N.T.[o]. [o]LXX. [o]Class. The word Illustrates the writer's fondness for unusual compounds. Jangling is an early English word from the old French jangler, comp. Jongleur a teller of tales. Hence jangling is empty chatter So Chaucer,

> "Them that jangle of love."
>
> Troil, and Cress ii. 800.

And Piers Ploughman,

> "*And al day to drynken*
> At diverse tavernes
> And there to jangle and jape."
>
> Vision, Pasc. ii. 1069.

Shakespeare,

> "This their jangling I esteem a sport."
>
> Mids. Night's D. iii. 2.

Wiclif, Exodus 17:7 (earlier version), uses jangling for *wrangling.* "And he clepide the name of the place *Temptynge* for the jangling of the sons of Israel."

7. **Desiring** (θέλοντες). The participle is explanatory and confirmatory of the preceding statement: *since they desire.*

Teachers of the law (νομοδιδάσκαλοι). [o]P. It occurs in Luke 5:17 and Acts 5:34. Νόμος is, apparently, the Mosaic law. These teachers may have been arbitrary interpreters of that law, but in what way, cannot be

shown.

Understanding (νοοῦντες). Better, *though they understand.*

What they say — whereof they affirm (ἃ λέγουσιν — περὶ τίνων διαβεβαιοῦνται). The latter expression is an advance on the former, as appears not only from the verbs themselves, but from the different pronominal expressions. They know not *what* they say, nor what kind of things they are *of which* they speak so confidently. The compound διαβεβαιοῦσωαι *to affirm,* Past^{o}. Comp. Titus 3:8. The false teachers announce their errors with assurance.

8. **Good** (καλός). Comp. Roman 7:16. Morally excellent and salutary. See on James 10:11. This is the only instance of χρᾶσθαι *to use with* νόμος *law*.

Lawfully (νομίμως). Past^{o}. ^{o}LXX. The nature of the proper use of the law — is indicated by the next clause.

9. **Knowing** (εἰδὼς). The participle is connected with τὶς *one, a man,* in the preceding clause.

Is not made (οὐ κεῖται). Lit. Is not *laid down, set, appointed*. Comp. 1 Thessalonians 3:3. This is the only instance of its use with νόμος *law*. That usage is frequent in Class. See, for instance, Thucyd. ii. 37.

Righteous (δικαίῳ). Morally upright. Not in the Pauline sense of justified by faith. Comp. 2 Timothy 2:22; 3:16. This appears from the way in which the opposite of *righteous* is described in the next clause.

Lawless (ἀνόμοις). Recognizing no law; a sense which accords better with the following context than *not having a law,* as 1 Corinthians 9:21.

Disobedient (ἀνυποτάκτοις). Only in Pastorals and Hebrews. Better *unruly*. *Disobedient* is too specific. It means those who will not come into subjection. It is closely allied with *lawless*. In the one case no legal obligation is *recognized*; in the other, subjection to law is *refused.*

Ungodly — sinners (ἀσεβέσι — ἁμαρτωλοῖς). The same collocation in 1 Peter 4:18; Jude 15. See on *godliness,* 2 Peter 1:3.

Unholy — profane (ἀνοσίοις — βεβήλοις). Ἅνοσιος *unholy,* Past^{o} See on *holiness*, Luke 1:75. Βέβηλος *profane*, comp. Ch. 4:7; 6:20; 2 Timothy 2:16; Hebrews 12:16. The verb βεβηλοῦν *to profane,* Matthew 12:5; Acts 24:6, and often in LXX. Derived from βηλός *threshold* (comp. βαίνειν *to go).* Hence the primary sense is *that may be trodden.* Comp. Lat. *Profanus before the temple*, on the ground outside. What is permitted to be trodden by people at large is *unhallowed, profane*. Esau is called βέβηλος in Hebrew 12:16, as one who did not regard his birthright as sacred, but as something to be sold in order to supply a common need.

Murderers of fathers — murders of mothers (πατρολῴαις — μητρολῴαις). Both words Past^{o} and ^{o}LXX. Both in Class. More literally, *smiters* of fathers and mothers, though used in Class. Of parricides and matricides. Derived from ἀλοᾶν *to smite* or *thresh*. The simple verb, 1 Corinthians 9:9, 10.

Manslayers (ἀνδροφόνοις). N.T.^{o}. Once in LXX, 2 Macc. ix. 28.

10. **Them that defile themselves with mankind** (ἀρσενοκοίταις). Only here and 1 Corinthians 6:9. ^{o}LXX, ^{o}Class.

Menstealers (ἀνδραποδισταῖς). N.T.^{o}. Once in LXX. Ellicott remarks that this is a repulsive and exaggerated violation of the eighth commandment, as ἀρσενοκοιτεῖν is of the seventh. The penalty of death is attached to it, Exodus 21:16.

Perjured persons (ἐπιόρκοις). N.T.^{o}. Once in LXX, Zechariah 5:3. See Leviticus 19:12.

Is contrary to (ἀντίκειται). Lit. *Lies opposite to*. Used by Paul and Luke. See Luke 13:17; Galatians 5:17.

The sound doctrine (τῇ ὑγιαινούσῃ διδασκαλίᾳ). A phrase peculiar to the Pastorals. Ὑγιαίνειν *to be in good health*, Luke 5:31; 7:10; 3 James

2. [o]P. Quite frequent in LXX, and invariably in the literal sense. Often in salutations or dismissals. See 2 Macc i.10; ix. 19; 2 Samuel 14:8; Exodus 4:18. In the Pastorals, the verb, which occurs eight times, is six times associated with διδασκαλία *teaching*, or λόγοι *words,* and twice with ἐν τῇ πίστει or τῇ πίστει *in the faith.* The sound teaching (comp. διδαχή *teaching,* 2 Timothy 4:2; Titus 1:9) which is thus commended is Paul's, who teaches in Christ's name and by his authority (2 Timothy 1:13; 2:2, 8). In all the three letters it is called ἀλη.θεια or ἡ ἀλήθεια *the truth*, the *knowledge* (ἐπίγνωσις) of which is bound up with salvation. See 1 Timothy 2:4; 2 Timothy 2:25; 3:7; Titus 1:1. As truth it is *sound* or *healthful*. It is the object of *faith. To be sound in the faith is, practically, to* follow (παρακολουθεῖν) sound teaching or the truth. The subjective characteristic of Christians is εὐσέβεια or θεοσέβεια *godliness or piety* 1 Timothy 2:2, 10; 3:16; 4:7, 8; 6:6, 11); and the teaching and knowledge of the truth are represented as κατ' εὐσέβειαν *according to godliness* 1 Timothy 6:3; Titus 1:1). Comp. εὐσεβεῖν *to show piety*, 1 Timothy 5:4. εὐσεβῶς ζῆν to *live godly,* 2 Timothy 3:12; Titus 2:12*;* and βίον διάγειν ἐν πάσῃ εὐσεβείᾳ *to lead a life in all godliness,* 1 Timothy 1:2:2. The contents of this sound teaching which is according to godliness are not theoretical or dogmatic truth, but Christian ethics, with faith and love. See 1 Timothy 1:14; 2:15; 4:12; 6:11; 2 Timothy 1:13; 3:10; Titus 2:2. Ἀλήθεια *truth* is used of moral things, rather than in the high religious sense of Paul. Comp., for instance, Romans 3:7; 9:1; 1 Corinthians 5:8; 2 Corinthians 4:2; 11:10; Galatians 2:5; Ephesians 4:21, 24; and 2 Timothy 2:25,26; 3:7 (comp. 5:1-94:3, 4; Titus 1:12 (comp. 5:11, 15); Titus 2:4 (comp. v. 1, 3); Titus 3:1. Whoever grasps the truth has faith 2 Timothy 1:13; 2:18; 3:8; Titus 1:3 f.). That the ethical character of faith is emphasized, appears from the numerous expressions regarding the false teachers, as 1 Timothy 1:19; 4:1; 5:8, 12; 6:10, 21. There is a tendency to objectify faith, regarding it as something believed rather than as the act of believing. See 1 Timothy 1:19; 4:1; 6:10, 21; Titus 1:4. In comparing the ideal of righteousness ver. 9) with that of Paul, note that it is not denied that Christ is the source of true righteousness; but according to Paul, the man who is not under the law is the man who lives by faith in Christ. Paul emphasizes this. It is faith in Christ which sets one free from the law. Here, the man for whom the law is not made (ver. 9) is the man who is ethically conformed to the norm of sound teaching. The two conceptions do not exclude each other: the sound teaching is according to

the gospel (ver. 11), but the point of emphasis is shifted.

11. **According to.** The connection is with the whole foregoing statement about the law and its application, ver. 9 ff. The writer substantiates what he has just said about the law, by a reference to the gospel. Comp. Romans 2:16.

The glorious gospel of the blessed God (τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ). More correctly, *the gospel of the glory,* etc. The phrase as a whole has no parallel in N.T. The nearest approach to it is 2 Corinthians 4:4. *Gospel of God* is a Pauline phrase; but μακάριος *blessed* is not used of God by Paul, is not used of God by paul, nor elsewhere outside of the pastorals, where it occurs twice, here and ch. 6:15. For *blessed* is not used of God by Paul, nor elsewhere outside of the Pastorals, where it occurs twice, here and ch. 6:15. For *blessed* see on Matthew 5:3. The appearing of the glory of God in Jesus Christ is the contents of the gospel. Comp. Titus 2:13.

Which was committed to my trust (ὃ ἐπιστεύθην ἐγώ). Or, *with which I was intrusted.* Comp Titus 1:3; Roman 3:2; 1 Corinthians 9:17; Galatians 2:7; 1 Thessalonians 2:4, The ἐγώ *I* emphatically asserts the authority of paul against the "teachers of the law) (ver.7).

12. **Hath enabled** (ἐνδυναμώσαντι). An unclassical word, found in Paul and Acts. See Acts 9:22; Philippians 4:13. Three times in the Pastorals.

Counted (ἡγήσατο). A common Pauline word.

Putting (θέμενος). Better *appointing*. The participle defines *counted me faithful*. He counted me faithful *in that* he appointed, etc.

Into the ministry (εἰς διακονίαν). Better, appointing me to *his service*. The conventional phrase "the ministry" gives a wrong impression. The term is general, covering every mode of service, either to God or to men. Διάκονοι *ministers* is used of the secular ruler, Roman 13:4. See also 1 Corinthians 12:5; 16:15; 2 Corinthians 3:7, 8; Ephesians 4:12, and on *minister,* Matthews 20:26.

13. **Blasphemer — persecutor — injurious** (βλάσφημον — διώκτην

— ὑβριστήν). Neither βλάσφημος nor διώκτης is used by Paul. Βλάσφημος in Acts 7:11; 2 Peter 2:11; διώκτης N.T.^{o}.; ὑβριστής in Romans 1:30 only; often in LXX. See on *blasphemy*m Mark 7:22, and comp. 1 Corinthians 10:30. Ὑβριστής is one whose insolence and contempt of others break forth in wanton and outrageous acts. Paul was ὑβριστής when he persecuted the church. He was ὑβρισθείς *shamefully entreated* at philippi (1 Thessalonians 2:2). Christ prophesies that the Son of man shall be *shamefully entreted* (ὑβρισθήσεται, Luke 18:32). Similar regretful references of paul to his former career appear in Acts 22:4; Galatians 1:13,23. Such a passage may have occurred in some Pauline letters to which this writer had access, or it may be an imitation.

I obtained mercy (ἠλεήθην). Comp. Ver. 16. In speaking of his conversin, Paul uses χάρις *grace.* See ver. 14, and the apostleship he speaks of himself as one who has obtained *mercy* (ἠλεημένος) of the Lord to be *faithful*. 1 Corinthians 7:25; comp. 2 Corinthians 4:1.

14. **Was exceeding abundant** (ὑπερεπλεόνασεν). Or *abounded exceedingly.* N.T.^{o}. ^{o}LXX. ^{o}Class. Paul is fond of compounds with ὑπὲρ, which, with a few exceptions, are found only in his writings. In the pastorals there are only three. See 1 Timothy 2:2; 2 Timothy 3:2.

With faith. For faith as treated in the Pastorals, see Introduction, and sound doctrine, ver. 10.

15. **This is a faithful saying** (πιστὸς ὁ λόγος). Better, *faithful is the saying*. A favorite phrase in these Epistles. ^{o}P. See 1 Timothy 3:1; 4:9; 2 Timothy 2:11; Titus 3:8.

Worthy of all acceptation (πάσης ἀποδοχῆς ἄξιος). The phrase only here and ch. 4:9. Ἀποδοχή Past^{o} ^{o}LXX. Comp. Acts 2:41, ἀποδεξάμενοι τὸν λόγον *received* his word. Πάσης all or *every* describes the reception of which the saying is worthy as complete and excluding all doubt.

Came into the world (ἦλθεν εἰς τὸν κόσμον). The phrase is unique in the Pastorals, and does not appear in Paul. It is Johannine. See James 1:9; 3:19; 21:27; 12:46.

To save sinners (ἁναρτωλοὺς σῶσαι). The thought is Pauline, but not the phrase. See Luke 9:56; 19:10.

Chief (πρῶτος). Or *foremost*. Comp. 1 Corinthians 15:9, and Ephesians 3:8. This expression is an advance on those.

16. **First** (πρώτῳ) Not the chief sinner, but the representative instance of God's longsuffering applied to a high-handed transgressor. It is explained by *pattern.*

All longsuffering (τὴν ἅπασαν μακροθυμίαν). More correctly, "all *his* longsuffering." The A.V. misses the possessive force of the article. For *longsuffering* see on *be patient*, James 5:7. The form ἅπας occurs as an undisputed reading only once in Paul, Eph. 6:13, and not there as an adjective. Often in Acts and Luke. This use of the article with the adjective πᾶς or ἅπας is without parallel in Paul.

Pattern (ὑποτύπωσιν). Or, *ensample*. Only here and 2 Timothy 1:13. [o]LXX. [o]Class. An example of the writer's fondness for high-sounding compounds. Paul uses τύπος.

To them. The A.V. conveys the sense more clearly than Rev. "Of them," which is ambiguous. The genitive has a possessive sense. He would be their ensample, or an ensample for their benefit.

Believe (πιστευ.ειν). This verb, so frequent in Paul, occurs six times in the pastorals. In two instances, 1 Timothy 1:11; Titus 1:3, it is passive, in the sense of *to be intrusted with*. Here in the Pauline sense of *believing on Christ*. In 1 Timothy 3:16, passive, of Christ *believe d on in the world.* In 2 Timothy 1:12, of God the Father, in whom the writer confides to keep the trust committed to him. In Titus 3:8, of belief in God. With ἐπὶ *upon* and the dative, Roman 9:33; 10:11; 1 Peter 2:6 (all citations), and Roman 4:18; Luke 24:25.

Unto life everlasting (εἰς ζωὴν αἰώνιον). Better, *eternal* life. See additional not on 2 Thessalonians 1:9. The conception of life eternal is not limited to the future life (as von Soden). Godliness has promise of the life

which *now is,* as well as of that which is to come (Timothy 4:8). The promise of eteral life (2 Timothy 1:1) and the words *who brought life and immortality to light through the gospel* (2 Timothy 1:10) may fairly be taken to cover the present life.

17. **King eternal** (βασιλεῖ τῶν αἰώνων). Lit. t*he king of the ages.* Only here and Revelation 15:3. Comp. Hebrews 1:2; 11:3. In LXX, Tob. vi. 10. For kindred expressions in LXX, see Exodus 15:18; 1 Samuel 13:13; Psalm 9:7; 28:10; 73:12; 144:13; 145:. See also additional note on 2 Thessalonians 1:9.

Immortal (ἀφθάρτῳ). Lit. *Incorruptible.* In Paul, applied to God only, Roman 1:23.

Invisible (ἀοράτῳ). Applied to God, Colossians 1:15; Hebrew 11:27.

The only wise God (μόνῳ θεῷ). *Wise* should be omitted. Rend. *The only God*. Σοφῷ *wise* was interpolated from Romans 16:27 — the only instance in which Paul applies the term to God. Comp. Jude 4, 25; Luke 5:21; James 5:44.

Honor and glory (τιμὴ καὶ δόξα). This combination in doxology only here and Apoc v. 12, 13. Comp. Revelation 4:9. In doxologies Paul uses only δόξα *glory*, with the article, *the glory,* and with *to whom* or *to him.* (Be).

Forever and ever (εἰς τοὺς αἰῶνας τῶν αἰώνων). Lit *unto the aeons of the aeons.* The formula in Paul, Roman 16:26; Galatians 1:5; Philippians 4:20. Also in Hebrews and 1 Peter, and often in Revelation The doxology as a whole is unique in N.T.

18. **This charge** (ταύτην τὴν παραγγελίαν). See on ver. T It refers to what follows, *that thou might'st war, etc.*

I commit (παρατίθεμαι). The verb in the active voice means *to place beside.* In the middle, *to deposit* or *intrust.* Only once in Paul, 1 Corinthians 10:27. Comp. 1 Peter 4:19.

According to the prophecies which went before on thee (κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας). Const, *according to* with I *commit*: *which went before* is to be taken absolutely, and not with *on thee: const. pr*ophecies with *on these.* On thee *means* concerning thee. The sense of the whole passage is: "I commit this charge unto thee in accordance with prophetic intimations which I formerly received concerning thee." Prophecy is ranked among the foremost of the special spiritual endowments enumerated by Paul. See Roman 12:6; 1 Corinthians 12:10; 13:2, 8; 14: 6, 22. In 1 Corinthians 12. 28; Ephesians 4:11, prophets come next after apostles in the list of those whom God has appointed in the church. In Epesians 2:20, believers, Jew and Gentile, are built upon the foundation of the apostles and prophets. According to 1 Timothy 4:14, *prophecy* has previously designated Timothy as the recipient of a special spiritual gift; and the *prophecies* in our passage are the single expressions or detailed contents of the prophecy mentioned there. Προαγεῖν *to go before* is not used by Paul. In the Pastorals and Hebrews it appears only as an intransitive verb, and so in the only instance in Luke, 18:39. In Acts always transitive, *to bring forth.* See Acts 12:6; 16:30; 17:5; 25:26.

That by them (ἵνα ἐν αὐταῖς). Ἵνα *that* denoting the purport of the charge. *By* them (ἐν), lit. in them; in their sphere, or, possibly, in the power of these.

Thou mightiest war a good warfare (στρατεύῃ — τὴν καλὴν στρατείαν). More correctly, the good warfare. Στρατεία *war-fare* once by Paul, 2 Corinthians 10:4. Not *flight* (μάχην), but covering all the particulars of a soldier's service.

19. **Holding** (ἔχων). Not merely *having,* but *holding fast,* as in 2 Timothy 1:13.

Faith and a good conscience (πίστιν καὶ ἀγαθὴν συνείδησιν). The phrase *good conscience* is not in Paul, although συνείδησις is a Pauline word. The phrase appears once in Acts 23:1), and twice in 1 Peter (2:16, 21). In Hebrews *evil* (πονηρᾶς) conscience and fair (καλὴν) conscience; 10:22; 13:18. The combination *faith and good conscience* is peculiar to the Pastorals. Comp. 1 Timothy 3:9.

Which (ἥν). Referring to God conscience.

Having put away (ἀπωσάμενοι). The A.V. is not strong enough. Better, *having thrust from them.* It implies willful violence against conscience. Twice in Paul, Roman 11:1, 2, and three times in Acts.

Concerning faith have made shipwreck (περὶ τὴν πίστιν ἐναυάγησαν). Better, "concerning *the* faith *made* shipwreck." For a similar use of περὶ *concerning,* see Acts 19:25; Luke 10:40; 1 Timothy 6:21; 2 Timothy 2:18; 3:8. It is noteworthy that περὶ with the accusative occurs only once in Paul (Philipians 2:23). Ναυαγεῖν *to make shipwreck* only here and 2 Corinthians 11:25. Nautical metaphors are rare in Paul's writings.

20. **Hymenaeus and Alexander.** Comp. 2 Timothy 2:17; 4:14.

Have delivered unto Satan (παρέδωκα τῷ Σατανᾷ). See on 1 Corinthians 5:5.

They may learn (παιδευθῶσι). Neither A.V. nor Rev. Gives the true force of the word, which is, *may be taught by punishment* or *disciplined.* See on Ephesians 6:4.

CHAPTER 2

1. **I exhort** (παρακαλῶ). See on *consolation*, Luke 6:24.

First of all (πρῶτον πάντων). Connect with I exhort. The only instance of this phrase in N.T.

Supplications be made (ποιεῖσθαι δεήσεις). The phrase occurs Luke 5:33; Philipians 1:4. °LXX. °Class. Δέησις is *petitionary* prayer. Προσευχὴ *prayer* is limited to prayer to God, while δέησις may be addressed to men. The two are associated, 1 Timothy 5:5: the inverse order, Ephesians 6:18; Philipians 4:6.

Intercessions (ἐυντεύξεις). Only here and ch. 4:5. LXX, 2 Macc. iv. 8. The verb ἐντυγχάνειν, commonly rendered to *make intercession*, Romans 8:27, 34; 11:2; and ὑπερεντυγχάνειν *to intercede in behalf of*, Romans 8:26. The verb signifies to *fall in with a person; to draw near so as to converse familiarly.* Hence, ἔντευξις is not properly *intercession* in the accepted sense of that term, but rather approach to God in free and familiar prayer. Ἐντυγχάνειν in the passages cited is not *to make intercession*, but to *intervene, interfere.* Thus in Romans 8:26, it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Hebrew 8:25: not that Jesus is ever interceding for us, but that he is eternally meeting us at every point, and intervening in al our affairs for our benefit. In ἐντεύξεις here the idea of interposition is prominent: making prayers a factor in relations with secular rulers.

2. **Kings** (βασιλέων). In Paul only 2 Corinthians 11:32.

That are in authority (τῶν ἐν ὑπεροχῇ ὄντων). Ὑπεροχή *authority* only here and 1 Corinthians 2:1. Several times in LXX Originally, *projection, prominence*: metaphorically, *preeminence, superiority.* In Byzantine Greek, a little like our *Excellency.* This very phrase is found in an inscription of the early Roman period, after 133 B. C., at Pergamum. Paul has the phrase ἐξ ουσίαι ὑπερεχούσαι *higher powers,* Roman 13:1; and οἱ ὑπερέχοντες *those in high places* is found Wisd. vi. 5.

We may lead (διάγωμεν). Past[o]. Comp. Titus 3:3.

Quiet and peaceable (ἤρεμον καὶ ἡσυχιον). Ἤρεμος, N.T.[o]. In class. Only the adverb ἠρέμα *quietly.* Ἡσύχιος *tranquil*, [o]P. Only here and 1 Peter 3:4. In LXX once, Isaiah 66:2. Ἥρεμος denotes quiet arising fro the absence of outward disturbance: ἡούχιος tranquillity arising from within. Thus, ἀνήρ ἡσύχιος is the composed, discreet, self-contained man, who keeps himself from rash doing: ἤρεμος ἀνήρ is he who is withdrawn from outward disturbances. Hence, ἤρεμος here may imply keeping aloof from political agitation's and freedom from persecutions.

Honesty (σεμνότητι). Better, *gravity. Honesty*, according to the modern acceptation, is an unfortunate rendering. In earlier English it signified *becoming department, decency, decorum.* So Shakespeare: "He is of a noble strain, of approved valor and confirmed honesty" (Much Ado, ii.1). This noun and the kindred adjective σεμνὸς only in the Pastorals, except Philippians 4:8. The adjective signifies *reverend* or *venerable*; exhibiting a dignity which arises from moral elevation, and thus invites reverence. In LXX it is used to characterize the name of God (2 Macc. vi. 28); the words of wisdom (Proverbs 8:6); the words of the pure (Proverbs 15.26).

Godliness (εὐσεβεία) see on 1 Peter 1:3, and *sound doctrine,* 1 Timothy 1:10. [o]P. Mostly in the Pastorals.

3. **Acceptable (**ἀπόδεκτον) Past[o]. Compare ἀποδοχή *acceptation*, ch. 1:15, and Paul's εὐρόσδεκτος *acceptable,* Romans 15:16, 31; 2 Corinthians 6:2; 7:12.

4. **Who will have all men to be saved** (ὃς πάντας ἀνθρώπους θέλει σωθῆναι). Lit, *who willeth all men, etc.* As *who, or seeing that he,* giving the ground of the previous statement. Prayer to God *for all* is acceptable to him, because he wills the salvation of all. Θέλει *willeth*, marking a determinate purpose.

Come to the knowledge of the truth (εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν). The phrase only here and 2 Timothy 3:7. Ἐπίγνωσις is a favorite Pauline word. See on Roman 3:20; Colossians 1:9; 1 Timothy 2:4; 4:3. It signifies *advanced* or *full* knowledge. The difference between the

simple γνῶσις and the compound word is illustrated in Roman 1:21, 28, and 1 Corinthians 13:12. In N.T. always of the knowledge of things ethical or divine, and never ascribed to God. For ἀλη.θεια *truth,* see on *sound doctrine*, ch. 1:10. It appears 14 times in the Pastorals, and always without a defining genitive. So, often in Paul, but several times with a defining genitive, as truth *of God, of Christ, of the gospel.* The logical relation in the writer's mind between salvation and the knowledge of the truth is not quite clear. Knowledge of the truth may be regarded as the means of salvation, or it may be the ideal goal of the whole saving work. See 1 Corinthians 13:12; Philippians 3:8; James 17:3. The latter is more in accord with the general drift of teaching in these Epistles.

5. **For** (γὰρ). The universality of the grace is grounded in the unity of God. Comp. Roman 3:30. One divine purpose for all implies one God who purposes.

One God. These Epistles deal much with the divine attributes. See 1 Timothy 1:17; 6:13, 15, 16; 3:156; 4:10; 2 Timothy 2:13; Titus 1:2.

Mediator (μεσίτης) See on Galatians 3:19. The word twice in Paul, Galatians 3:29, 20, once of Moses and once generally. In Hebrews always of Christ; 8:6; 9:15, 12:24. This is the only instance in the pastorals. As the one God, so the one mediato implies the extension of the saving purpose to all.

The man Christ Jesus. The phrase only here.

6. **Who gave himself** (ὁ δοὺς ἑαυτὸν). The phrase with the simple verb only here, Galatians 1:4, and Titus 2:14. Paul uses the compound verb παραδιδόναι, Galatians 2:20; Ephesians 5:2, 25. Comp. Romans 8:32.

Ransom (ἀντίλυτρον). N.T.^{o}. ^{o}LXX. ^{o}Class. Λύτρον *ransom,* Matthews 20:28; Mark 10:45, applied to Christ's life given for many. But neither this nor any of its kindred words is used by Paul. He uses ἀπολύτρωσις, but that means the *act* not the *means* of redemption.

For all (ὑπὲρ). Ὑπὲρ does not mean *instead of* (ἀντὶ). See on Romans 5:6. Any idea of exchange or substitution which may be implied, resides in

ἀντίλυτρον; but it is pressing that unique word too far to find in it the announcement of a substitutional atonement. [96]

To be testified in due time (τὸ μαρτύριον καιροῖς ἰδίοις). Lit. (gave himself a ransom) *the testimony in its own times.* That is, the gift of Christ as a ransom was to be the substance or import of the testimony which was to be set forth in its proper seasons. Thus μαρτύριον *testimony is* in apposition with the whole preceding sentence, and not with *ransom only.* Μαρτύριον is used sometimes simply as *witness or testimony* (Matthews 8:4; Mark 6:11): sometimes specially of the proclamation of the gospel, as Matthews 24:14; Acts 4:33; 1 Thessalonians 1:10. The apostles are said, μαρτυρεῖν *to bear witness,* as eye or ear witnesses of the sayings, deeds, and sufferings of Jesus (1 Corinthians 15:15). In 1 Corinthians 1:6, μαρτύριον τοῦ Χριστοῦ is practically = the gospel. In 2 Thessalonians 1:10, τὸ μαρτύριον ἡμῶν ἐφ᾽ ὑμᾶς *our testimony among you is* our public attestation of the truth of the gospel. The idea of witness is a favorite one with John. See John 1:7. The exact phrase καιροῖς ἰδίοις *in its own times,* only in the Pastorals, here, ch. 6:15; Titus 1:3. In Galatians 6:9 καιρῷ ἰδίῳ *in due time.* Comp. Galatians 4:4.

7. **I am ordained** (ἐτέθην ἐγω). Better, *Iwas appointed.* See on.John 15:16.

A preacher (κῆρυξ). Lit. *a herald.* See on 2 Peter 2:5. Paul does not use the noun, but the kindred verb κηρύσσειν *to proclaim or preach is* very common in his writings. See Romans 10:8; 1 Corinthians 1:23; 2 Corinthians 4:5; Philippians 1:15, etc.

I speak the truth in Christ and lie not. Omit *in Christ.* A strange asseveration to an intimate and trusted friend. Apparently an imitation of Romans 9:1.

A teacher of the Gentiles (διδάσκαλος ἐθνῶν). Paul does not use this phrase. He expressly distinguishes between *teacher* and *apostle.* See 1 Corinthians 12:28; Ephesians 4:11. He calls himself ἐθνῶν ἀπόστολος *apostle of the Gentiles* (Romans 11:13); λειτουργός Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη *minister of Christ Jesus to the Gentiles* (Romans 15:16); and δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν *prisoner of Jesus*

Christ for you Gentiles (Ephesians 3:1).

In faith and verity (ἐν πίστει καὶ ἀληθείᾳ). Or faith and *truth.* The combination only here. Paul has *sincerity and truth* (1 Corinthians 5:8), and *sanctification of the Spirit and faith of the truth* (2 Thessalonians 2:13). The phrase must not be explained *in true faith, nor faithfully and truly.* It means that faith and truth are the element or sphere in which the apostolic function is discharged: that he preaches with a sincere faith in the gospel, and with a truthful representation of the gospel which he believes.

8. **I will** (βούλομαι). Better, I *desire.* See on Matthews 1:9, and comp. Philippians 1:12. Paul's word is θέλω *I will.* See Romans 16:19; 1 Corinthians 7:32; 10:20; 14:5, 19, etc.

Everywhere (ἐν παντὶ τόπῳ). Lit. *in every place.* Wherever Christian congregations assemble. Not every place indiscriminately.

Lifting up holy hands (ἐπαίροντας ὁσίους χεῖρας). The phrase is unique in N.T. [o]LXX. Among Orientals the lifting up of the hands accompanied taking an oath, blessing, and prayer. The custom passed over into the primitive church, as may be seen from the mural paintings in the catacombs. See Clement, *Ad Corinth.* xxix, which may possibly be a reminiscence of this passage. The verb ἐπαίρειν *to raise,* twice in Paul, 2 Corinthians 10:5; 11:20; but often in Luke. Ὁσίους *holy,* [o]P. See on Luke 1:75.

Without wrath and doubting (χωρὶς ὀργῆς καὶ διαλογισμῶν). The combination only here. Ὀργὴ is used by Paul mostly of the righteous anger and the accompanying judgment of God against sin. As here, only in Ephesians 4:31; Colossians 3:8. Διαλογισμός in N.T. habitually in the plural, as here. The only exception is Luke 9:46, 47. By Paul usually in the sense of *disputatious reasoning.* It may also mean *sceptical questionings* or *criticisms* as Philippians 2:14. So probably here. Prayer, according to our writer, is to be without the element of sceptical criticism, whether of God's character and dealings, or of the character and behavior of those for whom prayer is offered.

9. **In like manner** (ὡσαύτως). The writer's thought is still running upon

the public assemblies for worship.

Adorn themselves (κοσμεῖν ἑαυτάς). Κοσμεῖν *adorn,* [o]P. Of female adornment, 1 Peter 3:5; Revelation 21:2. In Matthews 25:7, of *trimming* the lamps. From κοσμός *order, so* that the primary meaning is *to arrange.* Often in LXX and Class. Prominent in the writer's mind is the attire of women in church assemblies. Paul treats this subject 1 Corinthians 11:5 ff.

In modest apparel (ἐν κατασψολῇ κοσμιῳ). Καταστολή N.T.[o]. Once in LXX, Isaiah 61:3. Opinions differ as to the meaning. Some *apparel,* others *guise* or *deportment* = κατάστημα *demeanour,* Titus 2:3. There seems, on the whole, to be no sufficient reason for departing from the rendering of A.V. and Rev. [97] Κοσμίῳ *modest, seemly,* Past[o]. Note the word — play, κοσμεῖν κοσμίῳ.

With shamefacedness and sobriety (μετὰ αἰδοῦς καὶ σωφροσύνης). Ἀιδώς N.T.[o]. (αἰδοῦς in Hebrews 12:28 is an incorrect reading). In earlier Greek, as in Homer, it sometimes blends with the sense of αἰσχύνη *shame,* though used also of the feeling of respectful timidity in the presence of superiors, or of penitent respect toward one who has been wronged (see Homer, II. i. 23). Hence it is connected in Homer with militaly discipline (II. v. 531). It is the feeling of a suppliant or an unfortunate in the presence of those from whom he seeks aid; of a younger man toward an older and wiser one. It is a feeling based upon the sense of deficiency, inferiority, or unworthiness. On the other hand, it is the feeling of a superior in position or fortune which goes out to an unfortunate. See Homer, II. xxiv. 208; Od. xiv. 388; Soph. *Oed. Col.* 247. In the Attic period, a distinction was recognised between αἰσχύνη and αἰδώς: αἰδώς representing a respectful and reverent attitude toward another, while αἰσχύνη was the sense of shame on account of wrong doing. Thus, "one αἰδεῖται *is respectful* to his father, but αἰσχύνεται *is ashamed* because he has been drunk." [98] Trench (N.T. Synon. § xix.) remarks that "αἰδώς is the nobler word and implies the nobler motive. In it is involved an innate moral repugnance to the doing of the dishonorable act, which moral repugnance scarcely or not at all exists in the αἰσχύνη. Let the man who is restrained by αἰσχύνη alone be insured against the outward disgrace which he fears his act will entail,.and he will refrain from it no longer." [99] The A.V. *shame.facedness is* a corruption of the old English

shamefastness. So Chaucer:

> Schamefast chastite."
>
> Knight's T. 2057.

Shakespeare:

> "'Tis a blushing shamefast spirit that mutinies in a man's bosom."
>
> Richard III. i. 4.

It is one of a large class of words, as steadfast, soothfast, rootfast, masterfast, handfast, bedfast, etc. *Shamefaced* changes and destroys the original force of the word, which was *bound* or *made fast by* an honorable shame. Σωφροσύνη *sobrietys* [o]P. Once in Acts, 26:25. The kindred verb σωφρονεῖν *to be of sound mind,* Romans 12:3-5 2 Corinthians 5:13; Titus 2:6. Several representatives of this family of words appear in the Pastorals, and with the exception of σωφροσύνη and σωφρονεῖν, nowhere else in N.T. Such are σωφρονίζειν *to be soberminded* (Titus 2:4); σωφρονισμός *discipline* (2 Timothy 1:7); σωφρόνως *soberly* (Titus 2:12); σώφρων *soberminded* (1 Timothy 3:2). The word is compounded of σάος or σῶς *safe, sound,* and φρήν *mind.* It signifies entire command of the passions and desires; a self-control which holds the rein over these. So Aristotle (*Rhet. i.* 9): The virtue by which we hold ourselves toward the pleasures of the body as. the law enjoins." Comp. 4 Macc. i. 31. Euripides calls it "the fairest gift of the gods" (*Med.* 632). That it appears so rarely in N.T. is, as Trench remarks, "not because more value was attached to it in heathen ethics than in Christian morality, but because it is taken up and transformed into a condition yet higher still, in which a man does not command himself, which is well, but, which is better still, is commanded by God." The words *with shamefastness and sobriety* may either be taken directly with *adorn themselves,* or better perhaps, as indicating moral qualities *accompanying (*μετὰ *with)* the modest apparel. Let them adorn themselves in modest apparel, having *along with this* shamefastness and sobermindedness.

With broidered hair (ἐν πλέγμασιν). Lit. *with plaitinys.* N.T.[o]. Rend. with *braided* hair. *Broidered* is a blunder owing to a confusion with

broided, the older form of *braided.*

So Chaucer:

> "Hir yelow heer was broyded in a tresse,
> Bihinde hir bak, a yerde long, I gesse."
>
> Knight's T. 1049 f

Costly array (ἱματισμῷ πολυτελεῖ). Neither word in Paul. Ἱματισμός, signifies *clothing in general.* Πολυτελής *costly* occurs only three times in N.T.

10. **Professing** (ἐπαγγελλομέναις). In the sense of *professing* only in the Pastorals. In Titus 1:2, and everywhere else in N.T. it means *promise.* See Acts 7:5; Romans 4:21; Galatians 3:19, etc.

Godliness (θεοσεβείαν). N.T.^{o}. Several times in LXX. The adjective θεοσεβής *worshipping God,* John 9:31. It is = εὐσέβεια. See ver. 2. Const. by *good works* with *professing godliness:* omit the parenthesis *which — godliness;* take *which* (ὅ) as = with that *which* (ἐν τούτῳ ὅ) and construe it with *adorn.* The whole will then read: "That women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (adorn themselves) with that which becometh women professing godliness through good works." [100]

11. **Learn** (μανθανέτω). Comp. 1 Corinthians 14:35.

In silence (ἐν ἡσυχίᾳ). See on *peaceable,* ver. 2. Rev, renders *quietness;* but the admonition concerns the behavior of women in religious assemblies. Comp. 1 Corinthians 14:34. The word is used in the sense of *silence,* Acts 22:2: with the broader meaning *quietness* in 2 Thessalonians 3:12.

12. **Suffer** (ἐπιτρέπω). Lit.*turn over to*; thence, *permit.* See 1 Corinthians 14:34.

Usurp authority (αὐθεντεῖν). N.T.^{o}. ^{o}LXX, ^{o}Class. It occurs in late

ecclesiastical writers. The kindred noun αὐθέντης *one who does a thing with his own hand,* Wisd. xii. 6, and also in Herodotus, Euripides, and Thucyelides. ῾Αυθεντία *right,* 3 Macc. ii. 29. The verb means to *do a thing one's self;* hence, *to exercise authority.* The A.V. *usurp authority* is a mistake. Rend. *to have* or *exercise dominion over.*

13. **Was formed** (ἐπλάσθη). Comp. Romans 9:20. Strictly of one working in soft substances, as a potter in clay; *moulding or shaping.* Often in Class. and LXX.

14. **Was not deceived** (οὐκ ἠπατήθη). Once in Paul, Ephesians v. 6. Comp. 2 Corinthians. 11:3. Rev. *beguiled. As* it is evident that Adam was beguiled, the interpreters have tried many ways *of* explaining the expression, either by supplying πρῶτος *first,* or by saying (as Bengel) that the woman did not *deceive* the man, but *persuaded* him; or by supplying *by the serpent, or so long as he was alone;* or by saying that Eve was *directly* and Adam *indirectly* deceived.

Being deceived (ἐξαπατηθεῖσα). *completely or thoroughly* beguiled.

Was in the transgression (ἐν παραβάσει γέγονεν). A.V. misses the force of γέγονεν. Γίνεσθαι ἐν often signifies the *coming* or *falling into* a condition, as Acts 12:11; 22:17; Revelation 1:10; 1 Corinthians 2:3; 2 Corinthians 3:7; 1 Thessalonians 2:5. Rend. *hath fallen into transgression.*

15. **She shall be saved in childbearing** (σωθήσεται διὰ τῆς τεκνογονίας). Better, "through *the* childbearing."

(1) *Saved* is used in the ordinary N.T. sense.
(2) *She shall be saved is* set over against *hath fallen into transgression*.
(3) It is difficult to see what is the peculiar saving virtue of childbearing.
(4) The subject of σωθήσεται *shall be saved* is the same as that of ἐν παραβάσει γέγονεν *hath fallen into transgression.*

A common explanation is that γυνή is to be taken in its generic sense as referring to all Christian mothers, who will be saved in fulfilling their proper destiny and acquiescing in all the conditions of a Christian woman's life, instead of attempting to take an active part as teachers or

otherwise in public religious assemblies. On the other hand, *the woman,* Eve, may be regarded as including all the Christian mothers. Notice the change to the plural,;' if *they* continue." She, though she fell into transgression, shall be saved by *the* childbearing " (Genesis 3:15); that is, by the relation in which the woman stood to the Messiah. This seems to be the better explanation. Τεκνογονία *child bearing,* N.T.^{o}. ^{o}LXX, ^{o}Class. Comp. τεκνογονεῖν *to bear children,* 1 Timothy 5:14. The expression is utterly un-Pauline.

If they continue (ἐὰν μείνωσιν). *They,* the woman regarded collectively or as including her descendants. Tho promise does not exempt them from the cultivation of Christian virtues and the discharge of Christian duties.

Sanctification (ἁγιασμῷ). A Pauline word; but the triad, *faith, love, sanctification,* is unique in N.T.

CHAPTER 3

1. **This is a true saying** (πιστὸς ὁ λόγος). Better,*faithful is the saying.* See on ch. 1:15.

Desire (ὀρέγεται). Better, *seeketh.* Only here, ch. 6:10, and Hebrews 11:16. Originally *to stretchv forth, to reach after.* Here it implies not only desiring but seeking after. *Desire* is expressed by ἐπιθυμεῖ immediately following. The word implies eagerness, but not of an immoderate or unchristian character. Comp. the kindred word ὄρεξις with its terrible meaning in Romans 1:27.

The office of a bishop (ἐπισκοπῆς). [o]P. Ἐπίσκοπος *superintendent, overseer,* by Paul only in Philippians 1:1. The fundamental idea of the sword is *overseeing.* The term ἐπίσκοπος was not furnished by the gospel tradition: it did not come from the Jewish synagogue, and it does not appear in Paul's lists of those whom God has set in the church (1 Corinthians 12:28; Ephesians 4:11). Its adoption came about in a natural way. Just as *senatus,* γερουσία and πρεσβύτερος passed into official designations through the natural association of authority with age, so ἐπίσκοπος would be, almost inevitably, the designation of a superintendent. This process of natural selection was probably aided by the familiar use of the title In the clubs and guilds to designate functions analogous to those of the ecclesiastical administrator. The title can hardly be traced to the O.T. There are but two passages in LXX where the word has any connection with religious worship, Numbers 4:16; 2 Kings 11:18. It is applied to God (Job 20:29), and in N.T. to Christ (1 Peter 2:25). It is used of officers in the army and of overseers of workmen. The prevailing O.T. sense of ἐπισκοπὴ *is visitation* for punishment, inquisition, or numbering. [101]

He desireth (ἐπιθυμεῖ). See on 1 Peter 1:12.

2. **Blameless** (ἀνεπίλημπτον). Or *without reproach:* one who cannot be *laid hold of* (λαμβάνειν)*:* who gives no ground for accusation. [o]P. Only in 1st Timothy.

The husband of one wife (μιᾶς γυναικὸς ἄνδρα). Comp. ver. 12; Titus 1:6. Is the injunction aimed

(a) at immoralities respecting marriage — concubinage, etc., or

(b) at polygamy, or

(c) at remarriage after death or divorce?

The last is probably meant. Much of the difficulty arises from the assumption that the Pastorals were written by Paul. In that case his views seem to conflict. See Romans 7:2, 3; 1 Corinthians 7:39; 8:8, 9, where Paul declares that widows are free to marry again, and puts widows and virgins on the same level; and comp. 1 Timothy 5:9, according to which a widow is to be enrolled only on the condition of having been the wife of but one man. The Pauline view is modified in detail by the writer of the Pastorals. Paul, while asserting that marriage is right and honorable, regards celibacy as the higher state (1 Corinthians 7:1, 7, 26, 34, 37, 38). In this the Pastoral writer does not follow him (see 1 Timothy 2:15; 3:4, 12; 4:3; 5:10, 14). The motive for marriage, namely, protection against incontinency, which is adduced by Paul in 1 Corinthians 7:2, 9, is given in 1 Timothy 5:11-14. As in Paul, the married state is honorable, for Bishops, Deacons, and Presbyters are married (1 Timothy 3:2, 12; Titus 1:6), and the honor of childbearing conferred upon the mother of our Lord is reflected in the Christian woman of later times (1 Timothy 2:15). While Paul advises against second marriages (1 Corinthians 7:8, 9, 27, 39, 40), in the Pastorals emphasis is laid only on the remarriage of church — officers and churchwidows. In the Pastorals we see a reflection of the conditions of the earlier post — apostolic age, when a non — Pauline asceticism was showing itself (see 1 Timothy 4:3, 4, 8; Titus 1:15). The opposition to second marriage became very strong in the latter part of the second century. It was elevated into an article of faith by the Montanists, and was emphasised by Tertullian, and by Athenagoras, who called second marriage “a specious adultery” (εὐπρεπής μοιχεία). [102]

Vigilant (νηφάλιον). Only in the Pastorals. See ver. 11, and Titus 2:2. [o]LXX. The kindred verb νήφειν means *to be sober* with reference to drink, and, in a metaphorical sense, to be *sober and wary; cool and unimpassioned.* Thus Epicharmus, νᾶφε καὶ μέμνασ ἀπιστεῖν *be wary and remember not to be credulous.* See on 1 Thessalonians 5:6. In N.T. the meaning of the verb is always metaphorical, *to be calm, dispassionate, and circumspect.* The A.V. *vigilant* is too limited. Wise caution may be

included; but it is better to render *sober,* as A.V. in ver. 11 and Titus 2:2, in the metaphorical sense as opposed to youthful levity.

Of good behavior (κόσμιον). [o]P. Only here and 1 Timothy 2:9, see note. Rend. *orderly.*

Given to hospitality (φιλόξενον). [o]P. Comp. Titus 1:8; 1 Peter 4:9. See note on *pursuing hospitality,* Romans 12:13.

Apt to teach (διδακτικόν). [o]P. Only here and 2 Timothy 2:24. [o]LXX, [o]Class. In the Pastorals the function of teaching pertains to both Bishops and Elders (see 1 Timothy 5:17; Titus 1:9). It is at this point that the tendency to confound and identify the two reveals itself. Bishops and Presbyters are not identical. Earlier, the teaching function does not seem to have attached to the position of ἐπίσκοπος. The office acquired a different character when it assumed that function, which is not assigned to it in Clement's Epistle to the Corinthians. In the *Didache* or *Teaching of the Twelve Apostles* (about 100 A.D.) the ministry of teaching is to be assumed by the Bishops only in the absence of the Prophets and Teachers (xiii. xv).

3. **Given to wine** (πάροινον). Only here and Titus 1:7. The verb παροινεῖν *to behave ill at wine, to treat with drunken violence, is* found in Xenophon, Aeschines, Aristophanes, and Aristotle. Once in *LXX,* Isaiah 41:12. Rev. renders *brawler,* which is not definite enough. Better, *quarrelsome over wine.* See Aristoph. *Acharn.* 981: παροίνιος ἀνὴρ ἔφυ which Frere renders "behaved in such a beastly way." Cicero, *ad Att.* x. 10, uses παροινικῶς = *insolently.*

Striker (πλήκτην). Only here and Titus 1:7. Some soften down the meaning into *a pugnacious* or *combative person.* In any case, it is a peculiar state of things which calls out such admonitions to Bishops.

Not greedy of filthy lucre. Omit.

Patient (ἐπιεικῆ). Better, *forbearing.* The word occurs Philippians 4:5, and ἐπιεικία *forbearance* in 2 Corinthians 10:1, where it is associated with πραΰτης *meekness.* From εἰκός *reasonable.* Hence, not unduly

rigorous; not making a determined stand for one's just due. In 1 Peter 2:18; James 3:17, it is associated with ἀγαθὸς *kindly,* and εὐπειθής *easy to be entreated.* It occurs in LXX.

Not a brawler (ἄμαχον). Better, *not contentious.*

Not covetous (ἀφιλάργυρον). Only here and Hebrews 13:5. [o]LXX, [o]Class. Φιλάργυρος *money — loving*, Luke 16:14; 2 Timothy 3:2. Rend. *not a money — lover.* The word for *covetous is* πλεονέκτης. For the distinction see on Romans 1:29.

This admonition is cited by some writers in support of the view that the original ἐπίσκοπος was simply a financial officer. It is assumed that it was prompted by the special temptations which attached to the financial function. Admitting that the episcopal function may have included the financial interests of the church, it could not have been confined to these. It can hardly be supposed that, in associations distinctively moral and religious, one who bore the title of overseer should have been concerned only with the material side of church life. [103]

4. **That ruleth** (προϊστάμενον). Mostly in the Pastorals, but also in Romans 12:8; 1 Thessalonians 5:12. The participle means *placed in front.* Here in a general sense, but in 1 Thessalonians 1:5 of church authorities, but only functionally, not as a title of specially appointed officers. It is characteristic of the loose and unsettled ecclesiastical nomenclature of the apostolic age.

Having in subjection (ἔχοντα ἐν ὑποταγῇ). The phrase is unique in N.T. Ὑποταγή *subjection is* a Pauline word: see 2 Corinthians 9:13; Galatians 2:5. [o]LXX.

5. **Shall he take care of** (ἐπιμελήσεται). Only here and Luke 10:34.

6. **Novice** (νεόφυτον). N.T.[o]. From νέος *new* and φυτόν *a plant.* Comp. 1 Corinthians 3:6, 7; Matthews 15:13. Hence, *a new convert, a neophyte.* Comp. in LXX Job 14:9; Psalm 127:3; 143:12; Isaiah 5:7. Chrysostom explains it as *newly catechised (*νεοκατήχητος*);* but a neophyte differed from a catechumen in having received baptism. Better the ancient Greek

interpreters, *newly baptized (*νεοβάπτιστος*).* After the ceremony of baptism the neophytes wore white garments for eight days, from Easter eve until the Sunday after Easter, which was called *Dominica in albis, the Sunday in white.* The Egyptian archives of Berlin give νεόφυτος a Fayum papyrus of the second century A. D., of *newly — planted palm trees.* Comp. LXX, Psalm 127:3: "Thy sons as νεόφυτα ἐλαιῶν *plants of olives.*"

Being lifted up with pride (τυφωθεὶς). Only in the Pastorals. See ch. 6:4; 2 Timothy 3:4. The verb means primarily *to make a smoke:* hence, metaphorically, to *blind with pride or conceit.* Neither A.V. nor Rev. *puffed up,* preserves the radical sense, which is the sense here intended — a beclouded and stupid state of mind as the result of pride.

Fall into condemnation (εἰς κρίμα ἐμπέσῃ). Κρίμα in N.T. usually means *judgment.* The word for *condemnation* is κατάκριμα. See especially Romans 5:16, where the two are sharply distinguished. Comp. Matthews 7:2; Acts 24:25; Romans 2:2; 5:18; 1 Corinthians 6:7. However, κρίμα occasionally shades off into the meaning *condemnation,* as Romans 3:8; James 3:1. See on *go to law,* 1 Corinthians 6:7, and on 1 Corinthians 11:29. Κρίμα is a Pauline word; but the phrase ἐμπιπτεῖν εἰς κρίμα *to fall into judgment is* found only here.

Of the devil (τοῦ διαβόλου). See on Matthews 4:1, and on *Satan,* 1 Thessalonians 2:18. Paul uses διάβολος only twice, Ephesians 4:27; 6:11. Commonly *Satan.* The use of διάβολος as an adjective is peculiar to the Pastorals (see 1 Timothy 3:11; 2 Timothy 3:3; Titus 2:3), and occurs nowhere else in N.T., and not in LXX. The phrase *judgment of the devil* probably means the accusing judgment of the devil, and not the judgment passed upon the devil. In Revelation 12:10 Satan is called *the accuser of the brethren.* In 1 Corinthians 5:5; 1 Timothy 1:20, men are given over to Satan for judgment. In ver. 7 the genitive διαβόλου *is* clearly subjective. In this chapter it appears that a Christian can fall into the *reproach* of the devil (comp. Jude 9; 2 Peter 2:11), the *snare* of the devil (comp. 2 Timothy 2:26), and the *judgment of* the devil.

7. **A good report** (μαρτυριαν καλὴν). Comp. Acts 6:3. Not only does καλός occur in the Pastorals nearly twice as many times as in Paul, but

the usage is different. Out of 16 instances in Paul, there is but one in which καλός *is* not used substantively (Romans 7:16), while in the Pastorals it is, almost without exception, used adjectively. Μαρτυρίαν, better *testimony.* Comp. Titus 1:13. Not in Paul, who uses μαρτύριον.

Of them which are without (ἀπὸ τῶν ἔξωθεν). Ἔξωθεν only once in Paul (2 Corinthians 7:6), and οἱ ἔξωθεν nowhere in Paul, and only here in Pastorals. Paul's phrase is ὁ ἔξω: see 1 Corinthians 5:12, 13; 2 Corinthians 4:16; 1 Thessalonians 4:12.

Reproach (ὀνειδισμὸν). By Paul in Romans 15:3: only here in Pastorals: three times in Hebrews.

Snare (παγίδα). Comp. ch. vi. 9; 2 Timothy 2:26. In Paul, Romans 11:9, see note. Both *reproach* and *snare* govern διαβόλου.

8. **Deacons**. The office of Deacon appears in the Pastorals, but not in Paul's letters, with the single exception of Philippians 1:1, where the Deacons do not represent an ecclesiastical office, though they remark an advance toward it. Clement of Rome (*ad Corinth.* xlii, xliv) asserts their apostolic appointment. But the evidence at our command does not bear out the view that the institution of the diaconate is described in Acts 6:1-6. The terms διάκονος and διακονία are, in the Pauline writings, common expressions of servants and service either to Christ or to others. Paul applies these terms to his own ministry and to that of his associates. Διακονία is used of the service of the apostles, Acts 1:25; 6:4. Διάκονος is used of Paul and Apollos (1 Corinthians 3:5); of Christ (Galatians 2:17; Romans 15:8); of the civil ruler (Romans 13:4); of ministers of Satan (2 Corinthians 11:15). The appointment of the seven grew out of a special emergency, and was made for a particular service; and the resemblance is not close between the duties and qualifications of deacons in the Pastorals and those of the seven. The word διάκονος does not appear in Acts; and when Paul and Barnabas brought to Jerusalem the collection for the poor saints, they handed it over to the elders.

In like manner (ὡσαύτως). Rare in Paul (Romans 8:26; 1 Corinthians 11:25). Frequent in Pastorals.

Grave (σεμνούς). In Paul only Philippians 4:8. See on σεμνότης *gravity*, 1 Timothy 2:2.

Double-tongued (διλόγους). N.T.^{o}. ^{o}LXX, ^{o}Class. Saying one thing and meaning another, and making different representations to different people about the same thing.

Given to much wine (οἴνῳ πολλῷ προσέχοντας). Seeon 1 Timothy 1:4. Total abstinence is not enjoined, even on a deacon. Comp. 1 Timothy 5:23.

Greedy of filthy lucre (αἰσχροκερδεῖς). N.T.^{o}. ^{o}LXX. The adverb αἰσχροκερδῶς *in a base, gain — greedy way*, 1 Peter 5:2. From αἰσχρός *disgraceful* and κέρδος *gain*. Comp. Hdt. i. 187: εἰ μὴ ἄπληστός τε ἔας χρημάτων καὶ αἰσχροκερδής *if thou hadst not been insatiable of wealth and ready to procure it by disgraceful means.* Aristoph. *Peace*, 622, alludes to two vices of the Spartans, ὄντες αἰσχροκερδεῖς καὶ διειρωνόξενοι *sordidly greedy of gain, and treacherous under the mask of hospitality*. Similarly Eurip. *Androm*. 451. Comp. *turpilucricupidus*, Plaut. *Trin*. 1, 2, 63.

9. **The mystery of the faith** (τὸ μυστήριον τῆς πίστεως). The phrase N.T. ‘. In the Gospels only, *mystery* or *mysteries of the kingdom of God* or *of heaven*. In Paul, *mystery* or *mysteries of God, of his will*, *of Christ*, *of the gospel*, *of iniquity*, *the mystery kept secret* or *hidden away*. Several times without qualification, the *mystery* or *mysteries*. See on 2 Thessalonians 2:7. The *mystery of the faith* is the subject — matter of the faith; the truth which is its basis, which was kept hidden from the world until revealed at the appointed time, and which is a secret to ordinary eyes, but is made known by divine revelation. Comp. Romans 16:25; Ephesians 3:9; Colossians 1:26; 1 Corinthians. 2:7. For *the faith* see on Galatians 1:23, and comp. Introduction to these Epistles, VI.

In a pure conscience (ἐν καθαρᾷ συνειδήσει). Comp. 2 Timothy 1:3, 5, 19. Const. with *holding*. The emphasis of the passage is on these words. They express conscientious purity and sincerity in contrast with those who are described as *branded in their own conscience*, and thus causing their followers *to fall away from the faith* (ch. 4:1, 2). The passage

illustrates the peculiar treatment of “faith” in these Epistles, in emphasising its ethical aspect and its ethical environment. This is not contrary to Paul’s teaching, nor does it go to the extent of substituting morals for faith as the condition of salvation and eternal life. See 2 Timothy 1:9; 2:1; Titus 3:5. Nonetheless, there is a strong and habitual emphasis on good works (see 1 Timothy 2:10; 5:10; 6:18; 2 Timothy 2:21; 3:17; Titus 1:16; 2:7, 14; 3:1, 8, 14), and faith is placed in a series of practical duties (see 1 Timothy 1:5, 14; 2:15; 4:12; 2 Timothy 1:13; 1 Timothy 1:19; 2:7; 3:9; 6:11; 2 Timothy 2:22; 3:10). “Holding the mystery of the faith in a pure conscience” is a significant association of faith with ethics. As Weiss puts it: “It is as if the pure conscience were the vessel in which the mystery of the faith is preserved.” The idea is sound and valuable. A merely intellectual attitude toward the mystery which, in every age, attaches to the faith, will result in doubt, questioning, and wordy strife (see 1 Timothy 6:4; 2 Timothy 2:23; Titus 3:9), sometimes in moral laxity, sometimes in despair. Loyalty and duty to God are compatible with more or less ignorance concerning the mystery. An intellect, however powerful and active, joined with an impure conscience, cannot solve but only aggravates the mystery; whereas a pure and loyal conscience, and a frank acceptance of imposed duty along with mystery, puts one in the best attitude for attaining whatever solution is possible. See John 7:17.

10. **These also** (καὶ οὗτοι δὲ). As well as the Bishops. No mention is made of a *proving* of the Bishops, but this may be fairly assumed. Comp. *not a novice*, ver. 6.

Be proved (δοκιμαζέσθωσαν). Common in Paul; only here in Pastorals. See on 1 Peter 1:7. Not implying a formal examination, but a reference to the general judgment of the Christian community as to whether they fulfil the conditions detailed in ver. 8. Comp. 1 Timothy 5:22; 2 Timothy 2:2.

Let them use the office of a deacon (διακονείτωσαν). Much better, *let them serve as deacons*. In this sense only in the Pastorals. Comp. ver. 13. [104] The verb is very common in N.T.

Being blameless (ἀνέγκλητοι ὄντες). Rather, *unaccused*: if no charge be preferred against them. In Paul, 1 Corinthians 1:8; Colossians 1:22. Comp.

Titus 1:6, 7. It is a judicial term. The participle ὄντες signifies *provided they are.*

11. **Their wives** (γυναῖκας). Probably correct, although some find a reference to an official class of women — deaconesses (so Ellicott, Holtzmann, Alford). But the injunction is thrown incidentally into the admonition concerning Deacons, which is resumed at ver. 12; and if an official class were intended we should expect something more specific than γυναῖκας *women* or *wives* without the article. A Deacon whose wife is wanting in the qualities required in him, is not to be chosen. She would sustain an active relation to his office, and by her ministries would increase his efficiency, and by frivolity, slander, or intemperance, would bring him and his office into disrepute.

13. **Purchase** (περιποιοῦνται). Only here, Luke 17:33, and Acts 20:28 On which see note. *Purchase* is unfortunate from the point of modern usage; but it is employed in its original sense of *to win, acquire*, without any idea of a bargain. So Bacon, *Ess*. iv. 14: "There is no man doth a wrong for the wrong's sake; but thereby to *purchase* himself profit, or pleasure, or honor, or the like." And Shakespeare:

> "Then, as my gift and thine own acquisition
> Worthily *purchased*, take my daughter."
>
> Temp iv. 1, 14

Rend. *acquire* or *obtain* for themselves.

A good degree (βαθμὸν καλὸν). Βαθμός, N.T.^{o}. Primarily, *a step.* In LXX, 1 Samuel 5:5; sir. vi. 36, a *threshold*: 2 Kings 20:9, *a degree on the dial.* In ecclesiastical writers, *order, grade, rank*: see, for instance, Eusebius, H. E. vii. 15. Also *degree of relationship* or affinity. Here the word apparently means a position of trust and influence in the church; possibly a promotion from the diaconate to the episcopate. Others (as De Wette, Eillicott, Pfleiderer) refer it to a high grade in the future life, which Holtzmann sarcastically describes as *a ladder-round in heaven* (eine Staffel im Himmel). John the Scholar, known as Climacus, a monk of the latter half of the sixth century, and Abbot of the Sinai Convent, wrote a mystical work entitled Κλίμαξ τοῦ Παραδείσου the *Ladder of*

Paradise. The ladder, according to him, had thirty rounds.

Boldness (παρρησίαν). Primarily, free and bold *speaking*; speaking out *every word* (πᾶν, ῥῆμα). Its dominant idea is *boldness*, *confidence*, as opposed *to fear, ambiguity*, or *reserve*. The idea of *publicity* is sometimes attached to it, but as secondary. Only here in the Pastorals: several times in Paul, as 2 Corinthians 3:12; 7:4; Philippians 1:20. The phrase πολλή παρρησία *much boldness* is also Pauline. An assured position and blameless reputation in the church, with a pure conscience, would assure boldness of speech and of attitude in the Christian community and elsewhere.

In faith. Connect with *boldness* only. It designates the boldness as distinctively Christian, founded on faith in Christ

14. **Shortly** (ἐν τάχει). The adverbial phrase once in Paul, Romans 16:20: only here in Pastorals. Several times in Luke and Acts, and twice in Revelation. [105]

15. **I tarry long** (βραδύνω). Only here and 2 Peter 3:9.

Thou oughtest to behave thyself (δεῖ ἀναστρέφεσθαι). The verb ἀναστρέφεσθαι only here in Pastorals. In Paul, 2 Corinthians 1:12; Ephesians 2:3. The reference is not to *Timothy's conduct* as the A.V. impliest but rather to the instructions which he is to give to church members. Rend. *how men ought to behave*. See on *conversation*, 1 Peter 1:15.

House of God (οἴκῳ θεοῦ). An O.T. phrase, used of the temple. More frequently, house *of the Lord* (κυρίου); see 1 Kings 3:1; 6:1; 1 Chronicles 22:2, 11; 29:2, etc. Applied to the church only here. Paul has οἰκείους τῆς πίστεως Hebrews *householders of the faith* (Galatians 6:10), and οἰκεῖοι τοῦ θεοῦ *householders of God* (Ephesians 2:19), signifying members of the church. Christians are called ναὸς θεοῦ *sanctuary of God* (1 Corinthians 3:16, 17; 2 Corinthians 6:16); and the apostles are οἰκονόμοι *household stewards* (1 Corinthians 4:1). So of a Bishop (Titus 1:7). See also Hebrews 3:6.

Church (ἐκκλησία). See on 1 Thessalonians 1:1.

Pillar and ground of the truth (στύλος καὶ ἑδραίωμα τῆς ἀληθείας). Στύλος.*pillar*, in Paul only Galatians 2:9. In Revelation 3:12; 10:1. Ἑδραίωμα *stay, prop*, better than *ground*. N.T.^{o}. ^{o}LXX, ^{o}Class. The kindred adjective ἑδαῖος *firm*, *stable*, 1 Corinthians 7:37; 15:58; Colossians 1:23. These words are in apposition with *church*. [106] The idea is that the church is the pillar, and, *as such*, the *prop* or *support* of the truth. It is quite beside the mark to press the architectural metaphor into detail. By giving to ἑδραίωμα the sense of *stay* or *prop*, the use of the two words for the same general idea is readily explained. The church is the *pillar* of the truth, and the function of the pillar is to *support*. [107]

16. **Without controversy** (ὁμολογουμένως). Lit. *confessedly*. N.T.^{o}.

The mystery of godliness (τὸ τῆς εὐσεβείας μυστήριον).

(a) The connection of thought is with *the truth* (ver. 15), and the words *mystery of godliness* are a paraphrase of that word. The church is the pillar and stay of the truth, and the truth constitutes the mystery of godliness.

(b) The contents of this truth or mystery is Christ, revealed in the gospel as the Savior from ungodliness, the norm and inspiration of godliness, the divine life in man, causing him to live unto God as Christ did and does (Romans 6:10). See ch. 1:15; 2:5; Colossians 1:26, 27. According to the Fourth Gospel, Christ is himself *the truth* (John 14:6). The mystery of godliness is the substance of piety = *mystery of the faith* (ver. 9).

(c) The truth is called a *mystery* because it was, historically, hidden, until revealed in the person and work of Christ; also because it is concealed from human wisdom, and apprehended only by faith in the revelation of God through Christ.

(d) The genitive, *of godliness*, is possessive. The mystery of godliness is the truth which pertains or belongs to godliness. It is not the property of worldly wisdom. *Great* (μέγα) means *important, weighty*, as Ephesians 5:32.

God (Θεὸς). But the correct reading is ὃς *who*. [108] The antecedent of this relative is not *mystery*, as if Christ were styled “the mystery,” but the

relative refers to *Christ* as an antecedent; and the abruptness of its introduction may be explained by the fact that it and the words which follow were probably taken from an ancient credal hymn. In the earlier Christian ages it was not unusual to employ verse or rhythm for theological teaching or statement. The heretics propounded their peculiar doctrines in psalms. Clement of Alexandria wrote a hymn in honor of Christ for the use of catechumens, and Arius embodied his heresy in his *Thalia*, which was sung in the streets and taverns of Alexandria. The Muratorian Canon was probably composed in verse. In the last quarter of the fourth century, there are two metrical lists of Scripture by Amphilochius and Gregory Nazianzen. [109]

Was manifest (ἐφανερώθη). More correctly, *was manifested.* The verb is used John 1:2; Hebrews 9:26; 1 Peter 1:20; 1 John 3:5, 8, of the historical manifestation of Christ; and of the future coming of Christ in Colossians 3:4; 1 Peter 5:4; 1 John 3:2.

In the flesh (ἐν σαρκί). Comp. John 1:14; 1 John 4:2; 2 John 7; Romans 1:3; 8:3; 9:5. Σάρξ *flesh* only here in Pastorals.

Justified in the Spirit (ἐδικαιώθη ἐν πνεύματι). The verb δικαιοῦν, so familiar in Paul's writings, is found in the Pastorals only here and Titus 3:7. Its application to Christ as the subject of justification does not appear in Paul. Its meaning here is *vindicated*, *indorsed*, as Matthews 11:19; Luke 10:29. Concerning the whole phrase it is to be said:

(a) That the two clauses, *manifested in the fesh*, *justified in the Spirit*, exhibit a contrast between two aspects of the life of Christ
(b) That ἐν in must have the same meaning in both clauses
(c) That meaning is not instrumental, *by*, nor purely *modal*, expressing the kind and manner of Christ's justification, but rather *local* with a shade of modality.

It expresses in each case a peculiar condition which accompanied the justification; a sphere of life in which it was exhibited and which gave character to it. In the one condition or sphere (the flesh) he was hated, persecuted, and murdered. In the other (the Spirit) he was triumphantly vindicated. See further the additional note at the end of this chapter.

Seen of angels (ὤφθη ἀγγέλοις). Better, *appeared unto* or *showed*

himself to, as Matthew 17:3; Luke 1:11; Acts 7:2; Hebrews 9:28. The same verb is used of the appearance of the risen Christ to different persons or parties (1 Corinthians 15:5-8). The reference of the words cannot be determined with certainty. They seem to imply some great, majestic occasion, rather than the angelic manifestations during Jesus' earthly life. Besides, on these occasions, the angels appeared to him, not he to them. The reference is probably to his appearance in the heavenly world after his ascension, when the glorified Christ, having been triumphantly vindicated in his messianic work and trial, presented himself to the heavenly hosts. Comp. Philippians 2:10; Ephesians 3:10, and, in the latter passage, note the connection with; "the mystery," ver. 9.

Was preached unto the Gentiles (ἐκηρύχθη ἐν ἔθνεσιν). Better, *among the nations*., There is no intention of emphasising the distinction between the Jews and other nations.

Was believed on in the world (ἐπιστεύθη ἐν κόσμῳ). For a similar construction see 2 Thessalonians 1:10. With Christ as subject this use of ἐπιστεύθη is unique.

Was received up into glory (ἀνελήμφθη ἐν δόξῃ). Better, received or taken up *in glory*. Ἀναλαμβάνειν is the formal term to describe the ascension of Christ (see Acts 1:2, 22), and the reference is most probably to that event. Comp. LXX, 2 Kings 2:11, of Elijah, and Sir. xlix. 14, of Enoch. Ἐν δόξῃ *in glory:* with attendant circumstances of pomp or majesty, as we say of a victorious general, the entered the city in triumph." This usage is common in N.T. See Matthews 16:27; 25:31; Mark 8:38; Luke 9:31; 12:27; 1 Corinthians 15:43; 2 Corinthians 3:7, 8, 11. [110]

ADDITIONAL NOTE ON 3:16

Christ's existence before his incarnation was purely spiritual (ἐν πνεύματι). He was in the form of God (Philippians 2:6): He was the effulgence of God's glory and the express image of his substance (Hebrews 1:3), and God is spirit (John 4:24).

From this condition he came into manifestation in the flesh (ἐν σαρκί).

He became man and entered into human conditions (Philippians 2:7, 8). Under these human conditions the attributes of his essential spiritual personality were veiled. He did not appear to men what he really was. He was not recognised by them as he who "was in the beginning with God" (John 1:1, 2); as "the image of the invisible God" (Colossians 1:15); as one with God (John 10:30; 14:9); as he who had all power in heaven and earth (Matthews 28:18); who was "before all things and by whom all things consist" (Colossians 1:17); who was "the king of the ages" (1 Timothy 1:17). On the contrary, he was regarded as an impostor, a usurper, and a blasphemer. He was hated, persecuted, and finally murdered. He was poor, tempted, and tried, a man of sorrows.

The justification or vindication of what he really was did not therefore come out of the fleshly sphere. He was not justified in the flesh. It came out of the sphere of his spiritual being. Glimpses of this pneumatic life (ἐν πνεύματι) flashed out during his life in the flesh. By his exalted and spotless character, by his works of love and power, by his words of authority, in his baptism and transfiguration, he was vindicated as being what he essentially was and what he openly claimed to be. These justifications were revelations, expressions, and witnesses of his original, essential spiritual and divine quality; of the native glory which he had with the Father before the world was. It was the Spirit that publicly indorsed him (John 1:32, 33): the words which he spake were spirit and life (John 6:63): he cast out demons in the Spirit of God (Matthew 12:28): his whole earthly manfestation was in demonstration of the Spirit. These various demonstrations decisively justified his claims in the eyes of many. His disciples confessed him as the Christ of God (Luke 9:20) some of the people said "this is the Christ" (John 7:41): others suspected that he was such (John 4:29). Whether or not men acknowledged his claims, they felt the power of his unique personality. They were astonished at his teaching, for he taught them as one having authority (Matthews 7:28, 29).

Then followed the more decisive vindication in his resurrection from the dead. Here the work of the Spirit is distinctly recognised by Paul, Romans 1:4. See also Romans 8:11. In the period between his resurrection and ascension his pneumatic life came into clearer manifestation, and added to the vindication furnished in his life and resurrection. He seemed to live on the border-line between the natural and the spiritual world, and the powers

of the spiritual world were continually crossing the line and revealing themselves in him

In the apostolic preaching, the appeal to the vindication of Christ by the Spirit is clear and unequivocal. The spiritual nourishment of believers is “the supply of the Spirit of Jesus Christ” (Philippians 1:19): the Holy Spirit is called “the Spirit of Christ” (Romans 8:9; Galatians 4:6): Paul identifies Christ personally with the Spirit (2 Corinthians 3:17); and in Romans 8:9, 10, “Spirit of God,” “Spirit of Christ,” and “Christ” are used as convertible terms. The indwelling of the Spirit of Christ is the test and vindication of belonging to Christ (Romans 8:9). Thus, though put to death in the flesh, in the Spirit Christ is vindicated as the Son of God, the Christ of God, the manifestation of God.

CHAPTER 4

1. **Now** (δὲ). Better *but*, since there is a contrast with the preceding confession of the norm of faith.

Expressly (ῥητῶς). N.T.^{o}. ^{o}LXX. In express words.

In the latter times (ἐν ὑστέροις καιροῖς). The phrase only here. For καιρός *particular sesson* or *junture*, see on Matthews 12:1; Acts 1:7. Not the same as ἐν ἐσχάταις in the last days, 2 Timothy 3:1, which denotes the peliod closing the present aeon, and immediately preceding the parousia; while this signifies merely a time that is future to the writer. There is not the intense sense of the nearness of Christ's coming which characterises Paul. The writer does not think of his present as "the latter days."

Some (τινες). Not, as ch. 1:3, the heretical teachers, but those whom they mislead.

Shall depart from the faith (ἀποστήσονται τῆς πίστεως). The phrase only here. The verb in Paul only 2 Corinthians 12:8. Quite frequent in Luke and Acts. The kindred noun τασία (Acts 21:21; 2 Thessalonians 2:3) is almost literally transcribed in our *apostasy*.

Seducing (πλάνοις). Primarily, *wandering, roving*. Ὁ πλάνος *a vagabond*, hence *deceiver* or *seducer*. See 2 John 7, and comp. ὁ πλανῶν *the deceiver*, used of Satan, Revelation 12:9; 20:10; τὸ πνεῦμα τῆς πλάνης *the spirit of error*, 1 John 4:6. Once in Paul, 2 Corinthians 6:8, and in LXX, Job 19:4; Jeremiah 23:32. Evil spirits animating the false teachers are meant.

Doctrines of devils (διδασκαλίαις δαιμονίων). Better, *teachings of demons*. Comp. James 3:15. Διδασκαλία *teaching* often in Pastorals. A few times in Paul. See on 1 Timothy 1:10. Δαιμόνιον *demon* only here in Pastorals. Very frequent in Luke: in Paul only 1 Corinthians 10:20, 21. Teachings proceeding from or inspired by demons. The working of these evil spirits is here specially concerned with striking at the true teaching

which underlies godliness. It is impossible to say what particular form of false teaching is alluded to.

2. **Speaking lies in hypocrisy** (ἐν ὑποκρίσει ψευδολόγων). Wrong. Rend., *through the hypocrisy of men that speak lies*. Ὑποκρίσις *hypocrisy* once in Paul, Galatians 2:13, see note. See also on Matthews 23:13. The phrase ἐν ὑποκρίσει only here. Ψευδολόγος *speaking lies*, N.T.^{o}. ^{o}LXX. Rare in Class.

Having their conscience seared with a hot iron (ἐν ὑποκρίσει ψευδολόγων) Better, *branded in their own conscience*. *With a hot iron* is superfluous. The verb N.T.^{o}. ^{o}LXX, ^{o}Class. The metaphor is from the practice of branding slaves or criminals, the latter on the brow. These deceivers are not acting under delusion, but deliberately, and against their conscience. They wear the form of godliness, and contradict their profession by their crooked conduct (2 Timothy 3:5). The brand is not on their brow, but on their conscience. Comp. Titus 1:15; 3:11.

3. **Forbidding to marry and commanding to abstain from meats** (κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων). Κωλύειν, properly to *hinder* or *check*. Ἀπέχεσθαι to hold one's self off. In Paul, 1 Thessalonians 4:3; 5:22; Philemon 15. *Commanding* is not expressed, but is implied in *forbidding*.; "Bidding not to marry and (bidding) to abstain from meats." The ascetic tendencies indicated by these prohibitions developed earlier than these Epistles among the Essenes, an aseetic Jewish brotherhood on the shores of the Dead Sea, who repudiated marriage except as a necessity for preserving the race, and allowed it only under protest and under stringent regulations. They also abstained strictly from wine and animal food. This sect was in existence in the lifetime of our Lord. strong traces of its influence appear in the heresy assailed in Paul's Epistle to the Colossians. The Christian body received large accessions from it after the destruction of Jerusalem (70 A.D.). The prohibitions above named were imposed by the later Gnosticism of the second century.

Hath created (ἔκτισεν). A common Pauline word. Only here in the Pastorals.

To be received (εἰς μετάλημψιν). Lit. *for participation*. N.T.. ^{o}LXX. lt

occurs in Plato and Aristotle.

Of them which believe and know the truth (τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν). The dative depends on *created for participation*, and should be rendered; "for them which believe," etc., marking those *for* whom the food was created. The A.V. misses this by the rendering *to be received of* (*by*). Πιστοῖς and ἐπεγκνωκόσι do not denote two classes, but one. Those who believe are described as those who have full knowledge of the truth.

4. **Creature** (κτίσμα). Not in Paul. See James 1:18; Revelation 5:13; 8:9. A created thing. For κτίσις creation or creature, frequent in Paul, see on Romans 8:19; 2 Corinthians 5:17; Colossians 1:15. Κτίσμα in LXX, Wisd. ix. 2; xiii. 5; xiv. 11; Sir. xxxviii. 34; 3 Macc. v. 11.

Refused (ἀπὸβλητον). Lit. *thrown away*. N.T.^{o}. In ecclesiastical writings, *excommunicated*. On the whole verse, comp. Acts 10:15; Romans 11:15; 1 Corinthians 10:25, 26, 30, 31.

5. **It is sanctified** (ἁγιάζεται). Not *declared* holy, but *made* holy. The declaration confirms the last clause of ver. 4. Thanksgiving to God has a sanctifying effect. The food in itself has no moral quality (Romans 14:14), but acquires a holy quality by its consecration to God; by being acknowledged as God's gift, and partaken of as nourishing the life for God's service. Comp. Paul's treatment of the unbelieving husband and the believing wife, 1 Corinthians 7:14.

By the word of God (διὰ λογοῦ θεοῦ). That is, by the word of God as used in the prayer. Scripture is not called "the Word of God." The Word of God includes much more than Scripture: but Scripture *contains* the Word of God, and the thanksgiving at table was in the words of Scripture. See Psalm 145:15,16. The custom of grace at meat appears 1 Samuel 9:13. Christ blessed the loaves and fishes (Matthews 14:19; 15:36): Paul on the ship gave thanks for the meal which the seamen ate (Acts 27:35). Ἔντεύξεως *prayer*, see on ch. 2:1.

6. **If thou put the brethren in remembrance of these things** (ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς). The verb only here and Romans 16:4.

Lit. *to put under*; so almost without exception in LXX. See, for instance, Genesis 28:18; 47:29; Exodus 17:12. So Romans 16:4. Hence, metaphorically, to *suggest*, which is, literally, *to carry* or *lay under*. Ταῦτα *these things* are those mentioned vv. 4, 5. In the Pastorals it is only here that ἀδελφοί brethren means the members of the church to whose superintendent the letter is addressed. In 2 Timothy 4:21, they are the Christians of the church from which the letter comes; in 1 Timothy 6:2, Christians in general; and in 1 Timothy 5:1, without any ecclesiastical sense.

Minister of Jesus Christ (διάκονος Χριστοῦ Ἰησοῦ). Rendering Christ himself a service by setting himself against ascetic errors. For διάκονος *minister* see on ch. 3:8. Here in the general sense of *servant*, without any official meaning. Paul's more usual phrase is *servant of God*: *servant* (διάκονος) *of Christ* twice, and διάκονος Ἰησοῦ Χριστοῦ not at all. Paul uses δοῦλος *bond-servant* with *Jesus Christ*. See 2 Corinthians 11:23; Colossians 1:7; and comp. Romans 1:1; Galatians 1:10; Philippians 1:1.

Nourished up (ἐντρεφόμενος). Better, *nourishing thyself*. N.T.^{o}. ^{o}LXX. The participle indicates the means by which Timothy may become a good minister. Comp. Hebrews 5:12-14.

In the words of faith. The words in which the faith — the contents of belief — finds expression. Comp. ch. 6:3; 2 Timothy 1:13. The phrase only here. Paul has τὸ ῥῆμα τῆς πίστεως *the word of the faith*, Romans 10:8.

Whereunto thou hast attained (ᾗ παρηκολούθηκας). Wrong. Rend., *which thou hast closely followed*. Comp. 2 Timothy 3:10. The verb means, primarily, *to follow beside*, *to attend closely*. In this literal sense not in N.T. *To attend to* or *follow up*, as a disease. So Plato, Rep. 406 B, παρακολουθῶν τῷ νοσήματι θανασίμῳ *perpetually tending a mortal disease*. To follow up a history or a succession of incidents, as Luke 1:3. ^{o}P. The writer means that Timothy, as a disciple, has closely attended to his course of Christian instruction.

7. **Shun** (παραιτοῦ). Comp. l Timothy 5:11; 2 Timothy 2:23; Titus 3:10.

[o]P. The primary meaning is *to ask as a favor* (Mark 15:6; Hebrews 12:19). Mostly in this sense in LXX, as 1 Samuel 20:6, 28. To *deprecate*; to prevent the consequences of an act by protesting against and disavowing it, as 3 Macc. vi. 27. To *beg off, get excused*, as Luke 14:18, 19; 4 Macc. xi. 2. *To decline, refuse*, *avoid*, as here, Acts 25:11; Hebrews 12:25.

Profane. See on ch. 1:9, and comp. ch. 6:20; 2 Timothy 2:16; Hebrews 12:16.

Old wives' (γραωδεις). N.T.[o]. [o]LXX. From γραῦς *an old woman*, and εἶδος *form*.

Fables (μύθους). See on ch. 1:4, and comp. 2 Timothy 4:4; Titus 1:14; 2 Peter 1. 16.

Exercise (γύμναζε). [o]P. Only here in Pastorals. Hebrews 5:14; 12:11; 2 Peter 2:14. From γυμνός *naked*. In Class. Of training naked in gymnastic exercises; also, metaphorically, of training for or practicing an art or profession.

8. **Bodily exercise** (ἡ σωματικὴ γυμνασία). With γυμνασία comp. γύμναζε, ver. 7. N.T.[o]. Σωματικός *bodily* only here and Luke 3:22. [o]LXX. The adverb σωματικῶς *bodily-wise*, Colossians 2:9. The words are to be taken in their literal sense as referring to physical training in the palaestra — boxing, racing, etc. Comp. 1 Corinthians 9:24-27. Some, however, find in them an allusion to current ascetic practices; against which is the statement that such exercise is *profitable*, though only for a little.

Profiteth little (πρὸς ὀλίγον ἐστὶν ὠφέλιμος). Lit. is *profitable for a little*. The phrase πρὸς ὀλίγον only here and James 5:14. In the latter passage it means *for a little while*. Comp. Hebrews 12:10, πρὸς ὀλίγας ἡμέρας for *a few days.* According to some, this is the meaning here; but against this is the antithesis πρὸς πάντα unto all things. The meaning is rather, the use of the athlete's training extends to only a few things. Ὠφέλιμος *useful* or *profitable*, only in Pastorals. Comp. 2 Timothy 3:16; Titus 3:8. [o]LXX.

Godliness (εὐσέβεια). See on ch. 2:2, and Introduction, VI.

Having promise (ἐπαγγελίαν ἔχουσα). The exact phrase only here. Comp. 2 Corinthians 7:1; Hebrews 7:6. The participle is explanatory, *since it has* promise. For ἐπαγγελία *promise* see on Acts 1:4.

The life that now is (ζωῆς τῆς νῦν). According to the strict Greek idiom, *life the now*. This idiom and the following, τῆς μελλούσης N.T.^{o}. The phrase ὁ νῦν αἰών *the present aeon*, 1 Timothy 6:17; 2 Timothy 4:10; Titus 2:12. Ὁ αἰών οὗτος this aeon, a few times in the Gospels, often in Paul, nowhere else. We have ὁ αἰών ὁ μέλλων *the aeon which is to be*, and ὁ αἰών ὁ ἐρχόμενος or ἐπερχόμενος *the aeon which is coming on*, in the Gospels, once in Paul (Ephesians 2:7), and in Hebrews once, μέλλων αἰών without the article. Ἐν τῷ καιρῷ τούτῳ *in this time*, of the present as contrasted with the future life, Mark 10:30; Luke 18:30. Ὁ νυν καιρός *the now time*, in the same relation, Romans 8:18. For ζωὴ *life* see on John 1:4. The force of the genitive with ἐπαγγελία *promise* may be expressed by *for*. Godliness involves a promise for this life and for the next; but for this life as it reflects the heavenly life, is shaped and controlled by it, and bears its impress. Godliness has promise for the present life because it has promise for the life which is to come. Only the life which is in Christ Jesus (2 Timothy 1:1) is life indeed, 1 Timothy 6:19. Comp. 1 Peter 3:10; 1 Corinthians 3:21-23.

10. **Therefore** (εἰς τοῦτο). More correctly, *to this end*; or *with a view to this.*

We labor and strive (κοπιῶμεν καὶ ἀγωνιζόμεθα). Both Pauline words. See on Colossians 1:29, where the two are found together as here. Also on κόπου *labor*, 1 Thessalonians 1:3, and κοπιῶντας, and *laboring* 1 Thessalonians 5:12. Comp. ch. 5:17, and 2 Timothy 2:6. Both words denote strenuous and painful effort. [111] The καὶ; has an ascensive force: "we labor, *yea* struggle."

We trust in (ἠλπίκαμεν ἐπὶ). Better, have set our hope on. The verb with ἐπὶ in Pastorals, in Paul, Romans 15:12, a citation, and in 1 Peter 1:13.

12. **Youth** (νεότητος). [o]P. See Luke 18:21. Acts 26:4. See Introductions VII. Timothy was probably from 38 to 40 years old at this time.

In word (ἐν λόγῳ). Including teaching and verbal intercourse of every kind.

Conversation (ἀναστροφῇ). Comp. Galatians 1:13; Ephesians 4:22; James 3:13. A favorite word with Peter. See on 1 Peter 1:15.

In spirit. Omit.

Purity (ἁγνίᾳ). Only here and ch. 5:2. ῾Αγνός *pure*, 1 Timothy 5:22; Titus 2:5. In Paul, 2 Corinthians 8:11; 11:2; Philippians 4:8. Also in James, Peter, and 1 John. ῾Αγνότης *purity*, 2 Corinthians 6:6; 11:3. [o]LXX, [o]Class. ῾Αγνός always with a moral sense; not limited to sins of the flesh, but covering *purity* in motives as well as in acts. In 1 John 3:3, of Christ. In 2 Corinthians 11:2, of virgin purity. In James 3:17, as a characteristic of heavenly wisdom. ῾Αγνῶς purely (Philippians 1:17)-, of preaching the gospel with unmixed motives. The verb ἁγνίζειν *to purify*, which in LXX is used only of ceremonial purification, has that meaning in four of the seven instances in N.T. (John 11:55; Acts 21:24, 26; 24:18). In the others (James 4:8; 1 Peter 1:22; 1 John 3:3) it is used of purifying the heart and soul.

13. **To reading** (ἀναγνώσει). Three times in N.T. See Acts 13:15; 2 Corinthians 3:14. The verb ἀναγινώσκειν usually of public reading. See on Luke 4:16. So in LXX. In post — classical Greek, sometimes of reading aloud with comments. See Epictetus, *Diss*. 3, 23, 20. Dr. Hatch says: "It is probable that this practice of reading with comments... may account for the coordination of 'reading' with 'exhortation' and 'teaching' in 1 Timothy 4:13."

Exhortation (τῇ παρακλήσει). Often in Paul. See on *consolation*, Luke 6:24, *comfort*, Acts 9:31, and comforter, John 14:16.

14. **Neglect** (ἀμέλει). Rare in N.T. Only Matthews 22:5; Hebrews 2:3; 8:9.

The gift that is in thee (τοῦ ἐν σοὶ χαρίσματος). Comp. 2 Timothy 1:6. Χάρισμα gift is a distinctively Pauline word, being found only three times outside of Paul's Epistles, and °LXX, °Class. See on Romans 1:11. *That is in thee*, comp. τῆς ἐν σοὶ πίστεως *the faith that is in thee*, 2 Timothy 1:5. The meaning is the special inward endowment which qualified Timothy for exhortation and teaching, and which was directly imparted by the Holy Spirit. [112]

By prophecy (διὰ προφητείας). See on 1 Timothy 1:18. Προφητείας genitive, not accusative. The meaning is *by the medium of prophecy*. The reference is to prophetic intimation given to Paul concerning the selection of Timothy for the ministerial office. These prophecies were given by the Holy Spirit who bestowed the "gift", so that the gift itself and the prophecy concurred in attesting the candidate for ordination.

With the laying on of the hands (μετὰ ἐπιθέσεως τῶν χειρῶν). Μετὰ implies that the prophetic intimations were in some way repeated or emphasised in connection with the ceremony of ordination. We note the association of prophecy with ordination in the setting apart of Paul and Barnabas (Acts 13:9, 3); so that the case of Timothy has an analogue in that of Paul himself. [113] Ἐπίθεσις *laying on, emposition*, also Acts 8:18; 2 Timothy 1:6; Hebrews 6:2, in each case with *of hands*. "The custom," says Lange, "is as old as the race." The Biblical custom rests on the conception of the hand as the organ of mediation and transference. The priest laid his hand on the head of the bullock or goat (Leviticus 1:4) to show that the guilt of the people was transferred. The hand was laid on the head of a son, to indicate the transmission of the hereditary blessing (Genesis 48:14); upon one appointed to a position of authority, as Joshua (Numbers 27:18-23); upon the sick or dead in token of miraculous power to heal or to restore to life (2 Kings 4:34). So Christ (Mark. 6:5; Luke 4:40). In the primitive Christian church the laying on of hands signified the imparting of the Holy Spirit to the newly-baptized (Acts 8:17; 19:6; comp. Hebrews 6:2). Hands were laid Upon the seven (Acts 6:6). But the form of consecration in ordination varied. No one mode has been universal in the church, and no authoritative written formula exists. In the Alexandrian and Abyssinian churches it was by breathing: in the Eastern church generally, by lifting up the hands in benediction: in the Armenian

church, by touching the dead hand of the predecessor: in the early Celtic church, by the transmission of relics or pastoral staff: in the Latin church, by touching the head.

Of the presbytery (τοῦ πρεσβυτερίου). The word is found in Luke 22:66, where it denotes the body of representative elders of the people in the Sanhedrim, as distinguished from the two other constituents of that body — the chief priests and scribes. Similarly Acts 22:5. Here of the college or fraternity of Christian elders in the place where Timothy was ordained. The word is frequent in the Epistles of Ignatius. [114] According to this, Timothy was not ordained by a Bishop. Bishop and Presbyter are not identical. In 2 Timothy 1:6 we read, "by the laying on of *my* hands." The inconsistency is usually explained by saying that Paul was associated with the Presbyters in the laying on of hands.

15. **Meditate** (μελέτα). Only here and Acts 4:25 (citation). Often in Class. and LXX. Most translators reject the A.V. *meditate*, and substitute *be diligent in*, or *practice*, or *take care for*. *Meditate*, however, is legitimate, although in Class. the word commonly appears in one of the other senses. The connection between the different meanings is apparent. *Exercise* or *practice* applied to the mind becomes *thinking* or *meditation*. In LXX it represents seven Hebrew equivalents, and signifies *to meditate, talk of, murmur*, deligfit one's self in, attend to. Often to meditate, Joshua 1:8; Psalm 1:9; 2:1; 37:12; 72:6; Sir. vi. 7. Meditation is a talking within the mind, and issues in speech; hence *to speak*, as Psalm 34:28; 36:30; Isaiah 69:3. Similally, λόγος signifies both reason and discourse. In Lat. meditari, "to reflect," is also "to exercise in," "to practice," as Virgil, Ecclesiastes 1:2. In the Vulg. *meditabor* is the translation of *murmur* or mourn iu Isaiah 38:14. The Hebrews *hanah* means *to murmur*, *whisper*; hence the inner whispering of the heart; hence *to think, meditate, consider*, as Psalm 63:7; 78:13.

Give thyself wholly to them (ἐν τούτοις ἴσθι). Lit. *be in these things*. The phrase N.T.^{o}. The only parallel in LXX is Proverbs 23:17. The meaning is that he is to throw himself wholly into his ministry. Comp. "totus in illis," Horace, *Sat.* 1:9, 2.

Profiting (προκοπὴ). Better, *advance* or *progress*. Only here and

Philippians 1:12. The verb προκόπτειν in 2 Timothy 2:16; 3:9, 13. In LXX, see Sir.li. 17; 2 Macc. viii. 8. The figure in the word is uncertain, but is supposed to be that of pioneers *cutting* (κόπτω) a way *before* (πρὸ) an army, and so furthering its advance. The opposite is ἐγκόπτειν to cut into, throw obstacles in the way, and so hinder. See Galatians 5:7; 1 Thessalonians 2:18; 1 Peter 3:7.

16. **Take heed** (ἔπεχε*)*. Only here in Pastorals, and once in Paul, Philippians 2:16. Quite frequent in LXX. Lit. *hold upon, fasten thy attention on*, as Luke 14:7; Acts 3:5; 19:22. In LXX, *in the sense of apply*, as Job 18:2; 30:26; or *forbear, refrain*, as 1 Kings 22:6, 15. In Philippians 2:16, *to hold out* or *present*, a sense which is found only in Class.

Unto thyself and unto the doctrine (σεαυτῷ καὶ τῇ διδασκαλίᾳ). Better, to *thyself and to thy teaching*. The order is significant. Personality goes before teaching.

Continue in them (ἐπίμενε αὐτοῖς). See on Romans 6:1. In LXX only Exodus 12:39. Αὐτοῖς is neuter, referring to *these things*, ver. 15. A.V. *in them* is indefinite and ambiguous. Better, *continue in these things.*

CHAPTER 5

1. **Rebuke not an elder** (πρεσβυτέρῳ μὴ ἐπιπλήξῃς). The verb N.T.^{o}. ^{o}LXX. originally *to lay on blows*; hence to *castigate* with words. Πρεσβύτερος *elder*, ^{o}P., but frequent in Gospels, Acts, and Revelation. Modern critical opinion has largely abandoned the view that the original Christian polity was an imitation of that of the Synagogue. The secular and religious authorities of the Jewish communities, at least in purely Jewish localities, were the same; a fact which is against the probability that the polity was directly transferred to the Christian church. The prerogatives of the Jewish elders have nothing corresponding with them in extent in the Christian community. Functions which emerge later in the Jewish-Christian communities of Palestine do not exist in the first Palestinian-Christian society. At the most, as Weizsacker observes, it could only be a question of borrowing a current name. [115]

Modern criticism compels us, I think, to abandon the view of the identity of Bishop and Presbyter which has obtained such wide acceptance, especially among English scholars, through the discussions of Lightfoot and Hatch. [116] The testimony of Clement of Rome (Ep. ad Corinth.) goes to show that the Bishops (ἡγούμενοι or προηγούμενοι) are distinguished from the Presbyters, and that if the Bishops are apparently designated as Presbyters, it is, because they have been chosen from the body of Presbyters, and have retained the name even when they have ceased to hold office. for this reason deceased Bishops are called Presbyters. In Clement, Presbyters signify a class or estate — members of long standing and approved character, and not office-bearers regularly appointed. Among these the Bishops are to be sought. Bishops are reckoned as Presbyters, not because the Presbyter as such is a Bishop, but because the Bishop as such is a Presbyter. In the Pastorals, Bishops and Deacons are associated without mention of Presbyters (1 Timothy 3:1-13). Presbyters are referred to in 1 Timothy 5:17-19, but in an entirely different connection. The qualifications of Bishops and Deacons are detailed in the former passage, and the list of qualifications concludes with the statement that this is the ordering of the church as the house of God (vv. 14, 15). The offices are exhausted in the description of Bishops and

Deacons. Nothing is said of Presbyters until ch. 5, where Timothy's relations to individual church-members are prescribed; and in Titus 2:2 ff. these members are classified as *old men* (πρεσβύτας) old women, young men, and *servants*. In 1 Timothy 5:17 are mentioned *elders who rule well* (οἱ καλῶς προεστῶτες πρεσβύτεροι). Assuming that Presbyters and Bishops were identical, a distinction would thus be implied between two classes of Bishops — those who rule well and those who do not: where as the distinction is obviously between old and honored church-members, collectively considered, forming the presbyterial body, and certain of their number who show their qualifications for appointment as overseers. Presbyters as such are not invested with office. There is no formal act constituting a Presbyter. The Bishops are reckoned among the Elders, but the elders as such are not officers.

Thus are to be explained the allusions to *appointed* Elders, Titus 1:5; Acts 14:23. Elders are to be appointed as *overseers* or *Bishops*, for the overseers must have the qualitications of approved Presbyters. The ordination of Presbyters is the setting apart of Elders to the position of Superintendents. The Presbyterate denotes an honorable and influential estate in the church on the ground of age, duration of church membership, and approved character. Only Bishops are *appointed* There is no appointment to the Presbyterate. At the close of Clement's letter to the Corinthians, the qualifications of a Presbyter are indicated in the description of the three commissioners from the Roman church who are the bearers of the letter, and to whom no officiel title is given. They are old, members of the Roman church from youth, blameless in life, believing, and sober. [117]

2. **The elder women** (πρεσβυτέρας). N.T.^{o}. Comp. πρεσβύτιδας *aged women*, Titus 2:3. The word indicates distinction in *age* merelly, although some think that it points to an official position which is further referred to in the following directions concerning widows. [118]

3. **Honor** (τίμα). Not only by respectful treatment but by financial support. Comp. τιμήσει, Matthew 15:5, and πολλαῖς τιμαῖς ἐτίμησαν, Acts 28:10; and διπλῆς τιμῆς 1 Timothy 5:17. Comp. Sir. xxxviii. 1. 'The verb only once in Paul (Ephesians 6:2, citation), and only here in Pastorals.

Widows (χήρας). Paul alludes to widows in 1 Corinthians 7:8 only, where he advises them against remarrying. They are mentioned as a class in Acts 6:1, in connection With the appointment of the seven. Also Acts 9:39, 41. In the Pastorals they receive special notice, indicating their advance from the position of mere beneficiaries to a quasi-official position in the church. from the very first, the church recognised its obligation to care for their support. A widow, in the East, was peculiarly desolate and helpless. [119] In return for their maintenance certain duties were required of them, such as the care of orphans, sick and prisoners, and they were enrolled in an order, which, however, did not include all of their number who received alms of the church. In Polyearp's Epistle to the Philippians, they are styled "the altar of God." To such an order the references in the Pastorals point. The Fathers, from the end of the second century to the fourth, recognised a class known as πρεσβύτιδες *aged women* (Titus 2:3), who had oversight of the female church-members and a separate seat in the congregation. The council of Laoclicaea abolished this institution, or so modified it that widows no longer held an official relation to the church. [120]

Who are widows indeed (τὰς ὄντως χήρας). Comp. vv. 5, 16. Ὄντως *verily, truly,* twice in Paul, 1 Corinthians 14:25; Galatians 3:21. See on 2 Peter 2:18. Wherever ὄντως is used by Paul or by any other N.T. writer, it is used purely as an adverb (see Luke 23:47; 24:34): but in all the four instances in the Pastorals, it is preceded by the article and converted into an adjective. The meaning is, who are absolutely bereaved, without children or relations (comp. ver. 4), and have been but once married. There is probably also an implied contrast with those described in vv. 6, 11-13.

4. **Nephews** (ἔκγονα). N.T.^{o}. Often in LXX. Nephews, in the now obsolete sense of *grandsons* or other lineal deseendants. Derived from Lat. *nepos*. Trench (*Select Glossary*) remarks that *nephew* was undergone exactly the same change of meaning that *nepos* underwent, which, in the Augustan age, meaning *grandson*, in the post-Augustan age acquired the signification of *nephew* in our present acceptation of that word. Chaucer:

> "How that my nephew shall my bane be."
>
> Legend of Good Women, 2659.

‘His (Jove’s) blind nevew Cupido.”

House of Fame, 67.

Jeremy Taylor:

“Nephews are very often liken to their grandfathers than to their fathers.”

Let them learn. The subject is the children and grandchildren. Holtzmann thinks the subject is *any widow*, used collectively. But the writer is treating of what should be done to the widow, not of what she is to do. The admonition is connected with *widows indeed. They*, as being utterly bereft, and without natural supporters, are to be cared for by the church; but if they have children or grandchildren, these should assume their maintenance.

First (πρῶτον). In the first place: as their first and natural obligation.

To show piety at home (τὸν ἴδιον οἶκον εὐσεβεῖν). More correctly, *to show piety toward their own family*. *Piety* in the sense of filial respect, though not to the exclusion of the religious sense. The Lat. *pietas* includes alike love and duty to the gods and to parents. Thus Virgil’s familiar designation of Aeneas, “*pius* Aeneas,” as describing at once his reverence for the gods and his filial devotion. The verb εὐσεβεῖν (only here and Acts 17:23) represents filial respect as an element of godliness (εὐσέβεια). For τὸν ἴδιον their own, see on Acts 1:7. It emphasises their private, personal belonging, and contrasts the assistance given by them with that furnished by the church. It has been suggested that οἶκον household or family may mark the duty as an act of family feeling and honor.

To requite (ἀμοιβὰς ἀποδιδόναι). An entirely unique expression. Ἀμοιβή *requital, recompense* is a familiar classical word, used with διδόναι *to give*, ἀποτιθέναι *to lay down*, τίνειν *to pay*, ποιεῖσθαι *to make*. N.T.^{o}. Paul uses instead ἀντιμισθία (Romans 1:27; 2 Corinthians 6:13), or ἀνταπόδομα, (Romans 11:9), or ἀνταπόδοσις (Colossians 3:24). The last two are LXX words.

Their parents (τοῖς προγόνοις). N.T.^{o}. *Parents* is too limited. The word comprehends mothers and grandmothers and living ancestors generally. The word for *parents* is γονεῖς, see 2 Timothy 3:2; Romans 1:30; 2 Corinthians 12:14; Ephesians 6:1; Colossians 3:20. Πρόγονοι for living ancestors is contrary to usage. One instance is cited from Plato, *Laws*, xi. 932. The word is probably selected to correspond in form with ἔκγονα *children*.

Good and acceptable (καλὸν καὶ ἀποδεκτὸν). Omit καλὸν καὶ *good and*. Ἀπόδεκτος *acceptable* only here and 1 Timothy 2:3. See note.

Before (ἐνώπιον). Frequent in N.T., especially Luke and Revelation. It occurs 31 times in the phrases ἐνώπιον τοῦ Θεοῦ *in the sight of God*, and ἐνώπιον κυρίου *in the sight of the Lord*. ^{o}LXX. Comp. ἔμπροσθεν τοῦ Θεοῦ before God. Acts 10:4; 1 Thessalonians 1:3; 2:19; 3:9, 13. Not in Pastorals, and by Paul only 1 Thessalonians the difference is trifling. Comp. 1 John 3:19 and 22.

5. **And desolate** (καὶ μεμονωμένη). N.T.^{o}. From μόνος *alone*. Explanatory *of a widow indeed*. One *entirely* bereaved.

Trusteth in God (ἤλπικεν ἐπὶ τὸν Θεὸν). Strictly *hath directed her hope at God*. Rev. *hath her hope set on God* implies ἐπὶ with the dative, as 1 John 3:3.

6. **Liveth in pleasure** (σπαταλῶσα). Only here and James 5:5. See note. Twice in LXX, Sir. xxi. 15; Ezekiel.16:49.

Is dead while she liveth (ζῶσα τέθνηκεν). Comp. Revelation 3:1; Ephesians 4:18. “Life in worldly pleasure is only life in appearance” (Holtzmann).

8. **Provide** (προνοεῖ). See on Romans 12:17.

His own — those of his own house (τῶν ἰδίων — οἰκείων). His own relations, see on John 1:11. Those who form part of his family, see on Galatians 6:10.

He hath denied the faith (τὴν πίστιν ἤρνηται). The verb not in Paul, but Quite often in Pastorals. The phrase only here and Revelation 2:13. Faith demands works and fruits. By refusing the natural duties which Christian faith implies, one practically denies his possession of faith. Faith does not abolish natural duties, but perfects and strengthens them" (Bengel). Comp. James 2:14-17.

Infidel (ἀπίστου). Better, *unbeliever*. One who is not a Christian, as 1 Corinthians 6:6; 7:12, 13, etc. Even an unbeliever will perform these duties from natural promptings.

9. **Be taken into the number** (καταλεγέσθω). Better, *enrolled* (as a widow). N.T.^{o}. Very, rare in LXX. Common in Class. Originally, *to pick out,* as soldiers. Hence, to *enroll, enlist.* Here, to be enrolled in the body of widows who are to receive church support. See on ver. 3.

10. **Well reported of** (μαρτυρουμένη). Lit. *born witness to* or *attested*, as Acts 6:3; 10:22; Hebrews 11:2. Comp. μαρτυρίαν καλὴν ἔχειν *to have good testimony*, ch. 3:7.

For good works (ἐν ἔργοις καλοῖς). Lit. *in* good works; in the matter of. Comp. 1 Timothy 6:18; Titus 2:7; 3:8, 14. In the Gospels, ἔργον *work* appears with καλὸς and never with ἀγαθὸς. In Paul, always with ἀγαθὸς and never with καλὸς *Kings* In the Pastorals, with both. The phrase includes good deeds of all kinds, and not merely special works of beneficence. Comp. Acts 9:36.

If (εἰ). Introducing the details of the general expression *good works*.

Have brought up children (ἐτεκνοτρόφησεν). N.T.^{o}. ^{o}LXX; very rare in Class. The children may have been her own or others'.

Lodged strangers (ἐξενοδόχησεν). N.T.^{o}. ^{o}LXX. On the duty of hospitality comp. ch. 3:2; Matthews 25:35; Romans 12:13; Hebrews 13:2; 1 Peter 4:9; 3 John 5.

Washed the feet. A mark of Oriental hospitality bestowed on the stranger arriving from a journey, and therefore closely associated with

lodged strangers.

Of the saints (ἁγίων). Ἅγιος is rare in Class. In LXX, the standard word for *holy*. Its fundamental idea is *setting apart*, as in Class., *devoted to the gods*. In O T., *set apart to God*, as priests; as the Israelites consecrated to God. In N.T., applied to Christians. Ideally, it implies personal holiness. It is used of God, Christ, John the Baptist, God's law, the Spirit of God. Paul often uses οἱ ἅγιοι as a common designation of Christians belonging to a certain region or community, as Philippians 1:1; 2 Corinthians 1:t; Colossians 1:2. In such cases it does not imply actual holiness, but holiness obligatory upon those addressed, as consecrated persons, and appropriate to them. What ought to be is assumed as being. In this sense not in the Gospels (unless, possibly, Matthews 27:52) or in the Epistles of Peter and John. Rare in Acts.

Relieved (ἐπήρκεσεν). Only here and ver. 16. Comp. 1 Macc. viii. 26; xi. 35. Common in Class. Originally, *to suffice for, to be strong enough for*, as in Homer, where it is always used in connection with danger or injury. See Il. ii. 873; Od. xvii. 568. Hence, to *ward off, help, assist.*

The afflicted (θλιβομένοις) See on *tribulation*, Matthews 13:21, and comp. 2 Corinthians 1:6; 4:8; 2 Thessalonians 1:6, 7; Hebrews 11:37.

Diligently followed (ἐπακο ουθησεν). Comp. ver. 24. Ἐπὶ *after* or *close upon*. [o]P. Once in the disputed verses at the end of Mark (16:20), and 1 Peter 2:21. Comp. the use of διώκειν *pursue*, Romans 9:30; 12:13; 1 Corinthians 14:1; 1 Thessalonians 5:15.

11. **Younger** (νεωτέρας). Almost in a positive sense,,young. Not, under sixty years of age.

Have begun to wax wanton (καταστρηνιάσωσιν). Not, *have begun*, but rather, *whenever they shall come to wax wanton*. Comp. 2 Thessalonians 1:10. The compound verb, signifying *to feel the sexual impulse*, only here, and not in LXX or Class. The simple verb, στρηνιᾶν *to run riot*, Revelation 18:7, 9 and the kindred στρῆνος *luxury*, Revelation 18:3. See note.

Against Christ (τοῦ Χριστοῦ). Their unruly desire withdraws them from serving Christ in his church, and is, therefore, *against* him. [121]

This is the only instance in the Pastorals in which the Christ is used without Jews either before or after. In Paul this is common, both with and without the article.

They will marry (γαμεῖν θέλουσιν). Better, they *are bent on* marrying, or *determined* to marry. The strong expression *wax wanton* makes it probable that θέλειν expresses more than a *desire*, as Rev. See on Matthews 1:19. Γαμεῖν *to marry*, in the active voice, of the wife, as everywhere in N.T. except 1 Corinthians 7:39. [122]

12. **Having damnation** (ἔχουσαι κρίμα). The phrase only here. See on 1 Timothy 3:6. Damnation is an unfortunate rendering in the light of the present common understanding of the word, as it is also in 1 Corinthians 11:29. Better, *judgment* or *condemnation*, as Romans 3:8; 13:2. The meaning is that they carry about with them in their new, married life a condemnation, a continuous reproach. Comp. ch. 4:2; Galatians 5:10. It should be said for the translators of 1611 that they used *damnation* in this sense of, *judgment* or *condemnation*, as is shown by the present participle *having*. In its earlier usage the word implied no allusion to a future punishment. Thus

Chaucer

> "For wel thou woost (knowest) thyselven verraily
> That thou and I be *dampned* to prisoun."
>
> Knight's T. 1175.

Wielif: "Nethir thou dredist God, that thou art in the same dampnacioun?" Luke 23:40. Laud.: "Pope Alexander III. condemned Peter Lombard of heresy, and he lay under that *damnation* for thirty and six years." "A legacy by damnation" was one in which the testator imposed on his heir an obligation to give the legatee the thing bequeatheds and which afforded the legatee a personal claim against the heir.

They have cast off their first faith (τὴν πρώτην πίστιν ἠθέτησαν). Ἀθετεῖν is *to set aside*, *do away with*, *reject* or *slight*. See Mark 6:26;

Luke 10:16; Hebrews 10:28. Often in LXX. Πίστιν is *pledge*: so frequently in Class. with *give* and *receive*. See, for instance, Plato, *Phaedr.* 256 D. In LXX, 3 Macc. iii. 10. The phrase πίστιν ἀθετεῖν N.T.^{o}. ^{o}LXX. There are, however, a number of expressions closely akin to it, as Galatians 3: 15, διαθήκην ἀθετεῖν *to render a covenant void*. In LXX with *oath*, 9 Chronicles 36:13. Psalm 14:4: He that sweareth to his neighbor καὶ οὐκ ἀθετῶν. Psalm 88:34; 131:11; 1 Macc. vi. 62. The meaning here is, *having broken their first pledge*; and this may refer to a pledge to devote themselves, after they became widows, to the service of Christ and the church. The whole matter is obscure.

13. **They learn** (μανθάνουσιν). To be taken absolutely, as 1 Corinthians 14:31; 2 Timothy 3:7. They go about under the influence of an insatiable curiosity, and meet those who "creep into houses and take captive silly women" (2 Timothy 3:7), and learn all manner of nonsense and error.

Going about (περιερχόμεναι). ^{o}P. Comp. Acts 19:13.

Tattlers (φλύαροι). N.T.^{o}. Comp. 4 Macc. v. 10. The verb φλυαρεῖν *to prate*, 3 John 10.

Busybodies (περίεργοι). In this sense only here. Comp. τὰ περίεργα *curious arts*, Acts 19:19. The participle περιεργαζομένοι *busybodies*, 2 Thessalonians 3:11. See note. Rend. the whole passage: "And withal, being also idle, they learn, gadding about from house to house; and not only (are they) idle, but tattlers also, and busybodies, speaking things which they ought not." [123]

14. **That the younger women marry** (νεωτέρας γαμεῖν). Better, *the younger widows*. This seems to be required by οὖν therefore, connecting the subject of the verb with the class just described. They are enjoined to marry, rather than to assume a position in the church which they might disgrace by the conduct described in vv. 11-13. Comp. 1 Corinthians 7:8, 9.

Bear children (τεκνογονεῖν). N.T.^{o}. ^{o}LXX, ^{o}Class. Comp. τεκνογονία *childbearing*, 1 Timothy 2:15.

Guide the house (οἰκοδεσποτεῖν). Better, *rule* the house. N.T.[o]. [o]LXX, [o]Class. Οἰκοδεσπότης master of the house is quite common in the Synoptic Gospels.

Occasion (ἀφορμὴν). See on Romans 7:8.

To the adversary (τῷ ἀντικειμένῳ). The one who is *set over against.* Not Satan, but the human enemy of Christianity. Comp. Philippians 1:28, and ὁ ἐξ ἐναντίας *he that is of the contrary part*, Titus 2:8.

To speak reproachfully (λοιδορίας χάριν). Lit. *in the interest of reviling.* Const. with *give on occasion.* Λοιδορία *reviling* only here and 1 Peter 3:9. For the verb λοιδορεῖν to *revile* see John 9:28; Acts 23:4; 1 Corinthians 4:12; and note on James 9:28.

16. **Man or woman that believeth** (πιστὸς ἢ πιστὴ). Lit. *believing man or woman*. But πιστὸς ἢ should be omitted. Read, *if any woman that believeth*.

Have widows (ἔχει χήρας). If any Christian woman have relatives or persons attached to her household who are widows

The church be charged. Holtzmann quotes an inscription in the chaple of the Villa Albani at Rome: "To the good Regina her daughter has erected this memorial: to the good Regina her widowed mother, who was a widow for sixty years and never burdened the church after she was the wife of one husband. She lived 80 years, 5 months, and 26 days."

17. **The elders that rule well** (οἱ καλῶς προεστῶτες πρεσβύτεροι). *For that rule well*, see on καλῶς προϊστάμενον *ruling well*, 1 Timothy 3:4. The phrase is peculiar to the Pastorals. See on ver. 1.

Double honor (διπλῆς τιμῆς). This at least includes pecuniary remuneration for services, if it is not limited to that. The use of τιμή as *pay* or *price* appears Matthews 27:6, 9; Acts 4:34; 7:16; 1 Corinthians 6:20. *Double*, not in a strictly literal sense, but as πλείονα τιμὴν *more honor*, Hebrews 3:3. The comparison is with those Elders who do not exhibit equal capacity or efficiency in ruling. The passage lends no support

to the Reformed theory of two classes of Elders — ruling and teaching. The special honor or emolument is assigned to those who combine qualifications for both.

Those who labor (οἱ κοπιῶντες). See on ch. 4:10. No special emphesis attaches to the word — *hard* toiling in comeparison with those who do not toil. The meaning is, those who faithfully discharge the arduous duty of teaching. Comp. Hebrews 13:7.

In word and doctrine (ἐν λόγῳ καὶ διδασκαλίᾳ). Better, word and *teaching*. *Word* is general, *teaching* special. *In word* signifies, in that class of functions where speech is concerned. The special emphasis (μάλιστα *especially*) shows the importance which was attached to teaching as an antidote of heresy.

18. **The Scripture** (ἡ γραφή). Comp. 2 Timothy 3:16. To the Jews ἡ γραφή signified the O.T. canon of Scripture; but in most cases ἡ γραφή is used of a particular passage of Scripture which is indicated in the context. See John 7:38, 42; Acts 1:16; 8:32, 35; Romans 4:3; 9:17; 10:11; Galatians 3:8. Where the reference is to the sacred writings as a whole, the plural γραφαὶ or αἱ γραφαὶ is used, as Matthew 21:42; Luke 24:32; John 5:39; Romans 15:4. Once γραφαὶ ἅγιαι *holy* Scriptures, Romans 1:2. Ἑτέρα γραφὴ *another* or *a different Scripture*, John 19:37; ἡ γραφὴ αὕτη this Scripture, Luke 4:21; πᾶσα γραφὴ *every Scripture*, 2 Timothy 3:16. See on *writings*, John 2:22. The passage cited here is Deuteronomy 25:4, also by Paul, 1 Corinthians 9:9.

Thou shalt not muzzle (οὐ φιμώσεις). In N.T. mostly in the metaphorical sense of *putting to silence*. See on *speechless*, Matthews 22:12, and *put to silence*, Matthews 22:34. Also on Mark 4:39. On the whole passage see note on 1 Corinthians 9:9.

That treadeth out (ἀλοῶντα). More correctly, *while he is treading out*. The verb only here and 1 Corinthians 9:9,10. Comp. ἅλων a *threshing-floor*, Matthews 3:12; Luke 3:17. An analogy to the O.T. injunction may be found in the laws giving to the Athenians by the mythical Triptolemus, one of which was, “Hurt not the laboring beast.” Some one having violated this command by slaying a steer which was

eating the sacred cake that lay upon the altar, — an expiation-feast, *Bouphonia* or *Diipolta* was instituted for the purpose of atoning for this offense, and continued to be celebrated in Athens. Aristophanes refers to it (*Clouds*, 985). A laboring ox was led to the altar of Zeus on the Acropolis, which was strewn with wheat and barley. As soon as the ox touched the grain, he was killed by a blow from an axe. The priest who struck the blow threw away the axe and fled. The flesh of the ox was then eaten, and the hide was stuffed and set before the plough. Then began the steer-trial before a judicial assembly in the Prytaneum, by which the axe was formally condemned to be thrown into the sea.

The laborer is worthy, etc. A second scriptural quotation would seem to be indicated, but there is no corresponding passage in the O.T. The words are found Luke 10:7, and, with a slight variation, Matthews 10:10. Some hold that the writer adds to the O.T. citation a popular proverb, and that Christ himself used the words in this way. But while different passages of Scripture are often connected in citation by καὶ, it is not according, to N.T. usage thus to connect Scripture and proverb. Moreover, in such series of citations it is customary to use καὶ πάλιν and again, or πάλιν simply. See Matthews 4:7; 5:33; John 12:39; Romans 15:9-12; 1 Corinthians 3:20; Hebrews 1:5; 2:13. According to others, the writer here cites an utterance of Christ from oral tradition, coordinately with the O.T. citation, as Scripture. Paul, in 1 Thessalonians 4:15; 1 Corinthians 7:10, appeals to *a word of the Lord*; and in Acts 10:35 he is represented as quoting “it is more blessed to give than to receive” as the words of Jesus. In 1 Corinthians 9, in the discussion of this passage from Deuteronomy, Paul adds (ver. 14) “even so hath the Lord ordained that they which preach the gospel should live of the gospel,” which resembles the combination here. This last is the more probable explanation.

19. **Receive not an accusation** (κατηγορίαν μὴ παραδέχου). Neither word in Paul. For *accusation* see on.John 5:45. It means a formal accusation before a tribunal. The compound verb παρὰ emphasises the *giver* or *transmitter* of the thing received: to receive *from* another.

But (ἐκτὸς εἰ μὴ). Except. A pleonastic formula, *except in case*. The formula in 1 Corinthians 14:5; 15:9.

Before (ἐπὶ). Or *on the authority of*. On condition that two witnesses testify. The O.T. law on this point in Deuteronomy 19:15. Comp. Matthews 18:16; John 8:17; 9 Corinthians 13:1.

20. **Them that sin** (τοὺς ἁμαρτάνοντας). Referring to Elders, who, by reason of their public position (προεστῶτες), should receive public rebuke.

Rebuke (ἔλεγχε). Comp. 2 Timothy 4:2; Titus 1:9, 13; 2:15. See on *reproved*, John 3:20.

Others (οἱ λοιποὶ). More correctly, *the rest*. His fellow Elders.

May fear (φόβον ἔχωσιν). May *have fear*, which is stronger than A.V.

21. **I charge** (διαμαρτύρομαι). In Paul 1 Thessalonians 4:6 only. See on *testifying*, 1 Thessalonians 2:12. For this sense, *adjure*, see Luke 16:28; Acts 2:40; 2 Timothy 2:14.

Elect angels (ἐκλεκτῶν ἀγγέλων). The phrase N.T.^{o}. The triad, God, Christ, the angels, only Luke 9:26. It is not necessary to suppose that a class of angels distinguished from the rest is meant. It may refer to all angels, as special objects of divine complacency. Comp. Tob. viii. 15; Acts 10:22; Revelation 14:10.

Observe (φυλάξῃς). Lit. *guard*. In the Pauline sense of *keeping* the law, Romans 2:26; Galatians 6:13.

Without preferring one before another (χερὶς προκρίματος). A unique expression. Πρόκριμα *prejudgment*. N.T.^{o}. ^{o}LXX, ^{o}Class. Rend. *without prejudice*.

By partiality (κατὰ πρόσκλισιν). N.T.^{o}. ^{o}LXX. According to its etymology, *inclining toward*. In later Greek of joining one party in preference to another. In Clement (ad Corinth. xli, xlvii, 1) in the sense of factious preferences.

22. **Lay hands on**. Probably with reference to that rite in the formal

restoration of those who had been expelled from the church for gross sins.
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Suddenly (ταχέως). Better, *hastily.*

Neither be partaker of other men's sins (μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις). Letter, *make common cause with.* See on *communicating*, Romans 12:13. Comp. Romans 15:27; 1 Peter 4:13; Ephesians 5:11. By a too hasty and inconsiderate restoration, he would condone the sins of the offenders, and would thus make common cause with them.

Keep thyself pure (σεαυτὸν ἁγνὸν τήρει). Comp. ch. vi. 14. Enjoining positively what was enjoined negatively in the preceding clause. For *pure* see on 1 John. 3:3. For *keep* see on *reserved*, 1 Peter 1:4. The phrase ἑαυτὸν τηρεῖν to *keep one's self*, in James 1:27; 2 Corinthians 11:9.

23. **Drink no longer water** (μηκέτι ὑδροπότει). The verb N.T.^{o}. ^{o}LXX. Rend. *be no longer a drinker of water.* Timothy is not enjoined to abstain from water, but is bidden not to be a *water-drinker*, entirely abstaining from wine. The kindred noun ὑδροπότης is used by Greek comic writers to denote a mean-spirited person. See Aristoph. *Knights*, 319.

But use a little wine (ἀλλὰ οἴνῳ ὀλίγῳ χρῶ). The reverse antithesis appears in Hdt. i. 171, of the Persians: οὐκ οἴνῳ διαχρέονται ἀλλ' ὑδροποτέουσι *they do not indulge in wine but are water-drinkers.* Comp. Plato, *Repub.* 561 C, τοτὲ μεν μεθύων — αὖθις δὲ ὑδροποτῶν *sometimes he is drunk — then he is for total-abstinence*. With a *little wine* comp. *much wine*, ch. 3:8; Titus 2:3.

For thy stomach's sake (διὰ στόμαχον). Στόμαχος N.T.^{o}. ^{o}LXX. The appearance at this point of this dietetic prescription, if it is nothing more, is sufficiently startling; which has led to some question whether the verse may not have been misplaced. If it belongs here, it can be explained only as a continuation of the thought in ver. 22, to the effect that Timothy is to keep himself pure by not giving aid and comfort to the ascetics, and imperilling his own health by adopting their rules of abstinence. Observe that οἶνος here, as everywhere else, means *wine, fermented* and *capable of*

intoxicating, and not a sweet syrup made by boiling down grape-juice, and styled by certain modern reformers "unfermented wine." Such a concoction would have tended rather to aggravate than to relieve Timothy's stomachic or other infirmities.

Thine often infirmities (τὰς πυκνάς σου ἀσθενείας). This use of *often* as an adjective appears in earlier English. So Chaucer: "Ofte sythes" or "tymes ofte," *many times*. Shakespeare: "In which my *often* rumination wraps me in a most humorous sadness " (*As you like it*, IV. i. 19). And

Ben Jonson:

> "The jolly wassal walks the *often* round."
>
> The Forest, iii.

Even Tennyson:

> "Wrench'd or broken limb — an *often* chance
> In those brain-stunning shocks and tourney-falls."
>
> Gareth and Lynette.

Πυκνός *often*, very common in Class. Originally, *close, compact*, comp. Lat. *frequens*. In this sense 3 Macc. iv. 10, τῷ πυκνῷ σανιδώματι *the close planking* of a ship's deck. In N.T., except here, always adverbial, πυκνὰ or πυκνότερον *often* or *oftener*, Luke 5:33; Acts 24:26. Ἀσθένεια *weakness, infirmity*, only here in Pastorals. In the physical sense, as here, Luke 5:15; 8:2; John 5:5; Galatians 4:13. In the ethic sense, Romans 6:19; 8:26.

24. **Open beforehand** (προδηλοί). A.V. wrong in giving πρὸ a temporal force, whereas it merely strengthens δηλοί *evident, manifest*. The meaning is *openly manifested to all eyes*. In N.T. only here, ver. 25, and Hebrews 7:14. In LXX, see Judith viii. 29; 2 Macc. iii. 17; xiv. 39.

Going before to judgment (προάγουσαι εἰς κρίσιν). Προάγειν, ^{o}P. In N.T. habitually with a local meaning, either intransitive, as Matthews 2:9; 14:22; Mark 11:9; or transitive, as Acts 12:6; 17:5. [125] The meaning here is that these open sins go before their perpetrator to the

judgment-seat like heralds, proclaiming their sentence in advance. Κρίσιν, not specifically of the judgment of men or of the final judgment of God, or of the sentence of an ecclesiastical court — but indefinitely. The writer would say: no judicial utterance is necessary to condemn them of these sins. The word in Paul, only 2 Thessalonians 1:5.

They follow after (ἐπακολουθοῦσιν). The verb only here, ver. 24, 1 Peter 2:21, and (the disputed) Mark 16:20. The sins follow up the offender to the bar of judgment, and are first made openly manifest there.

25. **Otherwise** (ἄλλως). N.T.^{o}. Not. otherwise than *good*, but otherwise than *manifest.*

Be hid (κρυβῆναι). In Paul only Colossians 3:3. The good works, although not conspicuous (πρόδηλα), cannot be entirely concealed. Comp. Matthews 5:14-16. It has been suggested that these words may have been intended to comfort Timothy in his possible discouragement from his;"often infirmities." von Soden thinks they were meant to encourage him against the suspicion awakened by his use of wine. By persevering in his temperate habits (οἴνῳ ὀλίγῳ) it will become manifest that he is no wine-bibber.

CHAPTER 6

1. **As many servants as are under the yoke** (ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι). Incorrect. Rather, *as many as are under the yoke as bondservants*. *As bondservants* is added in explanation of *under the yoke*, which implies a hard and disagreeable condition. *Yoke* is used only here of the state of slavery. In Galatians 5:1; Acts 15:10, of the Mosaic law. See on Matthews 11:29.

Their own (τοὺς ἰδίους). Lit. *private*, *personal*, *peculiar*, as 1 Corinthians 3:8; 7:7. Sometimes *strange*, *eccentric*. Constrasted with δημόσιος *public* or κοινός *common*. See Acts 4:32. Sometimes without emphasis, substantially = possessive pronoun, just as Lat. *proprius* passes into *suus* or *ejus*, or οἰκεῖος *belonging to one's house* into the simple *one's own*. See on Galatians 6:10, and comp. Matthews 22:5; 25:14. In LXX commonly with the emphatic sense. Very often in the phrase κατ' ἰδίαν *privately*, as Mark 4:34; Luke 9:10; Galatians 2:2, but nowhere in Pastorals.

Masters (δεσπότας). Comp. Titus 2:9, and see on 2 Peter 2:1. Not in Paul, who styles the master of slaves κύριος *Lord*. See Ephesians 6:9; Colossians 4:1.

Count (ἡγείσθωσαν). Implying a more conscious, a surer judgment, resting on more careful weighing of the facts. See Philippians 2:3, 6.

Be not blasphemed (μὴ — βλασφημῆται). Or *be evil spoken of*. See on *blasphemy*, Mark 7:22, and *be evil spoken of*, Romans 14:16; 1 Corinthians 10:30. Paul uses the word, but not in the active voice as in the Pastorals.

2. **Partakers of the benefit** (οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι). The verb means *to take hold of*; hence, to take hold *for the purpose of helping*; *to take up for*, as Luke 1:54; Acts 20:35. [o]P. Εὐεργεσία, *benefit* only here and Acts 4:9. Better, *kindly service*. Rend. *they that busy themselves in the kindly service*. [126] The reference is to the kindly acts

which the masters do to their slaves; not to the benefits received by the slaves. Comp. Galatians 5:13.

3. **Teach otherwise** (ἑτεροδιδασκαλεῖ). See on ch. 1:3.

Consent (προσέρχεται). Lit. *draw nigh*. To approach as one who confidingly accepts another's proffer. Hence, *to assent to*. Comp. Acts 10:28; 1 Peter 2:4; Hebrews 4:16; 10:22. Often in LXX, and habitually in the literal sense. The figurative sense, sir. 1:27, 30; iv. 15; vi. 26. ^{o}P. The phrase only here.

Of our Lord, etc. Either *concerning* our Lord, or *spoken by* him. Probably the latter, according to N.T. usage, in which *word of the Lord* or *word of God* commonly means the word that proceeds from God. The phrase *words of our Lord Jesus Christ* only here.

Doctrine which is according to godliness (τῇ κατ εὐσέβειαν διδασκαλίᾳ). The phrase only here. See on 1 Timothy 1:10. For εὐσέβεια, on 1 Timothy 2:2.

4. **He is proud** (τετύφωται). See on ch. 3:6.

Knowing nothing (μηδὲν ἐπιστάμενος). Although he knows nothing. ^{o}P. Very frequent in Acts. Comp. ch. 1:7.

Doting (νοσῶν). N.T.^{o}. Lit. *sick*. Comp. ὑγιαίνουσι *healthful*, ver. 3.

Questions (ζητήσεις). ^{o}P. ^{o}LXX. Quite often in Class. Lit. *processes of inquiry*; hence, *debates*. Comp. ch. 1:4.

Strifes of words (λογομαχίας). N.T.^{o}. ^{o}LXX, ^{o}Class. One of the unique compounds peculiar to these Epistles. The verb λογομαχεῖν 2 Timothy 2:14.

Surmisings (ὑπόνοιαι). N.T.^{o}. See Sir. iii. 24. Ὑπὸ *under* and νοῦς *mind*, *thought*. A hidden thought. The verb ὑπονοεῖν *to suppose*, only in Acts. See 13:25; 25:18; 27:27.

5. **Perverse disputings** (διαπαρατριβαὶ). N.T.^{o}. ^{o}LXX, ^{o}Class. Παρατριβή, is a *rubbing against*. Διὰ signifies *constinuance*. The meaning therefore is *continued friction*. Hence *wearing discussion*; *protracted wrangling*. [127]

Of corrupt minds (διεφθαρμένων τὸν νοῦν). More correctly, *corrupted in mind*. The verb not common in N.T. In Paul only 2 Corinthians 4:16. Only here in Pastorals. Διαφθορά *corruption* only in Acts. Comp. κατεφθαρμένοι τὸν νοῦν *corrupted in mind*, 2 Timothy 3:8.

Destitute of the truth (ἀπεστερημένων τῆς ἀληθείας). Rev. *bereft* of the truth. In N.T. commonly of *defrauding*, Mark 10:19; 1 Corinthians 6:7, 8; 7:5. The implication is that they once possessed the truth. They put it away from themselves (ch. 1:19; Titus 1:14). Here it is represented as *taken* away from them. Comp. Romans 1:8.

Gain is godliness (πορισμὸν εἶναι τὴν εὐσέβειαν). Wrong. Rend. that *godliness is a way (or source) of gain*. Πορισμὸς, only here and ver. 6, is *a gain-making business*. See Wisd. xiii. 19; xiv. 2. They make religion a means of livelihood. Comp. Titus 1:11.

6. **Contentment** (αὐταρκείας). Only here and 2 Corinthians 9:8. The adjective αὐτάρκης *self-sufficient*, Philippians 4:11. Comp. sir. xl. 18. Αὐτάρκεια is an inward self-sufficiency, as opposed to the lack or the desire of outward things. It was a favorite Stoic word, expressing the doctrine of that sect that a man should be sufficient unto himself for all things, and able, by the power of his own will, to resist the force of circumstances. In Ps. of Solomon 5:18, we read: "Blessed is the man whom God remembereth with a sufficiency convenient for him" (ἐν συμμετρίᾳ αὐταρκεσίας); that is, with a sufficiency proportioned to his needs.

7. **And it is certain we can carry**, etc. Omit *and* and certain. Rend. ὅτι *because*. The statement is: We brought nothing into the world *because* we can carry nothing out. The fact that we brought nothing into the world is shown by the impossibility of our taking with us anything out of it; since if anything belonging to us in our premundane state had been brought by

us into the world, it would not be separated from us at our departure from the world. Comp. Job 1:21; Ecclesiastes 5:15; Psalm 49:17.

8. **Food** (διατροφὰς). N.T.^{o}.

Raiment (σκεπάσματα). N.T.^{o}. ^{o}LXX. It means *covering* generally, though the reference is probably to clothing. von Soden aptly remarks that a dwelling is not a question of life with an Oriental.

Let us be content (ἀρκεσθησόμεθα). More correctly, *we shall be content*. Once in Pauls 2 Corinthians 12:9. A few times in LXX. Comp. Ps. of Solomon 16:12: "But with good will and cheerfulness uphold thou my soul; when thou strengthenest my soul I shall be satisfied (ἀρκέσει μοι) with what thou givest me."

9. **They that will be rich** (οἱ βουλόμενοι πλουτεῖν). Better, *they that desire* to be rich. lt is not the *possession* of richess but the *love* of them that leads men into temptation.

Fall (ἐμπίπτουσιν). ^{o}P. Lit. fall *into*; but invariably in N.T. with εἰς *into*.

Temptation (πειρασμὸν). See on Matthews 6:13.

Foolish (ἀνοήτους). *Foolish* answers to several words in N.T., ἀνοήτος, ἀσύνετος, ἄφρων, μωρός. ῾Ανοήτος *not understanding*; a want of proper application of the moral judgment or perception, as Luke 24:95; Galatians 3:1. See notes on both. ῞Αφρων is *senseless, stupid*, of images, beasts. Comp. Luke 12:20, note. ῾Ασύνετος approaches the meaning of ἀνοήτος *unintelligent*. See Sir. xxii. 13, 15; xxvii. 12. It also implies a moral sense, *wicked*, Wisd. i. 5; xi. 15; Sir. xv. 7. On the etymological sense, see on Matthews 11:25; Mark 12:33; Luke 2:47. Μωρός is *without forethought*, as Matthews 7:26; 25:3; *without learning*, as 1 Corinthians 1:27; 3:18; with a moral sense, *empty, useless*, 2 Timothy 2:23; Titus 3:9; and *impious, godless*, Matthews 5:22; Psalm 43:8; Jeremiah 5:21.

Hurtful (βλαβεράς). N.T.^{o}. LXX once, Proverbs 10:26.

Drown (βυθίζουσι). Only here and Luke 5:7, note. A strong expression

of the results of avarice.

Destruction (ὄλεθρον). See on 1 Thessalonians 1:9, and additional note.

Perdition (ἀπώλειαν). It is unsafe to distinguish between ὄλεθρος *destruction in general*, and ἀπώλεια as pointing mainly to destruction *of the soul*. Ἀπώλεια sometimes of spiritual destruction, as Philippians 1:28; but also of destruction and waste in general, as Mark 14:4; Acts 8:20. One is reminded of Virgil, Aen. iii. 56:

"Quid non mortalia pectora cogis,
Auri sacra fames?"

10. **Love of money** (φιλαργυρία). N.T.^{o}. See 4 Macc. i. 26. Rare in Class.

The root (ῥίζα). Better, a *root*. It is not the only root. In Paul only metaphorically. See Romans 11:16, 17, 18.

Coveted after (ὀρεγόμενοι). See on ch. 3:1. The figure is faulty, since φιλαργυρία is itself a *desire*.

Have erred (ἀπεπλανήθησαν). More correctly, *have been led astray*. ^{o}P.

Pierced through (περιέπειραν). N.T.^{o} ^{o}LXX.

Sorrows (ὀδύναις). See on Romans 9:2.

11. **Man of God** (ἄνθρωπε θεοῦ). The phrase only in Pastorals. Comp 2 Timothy 3:17. Not an official designation.

Righteousness (δικαιοσύνην). See on Romans 1:17. Not in the Pauline dogmatic sense, but as Ephesians 5:9, *moral rectitude* according to God's law.

Meekness (πραϋπαθίαν). N.T.^{o}. ^{o}LXX. Meekness of *feeling* (πάθος). The usual word is πραΰτης, often in Paul. See on *meek*, Matthews 5:5. With the whole verse comp. Titus 3:12.

12. **Fight the good fight** (ἀγωνίζου τὸν καλὸν ἀγῶνα). A phrase peculiar to the Pastorals. Comp. 2 Timothy 4:7. Not necessarily a metaphor from the gymnasium or arena, although ἀγών *contest* was applied originally to athletic struggles. But it is also used of any struggle, outward or inward. See Colossians 2:1; 4:12.

Lay hold (ἐπιλαβοῦ). [o]P. Frequent in Luke and Acts. Occasionally in this strong sense, as Luke 20:20; 23:26; Acts 18:17, but not usually. See Mark 8:23; Luke 9:47; Acts 9:27.

Professed a good profession (ὡμολόγησας τὴν καλὴν ὁμολογίαν). Both the verb and the noun in Paul, but this combination only here. For the use of καλός *good* see ch. 1:18, and ver. 12. Rend. *confessed the good confession*, and see on your professed subjection, 2 Corinthians 9:13. It is important to preserve the force of the article, a point in which the A.V. is often at fault.

13. **Quickeneth** (ζωογονοῦντος). [o]P. Rend. *who preserveth alive*. *Quickeneth* is according to the reading ζωοποιοῦντος *maketh alive*. Comp. LXX, Exodus 1:17; Judges 8:19. This association of God as the preserver with confession is noteworthy in Matthew 10:28-33.

Witnessed a good confession (μαρτυρήσαντος τὴν καλὴν ὁμολογίαν). Letter, *the* or *his* good confession. The phrase is unique. The good confession is the historical confession of Jesus before Pilate, which is the warrant for the truthfulness of Timothy's confession. Christ is called is the faithful and true *witeness*" (μάρτυς), Revelation 1:5; 3:14. It is true that μάρτυς was used very early of those who laid down their lives for the truth (see Acts 22:20; Revelation 2:13), and Polycarp speaks of τὸ μαρτύριον τοῦ σταυροῦ *the witness of the cross* (Philippians 7.); but this did not become general until after the end of the second century. [128]

Before Pontius Pilate. The mention of Pontius Pilate in connection with the crucifixion is of constant occurrence in early Christian writings. See Ignatius, *Magn*. xi; *Tral*. ix; *Smyrn*. i. It has been supposed that these words were taken from a liturgical confession in which the Christian faith was professed.

14. **Commandment** (ἐντολὴν). Usually of a single commandment or injunction, but sometimes for the whole body of the moral precepts of Christianity, as 2 Peter 2:21; 3:2. The reference may be explained by ἡ παραγγελία *the commandment*, ch. 1:5, meaning the gospel as the divine standard of conduct and faith. Comp. 2 Timothy 1:14. The phrase τηρεῖν τὴν ἐντολὴν *to keep the commandment* is Johannine. See John 14:15, 21; 15:10; 1 John 2:3, 4; 3:22, 24; 5:3.

Without spot (ἄσπιλον). Unsullied. Comp. James 1:27; 1 Peter 1:19; 2 Peter 3:14.

Appearing (ἐπιφανείας). See on 2 Thessalonians 2:8. In the Books of Macc. it is used to describe appearances and interventions Or God for the aid of his people. See 2 Macc. ii. 21; iii. 24; xiv. 15; xv. 27; 3 Macc. v. :8, 51. In 2 Timothy 4:18, and Titus 2:13, it denotes, as here, the second coming of Christ. In 2 Timothy 1:10, his historical manifestation, for which also the verb ἐπιφαίνειν is used, Titus 2:11; 3:4. for the Lord is second advent Paul commonly uses παρουσία *presence*; once the verb φανεροῦν *to make manifest* (Colossians 3:4), and once ἀποκάλυψις *revelation* (2 Thessalonians 1:7). It is quite possible that the word ἐπιφάνεια, so characteristic of these Epistles, grew out of the Gnostic vocabulary, in which it was used of the sudden appearing of the hitherto concealed heavenly aeon, Christ. This they compared to a sudden light from heaven; and Christ, who thus appeared, though only docetically, without an actual fleshly body, was styled σωτὴρ *savior*, although his oneness with the God of creation was *denied.* The Creator and the Redeemer were not the same, but were rather opposed. Christ was only a factor of a great cosmological process of development. As Neander observes: “The distinctive aim of the Gnostics was to apprehend the appearance of Christ and the new creation proceeding from him in their connection with the evolution of the whole universe.”

15. **In his times** (καιροῖς ἰδίοις). Better, *his own seasons*, or *its* own seasons. wither the seasons proper to the appearing, or the seasons which God shall see fit to select. See on ch. 2:6

Potentate (δυνάστης). Only here of God. Very often in LXX. See sir.

xlvi. 5; q 2 Macc. xii. 15, etc. In Class. applied to Zeus (Soph. *Antig.* 608). In Aesch. *Agam.* 6, the stars are called λαμπροὶ δυνάσται *bright rulers*, as the regulators of the seasons.

Of kings (τῶν βασιλευόντων). Lit. *of those who rule as kings*. Only here for the noun, βασιλέων. Βασιλεὺς βσιλέων *king of kings*, Revelation 17:14; 19:16.

Of lords (κυριευόντων). Lit. *of those who Lord it.* Only here for the noun κυρίων. See κύριος κυρίων *Lord of lords*, Revelation 19:16; comp. LXX, Deuteronomy 10:17; Psalm 135:3. Probably liturgical.

16. **Who only hath immortality** (ὁ μόνος ἔχων ἀθανασίαν). Comp. ἀφθάρτῳ *incorruptible*, ch. 1:17. It has been suggested that there is here a possible allusion to the practice of deifying the woman emperors, with an implied protest against paying them divine honors. In the Asian provinces generally, this imperial cultus was organised as the highest and most authoritative religion. Domitian (8196 A.D.) assumed the titles of "Lord" and "God," and insisted on being addressed as *Dominus et Deus noster* in all communications to himself. Trajan (98-117 A.D.) forbade his subjects to address him as "Lord" and "God," but Pliny (112 A.D.) required the citizens of Bithynia to pay divine honors to Trajan's statue. Hadrian (117-138 A.D.) allowed the worship of his statues. [129]

In light. Comp. Psalm 103:2; 1 John 1:5, 7; James 1:17.

Which no man can approach unto (ἀπρόσιτον). More simply, *unapproachable.* N.T.^{o}. ^{o}LXX.

17. **Them that are rich in this world** (τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι). forming one conception. Chrysostom says:; "Rich in this world, for others are rich in the world to come." Comp. Luke 16:25. Πλουσίος *rich*, by Paul only metaphorically. See 2 Corinthians 8:9; Ephesians 2:4. The phrase ὁ νῦν αἰών *the now age*, only here and Titus 2:19, the usual expression being ὁ αἰὼν οὗτος *this age* or *world*, which is not found in Pastorals.

Be not highminded (μὴ ὑψηλοφρονεῖν). The verb N.T.^{o}. ^{o}LXX,

[o]Class. Comp. Romans 11:20; 12:16.

Uncertain riches (πλούτου ἀδηλότητι). A rendering which weakens the sense by withdrawing the emphasis from the thought of *uncertainty*. Rend. *the uncertainty of riches*. For a similar construction see Romans 6:4. Ἀδηλότης *uncertainty*, N.T.[o]. [o]LXX. Originally obscurity. Πλοῦτος *wealth*, frequent in Paul, but never in the material sense. The play upon the word *rich* in this and the next verse will be noticed.

To enjoy (εἰς ἀπόλαυσιν). Lit. *for enjoyment*. Only here and Hebrews 11:25. See 3 Macc. vii. 16. In class. occasionally, but the verb ἀπολαύειν *to have enjoyment* or *benefit is* common. A contrast is implied between being highminded on account of wealth — cherishing and worshipping it — and rightly enjoying it. The true character of such enjoyment is shown in the next verse.

18. **Do good** (ἀγαθοεργεῖν). In this uncontracted form, N.T.[o]. [o]LXX, [o]Class. Comp. Acts 14:17. The usual word is ἀγαθοποιεῖν, see Mark 3:4; Luke 6:9, 33, 35; 1 Peter 2:15. [o]P. who has ἐργάζεσθαι τὸ ἀγαθὸν *to work that which is good*, Romans 2:10; Galatians 6:10; Ephesians 4:28.

Good works (ἔργοις καλοῖς). For καλός see on ch. 3:7, and John 10:11: for ἀγαθός on Romans 5:7.

Ready to distribute (εὐμεταδότους). N.T.[o]. [o]LXX, [o]Class. For the verb μεταδιδόναι *to impart* to the poor, see Luke 3:11; Ephesians 4:28.

Willing to communicate (κοινωνικούς). N.T.[o]. [o]LXX. See on *fellowship*, Acts 2:48, and comp. κοινωνεῖν *to partake*, 1 Timothy 5:22, and κοινός *common*, Titus 1:14. Stronger than the preceding word, as implying a personal share in the pleasure imparted by the gift.

19. **Laying up in store** (ἀποθησαυρίζοντας). N.T.[o] Laying *away* (ἀπὸ).

Eternal life (τῆς ὄντως ζωῆς). More correctly, *the life which is life indeed*, or *that which is truly life*. See on ch. 5:3.

20. **That which is committed to thy trust** (τὴν παραθήκην). Only in Pastorals. Comp. 2 Timothy 1:12, 14. From παρὰ *beside* or *with*, and τιθέναι *to Place*. It may mean either something put *beside* another as an addition or appendix (so Mark. 6:41; Acts 16:34), or something put *with* or *in the keeping of* another as a trust or deposit. In the latter sense always in LXX. See Leviticus 6:2, 4; Tob. x. 13; II Macc. iii. 10, 15. Hdt. vi. 73, of giving hostages; ix. 45, of confidential words intrusted to the hearer's honor. The verb is a favorite with Luke. The meaning here is that teaching which Timothy had received from Paul; the "sound words" which he was to guard as a sacred trust, and communicate to others.

Vain babblings (κενοφωνίας). Only in Pastorals. ^{o}LXX, ^{o}Class. From κενός *empty* and φωνή *voice*.

Oppositions of science falsely so called (ἀνιθέσεις τῆς ψευδωνύμου γνώσεως) Better, *oppositions of the falsely-named knowledge*. ῾Αντίθεσις, N.T.^{o}. ^{o}LXX. Used here, in its simple sense, of the arguments and teachings of those who opposed the true Christian doctrine as intrusted to Timothy. Γνῶσις *knowledge* was the characteristic word of the Gnostic school, the most formidable enemy of the church of the second century. The Gnostics claimed a superior knowledge peculiar to an intellectual caste. According to them, it was by this philosopllic insight, as opposed to faith, that humanity was to be regenerated. faith was suited only to the rude masses, the animal-men. The intellectual questions which occupied these teachers were two: to explain the work of creation, and to account for the existence of evil. Theil ethical problem was how to develop the higher nature in the environment of matter which was essentially evil. In morals they ran to two opposite extremes — asceticism and licentiousness. The principal representatives of the school were Basilides, Valentinus, and Marcion. Although Gnosticism as a distinct system did not reach its full development until about the middle of the second century, foreshadowings of it appear in the heresy at which Paul's Colossian letter was aimed. It is not strange if we find in the Pastoral Epistles allusions pointing to Cxnostic errors; but, as already remarked, it is impossible to refer these allusions to any one definite system of error. The word γνῶσις cannot therefore be interpreted to mean the Gnostic system; while it may properly be understood as referring to that conceit of knowledge which opposed itself to the Christian faith. Ψευδώνυμος

falsely-named, N.T.^{o}. ^{o}LXX. It characterises the γνῶσις as claiming that name without warrant, and as being mere *vain babbling.* Comp. Colossians 2:8.

21. **Professing**. See on ch. 2:10.

Erred (ἠστόχησαν). See on ch. 1:6, and comp. 2 Timothy 2:18.

Grace be with thee. The correct reading is μεθ᾽ ὑμῶν *with you.* Although addressed to an individual, he is included in the church. This brief benediction occurs in Paul only in Colossians.

THE

SECOND EPISTLE TO TIMOTHY

CHAPTER 1

1 **An apostle by the will of God**. So 2nd Corinthians, Ephesians, Colosians. 1st Corinthians adds *called* or *by call* (κλητὸς).

According to the promise, etc. (κατ᾽ ἐπαγγελίαν). Αποστόλος κατὰ does not appear in any of the Pauline salutations. In 1 Timothy. κατ᾽ ἐπιταγὴν *according to the commandment,* and in Titus κατὰ πίστιν etc., *according to the faith,* etc. Κατ᾽ ἐπαγγελίαν, though in other connections, Acts 13:23; Galatians. 3:29. Ἐπαγγελία, primarily *announcement,* but habitually *promise* in N.T. In Pastorals only here and 1 Timothy. 4:8. With the promise of the life in Christ goes the provision for its proclamation. Hence the apostle, in proclaiming "ye shall live; through Christ," is an apostle according to the promise.

Of life which is in Christ Jesus. The phrase *promise of life* only here and 1 Timothy 4:8. [o]P. Life in Christ is a Pauline thought. See Romans 8:2; 2 Corinthians 4:10; Romans 6:2-14; Galatians 2:19, 20; Colossians 3:4; Philippians. 1:21. It is also a Johannine thought; see John 1:4; 3:15; 6:25; 14:6; 1 John 5:11.

2. **Dearly beloved** (ἀγαπητῷ). Better, *beloved.* (Comp. 1 Corinthians 4:17. In 1 Timothy 1:2, Timothy is addressed as γνήσιος, and Titus in Titus 1:4.

3. **I thank God** (χάριν ἔχω τῷ θεῷ). Lit. *I have thanks* to G*od.* The phrase in Luke 17:9; Acts 2:47; [o]P. unless 2 Corinthians 1:15; [130] 1 Timothy 1:12; Hebrews 12:28; 3rd John verse 4. Paul uses εὐχαριστῶ I *give thanks* (not in Pastorals) or εὐλογητὸς ὁ θεός *blessed be God* (*not* in Pastorals). The phrase χάριν ἔχω *is* a Latinism, *habere gratiam,* of which several are found in Pastorals. [131]

I serve (λατρεύω). In Pastorals only here. Comp. Romans 1:9, 25; Philippians 3:3. Frequent in Hebrews. Originally, *to serve for hire.* In N.T. both of ritual service, as Hebrews 8:5; 9:9; 10:2; 13:10; and of worship or service generally, as Luke 1:74; Romans 1:9. Especially of the service rendered to God by the Israelites as his peculiar people, as Acts 26:7. Comp. λατρεία *service,* Romans 9:4; Hebrews 9:1, 6. In LXX always of the service of God or of heathen deities.

From my forefathers (ἀπὸ προγόνων). Πρόγονος, Past^{o}. See on 1 Timothy 5:4. The phrase N.T.^{o}. For the thought, comp. Acts 14:14; Philippians. 3:5. He means, in the spirit and with the principles inherited from his fathers. Comp. the sharp distinction between the two periods of Paul's life, Galatians. 1:13,14.

With pure conscience (ἐν καθαρᾷ συνειδήσει). As 1 Timothy 3:9. The phrase, Past^{o}. Hebrews 9:14 has καθαριεῖ τὴν συνίδησιν ἡμῶν *shall purge our conscience.*

That without ceasing (ὡς ἀδιάλειπτον). The passage is much involved. Note

> (1) that χάριν ἔχω τῷ θεῷ *I thank God* must have an object.
> (2) That object cannot be that he unceasingly remembers Timothy in his prayers.
> (3) That object, though remote, is ὑπόμνησιν λαβὼν *when I received reminder* verse 5).

He thanks God as he is reminded of the faith of Timothy's ancestors and of Timothy himself. Rend. freely, "I thank God whom I serve from my forefathers with pure conscience, as there goes along with my prayers an unceasing remembrance of thee, and a daily and nightly longing, as I recall thy tears, to see thee, that I may be filled with joy — I thank God, I say, for that I have been reminded of the unfeigned faith that is in thee," etc.'Αδιάλειπτον *unceasing,* only here and Romans 9:2. ῾Αδιαλείπτως, Romans 1:9; 1 Thessalonians 1:3; 2:13; 5:17.

I have remembrance (ἔχω τὴν μνείαν). The phrase once in Paul, 1

Thessalonians 3:6. Commonly, μνείαν ποιοῦμαι *I make mention,* Romans 1:9; Ephesians 1:16; 1 Thessalonians 1:2; Philemon 4.

Night and day (νυκτὸς καὶ ἡμέρας). See 1 Timothy 5:5. The phrase in Paul, 1 Thessalonians 2:9; 3:10; 2 Thessalonians 3:8. Const. with *greatly desiring.* [132]

4. **Greatly desiring** (ἐπιποθῶν). Better, *longing.* Pastorals only here. Quite frequent in Paul. See Romans 1:11; 2 Corinthians 5:2; 9:14; Philippians. 1:8, etc. The compounded preposition ἐπὶ does not denote intensity, as A. verse *greatly,* but *direction.* Comp. chapter 4:9, 21.

Being mindful of thy tears (μεμνημένος σου τῶν δακρύων). The verb, μιμνήσκεσθαι in Paul, only 1 Corinthians 11:2. In Pastorals only here. The words give the reason for the longing to see Timothy. The allusion is probably to the tears shed by Timothy at his parting from Paul. [133] One is naturally reminded of the parting of Paul with the Ephesians elders at Miletus (Acts 20:17 ff., see especially verse 37). Holtzmann remarks that Paul's discourse on that occasion is related to this passage as program to performance. Bonds await the apostle (Acts 20:23), and Paul appears as a prisoner (2 Tim. 1:8). He must fulfill his course {Acts 20:24); here he has fulfilled it (2 Tim. 4:7). He bids the overseers take heed to the flock, for false teachers will arise in the bosom of the church (Acts 20:29, 30); these letters contain directions for the guidance of the flock, and denunciations of heretical teachers.

That I may be filled with joy. Const. with *longing to see you.*

5. **When I call to remembrance** (ὑπόμνησιν λαβὼν). The object of χάριν ἔχω ver. 3. Lit. *having received a reminding.* The phrases N.T..[o]. Ὑπόμνησις *reminding* (but sometimes intransitive, *remembrance*), only here, 2 Peter 1:13; 3:1. In LXX three times. As distinguished from ἀνάμνησις *remembrance* (1 Corinthians 11:24, 25) it signifies a reminding or being reminded by another; while ἀνάμνησις is a recalling by one's self.

Unfeigned faith that is in thee (τῆς ἐν σοὶ ἀνυποκρίτου πίστεως). See on 1 Timothy 1:5. For the peculiar collocation of the *Greek* words,

comp. Acts 17:28; Romans 1:12; Ephesians 1:15. The writer's thought is probably not confined to Christian faith, but has in view the continuity of Judaism and Christianity. In verse 3 he speaks of serving God from his forefathers. In Acts 24:14 Paul is represented as saying that even as a Christian he serves the God of his fathers, *believing* all things contained in the law and the prophets.

Dwelt (ἐνῴκησεν). Paul uses the verb with *sin, the divine Spirit, God, the word of Christ,* but nowhere with *faith.* The *phrase faith dwells in,* N.T.^{o}. According to Paul, Christians *are* or *stand in* faith; but faith is not represented as dwelling in them. *Christ* dwells in the heart *through* faith (Ephesians 3:17).

First (πρῶτον). With reference to Timothy, and with a comparative sense, as Matthew 5:24; 7:5; Mark. 3:27; 1 Thessalonians 4:16, etc. This is shown by the last clause of the verse. The writer merely means that faith had already dwelt in Timothy's grandmother and mother before it did in him. How much farther back his believing ancestry went he does not say. Comp. Acts 16:1.

Grandmother (μάμμῃ). N.T. Once in LXX, 4 Macc. 16:9. Later *Greek*. The correct classical word is τήθη. See Aristoph. *Ach.* 49; Plato, *Repub.* 461 D. From the emphasis upon Timothy's receiving his training from his Jewish mother, it has been inferred that his father died early. That he was the child of a mixed marriage appears from Acts 16:1

I am persuaded (πέπεισμαι). The verb in Pastorals only here and verse 12. Often in Paul.

6. **Wherefore** (δι' ἣν αἰτίαν). *Lit. for which cause.* Αἰτία not in Paul. The phrase in verse 12; Titus 1:13; also in Luke, Acts, and Hebrews Paul's expression is διό or διὰ τοῦτο.

Stir up (ἀναζωπυρεῖν). N.T.^{o}. LXX, (Genesis 45:27; 1 Macc. 13:7. In Class., as Eurip. *Electra*, 1121, ἀν' αὖ σὺ ζωπυρεῖς νείκη νέα *you are rekindling old strifes.* From ἀνά *again* ζωός *alive,* πῦρ *fire.* Τὸ ζώπυρον is *a piece of hot coal, an ember, a spark.* Plato calls the survivors of the flood σμικρὰ ζώπυρα τοῦ τῶν ἀνθρώπων γένους

διασεσωσμένα *small sparks of the human race preserved.* The word *is,* therefore, figurative, *to stir* or *kindle the embers.* Ἁνὰ combines the meanings *again* and up, rekindle or kindle up. Vulg. only the former, resuscitare. Comp. ἀνάπτειν 12:49; James 3:5. It is not necessary to assume that Timothy's zeal had become cold.

The gift of God (τὸ χάρισμα τοῦ θεοῦ). See on 1 Timothy 4:14.

The laying on of my hands. See on 1 Timothy 4:14.

7. **Spirit of fear** (πνεῦμα δειλίας). Better, *of cowardice.* N.T. Comp. Romans 8:15, and see on *the Spirit,* Romans 8:4, & 5.

Of power (δυνάμεως). Found in all the Pauline Epistles except Philemon. In Pastorals only here, verse 8, and chapter 3:5. Not used by our writer in the sense of *working miracles,* which it sometimes has in Paul. Here, the power to overcome all obstacles and to face all dangers. It is closely linked with the sense of παρρησία *boldness.*

Of love (ἀγάπης). See on Galatians 5:22.

Of a sound mind (σωφρονισμοῦ). N.T.^{o}. ^{o}LXX,^{o}Class. Not *self-control, but the faculty of generating it in others* or *in one's self,* making them σώφρονες *of sound mind.* Comp. Titus 2:4. Rend. *discipline.* See on σωφροσύνη 1 Timothy 2:9.

8. **Be not ashamed** (μὴ ἐπαισχυνθῇς). See on Luke 9:26.

Testimony (μαρτύριον). See on 1 Timothy 2:6.

His prisoner (δέσμιον αὐτοῦ). Paul styles himself *the prisoner of the Lord,* Ephesians 3:1; 4:1, Philemon 1:9. Only here in Pastorals. Not in a figurative sense, *one who belongs to Christ,* but *one who is imprisoned because of his labors as an apostle of Christ.* On Paul's supposed second imprisonment, see Intro. 4

Be partaker of the afflictions (συνκακοπάθησον). Only here and chapter 2:3. ^{o}LXX, ^{o}Class. The compounded συν *with,* not *with the*

gospel, as Rev., but *with me.* Share afflictions with *me for* the gospel.

According to the power of God. Which enables him to endure hardness. Connect with *be partaker,* etc.

9. **Who hath saved us**. Salvation is ascribed to God. See on our *Savior, l* Tim. 1:1.

Called (καλέσαντος). Comp. 1 Timothy 6:12, and see Romans 8:30; 9:11; 1 Corinthians 1:9; Galatians 1:6; 1 Thessalonians 2:12. It is Paul's technical term for God's summoning men to salvation. In Paul the order is reversed: *called, saved.*

With a holy calling (λκήσει ἁγίᾳ). Κλῆσις, *calling,* often in Paul; but the phrase *holy calling* only here. In Paul, κλῆσις sometimes as here, with the verb καλεῖν *to call,* as l Corinthians 7:20; Ephesians 4:1, 4.

Purpose (πρόθεσιν). See on Acts 11:23; Romans 9:11.

Grace which was given (χάριν τὴν δοθεῖσαν). Comp. Romans 12:3, 6; 15:15; 1 Corinthians 3:10; Ephesians 3:8; 4:7. The phrase only here in Pastorals

Before the world began (πρὸ χρόνων αἰωνίων). See additional note on 2 Thessalonians 1:9. In Pastorals the phrase only here and Titus 1:2. Not in Paul. Lit. *before eternal times.* If it is insisted that αἰώνιος *means everlasting,* this statement is absurd. It is impossible that anything should take place *before* everlasting times. That would be to say that there was a *beginning* of times which are *from everlasting.* Paul puts the beginnings of salvation in God's purpose before the time of the world (1 Corinthians 2:7; 1 Peter 1:20); and Christ's participation in the saving counsels of God prior to time, goes with the Pauline doctrine of Christ's preexistence. The meaning, therefore, of this phrase is rightly given in A.V.: *before the world began, that is,* before time was reckoned by aeons or cycles. Then, in that timeless present, grace was given to *us in God's decree,* not *actually,* since we did not exist. The gift planned and ordered in the eternal counsels is here treated as an actual bestowment.

10. **Made manifest** (φανερωθεῖσαν). See on 1 Timothy 3:16. In contrast With the preceding clause, this marks the historical fulfillment in time of the eternal, divine counsel. Comp. Titus 1:3. There is an implication that the divine counsel was hidden until the fitting time: comp. Ephesians 3:5, and see Colossians 1:26.

By the appearing (διὰ τῆς ἐπιφανείας). See on 2 Thessalonians 2:8; 1 Timothy 6:14.

Who hath abolished (καταργήσαντος). Better, *since he made of none effect. In* Pastorals only here. frequent in Paul. See on *make without effect,* Romans 3:3, and comp. *is swallowed up,* 1 Corinthians 15:54. Notice the association of the verb with ἐπιφάνεια *appearing* in 2 Thessalonians 2:8.

Brought to light (φωτίσαντος). Only here in Pastorals. In Paul, 1 Corinthians 4:5; Ephesians 1:18; 3:9.

Immortality (ἀφθαρσίαν). Better, *incorruption.* With this exception, only in Paul. See Wisd. ii. 23; vi. 9; 4 Macc. ix. 22; xvii. 12.

11. **A teacher of the Gentiles** (διδάσκαλος ἐθνῶν). Omit *of the Gentiles.* Comp. 1 Timothy 2:7, from which the words were probably transferred when the three Epistles were jointly edited. Paul calls himself *an apostle,* and describes himself as *preaching* (κηρύσσων)*;* but he nowhere calls himself διδάσκαλος *a teacher,* although he uses διδάσκειν *to teach,* of himself, 1 Corinthians 4:17; Colossians 1:28. He also uses διδαχή *teaching,* of matter given by him to the converts, Romans 6:17; 16:17; 1 Corinthians 14:6. He distinguishes between the apostle and the teacher, 1 Corinthians 12:28; Ephesians 4:11.

12. **I am not ashamed**. Comp. verse 8, and Romans 1:16.

Whom I have believed (ᾧ πεπίστευκα). Or, *in whom I have put my trust.* See on John 1:12; 2:22; Romans 4:5.

Able (δυνατός). Often used with a stronger meaning, as 1 Corinthians 1:26, *mighty;* Acts 25:5, οἱ δυνατοὶ *the chief men: as a designation of God,* ὁ δυνατός *the mighty one,* Luke 1:49: of preeminent ability or

power in something, as of Jesus, δυνατός ἐν ἔργῳ καὶ λόγῳ *mighty in deed and word,* L. 24:19: of spiritual agencies, " The weapons of our warfare are δυνατὰ *mighty,*" etc., 2 Corinthians 10:4. Very often in LXX.

That which I have committed (τὴν παραθήκην μου). More correctly, *that which has been committed unto me:* my sacred trust. The meaning of the passage is that Paul is convinced that God is strong to enable him to be faithful to his apostolic calling, in spite of the sufferings which attend it, until the day when he shall be summoned to render his final account. The παραθήκη or thing committed to him was the same as that which he had committed to Timothy that; he might teach others (1 Timothy 6:20). It was the form of sound words (verse 13); that which Timothy had heard from Paul (chapter 2:2); that *fair deposit* verse 14). It was the gospel to which Paul had been appointed verse 11); which had been intrusted to him (1 Timothy 1:11; Titus 1:3; comp. 1 Corinthians 9:17; Galatians 2:7; 1 Thessalonians 2:4). The verb παρατιθέναι *to commit to one's charge* is a favorite with Luke. See Luke. 12:48; Acts 20:32. Sums deposited with a Bishop for the use of the church were called παραθῆκαι τῆς ἐκκλησίας *trust-funds of the church.* In the Epistle of the pseudo-Ignatius to Hero (7) we read: "Keep my *deposit* (παραθήκην) which I and Christ have *committed* (παρθέμεθα) to you. I *commit* (παρατίθημι) to you the church of the Antiochenes."

That day (ἐκείνην τὴν ἡμέραν). The day of Christ's second appearing. See on 1 Thessalonians 5:2. In this sense the phrase occurs in the N.T. Epistles only chapter 1:18; 4:8; 2 Thessalonians 1:10; but often in the Gospels, as Matthew 7:22; 26:29; Mark. 13:32, etc. The day of the Lord's appearing is designated by Paul as ἡ ἡμέρα, absolutely, *the day,* Romans 13:12; 1 Corinthians 3:13; 1 Thessalonians 5:4: ἡμέρα τοῦ κυρίου *the day of the Lord,* 1 Corinthians 1:8; 2 Corinthians. 1:14; 1 Thessalonians 5:2; 2 Thessalonians 2:2: *the day of Jesus Christ* or *Christ,* Philippians. 1:6, 10; 2:16*: the day when God shall judge,* Romans 2:16: *the day of wrath and revelation of the righteous judgment of God,* Romans 2:5: *the day of redemption,* Ephesians 4:30.

13. **The form** (ὑποτύπωσιν). Pasts^{o}. ^{o}LXX, ^{o}Class. See on 1 Timothy 1:16.

Of sound words (ὑγιαινόντων λόγων). See on 1 Timothy 1:16.

In faith and love. The teaching is to be held, preached, and practiced, not as a mere schedule of conduct, however excellent, but with the strong conviction of faith and the favor of love.

14. **That good thing which was committed** (τὴν καλὴν παραθήκην). That fair, honorable trust, good and beautiful in itself, and honorable to him who receives it. The phrase N.T.^{o}. See on verse 12. Comp. *the good warfare,* 1 Timothy 1:18*; teaching,* 1 Timothy 4:6; fight, 1 Timothy 6:12; *confession,* 1 Timothy 6:12.

15. **In Asia**. Proconsular Asia, known as *Asia Propria* or simply *Asia.* It was the Romans province formed out of the kingdom of Pergamus, which was bequeathed to the Romans by Attalus III (B.C. 130), including the *Greek* cities on the western coast of Asia, and the adjacent islands with Rhodes. It included Mysia, Lydia, Caria, and Phrygia. The division Asia Major and Asia Minor was not adopted until the fourth century A.D. Asia Minor (Anatolia) was bounded by the Euxine, Aegean, and Mediterranean on the north, west, and south; and on the east by the mountains on the west of the upper course of the Euphrates.

Have turned away (ἀπεστράφησαν). Not from the faith, but from Paul.

16. **Onesiphorus**. Mentioned again, chapter 4:19.

Refreshed (ἀνέψυξεν). N.T.^{o}. Several times in LXX; often in Class. Ἀνάψυξις *refreshing,* Acts 3:19*;* and καταψύχειν *to cool,* Luke 16:24. Originally *to cool; to revive by fresh air.*

Chain (ἅλυσιν). Once in Paul, Ephesians 6:20. Several times in Mark, Luke, and Acts. It may mean *handcuffs* or *manacles* (see Lightfoot, *Philippians,* ed. of 1896, page 8), but is not limited to that sense either in classical or later G*reek*. See Hdt. ix. 74; Eurip. *Orest.* 984. Mark. 5:4 is not decisive.

18. **Very well** (βέλτιον). N.T.^{o}. The sense is comparative; *better* than I can tell you.

CHAPTER 2

1. **Therefore** (οὖν). In view of what has been said in the previous chapter.

Be strong (ἐνδυναμοῦ). In Paul, Romans 4:20; Ephesians 6:10; Philippians. 4:13. Lit. *be strengthened inwardly.*

In the grace (ἐν τῇ χάριτι). Grace is the inward source of strength. Comp. the association of grace and strength in 2 Corinthians 12:9.

2. **Among many witnesses** (διὰ πολλῶν μαρτύρων). Διὰ *through the medium of,* and therefore *in the presence of.*

Commit (παράθου). As a trust or deposit (παραθήκη). See on chapter 1:12,14. In Paul only 1 Corinthians 10:27.

Faithful (πιστοῖς). Not *believing,* but *trusty,* as appears from the context. See on 1 John 1:9; Revelation 1:5; 3:14.

Able (ἱκανοὶ). In Pastorals only here. Very common in Luke and Acts: a few times in Paul. See on *many,* Romans 15:23.

3. **Endure hardness** (συνκακοπάθησον). Comp. chapter 1:8. A.V. verse fails to give the force of συν *with.* Rend. *suffer hardship with me.*

Soldier (στρατιώτης). Only here in Pastorals. ^{o}P. Frequent in Acts.

4. **That warreth** (στρατευόμενος). Better, *when engaged in warfare. R*ev. *no soldier on service.* In Paul, 1 Corinthians 9:7; 2 Corinthians 10:3. In Pastorals only here and 1 Timothy 1:18.

Entangleth himself (ἐμπλέκεται). Only here and 2 Peter 2:20 (see note). This has been made an argument for clerical celibacy.

In the affairs of this life (ταῖς τοῦ βίου πραγματίαις). Better, *affairs*

of life. Not as A.V. verse implies, in contrast with the affairs of the next life, but simply the ordinary occupations of life. In N.T., βίος means either means *of subsistence, as* Mark. 12:44; Luke 8:43; 1 John 3:17; *or course of life,* as Luke 8:14. Βίος P^{o}.

Him who hath chosen him to be a soldier (τῷ στρατολογήσαντι). N.T.^{o}. ^{o}LXX. Better, *enrolled him as a soldier.*

5. **Strive for masteries** (ἀθλῇ). N.T.^{o}. ^{o}LXX. Paul uses ἀγωνίζεσθαι (see 1 Corinthians 9:25), which appears also in 1 Timothy 4:10; 6:12; 2 Timothy 4:7. *For masteries is* superfluous. Rev. *contend in the games; but* the meaning of the verb is not limited to that. It may mean to contend *in battle;* and the preceding reference to the soldier would seem to suggest that meaning here. The allusion to *crowning is* not decisive in favor of the Rev. rendering. Among the Romans crowns were the highest distinction for service in war. The *corona triumphalis* of laurel was presented to a triumphant general; and the *corona obsidionalis* was awarded to a general by the army which he had saved from a siege or from a shameful capitulation. It was woven of grass which *grew* on the spot, and was also called *corona graminea.* The *corona myrtea* or *ovatio,* the crown of bay, was worn by the general who celebrated the lesser triumph or *ovatio.* The golden *corona muralis,* with embattled ornaments, was given for the storming of a wall; and the *corona castrensis* or *vallaris,* also of gold, and ornamented in imitation of palisades, was awarded to the soldier who first climbed the rampart of the enemy's camp.

Is he not crowned (οὐ στεφανοῦται). The verb only here and Hebrews 2:7, 9. For στέφανος *crown,* see on Revelation 2:9; 4:4; 1 Peter 5:4. Paul has στέφανον λαβεῖν, 1 Corinthians 9:25.

Lawfully (νομίμως). Past^{o}. See 1 Timothy 1:8. According to the law of military service which requires him to abandon all other pursuits. So the law of the ministerial office requires that the minister shall not entangle himself with secular pursuits. If he fulfills this requirement, he is not to trouble himself about his worldly maintenance, for it is right that he should draw his support from his ministerial labor: nay, he has the *first* right *to* its material fruits.

6. **The husbandman that laboreth** (τὸν κοπιῶντα γεωργὸν). The verb *implies hard. wearisome* toil. See on 1 Thessalonians 1:3; 5:12. Γεωργός *Husbandman,* only here in Pastorals. [o]P. See on John 15:1.

Must be first partaker (δεῖ πρῶτον — μεταλαμβάνειν). Better, *Must be the first to partake. H*is is the first right to the fruits of his labor in the gospel. The writer seems to have in his eye 1 Corinthians 9:7, where there is a similar association of military service and farming to illustrate the principle that they who proclaim the gospel should live of the gospel. Μεταλαμβάνειν to *partake,* [o]P, and only here in Pastorals. Paul uses μετέχειν. See 1 Corinthians 9:10, 12; 10: 17, 21, 30.

7. **Consider** (νόει). Better, *understand.*

And the Lord give thee understanding (δώσει γάρ ὁ κύριος σύνεσιν). More correctly, for *the Lord shall give.* [134] For σύνεσιν *understanding,* see on Mark. 12:33; Luke 2:47; Colossians 1:9.

8. **Remember that Jesus Christ — was raised, etc**. Incorrect. Rend. *remember Jesus Christ raised from the dead.* Μνημόνευε *remember,* only here in Pastorals: often in Paul. Ἐγείρειν to *raise,* very often in N.T., but only here in Pastorals. The perfect passive participle (ἐγηγερμένον) only here. The perfect marks the permanent condition — raised and still living.

Of the seed of David. Not referring to Christ's human descent as a humiliation in contrast with his victory over death (ἐγηγερμένον), but only marking his human, visible nature along with his glorified nature, and indicating that in both aspects he is exalted and glorified. See the parallel in Romans 1:3, 4, which the writer probably had in mind, and was perhaps trying to imitate. It is supposed by some that the words *Jesus Christ — seed of David* were a part of a confessional formula.

According to my gospel. Comp. Romans 2:16; 16:25, and see 1 Corinthians 15:1; 2 Galatians. 11:7; Galatians 1:11; 2:2; 1 Timothy 1:11.

9. **Wherein I suffer trouble** (ἐν ᾧ κακοπαθῶ). *Wherein* refers to the gospel. Κακοπαθεῖν only here, chapter 4:5, and James. 5:13. LXX, John. 4:10.

As an evildoer (ὡς κακοῦργος). Only here and in Luke. Better, *malefactor.* The meaning is technical. Comp. Luke 23:32, 33, 39.

Unto bonds (μέχρι δεσμῶν). Comp. Philippians. 2:8, μέχρι θανάτου *unto death:* Hebrews. 12:4, μέχρις αἵματος *unto blood.* Const. with *I suffer trouble*

But the word of God is not bound (ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται). *Nevertheless, although I am in bonds, the gospel which I preach will prevail in spite of all human efforts to hinder it. Word of God* often in Paul. In Pastorals, 1 Timothy 4:5; Tit. 2:5. *Bound,* in Paul metaphorically, as here, Romans 7:2; 1 Corinthians 7:27, 39.

10. **Therefore** (διὰ τοῦτο). Because I know that God is carrying on his work. [135]

That they may also (ἵνα καὶ αὐτοὶ). More correctly, *they also may,* etc. *Also,* as well as myself.

Obtain the salvation (σωτηρίας τύχωσιν). The phrase N T.[o]. Paul has περιποίησις σωτηρίας *obtaining of salvation,* 1 Thessalonians 5:9.

Which is in Christ Jesus. The phrase *salvation which is in Christ Jesus,* N.T. For other collocations with *in Christ Jesus* in Pastorals, see 1 Timothy 1:14; 3:13; 2 Timothy 1:1, 9, 13; 2:3, 15.

With eternal glory (μετὰ δόξης αἰωνίου). The phrase *eternal glory* on]y here and 1 Peter 5:10. Paul has αἰώνιον βάρος δόξης *eternal weight of glory,* 2 Corinthians. 4:17. *Glory* here is the eternal reward of Christians in heaven.

11. **It is a faithful saying**. Better, *faithful* is *the saying.* See on l Timothy. 1:15. It refers to what precedes — the eternal glory of those who are raised with Christ verse 8) which stimulates to endurance of sufferings for the gospel.

For (γὰρ). Faithful is the saying that the elect shall obtain salvation with

eternal glory, *for if* we be dead, etc. [136] The following words to the end of verse 12 may be a fragment of a hymn or confession, founded on Romans 6:8; 8:17.

If we be dead with him (εἰ συναπεθάνομεν). A.V. misses the force of the aorist. Better, *if we died,* etc. Comp. Romans 6:8; Colossians 2:20. For the verb, comp. Mark. 14:31; 2 Corinthians 7:3.

12. **If we suffer we shall also reign with him** (εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν). For *suffer,* rend. *endure.* Συνβασιλεύειν *to reign with,* only here and 1 Corinthians 4:8. Comp. Luke. 19:17,19; 22:29, 30; Romans 5:17; Revelation 4:4; 5:10; 22:5.

If we deny him he also will deny us (εἰ ἀρνησόμεθα. κἀκεῖνος ἀρνήσεται ἡμᾶς). The verb P^{o}. *Him* must be supplied. The meaning of the last clause is, *will not acknowledge us as his own.* Comp. Luke 9:26; Matthew 10:33.

13. **If we believe not** (εἰ ἀπιστοῦμεν). Better, *are faithless* or *untrue to* him. Comp. Romans 3:3. In Pastorals only here.

Faithful (πιστὸς). True to his own nature, righteous character, and requirements, according to which he cannot accept as faithful one who has proved untrue to him. To do this would be to deny himself.

14. **Put them in remembrance** (ὑπομίμνησκε). ^{o}P. See on ὑπόμνησιν *reminding,* chapter.1:5.

Charging (διαμαρτυρόμενος). In Paul only 1 Thessalonians 4:6. Very frequent in Acts. See on Acts 2:40; 20. 23. The sense is rather *conjuring* them *by* their loyalty to God. Paul uses the simple μαρτύρεσθαι in a similar sense. See Galatians 5:3; 1 Thessalonians 2:12 (note); Ephesians 4:17.

Before God (ἐνώπιον τοῦ θεοῦ). See on 1 Timothy 5:4.

Strive about words (λογομαχεῖν). N.T.^{o}. ^{o}LXX, ^{o}Class. Comp. λογομαχίας *disputes of words,* 1 Timothy. 6: 4, and see 1 Corinthians

4:20.

To no profit (ἐπ᾽ οὐδὲν χρήσιμον). Lit. *to nothing useful.* Ἐπ᾽ οὐδὲν, ºP. He uses εἰς κενόν *to no purpose.* See 2 Corinthians 6:1; Galatians 2:2; Philippians 2:16; 1 Thessalonians 3:5. Χρήσιμος *useful,* N.T.º.

To the subverting (ἐπὶ καταστροφῇ). Ἐπὶ does not mean here *to* or *for* (purpose or object). but indicates the ground on which the unprofitableness of the wordy strife rests. Unprofitable *because* it works subversion of the hearers. Καταστροφή *subversion,* transliterated into *catastrophe,* only here and 2 Peter 2:6. In LXX of the *destruction* or *overthrow* of men or cities. Καταστρέφειν *to overturn,* Matthew 21:12; Mark. 11:15; Acts 15:16, cit. Paul uses καθαίρεσις *pulling down,* 2 Corinthians 10:4, 8; 13:10

15. **Study** (σπούδασον). Originally, make haste. In Paul, Galatians 2:10; Ephesians 4:3 (note); 1 Thessalonians 2:17.

To shew thyself approved (σεαυτὸν δόκιμον παραστῆσαι). Παραστῆσαι, *b*etter, *present.* In Pastorals only here and chapter 4:17. Often in Acts and Paul. See on Acts 1:3; Romans 16:2; Ephesians 5:27. Δόκιμον *approved,* only here in Pastorals, five times by Paul. See on James. 1:12. On δοκιμή *approvedness,* Romans 5:4; and on δοκιμάζειν *to approve on test,* 1 Peter 1:7.

A workman (ἐργάτης). In Paul, 2 Corinthians 11:13; Philippians. 3:2. In Pastorals, 1 Timothy 5:18.

That needeth not to be ashamed (ἀνεπαίσχυντον). N.T.º. ºLXX, ºClass. Lit. *not made ashamed,* as Philippians 1:20. A workman whose work does not disgrace him.

Rightly dividing (ὀρθοτομοῦντα). N.T.º. ºClass. In LXX, Proverbs 3:6; 11:5; both times in the sense of directing the way. From ὀρθός *straight and* τέμνειν *to cut.* Hence, *to cut straight,* as paths; *to hold a straight course;* generally, *to make straight; to handle rightly.* Vulg. *recte tractare.* The thought is that the minister of the gospel is to present the truth rightly, not abridging it, not handling it as a charlatan (see on 2 Corinthians

2:17), not making it a matter of wordy strife verse 14), but treating it honestly and fully, in a straightforward manner. Various homiletic fancies have been founded on the word, as, to *divide* the word of truth, giving to each hearer what he needs: or, to separate it into its proper parts: or, to separate it from error: or, to cut straight through it, so that its inmost contents may be laid bare. Others, again, have found in it the figure of dividing the bread, which is the office of the household steward; or of dividing the sacrificial victims; or of cutting a straight furrow with the plough.

16. **Shun** (περιίστασο). P^{o}. In Pastorals, here and Titus 3:9. Originally, *to place round; to stand round.* In the middle voice, to *turn one's self about,* as for the purpose of avoiding something: hence, *avoid, shun.* Often in Class., but in this sense only in later Greek.

Profane and vain babblings (βεβήλους κενοφωνίας). For *profane,* see on 1 Timothy 1:9. *Vain is* superfluous, being implied in *babblings.* For *babblings,* see on 1 Timothy 6:20. *Babble is* a word of early origin, an imitative word, formed on the efforts of a young child to speak, and having its counterparts in many languages. It appears very early in English, as in Piers Plowman:

> "And so I bablede on my bedes."
>
> Vis. 2487.

Bacon:

> "Who will open himself to a blab or a babbler? "
>
> Ess. vi

Shakespeare:

> "Leave thy vain bibble babble."
>
> Twelfth X. iv. 2.

They will increase (προκόψουσιν). See on Romans 13:12, and Galatians 1:14.

Ungodiness (ἀσεβείας). The opposite of εὐσέβεια *godliness,* for which

see on 1 Timothy 2:2. In Pastorals, Titus 2:12. In Paul, Romans 1:18; 11:26, cit.

17. **Will eat** (νομὴν ἕξει). Lit. *will have pasturage,* and s*O grow.* Νομὴ πυρός *a spreading of fire:* a sore is said νομὴν ποιεῖσθαι *to spread.* Comp. Acts 4:17, διανεμηθῇ *spread,* of the influence of the miracle of Peter, from the same root, νέμειν *to distribute* or *divide;* often of herdsmen, *to pasture.* Νομὴ only here and John 10:9

Canker (γάγγραινα). Transliterated *into ga*ngr*ene. An eating sore; a cancer.* N.T.^{o}. ^{o}LXX. Comp. Ovid:

> "Solet immedicabile cancer
> Serpere, et illaesas vitiatis addere partes."
>
> *Metam.* 2:826

18. **Have erred** (ἠστόχησαν). See on 1 Timothy 1:6.

The resurrection (ἀνάστασιν). Only here in Pastorals.

19. **Nevertheless** (μέντοι). Mostly in John. ^{o}P. Only here in Pastorals.

The foundation of God standeth sure (ὁ στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν). Wrong. Στερεὸς *sure is* attributive, not predicative. Rend. *the firm foundation of God standeth.* The *phrase foundation of God,* N.T.^{o}. Θεμέλιος *foundation is* an adjective, and λίθος *stone is* to be supplied. It is not to be taken by metonymy for οἰκία *house* verse 20), but must be interpreted consistently with it, [137] and, in a loose way, represents or foreshadows it. So we speak of an endowed institution as *a foundation. By;'* the sure foundation of God" is meant *the church,* which is "the pillar and stay of the truth" (1 Timothy 3:15), by means of which the truth of God is to withstand the assaults of error. The church has its being in the contents of "the sound teaching" (1 Timothy 1:10), which is "according to godliness" (1 Timothy 6:3), and which is deposited in it. "The mystery of godliness " is intrusted to it (1 Timothy 3:16). Its servants possess "the mystery of the faith" (1 Timothy 3:9). In 1 Corinthians 3:11, Christ is represented as " the chief corner-stone." In Ephesians 2:20, the church is built "upon the foundation of the apostles and prophets," with Christ as

the corner-stone, and grows into a “holy temple (ναὸν) *in* the Lord.” Here, the church itself is the foundation, and the building is conceived as a great dwelling-house. While the conception of the church here does not contradict that of Paul, the difference is apparent between it and the conception in Ephesians, where the church is the seat of the indwelling and energy of the Holy Spirit. Comp. 1 Corinthians 3:16,17. Στερεός *firm* only here, Hebrews 5:12, 14, and 1 Peter 5:9 (note). Ἕστηκεν *standeth,* in contrast with *overthrow* verse 18).

Seal (σφραγῖδα). Mostly in Revelation. Only here in Pastorals. In Paul, Romans 4:11; 1 Corinthians 9:2. Used here rather in the sense of *inscription* or *motto.* Comp. Deuteronomy. 6:9; 11:20; Revelation 21:14. There are two inscriptions on the foundation stone, the one guaranteeing the *security,* the other the *purity,* of the church. The two go together. The purity of the church is indispensable to its security.

The Lord knoweth them that are his (ἔγνω κύριος τοὺς ὄντας αὐτοῦ). The first inscription: *God knows his own.* Comp. Numbers 16:5; 1 Corinthians 13:12. For ἔγνω *knoweth,* see on Galatians 4:9. *Them that are his,* his ἐκλεκτοὶ *chosen;* see verse 10; Titus 1:1; Romans 8:33; Colossians 3:12; 1 Peter 2:9: Revelation 17:14. Not, however, in any hard, predestinarian sense. [138] Comp. John 10:14; Matthew 7:23; Luke 13:25, 27.

Let every one that nameth the name of Christ depart from iniquity. The second inscription, concerning the purity of the church. For *of Christ* rend. *of the Lord* (κυρίου). Ὀνομάζων *nameth,* only here in Pastorals. It means to *give a name to, to style,* as Mark. 3:14; Luke 6:14; 1 Corinthians 5:11: to *pronounce a name as having a special virtue, as in* incantation. as Acts 19:13: *to utter a name as acknowledging and appropriating what the name involves, as a confession of faith and allegiance.* So here. Comp. Romans 15:20; 1 Corinthians 5: 11; Isaiah 26:13. For ὄνομα *name,* see on 1 Thessalonians 1:12. Ἀποστήτω ἀπὸ ἀδικίας *depart from iniquity.* For the verb, see on 1 Timothy 4:1. Mostly in Luke and Acts. Comp. Numbers 16:26; Isaiah. 52. 11. Whatever may be implied in God’s election, it does not relieve Christians of the duty of strict attention to their moral character and conduct. Comp. Philippians. 2:12. The gift of grace (Ephesians 2:8) is exhibited in making one a coworker with God (1

Corinthians 3:9). The salvation bestowed by grace is to be “carried out” (Philippians. 2:12) by man with the aid of grace (Romans 6:8-19; 2 Corinthians 6:1). What this includes and requires appears in Philippians. 3:10; 4:1-7; Ephesians 4:13-16, 22 ff.; Colossians 2:6, 7.

20. But the church embraces a variety of characters. Unrighteous men steal into it. So, in a *great* household establishment there are vessels fit only for base uses.

House (οἰκίᾳ). As θεμέλιος foundation indicates the inward, essential character of the church, οἰκία exhibits its visible, outward aspect. The mixed character of the church points to its *greatness* (μεγάλῃ).

Vessels (σκεύη). See on Matthew 12:29; Mark. 3:27; Acts 9:15; 27:17; 1 Peter 3:7.

Of wood and of earth (ξύλινα καὶ ὀστράκινα). Ξύλινος *wooden* only here and Revelation 9:20. Ὀστράκινος *of baked clay,* only here and 2 Corinthians 4:7 (note). Comp. the different metaphor, 1 Corinthians 3:12.

Some to honor and some to dishonor. After Romans 9:21.

21. **Purge** (ἐκκαθάρῃ). Only here and 1 Corinthians 5:7. The meaning is, *separate himself from communion with.*

From these (ἀπὸ τούτων). From such persons as are described as;’vessels “unto dishonor.” Some attempt to relieve the awkwardness of this figure by referring *these to* persons mentioned in vv. 16,17.

Unto honor (εἰς τιμήν). Const. with *vessel,* not with *sanctified.*

Sanctified (ἡγιασμένον). Comp. 1 Timothy 4:5. Set al art to noble and holy uses, as belonging to God. See on ἁγιασμός *sanctification,* Romans 6:19. For ἅγιος *holy,* see on 1 Timothy 5:10.

Meet (εὔχρηστον). From εὐ *well and* χρᾶσθαι *to use.* Hence, *easy to make use of, useful.* The A.V. *meet, is fit, suitable.* Rend. *serviceable.* In contrast with *to no profit,* verse 14. See Philemon 11, where the contrast

with ἄχρηστος *useless is* brought out. Only here, chapter 4:11, Philemon 11.

For the master's use (τῷ δεσπότῃ). *Use is* superfluous. Rend. *for the master.* The master of the household. See on 1 Timothy 6:1.

Prepared (ἡτοιμασμένον). In Paul, 1 Corinthians 2 9; Philemon 22. Only here in Pastorals. Comp. Titus 3:1.

Every good work. The phrase in Paul, 2 Corinthians 9:8; Colossians 1:10; 2 Thessalonians 2:17. In Pastorals, 1 Timothy 5:10; 2 Timothy 3:17; Titus 1:16; 3:1.

22. **Youthful lusts** (νεωτερικὰς ἐπιθυμίας). Νεωτερικὸς *youthful,* N.T.^{o}. For ἐπιθυμία *desire, lust,* see on Mark. 4:19; 1 Thessalonians 4:5. Such counsel from Paul to Timothy seems strange.

Follow (δίωκε). *Pursue.* Stronger than follow. A favorite word with Paul to denote the pursuit of moral and spiritual ends. See Romans 9:30, 31; 12:13; 1 Corinthians 14:. 1; Philippians. 3:12.

Peace (εἰρήνην). Not a distinct virtue in the list, but a consequence of the pursuit of the virtues enumerated. Const. with *with them that call,* etc. For *peace* with διώκειν *pursue,* see Romans 14:19; Hebrews 12:14, and Psalm 34:14, cit. 1 Peter 3:11.

Call on the Lord (ἐπικαλουμένων τὸν κύριον). A Pauline phrase, only here in Pastorals. See Romans 10:12, 13, 14; 1 Corinthians 1:2. See also Acts 2:21; 9:14; 22:16.

Out of a pure heart (ἐκ καθαρᾶς καρδίας). Const. with *call on the Lord.* The phrase, 1 Timothy 1:5; 1 Peter 1:22. Comp. Matthew 5:8.

23. **Foolish** (μωρὰς). In Pastorals only here and Titus 3:9. Μωρός means *dull, sluggish, stupid:* applied to the taste, *flat, insipid:* comp. μωρανθῇ *have lost his savor,* Matthew 5:13. In Pastorals never substantively, *a fool,* but so in 1 Corinthians 3:18; 4:10. Comp. ἄφρων, 1 Corinthians 15:36.

Unlearned (ἀπαιδεύτους). Rev. *ignorant is* better; *but* the meaning at bottom is *undisciplined:* questions of an un*trained* mind, carried away with novelties: questions which do not proceed from any trained habit of thinking.

Questions (ζητήσεις). Better, *questionings.* See on 1 Timothy 6:4.

Avoid (παραιτοῦ). See on 1 Timothy 4:7 Better, *refuse* or *decline.*

Gender (γεννῶσι). Only here in Pastorals. In Paul, metaphorically, 1 Corinthians 4:15; Philemon 10; Galatians 4:24.

24. **The servant of the Lord** (δοῦλον κυρίου). *The* teacher or other special worker in the church. Comp. Titus 1:1; Romans 1:l; Galatians 1:10; Philippians 1:1, Colossians 4:12. Of any Christian, 1 Corinthians 7:22; Ephesians. 6:6. The phrase is often applied to the Old Testament prophets as a body: see Amos 3:7; Jeremiah 7:25; Ezra 9:11; Daniel 9:6. To Joshua, Judges 2:8; to David, Psalm 77:70.

Must not (οὐ δεῖ). Moral obligation.

Gentle (ἤπιον). Only here and 1 Thessalonians 2:7 (note).

Apt to teach, patient (διδακτικόν, ἀνεξίκακον). Διδακτικός apt to *teach,* only here and 1 Timothy. 3:2 (note). ῾Ανεξικακία *forbearing,* N.T.^{o}. Ανεξικακία *forbearance* Wisd. ii. 19. Rend. *Forbearing.*

25. **In meekness** (ἐν πραὺτητι). A Pauline word, only here in Pastorals, But comp. πραυπαθία, 1 Timothy 6:11 (note). Const. *With instruction.*

Instructing (παιδεύοντα). See on 1 Timothy 1:20. Better, *correcting!.*

Those that oppose themselves (τοὺς ἀντιδιατιθέμενους). N.T.^{o} LXX. Class. only late Gleek. T*hemselves is* wrong. The meaning is, those who oppose the servant of the Lord; Who carry on the ἀντιθέσεις *oppositions* (1 Timothy 6:20); *=gainsayers* (ἀντιλέγοντες Titus 1:9). Paul's word is

ἀντίκεισθαι *to oppose:* see 1 Corinthains 16:9; Galatians 5:17; Philippians 1:28; 2 Thessalonians. 2:4.

Repentance (μετάνοιαν). Only here in Pastorals. See on *repent*) Matthew. 3:2.

To the acknowledging of the truth (εἰς ἐπίγνωσιν ἀληθείας). More correctly, *the knowledge.* The formula Past^{o}. See 1 Timothy 2:4 (note); 2 Timothy 3:7. For εἰς *unto* after μετάνοια *repentance,* see Mark. 1:4; Luke 3:3; 24:47; Acts 11:18; 20:21; 2 Corinthians 7:10.

26. **May recover themselves** (ἀνανήψωσιν). Lit. *may return to soberness.* N.T.^{o}. See on *be sober,* 1 Thessalonians 5:6. A similar connection of thought between coming to the knowledge of God and awaking out of a drunken stupor, occurs 1 Corinthians 15:34.

Out of the snare of the devil (ἐκ τῆς τοῦ διαβόλου παγίδος). Comp. Psalm 124:7. The phrase *snare of the devil,* only here and 1 Timothy 3:7 (note). The metaphor is mixed; return to soberness out of the snare of the devil.

Who are taken captive (ἐζωγρημένοι). Or, *having been held captive.* Only here and Luke 5:10 (note on *thou shalt* catch!.

By him (ὑπ' αὐτοῦ). The devil.

At his will (εἰς τὸἐκείνου θέλημα). Better, *unto* his will: that is, to do his (God's) will.
The whole will then read: "And that they may return to soberness out of the snare of the devil (having been held captive by him) to do God's will."

CHAPTER 3

1. Comp. the beginning of 1 Timothy 4.

This know (τοῦτο γίνωσκε). The phrase N.T.^{o}. Comp. Paul's γινώσκειν ὑμᾶς βούλομαι *I would have you to know,* Philippians. 1:12; and θέλω δὲ ὑμᾶς εἰδέναι *I would you should know,* 1 Corinthians. 11:3.

In the last days (ἐπ' ἐσχάταις ἡμέραις). The phrase only here in Pastorals, Acts 2:17, James. 5:3. Similar expressions are ἐν καιρῷ ἐσχάτῳ *in the last season,* 1 Peter 1:5: ἐπ' ἐσχάτου τῶν χρόνων *at the last of the times,* 1 Peter 1:20: ἐπ' ἐσχάτου χρόνου *at the last time,* Jude 18: ἐπ' ἐσχάτων τῶν ἡμερῶν *at the last of the days,* 2 Peter 3:3: ἐν ὑστέροις καιροῖς *in the latter seasons,* 1 Timothy 4:1. The times immediately preceding Christ's second appearing are meant. Comp. Hebrews 1:2; James. 5:3.

Perilous times (καιροὶ χαλεποί). Only here and Matthew 8:28. Lit. *hard times: schwere Zeiten.* Καιρός. denotes a definite, specific season. See on Matthew 12:1; Acts 1:17.

Shall come (ἐνστήσονται). Or *will set in.* Mostly in Paul. Only here in Pastorals. See on Galatians 1:4.

2. **Lovers of their own selves** (φίλαυτοι). Better, *lovers of self.* N.T.^{o}. LXX. Aristotle, *De Repub.* 2:5, says: "It is not loving one's self, but loving it unduly, just as the love of possessions."

Covetous (φιλάργυροι). Better, *lovers of money.* Only here and Luke 16:14. For the noun φιλαργυρία *love of money,* see on 1 Timothy 6:10. Love of money and covetousness are not synonymous. *Covetous* is πλεονέκτης; see 1 Corinthians 5:10, 11; Ephesians 5:6. See on Romans 1:29.

Boasters (ἀλαζόνες). Or *swaggerers.* Only here and Romans 1:30. See on ἀλαζονείαις *boastings,* Jas. 4:16.

Proud (ὑπερήφανοι). *Or haughty.* See on ὑπερηφανία *pride,* Mark 7:22.

Blasphemers (βλάσφημοι). See on 1 Timothy 1:13. Better, *railers.* See also on, βλασφημία *blasphemy,* Mark. 7:22.

Unthankful (ἀχάριστοι). Only here and Luke 6:35.

Unholy (ἀνόσιοι). Only here and 1 Timothy 1:9 (note).

3. **Without natural affection** (ἄστοργοι). Only here and Romans 1:31. [o]LXX. See on ἀγάπη *love,* Galatians 5:22, under στέργειν *to love with a natural affection.*

Truce-breakers (ἄσπονδοι). N.T.[o]. [o]LXX. Rend. *implacable.* From ἀ *not,* and σπονδαί *a treaty* or *truce.* The meaning is, *refusing to enter into treaty, irreconcilable.* [140]

Incontinent (ἀκρατεῖς). Or *intemperate, without self-control.* N.T.[o]. Once in LXX, Proverbs 27:20. ῾Ακρασία *incontinence,* Matthew 23:25; 1 Corinthians 7:5; 1 Macc. 6:26; Ps. of Solomon. 4:3.

Fierce (ἀνήμεροι). Or *savage.* N.T.[o]. [o]LXX. Comp. ἀνελεήμονες *merciless,* Romans 1:31.

Despisers of those that are good (ἀφιλάγαθοι). Better, *haters of good.* N.T.[o]. [o]LXX, [o]Class. Comp. the opposite, φιλάγαθον *lover of good,* Titus 1:8.

4. **Traitors** (προδόται). Or *betrayers.* Only here, Luke. 6:16; Acts 7:52.

Heady (προπετεῖς). Precipitate, reckless, headstrong in the pursuit of a bad end under the influence of passion. Only here and Acts 19:36. In LXX, *slack, loose,* hence *foolish,* Proverbs 10:14, and *dividing* or *parting asunder, as* the lips; of one who opens his lips and speaks hastily or thoughtlessly, Proverbs 13:3. Comp. Sir. ix. 18.

High-minded (τετυφωμένοι). Better, *besotted* or *clouded* with pride. See on 1 Timothy 3:6, and comp. 1 Timothy 6:4.

Lovers of pleasure more than lovers of God (φιλήδονοι μᾶλλον ἢ φιλόθεοι). Pleasure-lovers rather than God-lovers. Both words N.T.^{o}. ^{o}LXX.

5. **A form** (μόρφωσιν). *Only* here and Romans 2:20. Μορφὴ *Form* (for the want of any other rendering) is the expression or embodiment of the essential and permanent being of that which is expressed Μόρφωσις, lit. *forming* or *shaping.* Yet the meaning differs in different passages. In Romans 2:20, μόρφωσις *is* the truthful embodiment of knowledge and truth as contained in the law of God. Here, the mere outward semblance, as distinguished from the essential reality.

The power (τὴν δύναμιν). The practical virtue. Comp. 1 Corinthians 4:20. It is impossible to overlook the influence of Romans 1:29-31 in shaping this catalogue.

Turn away (ἀποτρέπου). N.T.^{o}. Comp. παραιτοῦ *avoid,* chapter. 2:23; ἐκτρεπόμενος *turning away,* 1 Timothy 6:20; and ἐκκλίνετε *turn away,* Romans 16:17.

6. **Of this sort** (ἐκ τούτων). Lit. *of these.* The formula often in Paul.

Which creep (οἱ ἐνδύνοντες). N.T.^{o}. Thrust themselves into. Comp. Jude 4, παρεισεδύησαν *crept in privily* (see note); 2 Peter 2:1 (note), παρεισάξουσιν *shall privily bring in;* and Galatians 2:4, παρεισάκτους *brought in by stealth.*

Lead captive (αἰχμαλωτίζοντες). Only here in Pastorals. See on *captives,* Luke 4:18; and 2 Corinthians 10:5.

Silly women (γυναικάρια). N.T.^{o}. ^{o}LXX. *Silly* is expressed by the contemptuous diminutive. Comp. Vulg. *mulierculas.*

Laden (σεσωρευμένα). Only here and Romans 12:20, citation. In LXX, see Judith xv. 11, of *loading* a wagon with the property of Holofernes. It

implies *heaped up; heavily* laden.

Led away (ἀγόμενα). *Away is* superfluous. It is only an inference. The meaning is *under the direction of.* Comp. Romans 8:14; Galatians 5:18.

Divers (ποικίλαις). In Pastorals only here and Titus 3:3. Lit. *variegated, of different tints.* See on *manifold wisdom,* Ephesians. 3:10. [141]

7. **Ever learning**. From any one who will teach them. See on 1 Timothy 5:13. It is a graphic picture of a large class, by no means extinct, who are caught and led by the instructions of itinerant religious quacks.

Never able (μηδέποτε δυνάμενα). Because they have not the right motive, and because they apply to false teachers. Ellicott thinks that there is in δυνάμενα a hint of an unsuccessful endeavor, in better moments, to attain to the truth.

8. **As** (ὃν τρόπον). The formula occurs in the Synoptic Gospels (see Matthew 23:37; Luke 13:34), and in Acts (1:11; 7:28), but not in Paul.

Jannes and Jambres. According to tradition, the names of the chiefs of the magicians who opposed Moses. Exodus 7:11, 22.

Of corrupt minds (κατεφθαρμένοι τὸν νοῦν). Better, *corrupted in mind.* The verb, N.T.^{o}. Comp. διεφθαρμένων τὸν νοῦν *corrupted in mind,* 1 Timothy 6:5.

Reprobate (ἀδόκιμοι). In Pastorals only here and Titus 1:16. A Pauline word. See on Romans 1:28, and *castaway,* 1 Corinthians 9:27.

9. **Shall proceed** (προκόψουσιν). See on chapter 2:16.

Folly (ἄνοια). Only here and Luke 6:11 (note). The *senselessness of* their teaching, with an implication of is immoral character.

Manifest (ἔκδηλος). N.T.^{o}. LXX, 3 Macc. 3:19; 6:5.

10. **Hast fully known** (παρηκολούθησας). Better, *thou didst follow.* See

on 1 Timothy 4:6. ^{o}P.

Manner of life (ἀγωγῇ). Or *conduct.* N.T.^{o}. LXX, mostly 2nd and 3rd Macc.. Often in Class., but mostly in a transitive sense, *leading, conducting.*

Purpose (προθέσει). See on Acts 11:23; Romans 9:11. In Paul, only of the divine purpose.

Long-suffering, charity, patience. For *long-suffering,* see on James 5:7. For *charity* rend l*ove,* and see on Galatians 5:22. *For patience,* see on 2 Peter. 1:6; James. 5:7.

11. **Persecutions, afflictions** (διωγμοῖς, παθήμασιν). Διωγμός *persecution,* only here in Pastorals. Occasionally in Paul. Πάθημα, only here in Pastorals. Often in Paul, usually in the sense of *sufferings,* but twice of sinful *passions,* Romans 7:5; Galatians. 5:24.

Antioch, Iconium, Lystra. See Acts 13:50; 14:2 ff.; 14:19. ‘these cities may have been selected as illustrations because Timothy was at home in that region. See Acts 16:1, 2. Antioch is mentioned by Paul, Galatians. 2:11. Iconium and Lystra nowhere in his letters.

Delivered (ἐρύσατο) Often in Paul. Originally, to *draw* to *one’s self;* to *draw out* from peril. Paul, in Romans 11:26, applies the prophecy of Isaiah. 69:20 to Christ, who is called a ὁ ῥυόμενος *the deliverer,* LXX.

12. **Who will live** (οἱ θέλοντες ζῆν). *Whose will is* to live, or who *are bent on* living.

Godly (εὐσεβῶς). Only here and Titus 2:12. Comp. κατ’ εὐσέβειαν *according to godliness,* 1 Timothy 6:3; Titus 1:1; and ἐν πάσῃ εὐσεβείᾳ *in all godliness,* 1 Timothy 2:2. See also 1 Timothy 4:7; 6:11, and on *godliness,* 1 Timothy 2:2.

Shall suffer persecution (διωχθήσονται). In this sense only here in Pastorals.

13. **Seducers** (γόντες). N.T.[o]. Better, *impostors or deceivers.* From γοᾶν *to howl.* Originally, one who *chants* spells; *a wizard, sorcerer.* Hence, *a cheat.*

Shall wax worse and worse (προκόψουσιν ἐπὶ τὸ χεῖρον). Lit. *shall proceed to the worse.* The formula, Past[o]. Comp. verse 9 and chapter 2:16.

Deceiving (πλανῶντες). Properly, *leading astray.* See on πλάνοις *seducing,* 1 Timothy 4:1.

14. **Hast been assured of** (ἐπιστώθης). N.T.[o]. Quito often in LXX. So 2 Samuel 7:16, *shall be established* (*of* the house of David): Psalm 87:37, *steadfast* in his covenant.

15. **From a child** (ἀπὸ βρέφους). Mostly in Luke. [o]P. Only here in Pastorals. See on 1 Peter 2:2. Comp. Mark 9:21, ἐκ παιδιόθεν *from a child.*

The holy Scriptures (ἱερὰ γράμματα). Note particularly the absence of the article. Γράμματα is used in N.T. in several senses. Of *characters of the alphabet* (2 Corinthians. 3:7; Galatians 6:11): of *a document* (Luke 16:6, take thy *bill*)*:* of *epistles* (Acts 28:21): of *the writings of an author collectively* (James 5:47): of *learning* (Acts 26:24, πολλά γράμματρα *much learning*). In LXX, ἐπιστάμενος γράμματα *knowing how to read* (Isaiah 29:11, 12). The Holy Scriptures are nowhere called ἱερὰ γράμματα in N.T. In LXX, γράμματα is never used of sacred writings of any kind. Both Josephus and Philo use τὰ ἱερὰ γράμματα for the O.T. Scriptures. [142] The words here should be rendered *sacred learning.* The books in the writer's mind were no doubt the Old Testament. Scriptures, in which Timothy, like every Jewish boy, had been instructed; but he does not mean to designate those books as ἱερὰ γράμματα. He means the learning acquired from Scripture by the rabbinic methods, according to which the Old Testament books were carefully searched for meanings hidden in each *word* and letter, and especially for messianic intimations. Specimens of such learning may be seen here and there in the writings of Paul as 1 Corinthians. 9:9 f.; 10:1 f.; Galatians. 3:16f.; 4:21 f. In Acts 4:13, the council, having heard Peter's speech, in which he interpreted Psalm 118:22 and Isaiah 28:16 of Christ, at once perceived that Peter and John

were ἀγράμματοι, not versed in the methods of the schools. Before Agrippa, Paul drew thc doctline of the Resurrection from the Old Testament, whereupon Festus exclaimed,"much learning (πολλὰ γράμματα, thy acquaintanee with the exegesis of the schools) hath made thee made (Acts 26:24). To Agrippa, who was "expert in all customs and questions which are among the Jews" (Acts 26:3), the address of Paul, a pulpil of Hillel, was not surprising, although he declared that Paul's reasoning did not appeal to him. In John 7:15, when Jesus taught in the temple, the.Jews wondered and said: the; "How knoweth this man *letters?*" That a.Jew should know the Scriptures was not strange The wonder lay in the exegetical skill of one who had not been trained by the literary methods of the time.

To make thee wise (σε σοφίσαι). Only hero and 2 Peter 1:16;. See note there on cunningly devised. To give thee understanding of that which lies behind the letter; to enable thee to detect in the Old Testaments. books various hidden allusions to Christ; to draw from the Old Testaments the mystery of messianic salvation, and to interpret the Old Testaments with Christ as the key. This gives significance to the following words through faith which is in Christ,Jesus. Jesus Christ was the key of Scripture, and through faith in him Shripture became a power unto salvation. The false teachers also had their learning but used it in expounding Jewish fables, genealogies, etc. Hence, their expositions, instead of making wise unto salvation, were vain babblings; profane and old wives' fables (1 Timothy 4:7; 2 Timothy 2:16). Const. *through faith,* etc., with *make wise,* not with *salvation.*

16. **All Scripture** (πᾶσα γραφὴ). Better, *every* Scripture, that is, every *passage* of Scripture. Scripture as a whole is as αἱ γραφαί or αἱ γραφαί ἅγιαι. Ἱερά is never used with γραφὴ. Γραφὴ is the single passage, usually defined by *this,* or *that,* or *the,* or *which saith.* [143]

Is given by inspiration of God (θεόπνευστος). N.T.^{o}. ^{o}LXX. From θεὸς *God* and πνεῖν *to breathe. God-breathed.* The word tells us nothing of the peculiar character or limits of inspiration beyond the fact that it proceeds from God. In construction omit *is,* and rend. as attributive of γραφὴ *every divinely-inspired Scripture.*

And is profitable (καὶ ὠφέλιμος). According to A.V., καὶ and is merely the copula between two predicates of γραφὴ. It is divinely inspired and is profitable. According to the interpretation given above, καὶ has the force of *also.* Every divinely-inspired Scripture is, besides being so inspired and for that reason, *also* profitable, etc. Ὠφέλιμος *profitable,* Past[o]. See on 1 Timothy 4:8.

For doctrine (πρὸς διδασκαλίαν). Better, *teaching.* Comp. *to make thee wise,* ver. 15.

Reproof (ἐλεγμόν). Better, *conviction.* N.T.[o]. [o]Class. Comparatively frequent in LXX, mostly in the sense of *rebuke:* sometimes *curse, punishment.* See Ps. of Solomon. 10:1, but the reading is disputed with ἐλέγχω. See on the verb ἐλέγχειν, John 3:20.

Correction (ἐπανόρθωσιν). N.T.[o]. Twice in LXX. Restoring to an upright state (ὀρθός *erect*); *setting right.*

Instruction (παιδείαν). Better, *chastisement* or *discipline.* See on Ephesians 6:4. In LXX mostly *correction* or *discipline,* sometimes *admonition.* Specially of God's chastisement by means of sorrow and evil

17. **Perfect** (ἄρτιος). N.T.[o]. LXX. Rev. complete; but the idea is rather that of mutual, symmetrical adjustment of all that goes to make the man: harmonious combination of different qualities and powers. Comp. κατάρτισις *perfecting,* 2 Corinthians 13:9: καταρτισμός *perfecting* (as accomplished), Ephesians 4:12: καταρτίσαι *make perfect* or *bring into complete adjustment,* Hebrews 13:21.

Thoroughly furnished (ἐξηρτισμένος). The same root as ἄρτιος. It fills out the idea ἄρτιος; fitted *out.* Only here and Acts 11:5 (note). [o]Class.

Unto all good works (πρὸς πᾶν ἔργον ἀγαθὸν). More correctly, *every good work*. Any writing which can produce such profitable results vindicates itself as inspired of God. It is to be noted that the test of the divine inspiration of Scripture is here placed in its practical usefulness.

CHAPTER 4

1. **I charge** (διαμαρτύρομαι). See on 1 Timothy 5:21.

At his appearing (καὶ τὴν ἐπιφάνειαν). Rend. "*and by* his appearing," ἐπιφάνειαν thus depending on διαμαρτύρομαι, and the accusative being the ordinary accusative of conjuration, with which *by* must be supplied. The A.V. follows the reading κατὰ *at*. For ἐπιφάνεια *appearing*, see on 1 Timothy 6:14; 2 Thessalonians 2:8. For, βασιλεία *kingdom*, see on Luke 6:20.

2. **Be instant** (ἐπίστηθι). Better, *be ready*. Once in Paul, 1 Thessalonians 5:3. Frequent in Luke and Acts. Lit. *stand by, be at hand, be present. To come suddenly upon*, Luke 2:38. Hence, *be ready. Instant* signifies *urgent, importunate, persevering*. Lat. *instant to press upon*. Thus Latimer, "I preached at the *instant* request of a curate." So N.T., Romans 12:12, "Continuing *instant* in prayer."

In season (εὐκαίρως). Only here and Mark. 14:11. LXX once, Sir. xviii. 22. Comp. ἀκαιρεῖσθαι *to have leisure* or *opportunity*, Mark. 6:31; 1 Corinthians 16:12: εὐκαιρία *opportunity*, Matthew 26:16: εὔκαιρος *seasonable, convenient*, Mark. 6:21; Hebrews 4:16.

Out of season (ἀκαίρως). N.T.^{o}. LXX once, Sir. xxxv. 4. Comp. ἀκαιρεῖσθαι *to lack opportunity*, Philippians. 4:10. Timothy is not advised to disregard opportuneness, but to discharge his duty to those with whom he deals, whether it be welcome or not.

Reprove (ἔλεγξον). Rather, *convict* of their errors. See on 1 Timothy 5:20 and John 3:20. In Paul, 1 Corinthians 14:24; Ephesians 5:11, 13. Comp. ἐλεγμόν *conviction*, chapter 3:16.

Rebuke (ἐπιτίμησον). In Pastorals only here. ^{o}P. Mostly in the Synoptic Gospels, where it is frequent. It has two meanings: rebuke, as Matthew 8:26; Luke 17:3, and *charge*, as Matthew 12:16; 16:20, commonly followed by ἵνα *that* or λέγων *saying* (Matthew 20:31; Mark.

1:25; 3:12; 8:30; Luke 4:35), but see Luke 9:21. The word implies a *sharp, severe* rebuke, with, possibly, a suggestion in some cases of impending penalty (τιμή); charge *on pain of.* This might go to justify the rendering of Holtzmann and von Soden, threaten. To charge on pain of penalty for disobedience implies a menace, in this case of future judgment.

Exhort (παρακάλεσον). See on *consolation*, Luke 6:24; *comfort*, Acts 931. Tischendorf changes the order of the three imperatives, reading ἔλεγξον, παρακάλεσον, ἐπιτίμησον. In that case there is a climax: first *convict* of error, then, *exhort* to forsake error, finally *threaten* with the penalty of persistence in error.

With all long-suffering and doctrine (ἐν πασῃ μακροθυμίᾳ). Πάσῃ, *every possible exhibition of* long, suffering, etc. For *doctrine* Rend. *teaching*. The combination is Suggestive. Long-suffering is to be maintained against the temptations to anger presented by the obstinacy and perverseness of certain hearers; and such are to be met, not merely with rebuke, but also with sound and reasonable instruction in the truth. So Calvin: "Those who are strong only in fervor and sharpness, but are not fortified with solid doctrine, weary themselves in their vigorous efforts, make a *great* noise, rave,... make no headway because they build without foundation." Men will not be won to the truth by scolding's. They should understand what they hear, and learn by perceive why they are rebuked" (Bahnsen). Διδαχή *teaching*, only here and Titus 1:9 in Pastorals. The usual sword is διδασκαλία. Paul uses both.

8. **For** (γὰρ). Ground for the preceding exhortations in the future opposition to sound teaching.

Endure (ἀνέξονται). Only here in Pastorals. Mostly in Paul. Comp. Acts 18:14; 2 Corinthians 11:4; Hebrews 13:22.

Sound doctrine (τῆς ὑγιαινούσης διδασκαλίας). Or *healthful teaching*. The A.V. overlooks the article which is important. *The* teaching plays a prominent part in these Epistles, and signifies more than teaching in general. See on 1 Timothy 1:10.

Shall they heap to themselves teachers (ἑαυτοῖς ἐπισωρεύ σουσιν

διδασκάλους). A vigorous and graphic statement. Ἐπισωρεύειν *to heap up*, N.T.^{o}. Comp. σεσωρευμένα *laden*, chapter 3:6. The word is ironical; shall invite teachers *enmasse*. [144] In periods of unsettled faith, skepticism, and mere curious speculation in matters of religion, teachers of all kinds swarm like the flies in Egypt. The demand creates the supply. The hearers invite and shape their own preachers. If the people desire a calf to worship, a ministerial calf-maker is readily found. “The master of superstition is the people, and in all superstition wise men follow fools “ (Bacon, *Ess*. 17).

Having itching ears (κνηθόμενοι τὴν ἀκοήν). Or, *being tickled in their hearing*. Κνήθειν *to tickle*, N.T.^{o}. ^{o}LXX. Κνηθόμενοι *itching*. Hesychius explains, “hearing for mere gratification.” Clement of Alexandria describes certain teachers as “scratching and tickling, in no human way, the ears of those who eagerly desire to be scratched” (*Strom*. 5). Seneca says: “ Some come to *hear*, not to *learn*, just as we go to the theater, for pleasure, to delight our ears with the speaking or the voice or the plays” (*Ep*. 108). Ἀκοή, A. verse *ears*, in N.T. *a report*, as Matthew 4:24; 14:1;24.24:6: in the plural, *ears* (never *ear* in singular), as Mark. 7:35; Luke 7:1: *hearing*, either *the act*, as Acts 28:26; Romans 10:17, or *the sense*, 1 Corinthians 12:17, here, and verse 4.

4. **Shall be turned unto fables** (ἐπὶ τοὺς μύθους ἐκτραπήσονται). More correctly, *will turn aside*. The passive has a middle sense. For *fables* see on 1 Timothy 1:4.

5. **Watch thou** (σὺ νῆφε). See on 1 Thessalonians 5:6, and on ἀνανήψωσιν *recover*, 2 Timothy 2:26.

Endure afflictions (κακοπάθησον). Or *suffer hardship*. See on chapter 2:9, and comp. chapter 4:5.

Of an evangelist (εὐαγγελιστοῦ). Here, Acts 21:8 and Ephesians 4:11. In the last passage, a special function, with apostles, prophets, pastors, and teachers. A traveling, minister whose work was not confined to a particular church. So Philip, Acts 8:5-13, 26-40. A helper of the apostles. An apostle, as such, was an evangelist (1 Corinthians 1:17), but every evangelist was not an apostle. In *The Teaching of the Twelve Apostles*

(about 100 A.D.) it is prescribed that an apostle shall not remain in one place longer than two days, and that when he departs he shall take nothing with him except enough bread to last until his next station (chapter. 11).

Make full proof of thy ministry (τὴν διακονίαν σου πληροφόρησον). Better, *fulfill* or *fully perform*. In Pastorals only here and verse 17 See on Luke 1:1. In LXX once, Ecclesiastes. 8:11, *is fully persuaded*. Only in this passage in the active voice. Comp. πληρώσαντες τὴν διακονίαν *having fulfilled their ministration*, Acts 12:25: ἐπλήρου τὸν δρόμον *was fulfilling his course*, Acts 13:25, and τὸν δρόμον *I have finished the course*, verse 7. For διακονίαν *ministry*, see on 1 Timothy 1:12.

6. **For I am now ready to be offered** (ἐγὼ γὰρ ἤδη σπένδομαι). *I*, emphatic contrast with σὺ *thou*, verse 5. *Already*. What he is now suffering is the beginning of the end. Σπένδεσθαι *to be poured out as a libation*, only here and Philippians 2:17 (note). In the active voice quite often in LXX.

Departure (ἀναλύσεως). N.T.^{o}. ^{o}LXX. Comp. ἀναλῦσαι *to depart*, Philippians. 1:23. The figure is explained by some of loosing a Ship from its moorings; by others of breaking camp. In Philippians the latter is the more probable explanation, because Paul's situation in the Custody of the Praetorians at Rome would naturally suggest a military metaphor, and because he is habitually sparing of nautical metaphors. Comp. 2 Corinthians 5:1, and Clement of Rome, *ad Corinth*. 44: "Blessed are the presbyters who have gone before, seeing that their *departure* (ἀνάλυσιν) was fruitful and ripe."

7. **I have fought a good fight** (τὸν καλὸν ἀγῶνα ἠγώνισμαι). For a good fight rend. *the* good fight. For the phrase, see on 1 Timothy 6:12. Comp. Philippians 1:27, 30; 1 Corinthians 9:25; Colossians 2:1; 1 Thessalonians 2:2; Ephesians 6:11 ff.

Course (δρόμον). Metaphor from the race-course. Only here and Acts 13:25;20:24: comp. 1 Corinthians 9:24; Galatians 2:2; 5:7; Romans 9:16; Philippians 2:16; 3:12-14.

I have kept the faith (τὴν πίστιν τετήρηκα). The phrase N.T.^{o}. For τηρεῖν *to keep,* see on 1 Timothy 5:22; 6:14.

8. **Henceforth** (λοιπὸν). Lit. *as to what remains.* Λοιπὸν or τὸ λοιπὸν either *finally,* as 2 Corinthians 13:11; or *henceforth* as here, Mark. 14:41; 1 Corinthians 7:29, Hebrews 10:13: *or for the rest, besides, as* 1 Thessalonians 4:1 (note); 2 Thessalonians 3:1.

There is laid up (ἀπόκειται). Or laid *away.* In Pastorals only here. In Paul, see Colossians 1:5 (note). Luke 19:20 of the pound *laid up* in a napkin.

A crown of righteousness (ὃ τῆς δικαιοσύνης στέφανος). The phrase N.T.^{o}. See on στεφανοῦται *is crowned,* chapter. 2:5. Rend. *the* crown.

Judge (κριτής). Comp. verse 1. Mostly in Luke and Acts. ^{o}P. Only here in Pastorals. Applied to Christ, Acts 10:42 James 5:9; to God, Hebrews 12:28; James 4:12.

Shall give (ἀποδώσει). Most frequent in Synoptic Gospels. It may mean to give *over* or *away,* as Matthew 27:58; Acts 5:8; Hebrews 12:16: or *to give back, recompose,* as here, Matthew 6:4, 6, 18; Romans 2:6.

At that day (ἐν ἐκείνῃ τῇ ἡμέρᾳ). See on chapter 1:12.

That love his appearing (τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ). For *love* rend. *have loved*. *Appearing,* Christ's second coming: see on 1 Timothy 6:14; 2 Thessalonians 2:8. The phrase N.T.^{o}. Some have interpreted *appearing* as Christ's *first* coming into the world, as chapter 1:10; but the other sense is according to the analogy of 1 Corinthians 2:9; Philippians 3:20; Hebrews 9:28.

9. **Do thy diligence** (σπούδασον). Earnestly endeavor. See on chapter 2:15, and comp. chapter 1:3. Do *diligence* and *give diligence* (2 Peter 1:10) are old English phrases. So Chaucer:

> "And night and day dide ever his diligence
> Hir for to please."

Manciple's T. 141.

"And ech of hem doth al his diligence
To doon unto the feste reverence."

Clerke's T. 195

10. **Demas.** A contraction of Demetrius or Demarchus. He is mentioned Colossians 4:13 and Philemon 24. It is supposed that he was a Thessalonian. On leaving Paul he went to Thessalonica; and in Philemon his name is mentioned next to that of Aristarchus the Thessalonian. That no epithet is attached to his name in Colossians 4:14 (comp. "Luke the beloved physician") may be a shadow of Demas's behavior mentioned here, in case Colossians was written later than 2nd Timothy.

Hath forsaken (ἐγκατέλειπεν). In Pastorals here and verse 16. See on 2 Corinthians 4:9. The compounded preposition ἐν indicates a condition or circumstances *in* which one has been left, as the common phrase *left in the lurch.* Comp. Germ. *im Stiche.*

Having loved (ἀγαπήσας). The participle is explanatory, *because* he loved.

This present world (τὸν νῦν αἰῶνα). See on 1 Timothy 6:17. Contrast *love his appearing,* verse 8.

Crescens (Κρήσκης). N.T.^{o}. Unknown.

Galatia (Γαλατίαν). Most probably Galatia. See Introd. to Galatians. Eusebius (H. E. 3:4) says: "Paul testifies that Crescens was sent to Gaul (Γαλλίαν)." Tischendorf adopts this reading.

Dalmatia (Δαλματίαν). Part of the country known generally as Illyricum, along the eastern coast of the Adriatic. See Romans 15:19.

11. **Luke**. See Intro. to Luke. His connection with Paul appears first in Acts 16:10. He remained at Philippi after Paul's departure, and was there seven years later, when Paul revisited the city (Acts 20:5, 6). He accompanied Paul to Jerusalem (Acts 21:15), after which we lose sight of

him until he appears at Caesarea (Acts 27:2), whence he accompanies Paul to Rome. He is mentioned Colossians 4:14 and Philemon 24.

Take (ἀναλαβὼν). In N.T. mostly in Acts. See on Acts 23:31, and comp. Acts 20:13, 14.

Mark. Mentioned Colossians 4:10; Philemon 24; 1 Peter 5:13. Probably John Mark (Acts 12:12, 25; 15:37), called the cousin of Barnabas (Colossians 6:10). The first mention of him since the separation from Paul (Acts 15:39) occurs in Colossians and Philemon. He is commended to the church at Colossae. In 1st Peter he sends salutations to Asia. In both Colossians and Philemon his name appears along with that of Demas. In Colossians he is named shortly before Luke and along with Aristarchus who does not appear here. He (Mark) is about to come to Asia where 2nd Timothy finds him. The appearance in Colossians of Aristarchus with Mark and of Demas with Luke is probably the point of connection with the representation in 2nd Timothy.

Profitable for the ministry (εὔχρηστος εἰς διακονίαν). Εὔχρηστος *profitable,* only here, chapter 2:21, Philemon 11. For *for the ministry* rend. *for ministering* or *for service,* and see on 1 Timothy 1:12.

12. **Tychicus.** A comparatively uncommon name in N.T., but found in inscriptions of Asia Minor and on Asiatic coins. He is mentioned Acts 20:4, 5; Ephesians 6:21; Colossians 4:7. In Acts 20:4 he is described as a native of proconsular Asia.

18. **The cloak** (φελόνην). [145] Hesychius, however, explains as a γλωσσόκομον, originally a case for keeping the mouthpieces of wind-instruments; thence, generally, Γλωσσόκομον *is* the word for the disciples' treasury-chest (*bag,* James 12:6). Also a box for transporting or preserving parchments. Specimens have been found at Herculaneum. In LXX, 2 Samuel 6:11, the *ark* of the Lord (but the reading varies): in 2 Chronicles 24:8, the *chest* placed by order of Joash at the gate of the temple, to receive contributions for its repair. Joseph. *Ant.* vi. 1, 2, of the *coffer* into which the jewels of gold were put for a trespass-offering when the ark was sent back (1 Samuel 6:8). Phrynicus [146] defines it as "a receptacle for books, clothes, silver, or anything else." Φαιλόνης or

φαινόλης *a wrapper of parchments,* was translated figuratively in Latin by *toga* or *paenula* "a cloak," sometimes of leather; also the *wrapping* which a shopkeeper put round fish or olives; also the parchment cover for papyrus rolls. Accordingly it is claimed that Timothy is here bidden to bring, not a cloak, but a roll-case. So the Syriac Version. There seems to be no sufficient reason for abandoning the translation of A.V.

Carpus. Not mentioned elsewhere.

The books (βιβλία). Βίβλος or, βιβλίον was the term most widely used by the Greeks for *book* or *volume.* The usual derivation is from, βύβλος *the Egyptian papyrus*. Comp. Lat. *liber* "the inner bark of a tree," also "book." [147] Pliny (*Nat. Hist.* 13:11) says that the pith of the papyrus plant was cut in slices and laid in rows, over which other rows were laid crosswise, and the whole was massed by pressure. The name for the blank papyrus sheets was χάρτης (charta) *paper.* See on 2 John 12. Timothy is here requested to bring some papyrus documents which are distinguished from the vellum manuscripts.

Parchments (μεμβράνας). N.T.^{o}. Manuscripts written on parchment or vellum. Strictly speaking, veilum was made from the skins of young calves and the common parchment from those of sheep, goats, or antelopes. It was a more durable material than papyrus and more expensive. The Latin name was *membrana,* and also *pergamena* or *pergamina,* from Pergamum in Mysia where it was extensively manufactured, and from which it was introduced into Greece. As to the character and contents of these documents which Timothy is requested to bring, we are of course entirely ignorant. [148]

14. **Alexander the coppersmith.** Comp. 1 Timothy 1:20, and Acts 19:33. The same person is probably meant in all three cases.

Did me much evil (πολλά μοι κακὰ ἐνεδείξατο). Lit. *shewed me much ill-treatment.* Comp. 1 Timothy 1:16.

May the Lord reward (ἀποδώσει). More correctly *shall reward.* A.V. follows the reading ἀποδῴη.

15. **Greatly withstood** (λίαν ἀντέστη). Comp. chapter 3:8, and Galatians 2:11. This may refer to the occurrences at Ephesus (Acts 19:33), or to Alexander's attitude during Paul's trial. The former is more probable. Λίαν *greatly,* not in Paul, except in the compound ὑπερλίαν, 2 Corinthians 11:5; 12:11. Only here in Pastorals. Mostly in Synoptic Gospels.

16. **At my first answer** (ἐν τῇ πρώτῃ μου ἀπολογίᾳ). Ἀπολογία *defense in a judicial trial.* Comp. Acts 25:16. Also *against private persons,* as 1 Corinthians 9:3; 2 Corinthians 7:11. *Defense of the gospel against its adversaries,* as Philippians. 1:7, 16; comp. 1 Peter 3:15 (note). It is impossible to decide to what this refers. On the assumption of a second imprisonment of Paul (see Introduction) it would probably refer to a preliminary hearing before the main trial. It is not improbable that the writer had before his mind the situation of Paul as described in Philippians since this Epistle shows at many points the influence of the Philippians letter. It should be noted, however, that ἀπολογία in Philippians 1:7, 16, has no specific reference to Paul's trial, but refers to the defense of the gospel under any and all circumstances. In any case, the first Romans imprisonment cannot be alluded to here. On that supposition, the omission of all reference to Timothy's presence and personal ministry at that time, and the words about his first defense, which must have taken place before Timothy left Rome (Philippians. 2:19-23) and which is here related as a piece of news, are quite inexplicable.

Stood with me (παρεγένετο). As a patron or an advocate. The verb mostly in Luke and Acts: once in Paul, 1 Corinthians 16:3: only here in Pastorals. It means *to place one's self beside;* hence, *to come to,* and this latter sense is almost universal in N.T. In the sense of coming to or standing by one as a friend, only here.

Be laid to their charge (αὐτοῖς λογισθείη). Mostly in Paul: only here in Pastorals. See on Romans 4:3, 5; 1 Corinthians 13:5.

17. **Strengthened** (ἐνεδυνάμωσεν). See on 1 Timothy 1:12.

The preaching (τὸ κήρυγμα). Better, *the* message (*par excellence),* the gospel message. Usually with a defining word, as *of Jonah; of Jesus*

Christ; my preaching; our preaching. Absolutely, as here, 1 Corinthians 1:21; Titus 1:3.

Might be fully known (πληροφορηθῇ). See on verse 5. Lit. *might be fulfilled;* fully carried out by being proclaimed before rulers in the capital of the world. Comp. Romans 15:19; Acts 23:11; 28:31; Philippians 1:12-14.

Out of the mouth of the lion (ἐκ στόματος λέοντος). Figurative expression for danger of death. Comp. 1 Corinthians 15:32. As usual, all manner of special references have been imagined: the lions of the amphitheatre; Nero; the chief accuser; the Jews; the Devil.

18. **Every evil work** (ἐκ ἔργου πονηρου). Every design and attempt against him and his work. Πονηρός *evil* cannot be limited to evil on its active side. See on 1 Corinthians 5:13. The word is connected at the root with πένεσθαι *to be needy,* and πονεῖν *to toil;* and this connection opens a glimpse of that sentiment which associated badness with a poor and toiling condition. The word means originally *full of* or *oppressed by labors;* thence, *that which brings annoyance or toil.* Comp. ἡμέρα πονηρά *evil day,* Ephesians 5:16; 6:13: ἕλκος πονηρὸν *a grievous sore,* Revelation 16:2.

Heavenly kingdom (τὴν βασιλείαν τὴν ἐπουράνιον). The phrase N.T.^{o}. Ἐπουράνιος *heavenly* only here in Pastorals. Mostly in Paul and Hebrews. *Heavenly kingdom,* here the future, glorified life, as 1 Corinthians 6:9, 10; 15:50; Luke 13:29. In the same sense, *kingdom of Christ and of God,* Ephesians 5:5; *kingdom of their Father,* Matthew 13:43; *my Father's kingdom,* Matthew 26:29; *kingdom prepared for you,* Matthew 25:34; *eternal kingdom of our Lord and Savior Jesus Christ,* 2 Peter 1:11.

19. **Salute** (ἄσπασαι). Very often in Paul. The singular only here and Titus 3:15.

Prisca and Aquila. They appear in Corinth, Acts 18:2, 3; in Ephesus, Acts 18:18, 26; 1 Corinthians 16:19.

Onesiphorus. *Profit-bringer.* Comp. chapter 1:16. One of the punning names so common among slaves. Comp. Chresimus, Chrestus, Onesimus, Symphorus, all of which signify *useful* or *helpful.*

20. **Erastus.** In Acts 19:22, sent by Paul with Timothy to Macedonia from Ephesus. Romans 16:23, the city-treasurer who sends salutations. He cannot be certainly identified with the one mentioned here. The writer merely selects names of well-known companions of Paul.

Trophimus. See Acts 22:4; 21:9.

Sick (ἀσθενοῦντα). By Paul mostly in a moral sense, as *weak in the faith,* Romans 4:19; the law was *weak,* Romans 8:3; the *weak brother,* 1 Corinthians 8:11. Of bodily sickness, Philippians 2:26, 27.

21. **Eubulus, Pudens, Linus, Claudia**. N.T.^{o}.

22. **The Lord Jesus Christ be with thy spirit**. Omit *Jesus Christ.* The closing benediction only here in this form.

THE

EPISTLE TO TITUS

CHAPTER 1

1. **An apostle — according to the faith of God's elect, etc**. The norm of the apostolate in each of the three Epistles is unique, and not Pauline. In 1 Timothy, *according to the commandment of God:* in 2 Timothy, *according* to *the promise of life in Christ Jesus.* Κατὰ *according to,* not *for* the faith, but corresponding to the norm or standard of faith which is set for God's elect.

And acknowledging of the truth (καὶ ἐπίγνωσιν ἀληθείας). For *acknowledging* rend. *knowledge. For* the phrase, see on 1 Timothy 2:4. Governed, like πίστιν *faith,* by κατὰ. The writer is an apostle according to the faith of God's elect, and according to the truth which is contained in the faith, as that truth is intelligently apprehended and held.

'Which is after godliness (τῆς κατ' εὐσέβειαν). Or *according to* godliness. Comp. 1 Timothy 6:3. This addition describes the peculiar and essential character of the truth which is held and known by God's elect, namely, that it is concerned with the fear and obedience of God — all that constitutes true piety. See on 1 Timothy 1:10.

2. **In hope of eternal life** (ἐπ' ἐλπίδι ζωῆς αἰωνίου). Const. with *Apostle,* verse 1. [149] Ἐπὶ *resting upon.*

God that cannot lie (ὁ ἀψευδὴς θεὸς). Ἀψευδὴς N.T.[o]. Once in LXX, Wisd. vii. 17. Comp. Romans 3:4; Hebrews 6:18. Paul expresses the idea positively, by ἀληθής *truthful,* Romans 3:4.

Before the world began (πρὸ χρόνων αἰωνίων). Lit. *before eternal times.* Before time began to be reckoned by aeons. See on 2 Timothy 1:9, and additional note on 2 Thessalonians 1:9.

3. **In due times** (καιροῖς ἰδίοις). Better, *in his* (or *its*) *own seasons.* See on 1 Timothy 2:6.

Through preaching (ἐν κηρύγματι). Rather, *in a proclamation.* See on 2 Timothy 4:17.

Which is committed unto me (ὃ ἐπιστεύθην ἐγὼ). Betters *wherewith I was intrusted.* See on 1 Timothy 1:11.

4. **Own** (γνησίῳ). See on 1 Timothy 1:2.

According to the common faith (κατὰ κοινὴν πίστιν). The phrase N.T.^{o}. Κοινός *common*, usually in contrast with καθαρός *pure* or ἅγιος *holy,* as Acts 10:14; 11:8; Revelation 21:27. In the sense of *general* as here, Acts 2:44; 4:32; Jude 3. Comp. 2 Peter 1:1. The "catholic" faith. Κατὰ *according to,* as verse 1.

5. **In Crete.** Crete is one of the largest islands in the Mediterranean. By the mythological writers it was called Aeria, Doliche, Idaea, Telchinia. According to tradition, Minos first gave laws to the Cretans, conquered the Aegean pirates, and established a navy. After the Trojan war the principal cities of the island formed themselves into several republics, mostly independent. The chief cities were Cnossus, Cydonia, Gortyna, and Lyctus. Crete was annexed to the Romans Empire B.C. 67. About Paul's visiting the island we have no information whatever beyond the hints in this Epistle. There is no absolute proof that Paul was ever there before the voyage to Rome. Although on that voyage some time appears to have been spent at Crete, there is no notice of Paul having received any greeting from the members of the Christian churches there. According to this Epistle, Paul and Titus had worked there together. Paul went away, and left Titus to organize the churches founded by himself. He sent this letter by Zenas and Apollos (3:13), and announced in it the coming of Artemas or of Tychicus. On their arrival Titus was to join Paul at Nicopolis, where Paul was proposing to winter.

Shouldst set in order (ἐπιδιορθώσῃ). N.T.^{o}. Lit. *to set straight besides* or *farther;* that is, should arrange what remained to be set in order after

Paul's departure. Used by medical writers of setting broken limbs or straightening crooked ones. Διόρθωσις *reformation,* Hebrews. 9:10: διόρθωμα *correction,* Acts 24:3.

Ordain elders (καταστήσῃς πρεσβυτέρους). Καθιστάναι *appoint* or *constitute.* In Paul only Romans 5:19. For the sense here comp. Matthew 24:45, 47; Luke 12:14; Acts 6:3. The meaning of the injunction is, that Titus should appoint, out of the number of elderly men of approved Christian reputation, certain ones to be overseers (ἐπίσκοποι) of the churches in the several cities. The eldership was not a distinct church office. See on 1 Timothy 5:1.

I had appointed (διεταξάμην). Better, *I gave thee charge.* Mostly in Luke and Acts.

6. **Faithful children** (τέκνα πιστά). Better, *believing children;* or, as Rev., *children that believe.* Comp. 1 Timothy 3:4.

Not accused of riot (μὴ ἐν κατηγορίᾳ ἀσωτίας). Lit. *not in accusation of profigacy.* For κατηγορία see on 1 Timothy 5:19. Ἀσωτία, lit. *unsavingness;* hence, *dissoluteness, profigacy.* Comp. Luke 15:13, of the prodigal son, who lived *unsavingly* (ἀσώτως). Only here, Ephesians 5:18, and 1 Peter 4:4 (note).

7. **A bishop** (τὸν ἐπίσκοπον). See on 1 Timothy 3:1; 5:1. Rend. *the* bishop. It will be observed that the qualifications of the elders are fixed by those of the bishop. Appoint elders who shall be unaccused, etc. *for* the bishop must be unaccused, etc. The overseers must have the qualifications of approved presbyters.

Steward of God (θεοῦ οἰκονόμον). Comp. 1 Corinthians 4:1, 2; 1 Peter 4:10; and see on Romans 16:23; Luke 16:1. The phrase N.T.^{o}.

Self-willed (αὐθάδη). Only here and 2 Peter 2:10 (note).

Soon angry (ὀργίλον). N.T.^{o}. Rarely in LXX and Class. *Irascible.*

8. **A lover of hospitality** (φιλόξενον). Better, *hospitable.* See on 1

Timothy 3:2.

A lover of good men (φιλάγαθον). N.T.^{o}. Better, *lover of good.*

Temperate (ἐγκρατῆ). N.T.^{o}. Originally, *having power over; possessed of;* hence, *controlling, keeping in hand.* Ἐγκράτεια *temperance,* Acts 24:25; Galatians 5:23; 2 Peter 1:6. Εγκρατεύεσθαι *to contain one's self,* 1 Corinthians 7:9; 9:25.

9. **Holding fast** (ἀντεχόμενον). Only here in Pastorals. In Paul, 1 Thessalonians 5:14 (note).

The faithful word (τοῦ πιστοῦ λόγου). The *trustworthy, reliable* word. Comp. 1 Timothy 1:15 (note).

As he hath been taught (κατὰ τὴν διδαχὴν). Lit. *according to the teaching.* Const. with *word.* Agreeing with the apostolic teaching. For διδαχή *teaching* see on 2 Timothy 4:2.

May be able by sound doctrine both to exhort (δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ). Rend. "may be able both to exhort in the sound teaching." For δυνατὸς *able* or *powerful,* see on 2 Timothy 1:12. Used by Paul in the phrase εἰ δυνατόν *if it be possible,* Romans 12:18; Galatians 4:15: τὸ δυνατόν *that which is possible,* Romans 9:22: of God, Romans 4:21; 11:23: of men, in the ethical sense, Romans 15:1; 2 Corinthians 12:10; 13:9.

Convince (ἐλέγχειν). Better, *convict.* See on John 3:20, and ἐλεγμὸν, 2 Timothy 3:16.

The gainsayers (τοὺς ἀντιλέγοντας). In Pastorals only here and chapter 2:9. Once in Paul, Romans 10:21, cit. Mostly in Luke and Acts. *Glainsay,* Angl. Sax. *gegn* (Germ. *gegen*) "against," and;; say." Wiclif, Luke 21:15: For I schalgyue to you mouth and wisdom, to whiche alle youre aduersaries schulen not mowe agenstonde, and agenseye."

10. **Vain talkers** (ματαιολόγοι). N.T.^{o}. ^{o}LXX, ^{o}Class. See on *vain jangling,* 1 Timothy 1:6.

Deceivers (φρεναπάται). N.T.^{o}. ^{o}LXX, ^{o}Class. See on φρεναπατᾶν *to deceive,* Galatians 6:3.

They of the circumcision (οἱ ἐκ τῆς περιτομῆς). The phrase only here in Pastorals. Ὁι ἐκ περιτομῆς Acts 10:45; 11:2; Romans 4:12; Galatians 2:12; Colossians 4:11. There can be no doubt of the presence of Jews in Crete. Tacitus (Hist. v. 2) even makes the absurd statement that the Jews were Cretan exiles; and that from their residence in the vicinity of the Cretan Mount Ida they were called *Idaei,* whence *Judaei.* There appears to have been some confusion between the Palestinians and the Philistines — the *Cherethim* or *Cherethites,* who, in Exekiel. 25:16; Zephariah. 2:5 are called in LXX Κρῆτες Jews were in the island in considerable numbers between the death of Alexander and the final destruction of Jerusalem. In 1 Macc. 15:23 the Cretan city of Gortyna is mentioned among the places to which letters were written by Lucius, the Romans consul, on behalf of the Jews when Simon Maccabaeus renewed the treaty which his brother Judas had made with Rome. Josephus (*Ant.* 17:12,1; *Bell. Jud.* 2:7, 1) says that Herod's pseudo-son Alexander imposed on the Cretan Jews on his way to Italy. Philo (*Leg. ad Cai.* & 36) makes the Jewish envoys say to Caligula that all the principal islands of the Mediterranean, including Crete, were full of Jews.

11. **Whose mouths must be stopped** (οὓς δεὶ ἐπιστομίζειν). Lit. *whom it is necessary to silence.* Ἐπιστομίζειν, N.T.^{o}. ^{o}LXX. Originally, *to put something into the mouth,* as a bit into a horse's mouth. Ἐπιστόμιον is the *stop* of a water-pipe or of a hydraulic organ. Comp. φιμοῦν 1 Timothy 5:18.

Who subvert (οἵτινες ἀνατρέπουσιν). The double relative is explanatory of *must; in as much as they,* etc. For *subvert* rend. *overthrow.* See on 2 Timothy 2:18.

Houses (οἴκους). Families.

12. **One of themselves** (τις ἐξ αὐτῶν). Ἀυτῶν refers to *the gainsayers,* vv. 9, 10. Τις refers to Epimenides, contemporary with Solon, and born in Crete B.C. 659. A legend relates that, going by his father's order in search

of a sheep, he lay down in a cave, where he fell asleep and slept for fifty years. He then appeared with long hair and a flowing beard, and with an astonishing knowledge of medicine and natural history. It was said that he had the power of sending his soul out of his body and recalling it at pleasure, and that he had familiar intercourse with the gods and possessed the power of prophecy. He was sent for to Athens at the request of the inhabitants, in order to pave the way for the legislation of Solon by purifications and propitiatory sacrifices, intended to allay the feuds and party discussions which prevailed in the city. In return for his services he refused the Athenians' offers of wealth and public honors, and asked only a branch of the sacred olive, and a decree of perpetual friendship between Athens and his native city. He is said to have lived to the age of 157 years, and divine honors were paid him by the Cretans after his death. He composed a Theogony, and poems concerning religious mysteries. He wrote also a poem on the Argonautic Expedition, and other works. Jerome mentions his treatise *On Oracles and Responses,* from which the quotation in this verse is supposed to have been taken. According to Diogenes Laertius (i. 10) Epimenides, in order to remove a pestilence from Athens, turned some sheep loose at the Areopagus, and wherever they lay down sacrificed to the proper God: whence, he says, there are still to be found, in different demes of the Athenians, anonymous altars. Comp. Acts 17:22, 23. [150]

The Cretans, etc. The words Κρῆτες — ἀργαί form a hexameter line.

Always (ἀεὶ). Habitually.

Liars (ψεῦσται). In Pastorals here and 1 Timothy 1:10. Once in Paul, Romans 3:4. Mostly in John. The Cretan habit of lying passed into a verb, κρητίζειν *to speak like a Cretan = to lie:* also into a noun, κρητισμός *Cretan behavior = lying.* Similarly, the licentiousness of Corinth appeared in the verb κορινθιάζεσθαι *to practice whoredom,* and in the noun κορινθιαστής *a whoremonger.* Comp. Ov. *Artis Amat.* i. 296.

> "non hoc, centum quae sustinet urbes
> Quamvis sit mend, Crete Negro potest."
>
> "Crete, which a hundred cities doth maintain,
> Cannot deny this, though to lying given."

A familiar saying was τρία κάππα κάκιστα *the three worst K's*, Κρῆτες, Καππάδοκαι, Κίλικες *Cretans, Cappadocians, Cilicians.*

Evil beasts (κακὰ θηρία). Rude, cruel, and brutal.

Slow-bellies (γαστέρες ἀργαί). Better, *idle-bellies.* Rev. gives the correct idea, *idle gluttons.* They are so given to gluttony that they are mere *bellies.* Comp. Philippians 3:19. Γαστὴρ, elsewhere in N.T. always in connection with childbearing. So mostly in LXX, but in a few instances as here. See Job 20:23; Ps. 16:14; Sir. xxxvii. 5. In Job 20:14 as the rendering of *qereb, bowels.* ῾Αργός *idle,* [o]P. However such words may have befitted the pagan seer, it is not pleasant to regard them as taken up and endorsed by the great Christian apostle, who thus is made to stigmatise as liars, beasts, and gluttons a whole people, among whom he had himself so successfully labored that several churches had been founded in a short time. They are strange words from a venerable Christian minister to a younger minister to whom he had intrusted the care of those very souls; and, in any case, are superfluous, as addressed to one who must have known the characteristics of the Cretans quite as well as the writer himself.

13. **Sharply** (ἀποτόμως). Only here and 2 Corinthians 13:10 (note). Paul has ἀποτομία *severity,* Romans 11:22 (note). LXX, ἀποτόμως *severely,* only Wisd. v. 22; ἀποτόμος *severe* (not in N.T.), Wisd. v. 20; 11:10; 12:9. From ἀποτέμνειν *to cut of.* It signifies *abrupt, harsh, summary* dealing.

14. **Not giving heed** (μὴ προσέχοντες). Reprove sharply, that they may be sound in the faith, and may show their soundness by not giving heed, etc. See on 1 Timothy 1:4.

To Jewish fables (῾Ιουδαϊκοῖς μύθοις). See on 1 Timothy 1:4. Note *Jewish.* The nature of these we do not know.

Commandments of men (ἐντολαῖς ἀνθρώπων). See on 1 Timothy 6:14. Comp. Colossians 2:22. Prescriptions concerning abstinence from meats, marriage, etc. The *men* are probably *those of the circumcision,* verse 10. What they teach theoretically, by means of *the myths,* they bring to

bear practically, by means of *their precepts.*

That turn from the truth (ἀποστρεφομένων τὴν ἀλήθειαν). Comp. 2 Timothy 4:4, where *the truth* and *fables* appear in contrast.

15. **Unto the pure** (τοῖς καθαροῖς). The pure in heart and conscience. See 2 Timothy 1:3.

All things are pure. Comp. 1 Timothy 4:4, 5; Acts 10:15; Mark. 7:15, 18, 19; 1 Corinthians 10:26, 30; Romans 14:20. The aphorism is suggested by *the commandments of men,* verse 14.

Unto them that are defiled (τοῖς μεμιαμμένοις). Only here in Pastorals. See also John 18:28 (note); Hebrews 12:15; Jude 8. Only in John 18:28 in a ceremonial sense. Elsewhere of moral pollution.

Nothing is pure. Their moral pollution taints everything with its own quality. The purest things become suggestors and ministers of impurity.

Mind and conscience (ὁ νοῦς καὶ ἡ συνείδησις). For νοῦς see On Romans 7:23: for συνείδησις, on 1 Peter 3:16.

16. **They profess** (ὁμολογοῦσιν). Better, *confess.* See on 2 Corinthians 9:13, and comp. 1 Timothy 6:12. Not *loudly and publicly profess* (as Huther), but *confess* as opposed to *deny* (John 1:20); comp. Hebrews 11:13; Romans 10:9, 10.

Abominable (βδελυκτοὶ). N.T.^{o}. Class. LXX, Proverbs. 17:15; Sir. xli. 5; 2 Macc. 1:27. See on, βδέλυγμα *abomination,* Matthew 24:15, and comp. Revelation 17:4, 5; 21:27. The kindred verb, βδελύσσεσθαι *abhor,* Romans 2:22; Revelation 21:8.

Reprobate (ἀδόκιμοι). See on Romans 1:28; 1 Corinthians 9:27, and comp. 2 Timothy 3:8. The phrase *reprobate unto every good work,* N.T.^{o}.

CHAPTER 2

1. **Speak thou** (λάλει). See on Matthew 28:18; John 8:26.

Become (πρέπει). Originally, to *stand out; be conspicuous.* Thus Homer, *Od.* 8:172: μετὰ δὲ πρέπει ἀγρομένοισιν *he is conspicuous among those who are assembled.* Eurip. *Hel.* 215; Ζεὺς πρέπων δι᾽ αἰθερος *Zeus shining clearly through the aether.* Hence, *to become conspicuously fit; to become; beseem.* In N.T. in the impersonal forms πρέπον ἐστὶν *it is becoming* (Matthew 3:15); πρέπει *it becometh* (Ephesians 5:3); ἔπρεπεν *it became* (Hebrews 2:10). With a subject nominative, 1 Timothy 2:10; Hebrews 7:26.

2. **Aged men** (πρεσβύτας). Only here, Luke 1:18; Philemon 9. To be understood of natural age, not of ecclesiastical position. Note that 1 Timothy 3, in treating of church officers, deals only with Bishops and Deacons. Nothing is said of Presbyters until chapter verse, where Timothy's relations to individual members of the church are prescribed. These church members are classified in this and the following verses as *old men, old women, younger men, servants.* In LXX πρεσβύτης is occasionally interchanged with πρεσβευτής *ambassador.* See 2 Chronicles 32:31; 1 Macc. xiii. :21; xiv. :21, 22; 2 Macc. xi. 34.

3. **Aged women** (πρεσβύτιδας). N.T.^{o}. See on πρεσβύτεραι, 1 Tim. 5:2.

Behavior (καταστήματι). N.T.^{o}. See on καταστολή *apparel,* 1 Timothy 2:9. It means, primarily, *condition* or *state.Once* in LXX, 3 Macc 5:45, κατάστημα μανιῶδες the maddened *state* into which the war-elephants were excited. Hence the *state* in which one habitually bears himself — his *deportment* or *demeanor.*

As becometh holiness (ἱεροπρεπεῖς). N.T.^{o}. LXX, 4 Macc. 9:25; 11:20. In the *Theages* (wrongly ascribed to Plato), τῷ υἱεῖ τὸ ὄνομα ἔθου καὶ ἱεροπρεπές *you have given your son* (*Theages*) *an honorable and reverend name* (122 D). *It* means *beseeming a sacred place, person, or matter.* Thus Athenaeus, seven, of one who had given a sacred banquet, says that the table was ornamented ἱεροπρεπέστατα *in a manner most*

appropriate to the sacred circumstances. The meaning here is *becoming those who are engaged in sacred service.* This is the more striking if, as there is reason to believe, the πρεσβύτιδες represented a quasi-official position in the church. See on 1 Timothy 5:3, and comp. 1 Timothy 2:10; Ephesians 5:3. [151]

False accusers (διαβόλους). Better, *slanderers.* See on Matthew 4:1, and 1 Timothy 3:6,11.

Given to much wine (οἴνῳ πολλῷ δεδουλωμένας). More correctly, *enslaved* to much wine. The verb only here in Pastorals. Comp. 1 Timothy 3:8.

Teachers of good things (καλοδιδασκάλους). N.T.^{o}. ^{o}LXX, ^{o}Class.

4. **They may teach** (σωφρονίζωσι). Better, *school or train.* N.T.^{o}. ^{o}LXX. The verb means *to make sane or sober-minded; to recall a person to his senses;* hence, *to moderate, chasten, discipline.*

To love their husbands, to love their children (φιλάνδρους εἶναι, φιλοτέκνους). Lit. *to be husband-lovers, children-lovers.* Both adjectives N.T.^{o}. ^{o}LXX. Φίλανδρος in Class. not in this sense, but *loving men* or *masculine habits; lewd.* In the better sense often in epitaphs. An inscription at Pergamum has the following: Ἰούλιος Βάσσος Ὁτακιλίᾳ Πώλλῃ τῇ γλυκυτάτῃ γυναικί, φιλάνδρῳ καὶ φιλοτέκνῳ συμβιωσάσῃ ἀμέμπτως ἔτη λ, *Julius Bassus to Otacilia Polla my sweetest wife, who loved her husband and children and lived with me blamelessly for thirty years.*

5. **Keepers at home** (οἰκουργούς). Wrong. Rend. work*ers at home.* N.T.^{o}. ^{o}LXX, ^{o}Class. [152]

Good (ἀγαθάς). Not attributive of *workers at home,* but independent. Rend. *kindly.* The mistress of the house is to add to her thrift, energy, and strict discipline, benign, gracious, heartily kind demeanor. Comp. Matthew 20:15; 1 Peter 2:18; Acts 9:36. See on Acts 11:24; Romans 5:7. [153]

Obedient (ὑποτασσομένας). Better, *subject* or *in subjection.* Frequent in

Paul, but not often in the active voice. See on James. 4:7; Romans 8:7; Philippians 3:21; and comp. 1 Corinthians 14:34; Ephesians 5:22; Colossians 3:18.

7. **In all things** (περὶ πάντα). Lit. *concerning* all things. The exact phrase, N.T.^{o}. For analogous use of περὶ comp. Luke 10:40, 41; Acts 19:25; 1 Timothy 1:19; 6:4, 21; 2 Timothy 3:8.

Shewing thyself (σεαυτὸν παρεχόμενος). See on 1 Timothy 1:4. The phrase N.T.^{o}. but occurs in Class., as, to show one's self *holy* or *righteous; wise* or *skillful;* παρέχειν *to make himself scarce.* [154]

Incorruptness (ἀφθορίαν). Const. with *shewing.* N.T.^{o}. ^{o}Class. LXX once, Haggi 2:18. Omit *sincerity.*

8. **Sound speech** (λόγον ὑγιῆ). Ὑγιής sound, only here in Pastorals. The usual form is the participle, as ὑγιαινόντων λόγων, 2 Timothy 1:13; ὑγιαίνουσι λόγοις, 1 Timothy 6:3.

That cannot, be condemned (ἀκατάγνωστον). N.T.^{o}. ^{o}Class. See 2 Macc. 4:47.

He that is of the contrary part (ὁ ἐξ ἐναντίας). The phrase N.T.^{o}. See Mark. 15:39. The heathen opposer is meant. Comp. *blasphemed,* verse 5, and 1 Timothy 6:1. Ἐναντίος *contrary,* in Paul only 1 Thessalonians 2:15.

May be ashamed (ἐντραπῇ). Only here in Pastorals. In Paul, 1 Corinthians 4:14; 2 Thessalonians 3:14, see notes on both, and on Matthew 21:37.

Evil thing (φαῦλον). Only here in Pastorals. In Paul, Romans 9:11; 2 Corinthians 5:10. See on John 3:20.

9. **To please them well in all things** (ἐν πᾶσιν εὐαρέστους εἶναι). Wrong. Const. *in all things* with *to be in subjection.* Note the position of ἐν πᾶσιν in 1 Tim. 3:11; 4:15; 2 Tim. 2:7; 4:5, and comp. ὑπακούειν κατὰ πάντα obey in all things, Colossians 3:20, 22; and ὑποτάσσεται —

ἐν παντί *is subject in everything*, Ephesians 5:24. Ἐυάρεστος *well pleasing*, only here in Pastorals. Almost exclusively in Paul. See also Hebrews. 13:21. Ευαρέστως *acceptably*, Hebrews. 12:28.

10. **Purloining** (νοσφιζομένους). Only here and Acts 5:2, 3. LXX, Joshua 7:1; 2 Macc. 4:32. Often in Class. From νόσφι *apart.* The fundamental idea of the word is *to put far away from another; to set apart for one's self;* hence *to purloin* and appropriate *to* one's own use. *Purloin* is akin to *prolong: prolongyn* or *purlongyn* " to put fer awey." Old French por*loignier* or *purloignier.*

Shewing all good fidelity (πᾶσαν πίστιν ἐνδεικνομένος ἀγαθήν). The phrase N.T.^{o}. This is the only instance in N.T. of ἀγαθός with πίστις.

Adorn the doctrine (τὴν διδασκαλίαν κοσμῶσιν). The phrase N.T.^{o}. For κοσμῶσιν *adorn,* see on 1 Timothy 2:9.

11. This *teaching or doctrine* which is to be adorned by the lives of God's servants — the teaching of the gospel — is now stated in vv. 11-15.

The grace of God (ἡ χάρις τοῦ θεοῦ). A common Pauline phrase. The exact phrase only here in Pastorals. It is the ultimate ground of salvation. Comp. 2 Timothy 1:9; Ephesians 2:5, 8; Galatians 1:15.

That bringeth salvation (σωτήριος). Lit. *saving.* N.T.^{o}. Const. with χαρις *grace.* The saving grace of God.

Hath appeared (ἐπεφάνη). Only in Pastorals, Luke, and Acts. In the active voice, *to bring to light, show.* See on ἐπιφάνεια *appearing,* 1 Timothy 6:14.

To all men. Const. with *that bringeth salvation,* not with *hath appeared.* The grace of God which is saving for all men. Comp. 1 Timothy 2:4.

12. **Teaching** (παιδεύουσα). Better, *instructing* or *training.* The saving economy of God is educative. Comp. Hebrews 12:4-11, and see on 1 Timothy 1:20.

Ungodliness (ἀσέβειαν). In Pastorals only here and 2 Timothy 2:16. The contrary of εὐσέβεια, for which see on 1 Timothy 2:2.

Worldly lusts (κοσμικὰς ἐπιθυμίας). The phrase N.T.^{o}. Κοσμικὸς *worldly,* only here and Hebrews 9:1. On the ethical sense in κόσμος *the world,* see on Acts 17:24, and John 1:9

13. **Looking for** (προσδεχόμενοι). In Pastorals only here. Comp. Mark. 15:43; Luke 2:25; 12:36. In this sense not in Paul. Primarily, *to receive to one's self, admit, accept. So* Luke 15:2; Romans 16:2; Philippians 2:29. That which is ac*cepted* in faith, is *awaited* expectantly.

That blessed hope (τὴν μακαρίαν ἐλπίδα). The phrase N.T.^{o}. Μακάριος *blessed,* very often in the Gospels. See on Matthew 5:3. In Pastorals, with the exception of this passage, always of God. In Paul, only of men, and so usually in the Gospels. Ἐλπίδα *hope,* the *object* of hope. Why the hope is called *blessed,* appears from 2 Timothy 4:8; Philippians 3:20, etc. Comp. Jude 21, and 1 Peter 1:13.

And the glorious appearing (καὶ ἐπιφάνειαν τῆς δόξης). Καὶ is explanatory, introducing the definition of the character of the thing hoped for. Looking for the object of hope, *even* the appearing, etc. *Glorious appearing* is a specimen of the vicious hendiadys by which the force of so many passages has been impaired or destroyed in translation. Rend. *appearing of the glory.*

Of the great God and our Savior Jesus Christ (τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ). For *Jesus Christ* rend. *Christ Jesus.* Μέγας *great* with *God*, N.T.^{o}, but often in LXX. According to A.V. two persons are indicated, God and Christ. Revelations with others rend. *of our great God and Savior Christ Jesus,* thus indicating one person, and asserting the deity of Christ. I adopt the latter, although the arguments and authorities in favor of the two renderings are very evenly balanced. [155]

14. **Gave himself for us** (ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν). See on 1 Timothy 2:6, and comp. Galatians 1:4. Ὑπὲρ *on behalf of;* not *instead of.*

Might redeem (λυτρώσηται). Only here, Luke 24:21; 1 Peter 1:18. See on 1 Timothy 2:6. Neither λύτρον ransom, λύτρωσις redemption, nor λυτρωτής redeemer occur in Paul. He has the figure of purchase (ἀγοράζεσθαι, ἐξαγοράζεσθαι), 1 Corinthians 6:20; 7:23; Galatians 3:13; 4:5. Comp. Revelation 5:9; 14:3, 4; 2 Peter 2:1.

Iniquity (ἀνομίας). Only here in Pastorals. Lit. Lawlessness. See on 1 John 3:4.

Might purify (καθαρίσῃ). In Pastorals only here. Mostly in Synoptic Gospels and Hebrews. In Paul, 2 Corinthians 7:1; Ephesians 5:26. ^{o}Class. Often in LXX.

A peculiar people (λαὸν περιούσιον). Λαός *people* only here in Pastorals. In Paul ten times, always in citations. Most frequently in Luke and Acts; often in Hebrews and Revelation. Περιούσιος N.T.^{o}. A few times in LXX, always with λαός. See Exodus 19:5; 23:22; Deuteronomy 7:6; 14:2; 26:18. The phrase was originally applied to the people of Israel, but is transferred here to believers in the Messiah — Jews and Gentiles. Comp. 1 Peter 2:10. Περιούσιος is from the participle of περιεῖναι *to be over and above*: hence περιουσία *abundance, plenty*. Περιούσιος also means *possessed over and above*, that is, specially selected for one's own; exempt from ordinary laws of distribution. Hence correctly represented by *peculiar*, derived from *peculium*, *a private purse*, a special acquisition of a member of a family distinct from the property administered for the good of the whole family. Accordingly the sense is given in Ephesians 1:14, where believers are said to have been *sealed* εἰς ἀπολύτρωσιν τῆς περιποιήσεως *with a view to redemption of possession*, or *redemption which will give possession*, thus = *acquisition*. So 1 Peter 2:9, where Christians are styled λαὸς εἰς περιποίησιν *a people for acquisition*, to be acquired by God as his *peculiar* possession. Comp. 1 Thessalonians 5:9; 2 Thessalonians 2:14, and περιποιεῖσθαι *to acquire*, Acts 20:28. The phrase καθαρίζειν λαὸν *to purify the people*, in LXX, Nehemiah. 12:30; Judith xvi. 18.

Zealous (ζηλωτὴν). Lit. a *zealot*. Comp. Acts 21:20; 22:3; 1 Peter 3:13. Only here in Pastorals. In Paul, 1 Corinthians 14:12; Galatians 1:14. For

the word as a title, see on *the Canaanite,* Matthew 10:4, and Mark. 3:18.

Authority (ἐπιταγῆς). See on 1 Timothy 1:1.

Despise (περιφρονείτω). N.T.^{o}. Occasionally in Class. From περὶ *beyond,* φρονεῖν *to be minded.* To set one's self in thought beyond; hence; *contemn, despise.* Comp. 1 Timothy 4:12. The exhortation is connected with *authority.* Titus is to claim respect for his office and for himself as bearing it.

CHAPTER 3

1. **Put them in mind** (ὑπομίμνησκε ἐξουσίαις). See on 2 Timothy 2:14, and on ὑπόμνησιν *reminding,* 2 Timothy 1:5.

Principalities and powers (ἀρχαῖς ἐξουσίαις). Omit *and.* Principalities which are authorities. ῾Αρχή *beginning = that which begins: the leader, principality.* See on Colossians 1:16; Jude 6; Acts 10:11. Only here in Pastorals. ῾Εξουσία *right, authority.* See on Mark 2:10; John 1:12; Colossians 1:16. Only here in Pastorals. For the combination *principalities* and *powers,* see on Luke 20. 20.

To obey magistrates (πειθαρχεῖν). *Comp.* Acts 5:29, 32; 27:21. See on Acts 5:29. The idea of *magistrates is* contained in the word itself; but it is quite proper to render as Rev. *to be obedient.* Rare in LXX.

Ready to every good work (πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι). The phrase N.T.^{o}. ῾Ετοίμος *ready,* only here in Pastorals. Comp. ἑτοιμασία *readiness or preparation,* Ephesians 6:15 (note).

2. **No brawlers** (ἀμάχους). Better as Res., sot to be con*tentious.* See on 1 Timothy 3:3. Past^{o}.

3. **Divers — pleasures** (ἡδοναῖς ποικίλαις). ῾Ηδονή *pleasure,* only here in Pastorals. ^{o}P. See on James 4:1. For ποικίλαις divers, see on 2 Timothy 3:6.

Malice (κακίᾳ). Only here in Pastorals. See on James. 1:21. In N.T. κακία is *a special form of vice*, not viciousness in general, as Cicero, Tusc. 4:15, who explains by "*vitiositas*, a viciousness which includes all vices." Calvin, on Ephesians 4:32, defines as " a viciousness of mind opposed to humanity and fairness, and commonly styled *malignity*." The homily ascribed to Clement of Rome, describes κακία as the *forerunner* (προοδοίπορον) *of our sins* (x). *Malice* is a correct translation.

4. **Kindness** (χρηστότης). Only here in Pastorals. Elsewhere only in Paul.

See on Romans 3:12, and on *easy*, Matthew 11:30.

Love (φιλανθρωπία). Love is too vague. It is love toward men; comp. verse 2. Only here and Acts 28:2: φιλανθρώπως kindly, Acts 27:3 (note). While it cannot be asserted that the heretical characteristics noted in the Pastoral Epistles point collectively to any specific form of error, it is true, nevertheless, that certain characteristics of the economy of grace are emphasized, which are directly opposed to Gnostic ideas. Thus the exhortation that supplications be made for *all men*, supported by the statement that God wills that all men should be saved and come to the knowledge of the truth (1 Timothy 2:1, 4), is in the teeth of the Gnostic distinction between men of spirit and men of matter, and of the Gnostic principle that the knowledge (ἐπίγνωσις) of truth was only for a limited, intellectual class. To the same effect is the frequent recurrence of *all, for all*, in connection with the saving and enlightening gifts of God (1 Timothy 2:6; 4:10; 6:13; Titus 2:11). So here: not only has the saving grace of God appeared *unto all* (chapter. 2:11), but it has revealed itself as kindness and love to man as man.

5. **Not by works of righteousness which we have done** (οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν). Lit. *not by works, those namely in righteousness, which we did*. The thought is entirely Pauline. Ἐξ ἔργων strictly, *out of, in consequence* of works. Εν δικαιοσύνῃ *in the sphere of righteousness*; as legally righteous men. Comp. Ephesians 2:9. *We did* emphatic. Comp. Romans 10:5; Galatians 3:10, 12; 5:3.

According to his mercy (κατὰ τὸ αὐτοῦ ἔλεος). The phrase only 1 Peter 1:3. Comp. Romans 15:9; Ephesians 2:4; Jude 21.

By the washing of regeneration (διὰ λουτροῦ παλινγενεσίας). Λουτρόν only here and Ephesians 5:26. It does not mean the act of bathing, but *the bath, the laver*. Παλινγενεσία only here and Matthew 19:. 28, where it is used of the final restoration of all things. The phrase *laver of regeneration* distinctly refers to baptism, in connection with which and through which as a medium regeneration is conceived as taking place. Comp. Romans 6:3-5. It is true that nothing is said of *faith*; but baptism implies faith on the part of its recipient. It has no regenerating effect apart from faith; and the renewing of the Holy Spirit is not

bestowed if faith be wanting.

Renewing (ἀνακαινώσεως). Only here and Romans 12:2. Comp. 2 Corinthians 5:7. Paul has ἀνακαινοῦν *to renew*, 2 Corinthians 4:16; Colossians 3:10: ἀνακαίνωσις *renewing*, Romans 12:2. Ἀνακαινίζειν *to renew*, only Hebrews 6:6. The connection of the genitive is disputed. Some make it dependent on λουτροῦ *bath*, so that the bath of baptism is conceived as implying regeneration and renewing of the Holy Spirit. Others construe with *renewing* only, ἀνακαινώσεως being dependent on διὰ; through the laver of regeneration and (through) the renewing, etc. The former seems the more probable. The phrase *renewing of the Holy Spirit* only here. In N.T. the Spirit or the Holy Spirit is joined in the genitive with the following words: *comfort, joy, power, love, demonstration, manifestation, earnest, ministration, fellowship, promise, fruit, unity, sword, sanctification.*

6. **Shed** (ἐξέχεεν). Or *poured forth.* Only here in Pastorals. Most frequent in Revelation. The pouring out of the Spirit is an 0. T. metaphor. See Joel 3:1, 2, cit. in Acts 2:17,18; Zechariah. 12:10. In Paul the verb occurs but once, of shedding blood, Romans 3:15, cit.

7. **Being justified** (δικαιωθέντες). In Pastorals only here and 1 Timothy 3:16 (note). See Intro. vi. Justification is conceived as taking place before the outpouring of the Spirit.

By his grace (τῇ ἐκείνου χάριτι). By the grace of Jesus Christ. See Acts 15:11; 2 Corinthians 8:9; 13:14; Romans 5:6; Galatians 1:6.

We should be made heirs (κληρονόμοι γενηθῶμεν). Κληρονόμος *heir* only here in Pastorals. A favorite idea of Paul. See Romans 4:13; 8:17; Galatians 3:29. Heirship of eternal life is the result of justification. So, clearly, Romans verse It is attested and confirmed by the Holy Spirit. 2 Corinthians 5:5; Ephesians 1:14.

According to the hope of eternal life (κατ᾽ ἐλπίδα ζωῆς αἰωνίου). Const. *of eternal life* with *heirs*, and rend. *heirs of eternal life according to hope.* Comp. Romans 4:18; 5:2; 8:24; Galatians 5:5; Colossians 1:5, 27; Titus 1:2; 1 Peter 1:3; 1 John 3:2,8.

8. **Affirm constantly** (διαβεβαιοῦσθαι). Past[o]. See on 1 Timothy 1:7. *Constantly*, not *continually*, but *uniformly* and *consistently*. So *Book of Common Prayer*, "Collect for Saint John Baptist's Day," "and after his example constantly speak the truth." Rend. *affirm steadfastly*.

Might be careful (φροντίζωσιν). N.T.[o]. Quite often in LXX. Frequent in Class. *To think* or *consider*; hence to take *careful* thought, *ponder, be anxious about.*

To maintain (προΐστασθαι). Mostly in Pastorals, and usually in the sense of ruling, as Romans 12:8; 1 Thessalonians 5:12; 1 Timothy 3:4, 5. The sense here is *to be forward in.* [156]

Profitable (ὠφέλιμα). Past[o]. [o]LXX. Comp. 1 Timothy 4:8; 2 Timothy 3:16.

9. **Foolish questions, etc.** See on 2 Timothy 2:23. For *genealogies* see on 1 Timothy 1:4.

Strivings about the law (μάχας νομικὰς). The phrase N.T.[o]. Comp. 1 Timothy 1:7. Νομικός mostly in Luke. Everywhere except here a *lawyer*, with the article or τὶς.

Unprofitable (ἀνωφελεῖς). Only here and Hebrews 7:18.

Vain (μάταιοι). Only here in Pastorals. Twice in Paul, 1 Corinthians 3:20, cit.; 15:17 (note). Very frequent in LXX. The sense is *aimless* or *resultless*, as μάταιος εὐχή *a prayer which cannot obtain fulfilment.* The questions, genealogies, etc., lead to no attainment or advancement in godliness. Comp. ματαιολογία *jangling*, 1 Timothy 1:6: ματαιολόγοι *vain talkers*, verse 10: ματαιότης *vanity*, Romans 8:20; Ephesians 4:17: ἐματαιώθησαν *were made vain*, Romans 1:21: μάτην *in vain*, Matthew 15:9.

10. **A man that is an heretic** (αἱρετικὸν ἄνθρωπον). Αἱρετικός *heretical*, N.T.[o]. For αἵρεσις *heresy* see on 1 Peter 2:1.

Admonition (νουθεσίαν). Only here, 1 Corinthians 10:11; Ephesians 6:4 (note). See on νουθετεῖν *to admonish*, Acts 20. 31.

11. **Is subverted** (ἐξέστραπται). N.T.^{o}. More than turned away from the right path: rather, *turned inside out*. Comp. LXX, Deuteronomy 32:20.

Sinneth (ἁμαρτάνει). See on 1 John 1:9; Matthew 1:21, and *trespasses*, Matthew 6:14.

Condemned of himself (αὐτοκατάκριτος). Better as Rev., *self-condemned*. N.T.^{o}. ^{o}LXX, ^{o}Class.

12. **Nicopolis**. There were several cities of this name, one in Cilicia, one in Thrace, and one in Epirus. It is uncertain which one is meant here.

To winter (παραχειμάσαι). Comp. Acts 27:12; 28:11; 1 Corinthians 16:6. The noun παραχειμασία *wintering*, Acts 27:12.

12. **Ours** (ἡμέτεροι). Our brethren in Crete.

For necessary uses (εἰς τὰς ἀναγκαίας χρείας). The phrase N.T.^{o}. With reference to whatever occasion may demand them.

Unfruitful (ἄκαρποι). Only here in Pastorals. In Paul, 1 Corinthians 14:14; Ephesians verse 11. Not only in supplying the needs, but in cultivating Christian graces in themselves by acts of Christian service.

15. **Them that love us in the faith** (τοὺς φιλοῦντας ἡμᾶς ἐν πίστει). Better, *in faith*. The phrase N.T.^{o}. Φιλεῖν *to love*, only here in Pastorals, and in Paul, only 1 Corinthians 16:22. See on ἀγάπη *love*, Galatians verse 22. Const. *in faith* with *that love us*.

LISTS OF WORDS FOUND ONLY IN THE PASTORAL EPISTLES, AND IN THE PASTORAL EPISTLES AND NOT IN PAUL'S WRITINGS.

PASTORALS ONLY.

ἀγαθοεργέω
ἀγνεία
ἀγωγή
ἀδηλότης
ἀθλέω
αἰδώς
αἱρετικός
αἰσχροκερδής
ἀκαίρως
ἀκατάγνωστος
ἀκρατής
ἄλλως
ἄμαχος
ἀμοιβή
ἀναζωπυρέω
ἀνάλυσις
ἀνανήφω
ἀναψύχω
ἀνδραποδιστής
ἀνδροφόνος
ἀνεξίκακος
ἀνεπαίσχυντος
ἀνεπίλημπτος
ἀνήμερος
ἀνόσιος
ἀντιδιατίθεμαι
ἀντίθεσις
ἀντίθεσις
ἀντίλυτρον
ἀπαίδευτος
ἀπέραντος
ἀπόβλητος

ἀπόδεκτος
ἀποδοχή
ἀποθησαυρίζω
ἀποτρέπομαι
ἀπρόσιτος
ἄρτιος
ἄσπονδος
ἀστοχέω
αὐθοντέω
αὐτοκατάκριτος
ἀφθορία
ἀφιλάγαθος
ἀψευδής

βαθμός
βδελυκτός
βέλτιον
βλαβερός

γάγγραινα
γενεαλογία
γόης
γραώδης
γυμνασία
γυναικάριον

δειλία
διαβεβαιόομαι
διάβολος, as adj.
διάγω
διαπαρατριβή
διατροφή
διδακτικός
δίλογος
διώκτης

ἐγκρατής
ἑδραίωμα
ἔκγονος
ἔκδηλος
ἐκζήτησις
ἀκστρέφομαι
ἔλαττον, as adv.
ἐλεγμός
ἐνδύνω
ἔντευξις
ἐντρέφομαι
ἐπαγγέλλομαι in sense of *professing*
ἐπανόρθωσις
ἀπαρκέω
ἐπιδιορθόω
ἐπίορκος
ἐπιπλήσσω

ἐπιστομίζω
ἐπισωρεύω
ἑτεροδιδασκαλέω
εὐμετάδοτος
εὐσεβῶς

ἤρεμος

θεόπνευστος
θεοσέβεια

ἱεροπρεπής
Ἰουδαϊκός

καλοδιδάσκαλος
καταλέγομαι
κατάστημα
καταστολή
καταστρηνιάω
καταφθείρω
καυστηριάζομαι
κενοφωνία
κνήθω
κοινωνικός
κόσμιος
κοσμίως (alt. for κοσμίῳ).

λογομαχέω
λογομαχία

μάμμη
ματαιολογία
ματαιολόγος
μεμβράνα
μετάληψις
μηδέποτε
μητρολῴης
μονόομαι

νεόφυτος
νεωτερικός
νηφάλιος
νομίμως
νοσέω

ξενοδοχέω

οἰκοδεσποτέω
οἰκουργός
ὁμολογουμένως
ὀργίλος
ὀρθοτομέν

παραθήκη
πάροινος
πατρολῴης
περιούσιος (citn.)
περιπείρω
περιφρονέω
πιστόομαι
πλέγμα
πλήκτης
πορισμός
πραγματία
πραϋπαθία
πρεσβῦτις
πρόγονος
πρόκριμα
πρόσκλισις

ῥητῶς

σεμνότης
σκέπασμα
στόμαχος
στρατολογέω
στυγητός
συνκακοπαθέω
σωτήριος
σωφρονίζ
σωφρονισμός
σωφρόνως
σώφρων

τεκνογονέω
τεκνογονία
τεκνοτροφέω
τυφόομαι

ὑγιαίνω,
(metaphorical use of the
participle as attributive)

ὑδροποτέω
ὑπερπλεονάζω
ὑπόνοια
ὑποτύπωσις
ὑψηλοφρονέω

φελόνης
φιλάγαθος
φίλανδρος
φιλαργυρία
φίλαυτος
φιλήδονος
φιλόθεος
φιλότεκνος
φλύαρος
φρεναπάτης
φροντίζω

χαλκεύς
χρήσιμος

ψευδολόγος
ψευδώνυμος

ὠφέλιμος

PASTORALS AND NOT IN PAUL

αἰτία
ἀμελέω
ἀνατρέπω
ἄνοια
ἀντιλαμβάνομαι
ἀνυπότακτος
ἀνωφελής
ἀπόλαυσις
ἀποπλανάω
ἀργός
ἀργύρεος
ἀρνέομαι
ἄσπιλος
αὐθάδης
ἀφιλάργυρος
ἀχάριστος

βέβηλος
βίος
βλάσφημος
βραδύνω
βρέφος
βυθίζω

γεωργός
γυμνάζω

δεσπότης
διπλόος
δρόμος
δυνάστης

εἰσφέρω
ἐκτρέπομαι
ἐκφέρω
ἐμπίπτω
ἐμπλέκω
ἐξαρτίζω
ἑξήκοντα
ἐπακολουθέω
ἐπίθεσις
ἐπιλαμβάνομαι
ἐπιμελέομαι
ἐπισκοπή
ἐπίσταμαι
ἐπιτίθημι
ἐπιτιμάω
ἐπιφαίνω
εὐεργεσία
εὐκαίρως
εὐσέβεια
εὐσεβέω

ζήτησις
ζωγρέω
ζωογονέω

ἡδονή
ἡσύχιος

θηρίον
θνήσκω

ἱματισμος

κακοπαθέω
κακοῦργος
καταστροφή
κατηγορία
κῆρυξ
κοσμέω
κοσμικός
κριτής
κτιτής
κτίσμα

λαός (in Paul always in citn.)
λείπω
λέων
λίαν
λοιδορία
λυτρόομαι

μαργαρίτης
μαρτυρία
μάχομαι
μελετάω
μέντοι

μεταλαμβάνω
μήποτε
μιαίνω
μῦθος

νέστης
νίπτω
νομή
νομικός
νομοδιδάσκαλος
νοσφίζομαι

ξύλινος

ὀρέγομαι
ὅσιος

παλινγενεσία
παραδέχομαι
παραιτέομαι
παρακολουθέω
πειθαρχέω
περίεργος
περιέρχομαι
περιίστημι
περιποιέομαι
ποικίλος
πολυτελής
πρεσβυτέριον
πρεσβύτερος
προάγω
πρόδηλος
προδότης
προπετής
προσέρχομαι
προσέχω
προσμένω
πυκνός

σοφίζω
σπαταλάω
στερεός
στεφιανόω
στρατιώτης
σωματικός
σωφροσύνη

τάχειον

ὑβρίζω
ὑγιαίνω
ὑγιής
ὑπομιμνήσκω
ὑπόμνησις
ὕστερος

φιλανθρωπία
φιλάργυρος
φιλόξενος

χαλεπός
χειμών
χείρων
χρυσός

A LIST OF PHRASES WHICH OCCUR ONLY IN THE PASTORAL EPISTLES

Χριστὸς Ιησοῦς ἡ ἐλπὶς ἡμῶν, 1 Timothy 1:1
πέκνον ἐν πίστει, 1 Timothy 1:2
νόμος κεῖται, 1 Timothy 1:9
ἡ ὑγιαίνουσα διδασκαλία, 1 Timothy 1:10
τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ 1 Timothy 1:11
ὁ μακάριος θεὸς 1 Timothy 1:11
πιστὸς ὁ λόγος, 1 Timothy 1:15
πάσης ἀποδοχῆς ἄξιος, 1 Timothy 1:15
πίστις καὶ ἀγαθή συνείδησις, 1 Timothy 1:19
πρῶτον πάντων 1 Timothy 2:1
οἱ ἐν ὑπεροχῇ, 1 Timothy 2:1
εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, 1 Timothy 2:4
καιροῖς ἰδίοις, 1 Timothy 2:6
διδάσκαλος ἐθνῶν (of Paul), 1 Timothy 2:7
ἐν πίστει καὶ ἀληθείᾳ 1 Timothy 2:7
ἐπαίροντες ὁσίους χεῖρας, 1 Timothy 2:8
χωρὶς ὀργῆς καὶ διαλογισμῶν, 1 Timothy 2:8
ἔχων ἐν ὑποταγῇ, 1 Timothy 3:4
ἐμπιπτεῖν εἰς κρίμα, 1 Timothy 3:6
τὸ μυστήριον τῆς πίστεως, 1 Timothy 3:9
οἶκος θεοῦ (of the church), 1 Timothy 3:15
στύλος καὶ ἑδραίωμα τῆς ἀληθείας, 1 Timothy 3:15
ἐδικαιώθη ἐν πνεύματι (of Christ), 1 Timothy 3:16
ἐν ὑστέροις καιροῖς, 1 Timothy 4:1
ἀφίστασθαι τῆς πίστεως, 1 Timothy 4:1
ἐπαγγελίαν ἔχειν, 1 Timothy 4:8
νῦν (with an article and adejectively, as ὁ νῦν αἰών; ζωῆς τῆς νῦν), 1 Timothy 5:3
ὄντως (with an article and adjectively, as τὰς ὄντως χήρας), 1 Timothy 5:3
ἀμοιβὰς ἀποδιδόναι, 1 Timothy 5:4
ἔχειν κρίμα, 1 Timothy 5:12
ἐκλεκτοὶ ἄγγελοι, 1 Timothy 5:21
χωρὶς προκρίματος, 1 Timothy 5:21
προέρχεσθαι ὑγιαίνουσι λόγοις, 1 Timothy 6:3

ἡ κατ᾽ εὐσέβειαν διδασκαλία, 1 Timothy 6:3
ἄνθρωπος θεοῦ, 1 Timothy 6:11
ἀγωνίζεσθαι τὸν καλὸν ἀγῶνα, 1 Timothy 6:12
ὁμολογεῖν τὴν καλὴν ὁμολογίαν, 1 Timothy 6:12
μαρτυρεῖν τὴν καλὴν ὁμολογίαν, 1 Timothy 6:13
δυνάστης (of God), 1 Timothy 6:15
οἱ κυριεύοντες for κύριοι, 1 Timothy 6:15
ἔχειν ἀθανασίαν, 1 Timothy 6:16
ἀποστόλος κατὰ —, 1 Timothy 1:1; 2 Timothy 1:1; Titus 1:1
ἐπαγγελία ζωῆς, 2 T 1:1
ἀπὸ προγόνων, 2 Timothy 1:3
ἐν καθαρᾷ συνειδήσει, 1 Timothy 3:9; 2 Timothy 1:3
πίστις ἐνῴκησεν, 2 Timothy 1:5
κλῆσις ἁγία, 2 Timothy 1:9
πρὸ χρόνων αἰωνίων, 2 Timothy 1:9; Titus 1:2
σωτηρία ἡ ἐν Χριστῷ Ἰησοῦ, 2 Timothy 2:10
νομὴν ἔχειν, 2 Timothy 2:17
θεμέλιος τοῦ θεοῦ, 2 Timothy 2:19
ἡ τοῦ διαβόλου παγίς, 2 Timothy 2:26
τοῦτο γίνωσκε, 2 Timothy 3:1
διώκειν (in sense of persecute), 2 Timothy 3:13
ἱερὰ γράμματα, 2 Timothy 3:15
ἑαυτοῖς ἐπισωρεύειν διδασκάλους, 2 Timothy 4:3
κνηθόμενοι τὴν ἀκοήν, 2 Timothy 4:3
ὁ τῆς δικαιοσυ.νης στέφανος, 2 Timothy 4:8
τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ, 2 Timothy 4:8
παραγίνομαι (in the sense of standing by as a friend), 2 Timothy 4:16
κατὰ κοινὴνπίστιν, Τιτυσ 1:4
σεαυτὸν παρέχεσθαι, Titus 2:7
ὁ ἐξ ἐναντίας, Τιτυσ 2:8
πᾶσαν πίστιν ἐνδείκνυσθαι ἀγαθήν, Titus 2:10
τὴν διδασκαλίαν κοσμεῖν, Titus 2:10
ἡ χάρις τοῦ θεοῦ σωτήριος, Τιτυσ 2:11
κοσμικαὶ ἐπιθυμίαι, Titus 2:12
ἡ μακαρία ἐλπίς, Titus 2:13
ὁ μέγας θεὸς, Titus 2:13
μάχαι νομικαί, Titus 3:9
οἱ φιλοῦντες ἡμᾶς ἐνπίστει, Τιτυσ 3:15

THE

EPISTLE TO THE HEBREWS

THE

EPISTLE TO THE HEBREWS

INTRODUCTION

"Who wrote the Epistle God only knows." Such was the verdict of Origen, and modern criticism has gotten no farther. That it is not the work of Paul is the almost unanimous judgment of modern scholars. Its authenticity as a Pauline writing has been challenged from the earliest times. In the Eastern church, both Clement and Origen regarded the Greek Epistle as Paul's only in a secondary sense; Clement holding that it was written by Paul in Hebrew and translated by Luke. Origen knew only that some held Clement of Rome and some Luke to be the author. Its position and designation in the Peshitto Version shows that it was regarded as not strictly one of Paul's epistles, but as an appendix to the collection. Eusebius's testimony is inconsistent. He holds a Hebrew original, and a translation by Clement, and cites the letter as Pauline (*H.E*. 38). Again, he expressly classifies it with *antilegomena* (6:13); but in 3:25 he evades the question, naming the Pauline Epistles as *homologumena,* but without stating their number.

In the West the epistle was known to Clement of Rome, who frequently quotes it, but without naming the author. The Pauline authorship was expressly denied by Hippolytus: the Muratorian Canon does not mention it, and reckons only seven churches to which Paul wrote: Tertullian in Africa apparently knew nothing of a Pauline Epistle to the Hebrews, but spoke of an Epistle of Barnabas to the Hebrews. It was not recognized by Cyprian. From the fourth century its canonical authority was admitted in the West, partly on the assumption of its Pauline authorship; but the influence of the earlier suspicion remained, and Jerome declared that the custom of the Latins did not receive it as St. Paul's. Augustine agreed substantially with Jerome. It was authorized as canonical by two councils of Carthage (397, 419 A.D.); but the language of the former council was peculiar: "Thirteen Epistles of Paul, and one of the same to the Hebrews." The decree of the latter council was "fourteen Epistles of Paul."

From this time the canonical authority and authorship of the epistle were generally accepted until the age of the Reformation, when the old doubts were revived by Cajetan and Erasmus. The council of Trent (1545-1563) decreed fourteen Pauline Epistles; yet different views have been current among Roman Catholic theologians, as Bellarmine, Estius, and others. Luther denied the Pauline authorship, and placed the epistle along with James, Jude, and Revelation, after "the right-certain, main books of the New Testament." Melanchthon treated it as anonymous. The Magdeburg Centuriators (1559-1574) denied that it was Paul's, as did Calvin. Under Beza's influence it was separated from the Pauline letters in the Gallican Confession (1571). The Belgic and Helvetic Confessions declared it Pauline. The hypothesis of the Pauline authorship was conclusively overthrown by Bleek in 1868.

The conclusion of modern scholarship rests upon:

(1) **THE STYLE AND DICTION.** — While Paul's style is marked by frequent irregularities, anacolutha, unclosed parentheses, and mixed metaphors, this epistle is written in a flowing, symmetrical, and artistically elaborated style. The difference is as marked as that between a chapter of Gibbon and one of Sartor Resartus. The rhetorical art of Hebrews appears in the careful arrangement of the words, the rhythmical structure of sentences, and the sonorous compounds. The paragraphs are sometimes arranged in a regular series of premises and conclusions, with parentheses which do not lose their connection with the main topic, while the whole is developed in regular sequence, without anacolutha.

(2) **THE METHODS OF THOUGHT AND THE POINTS OF VIEW.** — These differ from those of the Pauline Epistles. The two do not materially disagree. They reach, substantially, the same conclusions, but by different processes and from different positions. The points of emphasis differ. Topics which, in the Pauline letters, are in the foreground, in Hebrews fall into the shade or are wholly passed over.

> (a) *The conception of faith.* In Paul, faith is belief in Jesus Christ as a means of justification, involving a sharp opposition to the works of the law as meriting salvation. In Hebrews, faith is trust in the divine promises as distinguished from seeing their realization, a

phase of faith which appears rarely in Paul. Both agree that faith is the only true medium of righteousness; but Hebrews sets forth two great factors of faith, namely, that God *is,* and that he is a rewarder of them which diligently seek him.

(b) *The mode of presenting the contrast between the covenant of works and the covenant of grace through faith.* Both Paul and the author of Hebrews recognize a relation and connection between the two covenants. The one prefigures and prepares the way for the other. The Christian church is "the Israel of God," "the people of God," "the seed of Abraham." Both teach that forgiveness of sin and true fellowship with God cannot be attained through the law, and that Christianity represents the life-giving Spirit, and Judaism the letter which killeth. Both assert the abrogation of the old covenant by Christ. Paul, however, views Judaism almost entirely as a law to be fulfilled by men; while our writer regards it as a system of institutions designed to represent a fellowship between God and his worshippers. Paul, accordingly, shows that the law cannot put man into right relation with God, because man cannot fulfill it; while Hebrews shows that the institutions of the old covenant cannot, by reason of their imperfection, establish a real fellowship with God. To Paul, the reason why the old covenant did not satisfy lay, not in the law, which "is, holy and just and good," but in the relation of man to the law, as unable to fulfill its demands. It cannot effect justification, and it works to make man conscious of his sin, and to drive him to the true source of righteousness. To our writer the reason is to be sought in the fact that the atoning and purifying institutions of the law cannot remove the sins which prevent fellowship with God.

From Paul's point of view he might have been expected to show that, in the Old Testament economy, it devolved on the sacrificial institution, centered in the high-priesthood, to meet the want which was not met by legal obedience. To his assertion that men could not fulfill the demands of the law, it might have been answered that the sacrifices, not in being works of the law, but in being ordained by God himself as atonements for sin, changed men's defective righteousness into a righteousness which justified

them before God. But Paul does not meet this. He nowhere shows the insufficiency of the Old Testament sacrifices. He does not treat the doctrine of the high-priesthood of Christ. He regards the system of sacrifices less as a divinely-ordained means of atonement than as a work performed by men, and therefore in the line of other works of the law.

This gap is filled by the writer to the Hebrews, in showing that the ceremonial economy did not and could not effect true fellowship with God. He, no doubt, perceived as clearly as Paul that the observance of the ritual was of the nature of legal works; but he speaks of the ritual system as only a *presumed* means of grace intended to define and enforce the idea of fellowship with God, and to give temporary comfort to the worshipper, but practically impotent to institute and maintain such fellowship in any true and deep sense. Therefore he emphasizes the topic of the priesthood. He dwells on the imperfect and transient nature of the priestly office: he shows that the Levitical priesthood was only a foreshadowing of a better and permanent priesthood. Christ as the great high priest, who appears nowhere in the Pauline Epistles, is the central figure in the Epistle to the Hebrews. He treats of the ritual system and its appliances as mere types of an enduring reality: he characterizes the whole body of Levitical ordinances and ceremonies as fleshly; and through all runs the one, sad note, accentuated again and again, “they can never take away sins:” “they can never make the comers thereunto perfect:” “they are mere ordinances of the flesh, imposed until the time of reformation.”

(c) *The view of the condition in which the subject of the law’s dominion is placed.* To Paul it is a condition of bondage, because the law is a body of demands which man must fulfill (Romans 7.). To our writer it is a condition of unsatisfied longing for forgiveness and fellowship, because of the insufficiency of the ritual atonement. Accordingly, Hebrews points to the satisfaction of this longing in Christ, the great high priest, perfecting by one offering those who are being sanctified, purging the conscience from dead works to serve the living God. Paul points to the fact that Christ has put an

end to the tyranny of the law, and has substituted freedom for bondage. The conception of *freedom* does not appear in Hebrews. Neither ἐλεύθερος, ἐλευθερία, nor ἐλευθεροῦν occur in the epistle.

(d) *The doctrine of the resurrection of Christ.* This emerges everywhere in Paul's epistles. There is but one allusion to it in Hebrews (13:20), although it is implied in the doctrine of Christ's high-priesthood, he being a priest "according to the power of an indissoluble life" (7:16).

(e) *The Gentiles.* There is no mention of the Gentiles in relation to the new covenant, a topic which constantly recurs in Paul.

(f) *Sin.* Sin is not treated with reference to its origin as by Paul. The vocabulary of terms for sin is smaller than in the Pauline writings.

(g) *Repentance.* The denial of the possibility of repentance after a lapse (6:4-6, comp. 10:26-29) is not Pauline.

(3) **THE USE OF DIVINE TITLES.** —Κύριος *Lord,* very common in Paul, is comparatively rare in Hebrews. Similarly, Ἰησοῦς Χριστός *Jesus Christ,* which occurs thirty times in Romans alone. Χριστὸς Ἰησοῦς, which is characteristically Pauline, does not appear at all, neither does σωτὴρ *savior,* which is found in Ephesians and Philippians.

(4) **THE GENERAL SCHEME OF TREATMENT.** — This is broader than that of Paul, viewing man not only in his relation to the law, but to God's original ideal, and to the harmony with God's entire economy in nature and revelation. Man, nature, history, alike illustrate the incarnation. The Son of God, through whom the worlds were made, is the heir of all things, and, as creator and heir, interprets all life. He not only creates, but *bears on* all things by the word of his power toward the consummation — complete harmony with the divine archetype. As high priest he makes God and man at one in every sphere of being. He stands for the solidarity of humanity. He is not perfected without the community of sons (11:40). He is himself a son, a partaker of human nature.

With Paul, the law is chiefly a law of ordinances to be replaced by the gospel. It is abolished in Christ. It cannot be perfectly observed. It generates the knowledge of sin. It cannot generate righteousness. Christianity is a manifestation of the righteousness of God apart from the law. Faith is counted for righteousness to him that worketh not but believeth. The law works wrath, and is unto death. It is subsidiary, with a special view to the concrete development of sin.

Equally our epistle shows the insufficiency of the law to reconcile men to God, but in a different way. Paul emphasizes the substitution of the gospel for the law: Hebrews the germ of a saving economy contained in the law, and the necessity of its development by the gospel. Paul does not overlook the fact that the law was our pedagogue to bring us to Christ, but he does not show *how,* as our writer does. The latter emphasizes the unity of the divine plan, shows how the Levitical institutions pointed forward to Christ, and how the heavenly archetype was foreshadowed in the ritual system. With all Paul's strong assertion of the holiness of the law, he never dwells on it with the sad tenderness for the vanishing system which marks the Epistle to the Hebrews. With Paul the break with the law was sharp and complete. The law, as a champion of which he had been a persecutor of Christ, is thrown into sharp relief against Christ and the gospel. With James and Peter the case was different. It would not be strange if some writing should issue from their circle as "the last voice of the apostles of the circumcision," contemplating with affectionate sympathy that through which they had been led to see the meaning of the gospel, and finding in it "a welcome, though imperfect source of consolation, instead of a crushing burden, as in Paul's case" (Westcott).

(5) **THE PERSONAL AUTHORITY OF THE WRITER IS WHOLLY IN THE BACKGROUND.** — This is in marked contrast with the epistles of Paul. He appears to place himself in the second generation of believers to whom the salvation preached by Christ had been certified by ear-witnesses; while Paul refuses to be regarded as a pupil of the apostles, and claims to have received the gospel directly from the Lord, and to have been certified of it by the Spirit.

If Paul was not the author, who was? One claim is about as good as another, and no claim has any substantial support. That of Apollos is

founded solely upon Acts 18:24 f.; 1 Corinthians 1:12; 2:4 ff. The most that can be deduced from these is that Apollos *might* have written it. There is no evidence that he wrote anything, and that he was learned and mighty in the Scriptures might easily have been true of others. Some modern critics incline to Barnabas, on the strength of the words of Tertullian alluded to above, but this is as unsatisfactory as the rest.

As regards the *destination* of the epistle, we are equally in the dark. By ecclesiastical writers from the earliest time it is cited under the title *to the Hebrews,* a fact which is entitled to some weight. It is evidently addressed to a definite circle of readers, and that circle could hardly have been a mixed church of Jews and Gentiles, since it would have been impossible in that case for the letter to avoid allusions to the relations between the two, whereas it contains no allusion to Gentile Christians.

An hypothesis which has obtained considerable currency in modern criticism is, that the epistle was not addressed to Jewish Christians at all, but to Gentile Christians, as a warning against relapsing into heathenism, by showing them from the Old Testament the superiority of Christianity to Judaism. [157]

But this hypothesis presents formidable difficulties. This would seem to be a roundabout way of impressing Gentiles with the superior claims of Christianity. It would appear to have been the more natural course to institute a direct comparison between Christianity and paganism. See on ch. 13:7-15.

It is true that Gentile Christians were familiar with the Old Testament, and that Paul's epistles to Gentile readers contain frequent allusions to it; and, further, that Clement of Rome, in his epistle to the Gentile church at Corinth, makes much use of the Epistle to the Hebrews, and cites freely from the Old Testament. But to illustrate one's thoughts and arguments by occasional references to the Old Testament is a very different thing from drawing out an elaborate argument on the basis of a contrast between a new and an older order, designed to show, not only that the new is superior to the old, but that the new is enfolded in the old and developed from it. To this there is no parallel in the New Testament in writings addressed to Gentiles. It would have been superfluous to prove, as this

epistle does, that the old order did not satisfy. The Gentiles never supposed that it did.

Moreover, in almost every case of Paul's allusion to the Jewish institutions, the reference is called out by some feature of the Mosaic economy which lay directly in his track and compelled him to deal with it. Thus, in Romans, he is forced to discuss the doctrine of salvation by faith with reference to the Jewish doctrine of salvation by the works of the law. The Galatians had been tempted by Judaising emissaries to return to the law of circumcision. In Corinth, Paul's authority and teaching had been assailed by Jewish aggressors. In Philippians we have no allusion to the law until the writer comes to deal with "the dogs," "the evil workers," "the concision." In Colossians, Jewish ceremonialism is a distinct factor of the heresy which is attacked; but nowhere in Paul's epistles is there a didactic development of a thesis from the point of view of the Old Testament economy collectively.

The same remarks will apply to the case of Clement of Rome. In his Epistle to the Corinthians there are about twenty allusions to the Epistle to the Hebrews or quotations from it. Two of these relate to the majesty of God; one to Christ as high priest; in two or three there is a mere imitation of the phraseology of Hebrews, and the most of the passages are practical exhortations to the cultivation of moral virtues, enforced by allusions to the Old Testament worthies. Any of these passages might have occurred in an address to either Jews or Gentiles. They prove nothing as to the point in question. If we did not know from other sources that Clement's epistle was addressed to a Gentile church, we could not infer that fact from these quotations and allusions. Moreover, Clement's fondness for the Old Testament and the Epistle to the Hebrews is easily explained, if, as there is very good reason for believing, Clement himself was of Jewish origin, a Hellenist. [158]

The whole argument of the Epistle to the Hebrews is *technically* Jewish, and not of a character to appeal to Gentile readers. The argument, for example, for the superiority of Christ to the angels, would have much force addressed to Jews, since the doctrine of the communication of the Mosaic revelation through the ministration of angels was a familiar tradition. Between the writer and Jewish readers there would be no

question as to the angelic mediation of the Sinaitic legislation; but the point would have no interest and no pertinency for the average Gentile. The Jew would readily apprehend that no theophany is a *direct* manifestation of God to the physical sense. The Gentile mode of thought would be the other way. The Jew would understand that angels were the administrators of the old covenant, and would instinctively catch the turn of the whole argument to the effect that with the exaltation of Christ the angelic sway of the old dispensation ceased.

The same thing might be said of the doctrine of the high-priesthood of Christ. If this was a point to make with Gentiles, it is strange that Paul nowhere alludes to it; and what did the Gentile care about Melchisedec or the relation of Christ's priesthood to his?

It is indeed true that, in the practical warnings of the epistle, nothing is directly said about apostasy to Judaism; but the admonitions are enforced by distinctively Jewish references, as, for example, the warning against failure to enter into God's rest, which is pointed by the example of the Israelites in failing to enter Canaan. Would a writer have said to a Gentile convert that, in case of his committing willful sin, there was no expiation for him? But he might properly say to a Jewish Christian who was tempted to return to Judaism: "If you abandon Christ, and return to Judaism, you have no more sacrifice for sins. Your whole system of Levitical sacrifices is abolished. It is Christ or nothing."

It is very strongly urged that the warning against departing from the living God (3:12) might very properly be given to Gentiles as against a relapse into heathenism, while it would be utterly inappropriate to a Jewish Christian, because the living God is common to both Jews and Christians; and a relapse into Judaism could not, therefore, be a departure from the living God. But the objection overlooks the intent of the whole epistle, which is to show that the living God of the Jewish economy has revealed himself in the Christian economy, thereby superseding the former. It is the God of the Christian dispensation who is commended to the readers; the living God under a new and grander manifestation of life. God who spake by the prophets, now speaks by his Son the effulgence of his glory and the very image of his substance To go back to the old economy of types and shadows, the economy of partial access to God, would be literally to

depart from the living God. It would be, practically, to deny him as a living God by denying all development and expansion in his revelation of his own life, and confining that revelation to the narrow limits of the Mosaic system, in other words to identify the living God with the dead system. To depart from Christ, the Life, and to seek the God of the Old Testament revelation, would be to fall back from a living to a dead God.

Again, it is claimed that the words at the beginning of Chapter VI. could not be properly addressed to Jewish Christians: that only a heathen would need to lay such a foundation on his first acceptance of Christ. On the contrary, all the points here enumerated would have had to be expounded to a Jew on becoming a Christian. See notes on that passage.

A still more difficult question is the *local* destination of the epistle. By those who supposed it to be the work of Paul, attempts were made to place this destination within the circle of Paul's recorded missionary labors; and it was accordingly assigned to almost every place visited or supposed to have been visited by him, — Macedonia, Corinth, Antioch, Spain, etc.

A plausible hypothesis assigned its destination to Jewish Christians in Alexandria. This was based on the fact that the Muratorian Canon (170-210), while omitting Hebrews, notes an Epistle to the Alexandrians *(Ad Alexandrinos).* It was argued that, since the Canon contains a list both of Paul's genuine epistles and of those falsely ascribed to him, and since Hebrews is not mentioned, the Alexandrian epistle can mean only the Epistle to the Hebrews. It was further urged that Alexandria had, next to Jerusalem, the largest resident Jewish population in the world, and that at Leontopolis in Egypt was another temple, with the arrangements of which the notices in Hebrews corresponded more nearly than with those of the Jerusalem temple. [159] Moreover, the Alexandrian character of the phraseology of the epistle was supposed to point to Alexandrian readers.

But,

(a) We have no positive history of the church in Egypt in apostolic times.

(b) Although there are numerous notices of the epistle by early

Alexandrian writers, there is no hint of its having been addressed to their own church.

(c) In the Muratorian Canon the Epistle to the Alexandrians is distinctly stated to be a forgery in the name of Paul.

(d) It cannot be shown that the temple at Leontopolis exercised the same power over the Alexandrian Jews as the temple at Jerusalem did over the Palestinian Jews. Even in Egypt the Jerusalem temple was recognized as the true center of worship. Moreover, the Christian church at Alexandria was a mixed church.

(e) The furniture of the temple at Jerusalem was more like that of the tabernacle described in Hebrews than that of the Egyptian temple.

A widely-accepted view is that the epistle was addressed to Jewish Christians in Palestine and Jerusalem. Unmixed Jewish-Christian churches were to be found nowhere else; and only there would there be likely to exist that attachment to the old worship which is assumed in the epistle, while it treats only incidentally of those rites to which, in the Dispersion, the greatest importance was naturally assigned — ablutions, etc. The claim that the epistle was addressed to Rome involves a mixed church. The Roman church became more Gentile after Paul's residence in Rome. On the assumption that Jewish Christians were addressed, it is difficult to account for the Roman destination, unless the letter was intended for a distinct circle of Jewish Christians in Rome, which is not impossible. That the epistle was used by Clement proves nothing. The phrase ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας *they from Italy salute you* might seem to point to Rome as the residence of the parties saluted; but that is by no means certain. The meaning of the expression must first be settled. It may mean "those in Italy send greeting from Italy," or, "those who are from Italy (whose home is there, but who are now with me) send greeting to you (whoever may be addressed)." The latter meaning is the more probable; but on that supposition the words afford no reliable indication of the residence of those addressed. They mean merely that certain Italians in the writer's company greet the writer's correspondents, who may have been in Palestine, Asia, or Egypt. [160]

The Palestinian hypothesis is not free from difficulty. It appears, at first sight, unlikely that the author would have written in Greek to Palestinian Jewish Christians, whose language was Aramaic, and would have used the Septuagint exclusively in citations from the Old Testament. Nevertheless, Greek was understood and spoken in Palestine: many Greek-speaking Jews resided in Jerusalem (Acts 6:9), and there were in that city synagogues of the Cyrenians and Alexandrians, in which Greek and the Septuagint would certainly be used. The Hellenists were numerous and influential enough to carry their point in the matter of ministration to their widows (Acts 6:1 ff.). Finally, it is not impossible that the writer of the epistle was not sufficiently acquainted with Aramaic to write effectively in that language.

The decisive settlement of the date of the epistle is practically given up by critics. The most that can be done is to try and fix approximately the limits within which the composition was possible. [161] Only one point is definitely fixed. It must have been written before Clement's Epistle to the Corinthians (95). If addressed to Jewish Christians, or indeed to Gentiles, it is highly probable that it was written before the destruction of Jerusalem (70), since it is most unlikely that the writer would have omitted an allusion to an event which furnished such a striking confirmation of his teaching. This probability would be strengthened if it could be proved that the Jewish sacrifices were still being offered at the time when the epistle was composed: but this cannot be conclusively shown. The use of the present tense in 8:4 ff.; 9:6, 9; 10:1 ff.; 13:10 ff., is not decisive. Attempts to identify the persecution alluded to in 10:2 are the merest guess-work. To refer it to the Neronian persecution (64) is to assume that it was addressed to Rome, and is, therefore, to beg the question. The reference of 10:36 and 12:3 to the persecution of Domitian (95), is utterly without foundation, to say nothing of the fact that it is not certain that those two passages refer to persecution at all. Against a date near 95 is the use of the epistle by Clement, unless the Roman address can be proved. Otherwise, some time would be required for it to obtain such currency and recognition as would account for Clement's familiarity with it. Against a very late date is also the fact that Timothy appears as an active evangelist, which could hardly have been the case if the letter was written as late as 90. Against a very early date is the admitted fact that a second generation of Christians is addressed; and that the references to persecution apparently point to a

comparatively distant time. If we are to lay stress on the omission of all reference to the destruction of Jerusalem, as I think we must do, it seems to me that the epistle was written not far from 67.

There is no reason for disputing the author's acquaintance with the writings of Paul, as there is none for asserting his dependence upon them. There are lexical resemblances and resemblances in thought and phrasing, but nothing to show that the writer of Hebrews drew upon Paul to any considerable extent. The coincidences with Galatians which are pointed out are superficial, and may be fairly traced to common Jewish ideas with which both writers were familiar. As to Romans, Ephesians, and Corinthians, the resemblances are, in a number of cases, due to quotation from the same source; in other cases they occur in warnings from the example of the Israelites; in others again there is a coincidence of a current phrase, such as "if God permit," which any author might use. In some other instances cited the resemblance is too remote to be significant.

As to the influence of Philo, we may freely admit the evidences of the writer's Alexandrian training, and the possibility, probability, of his acquaintance with Philo's writings. [162] The epistle does exhibit certain points of resemblance to Philo, such as similar forms of quotation, similar use of Old Testament passages and narratives, and statements like those of Philo, such as those respecting the sinlessness of the Logos-Priest, the heavenly home of the patriarchs, and the λόγος τομεύς *the dividing word* (4:12): but Philo's meaning differs radically from that of the epistle. Our writer's Christology has no affinity with that of Philo. On certain leading topics, such as the two ages of the world, the mediation of the law by angels, the Sabbath-rest, the heavenly sanctuary, and the heavenly Jerusalem, he exhibits more affinity with Palestinian than with Alexandrian thought. The most that can be claimed is that the Epistle to the Hebrews returns echoes of Philo, and exhibits formal and limited resemblances to him. [163]

LITERATURE

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THE

EPISTLE TO THE HEBREWS

CHAPTER 1

THEME OF THE EPISTLE. — God has given a revelation of salvation in two stages. The first was preparatory and transient, and is completed. The second, the revelation through Jesus Christ, is final. The readers who have accepted this second revelation are warned against returning to the economy of the first.

1. **God**. Both stages of the revelation were given by God.

At sundry times (πολυμερῶς). Rend. *in many parts.* N.T.^{o}. ^{o}LXX, but πολυμερής Wisd. vii. 22. In the first stage of his revelation, God spake, not *at once,* giving a complete revelation of his being and will; but in many separate revelations, each of which set forth only a portion of the truth. The truth as a whole never comes to light in the O.T. It appears fragmentarily, in successive acts, as the periods of the Patriarchs, Moses, the Kingdom, etc. One prophet has one, another element of the truth to proclaim.

In divers manners (πολυτροπῶς). Rend. *in many ways.* N.T.^{o}. LXX, 4 Macc. iii. 21. This refers to the difference of the various revelations in contents and form. Not the different ways in which God imparted his revelations to the prophets, but the different ways in which he spoke by the prophets to the fathers: in one way through Moses, in another through Elijah, in others through Isaiah, Ezekiel, etc. At the founding of the Old Testament kingdom of God, the character of the revelation was elementary. Later it was of a character to appeal to a more matured spiritual sense, a deeper understanding and a higher conception of the law. The revelation differed according to the faithfulness or unfaithfulness of the covenant-people. Comp. Ephesians 3. 10, *the many-tinted wisdom of God,* which is associated with this passage by Clement of Alexandria (*Strom.* 1. 4, 27). “Fitly, therefore, did the apostle call the wisdom of God *many-tinted,* as showing its power to benefit us *in many parts* and *in many ways.*”

Spake (λαλήσας). See on Matthew 28. 18. Often in the Epistle of the announcement of the divine will by *men,* as 7:14; 9:19: by *angels,* as 2:2. by *God himself* or *Christ,* as 2:3; 5:5; 12:25. In Paul, almost always of men: once of Christ, 2 Corinthians 13:3: once of the Law, personified, Romans 3:9.

In time past (πάλαι) Better, *of old.* The time of the Old Testament revelation. It indicates a revelation, not only given, but completed in the past.

Unto the fathers (τοῖς πατράσιν). Thus absolutely, John 7:22; Romans 9:5; 15:8. More commonly with *your* or *our.*

By the prophets (ἐν τοῖς προφήταις). Rend. "*in* the prophets," which does not mean *in the collection of prophetic writings,* as John 6:45; Acts 13:40, but rather *in the prophets themselves* as the vessels of divine inspiration. God spake *in* them and *from* them. Thus Philo; "The prophet is an interpreter, echoing *from within* (ἔνδοθεν) the sayings of God" *(De Praemiis et Poenis, §* 9)

2. **In these last times** (ἐπ᾽). Lit. *at the last of these days.* The exact phrase only here; but comp 1 Peter 5:20 and Jude 18. LXX, ἐπ᾽ ἐσχάτου τῶν ἡμερῶν *at the last of the days,* Numbers 24:14; Deuteronomy 4:30; Jeremiah 23:20; 25:18; Daniel 10:14. The writer conceives the history of the world in its relation to divine revelation as falling into two great periods. The first he calls αἱ ἡμέραι αὗται *these days* (1:2), and ὁ καιρὸς ὁ ἐνεστηκώς *the present season* (9:9). The second he describes as καιρὸς διορθώσεως *the season of reformation* (9:10), which is ὁ καιρὸς ὁ μέλλων *the season to come:* comp. ἡ οἰκουμένη ἡ μέλλουσα *the world to come* (2:5); μέλλων αἰών *the age to come* (6:5); πόλις ἡ μέλλουσα *the city to come* (12:14). The first period is the period of the old covenant; the second that of the new covenant. The second period does not begin with Christ's first appearing. His appearing and public ministry are at the end of the first period but still within it. The dividing-point between the two periods is the συντέλεια τοῦ αἰῶνος *the consummation of the age,* mentioned in 9:26. This does not mean the same thing as *at the last of these days* (1:2), which is the end of the first period

denoted by *these days,* but the conclusion of the first and the beginning of the second period, at which Christ appeared to put away sin by the sacrifice of himself. This is the end of the καιρὸς ἐνεστηκώς *the present season:* this is the limit of the validity of the old sacrificial offerings: this is the inauguration of the *time of reformation.* The phrase ἐπ᾽ ἐσχάτου τῶν ἡμερῶν τούτων therefore signifies, in the last days of the first period, when Christ was speaking on earth, and before his crucifixion, which marked the beginning of the second period, the better age of the new covenant.

Hath spoken unto us (ἐλάλησεν ἡμῖν). Rend. *spake,* referring to the time of Christ's teaching in the flesh. *To us* God spake as to the fathers of old.

By his son (ἐν υἱῷ). Lit. *in a son.* Note the absence of the article. Attention is directed, not to Christ's divine personality, but to his filial relation. While the former revelation was given through a definite class, *the* prophets, the new revelation is given through one who is a son as distinguished from a prophet. He belongs to another category. The revelation was a *son-revelation.* See ch. 2:10-18. Christ's high priesthood is the central fact of the epistle, and his sonship is bound up with his priesthood. See ch. 5:5. For a similar use of υἱός *son* without the article, applied to Christ, see ch. 3:6; 5:8; 7:28.

Whom he hath appointed heir of all things (ὃν ἔθηκεν κληρονόμον πάντων). For ἔθηκεν *appointed,* see on John 15:16. For κληρονόμος *heir,* see on *inheritance,* l Peter 1:4; and comp. on Christ as heir, Mark 12:1-12. God eternally predestined the Son to be the possessor and sovereign of all things. Comp. Psalm 89:28. Heirship goes with sonship. See Romans 8:17; Galatians 4:7. Christ *attained* the messianic lordship through incarnation. Something was *acquired* as the result of his incarnation which he did not possess before it, and could not have possessed without it. Equality with God was his birthright, but out of his human life, death, and resurrection came a type of sovereignty which could pertain to him only through his triumph over human sin in the flesh (see ver. 3), through his identification with men as their brother. Messianic lordship could not pertain to his preincarnate state: it is a matter of function, not of inherent power and majesty. He was *essentially* Son of

God; he must *become* Son of man.

By whom also he made the worlds (δι᾽ οὗ καὶ ἐποίησεν τοὺς αἰῶνας). Διὰ commonly expresses secondary agency, but, in some instances, it is used of God's direct agency. See 1 Corinthians 1:1; 2 Corinthians 1:1; Galatians 4:7. Christ is here represented as a mediate agency in creation. The phrase is, clearly, colored by the Alexandrian conception, but differs from it in that Christ is not represented as a mere instrument, a passive tool, but rather as a cooperating agent. "Every being, to reach existence, must have passed through the thought and will of the Logos" (Godet); yet "the Son can do nothing of himself but what he seeth the Father doing" (John 5:19). With this passage Colossians 1:16 should be studied. There it is said that all things, collectively (τὰ πάντα), were created *in* him (ἐν αὐτῷ) and *through* him (δι᾽ αὐτοῦ as here). The former expression enlarges and completes the latter. Δι᾽ αὐτοῦ represents Christ as the mediate instrument. Εν αὐτῷ indicates that "all the laws and purposes which guide the creation and government of the universe reside in him, the Eternal Word, as their meeting-point." [164] Comp. John 1:3; 1 Corinthians 8:6. For τοῦς αἰῶνας *the worlds,* see additional note on 2 Thessalonians 1:9. Rend. for *by whom also he made, by whom he also made.* The emphasis is on *made,* not on *worlds:* on *the fact of creation,* not on *what was created.* In the writer's thought heirship goes with creation. Christ is heir of what he made, and because he made it. As πάντων, in the preceding clause, regards all things taken singly, αἰῶνας regards them in cycles. Αιῶνασ does not mean *times,* as if representing the Son as the creator of all time and times, but creation unfolded in time through successive aeons. All that, in successive periods of time, has come to pass, has come to pass through him. Comp. 1 Corinthians 10:11; Ephesians 3:21; Hebrews 9:26; 1 Timothy 1:17; LXX, Tob. xiii. 6, 10; Ecclesiastes 3:11. See also Clement of Rome, *Ad Corinth.* 35,ὁ δημιουργὸς καὶ πατὴρ τῶν αἰώνων *the Creator and Father of the ages.* Besides this expression, the writer speaks of the world as κόσμος (4:3; 10:5); ἡ οἰκουμένη (1:6), and τὰ πάντα (1:3).

3. **Being** (ὢν). Representing *absolute* being. See on John 1:1. Christ's absolute being is exhibited in two aspects, which follow:

The brightness of his glory (ἀπαύγασμα τῆς δόξης αὐτοῦ). Of *God's*

glory. For *brightness* rend. *effulgence.* Ἀπαύγασμα, N.T.[o]. LXX, only Wisd. vii. 26. [o]Class. It is an Alexandrian word, and occurs in Philo. [165] Interpretation is divided between *effulgence* and *reflection.* [166] *Effulgence* or *outraying* accords better with the thought of the passage; for the writer is treating of the *preincarnate* Son; and, as Alford justly remarks, "the Son of God is, in this his essential majesty, the *expression* and the sole expression of the divine light; not, as in his incarnation, its *reflection.*" The consensus of the Greek fathers to this effect is of great weight. The meaning then is, that the Son is the *outraying* of the divine glory, exhibiting in himself the glory and majesty of the divine Being. "God lets his glory issue from himself, so that there arises thereby a *light-being* like himself" (Weiss). Δόξα *glory* is the expression of the divine attributes collectively. It is the unfolded fullness of the divine perfections, differing from μορφὴ θεοῦ *form of God* (Philippians 2:6), in that μορφὴ is the immediate, proper, personal investiture of the divine essence. Δόξα *is attached* to deity. μορφὴ is identified with the inmost being of deity Δόξα is used of various visible displays of divine light and splendor, as Exodus 24:17; Deuteronomy 5:24; Exodus 40:34; Numbers 14:10, 15; 19:42; Ezekiel 10:4; 43:4. 5; 50:28, in 23; Leviticus 9:23, etc. We come nearer to the sense of the word in this passage in the story of Moses's vision of the divine glory, Exodus 33:18-23; 34:5, 7.

The express image of his person (χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ) Rend *the very image (*or *impress) of his substance* The primary sense of ὑπόστασις *substance is something which stands underneath; foundation, ground of hope* or *confidence,* and so *assurance* itself. In a philosophical sense, *substantial nature;* the real nature of anything which underlies and supports its outward form and properties. In N.T., 2 Corinthians 9:4, 11, 17, Hebrews 3:14; 11:1, signifying in every instance *ground of confidence or confidence* In LXX, it represents fifteen different words, and, in some cases, it is hard to understand its meaning notably 1 Samuel 13:21 In Ruth 1:12, Psalm 37:8, Ezekiel 19:5, it means *ground of hope.* in Judges 6:4, Wisd. xvi. 21, *sustenance* in Psalm 38:5; 136:15, *the substance or material of the human frame:* in 1 Samuel 13:23; Ezekiel 26:11, *an outpost* or *garrison:* in Deuteronomy 11:6; Job 22:20, *possessions.* The theological sense, *person,* is later than the apostolic age. Here, *substantial nature, essence.* Χαρακτὴρ from χαράσσειν *to engrave* or *inscribe,* originally *a graving-tool;* also the *die* on which a device is cut. It seems to have lost

that meaning, and always signifies *the impression* made by the die or graver. Hence, *mark, stamp,* as the image on a coin (so often) which indicates its nature and value, or the device impressed by a signet. N.T.[o]. LXX, Leviticus 13:28; 2 Macc. iv. 10; 4 Macc. xv. 4. The kindred χάραγμα *mark,* Acts 17:29; Revelation 13:16, 17. Here the essential being of God is conceived as setting its distinctive stamp upon Christ, coming into definite and characteristic expression in his person, so that the Son bears the exact impress of the divine nature and character.

And upholding all things (φέρων τε τὰ πάντα). Rend. *maintaining. Upholding* conveys too much the idea of the passive support of a burden. "The Son is not an Atlas, sustaining the dead weight of the world" (quoted by Westcott). Neither is the sense that of *ruling* or *guiding,* as Philo *(De Cherub.* § 11), who describes the divine word as "the steersman and pilot of the all." It implies *sustaining,* but also *movement.* It deals with a burden, not as a dead weight, but as in continual movement; as Weiss puts it, "with the all in all its changes and transformations throughout the aeons." It is concerned, not only with sustaining the weight of the universe, but also with maintaining its coherence and carrying on its development. What is said of God, Colossians 1:17, is here said or implied of Christ: τὰ πάντα ἐν αὐτῷ συνέστηκεν *all things* (collectively, the universe) *consist* or *maintain their coherence in him.* So the Logos is called by Philo *the bond* (δεσμὸς) *of the universe;* but the maintenance of the coherence implies the guidance and propulsion of all the parts to a definite end. *All things* (τὰ πάντα) collectively considered; the universe; all things in their unity. See ch. 2:10; Romans 8:32; 11:36; 1 Corinthians 8:6; Ephesians 1:10; Colossians 1:16.

By the word of his power (τῷ ῥήματι τῆς δυνάμεως αὐτοῦ). The phrase N.T.[o]., but comp Luke 1:37. and see note. *The word* is that in which the Son's power manifests itself. Αυτοῦ *his* refers to Christ. Nothing in the context suggests any other reference. The world was called into being by the word of God (ch. 11. 3), and is maintained by him who is "the very image of God's substance."

When he had by himself purged our sins (καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος). Omit *by himself;* [167] yet a similar thought is implied in the middle voice, ποιησάμενος, which indicates that the work

of purification was done by Christ *personally,* and was not something which he *caused to be done* by some other agent. *Purged,* lit. *having made purification* The phrase N.T.^{o} LXX, Job 7:21. Καθαρισμός *purification* occurs in Mark, Luke John, 2nd Peter, ^{o}P., and only here in Hebrews. The verb καθαρίζειν *to purify* is not often used in N.T of cleansing from *sin.* See 2 Corinthians 7:1; 1 John 1:7, 9 Of cleansing *the conscience,* Hebrews 9:14. Of cleansing *meats* and *vessels,* Matthew 23:25, 26, Mark 7:19, Acts 10:15; 11:9. Of cleansing *the heart,* Acts 15:9. The meaning here is cleansing *of* sins. In the phrase "to cleanse *from* sin," always with ἀπὸ *from.* In carrying on all things toward their destined end of conformity to the divine archetype, the Son must confront and deal with the fact of sin, which had thrown the world into disorder, and drawn it out of God's order. In the thought of making purification of sins is already foreshadowed the work of Christ as high priest, which plays so prominent a part in the epistle.

Sat down on the right hand of the majesty on high (ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς) Comp. Psalm 110:1, ch. 8:1; 10:12; 12:2; Ephesians 1:20; Apoc 3:21. The verb denotes a *solemn, formal* act; the assumption of a position of dignity and authority The reference is to Christ's ascension. In his exalted state he will still be bearing on all things toward their consummation, still dealing with sin as the great high priest in the heavenly sanctuary. This is elaborated later. See ch. 8; 9:12 ff. Μεγαλωσύνη *majesty,* only here, ch. 8:1; Jude 25. Quite often in LXX. There is suggested, not a contrast with his humiliation, but his resumption of his original dignity, described in the former part of this verse. Εν ὑψηλοῖς, lit. *in the high places.* Const. with *sat down,* not with *majesty.* The phrase N.T.^{o}. LXX, Psalm 92:4; 112:5. Εν τοῖς ὑψίστοις *in the highest (places),* in the Gospels, and only in doxologies. See Matthew 21:9; Mark 11:10; Luke 2:14. Εν τοῖς ἐπουρανίοις *in the heavenly (places),* only in Ephesians See 1:3, 20; 2:6; 3:10; 6:12.

4. The detailed development of the argument is now introduced. The point is to show the superiority of the agent of the new dispensation to the agents of the old — the angels and Moses. Christ's superiority to the angels is first discussed.

Being made so much better than the angels (τοσούτῳ κρείττων

γενόμενος τῶν ἀγγέλων). The informal and abrupt introduction of this topic goes to show that the writer was addressing Jewish Christians, who were familiar with the prominent part ascribed to angels in the O.T. economy, especially in the giving of the law. See on Galatians 3:9. For *being made,* rend. *having become;* which is to be taken in close connection with *sat down,* etc., and in contrast with ὢν *being,* ver. 3. It is not denied that the Son was essentially and eternally superior to the angels; but his glorification was conditioned upon his fulfillment of the requirements of his human state, and it is this that is emphasized. After having passed through the experience described in Philippians 2:6-8, he sat down on the right hand of the divine majesty as *messianic* sovereign, and so *became* or *proved to be* what in reality he was from eternity, superior to the angels. Τοσούτῳ— ὅσῳ *so much — as.* Never used by Paul. Κρείττων *better, superior,* rare in Paul, and always neuter and adverbial. In Hebrews thirteen times. See also 1 Peter 3:17; 2 Peter 2:21. Often in LXX. It does not indicate here *moral excellence,* but *dignity* and *power.* He *became* superior to the angels, resuming his preincarnate dignity, as he had been, for a brief period, less or lower than the angels (ch. 2:7). The superiority of Messiah to the angels was affirmed in rabbinical writings.

He hath by inheritance obtained (κεκληρονόμηκεν). More neatly, as Rev., *hath inherited,* as a son. See ver. 2, and comp. Romans 8:17. For the verb, see on Acts 13:19, and 1 Peter 1:4.

More excellent (διαφορώτερον). Διάφορος only once outside of Hebrews, Romans 12:6. The comparative only in Hebrews. In the sense of *more excellent,* only in later writers. Its earlier sense is *different.* The idea of *difference* is that which radically distinguishes it from κρείττων *better.* Here it presents the comparative of a comparative conception. The Son's name differs from that of the angels, and is *more different* for good.

Than they (παρ᾽ αὐτοὺς). Lit. *beside* or *in comparison with them.* Παρα, indicating comparison, occurs a few times in Luke, as 3:13; 13:2; 18:4. In Hebrews always to mark comparison, except 11:11, 12.

5. The writer proceeds to establish the superiority of the Son to the angels by O.T. testimony. It is a mode of argument which does not appeal strongly to us. Dr. Bruce suggests that there are evidences that the writer

himself developed it perfunctorily and without much interest in it. The seven following quotations are intended to show the surpassing excellence of Christ's name as set forth in Scripture. The quotations present difficulty in that they appear, in great part, to be used in a sense and with an application different from those which they originally had. All that can be said is, that the writer takes these passages as messianic, and applies them accordingly; and that we must distinguish between the doctrine and the method of argumentation peculiar to the time and people. Certain passages in Paul are open to the same objection, as Galatians 3:16; 4:22-25.

To which (τίνι). Note the author's characteristic use of the question to express denial. Comp. ver. 14; 2:3; 3:17; 7:11; 12:7.

First quotation from Psalm 2:7. The Psalm is addressed as a congratulatory ode to a king of Judah, declaring his coming triumph over the surrounding nations, and calling on them to render homage to the God of Israel. The king is called *Son of Jahveh*, and is said to be "begotten" on the day on which he is publicly recognized as king. Words of the same Psalm are quoted Acts 4:25, and these words Acts 13:33.

Thou art my Son. Note the emphatic position of υἱός *son.* See on ver. 4. In the O.T. *son* is applied to angels *collectively*, but never *individually*. See Psalm 29:1; 89:6. Similarly, *son* is applied to the chosen nation, Exodus 4:22; Hosea 11:1, but to no individual of the nation.

Have I begotten (γεγέννηκα). Recognized thee publicly as sovereign; established thee in an *official* sonship-relation. This official installation appears to have its N.T. counterpart in the resurrection of Christ. In Acts 13:33, this is distinctly asserted; and in Romans 1:4, Paul says that Christ was "powerfully declared" to be the Son of God by the resurrection from the dead. Comp. Colossians 1:18; Revelation 1:5. [168]

Second quotation, 2 Samuel 7:14. The reference is to Solomon. David proposes to build a temple. Nathan tells him that this shall be done by Solomon, whom Jahveh will adopt as his son. In 2 Corinthians 6:18, Paul applies the passage to followers of the Messiah, understanding the original as referring to all the spiritual children of David.

A father — a son (εἰς πατέρα–εἰς υἱόν). Lit. *for* or *as a father — son.* This usage of εἰς mostly in O.T. citations or established formulas. See Matthew 19:5; Luke 2:34; Acts 19:27; 1 Corinthians 4:3.

6. Third quotation, marking the relation of angels to the Son.

And again, when he bringeth in, etc. (ὅταν δὲ πάλιν εἰσαγάγῃ). Const. *again* with *bringe th in.* "When he a *second time bringeth* the first-begotten into the world." Referring to the second coming of Christ. Others explain *again* as introducing a new citation as in ver. 5; but this would require the reading πάλιν δὲ ὅταν *and again, when.* In Hebrews, πάλιν, when joined to a verb, always means *a second time.* See 5:12; 6:1, 2. It will be observed that in this verse, and in 5:7, 8, God is conceived as *spoken of* rather than as *speaking;* the subject of λέγει *saith* being indefinite. This mode of introducing citations differs from that of Paul. The author's conception of the inspiration of Scripture leads him to regard all utterances of Scripture, without regard to their connection, as distinct utterances of God, or the Holy Spirit, or the Son of God; whereas, by Paul, they are designated either as utterances of Scripture in general, or of individual writers. Very common in this Epistle are the expressions, "God *saith, said, spake, testifieth,*" or the like. See ch. 2:11, 13; 3:7; 4:4, 7; 7:21; 10:5, 8, 15, 30. Comp. with these Romans 1:17; 2:24; 4:17; 7:7; 9:13; 10:5, 16, 20, 21; 11:2. Ὅταν εἰσαγάγῃ *whenever he shall have brought.* The event is conceived as occurring at an indefinite time in the future, but is viewed as complete. Comp. John 16:4; Acts 24:22. This use of ὅταν with the aorist subjunctive never describes an event or series of events as completed in the past.

The first-begotten (τὸν πρωτότοκον). Mostly in Paul and Hebrews. Comp. Romans 8:29; Colossians 1:15, 18; Revelation 1:5. Μονογενής *only-begotten* (John 1:14, 18; 3:16, 18; 1 John 4:9, never by Paul) describes the unique relation of the Son to the Father in his divine nature: πρωοτόκος *first-begotten* describes the relation of the risen Christ in his glorified humanity to man. The comparison implied in the word is not limited to angels. He is the first-born in relation to the creation, the dead, the new manhood, etc. See Colossians 1:15, 18. The rabbinical writers applied the title *first-born* even to God. Philo (*De Confus. Ling.* § 14)

speaks of the Logos as πρωτόγονος or πρεσβύτατος *the first-born* or *eldest son.*

And let all the angels of God worship him (καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ). Προσκυνεῖν *to worship* mostly in the Gospels, Acts, and Apocrypha. In Paul only 1 Corinthians 14:25. Very often in LXX. Originally, to *kiss the hand to:* thence, *to do homage to.* Not necessarily of an act of *religious* reverence (see Matthew 9:18; 20:20), but often in N.T. in that sense. Usually translated *worship,* whether a religious sense is intended or not: see on Acts 10:25. The quotation is not found in the Hebrew of the O.T., but is cited literally from LXX, Deuteronomy 32:43. It appears substantially in Psalm 96:7. For the writer of Hebrews the LXX was Scripture, and is quoted throughout without regard to its correspondence with the Hebrew.

7. Fourth quotation, Psalm 103:4, varies slightly from LXX in substituting *a flame of fire* for *flaming fire.*

Who maketh his angels spirits (ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα). For *spirits* rend. *winds* [169] This meaning is supported by the context of the Psalm, and by John 3:8. Πνεῦμα often in this sense in Class. In LXX, 1 Kings 18:45; 19:11; 2 Kings 3:17; Job 1:19. Of *breath* in N.T., 2 Thessalonians 2:8; Revelation 11:11. In Hebrew, *spirit* and *wind* are synonymous. The thought is according to the rabbinical idea of the variableness of the angelic nature. Angels were supposed to live only as they ministered. Thus it was said: “God does with his angels whatever he will. When he wishes he makes them sitting: sometimes he makes them standing: sometimes he makes them winds, sometimes fire.” “The subjection of the angels is such that they must submit even to be changed into elements.” “The angel said to Manoah, ‘I know not to the image of what I am made; for God changes us each hour: wherefore then dost thou ask my name? Sometimes he makes us fire, sometimes wind.”’ The emphasis, therefore, is not on the fact that the angels are merely servants, but that their being is such that they are only what God makes them according to the needs of their service, and are, therefore, changeable, in contrast with the Son, who is ruler and unchangeable. There would be no pertinency in the statement that God makes his angels spirits, which goes without saying. The Rabbis conceived the angels as perishable. One of

them is cited as saying, “Day by day the angels of service are created out of the fire. stream, and sing a song, and disappear, as is said in Lamentations 3:23, ‘they are new every morning.’” For λειτουργοὺς *ministers,* see on *ministration,* Luke 1:23, and *ministered,* Acts 13:2.

8. Fifth quotation, Psalm 45:7, 8. A nuptial ode addressed to an Israelitish king. The general sense is that the Messiah’s kingdom is eternal and righteously administered.

Thy throne, O God (ὁ θρόνος σου ὁ θεὸς). I retain the vocative, although the translation of the Hebrew is doubtful. The following renderings have been proposed: “thy throne (which is a throne) of God”: “thy throne is (a throne) of God”: “God is thy throne.” Some suspect that the Hebrew text is defective.

Forever and ever (εἰς τὸν αἰῶνα τοῦ αἰῶνος). Lit. *unto the aeon of the aeon.* [170] See additional note on 2 Thessalonians 1:9.

A sceptre of righteousness (ἡ ῥάβδος τῆς εὐθύτητος). Rend. *the* sceptre. The phrase N.T.^{o}. ^{o}LXX.᾽ Ευθύτης, lit. *straightness,* N.T.^{o}. It occurs in LXX.

9. **Iniquity** (ἀνομίαν). Lit. *lawlessness.*

Hath anointed (ἔχρισεν). See on *Christ,* Matthew 1:1. The ideas of the royal and the festive unction are combined. The thought includes the royal anointing and the fullness of blessing and festivity which attend the enthronement.

Oil of gladness (ἔλαιον ἀγαλλιάσεως). The phrase N.T.^{o}. ^{o}LXX. Αγαλλίασις *exultant* joy. Comp. Luke 1:44; Acts 2:46, and the verb ἀγαλλιᾶσθαι, Matthew 5:12; Luke 10:21, etc. The noun only here in Hebrews, and the verb does not occur.

Fellows (μετόχους). With exception of Luke 5:7, only in Hebrews. Lit. *partakers.* In the Psalm it is applied to other kings: here to angels.

10. Sixth quotation (10-12), exhibiting the superior dignity of the Son as

creator in contrast with the creature. Psalm 101: 26-28. The Psalm declares the eternity of Jahveh.

And — in the beginning (καὶ–κατ᾽ ἀρχάς). *And* connects what follows with *unto the Son he saith,* etc., ver. 8. Κατ᾽ ἀρχὰς *in the beginning,* N.T.^{o}. Often in Class., LXX only Psalm 18: 152. The more usual formula is ἐν ἀρχῇ or ἀπ᾽ ἀρχῆς.

Hast laid the foundation (ἐθεμελίωσας). Only here in Hebrews. In Paul, Ephesians 3:18; Colossians 1:23.

11. **They** (αὐτοὶ). The heavens: not heaven and earth.

Remainest (διαμένεις). Note the present tense: not *shalt remain.* Permanency is the characteristic of God in the absolute and eternal present.

12. **Vesture** (περιβόλαιον). Only here and 1 Corinthians 11:5. From περιβάλλειν *to throw around: a wrapper, mantle.*

Shalt thou fold them up (ἑλίξεις αὐτούς). Rather, *roll* them up. A scribal error for ἀλλάξεις *shalt change.* After these words the LXX repeats ὡς ἱμάτιον *as a garment* from ver. 11.

Shall not fail (οὐκ ἐκλείψουσιν). Shall not be ended. With this exception the verb only in Luke's Gospel. See Luke 16:9; 22:32; 23:45. Very frequent in LXX.

13. Seventh quotation, Psalm 109. No one of the angels was ever enthroned at God's right hand.

Sit (κάθου). Or *be sitting,* as distinguished from ἐκάθισεν, ver. 3, which marked the act of assuming the place.

On my right hand (ἐκ δεξιῶν μοῦ). Lit. "*from my* right hand." The usual formula is ἐν δεξίᾳ. The genitive indicates moving *from* the right hand and taking the seat. The meaning is, "be associated with me in my royal dignity." Comp. Daniel 7:13, 14, and the combination of the Psalm

and Daniel in Christ's words, Mark 14:62. Comp. also Matthew 24:30; Acts 2:34; 1 Corinthians 15:25; 1 Peter 3:22.

14. **Ministering spirits** (λειτουργικὰ πνεύματα). Summing up the function of the angels as compared with Christ. Christ's is the highest dignity. He is co-ruler with God. The angels are *servants* appointed for service to God for the sake of (διὰ) the heirs of redemption. Λειτουργικὰ *ministering,* N.T.^{o}. See on *ministers,* ver. 7.

CHAPTER 2

The opening words of this chapter illustrate the writers habit of introducing his practical exhortations into the body of his argument, unlike Paul, who defers them until the end. Comp. ch. 3. 7-19; 5:11.

1. **Therefore** (διὰ τοῦτο). Because you have received a revelation superior to that of the old dispensation, and given to you through one who is superior to the angels.

To give the more earnest heed (περισσοτέρως προσέξειν). Lit. *to give heed more abundantly*. Προσέχειν *to give heed*, lit. *to hold* (*the mind*) *to*. °P. The full phrase in Job 7:17. Mostly in Luke, Acts, and the Pastorals. See on 1 Timothy 1:4. Περισσοτέρως *more abundantly*, in Hebrews only here and 13:19: elsewhere only in Paul.

To the things which we have heard (τοῖς ἀκουσθεῖσιν). Lit. *to the things which were heard*, that is, from the messengers of the gospel. Comp. the phrase ὁ λόγος τῆς ἀκοῆς *the word of hearing*, ch. 4:2; 1 Thessalonians 2:13. Ευαγγέλιον *gospel* does not occur in the Epistle, and εὐαγγελίζεσθαι *to proclaim good tidings*, only twice.

We should let them slip (παραρυῶμεν). Rend. *should drift past them*. N.T.°. From παρὰ *by* and ῥεῖν *to flow*. Of the snow slipping off from the soldiers' bodies, Xen. *Anab.* iv. 4, 11: of a ring slipping from the finger, Plut. *Amat.* 754: see also LXX, Proverbs 3:21, and Symmachus's rendering of Proverbs 4:21, "let not my words *flow past* (παραρρυησάτωσαν) before thine eyes." The idea is in sharp contrast with *giving earnest heed.* Lapse from truth and goodness is more often the result of inattention than of design. Drifting is a mark of death: giving heed, of life. The log drifts with the tide: the ship breasts the adverse waves, because some one is giving earnest heed.

2. **The word spoken by angels** (ὁ δι ἀγγέλλων λαληθεὶς λόγος). The Mosaic legislation which was conveyed through the mediation of angels. Comp. Deuteronomy 33:2; Acts 7:38, 53; Galatians 3:19, on which see

note. The agency of angels indicates the limitations of the legal dispensation; its character as a dispensation of the flesh. Hence its importance in this discussion. The abolition of the old limitations is the emancipation of man from subordination to the angels. The O.T. is made to furnish proof that such subordination is inconsistent with man's ultimate destiny to sovereignty over all creation.

Was steadfast (ἐγένετο βέβαιος). Rend. *proved sure:* realized itself in the event as securely founded in the divine holiness, and eternal in its principles and obligations. Comp. Matthew 5:18.

Transgression and disobedience (παράβασις καὶ παρακοὴ). Παράβασις is *a stepping over the line;* the violation of a positive divine enactment. See on Romans 2:23. Παρακοὴ only in Paul and Hebrews, is a disobedience which results from neglecting to *hear;* from letting things *drift by.* It is noticeable how often in O.T. obedience is described as hearing, and disobedience as refusing to hear. See Exodus 15:26; 19:5, 8; 23:22; Joshua 1:18; Isaiah 28:12; 30:9; Jeremiah 11:10; 32:23; 35:16. Comp. Acts 7:57.

A just recompense of reward (ἔνδικον μισθαποδοσίαν). Ἔνδικος *just,* only here and Romans 3:8. °LXX, quite frequent in Class., but mainly in poetry. The meaning is substantially the same as δίκαιος as it appears in the familiar phrase δίκαιός εἰμι with the infinitive: thus, δίκαιός εἰμι κολάζειν *I am right to punish,* that is, *I have a right,* etc., right or justice being regarded as working within a definite circle. Μισθαποδοσία *recompense* only in Hebrews. Comp. 10:35; 11:26. °LXX, °Class., where the word is, μισθοδοσία. From μισθός *wages* and ἀποδιδόναι *to pay off* or *discharge.* The reference is, primarily, to the punishments suffered by the Israelites in the wilderness. Comp. ch. 3:16; 10:28 1 Corinthians 10:5, 6.

3. **How shall we escape** (πῶς ἡμεῖς ἐκφευξόμεθα). The rhetorical question expressing denial. *We* is emphatic. *We,* to whom God has spoken by his Son, and who, therefore, have so much the more reason for giving heed. Ἐκφευξόμεθα lit. *flee out from.* The English *escape* conveys the same idea, but. contains a picture which is not in the Greek word, namely, *to slip out of one's cape, ex cappa,* and so get away. Comp. French

Èchapper. In Italian we have scappare “to escape,” and also *incappare* “to fall into a snare,” and incappuciare “to wrap up in a hood or cape; to mask.”

If we neglect (ἀμελήσαντες). Lit. *having neglected*. Rare in N.T., [o]P. Comp. Matthew 22:5; 1 Timothy 4:14. The thought falls in with *drift past*, ver. 1.

Salvation (σωτηρίαν). Characterizing the new dispensation, as *the word* (ver. 2) characterizes the old. Not the *teaching* or *word* of salvation, but the *salvation itself* which is the gift of the gospel, to be obtained by purification from sin through the agency of the Son (ch. 1:3).

Which (ἥτις) Explanatory. A salvation which may be described as one which was first spoken by the Lord, etc.

At the first began to be spoken (ἀρχὴν λαβοῦσα). Lit. *having taken beginning to be spoken*. Rend. *which, having at the first been spoken*. The phrase N.T.[o].

By the Lord (διὰ τοῦ κυρίου). Const. withἀρχὴν λαβοῦσα, not with λαλεῖσθαι. It is *the beginning*, not the speaking which is emphasized.

Was confirmed (ἐβεβαιώθη). It was *sure* (βέβαιος) even as was the word spoken by angels (ver. 2), and it was *confirmed*, proved to be real, by the testimony of ear-witnesses.

By them that heard (ὑπὸ τῶν ἀκουσάντων). We heard it (ver. 1) from those who heard, the immediate followers of the Lord. The writer thus puts himself in the second generation of Christians. They are not said to have heard the gospel directly from the Lord. Paul, on the other hand, claims that he received the gospel directly from Christ (Galatians 1:11).

4. **God also bearing them witness** (συνεπιμαρτυροῦντος τοῦ θεοῦ). The verb N.T.[o]: σύν *along with other witnesses:* ἐπὶ giving *additional* testimony: μαρτυρεῖν *to bear witness.*

With signs and wonders (σημείοις τε καὶ τέρασιν). A very common

combination in N.T. See Matthew 24:24; Mark 13:22; John 4:48; Acts 2:43; 2 Corinthians 12:11, etc. See on Matthew 24:24.

Divers miracles (ποικίλαις δυνάμεσιν). Rend. *powers*. No doubt these include miracles, see Acts 2:22; 2 Corinthians 12:12; but *powers* signifies, not the miraculous *manifestations,* as *signs* and *wonders,* but the miraculous *energies* of God as displayed in his various forms of witness.

Gifts (μερισμοῖς). Rend. *distributions* or *impartations.*

Of the Holy Ghost. The genitive is objective: distributions of the one gift of the Holy Spirit in different measure and in different ways. Comp. 1 Corinthians 12:4-11.

According to his will (κατὰ τὴν αὐτοῦ θέλησιν). Θέλησις *willing:* his *act* of will. N.T.^{o}. Const. with *distributions.* The Spirit was imparted and distributed as God willed. The hortatory digression ends here. The subject of the Son's superiority to the angels is resumed.

5. The writer's object is to show that the *salvation,* the new order of things inaugurated by Christ, is in pursuance of the original purpose of creation, to wit, that universal dominion was to pertain to man, and not to angels. The great salvation means lordship of the world to be. This purpose is carried out in Christ, who, in becoming man, became temporarily subject to the earthly dispensation of which angels were the administrators. This was in order that he might acquire universal lordship *as man.* Being now exalted above angels, he does away with the angelic administration, and, in the world to come, will carry humanity with him to the position of universal lordship. This thought is developed by means of Psalm 8. Having set Christ above the angels, the writer must reconcile that claim with the historical fact of Christ's humiliation in his incarnate state. The Psalm presents a paradox in the antithesis of *lower than the angels* and *all things under his feet.* From the Psalm is drawn the statement of a *temporary* subordination of Christ to angels, followed by his *permanent* exaltation over them.

Hath — put in subjection (ὑπέταξεν). The word suggests an economy; not merely subjecting the angels, but *arranging* or *marshaling* them under

a new order. See 1 Corinthians 15:27, 28; Ephesians 1:22; Philippians 3:21.

The world to come (τὴν οἰκουμένην τὴν μέλλουσαν). See on ch. 1:2. For ἡ οἰκουμένη *the inhabited (land* or *country)* see on Luke 2:1. *The world to come* means the new order of things inaugurated by the sacrifice of Christ.

6. **In a certain place** (πού). Only here and ch. 4:4, signifying indefinite quotation. It does not mean that the writer is ignorant of the author or of the place, but assumes that the readers know it, and that it is a matter of no moment who said it or where it is written.

Testified (διεμαρτυράτο). Mostly in Luke and Acts. Only here in Hebrews. In Paul only in 1st Thessalonians. See on 1 Thessalonians 2:12. It implies a *solemn, earnest* testimony.

What is man. The Hebrew interrogation, *mah*, *what, what kind of,* implies "*how small* or *insignificant*" compared with the array of the heavenly bodies; not "*how great* is man."

The son of man. Hebrew *son of Adam,* with a reference to his earthly nature as formed out of the dust. Very often in Ezekiel as a form of address to the prophet, LXX, υἱὲ ἀνθρώπου *son of man.* The direct reference of these words cannot be to the Messiah, yet one is reminded that *the Son of man* was Christ's own title for himself.

Visitest (ἐπισκέπτῃ). The primary sense of the verb is *to look upon;* hence, *to look after* or *inspect; to visit* in order to inspect or help. Similarly the Latin *visere* means both *to look at* and *to visit.* An ἐπίσκοπος is *an overlooker,* and ἐπισκοπὴ is *visitation.* The verb only here in Hebrews, ^{o}P., very often in LXX. See on Matthew 25:36. Here in the sense of *graciously and helpfully regarding; caring for.*

Thou madest him a little lower than the angels (ἠλάττωσας). Rend. *thou didst for some little time make him lower than the angels.* Ἐλαττοῦν to *make less* or *inferior,* only here, ver. 9, and John 3:30. Often in LXX (principally Sirach).Βραχύ τι, the Hebrew as A.V. *a little;* of *degree.* The

LXX translators interpreted it, apparently, of *time,* "for some little time." Although there is precedent for both meanings in both Class. and N.T., the idea of time better suits the whole line of thought, and would probably, as Robertson Smith observes, have appeared to a Greek reader the more natural interpretation. For this sense see Isaiah 57:17; Acts 5:34. He who has been described as superior to the angels, was, for a short time, on the same plane with man, and identified with an economy which was under the administration of angels. This temporary subordination to angels was followed by permanent elevation over them. Παρ᾽ ἀγγέλους. The Hebrew is *m'elohim, than God. Elohim* is used in a wide sense in O.T.: see, for instance, Psalm 82:6, where God addresses the judges by that titles and declares that he himself called them to their office and gave them their name and dignity. Comp. John 10:34 and Psalm 29:1, LXX υἱοὶ θεοῦ *sons of God,* A.V. *mighty.* The LXX translators understand it, not as representing the personal God, but that which is divine, in which sense it would be appropriate to angels as having divine qualities.

8. **For** (γὰρ). Explanatory. Thou hast put all things in subjection under his feet, *that is to say,* nothing is excepted.

That is not put under him (αὐτῷ ἀνυπότακτον). Lit. "*unsubjected* to him." The adjective only here and 1 Timothy 1:9; Titus 1:6. But this ideal is not yet a reality. We see not yet all things subjected to him, but we do see the germinal fulfillment of the prophecy in Jesus' life, suffering, and death.

9. **Jesus — made a little lower, etc**. Repeated from ver. 7. To be subordinated to the angels is the same as being "made under the law," Galatians 4:4. In that chapter Paul shows that the law under which the church in its state of pupilage was kept (Galatians 3:23; 4:3) was instituted through the mediation of angels (Galatians 3:19). Then, as interchangeable with *under the law,* Paul has "enslaved *under the elements* (ὑπὸ τὰ στοιχεῖα) of the world" (Galatians 4:3, 9). These elements are *elemental forces* or *spirits,* as appears from a correct interpretation of Colossians 2:8, 20. [171] The subjection to elemental spirits is only another form of subjection to the angels of the law, and our author uses this doctrine to show the mutable nature of angels in contrast with the immutable perfection of the Son (see ch. 1:7, 8). This accords with the

Epistle to the Colossians which deals with the heresy of angel-worship, and in which the worship of angels is represented as connected with the service of elemental or cosmic forces. Very striking is Colossians 2:15. 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 was set aside by God (ἀπεκδύσαμενος) *having stripped off,* revealing Christ as the head of every principality and power. God made a *show* or *display* of them (ἐδειγμάτισεν) as subordinate and subject to Christ. He thus *boldly* (ἐν παρρησίᾳ), by a bold stroke, put his own chosen ministers in subjection before the eyes of the world. See on Colossians 2:15. The use of the human name, Jesus, at this point, is significant. In this epistle that name usually furnishes the key to the argument of the passage in which it occurs. See ch. 3:1; 6:20; 12:2.

For the suffering of death crowned with glory and honor (διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον). The usual interpretation connects *for the suffering of death* with *made lower than the angels,* meaning that Jesus was subordinated to the angels for the suffering of death. But *for the suffering of death* should be connected with *crowned,* etc. Δια should be rendered *because of.* Jesus was crowned with glory and honor because of the suffering of death. Christ's exaltation and preeminence over the angels was won through humiliation and death. For *crowned,* see on 2 Timothy 2:5. Exaltation was the logical result of Christ's humiliation (comp. Philippians 2:9), not simply its recompense (comp. Matthew 23:12; Luke 14:11; 18:14). He was glorified *in* humiliation. "The humiliation is only the glory not yet begun." [172]

By the grace of God (χάριτι θεοῦ). God manifested his grace in giving Christ the opportunity of tasting death for every man, and so abolishing death as a curse. The same thought of glory in humiliation is expressed in John 1:14. To be called to the office of "apostle and high-priest of our confession" (ch. 3:1), an office which involved personal humiliation and death, was to be "crowned with glory and honor," and was a signal token of God's favor. Note John 12:23, 28; 13:31, 32, in which Jesus speaks of his approaching passion as itself his glorification. Comp. Hebrews 3:3. It was desirable to show to Jews who were tempted to stumble at the doctrine of a crucified Messiah (Galatians 3:13), that there was a glory in humiliation. [173]

Should taste death (γεύσηται θανάτου) The phrase is found several times in the Gospels, as Matthew 16:28; Mark 9:1; Luke 9:27; John 8:52. See on Luke 9:27; John 8:52.

The following statement justifies the bold assertion of ver. 9. With a view to the recoil of Jewish readers from the thought of a suffering Messiah (1 Corinthians 1:23), the writer will show that Jesus' suffering and death were according to the divine fitness of things.

10. **It became** (ἔπρεπεν). Not *logical necessity* (δεῖ, ver. 1), nor *obligation growing out of circumstances* (ὤφειλεν, ver. 17), but an *inner fitness* in God's dealing. Dr. Robertson Smith observes: "The whole course of nature and grace must find its explanation in God; and not merely in an abstract divine *arbitnum,* but in that which befits the divine nature."

For whom — by whom (δι' ὅν–δι' οὗ). *For whom,* that is, *for whose sake* all things exist. God is the *final* cause of all things. This is not = εἰς αὐτὸν τὰ πάντα *unto whom are all things,* Romans 11:36; which signifies that all things have their *realization* in God; while this means that all things have their *reason* in God. By *whom, through whose agency,* all things came into being. On διὰ applied to God, see on ch. 1:2. These two emphasize the idea of fitness. It was becoming even to a God who is the beginning and the end of all things.

In bringing many sons unto glory (πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα). Const. *bringing* with *him;* [174] not with *captain,* which would mean "to perfect the captain, etc., as one who led many sons, etc." Αγαγόντα is not to be explained *who had brought,* or *after he had brought,* with a reference to the O.T. saints, "he had brought many O.T. sons of God unto glory"; but rather, *bringing as he did,* or *in bringing,* as A.V. [175] *Many sons,* since their leader himself was a son. *Unto glory,* in accordance with the glory with which he himself had been crowned (ver. 9). The *glory is* not distinguished from the *salvation* immediately following. For the combination *salvation* and *glory* see 2 Timothy 2:10; Revelation 19:1.

To make perfect (τελειῶσαι). Lit. *to carry to the goal or consummation.*

The “perfecting” of Jesus corresponds to his being “crowned with glory and honor,” although it is not a mere synonym for that phrase; for the writer conceives the perfecting not as an *act* but as a *process.* “To make perfect” does not imply moral imperfection in Jesus, but only the consummation of that human experience of sorrow and pain through which he must pass in order to become the leader of his people’s salvation.

The captain of their salvation (τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν). Comp. Acts 5:31. Ἀρχηγὸς *captain,* quite frequent in LXX and Class. Rev. renders *author,* which misses the fact that the Son *precedes* the saved on the path to glory. The idea is rather *leader,* and is fairly expressed by *captain.*

11. In order to bring many sons unto glory, Christ assumes to them the relation of *brother.*

He that sanctifieth (ὁ ἁγιάζων). Sanctification is the path to glorification. Comp. Hebrews 10:14.

Of one (ἐξ ἑνὸς). Probably God, although the phrase may signify *of one piece,* or *of one whole.* Jesus and his people alike have God for their father. Therefore they are brethren, and Christ, notwithstanding his superior dignity, is not ashamed to call them by that name.

12. This acknowledgment as brethren the writer represents as prophetically announced by Messiah in Psalm 22:22. The Psalm is the utterance of a sufferer crying to God for help in the midst of enemies. The Psalmist declares that God has answered his prayer, and that he will give public thanks therefore.

Unto my brethren (τοῖς ἀδελφοῖς μου). His brethren in the worshipping assembly. This is applied by our writer to the human brotherhood at large, and Christ is represented as identifying himself with them in thanksgiving.

Will I sing praise unto thee (ὑμνήσω σε). Rare in N.T. Matthew 26:30; Mark 14:26; Acts 16:25. Lit. *hymn thee.* Often in the Greek liturgies.

13. **I will put my trust, etc**. Isaiah 8:17, 18. The passage occurs in an invective against the people's folly in trusting to any help but God's during the Syro-Israelitish war under Ahaz. The prophet is commanded to denounce those who trusted to soothsayers and not to God, and to bind and seal God's testimony to the righteous party who maintained their confidence in him — a party comprising the disciples of Isaiah, and in whom lies the prophet's hope for the future of Israel. Isaiah declares his own faith in God, and announces that he and his children have been appointed as living symbols of the divine will, so that there is no need of applying to necromancers. The names of the children are Shear-jashub *a remnant shall return,* and Maher-shalal-hash-baz *haste-spoil-hurry-prey.* These names will teach Israel that Assyria will spoil Damascus and Samaria; and that, in the midst of foreign invasion, God will still be with Judah, and will make a nation of the remnant which the war shall leave. The prophet and his children are thus omens of the nation's fortunes. The children were babes at this time, and "the only unity which existed among them was that which exists between every father and his children, and that which resulted from their belonging to the same prophetic household and all bearing symbolic names (without knowledge of the fact on the part of the children)." [176] Our writer ignores the historical sense of the words, takes a part of a sentence and puts a messianic meaning into it, inferring from it the oneness of Jesus and his people, and the necessity of his assuming their nature in order to be one with them. He treats the two parts of the passage separately, emphasizing in the first part Messiah's trust in God in common with his human brethren, and inserting ἐγὼ *I* into the LXX text in order to call special attention to the speaker as Messiah. In the second part, he expresses the readiness of himself and his children to carry out God's will.

14. **The children** (τὰ παιδία). Children of men, the subjects of Christ's redemption.

Are partakers of flesh and blood (κεκοινώνηκεν αἵματος καὶ σαρκός). For κεκοινώνηκεν see on Romans 12:13. For *flesh and blood* the correct text reads *blood and flesh.* In rabbinical writers a standing phrase for human nature in contrast with God.

Likewise (παραπλησίως). Rend. *in like manner.* N.T.^{o}. Expressing

general similarity. He took his place *alongside* (παρὰ) and *near* (πλησιός): *near by.*

Took part (μετέσχεν). The verb only in Hebrews and Paul. The distinction between it and κεκοινώνηκεν *were partakers* is correctly stated by Westcott; the latter marking the characteristic sharing of the common fleshly nature as it pertains to the human race at large, and the former signifying the unique fact of the incarnation as a voluntary acceptance of humanity.

He might destroy (καταργήσῃ). Rend. *bring to nought.* See on *cumbereth,* Luke 13:7, and *make of none effect,* Romans 3:3. The word occurs 27 times in N.T., and is rendered in 17 different ways in A.V.

Him that had the power of death (τὸν τὸ κράτος ἔχοντα τοῦ θανάτου). Not power *over* death, but *sovereignty* or *dominion of death,* a sovereignty of which death is the realm. Comp. Romans 5:21, "Sin reigned *in* death."

That is the devil. An explanation has been sought in the Jewish doctrine which identified Satan with Sammaël, the angel of death, who, according to the later Jews, tempted Eve. This is fanciful, and has no value, to say nothing of the fact that Michael and not Sammaël was the angel of death to the Israelites. The O.T. nowhere identifies Satan with the serpent in Eden. That identification is found in Wisd. ii. 24, and is adopted Revelation 12:9. The devil has not power to inflict death, nor is death, as such, done away by the bringing of the devil to nought. The sense of the passage is that Satan's dominion in the region of death is seen in the existence and power of the fear of death as the penalty of sin (comp. *through fear of death,* ver. 15). The fear of death as implying rejection by God is distinctly to be seen in O.T. It appears in the utterances of many of the Psalmists. There is a consciousness of the lack of a pledge that God will not, in any special case, rise up against one. Along with this goes the conception of Satan as the accuser, see Zechariah 3. This idea may possibly give coloring to this passage. Even before death the accuser exercises sway, and keeps God's people in bondage so long as they are oppressed with the fear of death as indicating the lack of full acceptance with God. How strongly this argument would appeal to Hebrew readers of the Epistle is clear from

rabbinical theology, which often speaks of the fear of death, and the accuser as a constant companion of man's life. Jesus assumes the mortal flesh and blood which are subject to this bondage. He proves himself to be both exempt from the fear of death and victorious over the accuser. He never lost his sense of oneness with God, so that death was not to him a sign of separation from God's grace. It was a step in his appointed career; a means (διὰ τοῦ θανάτου) whereby he accomplished his vocation as Savior. His human brethren share his exemption from the bondage of the fear of death, and of the accusing power of Satan. "He that believeth on the Son *hath* eternal life." "Whether we live or die we are the Lord's." [177]

15. **Deliver** (ἀπαλλάξῃ). Only here in Hebrews, and besides, only Luke 12:58; Acts 19:12. Tolerably often in LXX. Very common in Class. Used here absolutely, not with δουλείας *bondage,* reading *deliver from bondage.*

Subject to bondage (ἔνοχοι δουλείας). Ἔνοχοι from ἐν *in* and ἔχειν *to hold.* Lit. *holden of bondage.* See on James. 2:10. Comp. the verb ἐςέξειν, Mark 6:19 (note), and Galatians 5:1. Δουλεία *bondage* only in Hebrews and Paul.

16. **Verily** (δήπου). N.T.^{o}. *Doubtless, as is well known.*

Took not on him (οὐ ἐπιλαμβάνεται). Rend. *he doth not take hold.* Comp. Matthew 14:31; Mark 8:23; Acts 18:17. Absolutely, in the sense of *help,* Sir. iv. 11. The Greek and Latin fathers explained the verb in the sense of *appropriating.* He did not appropriate the nature of angels. Angels did not need to be delivered from the fear of death.

The nature of angels (ἀγγέλων). *The nature* is not in the Greek, and does not need to be supplied if ἐπιλαμβάνεται is properly translated. Rend. *not of angels doth he take hold.* It is not angels who receive his help.

The seed of Abraham. The one family of God, consisting of believers of both dispensations, but called by its O.T. name. See Psalm 105:6; Isaiah 41:8, and comp. Galatians 3:29. The O.T. name is selected because the writer is addressing Jews. The entire statement in vers. 16, 17 is not a mere repetition of vers. 14, 15. It carries out the line of thought and adds

to it, while at the same time it presents a parallel argument to that in vers. 14, 15. Thus: vers. 14, 15, Christ took part of flesh and blood that he might deliver the children of God from the fear of death and the accusations of Satan: vers. 16, 17, Christ takes hold of the seed of Abraham, the church of God, and is made like unto his brethren, tempted as they are, in order that he may be a faithful high priest, making reconciliation for sin, thus doing away with the fear of death, and enabling his people to draw near to God with boldness. Comp. ch. 4:15, 16. Christ gives that peculiar help the necessity of which was exhibited in the O.T. economy under which the original seed of Abraham lived. The fear of death, arising from the consciousness of sin, could be relieved only by the intervention of the priest who stood between God and the sinner, and made reconciliation for sin. Jesus steps into the place of the high priest, and perfectly fulfills the priestly office. By his actual participation in the sorrows and temptations of humanity he is fitted to be a true sympathizer with human infirmity and temptation (ch. 5:2), a merciful and faithful high priest, making reconciliation for sin, and thus abolishing the fear of death.

17. **Wherefore** (ὅθεν). [o]P. Often in Hebrews.

In all things to be made like unto his brethren (κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι). Comp. Philippians 2:7, ἐν ὁμοιώματι ἀνθρώπων γενόμενος *having become in the likeness of men.* Likeness is asserted without qualification. There was a complete and real likeness to humanity, a likeness which was closest just where the traces of the curse of sin were most apparent — in poverty, temptation, and violent and unmerited death.

It behooved (ὤφειλεν). Indicating an obligation growing out of the position which Christ assumed: something which he *owed* to his position as the helper of his people.

That he might be a merciful and faithful high priest (ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς). Rend. *that he might be compassionate, and so* (in consequence of being compassionate), *a faithful high priest.* The keynote of the Epistle, the high-priesthood of Christ, which is intimated in ch. 1:3, is here for the first time distinctly struck. Having shown that Christ delivers from the fear of death by nullifying the accusing power of

sin, he now shows that he does this in his capacity of high priest, for which office it was necessary that he should be made like unto his human brethren. In the O.T. economy, the fear of death was especially connected with the approach to God of an impure worshipper (see Numbers 18:3, 5). This fear was mitigated or removed by the intervention of the Levitical priest, since it was the special charge of the priest so to discharge the service of the tabernacle that there might be no outbreak of divine wrath on the children of Israel (Numbers 18:5).Γένηται *might show himself to be,* or *prove to be.* The idea of compassion as an attribute of priests is not found in the O.T. On the contrary, the fault of the priests was their frequent lack of sympathy with the people (see Hosea 4:4-9). In the later Jewish history, and in N.T. times, the priestly aristocracy of the Sadducees was notoriously unfeeling and cruel. The idea of a compassionate and faithful high priest would appeal powerfully to Jewish readers, who knew the deficiency of the Aaronic priesthood in that particular. Πιστὸς *faithful,* as an attribute of a priest, appears in 1 Samuel 2:35. The idea there is *fidelity.* He will do all that is in God's mind. Comp. Hebrews 3:2. This implies *trustworthiness.* The idea here is, faithful in filling out the true ideal of the priesthood (ch. 5:1, 2), by being not a mere ceremonialist but a compassionate man.

In things pertaining to God (τὰ πρὸς τὸν θεόν). Comp. Romans 15:17. A technical phrase in Jewish liturgical language to denote the functions of worship. Const. with a *faithful high priest,* not with *compassionate.*

To make reconciliation (εἰς τὸ ἱλάσκεθαι). See on *propitiation,* Romans 3:25. The verb only here and Luke 18:13.

18. **In that he himself hath suffered being tempted** (ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς). Rend. *for having himself been tempted in that which he suffered.* The emphasis is on *having been tempted.* Christ is the succored of the tempted because he has himself been tempted. Εν ᾧ is not *inasmuch as, but means in that which.* Εν ᾧ πέπονθεν qualifies πειρασθείς, explaining in what the temptation consisted, namely, in *suffering.* [178]

CHAPTER 3

1. The leading ideas of the preceding section are echoed in this verse: *brethren,* of whom Christ made himself the brother: *holy,* in virtue of the work of the sanctifier.

Wherefore (ὅθεν). Drawing a conclusion from ch. 2:9-18.

Holy brethren (ἀδελφοὶ ἅγιοι). The phrase N.T.º Ἀδελφοί *brethren,* in address, is not found in the Gospels. In Acts mostly ἄνδρες ἀδελφοὶ *brother men.* In Paul, ἀδ. ἀγαπητοί *brethren beloved,* or ἀδ. ἀγαπ. καὶ ἐπιπόθητοι *brethren beloved and longed for* (once, Philippians 4:1), ἀδ. ἠγαπημένοι ὑπὸ τοῦ θεοῦ and τοῦ κυρίου *brethren beloved of God* or *of the Lord,* and ἀδ. μου *my brethren.* In James mostly ἀδ. μου. In Hebrews, except here, ἀδελφοὶ *simply. Holy* brethren (see ch. 2:11) are worshippers of God, taking the place of God's O.T. people, as called and consecrated to ethical and spiritual service according to the Christian ideal.

Partakers of a heavenly calling (κλήσεως ἐπουρανίου μέτοχοι). Μέτοχοι *partakers* only in Hebrews except Luke 5:7. See on μετέσχεν *took part,* ch. 2:14. The phrase *heavenly calling* N.T.º. Comp. τῆς ἄνω κλήσεως *the upward calling,* Philippians 3:14. The expression points to the lordship of the world to be (ch. 2:5); and the world to be is the abiding world, the place of realities as contrasted with types and shadows. The calling comes from that world and is to that world. See ch. 13:14.

Consider (κατανοήσατε). [179] Attentively, thoughtfully (κατὰ). See on James 1:23. The writer's habit is to use the communicative *we* or *us* identifying himself with his readers.

The apostle and high priest (τὸν ἀπόστολον καὶ ἀρχιερέα). In calling Jesus apostle, the writer is thinking of Moses as one *sent* by God to lead Israel to Canaan. Comp. LXX, where ἀποστέλλειν *to send* is often used of Moses. See Exodus 3-7. Often of Jesus, as Luke 10:16; John 3:17; 5:36; 6:29.

Of our profession (τῆς ὁμολογίας ἡμῶν). Rend. *confession* for *profession.* The apostle and high priest whom we confess. Comp. 1 Timothy 6:12.

2. **Who was faithful** (πιστὸν ὄντα). Rend. "*is* faithful." A general designation of inherent character. He *is* faithful as he ever *was.*

To him that appointed him (τῷ ποιήσαντι αὐτὸν). *Constituted* him apostle and high priest. Some render *created,* referring to Christ's humanity or to his eternal generation. So the Old Latin, *creatori suo;* but this does not suit the context. Ποιεῖν often in Class. in the sense of *institute,* as sacrifices, funerals, assemblies, etc., and in the middle voice of *adoption* as a son. See 1 Samuel 12:6; Mark 3:14; Acts 2:36.

As also Moses (ὡς καὶ Μωυσῆς). The highest example of human fidelity known to the readers.

In all his house (ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ). Const. with *was faithful.* Jesus was faithful even as Moses was faithful.

The subject of the high-priesthood of Christ, introduced in this verse, is not carried out in detail by showing the superiority of Jesus to earthly high priests. This is reserved for chs. 5-7. Instead, the writer proceeds to show that Christ is superior to Moses, as he has already shown his superiority to angels. He will thus have shown Christ's superiority to both the agencies by which the old covenant was mediated. The subject is a delicate one to treat for Jewish readers to whom Moses was the object of the deepest veneration; but the treatment displays tact by placing Moses in the foreground beside Christ as an example of fidelity to his commission. Justice is thus done to the familiar historical record, and to God's own testimony, Numbers 12:7. The general sense of the comparison is that Moses was as faithful as any *servant* in a house can be, while Christ was not a servant in the house, but a son, and displayed his fidelity in that capacity.

3. **Was counted worthy** (ἠξίωται). Used both of *reward* which is due (1 Timothy 5:17) and of punishment (Hebrews 10:29).

Of more glory (πλείονος δόξης). Comp. ch. 2:8, 9.

Inasmuch as (καθ᾽ ὅσον). Rend. *by so much as.* The argument is based on the general principle that the founder of a house is entitled to more honor than the house and its individual servants. There is an apparent confusion in the working out, since both God and Christ appear as *builders,* and Moses figures both as the house and as a servant in the house. The point of the whole, however, is that Moses was *a part* of the O.T. system — a servant in the house; while Christ, as one with God who established all things, was the founder and establisher of both the Old and the New Testament economies.

4. **He that built all things is God** (ὁ πάντα κατασκευάσας θεός). The verb includes not only *erection,* but *furnishing with the entire equipment.* See ch. 9:2; 1 Peter 2:10. The verb [o]P. The application of *built* or *established* to Christ (ver. 3) is guarded against possible misapprehension. Christ is the establisher, but not by any independent will or agency. As the Son he is *he that built,* but it is as one with God *who built all things.* The *special* foundership of Christ does not contradict or exclude the *general* foundership of God. [180]

5. **And** Moses. Καὶ *and* introduces the further development of the thought of vers. 2, 3 — *fidelity,* and the corresponding honor. It is not a second proof of the superiority of Christ to Moses. See Numbers 12:7.

A servant (θεράπων). N.T.[o]. Comp. Revelation 15:3. Often in LXX, mostly as translation of *ʻeber, servant, slave, bondman.* Also, when coupled with the name of a deity, a *worshipper, devotee.* Sometimes applied to angels or prophets. Of Moses, θεράπων κυρίου *servant of the Lord,* Wisd. x. 16. In Class. and N.T. the word emphasizes the performance of a present service, without reference to the condition of the doer, whether bond or free. An ethical character attaches to it, as to the kindred verb θεραπεύειν*:* service of an affectionate, hearty character, performed with care and fidelity. Hence the relation of the θεράπων is of a nobler and freer character than that of the δοῦλος or bondservant. The verb is used of a physician's tendance of the sick. Xenophon *(Mem.* 4:3, 9) uses it of the gods *taking care* of men, and, on the other hand, of men's worshipping the gods (2:1. 28). See Eurip. *Iph. Taur.* 1105; and on *heal,*

Matthew 8:7; Luke 10:15, and on *is worshipped,* Acts 17:25.

For a testimony of those things which were to be spoken (εἰς μαρτύριον τῶν λαληθησομένων). Εις *for,* with the whole preceding clause. Moses' faithful service in God's house was *for a testimony,* etc. The *things which were to be spoken* are *the revelations afterward to be given in Christ.* Others, however, explain of the things which Moses himself was afterward to speak to the people by God's command, referring to Numbers 12:8. According to this explanation, the fidelity hitherto exhibited by Moses ought to command respect for all that he might say in future. But

(1) in the present connection that thought is insignificant.
(2) It would be an exaggeration to speak of Moses's fidelity to God throughout his whole official career as a witness of the things which he was to speak to the people by God's command.
(3) The future participle requires a reference to a time subsequent to Moses's ministry. The meaning is that Moses, in his entire ministry, was but a testimony to what was to be spoken in the future by another and a greater than he. Comp. Deuteronomy 18:15, explained of Christ in Acts 3:22, 23.

6. **But Christ**. Replacing the human name *Jesus*, and being the *official* name which marks his position over the house.

As a son (ὡς υἱὸς). The fidelity of Moses and the fidelity of Christ are exhibited in different spheres: of Moses in that of servant; of Christ in that of son.

Over his own house (ἐπὶ τὸν οἶκον αὐτοῦ). Comp. ch. 10:21, and notice ἐπὶ *over* his house, and ἐν *in* all his house, of Moses. For "*his own* house" rend. "*his* house," referring to God. Reference to Christ would destroy the parallel. It is said by some that the matter of respective positions is irrelevant: that the main point is *fidelity,* and that therefore it does not matter whether Moses was a son or a servant, provided he was faithful. But the writer evidently feels that Christ's position as a son *enhanced* his fidelity. Comp. ch. 5:8. The implication is that Christ's position involved peculiar difficulties and temptations.

Whose house (οὗ). God's house. The church is nowhere called the house of Christ.

We (ἡμεῖς). Even as was the house in which Moses served. The Christian community is thus emphatically designated as *the house of God,* implying the transitoriness of the Mosaic system. Comp. 1 Corinthians 3:16, 17; 2 Corinthians 6:16; Ephesians 2:22*;* 1 Peter 4. 17.

Hold fast (κατάσξωμεν). The verb is used in N.T. as here, 1 Thessalonians 5:21; Philemon 13; of *restraining* or *preventing,* Luke 4:42; of *holding back* or *holding down* with an evil purpose, Romans 1:18; 2 Thessalonians 2:7; of *holding one's course toward, bearing down for,* Acts 27:40.

The confidence and the rejoicing of the hope (τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος). The combination *confidence and rejoicing* N.T.^{o}. *Rejoicing or boasting of hope* N.T.^{o}, but comp. 1 Thessalonians 2:19. For παρρησία *confidence* see on 1 Timothy 3:13. The entire group of words, καύχημα *ground of glorying,* καύχησις *act of glorying,* and καυχᾶσθαι *to glory,* is peculiarly Pauline. Outside of the Pauline letters καυχᾶσθαι occurs only James 1:9; 4:16; καύχησις only James 4:16; and καύχημα only here. The thought here is that the condition of being and continuing the house of God is the holding fast of the hope in Christ (ἐλπίδος of the *object* of hope) and in the consummation of God's kingdom in him; making these the ground of boasting, exultantly confessing and proclaiming this hope. There must be, not only confidence, but *joyful* confidence. Comp. Romans 5:3; Ephesians 3:12, 13; Philippians 3:3.

Firm unto the end (μέχρι τέλους βεβαίαν). Textually, there is some doubt about these words. Westcott and Hort bracket them. Tischendorf retains, and Weiss rejects them. The latter part of this verse marks the transition to the lesson of the wilderness-life of the exodus; the writer fearing that the fate of the exodus-generation may be repeated in the experience of his readers. We are God's house if we steadfastly hold fast our Christian hope, and do not lose our faith as Israel did in the wilderness. The exhortation to faith is thrown into the form of warning against unbelief. Faith is the condition of realizing the divine promise. The section is introduced by a citation from Psalm 95:7, 8.

7. **Wherefore as the Holy Ghost saith** (διὸ καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον). See on ch. 1:6. The formula *the Spirit the holy (Spirit)* is common in the N.T. with the exception of the Catholic Epistles, where it does not occur. The construction of the passage is as follows: Διὸ *wherefore* is connected with βλέπετε *take heed,* ver. 12. The point is *the writer's* warning, not the warning of *the citation.* The whole citation including the introductory formula, down to *rest,* ver. 11, is parenthetical.

Today if ye will hear his voice (σήμερον ἐάν τῆς φωνῆς αὐτοῦ ἀκούσητε). The Hebrew reads, *O that you would hear his voice today. Today is* prophetically interpreted by the writer as referring to the Christian present, the time of salvation inaugurated by the appearance of Christ.

8. **Harden not** (μὴ σκληρύνητε). In N.T. mostly in this epistle. Comp. Acts 19:9; Romans 9:18, see note. The group of kindred words consists of σκληρός *hard* (see on Matthew 25;24; Jude 14); σκλψρότης *hardness* (Romans 2:5); σκληρύνειν *to harden* (Acts 19:9; Romans 9:18); and the compounds σκληροκαρδία *hardness of heart* (Matthew 19:8; Mark 10:5), and σκληροτράχηλος *stiff-necked* (Acts 7;5). All occur in LXX, with the addition of σκληρῶς *hardly, painfully* (not in N.T.).

In the provocation (ἐν τῷ παραπικρασμῷ). Only here and ver. 15. In LXX only Psalm 94:8. The verb παραπικραίνειν*to provoke,* only in ver. 16. Often in LXX. The simple verb πικραίνειν *to make bitter,* Colossians 3:19; Revelation 8:11; 10:9, 10. From πικρός *bitter, pungent:* hence *to stir up to bitterness, to irritate.* Comp. LXX Ezekiel 2:4.

In the day (κατὰ τὴν ἡμέραν). Κατὰ in a temporal sense, as Acts 12:1; 19:23; 27:27. Comp. κατ᾽ ἀρχάς *in the beginning,* ch. 1:10.

Of temptation (τοῦ πειρασμοῦ). Rend. "of *the* temptation," referring to a definite event, the murmuring against Moses at Rephidim on account of the lack of water, Exodus 17:1-7. In that passage the LXX gives for the two proper names *Massah* and *Meribah,* πειρασμὸς *temptation,* which is correct, and λοιδόρησις *railing* or *reviling,* which is loose, since Meribah signifies *strife.* [181] In Psalm 94, LXX renders *Meribah* παραπικρασμός

provocation, which is inexact, and *Massah* πειρασμὸς *temptation,* which is correct.

9. **When** (οὗ). Rend. *where.* See οὗ after ἔρημος *wilderness,* Deuteronomy 8:15.

Tempted me, proved me (ἐπείρασαν ἐν δοκιμασία). Lit. *tried (me) in proving.* The text differs from LXX, which reads ἐπείρασαν, ἐδοκίμασαν *tempted, proved,* as A.V. The phrase here means *tempted by putting to the test.* Comp. ἐκπειράζειν *to tempt* or *try with a view to seeing how far one can* go. See on 1 Corinthians 10:9.

And saw my works (καὶ εἶδον τὰ ἔργα μου). Some construe *my works* with both verbs: *tried and saw my works:* but it is better to supply *me* after ἐπείρασαν *tempted,* to take *works* with *saw* only, and to give καὶthe force of *and yet* (see on Luke 18:7). "They tempted and yet saw my works;" *although* they saw my works. The Hebrew is "tried me, proved me, yea saw my works."

Forty years. In LXX this is connected with *saw my works.* In the Hebrew *forty years* begins the next clause.

10. **Wherefore I was grieved** (διὸ προσώχθισα). The Hebrew omits *wherefore.* It was inserted because of the transfer of *forty years* to the preceding clause. The verb προσώχθισα *I was grieved,* only here and ver. 17. In LXX for *qo, to spue out; gaal, to exclude, reject, abhor; ma'as, to repudiate.*

11. **So I** swear (ὡς). Rend. "*according as* I swear": the ὡς correlating the oath and the disobedience.

They shall not enter into my rest (εἰ ἐλεύσονται εἰς τὴν κατάπαυσιν μου). Lit. *if they shall enter,* etc. A common Hebraistic formula in oaths. Where God is speaking, as here, the ellipsis is "may I not be Jehovah *if* they shall enter." Where man is speaking, "so may God punish me *if*;" or "God do so to me and more *if.*" Comp. Mark 8:12: LXX, Genesis 14:23; Deuteronomy 1:35; 1 Kings 1:51; 2:8. Sometimes the ellipsis is filled out, as 1 Samuel 3:17; 2 Samuel 3:35. Κατάπαυσιν *rest,*

only in Hebrews, and Acts 7:49. The verb καταπαύειν *to lay to rest* also only in Acts and Hebrews. In Class. the verb sometimes means *to kill* or *to depose from* power. In the original citation the reference is to Canaan. Paul uses κληρονομία *inheritance* in a similar sense.

12. Note how the following exhortation is colored by the O.T. citation: *evil heart; the today; be hardened; take heed* (βλέπετε). See to it. Often in warnings or admonitions: sometimes with ἀπὸ *from,* with genitive of that against which the warning is given, as Mark 8:15; 12:38*;* but so only in the Gospels. In construction connect with διὸ ver. 7; *therefore beware.*

Lest there be (μήποτε ἔσται). The indicative with μὴ *lest* shows that with the *fear* that the event *may* occur, there is blended a *suspicion* that it *will* occur.

In any of you (ἔν τινι ὑμῶν). They are appealed to individually.

An evil head of unbelief (καρδία πονηρὰ ἀπιστίας). The hole phrase N.T.^{o}. Neither do the combinations *evil heart* or *heart of unbelief* occur elsewhere. In LXX, among nearly a thousand instances of καρδία *heart,* καρδία πονηρὰ *evil heart* appears only five times, and in three of the five in apocryphal books. See Sir. ix. 1; Bar. i. 22; ii. 8. In LXX proper, Jeremiah 16:12; 18:12. Απιστίας *of unbelief,* specifies that in which the more general πονηρὰ *evil* consists. An evil-heart is an unbelieving heart.

In departing from the living God (ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος). The characteristic of unbelief. Faith is personal union with God. Unbelief separates from God. The phrase *living God* is common to both Testaments. For the bearing of the words upon the question of the Gentile destination of the Epistle, see Introduction.

13. **While it is called today** (ἄρχις οὗ τὸ σήμερον καλεῖται). Lit. *so long as the today is being named.* The article points to the former expression — *the* "today" of ver. 7. It is the day of grace, while salvation through Christ is still attainable.

Through the deceitfulness of sin (ἀπάτῃ τῆς ἁμαρίας). Απάτη is rather a *trick, stratagem, deceit,* than the quality of deceitfulness. The

warning is against being hardened by a trick which their sin may play them. Note the article, *the* or *his* sin — the sin of departing from the living God. The particular deceit in this case would be the illusion of faithfulness to the past.

14. **We are made partakers of Christ** (μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν). Rend. *we are become fellows with Christ.* For *fellows* see Luke 5:7; Hebrews 1:9. It marks even a closer relation than "brethren." See Luke 22:30; Romans 8:17; Revelation 3:21.

Beginning of our confidence (τὴν ἀρχὴν τῆς ὑποστάσεως). The believing confidence with which we began our Christian life. For ὑπόστασις *confidence* see on ch. 1:3. The Greek fathers render *substance;* that in virtue of which we are believers.

Unto the end (μέχρι τέλους). Better, *the consummation.* It is more than mere *termination.* It is the point into which the whole life of faith finally gathers itself up. See Romans 6:21; 2 Corinthians 11:15; Philippians 3:19; Hebrews 6:8; 1 Peter 1:9.

15. **While it is said** (ἐν τῷ λέγεσθαι). The formula by which the writer reverts to the previous citation. Connect with *if we hold fast.* The exhortation of ver. 12 answered to Psalm 95; so the condition of fulfillment in ver. 14 is declared to rest on the same Scripture. Only *on the ground of what is said* in that Psalm does the holding fast come to pass. Rend. therefore, "We are fellows of Christ if we hold the beginning of our confidence steadfast unto the end, seeing it is said," etc.

16**. For some, when they had heard, did provoke** (τίνες γὰρ ἀκούσαντες παρεπίκραναν). Rend. *who, when they heard, did provoke?* The interrogative τίνες calls special attention to those who provoked God. The writer would say, "My warning against apostasy is not superfluous or irrelevant: *for,* consider: *who* were they that provoked God? They were those who had fairly begun their journey to Canaan, as you have begun your Christian course. *They* provoked God, so may *you.*

Howbeit not all (ἀλλ᾽ οὐ πάντες). Wrong. The interrogation should be continued. Who were they? But (ἀλλ᾽) why do I ask? *Were they not all*

who came out of Egypt by Moses? They were so numerous that they practically constituted the whole generation of the exodus. So far from its being true that a good ending necessarily follows a good beginning, a whole generation of God's chosen people failed to reach the Land of Promise because they provoked God.

17. The interrogation still continued. "With whom was he displeased forty years? Was it not with them?" etc.

Carcasses (τὰ κῶλα). N.T.^{o}. LXX for *peger*, *a corpse.* Κῶλον properly *a limb.* The idea of *dismemberment* underlies the use of the word. Comp. Numbers 14:29 (LXX), and 1 Corinthians 10:5, of the rebellious Israelites, who κατεστρώθησαν ἐν τῇ ἐρήμῳ *were strewn down along in the wilderness.*

18. **To them that believed not** (τοῖς ἀπειθήσασιν). Rend. *to them that disobeyed.*

CHAPTER 4

Christian salvation, having been presented as lordship over the world to come, and as deliverance from the fear of death, is now to be presented as participation in the rest of God. The purpose of vers. 1-11 is to confirm the hope of that rest, and to warn against forfeiting it. There is a possibility of your forfeiting it. The rest of God was proclaimed to your forefathers, but they did not enter into it because of their unbelief. It has been proclaimed to you. You may fail as did they, and for the same reason.

1. **Being left** (καταλειπομένης). Still remaining: not *being neglected.* It is not a reason for fearing that is given, but a circumstance connected with the thing to be avoided. As there is now left a promise, let us fear. *Being left* announces the thought which is afterward emphasized, and on which the whole treatment of the subject turns — that *God's original promise of rest remains unchanged, and still holds good.* Such being the case, he who doubts the promise itself, or thinks that it is too late for him to enjoy its fulfillment, runs a risk.

Should seem to come short (δοκῇ ὑστερηκέναι). According to this rendering, the meaning is that one must avoid *the appearance* of having failed to enter into the rest; the perfect tense (ὑστερηκέναι) placing the reader at the parousia, when judgment will be pronounced. This is forced, tame, and irrelevant to the previous discussion. Rend. *lest any one of you think he has come too late for it.* This accords with the previous admonitions against unbelief. For one to think that he has come too late to inherit the promise is to disbelieve an immutable promise of God. Hence the writer may well say, "Since this promise *remains,* let us *fear* to distrust it." Ὑστερεῖν is *to be behind; to come late; to come short;* hence, *to suffer need,* as Philippians 4:12; of material deficiency, Luke 15:14; John 2:3; of moral and spiritual shortcoming, Romans 3:23; 1 Corinthians 8:8; Hebrews 12:15.

2. **For unto us was the gospel preached** (καὶ γὰρ ἐσμεν εὐηγγελισμένοι). Lit. *we have had good tidings proclaimed to us.* The translation of the A.V. is unfortunate, since it conveys the technical and conventional idea of *preaching the gospel,* which is entirely out of place

here. The reference is to the special announcement of the rest of God; the glad tidings that God has provided a rest for his people. This announcement was made to the fathers, and signified to them the promise of the rest in Canaan. It has been proclaimed to us, and to us is the announcement of the heavenly rest. The emphasis is on the entire statement, "we have had the good tidings proclaimed to us," rather than on we as contrasted with *they.*

The word preached (ὁ λόγος τῆς ἀκοῆς). Lit. *the word of the message.* See on 1 Thessalonians 2:13.

Not being mixed with faith in them that heard it (μὴ συνκεκερασμένους τῇ πίστει τοῖς ἀκούσασιν). Rend. *because not incorporated by faith in them that heard.* [182] *A* body of obedient hearers with whom the erring Israelites were not incorporated would be an idea foreign to the discussion. Moreover, in ch. 3:16, the writer has declared that there were practically no believing hearers. He says that although the good tidings were announced to them, they did not profit them. The word did not profit them because it (the word) was not assimilated by faith in those that heard. They did not make the promise of rest their own. Their history was marked by continual renewals and rejections of the promise.

3. **For we which have believed do enter into rest** (εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες). I say by faith, *for,* we believers, who embraced the Christian faith when it was offered to us (note the aorist participle), *do* enter into the rest. Εισερχόμεθα categorical; not *are entering* or *are on the way to,* but entering into the rest is a fact which characterizes us as believers.

As he said (καθὼς εἴρηκεν). We enter in *accordance with the saying* which follows.

As I have sworn — if they shall enter. The statement is somewhat obscure. The meaning is, *we* (who believed) enter into rest in accordance with God's declaration that *they* (who did not believe) should *not* enter. The point is *faith* as the condition of entering into the rest.

Although the works were finished (καίτοι τῶν ἔργων γενηθέντων).

This is an awkward and indirect way of saying, “these unbelievers did not enter into God’s rest, although he had provided that rest into which they might have entered.” The providing of the rest is implied in the completion of God’s works. The writer assumes the readers’ acquaintance with the narrative of the creation in Genesis.

4. What was implied in the preceding verse is now stated.

Did rest from all his works (κατέπαυσεν–ἀπὸ πάντων τῶν ἔργων αὐτοῦ). The verb only in Hebrews and Acts 14:18. *Works,* plural, following LXX. The Hebrew has *work.*

5. **In this place** (ἐν τούτῳ). The passage already cited, ver. 3. It is cited again to show that the rest was not entered into.

6. The rest was not appropriated by those under Moses, nor, in the full sense, by those under Joshua, nor in David’s time.

It remaineth that some must enter therein (ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν). Ἀπολείπεται “remains *over from* past times.” The promise has not been appropriated. It must be appropriated in accordance with God’s provision. The rest was not provided for nothing. God’s provision of a rest implies and involves that some enter into it. But the appropriation is yet in the future. It *remains* that some enter in.

They to whom it was first preached (οἱ πρότερον εὐαγγελισθέντες). Lit. *they who were first the subjects of the announcement of the glad tidings.* It is desirable to avoid the word *preached.* See on ver. 2. The Israelites under Moses and Joshua are meant.

Because of unbelief (δι᾽ ἀπείθειαν). Rend. for *unbelief, disobedience.* Comp. ch. 3:18. Ἀπείθεια *disobedience is* the active manifestation of ἀπιστία *unbelief.*

7. **Again he limiteth a certain day** (πάλιν τινὰ ὁρίζει ἡμέραν). For *limiteth* rend. *defineth.* For the verb see on *declared,* Romans 1:4. The meaning is, he gives another opportunity of securing the rest, and calls the period in which the opportunity is offered *today.*

In David. The date of the composition of Psalm 95 is uncertain. In LXX (94) it is called a Psalm of David. In the words *in David* the writer may adopt the LXX title, or may mean simply *in the Psalms.* In the Hebrew the Psalm has no inscription.

After so long a time (μετὰ τοσοῦτον χρόνον). The time between Joshua and David. After this long interval he renews the promise in the Psalm.

As it is said (καθῶς προείρηται). Rend. *as it hath been befor e said;* referring to the citations, ch. 3:7, 8, 15.

8. But it might be said that under Joshua the people did enter into the promised rest. He therefore shows that Israel's rest in Canaan did not fulfill the divine ideal of the rest.

Jesus (Ἰησοῦς). Rend. *Joshua,* and see on Matthew 1:21.

After this (μετὰ ταῦτα). After the entrance into Canaan under Joshua.

9. **There remaineth therefore a rest** (ἄρα ἀπολείπεται σαββατισμὸς). *Remaineth,* since in the days of neither Moses, Joshua, or David was the rest appropriated. He passes over the fact that the rest had not been entered into at any later period of Israel's history. Man's portion in the divine rest inaugurated at creation has never been really appropriated: but it *still remaineth.* This statement is justified by the new word for "rest" which enters at this point, σαββατισμὸς instead of κατάπαυσις, N.T.^{o}, ^{o}LXX, ^{o}Class., signifies a *keeping Sabbath.* The *Sabbath* rest points back to God's original rest, and marks the *ideal* rest — the rest of perfect adjustment of all things to God, such as ensued upon the completion of his creative work, when he pronounced all things good. This falls in with the ground-thought of the Epistle, the restoration of all things to God's archetype. The sin and unbelief of Israel were incompatible with that rest. It must remain unappropriated until harmony with God is restored. The Sabbath-rest is the consummation of the new creation in Christ, through whose priestly mediation reconciliation with God will come to pass.

For the people of God (τῷ λαῷ τοῦ θεοῦ). *For* the phrase see Romans 9:25; 11:1; 1 Peter 2:10. and comp. *Israel of God*, Galatians 6:16. The true Israel, who inherit the promise by faith in Christ.

10. Only in such a Sabbath-rest is found the counterpart of God's rest on the seventh day.

For he that is entered into his rest (ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ). Whoever has once entered. [183] *His* God's. The aorist marks the completeness of the appropriation — once and for all.

He also hath ceased from his own works (καὶ αὐτος κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ). Omit *own*. The statement is a general proposition: any one who has entered into God's rest has ceased from his works.

As God did from his (ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός). Rend. *as God (did) from his own.* Ἰδίων *own* signifies more than mere possession. Rather, works *peculiarly* his own, thus hinting at the perfect nature of the original works of creation as corresponding with God's nature and bearing his impress. The blessing of the Sabbath-rest is thus put as a cessation from labors. The basis of the conception is Jewish, the rest of the Sabbath being conceived as mere abstinence from labor, and not according to Christ's conception of the Sabbath, as a season of refreshment and beneficent activity, Mark 2:27; John 5:17. Our writer's conception is not the rabbinical conception of cessation of work, but rather of the cessation of the weariness and pain which accompany human labor. Comp. Revelation 14:13; 21:4; Luke 11:7; 18:5; Galatians 6:17.

11. This promise of rest carries with it a special responsibility for the people of God.

Let us labor therefore (σπουδάσωμεν οὖν). For the verb, see on Ephesians 4:3. *Give diligence*, not *hasten,* which is the primary meaning.

That rest (ἐκείνην τὴν κατάπαυσιν). The Sabbath-rest of God, instituted at creation, promised to the fathers, forfeited by their unbelief,

remaining to us on the condition of faith.

Lest any man fall after the same example of unbelief (ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας). Πέσῃ *fall* is to be taken absolutely; not, *fall into the same example*. Ὑπόδειγμα *example*, mostly in Hebrews. Rejected as unclassical by the Attic rhetoricians. Originally *a sign* which suggests something: *a partial suggestion* as distinct from *a complete expression*. See ch. 8:5; 9:23. Thus Christ's washing of the disciples' feet (John 13:15) was a typical suggestion of the whole field and duty of ministry. See on 1 Peter 2:6. It is not easy to give the exact force of ἐν *in.* Strictly speaking, the "example of disobedience" is conceived as that in which the falling takes place. The fall is viewed in the sphere of example. Comp. 2 Macc. iv. 30; 1 Corinthians 2:7. Rend. *that no man fall in the same example of disobedience*: the same as that in which they fell.

12. The exhortation is enforced by reference to the character of the revelation which sets forth the rest of God. The message of God which promises the rest and urges to seek it, is no dead, formal precept, but is instinct with living energy.

The word of God (ὁ λόγος τοῦ θεοῦ). That which God speaks through *any* medium. The primary reference is to God's declarations concerning his rest. The fathers explained it of the *personal* Word as in the Fourth Gospel. But in the Epistle there is no approach to any definite use of λόγος with reference to Christ, not even in the description of his relation to God in ch. 1, where, if anywhere, it might have been expected. In ch. 6:5 and 11:3 we find ῥῆμα. Everywhere in the Epistle Christ appears as *the Son*, not as *the Word.* In this passage, the following predicates, ἐνεργὴς, τομώτερος, κριτικὸς, would hardly be applied to the Logos, and in ver. 14 he is styled *Jesus the Son of God.*

Quick and powerful (ζῶν καὶ ἐνεργὴς). Note the emphatic position of ζῶν *living. Living* is the word of God, since it is the word of "the living God" (ch. 3:12). Living in its essence. For ἐνεργὴς *active, energizing,* and kindred words, see on John 1:12; Philippians 3:21; Colossians 1:29; Philemon 6. Manifesting itself actively in the world and in men's hearts. Comp. 1 Peter 1:23.

Sharper than any two-edged sword (τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον). Τομώτερος *sharper* from τέμνειν *to cut,* N.T.^{o}. ^{o}LXX. The word of God has an incisive and penetrating quality. It lays bare self-delusions and moral sophisms. For the comparison of the word of God or of men to a sword, see Psalm 57:4; 59:7; 64:3; Ephesians 6:17. Philo calls his Logos ὁ τομεύς *the cutter,* as cutting chaos into distinct things, and so creating a kosmos. Ὑπὲρ *than,* is literally, *above.* Πᾶσαν *any,* is *every.* Δίσμοτον only here and Revelation 1:16; 2:12, lit. *two-mouthed.* In LXX always of a sword. See Judges 3:16; Psalm 149:6; Proverbs 5:4; Sir. xxi. 3. In Class. of a cave with *a twofold mouth* (Soph. *Philoct.* 16); of *double-branching* roads (Soph. *Oed. Col.* 900); of rivers with *two mouths* (Polyb. 34:10, 5). Στόμα *mouth,* of the *edge* of a sword, Luke 21:24; Hebrews 11:34. Often in LXX, as Genesis 34:26; Joshua 10:28, 33, 35, 37, 39; Judges 1:8. So occasionally in Class., as Homer, *Il.* 15. 389. Κατεσθίειν or κατέσθειν *to devour is* used of the sword, Deuteronomy 32:42; 2 Samuel 2:26; Isaiah 31:8; Jeremiah 2:30, etc. Μάχαιρα *sword,* in Class. *a dirk* or *dagger:* rarely, a *carving knife;* later, a *bent* sword or *sabre* as contrasted with a *straight, thrusting* sword, ξίφος (not in N.T. but occasionally in LXX). Ῥομφαία, Luke 2:35 (see note), elsewhere only in Revelation, very often in LXX, is a large broadsword. In LXX of Goliath's sword, 1 Samuel 17:51

Piercing (διϊκνούμενος). Lit. *coming through.* N.T.^{o}.

Even to the dividing asunder of soul and spirit and of the joints and marrow (ἄρχι μερισμοῦ ψυχῆς καὶ πνεύματος ἁρμῶν τε καὶ μυελῶν).Μερισμὸς *dividing,* only here and ch. 2:4, is not to be understood of dividing soul *from* spirit or joints *from* marrow. Soul and spirit cannot be said to be separated in any such sense as this, and joints and marrow are not in contact with each other. Μερισμὸς is the *act* of division; not the *point* or *line* of division. Joints and marrow are not to be taken in a literal and material sense. [184] In rendering, construe *soul, spirit, joints, marrow,* as all dependent on *dividing. Joints* and *marrow* (ἁρμῶν, μυελῶν, N.T.^{o}) are to be taken figuratively as joints and marrow of soul and spirit. This figurative sense is exemplified in classical usage, as Eurip. *Hippol.* 255, "to form moderate friendships, and not πρὸς ἄρκον μυελὸν ψυχῆς to the deep *marrow* of the soul." The conception of *depth* applied to the soul is on the same figurative line. See Aesch. *Agam.* 778; Eurip.

Bacch. 203. Attempts to explain on any psychological basis are futile. The form of expression is poetical, and signifies that the word penetrates to the inmost recesses of our spiritual being as a sword cuts through the joints and marrow of the body. The separation is not of one part from another, but operates in each department of the spiritual nature. The expression is expanded and defined by the next clause.

A discerner (κριτικὸς). N.T.^{o}. ^{o}LXX. The word carries on the thought of *dividing.* From κρίνειν *to divide* or *separate,* which runs into the sense of *judge,* the usual meaning in N.T., judgment involving the *sifting out* and *analysis* of evidence. In κριτικὸς the ideas of *discrimination* and *judgment* are blended. Vulg. *discretor.*

Of the thoughts and intents of the heart (ἐνθυμήσεων καὶ ἐννοιῶν καρδίας). The A.V. is loose and inaccurate. Ἐνθύμησις rare in N.T. See Matthew 9:4; Acts 17:29. Comp. ἐνθυμεῖσθαι, Matthew 1:20; 9:4. In every instance, both of the noun and of the verb, the sense is *pondering* or *thinking out.* Rend. *the reflections.* Ἔννοια only here and 1 Peter 4:1. It is *the definite conception* which follows ἐνθύμησις Rend. *conceptions.*

13. From the word of God the writer proceeds to God himself as cognizant of all things; thus giving a second ground for the exhortation of ver. 11.

Creature (κτίσις). See on Romans 8:19; 2 Corinthians 5:17; Colossians 1:15. Here in the sense of *thing created.*

Opened (τετραχηλισμένα). N.T.^{o}. ^{o}LXX. Only later Greek. Evidently connected with τράχηλος *neck, throat.* The exact metaphor, however, it is impossible to determine. The following are the principal explanations proposed: *taken by the throat,* as an athlete grasps an adversary; *exposed,* as a malefactor's neck is bent back, and his face exposed to the spectators; or, as the necks of victims at the altar are drawn back and exposed to the knife. The idea at the root seems to be the bending back of the neck, and the last explanation, better than any other, suits the previous figure of the sword. The custom of drawing back the victim's neck for sacrifice is familiar to all classical students. See Hom. *Il.* 1:459; 2:422; Pindar, *Ol.* 13:114. The victim's throat bared to the sacrificial knife is a powerful

figure of the complete exposure of all created intelligence to the eye of him whose word is as a two-edged sword.

With whom we have to do (πρὸς ὃν ἡμῖν ὁ λόγος). Rend. *with whom is our reckoning;* that is *to whom we have to give account.* [185]

14. Chapter 2:17, 18 is now resumed. This and the following verse more naturally form the conclusion of the preceding section than the introduction to the following one.

Great high priest (μέγαν). Emphasizing Christ's priestly character to Jewish readers, as superior to that of the Levitical priests. He is holding up the *ideal* priesthood.

Passed into the heavens (διεληλυθότα τοὺς οὐρανούς). Rend. "passed *through* the heavens." Through, and up to the throne of God of which he wields the power, and is thus able to fulfill for his followers the divine promise of rest.

Jesus the Son of God. The name *Jesus* applied to the high priest is forcible as recalling the historical, human person, who was tempted like his brethren. We are thus prepared for what is said in ver. 15 concerning his sympathizing character.

15. **We have not an high priest who cannot, etc.** Whatever may be thought to the contrary; whatever contrary conclusion may be drawn from the character of the Levitical priests, or from Christ's exalted dignity and purity.

Touched with the feeling (συνπαθῆσαι). Only here and ch. 10:34. This is more than *knowledge* of human infirmity. It is *feeling* it by reason of a common experience *with* (σύν) men.

Infirmities (ἀσθενείαις). Not *sufferings,* but *weaknesses,* moral and physical, which predispose to sin and facilitate it.

Like as we are (καθ᾽ ὁμοιότητα). Lit. *according to likeness.* Ἡμῶν *of us* or *our* is to be understood, or, as some, ἡμῖν, according to his likeness *to*

us.

Without sin (χωρὶς ἁμαρτίας). This, of course, implies that he was not led into sin by temptation, and also that no temptation aroused in him sin already present and dormant. It is not meant that temptation arising from sin external to himself was not applied to him.

16. **Come — unto** (προσερχώμεθα). [o]P., often in Hebrews, and commonly in the same sense as here — approach to God through the O.T. sacrifices or the sacrifice of Christ. Paul's word προσαγωγή *access* expresses the same idea. [186] See Ephesians 2:18; 3:12. The phrase *come boldly* expresses a thought which the Epistle emphasizes — that Christianity is the religion of *free access* to God. Comp. 2 Corinthians 3:12, 13.

Unto the throne of grace (τῷ θρόνῳ τῆς χάριτος). The phrase N.T.[o]. Throne of *glory,* Matthew 19:28; 25:31: *of majesty,* Hebrews 8:1. In Revelation *throne* occurs over forty times, either *the* throne, or *his* throne, or throne *of God.* Once throne *of the beast,* 16:10. *Throne of grace* expresses grace as the gift of divine power.

Mercy — grace (ἔλεος—χάριν). *Mercy* for past sins; *grace* for future work, trial, and resistance to temptation.

To help in time of need (εἰς εὔκαιρον βοήθειαν). Lit. for *seasonable help,* or *help in good time;* before it is too late; while there is still time to seek God's rest. Others, however, explain, *when it is needed;* or, *before temptation leads to sin.*

CHAPTER 5

The doctrine of the high-priesthood of Christ.

The Hebrew Christians were not familiar with Christ under the aspect of a high priest. They did not understand the application of the title and office to him. They could not infer it from his early life, since he was not of the lineage of Aaron, nor from his ministry, since he claimed no special privilege of access to the temple, performed no priestly functions, and contradicted the whole Jewish conception of the priesthood.

1. **Every high priest** (πᾶς ἀρχιερεὺς). Every Levitical high priest. Ἀρχιερεὺς[o]P.

Taken (λαμβανόμενος). Rend. *being taken,* or *since he is taken:* not *who is taken.* The point is that the high priest's efficiency for men depends on his being taken from among men.

Is ordained (καθίσταται). Constituted priest. See on Titus 1:5.

For men (ὑπὲρ ἀνθρώπων). *On behalf of* men.

In things pertaining to God (τὰ πρὸς τὸν θεόν). As respects his relation to God. See on ch. 2:17.

That he may offer (ἵνα προσφέρῃ).Προσφέρειν, lit. *to bring to (the altar).* Comp. Matthew 5:23. [o]P., who, however, has the kindred noun προσφορὰ *offering.* Very often in LXX; nineteen times in Hebrews, and always, with one exception (ch. 12:7), in the technical sense, as here.

Gifts — sacrifices (δῶρα—θυσίας). Δῶρα *offerings generally:*θυσίας *bloody* sacrifices. The distinction, however, is not constantly observed. Thus, θυσὶαι, of unbloody offerings, Genesis 4:3, 5; Leviticus 2:1; Numbers 5:15: δῶρα, of bloody offerings, Genesis 4:4; Leviticus 1:2, 3, 10.

For sins (ὑπὲρ ἁμαρτιῶν). In this the priest's efficiency is especially called out, and he who has not genuine compassion for the sinful cannot do this efficiently. Hence the words which follow.

2. **Have compassion** (μετιοπαθεῖν). N.T.^{o}. ^{o}LXX. ^{o}Class. Originally of the rational regulation of the natural passions, as opposed to the Stoic ἀπάθεια, which involved the crushing out of the passions. Often, in later Greek, of moderating anger. It is not identical with συνπαθῆσαι(ch. 4:5), but signifies *to be moderate* or *tender* in judgment toward another's errors. Here it denotes a state of feeling toward the ignorant and erring which is neither too severe nor too tolerant. The high priest must not be betrayed into irritation at sin and ignorance, neither must he be weakly indulgent.

The ignorant (τοῖς ἀγνοοῦσι). Comp. ἀγνοημάτων *ignorances,* ch. 9:7, and Numbers 15:22-31, where the distinction is drawn between sins of ignorance and sins of presumption. Atonement for sins of ignorance was required by the Levitical law as a means of educating the moral perception, and of showing that sin and defilement might exist unsuspected: that God saw evil where men did not, and that his test of purity was stricter than theirs.

For that he himself also is compassed with infirmity (ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν). Sympathy belongs to the high-priestly office, and grows out of the sense of personal infirmity. The verb is graphic: *has infirmity lying round him.* Comp. ch. 12:1, of the *encompassing* (περικείμενον) cloud of witnesses. Ἀσθένειαν the *moral* weakness which makes men capable of sin. This is denied in the case of Christ. See ch. 7:28.

3**. He ought** (ὀφείλει). It is his duty, growing out of the fact of his own infirmity.

4. The high priest must be divinely called. One thus compassed with infirmity would shrink from such an office unless called to it by God.

He that is called (καλούμενος). The A.V. follows T.R.,ὁ καλούμενος. The article should be omitted. Rend. *but being called by God (he taketh it), as did Aaron.*

5. **Did not glorify himself to be made high priest**. Ἐδόξασεν *glorified* is general, and is more specifically defined by γενηθῆναι ἀρχιερέα *to be made high priest.*

But he that said unto him, Thou art my Son, etc. Supply *glorified him.* He did not glorify himself, but God who styled him "son" glorified him. *Thou art my Son* is introduced thus in close connection with the call to the priesthood, in recognition of the fact that the priesthood of Christ had its basis in his sonship. "Christ's priestly vocation ceases to be an accident in his history, and becomes an essential characteristic of his position as Son: sonship, christhood, priestliness, inseparably interwoven" (Bruce).

6. **Thou art a priest forever, etc**. According to this verse Christ is prophetically pointed out in Psalm 110 as an eternal priest, independent of fleshly descent, a king, and superior in dignity to the Levitical priests.

According to the order (κατὰ τὴν τάξιν). According to the rank which Melchisedec held. Almost = *like.* For Melchisedec see ch. 7.

7. He is now to show that Christ was under training for the priesthood, and describes the process of training.

Who (ὃς). Nominative to ἔμαθεν *learned,* ver. 8, to which all the participles are preparatory.

In the days of his flesh (ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ). During his mortal life.

When he had offered up prayers and supplications (δεήσεις τε καὶ ἱκετηρίας προσενέγκας). Δεήσεις *special, definite requests:* ἱκετηρίας, N.T.^{o}, is properly an adjective, *pertaining to* or *fit for suppliants,* with ῥάβδους *staves* or ἐλαίας *olive-branches* understood. The olive-branch bound round with wool was held forth by a suppliant in token of his character as such. The phrase προσφέρειν N.T.^{o}. [187]

Unto him that was able to save him from death (πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου). Const. with *prayers and supplications,* not

with *offered. To save him from death* may mean to deliver him from *the fear of death,* from *the anguish of death,* or from *remaining a prey to death.* In either case, the statement connects itself with the thought of Christ's real humanity. He was under the pressure of a sore human need which required divine help, thus showing that he was like unto his brethren. He appealed to one who could answer his prayer. The purport of the prayer is not stated. It is at least suggested by Matthew 26:39.

And was heard in that he feared (καὶ εἰσακουσεὶς ἀπὸ τῆς εὐλαβείας). Rend. *was heard on account of his godly fear.* Εὐλάβεια only here and ch. 12:28. The verb εὐλαβεῖσθαι *to act cautiously, beware, fear,* only ch. 11:7. The image in the word is that of *a cautious taking hold* (λαμβάνειν) and *careful and respectful handling:* hence piety of a *devout* and *circumspect* character, as that of Christ, who in his prayer took account of all things, not only his own desire, but his Father's will. Εὐλάβεια is ascribed to Christ as a human trait, see ch. 12:28. He was *heard,* for his prayer was answered, whatever it may have been. God was able to save him from death altogether. He did not do this. He was able to sustain him under the anguish of death, and to give him strength to suffer the Father's will: he was also able to deliver him from death by resurrection: both these he did. It is not impossible that both these may be combined in the statement *he was heard.* [188]

8. **Though he were a Son** (καίπερ ὢν υἱὸς). For *were* rend. *was.* His training for the priesthood involved suffering, even though he was a son. Connect with ἔμαθεν *learned,* not with the preceding clause, which would mean that his position as a son did not exempt him from the obligation to godly fear, which is true as a fact (see ver. 7), but is not the point of emphasis here.

Learned he obedience (ἔμαθεν τὴν ὑπακοήν). Omit *he,* since the subject of ἔμαθεν *learned* is ὃς *who,* ver. 7. Jesus did not have to learn to obey, see John 8:29; but he required the special discipline of a severe human experience as a training for his office as a high priest who could be touched with the feeling of human infirmities. He did not need to be disciplined out of any inclination to disobedience; but, as Alford puts it, "the special course of submission by which he became perfected as our high priest was gone through in time, and was a matter of acquirement and

practice." This is no more strange than his growth in wisdom, Luke 2:52. *Growth* in experience was an essential part of his humanity.

By the things which he suffered (ἀφ᾽ ὧν ἔπαθεν). Or *from* the things, etc. Note the word-play, ἔμαθεν ἔπαθεν. So Croesus, addressing Cyrus, says, τὰ δέ μοι παθήματα, ἐόντα ἀχάριστα, μαθήματα γέγονεν, "my *sufferings,* though painful, have proved to be *lessons*" (Hdt. i. 207): so Soph. *Trach.* 142, μήτ᾽ ἐκμάθοις παθοῦσα "mayst thou not *learn* by *suffering.*"

9. **And being made perfect** (καὶ τελεωθεὶς). Comp. ch. 2:10. The fundamental idea in τελειοῦν is the bringing of a person or thing to the goal fixed by God. Comp. ch. 7:11, 19; 9:9; 10:1, 14; 11:40; 12:23. Here of Christ's having reached the end which was contemplated in his divinely-appointed discipline for the priesthood. The consummation was attained in his death, Philippians 2:8: his *obedience* extended even unto death.

The author of eternal salvation (αἴτιος σωτηρίας αἰωνίου). Αἴτιος, N.T.^{o}, an adjective, *causing.* Comp. *captain of salvation,* Hebrews 2:10. The phrase σωτηρία αἰώνιος *eternal salvation* N.T.^{o}, but see LXX, Isaiah 15:17. Not *everlasting* salvation, but a salvation of which all the conditions, attainments, privileges, and rewards transcend the conditions and limitations of time.

Unto all them that obey him (πᾶσιν τοῖς ὑπακούουσιν αὐτῷ). *Obey* points to *obedience,* ver. 8, and *salvation* to *save,* ver. 7. If the *captain* of salvation must learn obedience, so must his followers. Comp. 2 Thessalonians 1:8.

10. **Called of God** (προσαγορευθεὶς). Rend. *since he was addressed* or *saluted by God.* God recognized and saluted him as that which he had *become* by passing through and completing his earthly discipline. Προσαγορεύειν *to address* N.T.^{o}. A few times in LXX.

11. From this point the comparison of Christ with Melchisedec would naturally be developed; but the author digresses into a complaint of the imperfect spiritual attainment of his readers, and a remonstrance and

admonition extending to the end of ch. 6.

Of whom (περὶ οὗ). Rend. *concerning which.* Not Melchisedec, but the *topic* that Christ is a priest after the order of Melchisedec, a topic to which great importance is attached. Can it be imagined that the discussion of such a topic would appeal to a Gentile audience as a reason for not relapsing into paganism?

We have many things to say (πολὺς ἡμῖν ὁ λόγος). Lit. *the discourse is abundant unto us. We* refers to the writer himself.

Hard to be uttered (δυσερμήνευτος λέγειν). Lit. *hard of interpretation to speak.* The A.V. entirely misses the idea of interpretation. Rev. better, *hard of interpretation.* Δυσερμήνευτος N.T.^{o}. ^{o}LXX. ^{o}Class.

Ye are dull of hearing (νωθροὶ γεγόνατε ταῖς ἀκοαῖς). Rend. *ye have grown dull in your hearing.* For ἀκοὴ *hearing* see on 2 Timothy 4:3. The verb implies a deterioration on the hearers' part. Νωθροὶ only here and ch. 6:12. From νη *not* and ὠθεῖν *to push.* Hence *slow, sluggish.* [189] Mostly in later Greek, although Plato uses it much in the same sense as here. "When they have to face study they are *stupid* (νωθροί) and cannot remember." *Theaet.* 144 B. In LXX, Proverbs 22:29; Sir. iv. 29; 11:12. Sometimes = *low, mean, obscure.* So in Proverbs, but in Sirach *slack, slow.*

12. **When for the time ye ought to be teachers** (ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον). Rend. *for when ye ought to be teachers by reason of the time.* A.V. entirely obscures the true meaning, which is that, because of the time during which the readers have been under instruction, they ought to be able to instruct others.

Again (πάλιν). Not with *teach you,* as A.V., but with ye *have need.* The position of the word is emphatic. *Again* ye have need of being taught the very rudiments of divine truth which ye were taught long ago.

Which be (τινὰ). A.V. takes the pronoun as interrogative (τίνα). Better *indefinite* as subject of διδάσκειν *teach.* Rend. "ye have need that *some one* teach you."

The first principles of the oracles (τα, στοιχεῖα τῆς ἀρχῆς τῶν λογίων). Lit. *the rudiments of the beginning of the oracles.* The phrase στοιχεῖα τῆς ἀρχῆς N.T.^{o}. It is = *primary elements.* For στοιχεῖα see on Galatians 4:3. λόγιον is a diminutive, meaning strictly a *brief* utterance, and used both in classical and biblical Greek of *divine* utterances. In Class. of *prose oracles.* Philo uses it of the O.T. prophecies, and his treatise on the Ten Commandments is entitledπερὶ τῶν δέκα λογίων. In LXX often generally — "the *word* or *words* of the Lord," see Numbers 24:16; Deuteronomy 33:9; Psalm 11:6; 17:30, etc. It was used of the *sayings* of Jesus, see Polycarp, *Ad Phil.* 7. From the time of Philo, of any sacred writing, whether discourse or narrative. Papias and Irenaeus have τὰ κυριακὰ λόγια *dominical oracles.* [190] The meaning here is *the O.T. sayings,* especially those pointing to Christ.

And are become (καὶ γεγόνατε). As in ver. 11, implying degeneracy. The time was when you needed the strong meat of the word.

Milk (γάλακτος). Comp. 1 Corinthians 3:2. Answering to *rudiments*.

Strong meat (στερεὰς τροφῆς). Lit. *solid* meat. See on *steadfast,* 1 Peter 5:9. More advanced doctrinal teaching. The explanation of the Melchisedec priesthood to which the writer was about to pass involved the exhibition for the first time of the opposition of the N.T. economy of salvation to that of the old, and of the imperfection and abrogation of the O.T. priesthood. To apprehend this consequence of N.T. revelation required alert and matured minds. This is why he pauses to dwell on the sluggish mental and spiritual condition of his readers.

13. **Useth** (μετέχων). Rend. *partakes of.* See on ch. 1:9; 2:14; 3:1, 14.

Unskilful (ἄπειρος). N.T.^{o}. Rend. *unskilled* or *inexperienced.*

In the word of righteousness (λόγου δικαιοσύνης). The phrase N.T.^{o}. The genitive δικαιοσύνης *of righteousness* is combined in N.T. with *way, God, gift, instruments, servants, law, ministration, fruit* and *fruits, ministers, hope, breastplate, crown, king, preacher.* It is a mistake to attempt to give the phrase here a concrete meaning. It signifies simply a word of normally right character. It is not = *the Christian revelation,*

which would require the article. Probably, however, in the foreground of the writer's thought was the word spoken by the Son (ch. 1:2); the salvation which at first was spoken by the Lord (ch. 2:3). [191]

A babe (νήπιος). See on Romans 2:20; 1 Corinthians 3:1; Ephesians 4:14.

14. **Strong meat belongeth to them that are of full age** (τελείων δέ ἐστιν ἡ στερεὰ τροφή). This rendering is clumsy. Rend. *solid food is for full-grown men.* For τελείων *full-grown,* see on 1 Corinthians 2:6. Often by Paul, as here, in contrast with νήπιοι *immature Christians.* See 1 Corinthians 2:6; 3:1; 13:11; Ephesians 4:4. Paul has the verb νηπιάζειν *to be a child* in 1 Corinthians 14:20.

By reason of use (διὰ τὴν ἕξιν). For use rend. *habitude.* N.T.^{o}. It is the condition produced by past exercise. Not the *process* as A.V., but the *result.*

Their senses (τὰ αἰσθητήρια). N.T.^{o}. Organs of perception; perceptive faculties of the mind. In LXX see Jeremiah 4:19; 4 Macc. ii. 22.

Exercised (γεγυμνασμένα). See on 2 Peter 2:14, and 1 Timothy 4:7.

Good and evil. Not moral good and evil, but wholesome and corrupt doctrine. The implication is that the readers' condition is such as to prevent them from making this distinction.

CHAPTER 6

Some difficulty attaches to the first three verses, because the writer combines two thoughts: his own intention to proceed from elementary to more advanced teachings, and his readers' advance to that higher grade of spiritual receptiveness on which the effectiveness of his teaching must depend. The mistake in interpretation has been in insisting that the three verses treat only the one or the other thought. Observe that διὸ *wherefore* is connected with the rebuke in ch. 5:11, 12; and that that rebuke is directly connected with the announcement of the doctrine of the Melchisedec priesthood of Christ. The course of thought is as follows: Christ is a priest after the order of Melchisedec (ch. 5:10). There is much to be said on this subject, and it is hard to explain, because you have become dull, and need elementary teaching, whereas, by reason of your long Christian standing, you ought to be teachers yourselves (ch. 5:11, 12). For you all recognize the principle that baby-food is for babes, and solid food only for men, whose powers have been trained by habitual exercise (ch. 5:13, 14). *Wherefore,* in order that you may be aroused from your sluggishness and have your perceptions brought up to the matured condition which befits men in Christ, and in order that I may, at the same time, complete the development of my theme, I propose that we together move forward to completion: I to the full exposition of the subject of Christ's high-priesthood, and you to that maturity of discernment which becomes you. This will require us both to leave the rudimentary stage of teaching concerning Christ.

1. **Leaving the principles of the doctrines of Christ** (ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον). Lit. *leaving the word of the beginning concerning Christ.* Αφέντες *leaving* or *dismissing* does not imply ceasing to believe in elementary truths or to regard them as important, but leaving them "as a builder leaves his foundation in erecting his building" (Bruce). *The word of the beginning of Christ* is practically *= the rudiments of the beginning,* ch. 5:12; that rudimentary view of Christ's person and office which unfolds into the doctrine of his priesthood. Up to this point the writer has shown only that the permanent elements of the old covenant remain and are exalted in Christ. The more difficult point, which it will require matured perception to grasp, is that Christ's priesthood involves

the entire abolition of the old covenant.

Let us go on unto perfection (ἐπὶ τὴν τελειότητα φερώμεθα). Lit. *let us be born on to completeness*. The participial clause, *leaving*, etc., is related to the verbal clause as expressing a necessary accompaniment or consequence of the latter. *Let us be born on to completeness, and, because of this, leave*, etc. This sense is not given by the Rev. Τελειότης only here and Colossians 3:14. Rend. *completeness*. The completeness is viewed as pertaining to both the writer and the readers. He proposes to fully develop his theme: they are exhorted to strive for that full Christian manhood which will fit them to receive the fully-developed discussion.

Not laying again the foundation (μὴ πάλιν θεμέλιον καταβαλλόμενοι). Not explanatory of *leaving*, etc. The following words, describing the elements of the foundation, — repentance, baptisms, etc., — simply illustrate in a general way the proposal to proceed to the exposition of the doctrine of Christ's priesthood. The illustrative proposition is that a building is not completed by lingering at the foundation; and so Christian maturity is not to be attained by going back to subjects which belong to the earliest stage of Christian instruction. He purposely selects for his illustration things which belong to the very initiation of Christian life.

Dead works (νεκρῶν ἔργων). The phrase only in Hebrews. Comp. ch. 9:14. Not sinful works in the ordinary sense of the term, but works without the element of life which comes through faith in the living God. There is a sharp opposition, therefore, between dead works and faith. They are contraries. This truth must be one of the very first things expounded to a Jew embracing Christianity.

2. **Doctrine of baptisms** (βαπτισμῶν διδαχὴν). [192] Not laying again as a foundation the teaching (διδαχὴν) of baptisms. βαπτισμός only here, ch. 9:10, and Mark 7:4. The common form is βάπτισμα. Neither word in LXX or Class. The meaning here is *lustral rites in general*, and may include the baptism of John and Christian baptism. The teaching would cover all such rites, their relations and comparative significance, and it would be necessary in the case of a Jewish convert to Christianity who might not perceive, for example, any difference between Jewish lustrations

and Christian baptism.

Laying on of hands. See on 1 Timothy 4:14. A Jewish and a Christian practice.

Resurrection — eternal judgment. Both resurrection and future judgment were Jewish tenets requiring exposition to Jewish converts as regarded their relations to the same doctrines as taught by Christianity. The resurrection of Christ as involving the resurrection of believers would, of itself, change the whole aspect of the doctrine of resurrection as held by a Few. Αἰωνίου *eternal* certainly cannot here signify *everlasting*. It expresses rather a judgment which shall transcend all temporal judgments; which shall be conducted on principles different from those of earthly tribunals, and the decisions of which shall be according to the standards of the economy of a world beyond time. See additional note on 2 Thessalonians 1:9. The phrase *eternal judgment* N.T.^{o}. Comp. κρίμα τὸ μέλλον *the judgment to come*, Acts 24:25.

3. **If God permit** (ἐάνπερ ἐπιτρέπῃ ὁ θεός). The exact formula N.T.^{o}. Comp. 1 Corinthians 16:7; Acts 18:21. Pagan parallels are τῶν θεῶν θελόντων *if the gods will*; θεῶν ἐπιτρεπόντων *the gods permitting,* and θεῶν βουλομένων *if the gods desire.* An ominous hint is conveyed that the spiritual dullness of the readers may prevent the writer from developing his theme and them from receiving his higher instruction. The issue is dependent on the power which God may impart to his teaching, but his efforts may be thwarted by the impossibility of repentance on their part. No such impossibility is imposed by God, but it may reside in a moral condition which precludes the efficient action of the agencies which work for repentance, so that God cannot permit the desired consequence to follow the word of teaching.

4. **Impossible** (ἀδύνατον). It is impossible to dilute this word into *difficult.*

Those who were once enlightened (τοὺς ἅπαξ φωτισθέντας). Rend. "*once for all* enlightened." Ἅπαξ is frequent in the Epistle. Comp. ch. 9:7, 26, 27, 28; 10:2; 12:26, 27. Indicating that the enlightenment ought to have sufficed to prevent them from falling away; not that it does not admit

of repetition. *Enlightened,* through the revelation of God in Christ, the true light, and through the power of the Spirit. Φωτίζειν in LXX usually *to teach* or *instruct;* see Psalm 108:130; 2 Kings 12:2; 17:27. Comp. in N.T. John 1:9; Ephesians 1:18; 3:9; Hebrews 10:32. Erasmus gives the correct explanation: "Who once for all have left the darkness of their former life, having been enlightened by the gospel teaching." There is no ground for explaining the word here of baptism, although the fathers from the time of Justin Martyr used φωτίζειν and φωτοσμός in that sense, and this usage continued down to the Reformation. See Just. Mart. *Apol.* 1. 62. Chrysostom entitled his 59th Homily, addressed to candidates for baptism, πρὸς τοὺς μέλλοντας φωτίζεσθαι *to those who are about to be enlightened;* and justified this name for baptism by this passage and 10:32. The Peshitto translates this passage, "who have once (for all) descended to baptism." The N.T. gives no example of this usage. [193]

Tasted of the heavenly gift (γευσαμένους τῆς δωρεᾶς τῆς ἐπουρανίου) For γευσαμένους *tasted*, comp. ch. 2:9. The meaning is, *have consciously partaken of.* Comp. 1 Peter 2:3, and τρώγων *eateth*, John 6:56. The heavenly gift is the Holy Spirit. It is true that this is distinctly specified in the next clause, but the two clauses belong together. [194]

Partakers of the Holy Ghost (μετόχους πνεύματος ἁγίου). "*Heavenly* gift" emphasizes the *heavenly quality* of the gift. *The Holy Ghost* is the gift itself which possesses the heavenly quality.

5. **The good word of God** (καλὸν θεοῦ ῥῆμα). The gospel of Christ as preached. Comp. ch. 2:3. To *the word* are attached life (Acts 5:20); *spirit and life* (John 6:63); *salvation* (Acts 11:14); *cleansing* (Ephesians 5:26); especially *the impartation of the Spirit* (John 3;34; Acts 5:32; 10:44; Ephesians 6:17; Hebrews 2:4).

Powers of the world to come (δυνάμεις μέλλοντος αἰῶνος). Not foretastes of heavenly bliss. *The world to come* is the world of men under the new order which is to enter with the fulfillment of Christ's work. See on *these last days*, ch. 1:2. These powers are characteristic of that period, and in so far as that dispensation is inaugurated here and now, they assert and manifest themselves.

6. **If they shall fall away** (καὶ παραπεσόντας). Lit. *and having fallen away*. Comp. πὲσῃ *fall*, ch. 4:11. Παραπίπτειν, N.T.^{o}. It means to *deviate, turn aside*. Comp. LXX, Ezekiel 14:13; 15:8.

To renew them again (πὰλιν ἀνακαινίζειν). The verb N.T.^{o}. Ανακαινοῦν to renew, 2 Corinthians 4:16; Colossians 3:10.

Seeing they crucify to themselves — afresh (ἀναστανροῦντας ἑαυτοῖς). In the Roman classical use of the word, ἀνά has only the meaning *up*: to nail *up* on the cross. Here in the sense of *anew*, an idea for which classical writers had no occasion in connection with crucifying. [195] Εαυτοῖς *for themselves*. So that Christ is no more available for them. They declare that Christ's crucifixion has not the meaning or the virtue which they formerly attached to it.

The Son of God. Marking the enormity of the offense.

Put him to an open shame (παραδειγματίζοντας). N.T.^{o}. Rarely in LXX. Comp. Numbers 25:4, *hang them up*. From παρὰ *beside*, δεικνύναι *to show* or *point out*. To put something alongside of a thing by way of commending it to imitation or avoidance. *To make an example of*; thence *to expose to public disgrace*. Δεῖγμα *example*, only Jude 7. Δειγματίζειν *to make a public show* or *example*, Matthew 1:19; Colossians 2:15. See additional note at the end of this chapter.

7. The inevitableness of the punishment illustrated by a familiar fact of nature.

The earth (γῆ). Or *the land*. Personified. Comp. αὐτομάτη ἡ γῆ *the land of itself*, Mark 4:28, see note.

Which drinketh in (ἡ πιοῦσα). Appropriates the heavenly gift of rain, the richness of which is indicated by *that cometh oft upon it*.

Herbs (βοτάνην). Grass, fodder. N.T.^{o}.

Meet for them by whom it is dressed (εὔθετον ἐκείνοις δι οὕς καὶ

γεωργεῖται). For εὔθετον, lit. *well placed*, thence *fit* or *appropriate*, see Luke 9:62; 14:85. Γεωργεῖν *to till the ground*, N.T.^{o}. Rend. *tilled. Dress* is properly to *trim*. The natural result of the ground's receiving and absorbing the rains is fruitfulness, which redounds to the benefit of those who cultivate it.

Receiveth blessing from God (μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ). Rend. *partaketh of blessing.* The blessing is increased fruitfulness. Comp. Matthew 13:12; John 15:2.

8. **But that which beareth thorns and briers** (ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους). Wrong. As given in A.V. the illustration throws no light on the subject. It puts the contrast as between two kinds of soil, the one well-watered and fertile, the other unwatered and sterile. This would illustrate the contrast between those who have and those who have not enjoyed gospel privileges. On the contrary the contrast is between two classes of *Christians* under equally favorable conditions, out of which they develop opposite results. Rend. *but if it* (*the ground that receives the rain*) *bear thorns and thistles*, etc. Ἄκανθαι *thorns*, from ἀκή *a point.* Τρίβολος, from τρεῖς *three* and βέλος *a dart*; having three darts or points. A ball with sharp iron spikes, on three of which it rested, while the fourth projected upward, was called *tribulus* or *tribolus*, or *caltrop.* These were scattered over the ground by Roman soldiers in order to impede the enemy's cavalry. A kind of thorn or thistle, a land-caltrop, was called *tribulus* So Virgil,

> "Subit aspera silva,
> Lappaeque tribulique."
>
> *Georg.* i. 153.

Is rejected (ἀδόκιμος). Lit. *unapproved*. See on *reprobate*, Romans 1:28.

Nigh unto cursing (κατάρας ἐγγύς). See on Galatians 3:10. Enhancing the idea of rejected. It is exposed to the peril of abandonment to perpetual barrenness.

Whose end is to be burned (ἧς τὸ τέλος εἰς καῦσιν). Ἧς *whose, of which*, may be referred to *cursing* — the end of which cursing: but better

to the main subject, γῆ *the land*. Τέλος *is consummation* rather than *termination*. Εις καῦσιν, lit. *unto burning*. Comp. LXX, Isaiah 40:16. The consummation of the cursed land is burning. Comp. John 15:6. The field of thorns and thistles is burned over and abandoned to barrenness. [196]

9. But the writer refuses to believe that his readers will incur such a fate.

Beloved (ἀγαπητοί). Only here in the epistle. It often suggests an argument. See 1 Corinthians 10:14; 15:58; 2 Corinthians 7:1.

We are persuaded (πεπείσμεθα). We are firmly convinced. The verb indicates a past hesitation overcome.

Better things (τὰ κρείσσονα). The article gives a collective force, the better *state of things*, the going on unto perfection (ver. 1). For κρείσσονα *better*, see on ch. 1:4.

That accompany salvation (ἐχόμενα σωτηρίας). Ἔχεσθαι with a genitive is a common Greek idiom meaning to hold one's self to a person or thing; hence to be closely joined to it. So in a local sense, Mark 1:38; in a temporal sense, Luke 13:33, *next*. He is persuaded that they will give heed to all things which attend the work of salvation and will enjoy all that attaches to a saved condition.

10. He is encouraged in this confidence by the fact that they are still as formerly engaged in Christian ministries.

Your work and labor of love (τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης). Omit *labor*. The A.V. follows T.R.τοῦ κόπου. Rend. *your work and the love which ye shewed*, etc.

Which ye have shewed toward his name (ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ). The verb means, strictly, to show something *in* one's self; or to show one's self in something. similar praise is bestowed in ch. 10:32. They have shown both love and work toward God's name. That does not look like crucifying Christ. God is not *unjust*, as he would show himself to be if he were forgetful of this.

11. **We desire** (ἐπιθυμοῦμεν). Strongly, earnestly. Comp. Matthew 13:17; Luke 22:15. The manifestations just mentioned make the writer desire that they may exhibit more of the spirit which animates their beneficent works.

Each (ἕκαστον). He is concerned, not only for the body of believers, but for each member.

To the full assurance of hope unto the end (πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄρχι τέλους). That is, we desire that each of you exhibit the same diligence to develop your hope, which is in danger of failing, into full assurance, unto the end of the present season of trial with its happy consummation. Comp. Romans 8:24. For πληροφορία see on 1 Thessalonians 1:5, and comp. Romans 4:21; 14:5. It is practically the same whether we translate *full development* or *full assurance*. The two meanings coalesce. Hope develops into full assurance.

12. **Slothful** (νωθροὶ). See on ch. 5:11. Or *sluggish*, as you will become if you lose hope.

Followers (μιμηταὶ). Rend. *imitators*.

Faith and patience (πίστεως καὶ μακροθυμίας). For *patience* rend. *long-suffering*, and see on James 5:7. Faith and long-suffering go together. Faith does not win its inheritance without persevering endurance; hence long-suffering is not only presented as an independent quality, but is predicated of faith.

Inherit (κληρονομούντων). Notice the present participle, are *inheriting*. Their present faith and perseverance are now making for their final inheritance. Comp. Ephesians 1:14.

13. Illustration of the long-suffering of faith by the example of Abraham. The necessity for emphasizing this element of faith lay in the growing discouragement of the Jewish Christians at the long delay of Christ's second coming. Comp. ch. 11. Abraham became a sojourner in the land of the promise, looking for the heavenly city (ch. 11:9, 10). All the instances cited in that chapter illustrate the long outlook of faith, involving patient

waiting and endurance. The example of Abraham shows, first, that the promise of God is sure.

Because he could swear by no greater (ἐπεὶ κατ᾽ οὐδενὸς εἶχεν μείζονος ὀμόσαι). Lit. *since he had (the power) to swear by no one greater.*

By himself (καθ᾽ ἑαυτοῦ). Comp. Genesis 22:16. N.T.^{o}, but see LXX, Amos 6:8.

14. **Surely blessing I will bless thee** (εἰ μήν εὐλογῶν εὐλογήσω σε). Ει μήν as a formula of swearing N.T.^{o}. In LXX, see Numbers 14:23, 28, 35; Isaiah 45:23; Ezekiel 33:27; 34:8. *Blessing I will bless* is a Hebraism, emphasizing the idea contained in the verb. Comp. LXX, Genesis 22:17; Numbers 25:10; Deuteronomy 15:4. [197]

15. **After he had patiently endured** (μακροθυμήσας). Pointing back to μακροθυμία *long-suffering*, ver. 12.

He obtained (ἐπέτυχεν). The compounded preposition ἐπὶ has the force of *upon: to light* or *hit upon.* The verb indicates that Abraham did not personally receive the *entire* fulfillment of the promise, but only the germ of its fulfillment. It was partially fulfilled in the birth of Isaac. See Romans 4:18.

The security of the divine promise illustrated by the analogy of human practice.

16. **And an oath for confirmation is to them an end of all strife** (καὶ πάσης αὐτοῖς ἀντιλογίαςπέρας εἰς βεβαίων ὁ ὅρκος). FOR "*an* oath," rend. "*the* oath": generic. Const. *for confirmation* with *end.* "The oath is final for confirmation." Πέρας is *the outermost point;* the point beyond which one cannot go. With this exception always in N.T. in the plural, of *the ends of the earth.* See Matthew 12:42; Romans 10:18. So often in LXX.᾽ Αντιλογία, strictly *contradiction,* only in Hebrews and Jude 11, on which see note.

17. **Wherein** (ἐν ᾧ). Referring to the whole previous clause. In

accordance with this universal human custom.

Willing (βουλόμενος). Rend. *being minded.* See on Matthew 1:19.

The immutability (τὸ ἀμετάθετον). The adjective used substantively. Only here and ver. 18.

Confirmed (ἐμεσίτευσεν). Rend. *interposed* or *mediated.* Comp. μεσίτης *mediator*. From μέσος *midst.* Placed himself *between* himself and the heritors of the promise.

18. **Two immutable things** (δύο πραγμάτων ἀμεταθέτων). His word and his oath.

Strong consolation (ἰσχυρὰν παράκλησιν). Ἰσχιρὸς *strong* implies indwelling strength embodied or put forth either aggressively or as an obstacle to resistance; as an army or a fortress. For *consolation* rend. *encouragement,* and see on Luke 6:24; 1 Corinthians 14:3.

Who have fled for refuge (οἱ καταφυγόντες). Only here and Acts 14:6. The compound verb is well rendered by A.V., since, as distinguished from the simple φεύγειν *to flee,* it expresses flight to a definite place or person for safety. Hence often used in connection with an altar or a sanctuary. The distinction between the simple and the compound verb is illustrated in Hdt. iv. 23, where, speaking of the barbarous tribe of the Iyrcae, he says, "Whoever *flees* (φεύγων) *and betakes himself for refuge* (καταφύγῃ) to them, receives wrong from no one." So Xen., *Hellen.* 1, 6, 16: "Conon fled (ἔφευγε) in swift vessels, and *betakes himself for refuge* (καταφεύγει) to Mitylene."

To lay hold upon the hope set before us (κρατῆσαι τῆς προκειμένης). For κρατῆσαι *to lay fast hold,* see on Mark 7:3; Acts 3:11; Colossians 2:19. Προκειμένης *lying before* or *set before; destined* or *appointed.* Mostly in Hebrews. Comp. 2 Corinthians 8:12; Jude 7. [198]

19. **An anchor of the soul** (ἄγκυραν τῆς ψυχῆς). The same figure is implied 1 Timothy 1:19.

Sure and steadfast (ἀσφαλῆ τε καὶ βεβαίαν). The distinction between the two adjectives expresses the relation of the same object to different tests applied from without. Ασφαλῆ, *not,* σφάλλειν *to make totter,* and so *to baffle* or *foil.* Hence, secure against all attempts to break the hold. Βεβαίαν *sustaining one's steps in going* (βαίνεν *to go*): not breaking down under what steps upon it.

Which entereth into that within the veil (εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος). Const. the participle εἰσερχομένην *entering* with *anchor.* Εσώτερον only here and Acts 16:24. Comparative, of something *farther* within. So ἐσωτέραν φυλακήν "the *inner* prison," Acts 16:24. Καταπέτασμα *veil,* °Class. Commonly in N.T. of the veil of the temple or tabernacle. See Matthew 27:51; Hebrews 9:3. *That within the veil* is the unseen, eternal reality of the heavenly world. [199] Two figures are combined:

(a) the world a sea; the soul a ship; the hidden bottom of the deep the hidden reality of the heavenly world.

(b) The present life the forecourt of the temple; the future blessedness the shrine within the veil. The soul, as a tempest-tossed ship, is held by the anchor: the soul in the outer court of the temple is fastened by faith to the blessed reality within the shrine.

20. **Whither the forerunner is for us entered** (ὅπου πρόδρομος ὑπὲρ ἡμῶν ἰεσῆλθεν). Ὅπου, strictly *where,* instead of ὅποι *whither* (not in N.T.), but more significant as indicating an *abiding* there. Πρόδρομος *forerunner,* N.T.°. It expresses an entirely new idea, lying completely outside of the Levitical system. The Levitical high priest did not enter the sanctuary as a forerunner, but only as the people's representative. He entered a place into which none might follow him; in the people's stead, and not as their pioneer. The peculiarity of the new economy is that Christ as high priest goes nowhere where his people cannot follow him. He introduces man into full fellowship with God. The A.V. entirely misses this point by rendering "the forerunner," as if the idea of a high priest being a forerunner were perfectly familiar. Rend. *whither as a forerunner Jesus entered.* Comp. ch. 10:19.

Made a high priest (ἀρχιερεὺς γενόμενος). Rend. *having become a high priest,* etc. *Become,* because his office must be inaugurated by his

suffering human life and his death.

ADDITIONAL NOTE ON VERSES 4-6.

The passage has created much discussion and much distress, as appearing to teach the impossibility of restoration after a moral and spiritual lapse. It is to be observed:

(1) That the case stated is that of persons who once knew, loved, and believed Christian truth, and who experienced the saving, animating, and enlightening energy of the Holy Spirit, and who lapsed into indifference and unbelief.

(2) The questions whether it is possible for those who have once experienced the power of the gospel to fall away and be lost, and whether, supposing a lapse possible, those who fall away can ever be restored by repentance — do not belong here. The possibility of a fall is clearly assumed.

(3) The sin in the case supposed is the relinquishment of the spiritual gifts and powers accompanying faith in Christ, and rejecting Christ himself.

(4) The significance of this sin lies in the mental and spiritual condition which it betrays. It is the recoil of conviction from Christ and the adoption of the contrary conviction.

(5) The writer does not touch the question of the possibility of *God's* renewing such to repentance. He merely puts his own hypothetical case, and says that, in the nature of such a case, the ordinary considerations and means which are applied to induce men to embrace the gospel no longer appeal to the subjects supposed. He contemplates nothing beyond such agencies, and asserts that these are powerless because the man has brought himself into a condition where they can no longer exert any power.

Whether God will ever reclaim by ways of his own is a point which is not even touched. Destruction of the faculty of spiritual discernment is the natural outcome of deliberate and persistent sin, and the instrument of its punishment. Note, "renew unto *repentance*." God promises pardon on penitence, but not penitence on sin. See a powerful passage in Coleridge's

Moral and Religious Aphorisms, Amer. ed., Vol. I., p. 191.

CHAPTER 7

The Melchisedec-priesthood of Christ. — Christ can be a priest without Aaronic descent, and his priesthood is of a higher and older type than the Levitical.

1. **For this Melchisedec, etc**. See Genesis 14:18-20; Psalm 110.

2. **First being by interpretation King of righteousness** (πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης). The *first* designation is the literal interpretation of the Hebrew name. *Being interpreted* belongs only to this designation. So Joseph *Ant.* i., x., 2: σημαίνει δε τοῦτο βασιλεὺς δίκαιος "and this (the name Melchisedec) signifies *righteous king.*"

And after that also (ἔπειτα δὲ καὶ). Then follows a designation derived from his character, *king of peace.* Supply *being;* not *being interpreted.*

Salem. Commonly regarded as the site of Jerusalem. It has also been supposed to represent Σαλείμ *Salim,* mentioned in John 3:23. Jerome says that the place retained that name in his day, and that the ruins of Melchisedec's palace were shown there. [200] The ancient name of Jerusalem was Jebus. Others, again, suppose that Salem is not the name of a place, but is merely the appellation of Melchisedec. The passage in Genesis, however, points to a place, and the writer might naturally have desired to indicate the typical meaning of the city over which Melchisedec reigned.

3. **Without father, without mother, without descent** (ἀπάτωρ, ἀμὴτωρ, ἀγενεαλόγητος). The three adjectives N.T.^{o}, ^{o}LXX. The meaning is that there is no record concerning his parentage. This is significant as indicating a different type of priesthood from the Levitical, in which genealogy was of prime importance. No man might exercise priestly functions who was not of the lineage of Aaron.

Having neither beginning of days nor end of life. That is to say,

history is silent concerning his birth and death.

But made like unto the Son of God (ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ). The verb N.T.^{o}. *Made like* or *likened,* not *like.* "The resemblance lies in the Biblical representation, and not primarily in Melchisedec himself" (Westcott). Son of *God,* not Son of *man,* for the likeness to Jesus as Son of man would not hold; Jesus, as man, having had both birth and death. The words *likened unto the Son of God* stand independently. Not to be connected with the following sentence, so as to read *abideth a priest continually like the Son of God;* for, as a priest, Melchisedec, chronologically, was prior to Christ; and, therefore, it is not likeness with respect to priesthood that is asserted. The likeness is in respect to the things just predicated of Melchisedec. Christ as Son of God was without father, mother, beginning or end of days; and, in these points, Melchisedec is likened in Scripture to him.

Abideth a priest continually (μένει ἱερεὺς εἰς τὸ διηνεκές). Διηνεκής from διαφέρειν *to bear through;* born on through ages, continuous. Only in Hebrews. There is no historical account of the termination of Melchisedec's priesthood. The tenure of his office is uninterrupted. The emphasis is on the eternal duration of the ideal priesthood, and the writer explains the Psalm as asserting eternal duration as the mark of the Melchisedec order. Accordingly, he presents the following characteristics of the ideal priesthood: *royal, righteous, peace-promoting, personal* and *not inherited, eternal.* Comp. Isaiah 9:6, 7; 11. 4:10; 32:17; 53:7. It is, of course, evident to the most superficial reader that such exposition of O.T. scripture is entirely artificial, and that it amounts to nothing as proof of the writer's position. Melchisedec is not shown to be an eternal high priest because his death-record is lost; nor to be properly likened unto the Son of God because there is no notice of his birth and parentage.

4. The superiority of the Melchisedec priesthood to the Levitical.

Consider (θεωρεῖτε). Only here in Hebrews and ^{o}P. Except this passage, confined to the Synoptic Gospels, Acts, and Johannine writings. See on Luke 10:18; John 1:18.

How great (πηλίκος). Only here and Galatians 6:11.

The patriarch (ὁ πατριάρχης). Only here and in Acts.

The tenth (δεκάτην). Properly an adjective, but used as a noun for *tithe.* Only in Hebrews, as is the kindred verb δεκατοῦν *to impose* or *take tithes.* Ἀποδεκατοῖν *to exact tithes,* Hebrews 7:5. Comp. Matthew 23:23; Luke 11:42.

Of the spoils (ἐκ τῶν ἀκροθινίων). The noun N.T.^{o}, from ἄρκον *topmost point,* and θίς *a heap.* The top of the pile: the "pick" of the spoil.

5. If Melchisedec was greater than Abraham, he was greater than Abraham's descendants, including the tribe of Levi.

They that are of the sons of Levi who receive, etc. (οἱ ἐκ τῶν υἱῶν Λευὶ λαμβάνοντες). Those *out of* the sons of Levi who become priests. Not those who receive the priesthood *from* the sons of Levi. Not all Levites were priests, but only those of the house of Aaron.

The office of the priesthood (τὴν ἱερατίαν). Only here and Luke 1:9.

A commandment (ἐντολὴν). A special injunction, See on James 2:8; Ephesians 2:15.

To take tithes (ἀποδεκατοῖν). See on ver. 4.

That is of their brethren, though they come out of the loins of Abraham. The people, the brethren of the Levites, are descended from their common ancestor, Abraham, yet the Levites exact tithes from them.

6. **But he whose descent is not counted from them** (ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν). Lit. *he who is not genealogically derived from them:* Melchisedec. The verb N.T.^{o}.

Received tithes of Abraham. Melchisedec, who has no part in the Levitical genealogy, and therefore no legal right to exact tithes, took tithes from the patriarch himself. Hence he was greater than Abraham. The right

of the Levitical priest to receive tithes was only a *legal* right, conferred by special statute, and therefore implied no *intrinsic* superiority to his brethren; but Melchisedec, though having no legal right, received tithes from Abraham as a voluntary gift, which implied Abraham's recognition of his *personal* greatness.

And hath blessed him that had the promises. Melchisedec accepted the position accorded to him by Abraham's gift of tithes by bestowing on Abraham his blessing, and Abraham recognized his superiority by accepting his blessing. He who had received the divine promises might have been supposed to be above being blessed by any man. The significance of this acceptance is brought out in the next verse.

7. **Without all contradiction** (χωρὶς πάσης ἀντιλογίας). Asserting a principle which no one thinks of questioning: it is *the less* who is blessed, and *the greater* who blesses.

8. **Here** (ὧδε). In the Levitical economy.

Men that die receive tithes. The emphasis is on ἀποθνήσκοντες *dying.* The Levites are dying men, who pass away in due course, and are succeeded by others.

But there (ἐκεῖ δὲ). In the case of Melchisedec.

(He receiveth them of whom) it is witnessed that he liveth (μαρτυρούμενος ὅτι ζῇ). The Greek is very condensed: *being attested that he liveth.* The A.V. fills it out correctly. Melchisedec does not appear in Scripture as one who dies, and whose office passes to another. See on *abideth continually,* ver. 3.

9. Levi himself, in the person of Abraham, was tithed by Melchisedec.

As I may say (ὡς ἔπος εἰπεῖν). = *so to speak.* N.T.^{o}. ^{o}LXX. Introducing an unusual statement, or one which may appear paradoxical or startling to the reader, as this statement certainly is, to a modern reader at least.

In Abraham (δι᾽ Αβραὰμ). Lit. *through* Abraham.

10. **In the loins of his father** (ἐν τῇ ὀσφύϊ τοῦ πατρὸς). *His own* father; not of Abraham.

When Melchisedec met him. In the person of Abraham. The whole Jewish law, its ordinances and priesthood, are regarded as potentially in Abraham. When Abraham paid tithes, Levi paid tithes. When Abraham was blessed, Israel was blessed. It is a kind of reasoning which would appeal to Hebrews, who so strongly emphasized the solidarity of their race. Comp. Romans 9:4, 5.

11. In Christ, as the Melchisedec-priest, the ideal of the priesthood is realized.

Perfection (τελείωσις). Only here and Luke 1:45. The *act* or *process* of consummating. By this word is signified the establishment of a perfect fellowship between God and the worshipper. See ch. 9:9; 10:1.

Priesthood (ἱερωσύνης). Only in Hebrews. See vers. 12, 14. It expresses the *abstract notion* of the priest's office; while ἱερατία ver. 5, expresses the priestly *service.*

For under it the people received the law (γὰρ ἐπ᾽ αὐτῆς νενομοθέτηται). *Under,* rather *on the basis of.* The verb lit. *the law has been laid down* Only here and ch. 8:6.

What further need (τίς ἔτι χρεία). Ἔτι *after that,* assuming that there was perfection through the Levitical priesthood.

Another priest (ἕτερον ἱερέα). Not merely *another,* but a *different kind* of priest. See on Matthew 6:24.

Should rise (ἀνίστασθαι). In Hebrews only here and ver. 15, both times in connection with *priest.*

12. **Being changed** (μετατιθεμένης). Or *transferred* to another order. See on Galatians 1:6.

A change (μετάθεσις). A *transfer* to a new basis. Only in Hebrews. See ch. 11:5; 12:27. The inferiority of the Levitical priesthood is inferred from the fact that another priesthood was promised. If perfection was possible at all under the Mosaic economy, it must come through the Levitical priesthood, since that priesthood was, in a sense, the basis of the law. The whole legal system centered in it. The fundamental idea of the law was that of a people united with God. Sin, the obstacle to this ideal union, was dealt with through the priesthood. If the law failed to effect complete fellowship with God, the priesthood was shown to be a failure, and must be abolished; and the change of the priesthood involved the abolition of the entire legal system.

13. As the law prescribed that the priesthood should be of the order of Aaron, a new priesthood, not of that order, must set aside the law.

Pertaineth to another tribe (φυλῆς ἑτέρας μετέσχηκεν). Lit. *hath partaken of another tribe.* Not only *another,* but a *different* tribe; one not specially set apart to sacerdotal service.

Of which no man gave attendance at the altar (ἀφ᾽ ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ). Προσέχειν originally *to bring to; bring the mind to; attend to.* See on ch. 2:1. θυσιαστήριον *altar,* [o]Class. Strictly an altar for the sacrifice of victims; but used of the altar of incense, Luke 1:11; Revelation 8:3; comp. Exodus 30:1. See on Acts 17:23. It was also used of the enclosure in which the altar stood. See Ignat. *Eph.* v; *Trall.* vii. See Lightfoot's interesting note, *Ignatius and Polycarp,* Vol. ii., p. 43.

14. **Evident** (πρόδηλον). Obvious. See on 1 Timothy 5:24.

Sprang (ἀνατέταλκεν). Rend. *hath sprung.* In N.T. always of the rising of a heavenly body, sun or star, except Luke 12:54, of a cloud, and here. See LXX, Genesis 32:31; Exodus 22:3; Numbers 24:17; Judges 9:33; Isaiah 14:12; 40:1; Malachi 4:2. Also of the springing up of plants, Genesis 2:5; 3:18; Deuteronomy 29:23; of the growing of the beard, 2 Samuel 10:5.

15. **Evident** (κατάδηλον). N.T.[o]. *Thoroughly* evident. Not referring to that which is declared to be πρόδηλον *evident* in ver. 14, viz., that Christ sprang out of Judah, but to the general proposition — the unsatisfactory

character of the Levitical priesthood.

Similitude (ὁμιότητα). Better, *likeness:* answering to *made like,* ver. 3, and emphasizing the personal resemblance to Melchisedec.

16. **The law of a carnal commandment** (νόμον ἐντολῆς σαρκίνης). The phrase N.T.^{o}. Νόμον *the norm* or *standard,* as Romans 7:21, 23. Εντολῆς, the *specific precept* of the Mosaic law regarding Levitical priests. Comp. Ephesians 2:15. Σαρκίνης *fleshly,* indicates that the conditions of the Levitical priesthood had reference to the body. Fitness for office was determined largely by physical considerations. The priest must be of proper descent, without bodily blemish, ceremonially pure. See ch. 9:1-5, 10, and comp. Romans 8:3. Such a priesthood cannot be eternal.

After the power of an endless life (κατὰ δύναμιν ἀκαταλύτου). Δύναμιν *inherent virtue.* Rend. for *endless, indissoluble.* Comp. καταλύθη *loosened down,* of a tent, 2 Corinthians 5:1; of the stones of the temple, Matthew 24:2. Jesus was high priest in virtue of the energy of indissoluble life which dwelt in him, unlike the priests who die, ver. 8. This truth the writer finds in the Psalm

18, 19. The structure of the passage is as follows: The two verses contain a proposition in two parts. The verb γίνεται *is* or *comes to pass* is common to both parts. Ουδὲν—ὁ νόμος is parenthetical. Rend. "for there is a disannulling of a foregoing commandment, because of its weakness and unprofitableness (for the law made nothing perfect), and the bringing in thereupon of a better hope through which we draw nigh unto God."

18. **There is verily a disannulling of the commandment going before** (ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς). *Verily* is superfluous. Αθέτησις only here and ch. 9:26; a very few times in LXX: The fundamental idea is the doing away of something established (θετόν). The verb ἀθετεῖν *to make void, do away with,* is common in N.T. and in LXX, where it represents fifteen different Hebrew words, meaning *to deal falsely, to make merchandise of, to abhor, to transgress, to rebel, to break an oath,* etc. The noun, in a technical, legal sense, is found in a number of papyri from 98 to 271 A.D., meaning the making void of a document. It

appears in the formula εἰς ἀθίτησιν καὶ ἀκύρωσιν *for annulling and canceling.* Προαγούσης ἐντολῆς rend. *of a foregoing commandment.* The expression is indefinite, applying to any commandment which might be superseded, although the commandment in ver. 16 is probably in the writer's mind. *Foregoing,* not emphasizing mere precedence in time, but rather the preliminary character of the commandment as destined to be done away by a later ordinance. With *foregoing* comp. 1 Timothy 1:18; 5:24.

For the weakness and unprofitableness thereof (διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές). Rend. "because of its weakness and unprofitableness." It could not bring men into close fellowship with God. See Romans 5:20; 8:3; Galatians 3:21. Ἀνωφελής *unprofitable,* only here and Titus 3:9.

19. **For the law made nothing perfect** (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος). Parenthetical. The A.V. overlooks the parenthesis, ignores the connection of *bringing in* with *disannulling,* translates δὲ *but* instead of *and,* and supplies *did;* thus making an opposition between *the law which made nothing perfect* and *the bringing in of a better hope,* which did make something perfect. What the writer means to say is that, according to the Psalm, there takes place, on the one hand, a disannulling of the preliminary commandment because it was weak and unprofitable, unable to perfect anything, and on the other hand, the introduction of a better hope.

The bringing in of a better hope (ἐπεισαγωγὴ κρείττονος ἐλπίδος). Επεισαγωγὴ N.T.^{o}, ^{o}LXX, is "a bringing in *upon*" (ἐπὶ), upon the ground formerly occupied by the commandment. So Rev., correctly, "a bringing in *thereupon.*" For κπείττων *better,* see on ch. 1:4. The comparison is not between *the hope* conveyed by the commandment, and the *better hope* introduced by the gospel, but between *the commandment* which was characteristic of the law (Ephesians 2:15) and *the hope* which characterized the gospel (Romans 5:2-5; 8:24).

By the which we draw nigh to God (δι' ἧς ἐγγίζομεν τῷ θεῷ). Giving the reason why the hope is better. Christianity is the religion of good hope because by it men first enter into intimate fellowship with God. The old priesthood could not effect this.

20-24. A third argument to show the inferiority of the old priesthood. It is twofold:

(a) the new priesthood was established with the oath of God;

(b) it is held perpetually by one person, in contrast with the old priesthood which was administered by a succession of priests.

20. **Not without an oath** (οὐ χωρὶς ὁρκωμοσίας). The A.V. is, on the whole, better than Rev. by inserting *he was made priest.* Ὁρκωμοσία only in Hebrews. In LXX see Ezekiel 17:18; 1 Esdr. 9:93. For *an oath* rend. *the taking of an oath.*

21. **For those priests were made** (οἱ μὲν γὰρ—εἰσὶν ἱερεῖς γεγονότες). Rend. *for they have been made priests.* Lit. *are priests, having become such.*

Without an oath. Without the taking of an oath by God. Scripture says nothing of an oath of God when he appointed Aaron and his posterity to the priesthood.

But this with an oath (ὁ δὲ μετὰ ὁρκωμοσίας). Rend. *but he with the taking of an oath.* The taking of the oath *accompanied* (μετὰ) the inauguration into the priesthood.

That said (λέγοντος). Better, *saith.* Still says, since the promise is realized in Christ's priesthood.

22. **Was Jesus made a surety of a better testament** (κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς). Ἔγγυος *surety,* N.T.^{o}. Comp. Sir. xxix. 15, 16; 2 Macc. x. 28. Occasionally in Class., where also occur ἐγγυᾶν *to give as a pledge,* ἐγγύη *surety,* ἐγγύησις *giving in surety,* ἐγγυητής *one who gives security,* and ἐγγητός *plighted,* always of a wife. The idea underlying all these words is that of putting something *into one's hand* (ἐν *in* γύαλον *hollow of the hand*) as a pledge. For *testament* rend. *covenant* and see on ch. 9:16. The thought of a covenant is introduced for the first time, and foreshadows ch. 8:6-13. It adds to the thought of the inferiority of the Levitical priesthood that of the inferiority of the *dispensation* which it represented.

23. **Were many priests** (πλείονές εἰσιν γεγονότες ἱερεῖς). Comp. ver. 21 for the construction. Rend. *have been made priests many in number.*

Because they were not suffered to continue (διὰ τὸ κωλύεσθαι παραμένειν). Rend. *because they are hindered from continuing.* Παραμένειν "to abide *by* their ministration."

24. **Hath an unchangeable priesthood** (ἀπαράβατον ἔχει τὴν ἱερωσύνην). Rend. *hath his priesthood unchangeable.* The A.V. misses the possessive force of the article, *his* priesthood, and the *emphasis is on unchangeable* ἀπαράβατος, N.T.^{o}. ^{o}LXX. This may be explained either as *inviolable,* or *which does not pass over to another.* Comp. Exodus 32:8; Sir. xxiii. 18. Usage is in favor of the former meaning, but the other falls in better with the course of thought.

25. **To the uttermost** (εἰς τὸ παντελὲς). Παντελής *all complete.* only here and Luke 13:11. *Not perpetually,* but *perfectly.*

Come unto God (προσερχομένους τῷ θεῷ). The verb ^{o}P., and in this sense only in Hebrews and 1 Peter 2:4. See a peculiar usage in 1 Timothy 6:3. Comp. ἐγγίζειν *to draw near,* James 4:8; Hebrews 7:19.

To make intercession for them (εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν). The verb only here in Hebrews. Comp.ὑπερεντυγχάνειν, Romans 8:26, see note. See also on ἐντεύξεις *supplications,* 1 Timothy 2:1. The idea is not *intercession,* but *intervention.* It includes every form of Christ's identifying himself with human interests. [201] The attempt has been made to trace this idea to Philo, who alludes to the λόγος ἱκέτης *the supplicant Logos,* and the λόγος παράκλητος *the advocate-Logos.* But the Logos is not treated by Philo as a divine-human personality intervening for men, but as a poetical personification allegorically considered. In one instance the suppliant Logos is the cry of the oppressed Israelites; in another, Moses, as the allegorical representative of the universal reason of mankind. It represents certain functions of human reason and speech. Again, the suppliant is. the visible Cosmos striving to realize its ideal.

26-28. Sketch of the ideal priest.

26. **Became us** (ἡμῖν ἔπρεπεν). See on ch. 2:10. For the verb see on Titus 2:1. There was an essential fitness in the gift of our great high priest. Comp. ch. 2:17.

Holy (ὅσιος). See on Luke 1:75. Always with a relation to God; never of moral excellence as related to men. Of Christ, Acts 2:27; 13:35: of a bishop, Titus 1:8.

Harmless (ἄκακος). Rend. *guileless.* Free from malice and craft. Only here and Romans 16:18. *Undefiled* (ἀμίαντος), see on 1 Peter 1:4.

Separate (κεχωρισμένος). Rend. *separated:* denoting a condition realized in Christ's exaltation. Comp. Romans 6:10.

Higher than the heavens (ὑψηλότερος τῶν οὐρανῶν). Comp. Ephesians 4:10, Hebrews 4:14.

27. Who needeth not **daily** (καθ' ἡμέραν). Apparently inconsistent with ch. 9:7: but the sense is, "who hath no need day by day as the high priest had (year by year) to offer sacrifices," etc. The great point is *repetition,* whether daily or yearly. [202]

Once (ἐφάπαξ). Rend. *once for all.* Contrasted with *daily.*

When he offered up himself (ἑαυτὸν ανενέγκας). A new thought. For the first time Christ appears as *victim.* Comp. ch. 9:12, 14; Ephesians 5:2.

28. Summarizing the contents of vers. 26, 27. — The law constitutes *weak* men high priests. God's sworn declaration constitutes a son, perfected forevermore. Ἀνθρώπους *men,* many in number as contrasted with one Son. Ἔχοντας ἀσθένειαν *having infirmity,* stronger than ἀσθενεῖς *weak,* which might imply only special exhibitions of weakness, while *having infirmity* indicates a general characteristic. See on John 16:22.

A son. Again the high-priesthood is bound up with sonship, as in ch. 5:5, 6.

CHAPTER 8

Christ's fulfillment of his high-priestly office as related to the Aaronic priesthood. — Christ's ministry is superior to that of the Levitical priests as he himself is superior to them.

1. **Of the things which we have spoken** (ἐπὶ τοῖς λεγομένοις). The A.V. is wrong. Επὶ is *in the case of,* or *in the consideration of:* not *of,* nor *in addition to.* Τοῖς λεγομένοις "the things which *are being* spoken": the matters now under discussion.

The sum (κεφάλαιον). Rend. *the chief point.* It is not the sum of what precedes, but the main point of the present discussion. This point is that Christ is the minister of a better sanctuary, connected with a better covenant.

Such an high priest (τοιοῦτον). Taken up from ch. 7:26.

Is set (ἐκάθισεν). Repeating ch. 1:3. Rend. *sat down.*

The throne of the majesty (τοῦ θρόνου τῆς μεγαλωσύνης). See on ch. 1:3. The phrase N.T.^{o}.

In the heavens (ἐν τοῖς οὐρανοῖς). Const. with *sat down,* not with *majesty,* which is complete in itself and needs no qualifying epithet.

2. **A minister** (λειτουργὸς). Sat down as a minister. From an old adjective λεῖτος or λέϊτος (found only in this compound), *belonging to the people,* and ἔργον *work.* Hence, originally, the service of the state in a public office. In LXX and N.T. λειτουργὸς *minister,* λειτουργεῖν *to minister,* and λειτουργία *ministry* are used both of priestly service to God and of service to men. Λειτουργία in LXX rarely of the service of the priests, often of the Levites. See 1 Kings 1:4; 19:21; 2 Kings 4:43; 6:15. Λειτουργοὺς Hebrews 1:7, in the general sense of *servants of God.*

Of the sanctuary (τῶν ἁγίων). The heavenly sanctuary. Τὰ ἅγια *the*

most holy place, Hebrews 9:8, 12, 25; 10:19; 13:11. Comp. ἅγια ἁγίων *holy of holies,* Hebrews 9:3. Ἅγια *holy places generally,* but with special reference to the innermost sanctuary, Hebrews 9:24.

The true tabernacle (τῆς σκηνῆς τῆς ἀληθινῆς). Explanatory of τῶν ἁγίων. The form of expression is emphatic: *the tabernacle, the genuine one,* as compared with the tabernacle in the wilderness. For ἀληθινός *real, genuine,* see on John 1:9. Σκηνή *a tent.* For different shades of meaning, comp. Matthew 17:4; Luke 16:9; Acts 7:43. In this epistle always of the tabernacle in the wilderness.

3. A priest is appointed to offer gifts and sacrifices. Therefore Christ, a high priest, must have gifts and sacrifices to offer, and a sanctuary in which to offer them.

Wherefore it is of necessity (ὅεν ἀναγκαῖον). Rend. *wherefore it is necessary.*

Somewhat to offer (ὃ προσενέγκῃ). Lit. *what he may offer.* The construction is unusual. Comp. Acts 21:16. The statement is a truism, unless it be assumed that the Hebrew Christians were ignorant of the doctrine of Christ's priesthood.

4. Rend. "Now if he were on earth he would not be a priest at all, seeing that there are those who offer the gifts according to the law." Christ could not be a priest on earth, because there is an order of priests already established by law; and as Christ was not of the tribe of Levi (ch. 7:13, 14) he could have nothing in common with them.

5. **Who serve unto the example and shadow of heavenly things** (οἵτινες ὑποδείγματι καί σκιᾷ λατρεύουσιν τῶν ἐπουρανίων). The connection is, "there are those who offer the gifts according to the law, such as (οἵτινες) serve," etc. For λατρεύουσιν *serve,* see on 2 Timothy 1:3. Omit *unto.* Rend. *serve the copy and shadow,* etc., or, as Rev., *that which is a copy and shadow.* For ὑπόδειγμα *copy,* see on 1 Peter 5:3; 2 Peter 2:6. Comp. Hebrews 9:23. Τῶν ἐπουρανίων "of heavenly *things.*" Τὰ ἐπουράνια in N.T. usually "heavenly *places.*" See Ephesians 1:3; 2:6; 3:10; 6:12: "heavenly *things,*" John 3:12; Philippians

2:10; Hebrews 9:23. [203]

As Moses was admonished (καθὼς κεχρημάτισται Μωυσῆς). By God. This, and the remainder of the verse, explain the words *copy and shadow.* For χρηματίζειν see on Matthew 2:12; Luke 2:26; Acts 11:26. Comp. χρηματισμός *answer* (of God), Romans 11:4. In Exodus 40:1, where Moses is commanded to make the tabernacle, God is expressly named.

To make (ἐπιτελεῖν). The margin of Rev. *complete* may easily convey a wrong idea. The sense is *to carry out* or *execute* the plan given to him.

For, See (ὅρα γάρ). Γάρ *for* is not a part of the quotation, but is argumentative. Moses was admonished, *for* God said "See," etc.

That thou make (ποιήσεις). A direct command. "See, thou shalt make."

Pattern (τύπον). See on 1 Peter 5:3. The meaning is that, in all essential features, the Levitical system of worship was a copy of a heavenly reality. This was pressed into an absurd literalism by the Rabbins, who held that there were in heaven original models of the tabernacle and of all its appurtenances, and that these were shown to Moses in the Mount. The writer draws out of this vulgar conception the thought that the material tabernacle was an emblem of a spiritual, heavenly sanctuary. The Levitical priests, therefore, serve only a copy and shadow.

6. **But now** (νῦν δὲ). Νῦνis logical: as the case now stands. The statement of ver. 4 is taken up. "If he were on earth he could not be a priest," etc., but *now,* since Christ *is* a priest, and must have a sanctuary and an offering, he has a more excellent ministry.

He hath obtained a more excellent ministry (διαφορωτέρας τέτυχεν λειτουργίας). The ministry of the heavenly sanctuary.

He is the mediator of a better covenant (κρείττονός ἐστιν διαθήκης μεσίτης). For μεσίτης *mediator,* see on Galatians 3:19. Both here and in the following chapter, the ideas of the sanctuary and the covenant are closely united. God's covenant was embodied in the sanctuary. The ark

was “the ark of the covenant”; the tables of the law were “the tables of the covenant.” The essence of a covenant is the establishment of a relationship. The sanctuary was the meeting-place of God and man. The ritual of sacrifice adjusted the sinner’s relation to a holy God. All the furniture and all the ordinances of the tabernacle assumed the covenant between God and his people. Thus the two ideas belong together. The minister of the Levitical sanctuary was the mediator of the old covenant. A new covenant implies a new ministry, a better covenant implies a better ministry. Christ’s priesthood implies a sanctuary. The new sanctuary implies a new covenant. This covenant is a better covenant because it

Was established upon better promises (ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται). For *established* rend. *enacted.* Νομοθετεῖν *to enact a law,* only here and ch. 7:11. A few times in LXX*:* Νομοθεσία *enacting,* only Romans 9:4 νομοθέτης *lawgiver,* only James 4:12. The better covenant was *enacted* as truly as was the law. See ver. 10. The new covenant was a new law — the perfect law, the law of liberty, James 1:25.

7. The statement that a better covenant was enacted upon better promises is justified by the very existence of that second covenant. “If that first covenant had been faultless, there would no place have been sought for a second.” The argument is like that in ch. 7:11 (see note). Notice the imperfect tense ἐξητείτο, lit. *would have been being sought.* A search would not have been going on. This implies a sense of dissatisfaction while the old covenant was still in force, and a looking about for something better. This hint is now expanded. It is to be shown that the Levitical system answered to a covenant which was recognized as imperfect and transitory by an O.T. prophet, since he spoke of a divine purpose to establish a new covenant.

8. **For finding fault with them** (μεμφόμενος αὐτοὺς). [204] *Them* signifies the possessors of the first covenant. The prophet says what follows by way of blame. The passage cited is Jeremiah 38, LXX (A.V. 31); 31-34. The writer assumes that Jeremiah’s new covenant means the Christian covenant.

I will make (συντελέσω). Rend. *I will conclude* or *consummate.* See on Luke 4:13. Only here in Hebrews, and once in Paul, Romans 9:28, a

citation.

With the house (ἐπὶ). The preposition marking direction toward.

A new covenant (διαθήκην καινήν). Always καινὴ in the phrase *new covenant,* except Hebrews 12:24, where we have νέα. For the distinction see note there, and on Matthew 26:29.

9. **In the day when I took** (ἐν ἡμέρᾳ ἐπιλαβομένου μου). An unusual construction. Lit. *in the day of me having taken hold.* Comp. John 4:39.

10. **The covenant which I will make** (ἡ διαθήκη ἣν δοαθήσομαι). The noun and the verb are cognate — *the arrangement which I will arrange. A covenant* (διαθήκη) is something *arranged* (διατίθεσθαι) between two parties. See the same combination, Acts 3:25.

I will put my laws (διδοὺς νόμους μου). Lit. *giving my laws:* const. with *I will make:* "the covenant which I will make *by giving* my laws."

Mind (διάνοιαν). The moral understanding. See on Mark 12:30; Luke 1:51. *Hearts,* καρδίας, see on Romans 1:21; 10:10.

A God — a people (εἰς θεόν—εἰς λαόν). Lit. *unto* a God, etc. A Hebraistic form of expression, εἰς signifying the destination of the substantive verb. The sense is, I will be to them *to serve as* a God; or my being as related to them will *amount to* my being a God to them. Comp. Matthew 19:5; 2 Corinthians 6:18; Hebrews 1:5.

11. **His neighbor** (τὸν πολίτην). Lit. *his citizen*: his *fellow-citizen.* [205]

Know the Lord (γνῶθι τὸν κύριον). As if commending God to the knowledge of one who is ignorant of him.

All shall know (πάντες εἰδήσουσιν). Observe the two words for *know:* γνῶθι of the recognition of a stranger; εἰδήσουσιν of an absolute acquaintance as of one born under God's covenant.

From the least to the greatest (ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν).

Lit. *from the little unto the great of them.* This knowledge of God will be without distinction of age or station.

12. **Merciful** (ἵλεως). Only here and Matthew 16:22, see note.

Unrighteousness (ἀδικίαις). *Unrighteousnesses.* The only occurrence of the word in the plural. For ἀδικία see on 2 Peter 2:13.

Their sins and their iniquities (τῶν ἁμαρτιῶν αὐτῶν). Omit *and their iniquities.* [206] For ἁμαρτα *sin,* see on Matthew 1:21; and for both ἀδικία and ἁμαρτία, on 1 John 1:9. Comp. 1 John 5:17.

Will I remember no more (οὐ μὴ μνησθῷ ἔτι). Lit. *I will by no means remember any more.*

13. **In that he saith a new covenant** (ἐν τῷ λέγειν καινήν). Lit. "in his saying *new*."

He hath made the first old (πεπαλαίωκεν τὴν πρώτην). Παλαιοῦν *to make old,* only in Hebrews and Luke 12:33. Comp. Hebrews 1:11.

Now that which decayeth and waxeth old (τὸ δὲ παλαιούμενου καὶ γηράσκον). Rend. *but that which is becoming old and waxing aged.* Γηράσκειν (only here and John 21:18) adds the idea of *infirmity* to that of *age.*

Is ready to vanish away (ἐγγύς ἀφανισμοῦ). Lit. *is nigh unto vanishing.* Αφανισμός *vanishing,* N.T.^{o}. Often in LXX. Class. rare and late. The whole statement indicates that the writer regarded the Sinaitic covenant, even in Jeremiah's time, as obsolete, and that Jeremiah himself so regarded it. When God announced a new covenant he proclaimed the insufficiency of the old, and the promise of a new covenant carried with it the promise of the abrogation of the old. The new covenant is so shaped as to avoid the defects of the old one, and some one has remarked that, in one aspect, it is a criticism of the Sinaitic covenant. The following are its provisions:

(1) The law will no more be merely external, but a law written in the heart. Comp. 2 Corinthians 3:8.

(2) The people will be on intimate and affectionate terms with God, so

that the knowledge of God will be general.

(3) Sin will be dealt with more radically and effectively.

CHAPTER 9.

The new scene and conditions of Christ's high-priestly work — the higher sanctuary and the better covenant (ch. 8:1-6) — are presented with more detail.

1. **Ordinances of divine service** (δικαιώματα λατρείας). For δικαίωμα *ordinance,* see on Romans 5:16. For λατρεία *service,* see on Luke 1:74; Revelation 22:3; Philippians 3:3; 2 Timothy 1:3. The meaning is ordinances directed to or adapted for divine service.

A worldly sanctuary (τὸ ἅγιον κοσμικόν). The A.V. misses the force of the article. Rend. *and its sanctuary a sanctuary of this world.* Τὸ ἅγιον in the sense of *sanctuary* only here. Elsewhere the plural τὰ ἅγια. *of this world* in contrast with the heavenly sanctuary to be mentioned later. [207]

2. **Was made** (κατεσκευάσθη) See on ch. 3:3.

The first. The first *tabernacle,* that is, the first *division* of the tabernacle. He speaks of the two divisions as two tabernacles.

Candlestick (λυχνία). Rend. *lampstand,* See on Matthew 5:15; Revelation 1:12. Description in Exodus 25:31-37. Comp. Zechariah 4.

The table and the shewbread (ἡ τράπεξα καὶ ἡ πρόθεσις τῶν ἀρτῶν). See Exodus 25:23-30; x 25:13; 2 Chronicles 2:4; 13:11. The table and the loaves are treated as one item. Lit. *the table and* the *setting forth of the loaves,* that is, *the table with its loaves set forth.* See on Mark 2:26; Acts 11:23.

Which is called the sanctuary (ἥτις—ἅγια). Since it was thus furnished. See on ch. 8:2.

3. **After the second veil** (μετὰ τὸ δεύτερον καταπέτασμα). According to Exodus 26:31-37 there were two veils, the one before the door of the tent and the other before the sanctuary. After passing the first veil and entering the tent, the worshipper would see before him the second veil behind which was the holy of holies. The writer calls this also a

tabernacle, ver. 2.

4. **The golden censer** (χρυσοῦν θυμιατήριον). The noun N.T.[o]. It may mean either *censer* or *altar of incense.* In LXX the altar of incense is called θυσιαστήριον θυμιάματος Exodus 30:1, 27; Leviticus 4:7: comp. Luke 1:11. Θυμιατήριον is used of a *censer,* 2 Chronicles 26:19; Ezekiel 8:11; 4 Macc. vii. 11. These are the only instances of the word in LXX: accordingly, never in LXX of the altar of incense. Josephus uses it for both. The golden censer is not mentioned in O.T. as a part of the furniture of the holy of holies. The facts of the case then are as follows:

(a) according to Exodus 31 the incense-altar was in the holy place, not in the holy of holies;
(b) Philo and Josephus use θυμιατήριον for the altar of incense; [208]
(c) there is no mention in O.T. Of a censer set apart for the day of atonement;
(d) the high priest was to *enter* with incense, so that the ark might be veiled by the smoke (Leviticus 16:12). Hence the censer could not have been kept in the holy of holies;
(e) the writer clearly speaks of an abiding-place of the θυμιατήριονin a particular division of the tabernacle.

There is evidently a discrepancy, probably owing to the fact that the writer drew his information from the O.T. by which he might have been led into error. Thus Exodus 26:35, there are mentioned in the holy place *without the veil* only the candlestick and the table, and not the incense-altar. Again, when the standing-place of the incense altar was mentioned, the expressions were open to misconstruction: see Exodus 30:6; 40:5. On the day of atonement, the incense-altar, like the most holy place, was sprinkled with blood. This might have given rise to the impression that it was in the holy of holies.

With gold (χρυσίῳ). Properly, *wrought* gold.

Wherein (ἐν ᾗ). But according to Exodus 16:34; Numbers 17:10, neither the pot of manna nor Aaron's rod was in the ark, but "before the testimony"; while in Exodus 25:16, Moses was commanded to put only the tables of the law into the ark; and in 1 Kings 8:9 it is said of the ark in the temple, "there was nothing in the ark save the two tables of stone." The writer follows the rabbinical tradition that the pot of manna and the

rod were inside of the ark.

Golden pot (στάμος χρυσῆ). Σταμος, N.T.[o], a few times in LXX, rare in Class. *Golden* is an addition of the LXX. Comp. Exodus 16:33.

5. **Cherubim of glory** (χερουβεὶν δόξης). Setting forth or exhibiting the divine glory. The word signifies *living creatures*, and they are described as ζῶα. Hence usually with the neuter article τὰ. See Isaiah 6:2, 3; Ezekiel 1:5-10; 10:5-20, and comp. Revelation 4:6-8. Nothing could be more infelicitous than the A.V. rendering of ζῶα *beasts*.

Shadowing the mercy-seat (κατασκιάζοντα τὸ ἱλαστήριον). Κατασκιάζειν, N.T.[o], [o]LXX, occasionally in Class. Throwing their shadow *down* upon the mercy-seat. For, ἱλασρήριον, see on Romans 3:25. Used in LXX to translate *qophert*, *the place of covering sin*, the throne of mercy above the ark.

Particularly (κατὰ μέρος). In detail; his main point being the twofold division of the tabernacle. The phrase N.T.[o]. Note the completeness of the list of articles of furniture in the tabernacle, even to the inclusion of things which had no connection with worship; also the emphasis on the costliness of the articles — gold. The writer will say all that can be said for this transitory, shadowy tabernacle; but all that he can say about the costliness of the apparatus only emphasizes the inferior and unspiritual character of the worship. The vessels are superior to the service. [209]

6. The inferiority of the ancient system was proved by the old tabernacle itself: by its division into two parts, both of which were inaccessible to the people.

Always (διὰ παντὸς). Rend. *continually*. The phrase is usually found in connection with matters involving relations to God — worship, sacrifice, etc. See Matthew 18:10; Luke 24:53; Acts 2:25; 10:2; 2 Thessalonians 3:16; Hebrews 13:5.

Accomplishing (ἐπιτελοῦντες). See on ch. 8:5, and Galatians 3:3. The verb is used of performing religious services by Herodotus. See 1:167; 2:63, 122; 4:186.

7. **Errors** (ἀγνοημάτων). Lit. *ignorances*. See on ch. 5:2.

8. **The Holy Ghost.** Speaking through the appliances and forms of worship. The intimation is that God intended to emphasize, in the old economy itself, the fact of his inaccessibility, in order to create the desire for full access and to prepare the way for this.

The way into the holiest of all (τὴν τῶν ἁγίων ὁδὸν). Lit. *the way of the holies*. For the construction comp. ὁδὸν ἐθνῶν *way of the Gentiles*, Mark 10:5. The phrase N.T.^{o}. Τῶν ἁγίων as in vers. 12, 24, 25; 10:19.

While as the first tabernacle was yet standing (ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν). By the first tabernacle is meant the first *division*. The point is that the division of the tabernacle showed the limitations of the Levitical system, and kept the people from coming directly to God. Of this limitation the holy place, just outside the second veil, was specially significant; for the holy place barred priests and people alike from the holy of holies. The priests could not pass out of it into the holy of holies; the people could not pass through it to that sanctuary, since they were not allowed in the holy place. The priests in the holy place stood between the people and God as revealed in the shrine. Εξούσης στάσιν, lit. *had standing*. The phrase N.T.^{o}. Στάσις everywhere in N.T. except here, is used in its secondary sense of *faction, sedition, insurrection*. Here in its original sense. Note that the sense is not *physical* and *local* as the A.V. implies, but *remained a recognized institution*.

9. **Which** (ἥτις). The first division of the tabernacle. The double relative directs attention to the emphasis which belongs to the first tabernacle. The way into the holiest was not yet manifest while the first tabernacle continued to be a recognized institution, *seeing that* the first tabernacle was a parable, etc.

A figure (παραβολὴ). Outside of the Synoptic Gospels, only here and ch. 11:19. Here of a visible symbol or type. See on Matthew 13:3.

For the time then present (εικς τὸν καιρὸν τὸν ἐνεστηκότα). Rend.

now present, as contrasted with the "time of reformation," ver. 10. See *on these last days*, ch. 1:2. Εις *for*; *with reference to; applying to*. Καιρὸς *season* is used instead of αἰὼν *age*, because "the time" is conceived by the writer as a critical point, — a turning-point, at which the old system is to take its departure. For ἐνεστηκότα present, see on Galatians 1:4, and comp. Romans 8:38; 1 Corinthians 3:22.

In which (καθ' ἥν). The A.V. wrongly assumes a reference to *the tabernacle*; whereas the reference is to *the parable*. Rend. *according to which*.

Were offered — could not (προσφέρονται μὴ δυνάμεναι). Rend. "*are* offered" or "*are being offered*"; and for "could not," "cannot."

Make him that did the service perfect (τελειῶσαι τὸν λατρεύοντα). Rend. as Rev. "make the worshipper perfect." See ch. 7:11.

As pertaining to the conscience (κατὰ συνείδησιν). Having shown that the division of the tabernacle proved the imperfection of the worship, the writer will now show that the Levitical ritual did not accomplish the true end of religion. The radical defect of the Levitical system was its inability to deal with *the conscience*, and thus bring about the "perfection" which is the ideal of true religion. That ideal contemplated the cleansing and renewal of the inner man; not merely the removal of ceremonial uncleanness, or the formal expiation of sins. Comp. Matthew 23:25, 26. For συνείδησις *conscience*, see on 1 Peter 3:16.

10. The impotence of the gifts and sacrifices lay in the fact that they were only symbolic ordinances.

Which stood in (ἐπὶ). The passage should be read thus: "according to which are offered gifts and sacrifices which cannot perfect the worshipper as touching the conscience, being mere ordinances of the flesh *on the ground of* (ἐπὶ *resting upon*) meats," etc.

Meats and drinks and divers washings (βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς). Βρώμασιν, clean and unclean *meats*. πόμασιν *drinks*, concerning which the Levitical law laid down no prescriptions

except as to abstinence in the case of a Nazarite vow, and of the priests when they were about to officiate. See Numbers 6:3; Leviticus 10:9. For βαπτισμοῖς *washings* see on ch. 6:2.

And carnal ordinances (δικαιώματα σαρκὸς). Omit *and*. The phrase is a general description of *meats*, etc. Lit. *ordinances of the flesh*.

Imposed (ἐπικείμενα). Some interpreters find in this the suggestion of *a burden*, which these ceremonial observances assuredly were. Comp. Acts 15:10. This, however, is not probable.

Until the time of reformation (μέχρι καιροῦ διορθώσεως). Διόρθωσις N.T.^{o}, ^{o}LXX, occasionally in Class. Διόρθωμα *correction, amendment*, Acts 24:2. Διόρθωσις lit. *making straight*: used by medical writers of straightening a distorted limb. The verb διορθοῦν (not in N.T.) in LXX of *mending one's ways*, Jeremiah 7:3, 5; Wisd. ix. 18. Of *setting up* or *establishing*, Isaiah 16:5; 42:7. "The time of reformation" is the Christian age, when God made with his people a better covenant. It was inaugurated by the death of Christ. See on ch. 1:2. The gifts and offerings were only provisional, to tide the people over to the better time.

11. The time of reformation introduces a higher sanctuary, a better offering, a more radical salvation.

Having come (παραγενόμενος). Having appeared in the world. Only here in Hebrews, and only once in Paul. 1 Corinthians 16:3. Most frequent in Luke and Acts.

Of good things to come (τῶν γενομένων ἀγαθῶν). According to this reading the A.V. is wrong. It should be "of the good things *realized*," or *that have come to pass*. The A.V. follows the reading μελλόντων *about to be*. So Tischendorf and Rev. T. Weiss with Westcott and Hort read γενομένων. Blessings not merely prophetic or objects of hope, but actually attained; free approach to God, the better covenant, personal communion with God, the purging of the conscience.

Through a greater and more perfect tabernacle (διὰ). The preposition is instrumental. Comp. ver. 12. Const. with ἀρχιερεὺς *high priest*, and as

qualifying it. “A high priest *with* a greater and more perfect tabernacle.” It has been shown that the new high priest must have a sanctuary and an offering (ch. 8:2-8). Accordingly, as the Levitical priests were attached to (were priests *with*) an inferior tabernacle, so Christ appears *with* a greater and more perfect tabernacle. For this use of διὰ see Romans 2:27; 14:20; 2 Corinthians 2:4; 3:11. Note the article with *tabernacle, his* greater, etc.
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That is to say not of this building (τοῦτ᾽ ἔστιν οὐ ταύτης τῆς κτίσεως). For *building* rend. *creation.* See on Romans 8:19; 2 Corinthians 5:17; Colossians 1:15. The meaning is, not belonging to this natural creation either in its materials or its maker.

12. **By the blood of goats and calves** (δι᾽ αἵματος τράγων καὶ μόσχων). Διὰ with, as ver. 11. Μόσχος originally *a tender shoot* or *sprout*: then *offspring* generally. Everywhere in the Bible *calf* or *bullock*, and always masculine.

His own blood. The distinction is not between the different *bloods*, but between the *victims*. The difference of blood is unimportant. Regarded merely as blood, Christ’s offering is not superior to the Levitical sacrifice. If Christianity gives us *only* the shedding of blood, even Christ’s blood, it does not give us a real or an efficient atonement. Whatever significance may attach to the blood is derived from something else. See on ver. 14.

Once (ἐφάπαξ). Rend. *once for all*.

Having obtained eternal redemption (αἰωνίαν λύτρωσιν εὑράμενος). Having *found* and *won* by his act of entrance into the heavenly sanctuary. This is better than to explain “entered the sanctuary after having obtained redemption by his life, death, and resurrection”; for the work of redemption is crowned and completed by Christ’s ascension to glory and his ministry in heaven (see Romans 6). Even in the old sanctuary the rite of the Day of Atonement was not complete until the blood had been offered in the sanctuary. *Eternal*, see or ch. 6:2. Not mere *duration* is contemplated, but *quality*; a redemption answering in its quality to that age when all the conditions of time shall be no more: a redemption not ritual, but profoundly ethical and spiritual. Λύτρωσιν

redemption, only here, Luke 1:68; 2:38. See on *might redeem*, Titus 2:4.

13-14. Justifying the preceding words, and answering the question, *What has Christ to offer*?

13. **Ashes of a heifer** (σποδός δαμάλεως). Σποδός ashes, only here, Matthew 11:21; Luke 10:13, in both instances in the phrase *sackcloth and ashes*. Often in LXX. Δαμάλις *heifer*, N.T.^{o}. The two examples selected cover the entire legal provision for removing uncleanness, whether contracted by sin or by contact with death. “The blood of bulls and goats” refers to the sin-offerings, perhaps especially to the annual atonement (Leviticus 16); “the ashes of a heifer” to the occasional sacrifice of the red heifer (Numbers 19) for purification from uncleanness contracted by contact with the dead. The Levitical law required *two* remedies: the Christian economy furnishes *one* for all phases of defilement.

Sprinkling the unclean (ῥαντίζουσα τοὺς κεκοινωμένους). For sprinkling see on 1 Peter 1:2. The verb only in Hebrews, except Mark 7:4. For *the unclean* rend. *them that have been defiled*. The literal rendering of the participle brings out better the *incidental* or *occasional* character of the defilement.

14. **Through the eternal spirit** (διὰ πνεύματος αἰωνίου). For *the* rend. *an*. Διὰ *through = by virtue of*. Not the Holy Spirit, who is never so designated, but Christ’s own human spirit: the higher element of Christ’s being in his human life, which was charged with the eternal principle of the divine life. Comp. Romans 1:4; 1 Corinthians 15:45; 1 Peter 3:18; Hebrews 7:16. This is the key to the doctrine of Christ’s sacrifice. The significance and value of his atonement lie in the personal quality and motive of Christ himself which are back of the sacrificial act. The offering was the offering of Christ’s deepest self — his inmost personality. Therein consists the attraction of the cross, not to the shedding of blood, but to Christ himself. This is Christ’s own declaration, John 12:32. “I will draw all men unto *me*.” Therein consists its potency for men: not in Christ’s satisfaction of justice by suffering a legal penalty, but in that the cross is the supreme expression of a divine spirit of love, truth, mercy, brotherhood, faith, ministry, unselfishness, holiness, — a spirit which goes out to men with divine intensity of purpose and yearning to draw

them into its own sphere, and to make them partakers of its own eternal quality. This was a fact before the foundation of the world, is a fact today, and will be a fact so long as any life remains unreconciled to God. Atonement is eternal in virtue of the eternal spirit of Christ through which he offered himself to God.

Offered himself without spot (ἑαυτὸν προσήνεγκεν ἄμωμον). The two other elements which give superior validity to Christ's sacrifice. It was *voluntary*, a *self-offering*, unlike that of brute beasts who had no volition and no sense of the reason why they were offered. It was *spotless*. He was a perfectly righteous, sinless being, perfectly and voluntarily obedient to the Father's will, even unto the suffering of death. The legal victims were only physically unblemished according to ceremonial standards. Ἄμωμος in LXX, technically, of victims, Exodus 29:1; Leviticus 1:3, 10, etc.

Purge your conscience (καθαριεῖ τὴν συνείδησιν ἡμῶν) For *your* rend. *our*. The superior *nature* of Christ's sacrifice appears in its deeper *effect*. While the Levitical sacrifice accomplished only formal, ritual expiation, leaving the inner man unaffected, while it wrought externally and dealt with specific sins the effect of Christ's sacrifice goes to the center of the moral and spiritual life, and cleanses the very fountainhead of being, thus doing its work where only an eternal spirit can do it. Καθαρίζειν *to purge* is not a classical word. In Class. καθαιρεῖν (also in LXX): but καθαρίζειν appears in inscriptions in a ritual sense, and with ἀπὸ *from*, as here, [211] thus showing that the word was not confined to biblical and ecclesiastical Greek.

From dead works (ἀπὸ νεκρῶν ἔργων). The effect of Christ's sacrifice upon the conscience transmits itself to the works, and fills them with the living energy of the eternal spirit. It changes the character of works by purging them of the element of death. This element belongs not only to works which are acknowledged as sinful and are committed by sinful men, but to works which go under the name of religious, yet are performed in a merely legal spirit. None the less, because it is preeminently the religion of faith, does Christianity apply the severest and most radical of tests to works. Professor Bruce truthfully says that "the severest test of Christ's power to redeem is his ability to loose the bonds springing out of a legal

religion, by which many are bound who have escaped the dominion of gross, sinful habits."

15. The efficacy of Christ's sacrifice is bound up with a covenant. His priesthood involves a new and a better covenant. See ch. 8:6-13. That covenant involves his death.

For this cause (διὰ τοῦτο). Indicating the close relation between the cleansing power of Christ's blood and the new covenant.

Mediator of the new testament (διαθήκης καινῆς μεσίτης). For *the new testament* rend. *a new covenant.* See on next verse. For μεσίτης *mediator*, see on Galatians 3:19, 20.

By means of death (θανάτου γενομένου). Rend. *a death having taken place.*

For the redemption of the transgressions (εἰς ἀπολύτρωσιν τῶν παραβάσεων). The phrase *redemption of transgressions* (that is, *from* transgressions) only here. Ἀπολύτρωσις in N.T. mostly absolutely: *the* redemption, or *your* redemption, or simply *redemption.* Twice with genitive of that which is redeemed, Romans 8:23; Ephesians 1:14. Only once in LXX, Daniel 4:32. For παράβασις *transgression*, see on Romans 2:23.

Under the first testament (ἐπὶ). On the basis of: estimated according to the standard of the provisions of the first covenant, and to be atoned for in the way which it prescribed. By this expression he emphasizes the insufficiency of every other atoning provision, selecting the system which represented the most elaborate and complete atonement for sin prior to Christ. The intimation is in the same direction with that of the phrase *through an eternal spirit* — that the ideal redemption must be eternal.

They which are called (οἱ κεκλημένοι). Without regard to nationality. The scope of the new covenant was wider than that of the old. Comp. Acts 2:39. In ch. 3:1, the readers are addressed as "partakers of a *heavenly* calling," which corresponds with "eternal inheritance" here. Those who obtain this inheritance are designated as "called." See Ephesians 1:18; 1

Thessalonians 2:12; 5:24; 1 Peter 3:9.

Of eternal inheritance (τῆς αἰωνίου κληρονομίας). Rend. "*the* eternal inheritance": something recognized as a fact. For κληρονομία *inheritance*, see on 1 Peter 1:4, and comp. Ephesians 1:14. The whole statement implies that the provisions of the Levitical system were inadequate to procure and insure full salvation.

16. **For where a testament is** (ὅπου γὰρ διαθήκη). "The English Version has involved this passage in hopeless obscurity by introducing the idea of a testament and a testator." This statement of Rendall (*Epistle to the Hebrews*, p. 159) is none too strong. That interpretation, however, is maintained by a very strong array of modern expositors. [212] It is based upon κληρονομία *inheritance*; it being claimed that this word changes the whole current of thought. Hence it is said that the new covenant established by Christ is here represented as a testamentary disposition on his part, which could become operative in putting the heirs in possession of the inheritance only through the death of Christ. See Additional Note at the end of this chapter.

There must also of necessity be the death of the testator (θάνατου ἀνάγκη φέρεσθαι τοῦ διαθεμένου). Rend. *it is necessary that the death of the institutor (of the covenant) should be born*. With the rendering *testament*, φέρεσθαι is well-nigh inexplicable. If covenant the meaning is not difficult. If he had meant to say *it is necessary that the institutor die*, he might better have used γένεσθαι: "it is necessary that the death of the institutor *take place*"; but he meant to say that it was necessary that the institutor die *representatively*; that death should be *born* for him by an animal victim. If we render *testament*, it follows that the death of the testator himself is referred to, for which θάνατου φέρεσθαι is a very unusual and awkward expression.

17. **For a testament is of force after men are dead** (διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία). Rend. "for a covenant is of force (or sure) over (or upon) dead (victims)." Comp. Soph. *Elect.* 237; Eurip. *Ion*. 228; *Aesch.* Eumen. 316; Hdt. iv. 162. See also Leviticus 21:5.

Otherwise it is of no strength at all while the testator liveth (ἐπεὶ

μὴ τότε ἰσχύει ὅτε ζῇ ὁ διαθέμενος). Rend. “since it hath not then force when the institutor is alive”: until he has been representatively slain.

18. **Whereupon** (ὅθεν). Rend. *wherefore*, or *for which reason*: on the general principle that a covenant must be ratified by death.

Neither the first testament was dedicated without blood (οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐνκεκαίνισται). Rend. “neither hath the first (covenant) been inaugurated without blood.” There is surely no excuse for inserting *testament* here, as A.V., since the allusion is clearly to the ratification of a covenant with blood. But further, as this and the verses immediately following are intended to furnish a historical illustration of the statements in vers. 16, 17, we seem forced either to render *covenant* in those verses, or to assume that the transaction here related was the ratification of a will and testament, or to find our writer guilty of using an illustration which turns on a point entirely different from the matter which he is illustrating. Thus: a testament is of force after men are dead. It has no force so long as the testator is alive. *Wherefore*, the first *covenant* was ratified by slaying victims and sprinkling their blood. For the incident see Exodus 24:8. Ἐνκαινίζειν only here and ch. 10:20 LXX, *to renew*, 1 Samuel 11:14; 2 Chronicles 15:8; Psalm 1:10: *to dedicate*, 1 Kings 8:63; 1 Macc. iv. 86. Comp. τὰ ἐνκαίνια *the feast of dedication*, John 10:22. Rend. οὐδὲ *neither*, as A.V., and not *not even*, in which case the meaning would be, “not even the first covenant, although its ministries did not perfect the worshipper as touching the conscience,” a thought which would be foreign to the point, which is merely the analogy in the matter of death.

19. The statement of verse 18 historically confirmed by the story of the establishment of the law-covenant, Exodus 24.

Of calves and goats (τῶν μόσχων καὶ τῶν τράγων). Not mentioned in the O.T. account. The goat was always for a sin-offering, and the sacrifices on this occasion were oxen, and are described as burnt offerings and sacrifices of peace, Exodus 24:5. In the original covenant with Abraham a she-goat and a heifer are specially mentioned, Genesis 15:9.

Water, scarlet wool, hyssop — sprinkled the book (ὕδατος, ἐρίου

κοκκίνου, ὑσσώπου αὐτό τε τὸ βιβλίον ἐράντισεν). None of these are mentioned in the O.T. account, which the writer appears to have filled up from the details of subsequent usage. Comp. the additions in vers. 5, 10. It will also be observed that the sacrifices on the occasion of establishing the law covenant were not made according to the Mosaic ritual. They were offered, not by the priests, but by the young men, Exodus 24:5. For κόκκινος *scarlet*, see on Matthew 27:6. Ὕσσωπος *hyssop* appears in Exodus 12:22; Leviticus 14:4, 6, 49; Numbers 19:6, 18; Psalm 51:9; John 19:29. Mostly in connection with lustral ceremonies. The vexed question of the precise botanical character of the plant has never been decisively settled. [213]

22. The historical facts are summed up, emphasizing one point — cleansing by blood.

Almost all things (σχεδον-πάντα). The A.V. is wrong. Σχεδὸν *almost* or *nearly* is prefixed to the entire clause, and applies to both its members. Rend. "and I may almost say, it is in blood," etc. *Almost* provides for such exceptions as Exodus 19:10; 32:30-32; 5:11-13; Leviticus 15:5; 16:26-28; 22:6; Numbers 16:46-48; 31:23, 24; Psalm 51:1-17; 32:1, 2.

And without shedding of blood is no remission (καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις). This sentence also is covered by "I may almost say." It does not state that without shedding of blood there is no remission of sins, which "would be in conflict with the history and literature of the Old Testament." [214] See exceptions above. αιματεκχυσία *shedding of blood*, N.T.^{o}, ^{o}LXX, ^{o}Class. Οὐ γίνεται ἄφεσις, lit. *remission does not take place or ensue*. For ἄφεσις see on James 5:15; most frequent in Luke and Acts. In Hebrews only here and ch. 10:18. Commonly with a genitive, in the phrase *remission of sins*: but sometimes absolutely as here, Mark 3:29; Luke 4:18.

23. The heavenly sanctuary required a better purification than the Levitical.

The patterns of things in the heavens. The earthly tabernacle and its furniture. See on ch. 8:5.

With these (τούτοις). Things specified in ver. 19.

With better sacrifices (κρείττοσι θυσίαις). How can it be said that the heavenly things needed cleansing? It is not easy to answer. Various explanations have been proposed, which the student will find collected in Alford's note on this passage. The expression is rhetorical and figurative, and appears to be founded on that feature of the Levitical ritual according to which the high priest was required, on the Great Day of Atonement, to make an atonement for the sanctuary, "because of the uncleanness of the children of Israel." He was to do this also for the tabernacle of the congregation, and for the great altar. See Leviticus 16:16 ff. The rite implied that even the holy of holies had contracted defilement from the people's sin. Similarly, the atoning blood of Christ is conceived as purifying the things of the heavenly sanctuary which had been defiled by the sins of men. "If the heavenly city of God, with its Holy Place, is, conformably with the promise, destined for the covenant-people, that they may there attain to perfect fellowship with God, then their guilt has defiled these holy things as well as the earthly, and they must be purified in the same way as the typical law appointed for the latter, only not by the blood of an imperfect, but of a perfect sacrifice" (Delitzsch). [215]

24. Under the old covenant, the bloodshedding was symbolical: the death of the institutor was by proxy. In the ratification of the new covenant, Christ himself was the covenant-victim, and a real cleansing power attaches to his blood as the offering of his eternal spirit.

The holy places made with hands (χειροποίητα ἅγια). For *holy places* rend*. a holy place,* the plural being used of the sanctuary. Christ is not entered into a hand-made sanctuary.

Figures (ἀντίτυπα). Or*. figure.* Only here and 1 Peter 3:21, see note. Answering to the patterns in the heavens, ch. 8:5. Rev. *like in pattern.*

Now to appear (νῦν ἐμφανισθῆναι). *Now*, not only in contrast with the time of the old, typical economy, but also implying a continually-present manifestation*, for us, now, as at his first entrance into the heavenly sanctuary.* Εμφανισθῆναι, rend*. to be manifested.* Better than *to appear,* because it exhibits the manifestation of Christ as something *brought about*

as the result of a new and better economy, and distinctly contemplated in the institution of that economy. Christ is made openly manifest before the face of God. The Levitical priest was compelled to shroud the ark and the shekinah with incense-smoke, that he might not look upon God face to face.

25. **Nor yet that** (οὐ δ᾽ ἵνα). Supply *did he enter.* "Nor yet did he enter that he might offer," etc.

He should offer himself often (πολλάκις προσφέρῃ ἑαυτόν). His offering did not need repetition like the Levitical sacrifices. *Offer himself* refers rather to Christ's entrance into the heavenly sanctuary and presentation of himself before God, than to his offering on the cross. See on ver. 14. The sacrifice on the cross is described by παθεῖν *suffer,* ver. 26, and is introduced as a distinct thought. The point is that, being once in the heavenly sanctuary, Christ was not compelled to renew often his presentation of himself there, since, in that case, it would be necessary for him to *suffer* often. Each separate offering would necessitate a corresponding suffering.

26. **Since the foundation of the world** (ἀπὸ καταβολῆς κόσμου). For, from the foundation of the world, sin required atonement by sacrifice; and, therefore, if Christ had been a victim like others, which must be offered repeatedly, he would have had to suffer repeatedly from the foundation of the world. If his sacrifice, like the animal atonements, had availed for a time only, he would have been obliged to repeat his offering whenever that time expired; and, since his atonement was designed to be universal, it would have been necessary for him to appear repeatedly upon earth, and to die repeatedly from the foundation of the world. Comp. 1 Peter 1:20; Revelation 13:8. [216]

In the end of the world (ἐπὶ συντελείᾳ τῶν αἰώνων). In N.T συντέλεια *consummation,* always with αἰὼν *age.* With the plural αἰώςων only here. Everywhere elseσυντέλεια αἰῶνος. The A.V. gives a wrong impression as of the end of this visible world. The true sense is *the consummation of the ages*: that is to say, Christ appeared when the former ages had reached their moral consummation under the old Levitical economy. Comp. ch. 1:2.

To put away sin (εἰς ἀθίτησιν τῆς ἁμαρτίας). Lit. *for the putting away of sin.* For ἀθέτησις see on ch. 7:18. Note the singular number, *sin.* The sacrifice of Christ dealt with sin as a principle: the Levitical sacrifices with individual transgressions.

27. That there is no place for a repeated offering of Christ is further shown by reference to the lot of men in general. The very idea is absurd; for men die once, and judgment follows. Christ was man, and Christ died. He will not come to earth to live and die again. Christ died, but judgment did not follow in his case. On the contrary, he became judge of all.

It is appointed (ἀπόκειται). Lit. *is laid by in store.* Comp. Luke 19:20; Colossians 1:5 (see note); 2 Timothy 4:8.

28. **Christ**. Emphasizing him, as the figure to which the old economy pointed.

Was once offered (ἅπαξ προσενεχθεὶς). Lit. *having been offered once for all.* Note the passive in contrast with *offer himself,* ver. 25. He was *appointed* to die as truly as we. Comp. Luke 24:26; Matthew 26:53, 54; Psalm 40:7, 8.

To bear (ἀνενεγκεῖν). Not in the sense of *bearing a sin offering up to the cross;* for ἁμαρτία never means a sin-offering; nor in the sense of *putting away;* but signifying *to take upon himself and bear as a burden.*

Unto them that look for him (τοῖς αὐτὸν ἀπεκδεχομένοις). Rend. *await him.* For the verb, see on Philippians 3:20. This second coming with salvation is only for those who await him in faith.

Shall he appear (ὀφθήσεται). The usual verb for the appearance of Christ after his resurrection.

The second time (ἐκ δευτέρου). A phrase quite common in N.T., but not in Paul. The idea is, beginning *from* the second: the second in a series taken as the point of departure. As among men judgment follows as the second thing after death, so, when Christ shall appear for the second time,

he will appear as the sinless Savior.

Unto salvation (εἰς σωτηρίαν). Not as a sinner to be judged, but as the Savior of mankind. It is not said that he will appear as judge, but only that he will not share the judgment which befalls all men after death. Still the phrase may imply that he will award salvation, as judge, to such as have believed on him.

ADDITIONAL NOTE ON VERSE 16

Against the rendering *testament* for διαθήκη, and in favor of retaining *covenant*, are the following considerations:

(a) *The abruptness of the change, and its interruption of the line of reasoning*. It is introduced into the middle of a continuous argument, in which the new covenant is compared and contrasted with the Mosaic covenant (ch. 8:6-10:18).

(b) The turning-point, both of the analogy and of the contrast, is that both covenants were inaugurated and ratified by *death*: not *ordinary, natural* death, but sacrificial, violent death, accompanied with bloodshedding as an essential feature. Such a death is plainly indicated in ver. 15. If διαθήκη signifies *testament*, θάνατον *death* in ver. 16 must mean natural death without bloodshed.

(c) The figure of a testament would not appeal to Hebrews in connection with an inheritance. On the contrary, the idea of the κληρονομία was always associated in the Hebrew mind with the inheritance of Canaan, and that inheritance with the idea of a covenant. See Deuteronomy 4:20-23; 1 Chronicles 16:15-18; Psalm 105:8-11.

(d) In LXX, from which our writer habitually quotes, διαθήκη has universally the meaning of covenant. It occurs about 350 times, mostly representing *berith, covenant.* In the Apocryphal books it has the same sense, except in Sir. xxviii. 33, where it signifies *disposition* or *arrangement*. Διατιθέσθαι *to dispose* or *arrange* represents *karath, to cut off, hew, divide.* The phrase *karath berit, to cut* (i.e., *make*) *a covenant*, is very common. The verb marks a *disposing* by the divine will, to which man becomes a party by assent; while συντιθέσθαι indicates an arrangement between two equal parties. There is not a trace of the meaning *testament* in the

Greek O.T. In the classics διαθήκη is usually *testament*. Philo uses the word in the sense of *covenant*, but also shows how it acquired that of *testament* (*De Mutatione Nominum*, § 6 ff.). The Vulgate has *testamentum*, even where the sense of *covenant* is indisputable. See Exodus 30:26; Numbers 14:44; 2 Kings 6:15; Jeremiah 3:16; Malachi 3:1; Luke 1:72, Acts 3:25; 7:8. Also in N.T. quotations from the O.T., where, in its translation of the O.T., it uses *foedus*. See Jeremiah 31:31, cit. Hebrews 8:8. For διατιθέσθαι of making a covenant, see Hebrews 8:10; Acts 3:25; Hebrews 10:16.

(e) The ratification of a covenant by the sacrifice of a victim is attested by Genesis 15:10; Psalm 1:5; Jeremiah 34:18. This is suggested also by the phrase *karath berit*, *to cut a covenant*, which finds abundant analogy in both Greek and Latin. Thus we have ὅρκια τάμνειν *to cut oaths*, that is, to sacrifice a victim in attestation (Hom. *Il*. 2. 124; *Od*. 24. 483: Hdt. vii. 132). Similarly, σπονδὰς *let us cut (make) a league* (Eurip. *Hel*. 1235): φίλια τε.μνεσθαι *to cement friendship* by sacrificing a victim; lit. *to cut* friendship (Eurip. *Suppl*. 375). In Latin, *foedus ferire to strike* a league *foedus ictum a ratified* league, ratified by a *blow (ictus).*

(f) If *testament* is the correct translation in vers. 16, 17, the writer is fairly chargeable with a rhetorical blunder; for ver. 18 ff. is plainly intended as a historical illustration of the propositions in vers. 16, 17, and the illustration turns on a point entirely different from the matter illustrated. The writer is made to say, “A *will* is of no force until after the testator’s death; *therefore* the first *covenant* was ratified with the blood of victims.

CHAPTER 10

1-18. A summary restatement of the matters discussed from ch. 8:1.

1. The arrangement of the verse is much disputed. Rend. “The law, with the same sacrifices which they continually renew year by year, can never make the comers thereunto perfect.” [217]

A shadow (σκιὰν). The emphasis is on this thought. The legal system was a shadow. Σκιὰ is *a rude outline, an adumbration,* contrasted with εἰκὼν, *the archetypal* or *ideal pattern.* Σκιὰ does not accurately exhibit the figure itself. Comp. ch. 8:5.

Of good things to come (τῶν μελλόντων ἀγαθῶν). From the point of view of the law.

The very image of the things (αὐτὴν τὴν εἰκόνα τῶν πραγμάτων) For εἰκὼν *image,* see on Revelation 13:14; Philippians 2:7. Πραγμάτων *things* expresses a little more distinctly than μελλόντων the idea of *facts* and *realities.*

Can (δύναται). Δύναται might be expected with ὁ νόμος *the law* as the subject. If δύναται, the plural, is retained, the clause *the law — image of the things* must be taken absolutely, the construction of the sentence breaking off suddenly, and the subject being changed from *the law to the priests:* “The priests can never,” etc. It is better to read δύναται in the singular, with Tischendorf, Westcott and Hort, and Weiss.

Continually (εἰς τὸ διηνεκὲς). See on ch. 7:3, and comp. vers. 12, 14. Const. with *offer.*

2. **To be offered** (προσφερόμεναι). The present participle brings out more forcibly the continuous repetition: “Ceased *being offered.*”

3. **A remembrance of sins** (ἀνάμνησις ἁμαρτιῶν). Each successive sacrifice was a fresh reminder of sins to be atoned for; so far were the

sacrifices from satisfying the conscience of the worshipper. Ἀνάμνησις, lit. *a calling to mind*. Comp. ver. 17, and see LXX, Numbers 5:15.

5. Confirming the assertion of ver. 4 by a citation, Psalm 40:7-9, the theme of which is that deliverance from sin is not obtained by animal sacrifices, but by fulfilling God's will. The quotation does not agree with either the Hebrew or the LXX, and the Hebrew and LXX do not agree. The writer supposes the words to be spoken by Messiah when he enters the world as Savior. The obedience to the divine will, which the Psalmist contrasts with sacrifices, our writer makes to consist in Christ's offering once for all. According to him, the course of thought in the Psalm is as follows: "Thou, O God, desirest not the sacrifice of beasts, but thou hast prepared my body as a single sacrifice, and so I come to do thy will, as was predicted of me, by the sacrifice of myself." Christ did not yield to God's will as authoritative constraint. The constraint lay in his own eternal spirit. His sacrifice was no less his own will than God's will.

Sacrifice and offering (θυσίαν καὶ προσφορὰν). The animal-offering and the meal-offering.

6. **Burnt offerings and sacrifices for sin** (ὁλοκαυτώματα καὶ περὶ ἁμαρτίας). The burnt-offering and the sin-offering.

7. **In the volume of the book** (ἐν κεφαλίδι βιβλίου). Κεφαλίς, N.T.^{o}, is a diminutive, meaning *little head*. Lat. *capitellum* or *capitulum*. The *extremity* or *end*, as the capital of a column. See Exodus 26:32, 37. Sometimes the column itself, as Exodus 40:18; Numbers 3:36. Said to be used of the *tips* or *knobs* of the rollers around which parchments were rolled, but no instances are cited. *A roll of parchment, a book-roll*, Ezekiel 2:9. Meaning here the Scriptures of the O.T. for Hebrew *megilla*. Κεφαλίς is found in LXX with βιβλίου *book*, only Ezekiel 2:9; Psalm 39:7. For, βιβλίον *book*, see on 2 Timothy 4:13.

8. **Above when he said** (ἀνώτερον λέγων). Lit. *saying above*. Introducing a partial repetition of the quotation.

9. **He taketh away the first that he may establish the second**. Removes that which God does not will, the animal sacrifice, that he may

establish that which God does will, the offering of an obedient will.

10. **By the which will** (ἐν ᾧ θελήματι). The will of God as fulfilled in Christ.

We are sanctified (ἡγιασμένοι). Lit. *we are having been sanctified*; that is, in a sanctified state, as having become partakers of the spirit of Christ. This is the work of the eternal spirit, whose will is the very will of God. It draws men into its own sphere, and makes them partakers of its holiness (Hebrews 12:10).

Once for all (ἐφάπαξ). Const. with *are sanctified*. The sanctification of the Levitical offerings was only temporary, and had to be repeated. Christ's one offering "perfected forever them that are sanctified" (ver. 14). [218] This thought is elaborated in vers. 11-14.

11. **Every priest** (πᾶς). Suggesting many priests. Comp. ch. 7:23.

Standeth (ἕστηκεν). Servile attitude, contrasted with that of the exalted Savior, ch. 1:3.

Daily — often — the same. The wearisome round of daily offerings, always the same, contrasted with the one offering, once for all.

Take away (περιελεῖν). Only here in connection with sin. See on 2 Corinthians 3:16. The verb literally means *to strip off all round*. See Genesis 41:42 (of a ring): Genesis 38:14; Deuteronomy 21:13 (of clothes). Comp. εὐπερίστατος, Hebrews 12:1, see note, and περίκειται ἀσθένειαν *is compassed about with weakness*, Hebrews 5:2. See also *clothed with shame*, and with *cursing*, Psalm 35:26; 109:18.

12. **Forever** (εἰς τὸ διηνεκὲς). Const. with *offered*. The reason appears in ver. 14. It is according to the usage of the epistle to place this phrase *after* that which it qualifies. Thus *one sacrifice forever* is contrasted with *the same sacrifices often*. This agrees also with what follows. He offered one sacrifice forever, and then sat down, awaiting its eternal result. [219]

14. **He hath perfected forever** (τετελείωκεν εἰς τὸ διηνεκές). Note

the continued emphasis upon the τελείωσις perfection. Comp. ch. 7:11, 19; 9:9; 10:1; 12:2. No more sacrifices are needed. The reign of the Great High Priest is not to be interrupted by the duty of sacrifice.

15-17. Repetition of the passage already cited from Jeremiah in ch. 8:10-12. The nerve of the citation is ver. 17.

18. **There is no more offering for sin**. Forgiveness of sin is the characteristic of the new covenant. In Jeremiah complete pardon of sins is promised. If the pardon is complete, there is left no place for the Levitical sacrifices under the new covenant. At this point the doctrinal portion of the epistle ends.

19. **To enter into the holiest** (εἰς τὴν εἴσοδον τῶν ἁγίων). Lit. *for the entering of the holiest*. The phrase παρρησία εἰς *boldness unto*, N.T.^{o}. Παρρησία with περὶ *concerning*, John 16:25; with πρὸς with reference to, 2 Corinthians 7:4; 1 John 3:21; 5:14. Εἴσοδος in N.T. habitually of the *act* of entering.

By the blood (ἐν τῷ αἵματι). Lit. "*in* the blood": in the power or virtue of.

20. **By a new and living way which he hath consecrated for us** (ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν). The A.V. is wrong. Ἣν *which* is to be construed with εἴσοδον *entrance*. Thus: "having boldness for the entrance which he has inaugurated (or opened) for us — a way new and living." For ἐνεκαίνισεν see on ch. 9:18. The way must be *opened*, for every other way is closed. Ενκαινίζειν in LXX of the inauguration of a house, kingdom, temple, altar. See Deuteronomy 20:5; 1 Samuel 11:14; 1 Kings 8:63; 2 Chronicles 15:8. Πρόσφατον *new*, N.T.^{o}. In LXX, see Numbers 6:3; Deuteronomy 32:17; Psalm 80:9; Ecclesiastes 1:9. The derivation appears to be πρὸς *near to*, and φατός *slain* (from πέμφαμαι, the perfect of φένειν *to kill*). According to this the original sense would be *newly-slain*; and the word was used of one so recently dead as to retain the appearance of life: also, generally, of things which have not lost their character or appearance by the lapse of time; of fishes, fruits, oil, etc., which are *fresh*; of anger which has not had time to cool. Later the meaning was weakened into *new*. [220] Note that the contrast is

not between a new and an old way, but between a new way and *no* way. So long as the old division of the tabernacle existed, the way into the holiest was not opened, ch. 9:8. Ζῶσαν *living. A living way* seems a strange expression, but comp. Peter's *living stones*, 1 Peter 2:5. Christ styles himself both *way* and *life*. The bold figure answers to the fact. The new way is *through* a life *to* life.

Through the veil (διὰ τοῦ καταπετάσματος). The veil of the holy of holies is rent. Christ's work does not stop short of the believer's *complete* access to God himself.

That is to say his flesh (τοῦτ᾽ ἔστιν τῆς σαρκὸς αὐτοῦ). Const. with *veil*: the veil which consisted in his flesh. His flesh was the state through which he had to pass before he entered heaven for us. See ch. 2:9-18; 5:7-9; 10:5. When he put off that state, the veil of the temple was rent. He passed through humanity to glory as the forerunner of his people, ch. 6:20.

21. **A high priest** (ἱερέα μέγαν). Lit. *a great priest.* Comp. Leviticus 21:10, LXX. Not merely = ἀρχιερεὺς *high priest*, but emphasizing Christ's superior *greatness* as high priest.

House of God (οἶκον τοῦ θεοῦ). In the Gospels always of the temple. Not found in Paul. Once in the Pastorals, of the church, 1 Timothy 3:15, and so 1 Peter 4:17. Here the whole Christian family. Comp. 1 Corinthians 3:16, 17; 2 Corinthians 6:16; Ephesians 2:22.

22. **Let us draw near** (προσερχώμεθα). See on ch. 4:16.

With a true heart (μετὰ ἀληθινῆς καρδίας). A right and genuine inward attitude toward God. For the phrase comp. LXX, Isaiah 38:3. N.T.^{o}. For ἀληθινῆς see on John 1:9, and comp. Hebrews 8:2; 9:24. A true heart is required to enter the true sanctuary. The phrase means more than in *sincerity*. Sincerity is included, but with it all that enters into a right attitude toward God as revealed in our Great High Priest, — gladness, freedom, enthusiasm, bold appropriation of all the privileges of sonship.

In full assurance of faith (ἐν πληροφορίᾳ πίστεως). Full conviction

engendered by faith. See on ch. 6:11. Faith ii the basis of all right relation to God.

Sprinkled from an evil conscience (ῥεραντισμένοι—ἀπὸ συνειδήσεως πονηρᾶς). This qualification for a right approach to God is stated typologically. As the priests were sprinkled with the sacrificial blood and washed with water before ministering, so do you who have now the privilege and standing of priests in approaching God, draw near, priestlike, as sharers in an economy which purges the conscience (ch. 9:14), having your consciences purged. Your own hearts must experience the effects of the great sacrifice of Christ, — pardon, moral renewal, deliverance from a legal spirit. On the priesthood of believers see 1 Peter 2:5, 9; Exodus 19:6; Isaiah 61:6. This idea is dominated in our epistle by that of Christ's priesthood; but it is not excluded, and is implied throughout. See ch. 13:15. For *sprinkled*, see on 1 Peter 1:2.

Bodies washed (λελουσμένοι τὸ σῶμα). Also typological. Most, expositors refer to baptism. The most significant passage in that direction is 1 Peter 3:21; comp. Ephesians 5:26; Titus 3:5. It may be, though I doubt if the idea is emphasized. I incline, with Dr. Bruce, to think that it indicates generally the thoroughness of the cleansing process undergone by one who surrenders himself, soul, body, and spirit, to God.

23. **Profession of our faith** (τὴν ὁμολογίαν τῆς ἐλπίδος). Rend. "confession of our hope." Faith does not appear among Ms. readings. It is an innovation of the translators. *Hope* is the rendering of Tyndale, Coverdale, the Great Bible, the Geneva, the Bishops', and Rheims. On *confession* see on 2 Corinthians 9:13, and comp. notes on 1 Timothy 6:12, 13. The phrase *confession of hope* N.T.^{o}. They are steadfastly to confess their hope in God's promise and salvation. Comp. ch. 3:6; 6:11, 18; 7:19. *Hope* is here = *the object of hope*.

Without wavering (ἀκλινῆ). N.T.^{o}.

24. **Let us consider one another** (κατανοῶμεν ἀλλήλους). Take careful note of each other's spiritual welfare. For the verb see on James 1:23. It denotes *attentive, continuous* care. Comp. Hebrews 3:1.

To provoke (εἰς παροξυσμὸν). Lit. *with a view to incitement*. Only here and Acts 15:39. From παροξύνειν *to sharpen*. Hence *to stimulate*. In Acts 15:39, the *result* of provocation; *irritation* or *contention*. Here the *act* of incitement. Twice in LXX, Deuteronomy 29:28; (27) Jeremiah 29 (32.) 3, 7; for the Hebrew *qatsaph anger, wrath, altercation*. The Hebrew derivation is from *qatseph a splinter*. The new economy demands mutual care on the part of the members of the Christian community. Comp. 1 Corinthians 12:25. They must stir up each other's religious affections and ministries.

25. **The assembling of ourselves together** (ἐπισυναφωγὴν ἑαυτῶν). Επισυναγωγή only here and 2 Thessalonians 2:1, see note. The *act* of assembling, although some explain *assembly*. The antithesis is, "not forsaking assembling, but exhorting in assembly." Lünemann aptly says that the idea of apostasy which would be conveyed by the rendering *assembly* or *congregation* is excluded by ἔθος *habit* or *custom*, which implies an often recurring act on the part of the same persons.

As the manner of some is (καθὼς ἔθος τισίν). For *manner* rend. *custom*. Lit. *as is custom unto some*. Ἔθος mostly in Luke and Acts. Comp. Luke 1:9; John 19:40.

Ye see the day approaching (βλέπετε ἐγγίζουσαν τὴν ἡμέραν). The day of Christ's second coming, bringing with it the judgment of Israel. He could say "ye see," because they were familiar with Christ's prophecy concerning the destruction of the temple; and they would see this crisis approaching in the disturbances which heralded the Jewish war.

26. **We sin willfully** (ἑκουσίως ἁμαρτανόντων ἡμῶν). Ἑκουσίως *willfully*, only here and 1 Peter 5:2. Comp. Philemon 14, κατ᾽ ἐκούσιον *of free will*. See LXX, Numbers 15:3. The willful sin is the abandonment of Christianity for Judaism.

The knowledge (ἐπίγνωσιν). Only here in Hebrews. Very common in Paul. For the word, and the phrase *knowledge of the truth*, see on 1 Timothy 2:4. *The truth* is the revelation through Christ.

There remaineth no more sacrifice for sins (οὐκέτι περὶ ἁμαρτιῶν

ἀπολείπεται θυσία). Of course not. For the Levitical sacrifices are abolished. It is Christ's sacrifice or none.

27. **But a certain fearful looking for** (φοβερὰ δέ τις ἐκδοχὴ). Rend. "a kind of fearful expectation." Εκδοχὴ N.T.^{o}, ^{o}LXX.

Fiery indignation (πυρὸς ζῆλος). For ζῆλος see on James 3:14. The radical idea of the word is *ferment of spirit* (ζεῖν *to boil*; see Acts 18:25; Romans 12:11). This idea takes on different aspects in ζῆλος, as *indignation*, Acts 5:17; *zeal*, John 2:17; Romans 10:2; 2 Corinthians 7:7; 11:2; Philippians 3:6; *envy*, Romans 13:13; 1 Corinthians 3:3; Galatians 5:20. In the last sense often with ἔπις *strife*. The phrase *fiery indignation*, lit. *indignation of fire* (N.T.^{o}) is an adaptation from Isaiah 26:11.

The adversaries (τοὺς ὑπεναντίους). Only here and Colossians 2:14. Often in LXX.

28. **He that despised** (ἀφετήσας τις). Lit. *one* that despised; *any* transgressor. The verb only here in Hebrews. The kindred noun ἀθέτησις only in Hebrews. See ch. 7:18; 9:26.

Died (ἀποθνήσκει). Lit. *dieth*. According to the ordinance as it *now* stands in the law.

Without mercy (χωρὶς οἰκτιρμῶν). The phrase N.T.^{o}. For the noun see on 2 Corinthians 1:3.

Under two or three witnesses (ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν). As in LXX, Deuteronomy 17:6. Επὶ with dative signifying *on condition of* two or three witnesses testifying. Comp. 1 Timothy 5:17, where the same phrase occurs with the genitive, *before, in the presence of*. Comp. also Deuteronomy 19:15.

29. **Of how much** (πόσῳ). Not qualifying χείρονος *sorer*, but the whole clause: "by how much think ye shall he be thought worthy of sorer punishment."

Punishment (τιμωρίας). N.T.^{o}. Occasionally in LXX, frequent in Class.

Originally *assistance*; assistance to one who has been wronged; punishment. With no sense of chastisement. It is purely retributive. [221]

Trodden under foot (καταπατήσας) Only here in Hebrews. [o]P. Frequent in LXX for *spoiling, defeating, treating contemptuously*. The strong term is purposely selected in order to convey the sense of the fearful outrage involved in forsaking Christ and returning to Judaism.

Hath counted an unholy thing (κοινὸν ἡγησάμενος). Ἡγεῖσθαι *to count* or *deem* means a conscious judgment resting on a deliberate weighing of the facts. See Romans 12:10; Philippians 2:3. Here it implies a deliberate, contemptuous rejection of the gifts of the new covenant. The fundamental idea of κοινὸς is *shared by all, public*. Thus Acts 2:44; 4:39; Titus 1:4; Jude 3. Out of this grows the idea of *not sacred*; not set apart for particular uses by purification, and so (ceremonially) *unclean* or *defiled*, as Mark 7:2, 5; Acts 10:14, 28; 11:8. In these cases it is not implied that the thing is defiled or filthy in itself, but only unclean through the absence of that which would set it apart. Comp. Romans 14:14. Here the word admits of two explanations:

(1) that Christ's blood was counted *common*, having no more sacred character or specific worth than the blood of any ordinary person;
(2) that in refusing to regard Christ's blood as that of an atoner and redeemer, it was implied that his blood was *unclean* as being that of a transgressor. The former seems preferable.

There was no specific virtue in Christ's blood *as blood*; but a peculiar and unique virtue attached to it as the offering of his eternal spirit (ch. 9:14), as the blood shed in ratification of a sacred covenant established by God, and as having sanctifying virtue. This view is further justified by the combination of *blood* and *spirit*, as sources of sanctification allied in the writer's mind.

Hath done despite unto the spirit of grace (καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας). Ενυβρίζειν *to insult*, N.T.[o]. The simple verb ὑβρίζειν in Matthew, Luke, Acts, and Pastorals. It will be observed that the work of the Holy Spirit does not receive in this epistle the emphasis which marks it in some other portions of the N.T.

30. **We know him that hath said** (οἴδαμεν γὰρ τὸν εἰπόντα). The

retribution (τιμωρία) is certain, because assured by the word of God in Scripture.

Vengeance (ἐκδίκησις). An unfortunate translation, since it conveys the idea of *vindictiveness* which does not reside in the Greek word. It is the full meting out of justice to all parties. The quotation is an adaptation of the LXX of Deuteronomy 32:35. The second citation is literally from LXX of Deuteronomy 32:36.

31. **To fall, etc.** Comp. LXX, 2 Samuel 24:14; Sir. ii. 18.

Of the living God. The living God, revealed in the living Christ, will not suffer his sacrificial gift and his covenant to be slighted and insulted with impunity. See on ch. 3:12.

32. **After ye were illuminated** (φωτισθέντες). See on ch. 6:4.

A great fight (πολλὴν ἄθλησιν). Ἄθλησις N.T.^{o}, ^{o}LXX. See on ἀλθῆ *strive*, 2 Timothy 2:5. See Introduction, on the allusions in the epistle to persecution.

33. **Whilst ye were made a gazing-stock** (θεατριζόμενοι). N.T.^{o}. ^{o}LXX, ^{o}Class. Lit. *exhibited in the theater*. Comp. 1 Corinthians 4:9.

Whilst ye became companions (κοινωνοὶ γενηθέντες). Rend. *by becoming partakers*. More than companionship is implied. For κοινωνοὶ see on Luke 5:10. The noun and its kindred verb in N.T. almost exclusively of ethical and spiritual relations, as 1 Timothy 5:22; 1 Peter 4:13; 2 John 11; 1 Corinthians 10:18; 2 Corinthians 1:7; Philemon 17. Even when applied to pecuniary contributions they imply Christian fellowship as the basis of the liberality. See on Romans 12:13; 15:27; Philippians 4:15.

Of them that were so used (τῶν οὕτως ἀναστρφομένων). Rend. “of them that fared thus.” Others render “who conducted themselves thus”; endured their persecutions, so bravely. But the οὕτως can refer only to *made a gazing-stock.*

34. **For ye had compassion of me in my bonds** (καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε). Entirely wrong, following T.R.τοῖς δεσμοῖς μου. Rend. “ye had compassion on the prisoners.” So Vulg. *vinctis compassi estis*. The corrupt reading has furnished one of the stock arguments for the Pauline authorship of the Epistle.

Took joyfully (μετὰ χαρᾶς προσεδέξασθε). The verb primarily *to receive to one’s self, accept*, as here. Comp. Luke 15:2; Philippians 2:29. Mostly, in N.T. however, *to wait for, expect*, as Mark 15:43; Luke 2:25, 38; Acts 23:21.

Spoiling (ἁρπαγὴν). Only here Matthew 23:25; Luke 11:39. Allied with ἁρπάζειν *to snatch away.*

Of your goods (τῶν ὑπαρχόντων ὑμῶν). The verb ὑπάρχειν means originally *to begin*, or *begin to be*; hence of anything that has begun to be, *to come forth, be there*; then simply *to be.* Accordingly the phrase ὑπάρχει μοὶ τι means *there is something to me*, I *have something*. See Acts 3:6; 4:37; 28:7. Hence τὰ ὑπάρχοντα *things which are to one; possessions, goods*. See Matthew 19:21; 24:27; Luke 8:3; Acts 4:32. [222]

Knowing in yourselves that ye have, etc. (γινώσκοντες ἔχειν ἑαυτοὺς). Rend. “knowing that ye yourselves have a better,” etc. The A.V. follows T.R. ἐν ἑαυτοῖς. [223] Ye yourselves in contrast with your spoilers.

Substance (ὕπαρξιν). Only here and Acts 2:45. Occasionally in LXX. Rend. *possession*.

35. **Confidence** (τὴν παρρησίαν). Rend. *boldness*. The boldness and courage which you manifested under persecution.

36. **Ye might receive the promise** (κομίσησθε τὴν ἐπαγγελίαν). Comp. ch. 11:13, 39, and see on 1 Peter 1:8. The verb implies, not mere *obtaining*, but receiving and carrying away for use and enjoyment.

37. **A little while** (μικρὸν ὅσον ὅσον). Strictly, *a very little while*. The phrase N.T.^{o}. It is not part of the quotation, but is taken from Isaiah

26:20, the only instance. See Aristoph. *Wasps*, 213.

He that shall come will come (ὁ ἐρχόμενος ἥξει). Rend. "he that cometh will come." In the Hebrew (Habakkuk 2:3) the subject of the sentence is the vision of the extermination of the Chaldees. "The vision — will surely come." As rendered in the LXX, either Jehovah or Messiah must be the subject. The passage was referred to Messiah by the later Jewish theologians, and is so taken by our writer, as is shown by the article before ἐρχόμενος. Comp. Matthew 11:3; 21:9; John 11:27. Similarly he refers ἥξει *shall come* to the final coming of Messiah to judge the world.

38. **Now the just shall live by faith** (ὁ δὲ δίκαιός (μου) ἐκ πίστεως ζήσεται). Cited by Paul, Romans 1:17; Galatians 3:11. [224] In the original prophecy the just man is contrasted with the haughty Chaldaean invaders, who are puffed up and not upright. Through his steadfast obedience to God he shall be kept alive in the time of confusion and destruction.

But if any man draw back (καὶ ἐὰν ὑποστείληται). Omit *if any man*. Rend. "and if he draw back," that is, the just man. The possibility of the lapse of even the just is assumed. See on ch. 6:4-6. The verb only here, Acts 20:20, 27; Galatians 2:12. See on Acts 20:20. Rare in LXX.

Shall have no pleasure (οὐκ εὐδοκεῖ). Rend. "hath no pleasure." "If he draw back — in him," not in the Hebrew, which reads, "behold, puffed up within him is his soul, it is not upright." The clauses of the LXX are transposed here.

39. **But we are not of them who draw back** (ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς). Lit. *we are not of shrinking back*. Ὑποστολὴ N.T.^{o}, ^{o}LXX, ^{o}Class. Εἶναι with genitive marks the quality or peculiarity of a person or thing. Comp. ch. 12:11 χαρᾶς εἶναι *to be of joy, joyful*. We do not partake of drawing back, which is characteristic of recreants.

Unto perdition (εἰς ἀπώλειαν). Or *destruction*. Drawing back *makes for* and *terminates in* (εἰς) *destruction*.

Of them that believe (πίστεως). Rend. *of faith*. The phrase εἶναι

πίστεως *to be of faith*, N.T.^{o}.

Saving (περιποίησιν). See on 1 Thessalonians 5:9.

CHAPTER 11

The concluding statement of ch. 10 suggests the following discussion of the nature of faith and of its fruits as called out by God's revelation from the earliest time.

1. **Faith** (πίστις). Without the article, indicating that it is treated in its abstract conception, and not merely as Christian faith. It is important that the preliminary definition should be clearly understood, since the following examples illustrate it. The key is furnished by ver. 27, *as seeing him who is invisible.* Faith apprehends as a real fact what is not revealed to the senses. It rests on that fact, acts upon it, and is upheld by it in the face of all that seems to contradict it. Faith is a real seeing. See Introduction, p. 363.

Substance (ὑπόστασις). See on ch. 1:3 and 3:14. On the whole, the Rev. *assurance* gives the true meaning. The definition has a scholastic and philosophic quality, as might be expected from a pupil of the Alexandrian schools. The meaning *substance, real being*, given by A.V., Vulg., and many earlier interpreters, *suggests* the true sense, but is philosophically inaccurate. *Substance*, as used by these translators, is *substantial nature*; the real nature of a thing which underlies and supports its outward form or properties. In this sense it is very appropriate in ch. 1:3, in describing the nature of the Son as the image or impress of God's essential being: but in this sense it is improperly applied to faith, which is *an act* of the moral intelligence directed at an object; or *a condition* which sustains a certain relation to the object. It cannot be said that faith is substantial being. It *apprehends* reality: it is that to which the unseen objects of hope become real and substantial. *Assurance* gives the true idea. It is the firm grasp of faith on unseen fact.

Evidence (ἔλεγχος). N.T.^{o}. Quite often in LXX for *yakach, to reprove, rebuke, punish, blame*. See Proverbs 1:23; Wisd. ii. 14; Sir. xxi. 12. See especially on the kindred verb ἐλέγχειν, John 3:20. Rend. *conviction.* Observe that ὑπόστασις and ἔλεγχος are not two distinct and independent conceptions, in which case καὶ would have been added; but

they stand in apposition. Ἔλεγχος is really included in ὑπόστασις, but adds to the simple idea of assurance a suggestion of influences operating to produce conviction which carry the force of demonstration. The word often signifies a process of proof or demonstration. So von Soden: “a being convinced. Therefore not a rash, feebly-grounded hypothesis, a dream of hope, the child of a wish.”

Of things (πραγμάτων). Πρᾶγμα is, strictly, a thing done; an accomplished fact. It introduces a wider conception than ἐλπιζομένων *things hoped for*; embracing not only future realities, but all that does not fall under the cognizance of the senses, whether past, present, or future.

2. **For by it** (ἐν ταύτῃ γὰρ). Lit. *for in this.* Rend. *therein*: in the sphere and exercise of faith: as believers. Comp. 1 Timothy 5:10. *For* introduces a proof of the preceding statement concerning the nature of faith. Faith has power to see and realize the unseen, *for* the experience of the fathers proves it.

The elders obtained a good report (ἐμαρτυρηθήσαν οἱ πρεσβύτεροι). *The elders* for the more common the fathers: the saints of the O.T. dispensation, many of whose names are recorded in this chapter. Εμαρτυρηθήσαν, lit. *were born witness to.* God bore witness to them in the victory of their faith over all obstacles, and their characters and deeds as men of faith were recorded in Scripture. For this use of ματυρεῖν in the passive, see Acts 6:3; 10:22; 16:12; Romans 3:21; Hebrews 7:8, 17. Notice that the statement in this verse does not begin the list of examples, which commences with ver. 4, but is closely attached to the definition in ver. 1 as a comprehensive justification of it.

3. Neither does this verse belong to the list of historical instances from Genesis, in which men exercised faith. It is merely the first instance presented in O.T. history of an opportunity for the exercise of faith as the assurance and conviction of things not seen. Like ver. 2, it is closely connected with the definition. It contains the exposition of the nature of faith, by showing that in its earliest and most general expression — belief in the creation of the visible universe by God — it is a conviction of something not apprehensible by sense. [225]

We understand (νοοῦμεν). Νοεῖν signifies *to perceive with the* νοῦς or reflective intelligence. In Class. of seeing with the eyes, sometimes with ὀφθαλμοῖς expressed; but as early as Homer it is distinguished from the mere physical act of vision, as perception of the mind consequent upon seeing. Thus, τὸν δὲ ἰδὼν ἐνόησε *and seeing him he perceived* (*Il.* 11. 599): οὐκ ἴδον οὐδ᾽ ἐνόησα *I neither saw nor perceived* (*Od*. 13. 318). In N.T. never of the mere physical act. Here is meant the inward perception and apprehension of the visible creation as the work of God, which follows the sight of the phenomena of nature.

The worlds (τοὺς αἰῶνας). Lit. *the ages*. The world or worlds as the product of successive aeons. See on ch. 1:2.

Were framed (κατηρτίσθαι). Put together; adjusted; the parts fitted to each other. See on Galatians 6:1; Matthew 21:16; Luke 6:40. Of the *preparing* and *fixing* in heaven of the sun and moon, LXX, Psalm 73:16; 88:37: of *building* a wall, 2 Esdr. 4:12, 13, 16. See also Psalm 39:6. Rend. *have been framed*. The A.V. gives the impression of one giving his assent to *an account* of creation; but the perfect tense exhibits the faith of one who is actually contemplating creation itself.

By the word of God (ῥήματι). Comp. Genesis 1; Psalm 33:6; 118:5.

So that things which are seen were not made of things which do appear (εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι). For *things which are seen*, rend. *that which is seen*. For *were not made* rend. *hath not been made*. Εις τὸ followed by the infinitive signifies *result*, not *purpose*. We perceive that the worlds have been framed by the word of God, so that (this being the case) that which is visible has not arisen out of that which is seen. [226] Μὴ *not* negatives the remainder of the clause taken as a whole. In other words, the proposition denied is, *that which is seen arose out of visible things*. By many early interpreters μὴ was transposed, and construed with φαινομένων alone, signifying "that which is seen has arisen from things which do *not* appear." These things were explained as chaos, the invisible creative powers of God, etc.

4. **Abel offered unto God** (Ἄβελ προσήνεγκεν τῷ θεῷ). For the phrase see ch. 9:14.

A more excellent sacrifice (πλείονα θυσίαν). Greater in value in God's eyes. For πλείων in this sense, see ch. 3:3; Matthew 6:25; Luke 11:31; 12:23. In Paul never in this sense. Others explain *a more abundant* sacrifice, referring to the material character of the offerings. See Genesis 4:4. But the difference between the offerings of Abel and Cain, considered in themselves, is largely a matter of speculation, and, as Lünemann justly remarks, such an interpretation accentuates unduly a purely external feature. [227]

By which he obtained witness (δι ἧς ἐμαρτυρήθη). Lit. *was witnessed to*, as ver. 2. The pronoun *which* may refer either to the sacrifice or to faith. Better the latter, as is apparent from ver. 2, and probably from ver. 7, although the relation there is somewhat different.

Righteous (δίκαιος). Abel is called righteous by Christ himself. Matthew 23:35. Comp. 1 John 3:12. See on Romans 1:17.

God testifying of his gifts (μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ). Defining more specifically the general *was witnessed to*. God bore witness by his acceptance of the gifts. Ἐπὶ marks the fact *on* which the witness was based.

Yet speaketh (ἔτι λαλεῖ). Comp. Genesis 4:10. *Still*, although ages have passed since his death. Comp. ch. 12:24. Not that his voice still cries to God (so Bleek and others), but that by his faith he still speaks to us in the O.T. Scriptures, though dead. Const. ἔτι *yet* with λαλεῖ *speaketh*; not with *being dead*, in the logical sense, "*even* being dead," as Romans 3:7. [228]

5. **Enoch**. Genesis 5:21-24. Comp. Sir. xliv. 16; xlix. 14; Wisd. iv. 10.

Was translated (μετετέθη). The verb used of Enoch's translation, LXX, Genesis 5:24. In Acts 7:16 of the transporting of the remains of Jacob and his sons to Sychem. In Galatians 1:6, of the sudden change in the religious attitude of the Galatians. In Hebrews 7:12, of the change in the priesthood.

That he should not see death (τοῦ μὴ ἰδεῖν θάνατον). This may

signify *the purpose* of his translation, but probably refers to *the result.* He was translated *so that he did not* see death. Comp. Matthew 21:32; Acts 7:19. Romans 7:3. [229]

Was not found because God had translated him (οὐχ ηὑρίσκετο διότι μετέθηκεν αὐτὸν ὁ θεός) Cited from LXX, Genesis 5:24. For *had translated* rend. *translated.*

He had this testimony (μεμαρτύρηται). Rev properly preserves the force of the perfect tense, "he *hath had* witness *born* to him." The testimony still stands on record.

That he pleased God. Rend. *hath pleased.* Comp. LXX, Genesis 5:22, 24. Faith was exhibited by Enoch in walking with God (comp. A.V. Genesis 5:22, "*walked* with God," and LXX, εὐαρέστησε *pleased* God). Faith creates close personal relation.

6. **To please** (εὐαρεστῆσαι). The aorist gives the sense of at all, stating the verbal idea without time, as a universal proposition. Comp. Romans 8:8.

Cometh (προσερχόμενον). See on ch. 4:16. *Must* (δεῖ). An essential obligation. In the nature of the case. *That he is* (ὅτι ἔστιν). Faith in God involves belief in his existence although he is unseen.

Is a rewarder (μισθαποδότης). Note the difference of the verb: not simply *exists*, but *comes to pass as; proves to be*, habitually, so that he who approaches God has, through faith, the assurance that his seeking God will result in good to himself. Μισθαποδότης *rewarder*, N.T.^{o}. Comp. μισθαποδοσία *recompense of reward*, ch. 2:2 (note); 10:35; 11:26.

Of them that diligently seek him (τοῖς ἐκζητοῦσιν αὐτὸν). Lit. *unto them that seek him out.* Comp. Acts 15:17; Hebrews 12:17; 1 Peter 1:10. The verb is used of seeking God, Romans 3:11. God's beneficent will and attitude toward the seeker are not always apparent at the first approach. In such cases there is occasion for faith, in the face of delay, that diligent seeking will find its reward. One is reminded of Jesus' lessons on

importunity in seeking God, Luke 11:5-10; 18:1-8.

> He hides himself so wondrously
> As though there were no God;
> He is least seen when all the powers
> Of ill are most abroad.
> Or he deserts us at the hour
> The fight is almost lost,
> And seems to leave us to ourselves
> Just when we need him most.
> It is not so, but so It looks;
> And we lose courage then;
> And doubts will come if God hath kept
> His promises to men."
>
> Faber.

7 **Noah**. Genesis 6.

Being warned of God (χρηματισθεὶς). *Of God* is not in the text. See on Matthew 2:12; Luke 2:26; Acts 11:26; and comp. Hebrews 8:5.

Of things not seen as yet (περὶ τῶν μηδέπω βλεπομένων). Const. with εὐλαβηθεὶς, and rend. "by faith Noah, being warned, having reverent care concerning things not seen as yet, prepared an ark," etc. Thus χρηματισθεὶς *warned* is taken absolutely. [230] *The things not seen* were the well-known contents of the revelation to Noah, Genesis 6:13 ff., as apprehended by Noah's faith.

Moved with fear (εὐλαβηθεὶς). N.T.^{o}. Often in Class. and LXX See on εὐλάβεια *godly fear*, ch. 5:7. The A.V. gives the impression that Noah acted under the influence of *fright*. Rev. improves on this a little by rendering *godly fear*. The true idea is *pious care*, a reverent circumspection with regard to things enjoined by God, and as yet unseen, yet confidently expected on the strength of God's word.

Prepared (κατεσκεύασεν). Built and equipped. See on ch. 3:3.

An ark (κιβωτὸν). Originally, *a wooden chest* Also of the ark of the covenant in the temple and tabernacle, as ch. 9:4; Revelation 11:19 Of Noah's ark. Matthew 24:38; Luke 17:27; 1 Peter 3:20 Λάρναξ *a chest* is found in Class. in the same sense. Every classical scholar will recall the

charming fragment of Simonides on Danae and her infant son Perseus exposed in an ark:

> ῾Οτε λάρνακι ἐν δαισαλέᾳ ἄνεσμος
> βρέμε πνέων κ. τ. λ.

Also of the ark of Deucalion, the mythic Noah.

By the which (δι᾽ ἧς). By faith: although some refer it to the ark.

He condemned the world (κατέκρινεν τὸν κόσμον). His faith was exhibited in building the ark on the mere strength of God's declaration, while as yet there were no signs of the flood. By his faith thus manifested he announced the condemnation of the world to destruction. *World* is to be taken as in 2 Peter 2:5. It is not used in Hebrews in the ethical sense so common in John and Paul — the world as alien from God. The meaning of the statement is not that Noah condemned the conduct of his contemporaries by the contrast presented by his own faith, after the analogy of Matthew 12:41; Romans 2:27.

And became heir (καὶ—ἐγένετο κληρονόμος). This is not an independent clause, but is dependent on δι᾽ ἧς *by which*. It is connected by καὶ with the preceding clause, and the two clauses are parallel, describing the lot of Noah and his family. *Became heir* is practically = *became partaker of*. The literal sense of *heir* must not be pressed. Certainly not "inherited the righteousness of Abel and Enoch." But righteousness came to Noah in virtue of his intimate fellowship with God. Of him as of Enoch, it is said that "he walked with God," Genesis 6:9. Because of this fellowship he was a son of God and an heir of righteousness.

Of the righteousness which is by faith (τῆς κατὰ πίστις δικαιοσύνης). In the O.T. Noah is the first to receive the title of δίκαιος *righteous*, Genesis 6:9; comp. Ezekiel 14:14, 20; Sir. xliv. 17. Κατὰ πίστιν, lit. *according to faith*, comp Matthew 9:29; Titus 1:1, 4. Paul has δικαιοσύνη and δίκαιος *from* or *out of faith* (ἐκ πίστεως), *by faith* (διὰ πίστεως), *founded on faith* (ἐπὶ τῇ πίστει), and *of faith* (πίστεως), none of which are found either in Hebrews or in the Pastorals.

Κατὰ πίστιν signifies *according to faith* as a standard; but the conception at bottom is not essentially different from Paul's, unless there be imported into his conception the scholastic fiction of imputed righteousness. Paul, in Romans 4 is at pains to show that the Christian conception of righteousness by faith has its parallel in Abraham, and that the doctrine of justification by faith is no new thing. Faith is the ground and the germ of righteousness. Our writer here lays down the absolute and universal standard of righteousness for the men of both dispensations — *according to faith*. Hence, like Paul, he cites the words of Habakkuk 2:4. See ch. 10:38.

8. Paul exhibits faith as the element of personal righteousness in Abraham. In these verses (8-22) faith, according to the opening definition in this chapter, is that assurance and conviction of unseen things which caused Abraham and the patriarchs to rely confidently upon the future fulfillment of the divine promises.

When he was called to go out — obeyed (καλούμενος ἐξελθεῖν ὑπήκουσεν). A.V. is wrong. Ἐξελθεῖν *to go out* should be construed with ὑπήκουσεν *obeyed*, and καλούμενος *being called* is to be taken absolutely. Καλούμενος, the present participle, indicates Abraham's immediate obedience to the call: *while he was yet being called*. Rend. "when he was called obeyed to go out." The infinitive explains the more general *obeyed*, by specifying that in which his obedience was shown. For the construction, see Acts 15:10; 1 Thessalonians 1:9; Hebrews 5:5. For the narrative, see Genesis 12:1-6, and comp. Acts 7:2-5.

Whither he went (ποῦ ἔρχεται). Note the picturesque continued present tense, "whither he is going," as of Abraham on his journey.

9. **He sojourned in** (παρῴκησεν εἰς). The verb lit. *to dwell beside* or *among*. Πάροικος, a foreigner dwelling in a state without rights of citizenship. In Class. only in the sense of *neighbor*. See on Luke 24:18. The verb of rest with the preposition of motion (only here) signifies that he went *into* the land and *dwelt there*. Usually with ἐν *in*, but sometimes with the simple accusative, as Luke 24:18; Genesis 17:8; Exodus 6:4.

Land of promise (γῆν τῆς ἐπαγγελίας). Note the article, omitted in

A.V., the promise: the land which was designated in *the* promise of God. See Genesis 12:7; 13:15. The phrase N.T.^{o}. There is no corresponding phrase in O.T.

Strange (ἀλλοτρίαν). *Another* (ἄλλη) land than his own. So LXX, Genesis 15:13. Comp. Acts 7:6.

In tabernacles (ἐν σκηναῖς). Or *tents*, as a migratory people, without a permanent home.

The heirs with him (τῶν συνκληρονόμων). Joint-heirs or fellow-heirs. ^{o}LXX, ^{o}Class. See Romans 8:17; Ephesians 3:6; 1 Peter 3:7. The three, Abraham, Isaac, and Jacob, are mentioned because they cover the entire period of the sojourn in Canaan. Faith inspired these to endure patiently their unsettled life, since it assured them of a permanent home in the future.

10. **For he looked for a city which hath foundations** (ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔξουσαν πόλιν). The sense is impaired in A.V. by the omission of the articles, *the* city, *the* foundations. Passing over the immediate subject of God's promise to Abraham — his inheritance of the land in which he sojourns — the writer fastens the patriarch's faith upon the heavenly fulfillment of the promise — the perfected community of God, which, he assumes, was contained in the original promise. By *the city* he means the heavenly Jerusalem, and his statement is that Abraham's faith looked forward to that. The idea of the new or heavenly Jerusalem was familiar to the Jews. See ch. 12:22, 13:14; Galatians 4:26; Revelation 3:12; 21:2. The Rabbins regarded it as an actual city. For *the foundations* comp. Revelation 21:14. In ascribing to the patriarchs an assured faith in heaven as the end and reward of their wanderings, the writer oversteps the limits of history; but evidently imports into the patriarchal faith the contents of a later and more developed faith — that of himself and his readers.

Builder and maker (τεχνίτησ καὶ δημιουργὸς) Τεχνίτης *artificer, architect*. Comp. Acts 19:24 (note), 38; Revelation 18:22, and LXX, 1 Chronicles 29:5; Cant. 7:1; Wisd. viii. 6; xiv. 2; Sir. ix. 17 Δημιουργὸς N.T ^{o}, originally *a workman for the public* (δῆμος); generally, *framer,*

builder. It is used by Xenophon and Plato of the maker of the world (Xen. *Mem*. i. iv., 9; Plato, *Tim* 40 C; *Repub.* 530 A). It was appropriated by the Neo Platonists as the designation of God. To the Gnostics, the Demiurge was a limited, secondary God, who created the world; since there was no possibility of direct contact between the supreme, incommunicable God and the visible world.

11. **Sarah**. Faith prevailing against natural impossibilities. See Romans 4:19-22. Both Abraham and Sarah doubted at first (Genesis 17:17; 18:12); but both became persuaded of the truthfulness of the promise.

Herself (αὐτὴ) She who at first doubted.

To conceive seed (εἰς καταβολὴν σπέρματος). In every other instance in N.T. καταβολή means *foundation*, and appears in the phrase καταβολὴ κόσμου *foundation of the world*. Originally it means *throwing down*; hence, the *depositing* of the male seed in the womb. The sentence may be explained either, "received strength as regarded the deposition of seed," to fructify it; or, "received strength for the foundation of a posterity," σπέρμα being rendered in accordance with ch. 2:16; 11:18, and καταβολή in the sense of *foundation*, as everywhere else in N.T.

And was delivered of a child when she was past age (καὶ παρὰ καιρὸν ἡλικίας). *Was delivered of a child* not in the text. Καὶ *and that.* Rend. "received strength," etc., "and that when she was past age."Παρὰ καιρὸν ἡλικίας, lit. *past the season of age.* For ἡλικία see on *stature*, Luke 12:25.

12. **As good as dead** (νενεκρωμένου). Comp. Romans 4:19. *As good as* is an addition of A.V. The Greek reads *and that a dead man.* Comp. νέκρωσιν *deadness* applied to Sarah, Romans 4:19.

Stars — sand. See Genesis 22:17; 32:12.

By the seashore (παρὰ τὸ χεῖλος τῆς θαλάσσης). Lit. *by the lip of the sea*. The phrase N.T.^{o}. Very often in LXX, as Genesis 22:17; Exodus 14:30: *lip of a river*, Genesis 41:17; Exodus 7:15: *of a brook*, Deuteronomy 2:36; 3:12: *of Jordan*, 2 Kings 2:13. So in Class. The vigor

thus supernaturally imparted to Abraham does not appear to have exhausted itself in the generation of Isaac; since, according to Genesis 25:2, Abraham became by Keturah the father of six sons after the death of Sarah.

13. **In faith** (κατὰ πίστιν). See on ver. 7.

Not having received (μὴ κομισάμενοι). See on ch. 10:36. They died according to faith, inasmuch as they did not receive. They died under the regimen of faith, and not of sight. For the phrase κομίζειν τὰς ἐπαγγελίας *to receive the promises*, comp. ch. 10:36; 11:39.

Having seen them afar off (πόρρωθεν αὐτὰς ἰδόντες). By faith; *from* afar.

Were persuaded of them and embraced them (ἀσπασάμενοι). The A.V. completely destroys the beauty of this verse. It reads *were persuaded*, following T.R. πεισθέντες, and translates ἀσπασάμενοι *embraced*, which is a sort of inferential rendering of the original sense *to salute* or *greet.* Rend. "having seen them from afar and greeted them": as seamen wave their greeting to a country seen far off on the horizon, on which they cannot land. Lünemann appropriately quotes Virgil, *Aen.* 3. 522:

> "Cum proculi obscuros collis humilemque videmus
> Italiam. Italiam primus conclamat Achates,
> Italiam laeto socii clamore salutant."

Confessed that they were strangers and pilgrims (ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι). They admitted and accepted the fact with the resignation of faith, and with the assurance of future rest. Comp. Genesis 23:4; 24:37; 28:4; 47:9; Psalm 39:12; 119:19, 54. For παρεπίδημοι *sojourners*, see on 1 Peter 1:1. In the anonymous Epistle to Diognetus, an apologetic letter, probably of the second century, and one of the gems of early Christian literature, occur the following words concerning Christians: "They inhabit their own country, but as sojourners: they take part in all things as citizens, and endure all things as aliens: every foreign country is theirs, and every country is foreign."

14. **Declare plainly** (ἐμφαμίζουσιν). [o]P. See on John 14:21. Occasionally in LXX. Rend. “make it manifest.”

They seek a country (πατρίδα ἐπιζητοῦσιν). The verb is found in LXX, chiefly in the sense of seeking after God or another deity. See 2 Kings 1:3, 6; 3:11; 8:8; 22:18; 2 Chronicles 18:6. Comp. ἐπιζητουμένη πόλις *a city sought after* (Zion), Isaiah 62:12. Πατρίς is a *native* country; a *fatherland.* Only here and in Gospels and Acts. Quite often in LXX.

15. **If they had been mindful** (εἰ ἐμνημόνευον). In N.T. habitually *remember*. So invariably in LXX. The meaning here is, that if, in their declaration (ver. 14) that they were seeking a country, they had called to mind the country from which they came out, they could have returned thither, so that it is evident that they did not mean that country. [231]

To have returned (ἀνακάμψαι). Rend. “to return.” Lit. *bend their way back again* (ἀνα).

16. **Now they desire** (νῦν ὀρέγονται). Νῦν *now* is logical: as the case now stands. For ὀρέγονται *desire*, see on 1 Timothy 3:1.

Is not ashamed (οὐκ ἐπαισχύνεται). Because they have commended themselves to God by their faith, so that he acknowledges them as his own. Comp. ch. 2:11; Mark 8:28, 38; Romans 1:16; 2 Timothy 1:8, 16.

To be called their God (Θεὸς ἐπικαλεῖσθαι αὐτῶν). Lit. *to be surnamed*. Comp. Acts 4:36; 10:5, 18, 32. God was called the God of Abraham, of Isaac, and of Jacob. See Exodus 3:6.

For he hath prepared for them a city (ἡτοίμασιν γὰρ αὐτοῖς πόλιν). Comp. Matthew 25:34; John 14:2; Revelation 21:2. *City* is significant, as showing that the fulfillment of God’s promise lies in introducing them into the perfection of *social* life. Comp. Revelation 3:12; 21:2, 10; 22:19.

17. **When he was tried offered up** (προσενήνοχεν πειραζόμενος). The full sense of the statement is missed in A.V. The meaning is that *while the trial is yet in progress*, Abraham *hath already offered up his son*, before

the trial has come to an issue, by the act of his obedient will, through faith in God. Comp. James 2:21.

He that had received (ὁ ἀναδεξάμενος). The verb only here and Acts 28:7. It means *to accept; to welcome* and entertain. So Rev. *gladly received*.

Accounting (λογισάμενος). See on 1 Peter 5:12; Romans 4:5; 8:18.

From whence (ὅθεν). Rend. *wherefore*: because of his faith in God's power and truthfulness. Ὅθεν, though occasionally in a local sense in N.T., as Matthew 12:44; Luke 11:24; Acts 14:26, is much more common in the logical or causal sense, *wherefore, on which account*. So in every other instance in Hebrews. In the local sense it would mean *from the dead*.

Also he received him in a figure (αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο). Καὶ marks the receiving as answering to the faith. As Abraham believed in God's power to restore Isaac, so, because of his faith, he *also* received him. For ἐκομίσατο *received* see on ch. 10:36. Ἐν παραβολῇ *in a parable*. Since the sacrifice did not take place as a literal slaughter, there could not be a literal restoration from death. There was a real offering in Abraham's will, but not a real death of Isaac. Isaac's death took place symbolically, in the sacrifice of the ram: correspondingly, the restoration was only a symbolic restoration from the dead. Some expositors, among whom is Westcott, explain thus: Abraham accounted that God was able to raise Isaac from the dead, from which he received him *at birth*, in that Isaac sprung from one *dead* (νενεκρωμένου, ver. 12). This is extremely labored and artificial. [232]

20. **Blessed** (εὐλόγησεν). See on John 12:13.

Concerning things to come (καὶ περὶ μελλόντων). A.V. Omits καὶ which gives an emphasis to the following words. Isaac pronounced a blessing, *and that* concerning things to come; things beyond the lifetime of Jacob and Esau. See Genesis 27:29, 39. The blessing was an act of faith. Isaac's confidence in the power of his blessing to convey the good which it promised was "the assurance of things hoped for, the conviction of things not seen," founded on the promise of Genesis 17:5.

21. **When he died** (ἀποθνήσκων). Rend. “when dying.” It is quite superfluous to explain this as emphasizing the strength in contrast with the weakness of approaching death; or that, in the birth of Joseph’s two sons before Jacob’s death, Jacob discerned a monition to adopt them into the direct line of his own sons. The meaning is simply that these events took place in Jacob’s last hours.

Blessed each (ἕκαστον εὐλόγησεν). See Genesis 48:17-20. Each son received a separate and distinct blessing, although Joseph had expected only one common blessing for both. Jacob’s discernment of faith appeared in this, as in the precedence assigned to the younger son.

And worshipped leaning on the top of his staff (καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ). From the LXX of Genesis 47:31. It seems to have been loosely included by our writer among the incidents of Jacob’s last hours (ἀποθνήσκων), although it belongs to a different part of the narrative. The promise given by Joseph to remove his father’s remains to the family sepulchre may have been regarded as preparatory to the blessing, or introduced in order to emphasize the devotional character of the entire proceeding. The words *upon the head of his staff* are from the LXX; the Hebrew being “Jacob bowed himself upon *the head of the bed*.” Comp. 1 Kings 1:47. According to its vowel-points the same Hebrew word signifies either *staff* or *bed*. The LXX has chosen the former, and renders by ῥάβδος *staff*. According to the Hebrew, the meaning is that Jacob, having been sitting during the conversation, lay down when it was finished, probably overcome by weakness, and breathing a prayer as he fell back on his pillow. [233]

22. **When he died** (τελευτῶν). Comp. Genesis 1:26, LXX. The verb means *to finish* or *close*, with *life* understood. Always in this sense in N.T. See Matthew 2:19; 9:18; Luke 7:2, etc. Never used by Paul. Rend. “when near his end.”

Made mention of (περὶ—ἐμνημόνευσεν). See on ver. 15. A.V. has *remembered* in marg. *Remembered* is appropriate here. Joseph on his death-bed remembered the promise of God to give the land of Canaan to the seed of Abraham (Genesis 12:7; 13:15; 15:7), and also the prediction to Abraham that his descendants should pass four hundred years in

bondage in a strange land, and should afterward be brought out thence, Genesis 15:13, 14.

The departing of the children of Israel (τῆς ἐξόδου τῶν υἱῶν Ισραὴλ). Ἔξοδος only here, Luke 9:31 (note) and 2 Peter 1:15 (note). Οι υἱοὶ Ισραὴλ is one of several phrases in N.T. denoting the chosen people. There are also *house* (οἶκος) and *people* (λαὸς) *of Israel*, and *Israel of God*, and *Israel according to the flesh*.

And gave commandment (καὶ ἐνετείλατο). Καὶ *and so*; in consequence of his remembering the prophecy of the exodus. The verb indicates a *specific* injunction (ἐντολή). See on 1 Timothy 6:14.

23. **Of his parents** (ὑπὸ τὼν πατέρων αὐτοῦ). Lit. *by his fathers.* Comp. Exodus 2:2. Πατέρες *fathers*, according to a late Greek usage, is employed like γονεῖς *parents*. Similarly the Lat. *patres* and *soceri*, including *both* parents, or father and mother in law.

Proper (ἀστεῖον). Only here and Acts 7:20, on which see note. Rend. "comely."

Commandment (διάταγμα). N.T.^{o}. Rend. "mandate."

24. **When he was come to years** (μέγας γενόμενος). Lit. *having become great.* Comp. LXX, Exodus 2:11. Often in the phrase μικροὶ καὶ μεγάλοι *small and great; young and old.* See Acts 26:22; Hebrews 8:11; Revelation 11:8; 13:16, etc.

25. **To suffer affliction with** (συνκακουχεῖσθαι). N.T.^{o}, ^{o}LXX, ^{o}Class. The verb κακουχεῖν *to treat ill*, ver. 37; ch. 13:3; LXX, 1 Kings 2:26; 11:39. Rend. "to be evil entreated."

Than to enjoy the pleasures of sin for a season (ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν). Lit. *than to have temporary enjoyment of sin.* The emphasis is first on *temporary* and then on *sin*. For ἀπόλαυσις *enjoyment*, see on 1 Timothy 6:17. Πρόσκαιρος *for a season, temporary*, rare in N.T. ^{o}LXX. Once in Paul, see 2 Corinthians 4:18.

26. **Esteeming the reproach of Christ** (ἡγησάμενος τὸν ὀνειδισμὸν τοῦ Χριστοῦ). The participle gives the reason for his choice of affliction instead of sin: *since he esteemed*. "The reproach of Christ" is the reproach peculiar to Christ; such as he endured. The writer uses it as a current form of expression, coloring the story of Moses with a Christian tinge. Comp. Romans 15:3; Hebrews 13:13; 2 Corinthians 1:5; Colossians 1:24; Philippians 3:14; 1 Peter 4:14. The phrase is applied to Moses as enduring at the hands of the Egyptians and of the rebellious Israelites the reproach which any faithful servant of God will endure, and which was endured in a notable way by Christ.

He had respect unto (ἀπέβλεπεν εἰς). N.T.^{o}. Lit. *he looked away* (from the treasures of Egypt, etc.) *unto* the recompense.

27. **He forsook Egypt** (κατέλιπεν Αἴγυπτον). After he had killed the Egyptian, Exodus 2:15. Not in the general exodus. The historical order of events is preserved: the flight to Midian, the Passover, the Exodus, the passage of the Red Sea.

The wrath (τὸν θυμὸν). Only here in Hebrews. See on John 3:36.

He endured (ἐκαρτέρησεν). N.T.^{o}. Occasionally in LXX. Often in Class. He was *stanch* and *steadfast.*

As seeing him who is invisible (τὸν ἀόρατον ὡς ὁρῶν). since he saw, etc. The emphasis is on *invisible*, pointing back to the introductory definition of faith. The word is used of God, Colossians 1:15; 1 Timothy 1:17.

28 **Kept the passover** (πεποίηκεν τὸ πάσχα). Rend. "hath instituted the passover." The perfect tense indicates the continued significance of the service down to the time of writing. The phrase ποιεῖν τὸ πάσχα on N.T. only here and Matthew 26:18. The usual N.T. phrase is φαγεῖν τὸ πάσχα *to eat* the Passover. See Matthew 26:17; Mark 14:12; Luke 22:11. Ποιεῖν τὸ πάσχα unquestionably means *to keep* or *celebrate* the Passover, as Matthew 26:18; Exodus 12:48; Numbers 9:2, 4, 6, 10, 13; Deuteronomy 16:1: but the verb is elastic. The corresponding Hebrew verb *'asa,* among other meanings, signifies *to create* (Genesis 1:7; 2:2); *to*

establish (Ecclesiastes 2:5, 6, 8); *to constitute* (1 Kings 12:31, 32); *to make ready* or *prepare* (Judges 13:15; *to prepare as a sacrifice* (Psalm 66:15). In all these instances it is rendered in LXX by ποιεῖν. In N.T. we find ποιεῖν ἄριστον or δεῖπνον *to prepare a breakfast* or *dinner*. Accordingly ποιεῖν may properly be used here of the *instituting* of the Passover. Moreover the two following clauses clearly indicate that the writer is referring to the original institution.

The sprinkling of blood (τὴν πρόσχυσιν τοῦ αἵματος). Πρόσχυσις *affusion*, N.T.^{o}, ^{o}LXX, ^{o}Class. From προσχεῖν *to pour on*. In the post-Exodus legislation the blood which, in the original institution, was sprinkled on the door-posts and lintels (Exodus 12:22), was thrown upon the altar (Deuteronomy 16:6), and προσχεῖν in LXX is used of this act almost without exception. See Exodus 24:6; 29:16; Leviticus 1:5, 11; 3:2, 8,13, etc.

Lest he that destroyed the first-born should touch them (ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωρότοκα θίγῃ αὐτῶν). Rend. "that the destroyer of the first-born should not touch them," a rendering which brings out more sharply the preventive purpose of the sprinkling of blood. Ὀλοθρεύειν *to destroy*, N.T.^{o}, ^{o}Class. Ὁ ὀλοθρεύων is used in the narrative of Exodus 11:23 for *the destroying angel*. The kindred noun ὀλοθρευτής *destroyer* (^{o}LXX, ^{o}Class.) occurs in 1 Corinthians 10:10 of the plague in Numbers 16:46-50. For θίγῃ *should touch*, see on Colossians 2:21.

29. **Passed through** (διέβησαν). Only three times in N.T. See Luke 16:26; Acts 16:9. The simple Βαίνηνdoes not occur in N.T.

The Red Sea (τὴν Ἐρυθρὰν θάλασσαν). Called by the Israelites *the sea*, Exodus 14:2, 9, 16, 21, 28, etc., and, specially, the sea of Suph (*sedge, seeds*). In LXX always as here except Judges 11:16, where it is θάλασσα Σὶφ i.e. *Suph*. By the Greeks the name was at first applied to the whole ocean from the coast of Ethiopia to the island of Taprobana or Ceylon. Afterward, when they learned of the existence of an Indian Ocean, they applied the name merely to the sea below Arabia, and to the Arabian and Persian gulfs.

Which the Egyptians assaying to do (ἧς πεῖραν λαβόντες οἱ

Αιγύπτιοι). The A.V. has *assaying*, according to the older English usage. *Assay* is now chiefly used of the testing of precious metals; but in the sense of *try* it is found in Piers Ploughman, Gower, Chaucer, Shakespeare. Lit. *of which (sea) the Egyptians having taken trial*. The phrase πεῖραν λαμβάνειν *to take trial* occurs also in LXX, Deuteronomy 28:56. In N.T. only here and ver. 36.

Were drowned (κατεπόθησαν). Lit. *were drunk down*. See on Matthew 23:24. Comp. LXX, Exodus 15:4, and in N.T. 1 Corinthians 15:54; 2 Corinthians 2:7; 5:4.

30. **Compassed about** (κυκλωθέντα). Comp. Luke 21:20; John 10:24. ^{o}P.

31. **The harlot Rahab** (Ῥαὰβ ἡ πόρνη). See Joshua 2; 6:17, and comp. James 2:25. Rahab's occupation is stated without mincing, and the lodging of the spies at her house was probably not a matter of accident. Very amusing are the efforts of some earlier expositors to evade the fact of a harlot's *faith*, by rendering πόρνη *landlady*.

Perished not with (οὐ συναπώλετο). N.T.^{o}. In LXX see Numbers 16:26; Psalm 25:9; 27:3.

Them that believed not (τοῖς ἀπειθήσασιν). Rend. "them that were disobedient." Simple disbelief is expressed by ἀπιστεῖν, ἀπιστία: disbelief as it manifests itself in disobedience, by ἀπειθεῖν. Ἀπειθεῖν is ἀπιστεῖν on its active side. See on John 3:36, and comp. Hebrews 3:18; 4:6, 11; Romans 11:30, 32, contrasting with Romans 11:20, 23. Ἀπειθεῖν here describes the failure to be persuaded that God had given the land to the Israelites, and the consequent refusal to surrender Jericho. Rahab's faith is shown Joshua 2:9-11.

When she had received the spies (δεξαμένη τοὺς κατασκόπους). Rend. "having received." For this sense of friendly reception as a guest see Luke 10:8, 10. Κατάσκοπος *a spy*, N.T.^{o}. LXX, Genesis 42:9, 11 14; 1 Samuel 26:4.

With peace (μετ' εἰρήνης). The phrase only here and Acts 15:33. Quite

often in LXX, as Genesis 15:15; 26:29; Exodus 18:23; Deuteronomy 20:20; Judges 8:9. In N.T. ἐν εἰρήνῃ *in peace* (Acts 16:36; James 2:16): εἰς εἰρήνην *into peace* (Mark 5:34; Luke 7:50; 8:48); both these very often in LXX. Rahab received the spies without enmity, and did not allow them to suffer harm from others. An interesting parallel is furnished by Dante, *Purg*. 2:99, in the case of the pilot-angel who conveys souls to the shore of Purgatory.

"He, sooth to say, for three months past has taken
Whoever wished to enter, *with all peace*" (without interposing any obstacle.) [234]

32. **To tell** (διηγούμενον). Lit. *the time will fail me telling:* if I tell. See on Mark 9:9, and comp. Mark 5:16; Luke 8:39; 9:10; Acts 9:27, and διήγησις *narrative* (A.V. *declaration),* Luke 1:1.

Gideon, etc. These names of the four judges are not enumerated in chronological order. Samuel is closely connected with David as in the history, but with τε καὶ as introducing the new order of the prophets.

33. **Through faith** (διὰ πίστεως). This formula is now substituted for the instrumental dative πίστει *by faith.* The reason for the change cannot perhaps be accurately formulated, but will be appreciated by one who *feels* the Greek idioms as better suiting the more general illustrations which follow.

Subdued kingdoms (κατηγωνίσαντο βασιλείας). The verb N.T.^{o}, ^{o}LXX, signifies *fought down*; overcame by struggle, as Barak, Judges 4; Gideon, Judges 7; Jephthah, Judges 11; David, 2 Samuel 5.

Wrought righteousness (ἠργάσαντο δικαιοσύνην). For the phrase comp. Acts 10:35. Referring not merely to their personal virtues, but to the public exercise of these as leaders, as 2 Samuel 8:15; 1 Chronicles 18:14; 1 Samuel 12:4. Faith showed itself in the association of righteousness with power. Comp. Isaiah 9:7; 54:14; 1 Kings 10:9.

Obtained promises (ἐπέτυχον ἐπαγγελιῶν). See on ch. 6:15.

Stopped (ἔφραξαν). The verb means *to fence in; block up.* Rare in N.T.

See Romans 3:19; 2 Corinthians 11:10, and comp. φραγμός *a fence,* Matthew 21:33; Ephesians 2:14. Occasionally in LXX, as Job 38:8; Proverbs 21:13; Zechariah 14:5. The reference is no doubt to Daniel, Daniel 6:22; comp. 1 Macc. ii. 60.

34. **Quenched the violence of fire** (ἔσβεσαν δύναμιν πυρός). Rend. "the power of fire." Reference to the three Hebrews, Daniel 3; comp. 1 Macc. ii. 59.

Edge of the sword (στόματα μαχαίρης). Lit. *mouths of the sword*. See on ch. 4:12. The plural *edges* indicates frequent assaults.

Out of weakness (ἀπὸ ἀσθενείας). Rend. "*from* weakness." For the sense of ἀπὸ *from,* see Luke 5:15. The meaning is not confined to sickness, as in the case of Hezekiah (2 Kings 20; Isaiah 38). The main reference is probably to Samson, Judges 16:28 ff.

The armies of the aliens (παρεμβολὰς ἀλλοτρίων). Omit both *the's* in translation. For παρεμβολὰς see on Acts 21:34. Very often in LXX. *Aliens,* foreign foes or invaders.

35. **Women**. The recorded raisings from the dead are mostly for women. See 1 Kings 17:17 ff.; 2 Kings 4:17 ff. Comp. Luke 7:11 ff.; John 11; Acts 9. The reference here is to the first two.

Raised to life again (ἐξ ἀναστάσεως). Rend. "by a resurrection"; and for the force of ἐξ comp. Romans 1:4. [235]

Were tortured (ἐτυμπανίσθησαν). N.T.[o]. LXX once, 1 Samuel 21:18. Originally *to beat a drum* (τύμπανον). Hence *to beat, to cudgel.* The A.V. of 1 Samuel 21:13, describing the feigned madness of David, renders ἐτυμπάνιζεν "*he scrabbled* on the doors of the gate," meaning that he beat the doors like a madman. Τύμπανον means *a drum* or *a drumstick;* hence *a cudgel;* so Aristoph. *Plut.* 476, where it is associated with κύφων *a pillory.* Comp. 2 Macc. vi. 19, 28. The meaning here is, *were beaten to death with clubs,* the word being used to represent cruel torture in general.

Not accepting deliverance (οὐπροσδεξάμενοι τὴν ἀπολύτρωσιν).

For the verb, see on ch. 10:34. *The* (τὴν) deliverance offered at the price of denying their faith. See 2 Macc. vi. 21-27.

A better resurrection (κρείττονος ἀναστάσεως). Better than a resurrection like those granted to the women above mentioned, which gave merely a continuation of life on earth. Comp. 2. Macc. vii. 9, 14.

36. **Of cruel mockings** (ἐμπαιγμῶν). N.T.[o], [o]Class. Rare in LXX. *Cruel* is an insertion of A.V. Rend. "of mockings."'Εμπαιγμονὴ *mockery* ([o]LXX, Class.) is found 2 Peter 3:3 (note); and ἐμπαίκτης *mocker* or *scoffer,* 2 Peter 3:3; Jude 18. Ἐμπαίζειν *to mock* is quite frequent in the Synoptic Gospels, and occurs also in LXX.

37. **They were stoned** (ἐλιθάσθησαν). A characteristic Jewish punishment. See 2 Chronicles 24:20; Matthew 23:37; John 10:31; Acts 5:26; 7:59; 14:19. The verb λιθοβολεῖν is also used in Matthew, Luke, and Acts, and once in this epistle, 12:20.

Were sawn asunder (ἐπίσθησαν). N.T.[o]. As Isaiah, according to tradition.

Were tempted (ἐπειράσθησαν). If the reading is correct, which seems probable, the reference is probably to inducements offered them to abandon their loyalty to God. It has seemed to many out of place, because occurring in the midst of a list of different forms of violent death. [236]

38. **Of whom the world was not** (ὧν οὐκ ἦν ἄξιος ὁ κόσμος). This clause falls into the series of participles which precedes it; the form of the relative sentence being adopted because of the lack of a proper participial phrase to express the statement. At the same time it prepares the way for the following clause in which the participial construction is resumed. Rend. "they went about in sheepskins and goatskins, being destitute, afflicted, evil-entreated, men of whom the world was not worthy, wandering in deserts," etc. By *the world* (κόσμος) is not meant the *corrupt* world, as in John and Paul (see on ver. 7), but the world considered as an economy which was unworthy of these, because ruled by sense and not by faith. Their plane of life was higher.

They wandered (πλανώμενοι). Lit. *wandering* or *straying,* apart from the homes and the intercourse of men.

Caves of the earth (ὀπαῖς τῆς γῆς). Ὀπή only here and James 3:11. It means *a hole;* primarily a place through which one can *see* (ὄπωπα). In LXX *the cleft* of the rock in which God placed Moses, Exodus 33:22: *a window, a latticed opening,* Ecclesiastes 12:3*: the eye-socket,* Zechariah 14:12: *a hole in the wall,* Ezekiel 8:7: *a hole in a tree,* 4 Macc. xiv. 16.

39. **Having obtained a good report** (μαρτυρηθέντες). Rend. "having had witness born to them." See on ver. 2.

40. **Having provided** (προβλεψαμένου). N.T.^{o}.

For us (περὶ ἡμῶν). The better thing is for *us*. It was not for them: they lived in the assurance of a future time better than their own, and in this assurance of faith, did their work and bore their burden in their own time. It is one of the achievements of faith to be cheerfully willing to be only a stage to some better thing which we cannot share.

That they without us should not be made perfect (ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν). Each successive stage of history gathers up into itself the fruit of preceding stages. This passage teaches the solidarity of humanity in its work as well as in itself. The man of the present requires the work and suffering and achievement of the men of the past to complete him and his work. The future men will, in like manner, require the work and suffering and achievement of the men of today to complete them. The whole creation, in all its successive aeons, moves *together* toward

CHAPTER 12

1. **Therefore** (τοιγαροῦν). An emphatic particle, strongly affirming the facts on which the following exhortation is based.

We also are compassed (καὶ ἡμεῖς). According to this the sense would be, those described in ch. 11 were compassed with a cloud of witnesses, and *we also* are so compassed. Wrong. The *we also* should be construed with *let us run.* "Therefore *let us also* (as they did) run our appointed race with patience."

Seeing we are compassed about with so great a cloud of witnesses (τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων). Lit. *having so great a cloud of witnesses lying around us.* Νέφος *cloud,* N.T.^{o}, means a great mass of cloud covering the entire visible space of the heavens, and therefore without definite form, or a single large mass in which definite outlines are not emphasized or distinguished. It thus differs from νεφέλη, which is a detached and sharply outlined cloud. Νέφος is therefore more appropriate to the author's image, which is that of a vast encompassing and overhanging mass. The use of cloud for a mass of living beings is familiar in poetry. Thus Homer, *a cloud of footmen* (*Il.* 23:138): of *Trojans* (*Il.* 16:66). Themistocles, addressing the Athenians, says of the host of Xerxes, "we have had the fortune to save both ourselves and Greece by repelling *so great a cloud of men*" (Hdt. viii. 109). Spenser, F. Q. 1:1, 23:

"A cloud of cumbrous gnattes doe him molest."

Milton, *Par. L.* 1:340*:*

"A pitchy cloud of locusts."

Witnesses (μαρτύρων) does not mean *spectators,* but those who have born witness to the truth, as those enumerated in ch. 11. Yet the idea of spectators is implied, and is really the principal idea. The writer's picture is that of an arena in which the Christians whom he addresses are contending in a race, while the vast host of the heroes of faith who, after having born witness to the truth, have entered into their heavenly rests watches the contest from the encircling tiers of the arena, compassing and

overhanging it like a cloud, filled with lively interest and sympathy, and lending heavenly aid. How striking the contrast of this conception with that of Kaulbach's familiar "Battle of the Huns," in which the slain warriors are depicted rising from the field and renewing the fight in the upper air with aggravated fury.

Weight (ὄγκον). N.T.^{o}, ^{o}LXX. Lit. *bulk, mass.* Often in Class. Sometimes metaphorically of a person, *dignity, importance, pretension:* of a writer's style, *loftiness, majesty, impressiveness.* Rend. "encumbrance," according to the figure of the racer who puts away everything which may hinder his running. So the readers are exhorted to lay aside every worldly hindrance or embarrassment to their Christian career.

And the sin which doth so easily beset (καὶ τὴν εὐπερίστατον ἁμαρτίαν). Καὶ adds to the general *encumbrance* a specific encumbrance or hindrance. Εὐπερίστατος N.T.^{o}, ^{o}LXX, ^{o}Class. From εὐ *readily, deftly, cleverly,* and περιΐστασθαι *to place itself round.* Hence, of a sin which readily or easily encircles and entangles the Christian runner, like a long, loose robe clinging to his limbs. *Beset* is a good rendering, meaning *to surround.* In earlier English especially of surrounding crowns, etc., with jewels. So Gower, *Conf. Amos* 1:127.

> "With golde and riche stones beset."

Shakespeare, *Two Gent. Ver.* 5:3:

> "The thicket is beset; he cannot 'scape."

The sin may be any evil propensity. The sin of unbelief naturally suggests itself here.

With patience (δι' ὑπομονῆς). Ὑπομονὴ includes both passive endurance and active persistence. See on 2 Peter 1:6, and James 5:7. For this use of δι' *with,* see on ch. 9:11.

The race (τὸν ἀγῶνα). Instead of a specific word for *race* (δρόμος), the general term *contest* is used. For προκείμενον *set before,* see on ch. 6:18.

2. **Looking** (ἀφορῶντες). Only here and Philippians 2:28. In LXX see 4 Macc. xvii. 10. Looking *away* from everything which may distract. Comp. Philippians 3:13, 14, and ἀπέβλεπεν *he had respect,* lit. *looked away,* Hebrews 11:26. Wetstein cites Arrian, *Epictet.* 2:19, 29: εἰς τὸν Θεὸν ἀφορῶντες ἐν παντὶ μικρῷ καὶ μεγάλῳ *looking away unto God in everything small and great.*

Jesus. Having presented a long catalogue of witnesses under the old covenant, he now presents Jesus, the mediator of the new covenant, and the supreme witness. See Revelation 1:5; 3:14; 1 Timothy 6:13.

The author and finisher of our faith (τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν). The A.V. is misleading, and narrows the scope of the passage. For *author,* rend. *leader* or *captain,* and see on ch. 2:10. For *finisher,* rend. *perfecter.* For *our faith,* rend. *faith* or *the faith.* Not our Christian faith, but faith absolutely, as exhibited in the whole range of believers from Abel to Christ. Christ cannot be called *the author* or *originator* of faith, since the faith here treated existed and worked before Christ. Christ is *the leader* or *captain* of faith, in that he is *the perfecter* of faith. In himself he furnished the perfect development, the supreme example of faith, and in virtue of this he is the *leader* of the whole believing host in all time. Notice the recurrence of the favorite idea of *perfecting.* Comp. ch. 2:10; 5:9; 6:1; 7:11, 19, 28; 9:9; 10:1, 14; 11:40. Τελειωτής *perfecter,* N.T.^{o}, ∞LXX, ^{o}Class.

For the joy that was set before him (ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς). Ἀντὶ in its usual sense, *in exchange for.* Προκειμένης *lying before, present.* The joy was the full, divine beatitude of his preincarnate life in the bosom of the Father; the glory which he had with God before the world was. In exchange for this he accepted the cross and the blame. The contrast is designed between the *struggle* which, for the present, is alone set before the readers (ver. 1), and the *joy* which was already present to Christ. The heroic character of his faith appears in his renouncing a joy already in possession in exchange for shame and death. The passage thus falls in with Philippians 2:6-8. [237]

The cross (σταυρὸν). Comp. Philippians 2:8. ^{o}LXX. Originally *an upright stake* or *pale.* Σταυροῦν *to drive down a stake; to crucify.* Comp.

the use of ξύλον *wood* or *tree* for the cross, Acts 5:30; 10:39; 1 Peter 2:24. See on Luke 23:31.

The shame (αἰσχύνης). Attendant upon a malefactor's death.

Is set down, etc. See ch: 1:3, 13; 8:1; 10:12. Notice the tenses: *endured,* aorist, completed: *hath sat down,* perfect, he remains seated and reigning.

3. **For consider** (ἀναλογίσασθε γὰρ). Γὰρ *for* introduces the reason for the exhortation to look unto Jesus. Look unto him, *for* a comparison with him will show you how much more he had to endure than you have. Ἀναλογίζεσθαι N.T.^{o}. Comp. 3 Macc. vii. 7. It means *to reckon up; to consider in the way of comparison.*

Contradiction of sinners (ὑπὸ τῶν ἁμαρτωλῶν ἀντιλογίαν). *Contradiction* or *gainsaying.* See on ch. 6:16, and comp. ch. 7:7. See on *gainsaying,* Jude 11. *Of* sinners, ὑπὸ *by, at the hands of.*

Against himself (εἰς ἑαυτοὺς). According to this text we should render "against themselves." Comp. Numbers 16:38. The explanation will then be that Christ endured the gainsaying of sinners, who, in opposing him, were enemies of their own souls. The reading ἑαυτοὺς however, is doubtful, and both Tischendorf and Weiss read ἑαυτὸν *himself,* which I prefer.

Lest ye be wearied and faint in your minds (ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι). Rend. "that ye be not weary, fainting in your minds."'Εκλύειν is *to loosen,* hence, *to relax, exhaust.* So often in LXX. See Deuteronomy 20:3; Judges 8:15; 1 Samuel 14:28. Comp. Matthew 15:32; Mark 8:3; Galatians 6:9.

4. **Unto blood** (μέχρις αἵματος). Your strife against sin has not entailed the shedding of your blood, as did that of many of the O.T. worthies, and of Jesus himself. See ch. 11:35, 37. Of Jesus it is said, Philippians 2:8, "he became obedient *to the extent of death* (μέχρι θανάτου). Comp. 2 Macc. xiii. 14.

Striving against sin (πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι). The verb N.T.^{o}. LXX, 4 Macc. xvii. 14. Sin is personified.

5. **Ye have forgotten** (ἐκλέλησθε). N.T.^{o}. Common in Class., ^{o}LXX. The simple verb λανθάνειν means *to escape notice; to be unseen* or *unknown.* Middle and passive, *to let a thing escape; forget.* Some render interrogatively, "have ye forgotten?"

Speaketh unto you (ὑμῖν διαλέγεται). The verb always in the sense of *mutual converse* or *discussion.* See Mark 9:34; Acts 17:2; 18:19. Rend. "reasoneth with you."

My son, etc. From Proverbs 3:11, 12. Comp. Job 5:17.

Despise not (μὴ ὀλιγώρει). N.T.^{o}. LXX only in this passage. Quite often in Class. It means *to make little of* (ὀλίγος).

Chastening (παιδείας). Mostly in Hebrews See on Ephesians 6:4, and 2 Timothy 3:16.

6. **He chasteneth** (παιδεύει). See on Luke 23:16.

Scourgeth (μαστιγοῖ). Not very common, but found in all the four Gospels. Hebrews only here. Quite often in LXX.

Receiveth (παραδέχεται). Admits to filial privileges: acknowledges as his own. Of receiving the word of God, Mark 4:20: of receiving delegates from a body, Acts 15:4: of adopting or approving customs, Acts 16:21.

7. **If ye endure chastening** (εἰς παιδείαν ὑπομένετε). Rend. "it is for chastening that ye endure." A.V. follows the reading of T. R. εἰ *if.* Do not faint at affliction. Its purpose is disciplinary. Παιδεία is here *the end* or *result* of discipline. In ver. 5 it is *the process.*

God dealeth with you as with sons (ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεὸς). The verb means *to bring to:* often *to bring an offering* to the altar, as Matthew 5:23, 24; 8:4. In the passive voice with the dative, *to be born toward one;* hence, *to attack, assail, deal with, behave toward.* See Thucyd. i. 140; Eurip. *Cycl.* 176; Hdt. vii. 6. The afflictive dealing of God with you is an *evidence* that you are sons.

What son is he whom the father, etc. (τίς υἱὸς). Some interpreters render, "who is a son whom the father?" etc. That is, no one is a son who is without paternal chastening. The A.V. is better. The idea expressed by the other rendering appears in the next verse.

8. **Of which all are partakers** (ἧς μετοχοι γεγόνασι πάντες). Rend. "of which all have been made partakers." For μέτοχοι *partakers* see on ch. 3:14. *All,* that is, all sons of God.

Bastards (νόθοι). N.T.^{o}. See Wisd. iv. 3. They might think that they would not suffer if they were really God's sons; whereas the reverse is the case. If they did not suffer, they would not be God's sons.

9. **Furthermore** (εἶτα). Everywhere else in N.T. this particle marks a succession of time or incident. See Mark 4:17; 8:25; Luke 8:12; 1 Corinthians 15:5, 7. Here it introduces a new phase of the subject under discussion.

Fathers of our flesh (τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας). Up to this point the suffering of Christians has been explained by God's fatherly relation to them. Now the emphatic point is that their fathers, with whom God is compared, were only *earthly, human* parents. The phrase πατέρας τῆς σαρκὸς N.T.^{o}, but kindred expressions are found Romans 4:1, 9:3; Galatians 4:29; Hebrews 2:14.

Which corrected (παιδευτὰς). Lit. "we have had fathers of our flesh *as chasteners.*" Only here and Romans 2:20. In LXX, Sir. xxxvii. 19; Hosea 5:2; 4 Macc. v. 34; ix. 6.

Shall we not much rather be in subjection (οὐ πολὺ μάλλον ὑποταγησόμεθα). The comparison is between the respect paid to a fallible, human parent, which may grow out of the natural relation, or may be due to fear, and the complete subjection to the divine Father.

To the Father of spirits (τῷ πατρὶ τῶν πνευμάτων). Contrasted with *fathers of the flesh.* Their relation to us is limited; his is universal. They are related to us on the fleshly side; he is the creator of our essential life. Our

relation to him is on the side of our eternal being. Comp. John 4:23, 24; Zechariah 12:1; Isaiah 57:16. The phrase N.T.^{o}. Comp. LXX, Numbers 16:22; 27:16; Revelation 22:6. Clement of Rome styles God *the benefactor* (εὐεργέτης) *of spirits, the creator and overseer* (κτίστης, ἐπίσκοπος) of every spirit, and *the Lord* (δεσπότης) *of spirits. Ad Corinth.* 59, 64.

And live (καὶ ζήσομεν). Have true life; not limited to the future life. Comp. John 5:26; 6:57; 1 John 5:11; Revelation 11:11; Acts 16:28; Romans 6:11; 14:8; 1 John 4:9, and see on *living God,* Hebrews 3:12.

10. Much difficulty and confusion have attached to the interpretation of this verse, growing out of:

(a) the relations of the several clauses;

(b) the meaning of *for a few days,* and how much is covered by it. The difficulties have been aggravated by the determination of commentators to treat the verse by itself, confining the relation of its clauses within its own limits, attempting to throw them into pairs, in which attempt none of them have succeeded, and entirely overlooking relations to the preceding verse.

For a few days (πρὸς ὀλίγας ἡμέρας). This clause is directly related to *be in subjection to the father of spirits and live,* and points a contrast. On the one hand, subjection to the Father of spirits, the source of all life, has an *eternal* significance. Subjection to his fatherly discipline means, not only the everlasting life of the future, but present life, eternal in quality, developed even while the discipline is in progress. Subjection to the Father of spirits and life go together. On the other hand, the discipline of the human father is brief in duration, and its significance is confined to the present life. In other words, the offset to *for a few days* is in ver. 9. To read *for a few days* into the two latter clauses of the verse which describes the heavenly discipline, and to say that both the chastening of the earthly and of the heavenly father are of brief duration, is to introduce abruptly into a sharp contrast between the two disciplines a point of resemblance. The dominant idea in πρὸς is not mere *duration,* but duration as related to *significance:* that is to say, "*for* a few days" means, during just that space of time in which the chastisement had force and meaning. See, for instances, Luke 8:13; John 5:35; 1 Thessalonians 2:17; 2 Corinthians 7:8. The *few days* can scarcely refer to the whole lifetime, since, even from the

ancient point of view of the continuance of parental authority, parental discipline is not applied throughout the lifetime. It signifies rather the brief period of childhood and youth.

After their own pleasure (κατὰ τὸ δοκοῦν αὐτοῖς). Better, *as seemed good to them.* The αὐτοῖς has a slightly emphatic force, as contrasted with a higher intelligence. The thought links itself with παιδευτὰς in ver. 9, and is explained by *as seemed good to them,* and is placed in contrast with subjection to the Father of spirits. The human parents were shortsighted, fallible, sometimes moved by passion rather than by sound judgment, and, therefore, often mistaken in their disciplinary methods. What seemed good *to them* was not always best *for us.* No such possibility of error attaches to the Father of spirits.

But he for our profit (ὁ δὲ ἐπὶ τὸ συμφέρον). The contrast is with what is implied in *as seemed good to them.* The human parent may *not* have dealt with us to our profit. Συμφέρειν means *to bring together: to collect* or *contribute in order to help:* hence, *to help* or *be profitable.* Often impersonally, συμφέρει *it is expedient,* as Matthew 5:29; 18:6; John 11:50. The neuter participle, as here, *advantage, profit,* 1 Corinthians 12:7; 2 Corinthians 12:l. There is a backward reference to *live,* ver. 9, the result of subjection to the Father of spirits; and this is expanded and defined in the final clause, namely:

That we might be partakers of his holiness (εἰς το μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ). Lit. *unto the partaking of his holiness.* Ἑις marks the *final purpose* of chastening. Holiness is life. Shall we not be subject to the Father of spirits and live? For, in contrast with the temporary, faultful chastening of the human parent, which, at best, prepares for work and success in time and in worldly things, his chastening results in holiness and eternal life.

11. **No chastening for the present seemeth** (πᾶσα μὲν παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ). Lit. *all chastening — doth not seem.* Πᾶσα *of all sorts,* divine and human. The A.V., by joining οὐ *not* to πᾶσα *all,* and rendering *no chastisement,* weakens the emphasis on the idea *every kind of chas*tisement. Πρὸς μὲν τὸ παρὸν *for the present.* For the force of πρὸς see on ver. 10. Not merely *during* the present, but for the present regarded

as the time in which its application is necessary and salutary. Μὲν indicates that the suffering present is to be offset by a fruitful future — *but (δὲ) afterward.*

To be joyous but grievous (χαρᾶς εἶναι ἀλλὰ λύπης). Lit. *to be of joy but of grief.*

It yieldeth the peaceable fruit of righteousness (καρπὸν εἰρηνικὸν ἀποδίδωσιν δικαιοσύνης). Perhaps with a suggestion of *recompense* for the long-suffering and waiting, since ἀποδιδόναι often signifies "to give back." The phrase ἀποδιδόναι καρπὸν only here and Revelation 22:2. Καρπὸν *fruit* with διδόναι *to give,* Matthew 13:8; Mark. 4:8: with ποιεῖν *to make or produce,* often in Synoptic Gospels, as Matthew 3:8, 10; 7:17; Luke 3:8; 6:43, etc.: with φέρειν *to bear,* always and only in John, John 12:24; 15:2, 4, 5, 8, 16: with βλαστάνειν *to bring forth,* James 5:18. Εἰρηνικός *peaceable,* in N.T. Only here and James 3:17, as an epithet of wisdom. Quite often in LXX of *men, the heart,* especially of *words* and *sacrifices.* The phrase καρπός εἰρηνικός *peaceable fruit* (omit *the),* N.T.^{o}, ^{o}LXX. The phrase *fruit of righteousness,* Philippians 1:11; James 3:18, and LXX, Proverbs 3:9; 11:30; 13:2; Amos 6:13: comp. Psalm 1:3; 57:11. The genitive *of righteousness* is explicative or appositional; fruit which *consists in* righteousness or *is* righteousness.

Unto them which are exercised thereby (τοῖς δι᾽ αὐτῆς γεγυμνασμένοις). Who have been subjected to the severe discipline of suffering, and have patiently undergone it. For the verb see on 1 Timothy 4:7. Rend. "it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." This preserves the Greek order, and puts *righteousness* in its proper, emphatic position.

12. **Wherefore** (διὸ). Because chastening is thus necessary, and serves for wholesome discipline, and issues in holiness..

Lift up (ἀνορθώσατε). Found in Luke 13:13; Acts 15:16 (citn). Occasionally in LXX. It signifies to *set up, make, erect.* In O.T. *to establish,* as a throne (2 Samuel 7:13, 16); *a house* (2 Samuel 7:26; 1 Chronicles 17:24); *to raise up one who is down* (Psalm 145:9; Sir. xi. 12). In Acts 15:16, *to build anew.* By medical writers, *to straighten; to set*

dislocated parts of the body. See Luke 13:13. [238] The translation here should be more general: not *lift up,* which is inappropriate to *paralyzed knees,* but *set right; brace.* As falling in with the thought of this passage, comp. the LXX of Psalm 17:35, which, for the A.V. "thy gentleness hath made me great," gives "thy discipline hath established me or set me up." See also Psalm 19:8.

The hands which hang down (τὰς παρειμένας χεῖρας). Rend. *the slackened or weakened hands.* Comp. Isaiah 35:3; Sir. xxv. 23; 2 Samuel 4:1. The verb παριέναι (only here and Luke 11:42) originally means *to let pass, disregard, neglect;* thence *to relax, loosen.* See Clem. Rom. *Ad Corinth.* 34, who associates it with νωθρὸς *slothful* (comp. Hebrews 5:11).

And the feeble knees (καὶ τὰ παραλελυμένα γόνατα). For *feeble* rend. *palsied.* See on Luke 5:18.

13. **Make straight paths for your feet** (τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν). After the LXX of Proverbs 4:26. The corresponding Hebrew means *to tear, to cut into:* hence *to cut through* as a path; *to make firm* or *plain.* Ὀρθός N.T. Only here and Acts 14:10; commonly *straight* or *upright,* but also *right, safe, happy.* Comp. Proverbs 8:6; 15:14; 21:8. here, not in the sense of *straight* as distinguished from *crooked,* but more generally, *right, plain,* by implication *even* or *smooth.* [239] Τροχιά N.T.^{o} is literally *a wheel-track (*τροχός *a wheel).* Very rare in profane Greek. Τοῖς ποσὶν ὑμῶν "*for* your feet," not *with.* That is, exert yourselves to make the course clear for yourselves and your fellow Christians, so that there be no stumbling and laming.

That which is lame (τὸ χωλὸν). Χωλός *lame, halting,* only in Synoptic Gospels and Acts. Mostly in the literal sense. Proverbial in Isaiah 33:23. Metaphorically here, and partly Matthew 18:8; Mark 9:45. The verb χωλαίνειν *to be lame* or *to make lame* (not in N.T.) is used metaphorically in LXX, Psalm 18:45; 1 Kings 18:21, where the A.V. "how long halt ye between two opinions" is ἕως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις *how long do ye go lame on both your hams?* Τὸ χωλὸν here signifies the lame *part* or *limb.*

Be turned out of the way (ἐκτραπῇ). Rend. “be put out of joint.” The A.V. is according to the more usual meaning of the verb, which, in N.T., is confined, with this exception, to the Pastoral Epistles. See 1 Timothy 1:6; 5:15; 2 Timothy 4:4. LXX only Amos 5:8. But it is also used by medical writers in the passive, with the meaning *to be wrenched* or *dislocated.* [240] There is nothing strange in the use of this word in a medical sense by our writer, whose work bears the stamp of Alexandria. The Greeks received their knowledge of surgery from the Egyptians, and mural paintings and documents, and even hieroglyphic symbols, prove that that people had attained remarkable proficiency in the science. Herodotus (ch. 3:131) mentions a medical school at Cyrene in Africa, and says that the pupils of that school were regarded as the second best physicians in all Greece. At the time of Galen (163 A.D.) the medical school of Alexandria was the most famous in the world, and Galen himself studied there. Celsus (first half of the first century A.D.), in the 7th book of his treatise *De Artibius*, treats of surgical operations according to the views of the Alexandrian schools. The commonly accepted rendering of the A.V., besides giving a conception which is very tame, presents two incongruities: the association of *going astray* with *lameness,* and of *healing* with *straying.* The other rendering gives a lively and consistent image. Make the paths smooth and even, so that the lame limb be not dislocated by stones or pitfalls. Do everything to avoid aggravating the weakness of a fellow-Christian. Rather try to heal it. Τὸ χωλὸν may refer either to an individual or to a section of the church which is weak and vacillating.

14. **Follow peace** (εἰρήνην διώκετε). Comp. LXX, Psalm 23:14, and Romans 14:19; 1 Peter 3:11. The verb is used of the pursuit of moral and spiritual ends, Romans 9:30, 31; 12:13; 1 Corinthians 14:1; Philippians 3:12, 14; 1 Thessalonians 5:15; 1 Timothy 6:11; 2 Timothy 2:22.

Holiness (ἁγιασμόν). See on Romans 6:19.

15. **Looking diligently** (ἐπισκοποῦντες). A.V. gives *diligently* as the force of ἐπὶ; but ἐπὶ signifies *direction* rather than *intensity.* The idea is *exercising oversight.* Only here and 1 Peter 5:2.

Fail of (ὑστερῶν ἀπὸ). Rend. “fall back from,” implying a previous attainment. The present participle marks something in progress: “lest any

one *be falling* back."

Root of bitterness (ῥίζα πικρίας). From LXX, Deuteronomy 29:18. A bad man in the church. Ῥίζα *of a person,* 1 Macc. i. 10.

Springing up (ἄνω φύουσα). The participle pictures the springing up in progress; the root gradually revealing its pernicious character.

Trouble (ἐνοχλῇ). Only here and Luke 6:18, see note.

Many be defiled (μιανθῶσιν οἱ πολλοί). Rend. "*the* many": the majority of the church. For the verb see on John 18:28.

16. **Fornicator** (πόρνος). In the literal sense, as always in N.T.

Profane person (βέβηλος). See on 1 Timothy 1:9.

As Esau. Only the epithet *profane* is applied to Esau, not *fornicator.*

For one morsel of meat (ἀντὶ βρώσεως μιᾶς). Βρῶσις, lit. *the act* of eating, as 1 Corinthians 8:4, Romans 14:17: "one *eating* of meat." Sometimes *corrosion,* as Matthew 6:19. Sometimes of *that which* is *eaten,* John 6:27, 55.

Sold (ἀπέδετο). The word occurs in the narrative of Genesis 25:31, 33, LXX. In N.T. often of *discharging an obligation; paying back. To sell,* Acts 5:8; 7:9.

His birthright (τὰ πρωτοτοκία). N.T.^{o}, ^{o}Class. In this form only in the later Greek translations of the O.T. Πρωτοτοκεῖον, a very few times, almost all in this narrative.

17. **He found no place of repentance** (μετανοίας γὰρ τόπον οὐχ εὗρεν). The phrase *place of repentance* N.T.^{o}. This does not mean that Esau was rendered incapable of repentance, which is clearly contradicted by what follows; nor that he was not able to persuade Isaac to change his mind and to recall the blessing already bestowed on Jacob and give it to him. This is unnatural, forced, and highly improbable. The words *place of*

repentance mean *an opportunity to repair by repenting.* He found no way to reverse by repentance what he had done. The *penalty* could not be reversed in the nature of the case. This is clear from Isaac's words, Genesis 27:33.

Sought it carefully (ἐκζητήσας). See on 1 Peter 1:10. Comp. Hebrews 11:6. See also on *questionings,* 1 Timothy 1:4.

18. Following this allusion to Esau, and perhaps suggested by it, is a passage setting forth the privileges of the Christian birthright and of Christian citizenship in contrast with those under the old covenant.

The mount that might be touched and that burned with fire (ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ). Ὄρει *mount* is omitted by the best texts, but should be understood. [241] Ψηλαφᾶν is rare in N.T. and LXX; fairly frequent in Class. Radically, it is akin to ψᾶν, *to rub, wipe;* hence feeling on the surface, as Genesis 27:12, 21, 22, LXX: a touch which communicates only a superficial effect. It need not imply contact with an object at all, but simply the movement of the hands feeling *after* something. Hence often of the groping of the blind, as Deuteronomy 28:29; Isaiah 59:10; Job 5:14. Appropriate here as indicating mere superficial contact. The present participle *that is being touched,* means simply that the mountain was something material and tangible. The A.V. *which might be touched,* although not literally correct, conveys the true sense.

That burned with fire (κεκαυμένῳ πυρὶ). See Exodus 19:18; Deuteronomy 4:11; 5:4; 9:15. The participle is passive, *set on fire; kindled with fire:* not attributive of πυρὶ, *enkindled fire.*

Blackness, darkness, tempest (γνόφῳ, ζόφῳ, θυέλλῃ). Γνόφος (N.T.^{o}) and ζόφος (elsewhere only 2 Peter and Jude) belong to the same family. As distinguished from σκότος *darkness that conceals,* as opposed to light, these words signify *half-darkness, gloom, nebulousness*; as the darkness of evening or the gathering gloom of death. It is a darkness which does not entirely conceal color. Thus δνόφος, the earlier and poetic form of γνόφος, is used by Homer of water which appears dark against the underlying rock, or is tinged by mire. Γνόφος and σκότος appear together, Exodus

10:22; 14:20; Deuteronomy 4:11; 5:22. Γνόφος alone, Exodus 20:21. Ζόφος only in the later version of Symmachus. See on John 1:5. Θύελλα N.T.^{o}, from θύειν *to boil* or *foam*. It is a brief, violent, sudden, destructive blast, sometimes working upward and carrying objects into the upper air; hence found with ἀείρειν *to lift* and ἀναρπάζειν *to snatch up* (see Hom. *Od*. 20:63). It may also come from above and dash down to the ground (Hom. *Il.* 12:253). Sometimes it indicates the mere force of the wind, as ἀνέμοιο θύελλα (Hom. *Od*. 12:409; *Il.* 6:346).

19. **Sound of a trumpet** (σάλπιγγος ἤχῳ). See Exodus 19:16, 19; 20:18. Ηχος a noise, almost entirely in Luke and Acts. See Luke 4:37; Acts 2:2; comp. LXX, 1 Samuel 14:19. Of the roar of the waves, Luke 21:25; comp. LXX, Psalm 64:7; 76:17. *A rumor* or *report*, see on Luke 4:37, and comp. LXX, 1 Samuel 4:16; Psalm 9:6. It does not occur in the O.T. narrative of the giving of the law, where we have φωνή *voice*; see LXX, Exodus 19:13, 16, 19; 20:18. For φωνή σάλπιγγος *voice of a trumpet* in N.T., see Revelation 1:10; 4:1; 8:13. Σάλπιγξ is *a war-trumpet*.

Voice of words (φωνῇ ῥημάτων). See Exodus 19:19; Deuteronomy 4:12; 5:22, 24, 26.

Entreated (παρῃτήσαντο). See on 1 Timothy 4:7.

Be spoken to them any more (προστεθῆναι αὐτοῖς). Lit. *be added.* See on Luke 3:19; 20:11; Acts 12:3. *To them* refers to the hearers, not to the things heard. Rend. “that no word more should be spoken unto them.” Comp. Exodus 20:19; Deuteronomy 5:25; 18:16.

20. **That which was commanded** (τὸ διαστελλόμενον). See on Mark 7:36; Acts 15:24.

Touch (θίγῃ). Elsewhere in N.T. only ch. 11:28 and Colossians 2:21. LXX only Exodus 19:12. It implies a touching or grasping which affects the object (comp. ver. 18 on ψηλαφᾶν). In Class. often of touching or handling some sacred object which may be desecrated by the one who lays hands on it. See Soph. *Philoct.* 667; *Oed. Tyr*. 891, 899. So here, the touch of the mountain was *profanation.*

Shall be stoned (λιθοβολήσεται). Found in Matthew, Luke, and Acts. In LXX see Exodus 19:13. Comp. ἐλιθάσθησαν, ch. 11:37. The correct text omits *or thrust through with a dart.*

21. **The sight** (τὸ φανταζόμενον). N.T.^{o}. LXX, Wisd. vi. 16; Sir. xxxi. 5. Rend. "the appearance": that which was made to appear.

I exceedingly fear and quake (ἐκφοβός εἰμι καὶ ἔντρομος). Lit. *I am frightened away* (or *out*) *and trembling*. Ἐκφοβός only here and Mark 9:6. Comp. LXX, Deuteronomy 9:19. Ἔντρομος, only Acts 7:32; 16:29. Rare in LXX.

22. **The heavenly Jerusalem**. See on Galatians 4:26. The spiritual mountain and city where God dwells and reigns. Comp. Dante *Inf.* 1:128:

"Quivi e la sua cittade, e l'alto seggio." [242]

Comp. Psalm 2:6; 48:2, 3; 50:2; 78:68; 110:2; Isaiah 18:7; Joel 2:32; Micah 4:1, 2; Amos 1:2.

To an innumerable company of angels (μυριάσιν ἀγγέλων). On this whole passage (22-24) it is to be observed that it is arranged in a series of clauses connected by καὶ. Accordingly μυριάσιν *to myriads* or *tens of thousands* stands by itself, and πανηγύρει *festal assembly* goes with ἀγγέλων *angels.* Μυριάς (see Luke 12:1; Acts 19:19; Revelation 5:11; quite often in LXX) is strictly the number *ten thousand*. In the plural, *an innumerable multitude*. So A.V. here. Rend. "to an innumerable multitude," placing a comma after μυριάσιν, and connecting *of angels* with the next clause. This use of μυριάσιν without a qualifying genitive is justified by numerous examples. See Genesis 24:60; Deuteronomy 32:30; 33:2; 1 Samuel 18:7, 8; Psalm 90:7; Cant. 5:10; Daniel 7:10; 11:12; Sir. xlvii. 6; 2 Macc. viii. 20; Jude 14. Χιλιάδες *thousands* is used in the same way. See Isaiah 70:22; Daniel 7:10.

23. **To the general assembly** (πανηγύρει). Const. with ἀγγέλων *of angels*, with comma after *angels.* Rend. "to a festal assembly of angels." This and the next clause show what the myriads consist of, — a host of angels and redeemed men. Πανήγυρις, N.T.^{o}, is *a gathering to celebrate a*

solemnity, as public games, etc.: a public, festal assembly. Frequently joined with ἑορτή feast. See Ezekiel 47:11; Hosea 2:11; 9:5. The verb πανηγυρίζειν *to celebrate or attend a public festival, to keep holiday*, occurs occasionally in Class.: not in N.T.: LXX once, Isaiah 66:10. The *festal* assembly of angels maintains the contrast between the old and the new dispensation. The host of angels through whose ministration the law was given (see on ch. 2:2, and Galatians 3:19) officiated at a scene of terror. Christian believers are now introduced to a *festal* host, surrounding the exalted Son of man, who has purged away sins, and is enthroned at God's right hand (ch. 1:3).

And church of the first-born which are written in heaven (καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς). This forms a distinct clause; "and to the church," etc. For ἐκκλησία *assembly* or *church*, see on Matthew 16:18; 1 Thessalonians 1:1. The "myriads" embrace not only angels, but redeemed men, enrolled as citizens of the heavenly commonwealth, and entitled to the rights and privileges of first-born sons. Πρωτότοκος *first-born* is applied mostly to Christ in N.T. See Romans 8:29; Colossians 1:15, 18; Hebrews 1:6; Revelation 1:5. Comp. Hebrews 11:28, and Luke 2:7. Properly applied to Christians by virtue of their union with Christ, "the first-born of all creation," "the first-born from the dead," as sharing his sonship and heirship. See Romans 8:14-17, 29. The word also points to Christians as the true *Israel* of God. The analogy is suggested with the first-born of Israel, to whom peculiar sanctity attached, and whose consecration to himself God enjoined (Exodus 13:1, 11-16); and with the further application of the term *first-born* to Israel as a people, Exodus 4:22. The way was thus prepared for its application to the Messiah. There seems, moreover, to be a clear reference to the case of Esau (ver. 16). Esau was the first-born of the twin sons of Isaac (Genesis 25:25). He sold his birthright (πρωτοτοκία), and thus forfeited the privilege of the first-born. The assembly to which Christian believers are introduced is composed of those who have not thus parted with their birthright, but have retained the privileges of the first-born. The phrase "church of the first-" includes all who have possessed and retained their heavenly birthright, living or dead, of both dispensations: the whole Israel of God, although it is quite likely that the Christian church may have been most prominent in the writer's thought.

Which are written in heaven (ἀπογεγραμμένων ἐν οὐρανοῖς). Ἀπογράφειν, only here and Luke 2:1, 3, 5, means *to write off* or *copy*; to enter in a register the names, property, and income of men. Hence, ἀπογραφή *an enrollment.* See on Luke 2:1, 2. Here, inscribed as members of the heavenly commonwealth; citizens of heaven; Philippians 4:3; Revelation 3:5; 13:8, etc. See for the image, Exodus 32:32; Psalm 69:28; Isaiah 4:3; Daniel 12:1; Luke 10:20.

To God the judge of all (κριτῇ θεῷ πάντων). Rend. "a judge who is God of all." Comp. Daniel 7:9 ff. God of all his first-born, of those whom he chastens, of all who are in filial relations with him under both covenants, and who, therefore, need not fear to draw near to him as judge.

Spirits of just men made perfect (πνεύμασι δικαίων). The departed spirits of the righteous of both dispensations, who have completed their course after having undergone their earthly discipline. Notice again the idea of τελείωσις, not attained under the old covenant, but only through the work of Christ, the benefits of which the disembodied saints of the O.T. share with departed Christian believers. Comp. ch. 11:40.

24. **The mediator of the new covenant** (διαθήκης νέας μεσίτῃ). See ch. 7:22; 8:6, 8, 9, 10; 9:15. For *covenant,* see on ch. 9:6 ff. For *the* new covenant, rend. *a* new covenant. Νέα *new,* only here applied to the covenant in N.T. The word elsewhere is καινή. For the distinction, see on Matthew 26:29. It is better not to press the distinction, since νεός, in certain cases, clearly has the sense of *quality* rather than of *time,* as 1 Corinthians 5:7; Colossians 3:10, and probably here, where to confine the sense to *recent* would seem to limit it unduly. In the light of all that the writer has said respecting the better quality of the Christian covenant, superseding the old, outworn, insufficient covenant, he may naturally be supposed to have had in mind something besides its mere recentness. Moreover, all through the contrast from ver. 18, the thought of earlier and later is not once touched, but only that of inferior and better; repellency and invitation; terrors and delights; fear and confidence. Note that the privilege of approaching the Mediator *in person* is emphasized.

Blood of sprinkling (αἵματι ῥαντισμοῦ). Ῥαντισμός *sprinkling* only here and 1 Peter 1:2, see note. The phrase *blood of sprinkling* N.T.^{o}.

[o]LXX, where we find ὕδωρ ῥαντισμοῦ *water of sprinkling,* Numbers 19:9, 13, 20, 21. For the verb ῥαντίζειν *to sprinkle,* see on ch. 9:13. The mention of blood naturally follows that of a covenant, since no covenant is ratified without blood (ch. 9:16). The phrase is sufficiently explained by ch. 9:16-22.

Speaketh better things (κρεῖττον λαλοῦντι). For "better things" rend. "better." The blood is personified, and its voice is contrasted with that of Abel, whose blood cried from the ground for vengeance upon his murderer (Genesis 4:10). The voice of Christ's blood calls for mercy and forgiveness.

Than that of Abel (παρὰ τὸν Ἄβελ). Rend. "than Abel." Comp. ch. 11:4, where Abel himself speaks.

25. **See — refuse** (βλέπετε — παραιτήσησθε). For, βλέπετε *see* see on ch. 3:12. For παραιτήσησθε *refuse,* see on 1 Timothy 4:7.

Him that speaketh (τὸν λαλοῦντα). Through his blood. Rend. "that is speaking," the participle denoting something that is going on.

They (ἐκεῖνοι). The people of the Exodus. See ch. 4:2. The words from *for if they* to the end of the verse are parenthetical.

That spake on earth (ἐπὶ γῆς τὸν χρηματίζοντα). For *spake* rend. *warned,* and see on ch. 8:5. Ἐπὶ *upon earth* should not be construed with *refused* nor *warned,* but with the whole clause. "If on earth they escaped not, refusing him that warned."

If we turn away (ἀποστρεφομενοι). Lit. *turning away.* The present participle, possibly with reference to the relapse into Judaism as already in progress.

From him that speaketh from heaven (τὸν ἀπ' οὐρανῶν). Lit. *from him from the heavens.* Supply as A.V. *that speaketh* Ὁ ἀπ' οὐρανοῦ or οὐρανῶν does not occur in N.T. elsewhere. Wherever ἀπ' οὐρ. appears, some act or thing is always named which proceeds from heaven. See Matthew 24:29; Mark 8:11; Luke 9:54; 17:29; 21:11; 22:43; John 6:38; I

Thessalonians 1:7. The speaker from heaven is still God, but speaking through his Son. The thought connects itself with that of Christ carrying his blood into the heavenly sanctuary, from which he exerts his power on behalf of men. See ch. 9:12, 24. This will be the clearer if we throw out the idea of Christ presenting his blood to an angry God as a propitiation, and interceding with him to pardon sin. See note on ch. 7:26.

26. **Whose voice** (οὗ ἡ φωνὴ). Connect, after the parenthesis, with *speaketh better*, etc., ver. 24.

Shook (ἐσάλευσεν). See on Luke 21:26, and comp. σάλος *tossing* or *swell* of the sea, Luke 21:25. See Judges 5:4; Psalm 113:7.

He hath promised (ἐπήγγελται). See Haggai 2:6. The quotation is adapted from LXX, which reads: "Yet once will I shake the heaven and the earth and the sea and the dry land." The Hebrew for "yet once" reads "yet a little while." In Haggai's prophecy, he comforts the people for their sorrow that the second temple is so inferior to the first, predicting that Jehovah will move heaven and earth and sea and land, and will fill the house with his glory; and the glory of the latter house shall exceed that of the former. The discipline begun on Sinai will then have its consummation. This shaking of heaven and earth was typified by the material shaking at Sinai. The shaking predicted by the prophet is applied by our writer to the downfall of worldly powers before the kingdom of Christ, ver. 28; comp ch. 1:8, and see Zechariah 14.

27. **This word "yet once more"** (τὸ δέ Ἔτι ἅπαξ). Attention is called to this phrase as specially significant, because it indicates that the shaking prophesied by Haggai is to be final. It is to precede the new heaven and the new earth. Isaiah 65:17; 66:22; 2 Peter 3:13; Revelation 21:1.

Signifieth (δηλοῖ). From δῆλος *manifest, evident*. To make manifest *to the mind.* Used of indications which lead the mind to conclusions about the origin or character of things. See Thucyd. 1:3; Aesch. *Pers.* 518. Comp. 1 Corinthians 3:13; Hebrews 9:8; 1 Peter 1:11. Appropriate to prophetic revelations.

The removing (τὴν μετάθεσιν). See on ch. 7:12. For the thought comp.

1 John 2:17; 1 Corinthians 7:31.

As of things that are made (ὡς πεποιημένων). Made indeed by God, who also makes the new heaven and the new earth (Isaiah 65:17; 66:22), but made to pass away.

That the things which cannot be shaken may remain (ἵνα μείνῃ τὰ μὴ σαλευόμενα). Whether we consider the things which are shaken, the old heavens and earth which pass away, or the new heaven and earth which cannot be shaken, both are πεποιημένα *made* by God. The writer perceives this, and therefore adds to *as of things that are made* a clause stating that they were made (by God himself) to pass away. Accordingly, ἵνα *in order that* is to be connected with πεποιημένων, after which the comma should be removed. Rend. "the removal of things made in order that they might await the things which are not shaken." Μένειν is used in this sense, *await*, Acts 20:5, 23, and often in Class. [243]

28. **Receiving a kingdom** (βασιλείαν παραλαμβάνοντες) The participle gives no note of time, but simply indicates the fact that Christians as such receive. The compounded preposition παρὰ adds to the idea of *receiving* that of *transmission* or *communication*. They receive *from* God. See Daniel 7:18. Βασιλεία in the sense of the kingdom of Christ, in this epistle only here and ch. 1:8 (citn.). See on Matthew 3:2; Luke 6:20.

Let us have grace (ἔχωμεν χάριν). For *grace* rend. *thankfulness*. See Luke 17:9; 1 Timothy 1:12; 2 Timothy 1:3. Comp. Psalm 1: 23.

Acceptably (εὐαρέστως). N.T.^{o}, ^{o}LXX. Ἐυαρεστεῖν *to be well pleasing*, ch. 11:5, 6; 13:16. For the adjective εὐάρεστος *well-pleasing*, see on Titus 2:9.

With reverence (μετὰ εὐλαβίας). Rend. "with pious care." *Reverence* is translated from T. R. αἰδοῦς (see on 1 Timothy 2:9). See on ch. 5:7; 11:7.

Fear (δέους). N.T.^{o}. See 2 Macc. iii. 17, 30; xii. 22; xiii. 16; xv. 23. Its fundamental idea is *timid apprehension of danger*; while φόβος is the terror which seizes one when the danger appears. Schmidt (*Synon.* 139,

10) illustrates happily. In a primitive forest an undefined sense of possible danger possesses one, and makes his heart beat quickly at every rustle of a leaf. This is δέος. When the voice and tread of a wild beast are distinctly heard close at hand, the δέος becomes φόβος. The phrase "with pious care and fear" is not explanatory of *acceptably*. These are to *accompany* (μετὰ) acceptable service. They do not imply a cringing or slavish feeling, but grow out of the warning in ver. 25, which runs through the two following verses, and implies that the catastrophe of ver. 27 will be final, leaving no more opportunity to retrieve the refusal of God's invitation to the privileges of the new covenant, or the relapse into the superseded economy of Judaism.

29. **For our God is a consuming fire** (καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον). See Exodus 24:17; Deuteronomy 4:24; 9:3; Malachi 3:2; 4:1. The verb N.T.^{o}, a few times in LXX. Often in Class., especially Xenophon. Originally *to use up, spend, lavish,* as property: thence *to consume* as with fire. The simple verb ἀναλίσκειν *to expend* occurs Luke 9:54; Galatians 5:15; 2 Thessalonians 2:8. Ὁ θεὸς ἡμῶν is not *our* God as compared with the God of the Jews. He is the God of both covenants (see ch. 1:1, 2, and notes); but though now revealed in Jesus Christ, and offering all the privileges of the new covenant (vers. 22-24), his anger burns against those who reject these privileges.

CHAPTER 13

1. **Let brotherly love continue** (φιλαδελφία μενέτω). Φιλαδελφία in Paul, Romans 12:10; 1 Thessalonians 4:9. As a proper name, Revelation 1:11; 3:7. It is not necessary to suppose that the admonition implies signs of estrangement among those addressed. Comp. ch. 3:13; 6:10; 10:24; 12:12-15.

2. **Be not forgetful to entertain strangers** (τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε). Lit. *be not forgetful of hospitality.* Φιλοξενία only here and Romans 12:13. °LXX. Φιλόξενος *hospitable,* 1 Timothy 3:2; Titus 1:8; 1 Peter 4:9. The rendering of Rev. *to show love unto strangers,* is affected. On the injunction comp. Romans 12:13; 1 Timothy 3:2; Titus 1:8; 1 Peter 4:9, and see Clem. Rom. *Ad Corinth.* x., xi., 12. The virtue of hospitality is not distinctively Christian. It appears with the very beginnings of history, largely as the result of nomadic conditions. It was peculiarly an Oriental virtue. In the Egyptian Book of the Dead, commendatory judgment is awarded to him who has fed the hungry and clothed the naked. The O.T. abounds in illustrations, and the practice of hospitality among the Arabs and Bedoueen is familiar through the writings of travelers in the East. [244] Great stress was laid on the duty by the Greeks, as appears constantly in Homer and elsewhere. Hospitality was regarded as a religious duty. The stranger was held to be under the special protection of Zeus, who was called ξένιος, *the God of the stranger.* The Romans regarded any violation of the rites of hospitality as impiety. Cicero says: "It seems to me eminently becoming that the homes of distinguished men should be open to distinguished guests, and that it is an honor to the Republic that foreigners should not lack this kind of liberality in our city" *(De Off.* ii. 18*).*

Have entertained angels unawares (ἔλαθόν τινες ξεσίσαντες ἀγγέλους). The Greek idiom is, "were not apparent as entertaining angels." The verb ἔλαθον *were concealed* represents the adverb *unawares.* For similar instances see Mark 14:8; Acts 12:16*;* Aristoph. *Wasps,* 517; Hdt. i. 44; Hom. *Il.* 13:273. Ξενίζειν *to receive as a guest,* mostly in Acts. In LXX only in the apocryphal books. In later Greek, *to surprise*

with a novelty; passive, *to be surprised or shocked.* So 1 Peter 4:4, 12; comp. 2 Ep. of Clem. of Rome (so called), 17: *To be a stranger* or *to be strange,* once in N.T., Acts 17:20. Ξενισμός *amazement, perplexity,* not in N.T. LXX, Proverbs 15:17. Comp. Ignatius, Ephesians 19. The allusion to the unconscious entertainment of angels is probably to Genesis 18, 19, but the idea was familiar in Greek literature. The Greeks thought that any stranger might be a God in disguise. See Hom. *Od.* 1. 96 ff.; 3. 329-370; 17. 485. Comp. also the beautiful story of Baucis and Philemon as related by Ovid *(Metam.* 8:626-724). The thought appears in our Lord's words, Matthew 25:34-46.

3. **Them that are in bonds** (τῶν δεσμίων). See on ch. 10:34.

As bound with them (ὡς συνδεδεμένοι). N.T.^{o}. As if you were fellow-prisoners. Comp. 1 Corinthians 12:14-26; 2 Corinthians 11:29. Public intercession for prisoners has formed a part of the service of the church from the earliest times. See the prayer at the close of Clem. Rom *Ad Corinth.* 59. It also occurs in the daily morning service of the synagogue.

Which suffer adversity (κακουχουμένων). Rend. *are evil entreated.* See on ch. 11:37.

As being yourselves also in the body (ὡς καὶ αὐτοὶ ὄντες ἐν σώματι). As subject like them to bodily sufferings. Not *in the body — the church,* which would require the article. The expression ἐν σώματι in the sense of being still alive, only in 2 Corinthians 12:2

4. **Marriage is honorable in all** (τίμιος ὁ γάμος ἐν πᾶσιν). Γάμος everywhere else in N.T. *a wedding* or *wedding feast,* often in the plural, as Matthew 22:2, 3, 4; Luke 12:36. Τίμιος *honorable* or *held in honor.* Often in N.T. *precious,* of gold, stones, etc., as 1 Corinthians 3:12; Revelation 17:4; 18:12: of life, Acts 20:24: the fruits of the earth, James 5:7; the blood of Christ, 1 Peter 1:19; the divine promises, 2 Peter 1:4. Rend. "let marriage be had in honor." The statement is hortatory, as suiting the character of the entire context, and especially the γὰρ *for*; "for whoremongers," etc. Ἐν πᾶσιν in all respects," as 1 Timothy 3:11; 2 Timothy 4:5; Titus 2:9; Colossians 1:18; Philippians 4:12. If as A.V., the

more natural expression would be παρὰ πᾶσιν as Matthew 19:26; Acts 26:8; Romans 2:13; 2 Thessalonians 1:6; James 1:27. Ἐν πᾶσιν *in all things* appears in this chapter, ver. 18. [245] There are many points in which marriage is to be honored besides the avoidance of illicit connections. See on 1 Thessalonians 4:6.

God will judge (κρινεῖ ὁ θεός). Note the emphatic position of ὁ θεός. *He* will judge and condemn infractions of the marriage-bond, however social sentiment may condone them.

6. **Let your conversation be without covetousness** (ἀφιλάργυρος ὁ τρόπος). Τρόπος originally *turn* or *direction.* Hence *ways manner, fashion; way* or *manner of life.* In this sense N.T.^{o}. Elsewhere often in the phrase ὅν τρόπον or καθ' ὅν τρόπον *in* or *according to the way in which.* See Matthew 23:37; Luke 13:34; Acts 1:11; 15:11; 27:25. The meaning here is *character* or *moral disposition.* Ἀφιλάργυρος *without covetousness,* only here and 1 Timothy 3:3, see note.

Be content with such things as ye have (ἀρκούμενοι τοῖς παροῦσιν). Lit. *being contented with the things which are at hand.* For ἀρκεῖν *to suffice,* see Luke 3:14; John 6:7; 1 Timothy 6:8. On the compounds αὐτάρκης *self-sufficient* and αὐτάρκεια *self-sufficiency,* see on 2 Corinthians 9:8; Philippians 4:11.

For he hath said (αὐτὸς γὰρ εἴρηκεν). Rend. for "he himself." God himself. For εἴρηκεν *hath said,* see ch. 1:13; 4:3, 4; 10:9.

I will never leave nor forsake thee (οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω). Comp. Genesis 28:15; Joshua 1:5; Deuteronomy 31:6. None of these, however, give the saying in the form in which it appears here. This appears to be a combination or general adaptation of those passages. For "never," rend. "by no means" or "in no wise."'Ανῶ from ἀνίημι. In Acts 16:26; 27:40, *to loosen:* Ephesians 6:9, *to give up or forbear.* Somewhat in this last sense here: "I will in no wise *give thee up, or let thee go.*" I will not relax my hold on thee. For ἐγκαταλίπω *forsake,* see on 2 Timothy 4:10.

So that we may boldly say (ὥστε θαρροῦντας ἡμᾶς λέγειν). Lit. *so*

that, being of good courage, we say. Θαρρεῖν *to be confident* or *bold,* only here in Hebrews. Elsewere only in Paul. The kindred form θαρσεῖν is used in N.T. only in the imperative θάρσει or θαρσεῖτε *take courage.* See Matthew 9:2; Mark 6:50; John 16:33; Acts 23:11.

The Lord is my helper, etc. From LXX, Psalm 107:6 with slight alteration. Here, *what shall man do unto me* is an independent clause. LXX inserts *and:* "my helper *and* I will not fear," and connects the last clause with "fear": "I will not fear what man will do."

7-15. The following passage presents many difficulties of detail, but its general sense is clear. It sums up in a striking way the main topics of the epistle, bringing them all to bear upon the conclusion that Judaism and Christianity are mutually exclusive, and thus enforcing the warning against a relapse into Judaism. It goes to show, in connection with other features of the epistle, the absurdity of the hypothesis that the epistle was intended as a warning to Gentile Christians against a relapse into Paganism. [246]

7. **Remember them which have the rule over you** (μνημονεύετε τῶν ἡγουμένων ὑμῶν). Remember, with a view to observing their admonitions. For τῶν ἡγουμένων *those who lead* or *rule,* see on 1 Thessalonians 5:13. Used of both civil and ecclesiastical rulers. Clement of Rome, among a great variety of names for church functionaries, has both ἡγούμενοι and προηγούμενοι (see *Ad Corinth.* 1, 21). Comp. Acts 15:22. In LXX frequently, of various forms of authority, and in later Greek of bishops and abbots. For "which have the rule," rend. "which *had,*" etc.

Who have spoken (οἵτινες ἐλάλησαν). Rend. "spake," and comp. ch. 2:3, 4.

Follow (μιμεῖσθε). Rend. "imitate." See on ch. 6:12.

Considering (ἀναθεωροῦντες). Only here and Acts 17:23, see note. The compound verb means to observe *attentively.* The simple verb θεωρεῖν implies a spiritual or mental interest in the object. See on John 1:18.

The end of their conversation (τὴν ἔκβασιν τῆς ἀναστροφῆς). Ἔκβασις only here and 1 Corinthians 10:13 (note). It means *outcome* or *issue.* See Wisd. viii. 8. In 1 Corinthians 10:13, *way out.* Comp. Wisd. ii. 17. Ἀναστροφή is *life in intercourse with men.* See on 1 Peter 1:15. *Conversation,* in the older sense of that word, is a good rendering, as it is also a nearly literal rendering of the Greek word. The reference is to the end of their life; what kind of an end they made; possibly, but not necessarily, with an allusion to cases of martyrdom. What, now, was the subject of these teachers' faith which is commended to imitation? It is stated in the next verse.

8. **Jesus Christ the same** (Ἰησοῦς Χριστὸς ὁ αὐτός). The A.V. is slipshod, leaving the sentence without connection, or in apparent apposition with *the end of their conversation.* In translation this is commonly corrected by inserting *is*: "Jesus Christ *is* the same," etc. But even thus the real point of the statement is missed. No doubt the old teachers believed in the unchangeableness of Jesus Christ; but that fact is not represented as the subject of their faith, which would be irrelevant and somewhat flat. The emphatic point of the statement is *Christ.* They lived and died in the faith that Jesus is THE CHRIST — the Messiah. The readers were tempted to surrender this faith and to return to Judaism which denied Jesus's messiahship (comp. ch. 10:29). Hence the writer says, "hold fast and imitate their faith in Jesus as *the Christ.* He is ever the same. He must be to you, today, what he was to them, yesterday, and will be forever to the heavenly hosts — CHRIST. Rend. therefore "Jesus is Christ." Observe that our writer rarely uses the formula Jesus Christ. In ch. 10:10 it occurs in a passage in which the messianic mission of Jesus is emphasized (see vers. 5, 9), and in 13:21, in a liturgical formula. The temptation to forsake Jesus as Messiah is treated in the next verse.

9. **Be not carried about** (μὴ παραφέρεσθε). A.V. follows T.R. περιφέρεσθε. Rend. "carried *away.*" The present tense indicates a present and active danger.

With divers and strange doctrines (διδαχαῖς ποικίλαις καὶ ξέναις). For "doctrines" rend. "teachings." These teachings represent various phases of one radical error — the denial of Jesus's messiahship and of his messianic economy as superseding Judaism and all other means of

salvation. Among them the writer's mind would naturally turn to the prescriptions concerning clean and unclean meats and sacrificial festivals. See next clause. These teachings were *various* as contrasted with the *one* teaching of the gospel; they were *strange* as they differed from that teaching. Comp. Galatians 1:6-9. For ποικίλαις see on 2 Timothy 3:16.

That the heart be established (βεβαιοῦσθαι τὴν καρδίαν). There is an emphasis on *heart* as well as on *grace.* These strange teachings all emphasized *externalism,* in contrast with Christianity, which insisted upon the purification of the heart and conscience. The contrast is strongly stated in ch. 9:9, 14, and the Epistle constantly directs the readers to *the heart* as the true point of contact with God, and the source of all departures from him. See ch. 3:8, 10, 12, 15; 4:7, 12; 8:10; especially 10:22. Hence, the writer says, "it is good that the solid basis of your assurance before God be in the *heart,* purged from an evil conscience, so that you can draw near to God with a firmly-established confidence, with a true heart, in full assurance of faith": ch. 10:22; comp. 1 Thessalonians 3:13; 2 Timothy 2:22.

With grace, not with meats (χάριτι οὐ βρώμασιν). The heart is the proper seat of the work of grace. Free grace is the motive-power of Christ's sacrifice (2 Corinthians 8:9; Galatians 1:15); it is behind the blood of the new covenant, and is the energetic principle of its saving operation. See Romans 5:2, 15; 1 Corinthians 15:10; Ephesians 2:5, 7, 8; 2 Thessalonians 2:16; Hebrews 2:9; 4:16; 10:29. *With meats* stands for the whole system of ceremonial observances, in contrast with grace, working on the heart. See ch. 9:10. This ceremonial system yielded no permanent benefit to those who lived under it. See ch. 7:25; 9:9, 13, 14; 10:1, 2, 4.

Which have not profited them that have been occupied therein (ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες). Lit. in *the which they who walked were not profited.* Περιπατεῖν *to walk about* is often used to express habitual practice or general conduct of life. See Romans 6:4; 2 Corinthians 10:3; Ephesians 2:10; Colossians 3:7; 4:5.

10. Those who persist in adhering to the Jewish economy can have no part in the blessing of the new covenant. The two are mutually exclusive. The statement is cast in the mould of the Jewish sacrificial ritual, and in the

figure of eating a sacrificial meal.

We have an altar (ἔχομεν θυσιαστήριον). It is a mistake to try to find in the Christian economy some specific object answering to *altar* — either the cross, or the eucharistic table, or Christ himself. Rather the ideas of approach to God, — sacrifice, atonement, pardon and acceptance, salvation, — are gathered up and generally represented in the figure of an altar, even as the Jewish altar was the point at which all these ideas converged. The application in this broader and more general sense is illustrated by Ignatius: "If one be not within the altar (ἐντὸς τοῦ θυσιαστηρίου the sacred precinct), he lacketh the bread of God.... Whosoever, therefore, cometh not to the congregation (ἐπὶ τὸ αὐτὸ), he doth thereby show his pride, and hath separated himself," *Eph.* 5. Ignatius here uses the word, not of a literal altar, but of the church. Comp. *Trall.* 7. Again: "Hasten to come together as to one temple, even God; to one altar, even to one Jesus Christ," *Magn.* 7.

Of which — to eat (ἐξ οὗ — φαγεῖν). The foundation of the figure is the sacrifice of the peace or thank-offering, in which the worshippers partook of the sacrifice. See Leviticus 7:29-35; Deuteronomy 12:6; 27:7. The peace-offerings were either public or private. The two lambs offered every year at Pentecost (Leviticus 23:19) were a public offering, and their flesh was eaten only by the officiating priests, and within the holy place. The other public peace-offerings, after the priests had received their share, were eaten by the offerers themselves. Jehovah thus condescended to be the guest of his worshippers. The large scale on which such festivals were sometimes celebrated is illustrated in 1 Kings 7:63. In private peace-offerings, the breast of the victim belonged to the Lord, who gave it to the priests (Leviticus 7:30), and the right shoulder was given directly to the priests by Israel (Leviticus 7:32). After the ritual of waving, the entrails were consumed, and the rest was eaten by the priest or the worshippers and their invited guests, among whom were specially included the poor and the Levites.

Right (ἐξουσίαν). See on John 1:12.

Which serve the tabernacle (οἱ τῇ σκηνῇ λατρεύοντες). This does not mean the priests only, but the worshippers also. Σκηνή *tabernacle* is used

figuratively for the whole ceremonial economy. A reference to the priests alone is entirely foreign to the context, and to the whole drift of the discussion which contrasts the privileges of Christians at large *(we)* with those of Israel at large. The writer is speaking in the present tense, of institutions in operation in his own time, to which *tabernacle,* in any other than a figurative sense, would be inappropriate. Moreover, λατρεύειν *to serve* is used throughout the N.T., with the single exception of Hebrews 8:5, of the service of the worshipper and not of the priest.

11. The statement that the adherents of the old economy are excluded from the privileges of the new is justified by an illustrative argument drawn from the ceremonies of the Great Day of Atonement. See Leviticus 16, and comp. Hebrews 9:7. Of the victims offered on that occasion neither people nor priest were allowed to eat. The blood of the bullock and of one of the goats was carried into the sanctuary and sprinkled upon the mercy-seat, and afterward on the horns of the great altar outside; and the bodies of the slain animals were burned in a clean place outside of the camp or city.

Beasts (ζώων). Lit. *living creatures.* The victims for the Day of Atonement were a bullock and two young goats for sin-offerings, and two rams for burnt-offerings. Only one goat, chosen by lot, was slain; the other served as the scape-goat. Ζῶον *animal* is not used elsewhere of a sacrificial victim, either in N.T. or LXX. The word in N.T. mostly in Revelation. See on Revelation 1:16; 4:6.

Without the camp (ἔξω τῆς παρεμβολῆς). Burning without the camp was also required in the case of victims offered at the consecration of the priests, Exodus 29:14; at the sin-offering for the priest, Leviticus 4:11, 12; and at the sin-offering for the congregation, Leviticus 4:21. For παρεμβολή *camp,* see on Acts 21:34.

12. **That he might sanctify the people** (ἵνα ἁγιάσῃ τὸν λαόν). Ἁγιάζειν *to sanctify* had a peculiar significance to Jews. It meant *to set them apart as holy.* Hence, the Israelites were called ἅγιοι, as separated from other nations and consecrated to God. Our writer extends the application of the word to Christians. For Christ's work he claims the same efficacy which the Jew claimed for the special call of God to Israel, and for the operation of the Jewish sacrificial system. The office of his

atoning work is *to sanctify;* to make for himself a holy nation (ἔθνος ἅγιον), a people "prepared for the Lord" (Luke 1:17); a true Israel of God. Ὁ λαός *the people,* or λαός *my people,* occurs constantly in O.T. as a designation of Israel, and also in N.T. See, in this epistle, ch. 5:3; 7:5, 11, 27; 9:7,19. The N.T. extends the title to all who, under the new dispensation, occupy the position of Israel. See 1 Peter 2:10; Matthew 1:21; Luke 2:10; Hebrews 4:9; 8:10; 10:30; 11:25.

With his own blood (διὰ τοῦ ἰδίου αἵματος). In contrast with the blood of animal-sacrifices. Comp. ch. 9:12, 28.

Suffered (ἔπαθεν). Used of Christ in Hebrews, 1st Peter, and Acts, but not in Paul, who, however, has παθήματα τοῦ Χριστοῦ *sufferings of Christ,* 2 Corinthians 1:5; Philippians 3:10 (αὐτοῦ).

Without the gate (ἔξω τῆς πύλης). *Gate* is substituted for *camp* (ver. 11), as more appropriate to a city.

13. **Bearing his reproach** (τὸν ὀνειδισμὸν αὐτοῦ φέροντες). The reproach of exclusion from the Jewish commonwealth.

14. **For here have we no continuing city** (οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν). *Here,* on earth. *Continuing* city. Let us go forth without the gate to Jesus; for the system which has its center in Jerusalem, the Holy City, is no more ours. We are excluded from its religious fellowship by embracing the faith of him who suffered without the gate. The city itself is not abiding. As a *holy* city, it is the center and representative of a system of shadows and figures (ch. 8:5; 9:9, 23, 24; 10:1), which is to be shaken and removed, even as is the city itself (12:27); 8:13; 9:10; 10:9, 18. If the epistle had been written after the destruction of Jerusalem a reference to that event could hardly have been avoided here.

One to come (τὴν μέλλουσαν). Rend. "that which is to come." The heavenly Jerusalem. Comp. ch. 11:10, 13-16.

The course of thought in vers. 9-14 is as follows: Be not carried away with divers and strange teachings, for example, those concerning meats and drinks and sacrificial feasts. It is good that *the heart* be established, rather

than that *the body* should be ceremonially pure; and that the heart be established by the grace of God in Christ, which alone can give inward peace, a pure conscience, an established rest and security — rather than by the consciousness of having partaken of meats ceremonially clean: for those whose religious life was under the regimen of this ceremonial system derived no permanent profit from it. Not only so, the two systems exclude each other. You cannot hold by the Levitical system and enjoy the blessings of Christian salvation. It is the sacrifice of Christ through which you become partakers of grace. It is impossible to obtain grace through meats; for meats represent the economy which denies Christ; and, by seeking establishment through meats, you exclude yourselves from the economy which is the only vehicle of grace.

Accordingly, we have an altar and a sacrifice from which the votary of Leviticalism is excluded. By the Levitical law it was forbidden to eat the flesh of the victim offered on the Great Day of Atonement; so that, if the Levitical law still holds for you, you cannot partake of the Christian's atoning victim. The law under which you are prohibits you. According to that law, there is nothing to eat of in an atoning sacrifice, since the body of the victim is burned. Neither priest nor people have anything more to do with it, and, therefore, it is carried outside of the camp or city, outside of the region of O.T. covenant-fellowship. Similarly, so long as you hold by Judaism, participation in Christ's atoning sacrifice is impossible for you. It is outside your religious sphere, like the body of the victim outside the gate. You cannot eat of our altar.

The blood of the Levitical victim was carried into the holy of holies and remained there. If you seek the benefit of *that* blood, it must be *within* the camp, at the Levitical tabernacle or temple. And you cannot have the benefit of Christ's blood, for that compels you to go outside the gate, where he suffered. According to the O.T. law, you could partake of the benefit of the blood, but you could not eat of the body. Christ's sacrifice gives you both body and blood as spiritual food; but these you must seek outside of Judaism. Thus, by means of the O.T. ritual itself, it is shown that the Jewish and the Christian systems exclude each other. Christ must be sought outside of the Jewish pale.

15. **By him therefore** (δἰ αὐτοῦ). Rend. "through him." Omit *therefore.*

A.V. follows T.R. οὖν. Through Jesus, and not through the Jewish ritual.

Let us offer (ἀναφέρωμεν). Lit. *bring up* the offering to the altar. See James 2:21, where the full phrase occurs. For the phrase *offer up through Jesus Christ,* comp. 1 Peter 2:5.

The sacrifice of praise (θυσίαν αἰνέσεως). The Levitical term for a thank-offering. See LXX, Leviticus 7:2, 3, 5; 2 Chronicles 29:31; 33:16; Psalm 49:14, 23; 106:22; 115:8. Αἴνεσις *praise*, N.T.^{o}. Often in LXX,^{o}Class. For "*the* sacrifice" rend. "*a* sacrifice." The sacrifice of thanksgiving is to take the place of the animal sacrifice. For the emphasis on thanksgiving in N.T. see Ephesians 5:20; Colossians 1:12; 1 Thessalonians 5:18. The Rabbins had a saying, "in the future time all sacrifices shall cease; but praises shall not cease." Philo says: "They offer the best sacrifice who glorify with hymns the savior and benefactor, God."

That is the fruit of our lips (τουτέστιν καρπὸν χειλέων). Omit *our*. From LXX of Hosea 14:3, where the Hebrew reads, "we will account our lips as calves" (offered in sacrifice). Comp. Isaiah 57:19.

Giving thanks to his name (ὁμολογούντων τῷ ὀνόματι αὐτοῦ). The phrase N.T.^{o}, ^{o}LXX. Rend. "of lips which make confession to his name."

16. **But to do good and to communicate forget** (τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε). Lit. *but be not forgetful of doing good and communicating.* Εὐποιΐα *beneficence,* N.T.^{o}, ^{o}LXX, ^{o}Class. For κοινωνία *communication*, of alms, etc., see on Luke 5:10; Acts 2:42. See also Romans 15:26; 2 Corinthians 8:4; 9:13. Comp. the verb κοινωνεῖν *to impart*, Romans 12:13; 15:27; Philippians 4:15.

17. **They watch** (ἀγρυπνοῦσιν). See on Mark 13:33, and comp. Luke 21:36; Ephesians 6:18.

With grief (στενάζοντες). Lit. *groaning.* See Romans 8:23, 2 Corinthians 5:2, 4; James 5:9.

Unprofitable (ἀλυσιτελὲς). N.T.^{o}, ^{o}LXX. From ἀ *not,* and λυσιτελής *paying for expenses.* Hence, *what does not pay; unprofitable.*

I may be restored to you (ἀποκατασταθῶ ὑμῖν). Not implying imprisonment, but enforced absence through sickness or other cause.

20. **The God of peace**. Not an O.T. phrase, and found only in Paul and Hebrews. See Romans 15:33; 16:20; 1 Corinthians 14:33; Philippians 4:9, 1 Thessalonians 5:23; 2 Thessalonians 3:16. The phrase signifies *God who is the author and giver of peace.*

Who brought again from the dead (ὁ ἀναγαγὼν ἐκ νεκρῶν). The only direct reference in the epistle to the resurrection of Christ. Ch. 6:2 refers to the resurrection of the dead generally. Ἀνάγειν of raising the dead, only Romans 10:7. Rend. "brought up," and comp. Wisd. xvi. 13. Ἀνά in this compound, never in N.T. in the sense of *again.* See on Luke 8:22; Acts 12:4; 16:34; 27:3. The verb often as a nautical termt to bring a vessel *up* from the land to the deep water; to put to sea.

That great shepherd of the sheep (τὸν ποιμένα τῶν προβάτων τὸν μέγαν). The Greek order is, "the shepherd of the sheep the great (shepherd)." Comp. John 10:2, 11, 14; 1 Peter 2:25, and see Isaiah 63:11. Of God, Ezekiel 34.

Through the blood of the everlasting covenant (ἐν αἵματι διαθήκης αἰωνίου). Rend. "in the blood of an eternal covenant." See Zechariah 9:11. The phrase *eternal covenant* N.T.^{o}. Common in LXX; see Genesis 9:16; 17:19; Leviticus 24:8; 2 Samuel 23:5; Jeremiah 39:40; Ezekiel 16:60. Const. with *the great shepherd of the sheep.* It may be granted that the raising of Christ from the dead, viewed as the consummation of the plan of salvation, was in the sphere of the blood of the covenant; nevertheless, the covenant is nowhere in the N.T. associated with the resurrection, but frequently with death, especially in this epistle. See Matthew 26:28; Luke 22:20; Hebrews 9:15, 16, 17, 20. The connection of the blood of the covenant with Christ's pastoral office gives a thoroughly scriptural sense, and one which exactly fits into the context. Christ becomes the great shepherd solely through the blood of the covenant. Comp. Acts 20:28. Through this is brought about the new relation of the church with God described in ch. 8:10 ff. This tallies perfectly with the conception of "the God of peace"; and the great Shepherd will assert the power of the eternal

covenant of reconciliation and peace by perfecting his flock in every good work to do his will, working in them that which is well pleasing in his sight. With this agree Jeremiah 50:5, 19; Ezekiel 34:25, and the entire chapter, see especially vers. 12-15, 23, 31. In these verses the Shepherd of the Covenant appears as guiding, tending his flock, and leading them into fair and safe pastures. Comp. Isaiah 63:11-14, and Revelation 7:17, see note on ποιμανεῖ *shall shepherd.* Ἐν αἵματι "*in* the blood," is in *virtue of,* or in *the power of* the blood.

21. **Make you perfect** (καταρτίσαι ὑμᾶς). The verb is aptly chosen, since the readers are addressed as a body — the flock of Christ. The prayer is for the complete mutual adjustment of all the members of the flock into a perfected whole, fitted to do the perfect will of God. See on 1 Peter 5:10, and comp. notes on 2 Timothy 3:17; 1 Corinthians 1:10; 2 Corinthians 13:11. Ignatius uses the word of the church's being joined (κατηρτισμένοι) in common subjection to the Bishops and the Presbytery *(Eph.* ii), and of himself as one *composed* or *settled* into union (εἰς ἕνωσιν), that is, avoiding division in the church (*Philad.* 8); and again to the *Smyrnaeans* (1) "I have perceived that ye are *settled* or *compacted* in faith immovable, being, as it were, nailed on the cross of the Lord Jesus Christ in flesh and in spirit."

In every good work (ἐν παντὶ ἀγαθῷ). A.V. follows T.R. ἔργῳ *work.* Rend. "in every good thing."

To do his will (εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ). To the end that you do, etc.

Working in you (ποιῶν ἐν ἡμῖν). Rend. "in *us*." A.V. follows T.R. ὑμῖν you. For "working" rend. "doing." The word plays on ποιῆσαι *to do.* "Make you perfect *to do* his will, he *doing* in us what is well-pleasing in his sight."

That which is well-pleasing in his sight (τὸ αὐάρεστον ἐνώπιον αὐτοῦ). Comp. Ephesians 5:10. The phrase N.T.^{o}. Ἐυάρεστον usually with the simple dative, as Romans 12:1; 14:8; Ephesians 5:10; Philippians 4:18. Comp. 1 John 3:22.

22. **Suffer the word of exhortation** (ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως). For "suffer," rend. "bear with." See Acts 18:14; 2 Corinthians 11:1; 2 Timothy 4:3. Do not become impatient at my counsels in this letter. *The word of exhortation* refers to the entire epistle which he regards as hortatory rather than didactic or consolatory. The phrase only in Acts 13:15.

I have written a letter unto you (ἐπέστειλα ὑμῖν). A.V. supplies a *letter.* Rend. "I have written unto you." The verb only here, Acts 15:20; 21:25. Lit. *to send,* not letters only. Sometimes with ἐπιστολαὶ or ἐπιστολὰς *letters* added, as Nehemiah 6:19; 1 Macc. xii. 7. In N.T. always of sending a letter.

In a few words (διὰ βραχέων). There is a suggestion of apology. Do not grow impatient. The letter is short. The phrase N.T.^{o}, but comp. δι' ὀλίγων, 1 Peter 5:12, and ἐν ὀλίγῳ *briefly,* Ephesians 3:3.

23. **Our brother Timothy** (τὸν ἀδελφὸν ἡμῶν Τιμόθεον). Paul's habit, when using ὁ ἀδελφός *brother* with a proper name, is to put the proper name first. See Romans 16:23; 1 Corinthians 1:1; 16:12; 2 Corinthians 1:1; 2:13; Philippians 2:25.

Set at liberty (ἀπολελυμένον). Nothing is known of the fact referred to. Ἀπολύειν of releasing from confinement, Matthew 27:15; John 19:10; Acts 3:13; 4:21, 23; 5:40.

24. **They of Italy** (οἱ ἀπὸ τῆς Ἰταλίας). This may mean, "those who are in Italy send greeting from Italy"; or, "those of Italy (Italian Christians with the writer at the time) send greeting' from the place at which the letter is being written. See Introduction. The phrase affords no reliable indication as to the residence of the persons addressed.

WORDS WHICH ONLY OCCUR IN HEBREWS

ἀγενεαλόγητος
ἀγνόημα
ἀθέτησις
ἄθλησις
αἴγειος
αἱματεκχυσία
αἴνεσις
αἰσθητήριον
αἴτιος
ἀκατάλυτος
ἀκλινής
ἀκροθίνιον
ἀλυσιτελής
ἀμετάθετος
ἀμήτωρ
ἀνακαινίζω
ἀναλογίζομαι
ἀναρίθμητος
ἀνααταυρόω
ἀνταγωνίζομαι
ἀντικαθίστημι
ἀπαράβατος
ἀπάτωρ
ἀπαύγασμα
ἄπειρος
ἀποβλέπω
ἀπόστολος (of Christ)
ἁρμός
ἀφανής
ἀφανισμός
ἀφομοιόομαι

βοηθός
βοτάνη

γενεαλογέομαι
γεωργέομαι
γνόφος

δάμαλις
δεκάτη
δεκατόω
δέος
δέρμα
δημιουργός
δήπου
διάταγμα
διαφορώτερος
διηνεκής
διινκνέομαι
διόρθωσις
δοκιμασία
δυσερμήνευτος

ἐάνπερ
ἔγγυος
ἐκβαίνω
ἐκδοχή
ἐκλανθάνομαι
ἔκτρομος
ἔλεγχος
ἐμπαιγμός
ἐνκαινίζω
ἐνυβρίζω
ἕξις
ἐπεισαγωγή
ἐπιλείπω
ἔπος
εὐαρεστέω
εὐαρέστως
εὐθύτης
εὐλάβεια
εὐλαβέομαι
εὐπερίστατος
εὐποιΐα

θεατρίζομαι
θέλησις
θεράπων
θύελλα
θυμιατήριον

ἱερωσύνη
ἱκετήριος

καθαρότης
κακουχέομαι
καρτεωέω

καταγωνίζομαι
κατάδηλος
καταναλίσκω
κατασκιάζω
κατάσκοπος
καῦσις
κεφαλίς
κοπή
κριτικός
κῶλον

λειτουργικός
λευειτικός

μερισμός
μεσιτεύω
μετάθεσις
μετέπειτα
μετριοπαθέω
μηδέπω
μηλωτή
μήν
μισθαποδοσία
μισθαποδότης
μυελός

νέφος
νόθος
νομοθετέω
νωθρός

ὄγκος
ὀλιγωρέω
ὀλοθρεύω
ὁμοιότης
ὁρκωμοσία

πανήγυρις
παραδειγματίζω
παραπικραίνω
παραπικρασμός
παραπίπτω
παραπλησίως
παραρέω
πεῖρα
πήγνυμι
πολυμερῶς
πολυτρόπως
πρίζω
προβλέπομαι
πρόδρομος
προσαγορεύω
προσοχθίζω
πρόσφατος
πρόσχυσις
πρωτοτόκια

σαββατισμός
στάμνος
συναπολλύμαι
συνδεόμαι
συναπιμαρτυρέω
συνκακουχεόμαι
συνπαθέω

τελειωτής
τιμωρία
τομός
τράγος
τραχηλίζομαι
τρίμηνος
τροχία
τυμπανίζω

ὑπείκω
ὑοστολή

φαντάζομας
φοβερός

χαρακτήρ
χεουβείν

WORDS FOUND IN HERBREWS AND ELSEWHERE, BUT NOT IN PAUL

[*Words which occur in the Pastorals are marked* *.]

ἀγγαλλίασις
ἄγκυρα
αἰτία*
ἄκανθαι
ἄκρον
ἀμελέω*
ἀμίαντος
ἀναδέχομαι
ἀναθεωρέω
ἀνακάμπτω
ἀνατέλλω
ἀναφέρω
ἀνορθόω
ἀντιλογία
ἀντίτυπος
ἀνυπότακτος
ἀνωτέρον
ἀνωτέρον
ἀνωφελής*
ἀπαλλάσσω
ἀποβάλλω
ἀπογράφομαι
ἀποδεκατόω
ἀποδοκιμάζω
ἀποκαθίστημι
ἀπόλαυσις*
ἀπολείπω
ἀπολύω
ἀρέομαι*
ἁρπαγή
ἀρχηγός
ἀρχιερεύς
ἀσάλευτος
ἀστεῖος
ἄστρον
ἀφιλάργυρος*

βαπτισμός
βέβηλος*
βλαστάνω
βοήθεια
βραχύς

γάμος
γηράσκω
γυμνάζω*

διαβαίνω
διαλέγομαι
διαστέλλομαι
διατίθεμαι
διηγέομαι
δίστομος

ἔθος
εἰρηνικός
εἰσάγω
εἴσειμι
εἰσφέρω*
ἐκλείπω
ἑκουσίως
ἐκτρέπομαι*
ἐκφέρω*
ἔκφοβος
ἔλαιον
ἐλαττόω
ἐλεήμων
ἐμπίπτω*
ἐμφανίζω
ἐνθύμησις
ἔννοια
ἐνοχλέω
ἐντέλλομαι
ἔντρομος
ἐξάγω
ἔξοδος
ἐπιγράφω
ἐπιδείκνυμι
ἐπιλαμβάνομαι*
ἐπισκέπτομαι
ἐπισκοπέω
ἐπίσταμαι*
ἐπιστέλλω
ἔριον
ἑρμηνεύω
ἐρυθρός
ἐσώτερος
εὔκαιρος

ἐχθές

ζόφος
ζῶον

ἦχος

θεωρέω
θηρίον

ἰάομαι
ἱερατεία
ἱερεύς
ἱλάσκομαι
ἵλεως
ἱμάτιον

καθαρισμός
καίτοι
κάμνω
καταπατέω
κατάπαυσις
καταπαύω
καταπέτασμα
κατασκευάζω
καταφεύγω
κεφάλαιον
κίβωτος
κλίνω
κοινόω
κόκκινος
κοσμικός*
κριτής*
κυκλόω

λανθάνω
λέων*
λιθοβολέω
λούω
λύτρωσις
λυχνία

μάννα
μαστιγόω
μάστιξ
μεγαλωσύνη
μεταλαμβάνω*
μέτοχος
μήποτε*
μιαίνω*
μονογενής
μόσχος
μυριάς

ξενίζω
ξηρός

ὅθεν
ὁλοκαύτωμα
ὀμνύω
ὀπή
ὀρέγομαι*
ὀρθός
ὅρκος
ὅσιος*
ὀστέον

παλαιόω
παντελής
πάντοθεν
παραβολή
παραδέχομαι*
παραιτέομαι*
παραλύομαι
παραφέρω
παρεμβολή
παρεπίδημος
παρίημι
παροικέω
παροξυσμός
πατριάρχης
πατρίς
περιέρχομαι*
περικαλύπτω
περίκειμαι
πλῆθος
ποικίλος*
πολίτης

πόρρωθεν
πρεσβύτερος*
προάγω*
πρόδηλος*
προσέρχομαι*
προσέχω*
προφφέρω
πύλη

ῥαντίζω
ῥαντισμός

σείω
σκηνή
σπήλαιον
σποδός
στάσις
στερεός*
στεφανόω*
συναντάω
συντέλεια
σχεδόν

ταῦρος
τάχειον* (variant)
τελείωσις
τελευτάω
τεχνίτης
τρίβολος
τροφή

ὑετός
ὑμνέω
ὕπαρξις
ὑπόδειγμα
ὑποκάτω
ὑποπόδιον
ὕσσωπος
ὕστερον
ὕψιστος

φύω

χείρων*
χρονίζω
χρύδεος*
χωλός

ψηλαφάω

NOTES

1. “Medio flexu litoris.” Pliny, H.N. 4:10.

2. The Cabeiri were Pelasgic deities worshipped in the islands between Euboea and the Hellespont, on the adjacent coasts of Asia Minor, and at Thebes and Andania in Greece. They were four in number, answering to Demeter, Persephone, Hades, and Hermes in the Greek mythology. Throughout the Roman period of Greek history the Cabeiric mysteries were held only second to the Eleausinian, and many Romans of high position were initiated.

3. John E. C. Schmidt, DeWette, Kern, Baur, Hilgenfeld, Pfleiderer, Weizsacker, Loman, Holtzmann, Schmiede.

4. Comp., for instance, 2 Thessalonians 1:1-7; 2:13-17; 3:1, 3, 12, and 1 Thessalonians 1:3, 4, 6, 7; 2:13, 15, 16; 3:3, 4, 5, 8, 9, 10, 11, 12.

5. The authenticity of the 2nd Epistle is defended by Jowett, Godet, Weiss, Lunemann, Schenkel, Reuss, Bleek, Renan, Salmon, Klopper, Julicher, Bornemann, Zahn, McGiffert.

6. No attempt is made to present an exhaustive catalogue of the Literature.

7. See Romans 16:7; 1 Corinthians 9:6, 6, and Bp. Lightfoot on “The Name and Office of an Apostle, “ *Com. on Galatians* p. 92.

8. The discussion in detail may be found in Bornemann’s *Thessalonicher-briefe*, p.37 f. and p. 53. See also Spitta, *Urchristenthum*, p. 120 f., and Lightfoot, *Notes on Epistles of St. Paul*, p. 22.

9. There has been some dispute as to whether it was applied to a synagogue, but the usage of Josephus and Philo seems decisive in

favor of that meaning. See Jos. *Vita,* 54; Juvenal, *Sat.* III 296; Schurer, *The Jewish People in the Time of Jesus Christ,* Div. ll, Vol. II., p 73; Wendt, *Apostel-geschichte,* on Acts 16:13. An inscription preserved in the Berlin Egyptian Museum testifies to the meaning *synagogue* as early as the third century B.C. Zenobia and Vaballath, about 270 A.D., decree the restoration of an inscription on a synagogue, as follows: Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἄσυλον *King Ptolemy Euergetes. decrees that the place of prayer. be an asylum.* See Deissmann, *Neue Bibetstudien,* p. 49.

10. See an interesting article by John Rendel Harris, *Expositor,* Vol. IV., No. III., 1898, " A Study in Letter-writing." Also an article by Walter Lock, *Expositor,* Vol. II., No.I., 1897, "1 Corinthians 8:1-9.A Suggestion."

11. See the note in Vol. III., p. 133 ff.

12. Much discussion has arisen as to the proper connection of this passage. As punctuated and rendered in A.V. and Rev. the sequence is irregular. There is a clear antithesis between ἀλλ' *but* and οὐ μόνον *not only;* and the sentence, if regular, would have closed with *in every place.* As it is, a new subject and predicate *(your faith — has gone forth)* is introduced with in every place. The simplest and best solution of the difficulty is to accept the irregular construction as characteristically Pauline. Others place a colon after *of the Lord,* and begin a new clause with *not only.*

13. Dr. John Rendel Harris offers as a conjectural reading ἀπαγγέλλετε *ye report,* taking the passage as an exact parallel to ch. 2: 1, *ye know that our entrance was not in vain.* He thinks that thus a reference would be shown to a letter from the Thessalonians to Paul, and that the difficulty would be relieved which grows out of the improbability of a newly founded church exerting so extensive an influence. *Expositor,* VOL 4, No. 3, 1898.

14. See Stanley's condensation of Wetstein, In *Com on Corinthians,* on 2 Corinthians 7:2.

15. See B. F. Westcott, *Religious Thought in the West.*

16. Dr. Harris says that the expression must be understood here in the sense “ye have admitted in your letter, “ or “ye have testifled.” I do not think that this can be shown. It looks a little like a piece of special pleading.

17. Lightfoot’s view, that the word is used with a reference to the impurities of the worship of Aphrodite at Corinth and of the Cabeiri at Thessalonica, seems far-fetched.

18. This interpretation is urged on the ground that ἐπιβαρῆσαι, ver. 9, and 2 Thessalonians 3:8, κατεβάρησα, 2 Corinthians 12:16, and ἀβαρῆ, 2 Corinthians 11:9, all refer to pecuniary support. Accordingly these words are connected with *covetousness*, ver. 5. But they are separated from πλεονεξία by a new idea, *seeking glory,* with which their connection is *immediate.* Moreover, it is unlikely that Paul would have attached the idea of covetousness to a rightful claim for support. Our explanation is further favored by the contrasted νήπιοι, ver. 7.

19. Deissmann, *Neue Bibelstudien,* p. 75 f.

20. See G. A. Deissmann’s excellent monograph, *Die neutestamentliche Formel* “*in Christo Jesu.*” Marburg. 1892.

21. It has been urged that vv. 14-16 are unbecoming one who had been himself a persecutor of the Jewish-Christian churches (so Baur, *Apostel Paulus*), and further that this diatribe is inconsistent with the patriotism which Paul displays in Romans 9:11: These considerations, it is claimed, go to show that the Epistle is a forgery, or at least that vv. 14-16 are interpolated. Such criticism is hardly worthy of notice. Any allusion here to Paul’s part in Jewish persecutions would have been in singularly bad taste. As for Paul’s patriotism, genuine and deep though it was, it was secondary to his consuming zeal for Christ and his gospel. What he here says about the

Jews he had long known, and his recent experience in Macedonia might have moved even a patriot to fierce indignation against his own people.

22. As Ellicott on this passage, who asserts that a denial of that doctrine "can be only compatible with a practical denial of Scripture inspiration."

23. Also *International Commentary on Philippians and Philemon,* Excursus on "Bishops and Deacons."

24. Weiss substitutes it for διάκονον.

25. So Hesychius, who defines moved, shaken, disturbed (κινεῖται, σαλεύεται. παράττεται).

26. The explanation that Paul uses the participle strictly in its present sense, and means *we who are now being left,* merely distinguishing himself and his readers from those who have died, is strained in the interest of a particular theory of inspiration. See Ellicott.

27. Professor Ropes of Harvard, *Die Spruche Jesu,* holds the opposite view. He thinks that ver. 15 is not cited as the word of the Lord, but that the beginning of the citation is indicated by ὅτι, ver. 16, and the end by *air*, ver. 17, He regards the citation as a free rendering of a *logion* of Jesus, akin to Matthew 24:30 f.

28. See O. Everling, *Die paulinische Angelologie und Damonologic,* s. 80 ff.

29. Lightfoot says that the combination ἅμα σὺν together with, is too common to allow the separtion of the two words. This is not the case. Liddell and Scott give only one instance, Eurip. *Ion,* 717. They give one other with μετὰ Plato, *Critias,* 110 A, but here the words are separated. "Mythology and antiquarian research come *together* (ἅμα) into the cities, *along with* (μετὰ) leisure."

30. See B. Jowett, “On the belief of the Coming of Christ in the Apostolical Age, “ in *Commentary on the Epistles of Paul.*

31. Others join *in love* with *esteem* as forming one conception; but the phrase ἡγεῖσθαι ἐν ἀγάπῃ is not warranted by usage.

32. See John H. Ropes, *Die Spruche Jesu,* p. 141 f.; B. F. Westcott, *Introduction to the Study of the Gospels,* 5th ed., p. 454; John B. Lightfoot, on 1 Thessalonians 5:21, in *Notes on Epistles of St. Paul.* Also the remarks of Bornemann on this passage.

33. As Lightfoot on Philippians 2:9.

34. *The Epistles of St. John,* p. 205.

35. I attempt no interpretation of this passage as a whole, which I do not understand. The varieties of exposition are bewildering. Convenient summaries may be found in Lunemann’s Meyer, Dr. Gloag’s Introduction to the Pauline Epistles, and Bornemannes Commentary. Generally, it may be said that Paul seems to predict a great moral and religious defection which is to precede the coming of the Lord, and which is to reach its consummation in the appearance of an evil power described as *the Man of Sin*, the personal incorporation and concentration of wickedness. His coming is denoted by the same word as the coming of Christ (παρουσία ver. 9). He is represented as sitting in the temple of God, exhibiting himself as God, and performing miracles of falsehood according to the working of Satan. A restraining power is upon him, preventing his revelation before the proper time. The two knots of the passage are the identification of *the man of sin*, and of *him that restraineth*, The man of sin has been identified as Nero, the Pope of Rome, Luther, Mahomet, Caligula, Simon Magnus, Titus. By others, as representing not an individual, but the succession of popes the Jewish nation, and especially the Sanhedrim. The restraining power is explained as the Roman Empire; the German Empire; the Roman Emperor Vitellius; the Apostles; the chiefs of the Jewish nation against Simon the son of Giora; the Emperors Claudius and Vespasian; the pious Jews living at the time

of the destruction of Jerusalem, James the Just. Opinions differ as to whether the man of sin is an individual or an organization. Romanists discover him in some representative enemy of Romanism; Protestants in the Roman church and hierarchy. Before any approach to a sound exegesis of the passage can be made, it will be necessary to define and settle the principles of apocalyptic interpretation, a matter which is still very much in the dark. About the only valuable thing that can be fairly extracted from the passage is Paul's firm assurance that God's hand is ever on the work of evil, and that in whatever form or with whatever power it may reveal itself, it will inevitably be subdued and crushed by the power of Christ.

36. For a full discussion, see Lightfoot, On a Fresh Revision of the New Testament. 3rd edition Appendix II.

37. So Lunemann, Lightfoot, Weizsacker, Ellicott, Bornemann. Schmiedel maintains the A.V. There is in N.T. no instance of ὑπομονὴ in the sense of waiting for, nor is the verb ὑπομένειν used in that sense. *Waiting for* or *awaiting* is expressed by ἀπεκδέχεσθαι (mostly Paul), ἀναμένειν (once in Paul), ἐκδέχεσθαι (twice in Paul), περιμένειν (not in Paul), προσδέχεσθαι (not in that sense in Paul), and προσδοκᾶν (not in Paul). In Romans 8:26 Paul has δι ὑπομονῆς ἀπεκδεχόμεθα. In LXX both the noun and the verb are found in the sense of awaiting or waiting for. See Ezra 10:2; Psalm 38:7; Judges 3:25; 2 Kings 6:33, Job. 5:7, etc. *Patient waiting for Christ* accords with the general drift of the Epistle. On the other hand see 1 Thessalonians 1:3, and 1 Thessalonians 1:10, *where for waiting for the Son* he uses ἀναμένειν.

38. The view here given is known as the South Galatian hypothesis. The other view, which limits the application of the name Galatia to the Galatian district, the country of the Asiatic Gauls, is known as the North Galatian hypothesis, and is held by the majority of critics. The South Galatian hypothesis was propounded as early as 1825 by Mynster (*Introduction to the Galatian Epistle*); was maintained by the French archaeologist Perrot (*De Galatia Provinicia Romana, Paris*, 1867), who was followed by Renan (*Paulus*, 1869); and has been

defended by Hausrath, Weizäcker, Zahn, Pfleiderer, Ramsay (*The Church in the Roman Empire*), and McGiffert (*Apostolic Age*). See also an article by Emilie Grace Briggs, "The Date of the Epistle to the Galatians," in the *New World*, March, 1900, and J. Vernon Bartlett, *The Apostolic Age*. Among the prominent advocates of the North Galatian hypothesis are Bishop Lightfoot (*Commentary on Galatians*), Lipsius (*Hand-Commentar*); Weiss and Jülicher (*Introductions to the N.T.*); Holsten (*Evangelium des Paulus*), Schürer (*Theologische Litteraturzeitung*, 1892, 1893, and *Jahrbucher fur protestantische Theologie*, 1892), and Sieffert (*Der Brief an die Galater*, Meyer, 8 Aufl.)

39. Weizsacker.

40. Galatians with Romans and the two Corinthian letters, were received as genuine and authentic by the Tubingen critics. Some sixteen years ago they were attacked by a small coterie of critics, chiefly in Holland. Allard Pierson and S. A. Naber ascribed the Pauline Epistles to one Paulus Episcopus, a Christian ecclesiastic, who appropriated large portions of certain reformed Jewish writings, and christianised them by means of changes and interpolations. A. D. Loman asserted that Christianity was a messianic movement among the Jews; that Jesus had no existence, but was a purely mythical embodiment of a series of ideas and principles developed in the second century. The four chief Epistles of Paul which contradict this hypothesis are spurious and legendary. Out of the anti-Judaic and universalistic Gnosis of the early part of the second century, was developed a Paul-legend in the interest of a universalistic Christianity. Romans, Galatians, and Corinthians were all written in Paul's name to recommend this Christianity. Theses views obtained no currency, and were repudiated by even the radical critics of Germany. Rudolph Steck of Bern (1888. held that none of the four letters were the work of Paul, but were the product of a Pauline party of the second century. He revived the hypothesis of the dependence of the Pauline writings on Seneca.

41. As, for example, Lightfoot on Philippians 3:11.

42. See *Introduction to the Catholic Epistles*, Volume 1, page 615 f., and J. B. Mayor, *The Epistle of St. James*, 36-61.

43. The reader who is curious about the matter may consult J.B. Mayor, *The Epistle of St. James*, chapter 1. He holds the Helvidian theory. Also J. B. Lightfoot, *St. Paul's Epistle to the Galatians*, essay on "The Brethren of the Lord." He holds the Epiphanian theory.

44. For the expression οἱ δοκοῦντες in Class., see Thucyd. 1:76; Eurip. *Hec.* 295; *Troad*. 609.

45. This explanation is adopted by Sieffert, Meyer, and Weizsacher. The expositors generally admit that no doubt on Paul's part is implied (so Winer, Alford, Lipsius, Ellicott, Lightfoot), but mostly insist on the first sense of μή πως. The difficulty of reconciling these two positions, which is clearly recognized by Ellicott, is evaded by referring τρέχω and εδραμον to the opinions of others. So Ellicott: "If others deemed Paul's past and present course fruitless, it really must, in that respect, have amounted to a loss of past and present labor."

46. Others, as Meyer, Ellicott, Sieffert, take ποτέ as strengthening the indefinite sense of ὁποῖοι like the Latin *cunque.* "Whatever *in the world* they were." This sense of ποτέ occurs in Class. but not in N.T. volume 6-7.

47. It is objected that this meaning is precluded by the middle voice, which requires us to render *undertook*. But the word in the middle voice is used in an active sense (see Xen. Cyr. 8:5, 4). It may mean *to lay upon another for one's own use or advantage* (Xen. *Anab.* 2: 2, 4). So here. They imposed no obligations in their own interest as Jewish Christians.

48. So Weizacker, *wirksam war*: and Lipsius, *sich wirksam erwiesen hat*.

49. See Pindar, Ol. 2:146, of Hector; Eurip. Iph. T. 50, 55, of the sons of

a house. Hor. *Carm.* 1:35, 13, *stantem columnam*, of the public security and stability. Chaucer, of the Frere, *Prol. to Canterbury Tales*, 214,

"Un-to his order he was a noble post."

Milton, *Par. L.* 2:302,

of Beelzebub:

"in his rising seemed A pillar of state."

See also Clement, *ad Corinthians* 5, and in N.T. 1 Timothy 3:15; Revelation 3:12.

50. Lightfoot says that, in patriarchal times, the outward gesture which confirmed an oath was different, and refers to Genesis 24:2. But this usage is referred to in only one other place, Genesis 67:29, and nothing is certainly known as to the significance of the act. See the interesting note on Genesis 24:2, in Lange's *Commentary*.

51. See a striking passage in Arrian's *Epictetus,* 2:9.

52. See Thuc. iv. 18; 6:86; Hdt. ii. 15. Comp. the meaning *to be taken for granted,* Plato *Symp*. 198 D; Tim. 30 C.

53. Hdt. vii. 144; Thuc. ii. 64. Comp. Aesch. *Agam*. 961, *to be in store.*

54. Professor C. C. Everett, *The Gospel of Paul*, page 147. The reader will do well to study his interesting and suggestive discussion.

55. See *International Commentary* on *Philippians* and *Philemon*, Excursus on "Paul's Conception of Righteousness by Faith," page 123 ff.

56. As Lightfoot, *Introduction to Commentary on Galatians*, page 15.

57. So Aristot. *Probl.* 20,34. The derivation from βάζω, βάσκω *to speak* or *talk* (Sieffert, Lightfoot, doubtfully, Thayer) is doubtful, as is also the connection with Lat. *fascinare to bewitch*. Comp. Vulg. *fascinavit*

vos. See Curtius, *Greek Etymology,* Transl. 531, and Prellwitz, *Etymologisches Worterbuch der griechischen Sprache,* sub βάσκανος.

58. See Aristoph. Av. 450; Just. Mart. Apol. 2, 52; Plut. Camillus, 11. So, acc. to some, Jude 4, registered for condemnation. Comp. 1 Macc. x. 36, enrolled.

59. Many of the earlier interpreters, *the hearing of the faith*, *i. e.,* the reception of the gospel; but *the faith* is not used in the Pauline epistles as = *the gospel.* Others, as Lightfoot and Lipsius, *hearing which comes of faith*. But ἀκοὴ is habitually used in N.T. in a passive sense (see on 1 Thessalonians 2:13), and the opposition is not between *doing* and *hearing*, but between the *law* and *faith.*

60. In Hebrew 10:38, μοῦ after δίκαιος is retained by Tischendorf, Weiss, and Rev. T., and is bracketed by WH. Vulg. has *justus autem meus*.

61. See Clement, *Ad Corinthians* 10, who enumerates the different forms of the promise to Abraham, citing Genesis 12:1-3; 13:14-16; and Genesis 15:5,6. See also Genesis 15:18; 17:8; 22:16-18.

62. With this compare the words of Ellicott. “It may be true that similar arguments occur in rabbinical writers: it may be true that σπέρμα is a collective noun, and that when the plural is used ‘grains of seed’ are implied. All this may be so, — nevertheless, we have here an interpretation which the apostle, writing under the illumination of the Holy Ghost, has deliberately propounded, and which therefore, whatever difficulties may at first appear in it, is profoundly and indisputably true.”

63. The LXX of Exodus 12:40 which Paul is assumed to follow, says that the sojourn of Israel in Egypt and *in the land of Canaan* was 430 years, according to one reading; but according to another, 435 years. Lightfoot says the 5 in the Vatican Ms. is erased, but Swete retains it in his edition of the LXX. The words *in the land of Canaan* are not in

the Hebrew. In Genesis 15:13 (comp. Acts 7:6.400 years are given.

64. See an interesting passage in Plato, *Lysis*, 207, 208.

65. Ellicott and Lightfoot deny this, and say that ενι is the lengthened form of the adverbialised preposition ἐν, with which εστι must be supplied. But both retain in their texts the accentuation εστι, whereas the lengthened form of the preposition is ἐνί. In 1 Corinthians 6:5, and often in Class. ενι and ἐν are found together, showing that ενι stands independently as a compound word. See Xen. *Anab.* 5:3, 11; Hdt. vii. 112; Plato, *Phaedo*, 77 E.

66. Hatch, *Essays in Biblical Greek*, page 73, thinks that it means *the administrator of the city lands.* Οἰκονομία in papyri of the first and second centuries A. D. often signifies record, *document.*

67. The *living* father, Meyer, Sieffert. Alford, Ellicott, Eadie, leave it undecided. The *dead* father, Lipsius, Lightfoot, with the majority of older interpreters.

68. See E. Y. Hincks, *Journal of Bibl. Lit.*, Volume 15, 1896, page 183. Otto Everling, *Die paulinesche Angelologie und Damonologie*, page 65 ff. H. von Soden, on Colossians 2:8, in the *Hand-Commentar*. A. Ritschl, *Rechtfertigung und Versohnung*, 3rd ed., ii., page 252. F. Spitta, *Der zweite Brief des Petrus*, etc., page 263 ff. E. Kuhl, Meyer series, *On Peter and Jude*. T. K. Abbott, *International Commentary*, on Colossians 2:8.

69. See T. K. Abbott on Ephesians 1:23, *International Commentary*, and comp. Lightfoot's detached note in *Commentary on Colossians*, page 323.

70. See *International Commentary on Philippians and Philemon*, page 83, and A. B. Bruce, *The Humiliation of Christ*, page 431. Also W. Beyschlag, *Die Christologie des Neuen Testaments*, and *Neutestamentliche Theologie*, 2 Aufl., Volume ii., page 77 ff.

71. Dr. Plummer on Luke 1:3 is, I think, mistaken in explaining ανωθεν in Acts 26:5 as *radicitus* (thoroughly).

72. See Ewald, *Antiquities of Israel* (trans.), page 342 ff. Riehm, *Handw. des Bib. Alterth.*, Art. "Monate." Schrader, *Keilinschriften*, 2nd ed. Wieseler, *Chronologie.*

73. See Weizsacker, *Apostolische Zeitalter* (trans.) 1:112. McGiffert, *The Apostolic Age*, page 177 ff. Ramsay, *The Church in the Roman Empire*, page 62 ff.

74. The reading, however, is doubtful. Tischendorf, Weiss, Tregelles, read τέκνα, which Westcott and Hort give in margin.

75. Others: "Do ye not hear it as it is read in your worshipping assemblies?" The reading ἀναγινώσκετε *read aloud*, *read publicly*, is found in DFG, and is followed by the Vulg., *non legistis*.

76. *Paul's Conception of Christianity*, page 68.

77. On allegorical interpretation in general see F. W. Farrar, *History of Interpretation*, Bampton, 1855. On the early training of Paul, Derenbourg, *Histoire de la Palestine d' apres les Thalmuds*, chapters 21, 22.

78. See Lightfoot's excursus in *Commentary on Galatians*, page 190 ff.

79. Lipsius explains the verb from the usage of grammarians, as *having letters of equal value*, and says that it is an example of the *Gematria* of the rabbinical schools, one of the methods of esoteric interpretation by which a numerical value was given to the letters of a word, and the word was connected with any other word the letters of which had the same numerical value, as *Mashiach Messiah*, and *nachash serpent.*

80. Lightfoot says that στήκω does not appear earlier than N.T. There are, however, three instances in LXX where it appears as a various reading: Exodus 14:13; Judges 16:26; 1 Kings 8:11. In the two latter

passages it is the reading of B, and is adopted by Swete. Lightfoot also says that it is found only in Paul, with one exception, Mark 11:25. It occurs Mark 3:31; John 1:26. In John 8:44 and Revelation 11:4 there is a dispute between εστηκεν and εστηκεν. In both cases Westcott and Hort adopt the former, and Tischendorf the latter.

81. Comp. ελπιδα προσδοκᾶσθαι, Demos. 1468, 13, and προσδέχωμαι, Eurip. *Alcest.* 130: τὴν ελπιδα, Titus 2:13. Also LXX, Isaiah 28:10; 2 Macc. vii. 14.

82. See Dr. William H. Thomson's admirable little volume, *The Parables by the Lake.*

83. So Lightfoot, Meyer, Ellicott, Eadie.

84. Deissman, Neue Bibelstudien, p. 26 ff., holds that the word does not originate in Biblical Greek. His remarks, however, are not conclusive.

85. See Professor Sanday's note on the history of ἀγάπη, *Commentary on Romans* (International), p. 374.

86. Interpreters differ in the explanation of πρὸ. Lightfoot, Ellicott, Eadie, Thayer, Alford, Weiss, say caught *in* the fault *before* he can escape. But this is an unasual meaning of the verb, which is certainly not settled by Wisd. xvii. 17. Ellicott objects to the meaning given in the note, that, in that case, πρὸ would seem to excuse, whereas καὶ appears to point to an aggravation of the offense. If that be true, then, on Ellicott's explanation, the aggravation of the offense would appear to be in being caught.

87. Quite a number of high authorities read ἀναπληρώσετε, future, *ye shall fulfill.*

88. Blass, however (*N.T. Gramm.*, p. 68, note), says that φρεναπάτης appears in a papyrus of the second century B.C. He refers to Grenfell, *An Alexandrian Erotic Fragment*, Oxford, 1896, p. 3. See also Sophocles, *Greek Lexicon of the Roman and Byzantine Periods*,

sub φρεναπάτης.

89. Still, this does not always hold. We find γέννημα, δίωγμα, θέλημα, ἴαμα, κήρυγμα, πλήρωμα for γέννησις, δίωξις, θέλησις, ἴασις, κήρυξις, πλήρωσις.

90. So many ancient interpreters, and Lightfoot, Ellicott, De Wette, Eadie, Alford.

91. For the history of the word see Westcott, *Canon of the N.T.*, Appendix A.

92. All that can be said in favor of the reference to Spain, is said by Bp. Lightfoot, S. *Clement of Rome*, ad loc.

93. This is succinctly shown by Edwin Hatch, in his article "Pastoral Epistles," in the *Encyclopaedia Britannica;* and more in detail by von Soden, in his introduction to the Pastorals in the *Hand-Commentar.* The most recent defence of the opposite view is by John Vernon Bartlett, *The Apostolic Age*, 1899.

94. Full lists of peculiarities of style and diction will be found in Holtzmann, *Dic Pastoralbriefe*, ch. 7.

95. See Pfeiderer, *Urchristenthum*, p. 801 ff., and Holtzmann, *Die Pastoralbriefe*, ch. 9.

96. See Ellicott.

97. It is difficult to determine the meaning decisively. The kindred verb καταστέλλειν means *(a) to put in order* or *arrange.* Στέλλειν is *to put* or *place*, and κατὰ probably has its distributive sense, denoting succession, relation, or proportion of parts. (b) *To let down* or *lower*, κατὰ *having* its primary sense of *down. (c)* Metaphorical, derived from the preceding, *to check* or *repress.* Thus Acts 19:25, 36. See also 2 Macc. iv. 31; 3 Macc. vi. 1. Hence ὁ κατεσταλμένος *the man of calm* or *sedate character* (Diod. i. 76; Arrian, *Epict. iii.* 23, 16). From

these data two possible meanings are drawn: (1. *dress, attire.* So Hesychius (περιβολή *garment)* and Suidas (στολὴ *raiment).* It is used in Isaiah 61:3 as the translation of matsateh, *covering, wrapping.* The root ath, in every case, points to *veiling.* Plutarch (*Pericles,* 5. has καταστολὴ περιβολῆς *arrangement of dress;* and Josephus, B. J. 2:8, 4, καταστολὴ καὶ σχῆμα σώματος *disposition and equipment of body,* which phrase is explained by the following reference to details of dress. It must be admitted, however, that, with the exception of Isaiah 61:3, there is no instance of the absolute use of καταστολὴ in the sense of *dress.* The meaning in Plutarch is clearly *arrangement,* and in Josephus, σχῆμα may be rendered *dress,* while καταστολὴ probably means the general arrangement of the person. It is equite possible that from the use of καταστολὴ in these connections, it may have come to mean *dress* by itself. A possiblc analogy is suggested by the English *attire,* from the old French atirier or *atirer, to arrange, equip, decit., dress,* cognate with Provencal *atierar(a tire), to bring into row* or *order.* The sense of adjusting or regulating runs into that of adorning. The context here, which refers to details of apparel, the fact that both Paul and Peter specifically deal with the subject of female attire, the clear usage in Isaiah, the association of καταστολὴ with dress, and the definitions of the old lexi. cographers, all seem to point to the meaning *apparel So H*oltzmann, Huther, and Weiss.

98. Ammonius the Grammarian, fourth century. He wrote a work *On the Differences of Words of Like Signification,* which was appended to many of the older lexicons.

99. The different uses of αἰδώς in Homer are discussed in a very interesting way in Gladstone's *Homer and the Homeric Age, Vol.* II., p. 431 ff. The best discussion of the word is by Schmidt, *Synonymik der griechischen* Sprache, VoL III., §140.

100. The other rendering proposed is to retain the parenthesis, and connect δἰ εργων ἀγαθῶν *through good works* with κοσμεῖν *adorn. Thus* it will read. "Adorn themselves with good works. The objection to this is that κοσμεῖν is previously construed with ἐν ("*in* modest apparel,

not *in* braided hair, gold, pearls, etc."), and we should therefore expect ejn instead of dij with g*ood works*. Further, it would be unsuitable to describe good works as an ornament when he is speaking of the demeanor of women in church assemblies

101.See Introduction, and *Excursus* on "Bishops and Deacons" in *International Commentary on Philippians and Philemone*

102.The reference to second marriages here is held by Holtzmann, Ellicott, von Soden, Wace, and Pfleiderer. Huther and Farrar take it as simply opposed to an immoral life, especially concubinage.

103.See *Dr.* Sanday, *Expositor*, 3rd ser., v., 98, and Reville, Les Origines de l' Episcopat, p. 153 f.

104.Holtzmann and Huther add 1 Peter 4:11; but Huther says that it is not to be limited to the official ministry of the Deacon. It may fairly be taken in the general sense of *serve*. So von Soden.

105.The reading τάχιον or ταχεῖον *more quickly*, is preferred by Tischendorf and Weiss. The comparative would signify *sooner than these instructions presuppose.*

106.Holtzmann makes an ingenious plea for apposition with qeou~ God, though he does not decisively adopt it. Others explain as beginning the following clause, thus: "A pillar and stay of the truth, and confessedly great, is the mystery of godliness." This is quite inadmissible, as is the reference of the words to Timothy.

107.Dr. Briggs, *Messiah of the Apostles*, p. 229, thinks that the whole church is conceived as a pillar uplifting a *platform* or *basis* (ἑδραίωμα) on which the truth rests. Besides being contrary to the true sense of ἑδραίωμα, this explanation compels a very awkward metaphor

108.Those who are interested is the details of the controversy over this reading, may consult S. P. Tregelles, *An Account of the Printed Text* of

the Greek New Testament, p. 165; and F. H. A. Scrivener, *lntroduction to the Criticism of the New Testament*, ith ed. Vol. II. 4th ed 390-395.

109.See J. B. Lightfoot, S. Clement of Rome, Vol. II., p. 406 ff.

110.This explanation destroys the chronological order, since the appearing to angels, the preaching among the nations, and the being believed on in the world, followed the ascension. But I am not sure that the preservation of the chronological order is absolutely essential, or that it might not have been violated in the credal hymn. The fact of the formal use of ἀναλαμβάνειν by Luke to describe the ascension seems to me to be significant, especially in view of the numerous and striking affinities of vocabulary in Luke, Acts, and the Pastorals. Besides, there is absolutely nothing else to which the word can naturally be referred here. The explanation to which von Soden inclines, that Christ was as taken up in glory by Christians, either in the ascription of glory to him or in the glory thereby imparted to men, seems most unnatural and forced.

111.Holtzmann, von Soden, Weiss, and Ellicott, instead of ἀγωνιζόμεθα *we strive*, read ὀνειδιζόμεθα *we suffer reproach.*

112.After carefully studying Holtzmann's elaborate attempt to prove that χάρισμα means *office conferred by ordination*, I am unable to see in it anything but a most ingenius piece of special pleading. There is absolutely no instance of the use of the word in that sense. The meaning given above is confirmed by Paul's usage as well as by that of Justin Martyr, Clement of Alexandria, Tertallian, Origen, and Eusebius. Ἐν σοὶ in *thee* cannot be wrenched into *thy* by references to 2 Timothy 1:5 and Matthew 6:23. "The office that is in *thee*" is quite inadmissible.

113.Holtzmann says that this passage in Acts is the basis of the ordinations picture presented here.

114.Eyh. ii; Magnes. ii, xiii; Tratt. ii, vii; Philad. iv, v, vii; Smyrn. viii, xii.

115.The view that the original Christian polity was drawn from that of the Synagogne was maintained by Rothe, Baur, Lightfoot, Hatch, and others. The development of the view given above is largely due to Schurer, *Geschichte des jiidischen Volkes im Zeitaltur Jesu Christi*, 2 Aufl., Bd. II. English trans. *A History of the Jewish People in the Time of Jesus Christ*, 2nd divis., Vol. II., p. 56 ff. Also, *Gemeindeverfassung der Juden in Rom in der Kaiserzeit.*

116.For a more detailed examination of this subject I must refer the reader to my Excursus on is Bisbops and Deacons " in the *International Commentary on Philippians and Philemon.*

117.The late Dr. Hort, in his *Ecclesia*, holds that "Bishop" was not the designation of an *office*, but of a *function*. It was a description of the Elder's function. He says: "It is now pretty generally recognised . . . that we have not here (in the word ἐπίσκοπος) a different office, held by one person in contrast to the plural *Elders*." And he adds: "It is hardly less erroneous to take ἐπίσκοπος as merely a second title, capable of being used convertibly with πρεσβύτερος" (p 190).

118.So Holtzmann, who finds in it a trace o£ "the Mothers of the Synagogue" in the synagogues of the Jewish dispersion. See *Pastoralbriefe*, p. 241.

119.See Ignatius, Ep. to *Polycarp*, IV. nolyearp, Ep. to *Philippians*, Vl.

120.On the enrollment of virgins in this order see Lightfoot, *Ignatius.* Vol. II., p. 322 ff. (2nd ed.).

121.Weizacker has it: wenn sie trotz Christus in Begierde fallen.

122.Holtzmann adds Mark 10:12, after the reading of T. R. γαμηθῇ αλλῳ *be married to another.* But the correct reading there is γαμήσῃ αλλον have married another.

123.The construction is awkward at best. The most common explanation

is to make ἀργαὶ *idle* depend upon μανθάνουσιν *they learn*, understanding εἶναι *to be. they learn to be idle*. Others take περιερχόμεναι with, μανθάνουσιν; *they learn to go about*, which is not Greek. von Soden makes τὰ μὴ δέοντα *what they ought* not the object of both, μανθάνουσιν and λαλοῦσαι *speaking*, which is clearly inadmissible.

124. Variously explained, of ordination; of reception into the communion of the church; of the reception of heretics who, having been excluded from one congregation' should present themselves to another as candidates for membership.

125. A temporal meaning is sometimes claimed for Hebrews 7:18 (so Holtzmann), but without sufficient reason. The commandment there is represented as an introduction to a greater and final ordinance.

126. So Weizsacker: *sich des Wohlthuns befieissigen* Similarly, Holtzmann, von Soden, and Huther.

127. The A.V. *perverse* disputings grew out of the reading of T. R. παραδιατριβαὶ in which παρὰ was taken in the sense of neglect or violation. Some of the Greek Fathers supposed that the word involved the idea of moral or mental *contagion*, and illustrated it by mangy sheep, which communicate disease by rubbing against each other. It is suggestive that διατριβή a *wearing away* or w*aste of time* gradually passed into the meaning of *argument*. *Diatribe*, from the sense of *disputation*, passed into that of *invective* or *philippic*.

128. See Hegesippus in Eusebius, H. E. iii. 20, 32, and the Epistle of the churches of Vienne and Lyons to the churches of Asia and Phrygia, Eusebius, H. E. v:1.

129. See W. M. Ramsay, *The Church in the Roman Empire before* A.D. 170, and the monograph of E. G. Hardy, *Christianity and the Roman Government*, the best treatise on the subject in English.

130. Where Westcott and Hort read χαρὰν *joy;* Tischendorf and Weiss

χάριν thanks.

131. *As* δι ἣν αἰτίαν *quam ob rem* (2 Timothy. 1:6, 12, Titus 1:13): ὃν τρόπον *qemadmodum* (2 Timothy. 3:8): οἵους *quales* (2 Timothy. 3:11). Little or nothing can be inferred from these instances as to the composition of these Epistles at Rome.

132. Others with I *have remembrance;* but *without ceasing* would make it superfluous. Comp. 1 Thessalonians 3:10.

133. According to Hofmann, they are *epistolary tears* (*!*) — a letter of Timothy to Paul, expressing his distress at the apostle's imprisonment, and, therefore, an occasion of thanksgiving to Paul.

134. The A.V. follows T. R. δῴη; (the Lord) give.

135 Others connect With what follows: I endure — on this account, namely, that the elect may obtain salvation. For the elects' sake is not against this connection, since God's election does not do away with the faithful efforts of his servants.

136. Others refer faithful is the saying to what follows, and render γὰρ namely.

137. In 'armon *palace, fortress, citadel, hall,* is rendered by θεμελία See Hosea. 8:14; Amos 1 4, 7, 10, 12, 14; Jeremiah. 6:6; Isaiah.25:2.

138. As in the Westminster Confession, where this passage is cited as a prooftext of the dogma that those "angels and men" who are "predestined and foreordained" to everlasting life or death, "are particularly and unchangeable designed: and their number is so certain and definite that it cannot be either increased or diminished." Chapter iii., Sect.4.

139. Some, as A.V., make both αὐτοῦ and ἐκείνου refer to the devil. Others explain: " having been taken captive by him (the servant of God) to do his (God's) will. " Others again, " having been taken

captive by him (God) to do his (God's) will"

140.So Aeschylus, Agam. 1235, of Clytaemnestra, ἀσπονδόν τ ἀρὰν φίλοις πνέουσαν "breathing an *implacable curse against* her friends."

141.Holtzmann, on Titus 3:3, has, an apt comment: "Im Dienste eines *bunten* Getriebes von Begierden." Weizacker: "Von allerlei Begierden umgetrieben."

142.Joseph. *Ant. Proem.* 3, 4; 10:10, 4. Philo, *Vit. Mos.* 3, 39; *De Praem.* et Poen. & 14; *Leg. ad Gai.* & 29.

143.The few passages which are cited in favor of the use of γραφὴ for Scripture as a whole, as John 2:22; 17:12; Galatians 3:22, are not decisive. They can all be assigned, with much appearance of probability, to definite Old Testaments passages.

144.Weizsacker's *sich herzieht* is feeble. Better von Soden, *sich aufsammeln*; or Bahsen, *in Masse herbei schaffen*; or Hofmann, *hinzuhaufen.*

145.The word appears in different forms. T. R. φαιλόνης. Also φελώνης, φαιλώνης.

146.A Greek sophist of Bithynia in the second half of the third century, author of a selection of Attic verbs and nouns excluding all but the best Attic forms, and arranged alphabetically.

147.On the βύβλος see Hdt. ii. 92, and Rawlinson's notes in his Translation.

148.Much curious and useful information on the subject of ancient bookmaking is contained in The odor Birt's *Das antike Buchwesen in seinem Verhaltniss zur Littcratur,* Berlin, 1882.

149.Not with πίστιν, nor ἐπίγνωσιν, nor ἀληθείας, neither of which

rest upon hope; nor with τῆς κατ᾽ εὐσέβειαν, which is a defining clause complete in itself.

150.Readers of Goethen will recall his " Festspiel," *Des Epimenides Erwachen Werke,* Bd. 18.

151.In accordance with this view von Soden renders priesterlich. The A.V., better than the Rev. reverent, which is colorless.

152.A.V. follows the T. R. οἰκουρούς. Even with this reading the rendering is not accurate. The meaning is not *stayers* at home, but *keepers* or *guardians* of the household.

153.Some interesting remarks on the use of ἀγαθός by Homer may be found in Gladstone's *Homer and the Homeric Age,* 2:419 ff.

154.See Aristoph. *Vesp.* 949: Plato, *Euthyphro,* 3 D; *Protag.* 312 A: Zen. *Cyrop.* ii. i. 22; vii. i. 39. Deissmann cites one instance in an inscription at Carpathus, second century B.C., ἀνέγκλητον αὐτὸν παρέσχηται *show himself blameless;* and another from Mylasa in Caria, first century B. C., χρήσιμον ἑαυτὸν παρέσχηται *may show himself useful.*

155.For one person are urged:

1. That the two appellations θεὸς and σωτήρ are included under a single article.
2. That σωτήρ With ἡμῶν, where there are two appellatives, has the article in every case, except 1 Timothy 1:1; and that therefore its omission here indicates that it is taken with θεοῦ under the regimen of τοῦ.
3. That ὃς in verse 14 is singular and refers to Christ, indicating that only one person is spoken of in verse 13.
4. The analogy of 2 Peter 1:1, 11; 3:18.
5. The declarations concerning Christ in Colossians 1:15; 2 Thessalonians 1:7, 1 Peter 4:13; Colossians 2:9.

For two persons are urged:

1. The fact that θεὸς is never found connected directly with Ἰησοῦς Χριστὸς as an attribute.
2. The frequency with which God and Christ are presented in the N.T. as distinct from each other, as having a common relation to men in the economy of grace, makes it probable that the same kind of union is intended here, and not a presentation of Christ as God.
3. The evident reference of θεοῦ in verse 11 to God the Father.
4. The analogy of 2 Thessalonians 1:12.

156. The attempts to resolve the meaning into practice are mostly suspicious Of the four examples cited by Alford, two at least, Thucyd. 8:76, and Soph. *Elect.* 980, have clearly the sense of *taking the lead*. When Plutarch says of Aspasia οὐ κοσμίου προεστῶσα ἐργασίας, he means that she *superintended* an unseemly employment; she was at the head of an establishment. Notwithstanding all criticisms to the contrary, the Vulgate was on the right track, *bonis operibus praeesse*.

157. So Pfleiderer, von Soden, Julicher, Weizsacker, McGiffert.

158. See Lightfoot's *Clement of Rome,* Vol. 1, p. 59 ff. VOL. IV. — 24.

159. This temple was founded B.C. 180-145 by Onias, one of the high-priestly family. The building was a deserted temple of Pasht, the cat-goddess. A description is given by Josephus *B. J.* 7. 10, 3; *Cont. Ap*. 2. 2.

160. An able defense of the Roman hypothesis may be found in Réville, *Les Origines de l'Episcopat.* While these sheets are going through the press, I have received the first number of Preuschen's *Zeitschrift für die neutest. Wissenschaft und die Kunde des Urchristenthums,* containing Harnack's ingenious paper, *Probabilia über die Adresse* una *den Verfasser des Hebrväerbriefs.* He holds that the epistle was addressed to a Christian community — a house-church in Rome: that it was written by Aquila and Prisca, principally by the latter, and that, so far from being addressed especially to Hebrew Christians, it

entirely ignores the difference between Hebrews and Gentiles.

161.The results of even this attempt vary considerably. Bleek, 68-69: Lünemann, 65-67: Riehm, 64-66: Ebrard, end of 62: DeWette, 63-67: Tholuck and Wieseler, about 64: Alford, 68-70: Salmon, before 63: Westcott, 64-67: Jülicher, not before 70: Weiss, near 67: Harnack, 65-95: McGiffert, 81-96. One of the fairest and ablest discussions is by Harnack, *Chronologie der altchristlichen Litteratur.* Jülicher's discussions, in his *Einleitung in das Neue Testament,* will also repay study.

162.Although critics are not unanimous on this point. It is disputed by Tholuck, Riehm, and Wieseler, and Weiss is evidently inclined to agree with them.

163.A valuable discussion of the object is that of Riehm, *Lehrbegriff des Hebraerbriefs,* § 27.

164.Lightfoot, on Colossians 1:16.

165.See *De Concupisc.* 11: *De Opif. Mund.* § 51: *De Plant. No.* § 12.

166. *Effulgence* is the rendering of the Greek fathers and of the majority of modern interpreters. The few instances of the word elsewhere give little help toward a decision, since in most if not all of them the meaning is disputed. The reader will do well to consult Theodoret on this passage; Athanasius, *Contra Arianos,* Orat. 2; Origen on John 32:18, and *Hom. on* Jeremiah 9:4, Chrysostom. *Hom.* ii. 2. See also Riehm, *Lehrbegriff des Hebraerbriefes,* 278 300, 408, 412.

167.The A.V. follows the T R δι᾽ ἑαυτοῦ, which is a gloss.

168.Opinions differ as to the sense in which this expression is applied to the Messiah. Origen, Athanasius, Lünemann, Alford, Bleek, *the eternal generation of the Son:* Chrysostom, Theodoret, Eusebius, Gregory of Nyssa, *the generation of the Son in time:* De Wette, *the manifestation of Jesus to men as the Son of God:* von Soden, *the*

establishment of the Son as heir in the world to come. The reference to the resurrection is held by Delitzsch, Westcott, Weiss, Calvin. According to these different explanations, σήμερον *today* will signify *eternity,* the time of *the incarnation,* the time of *the first prophetic announcement of Christ as Son,* the time of *the ascension.*

169.Bleek, Ebrard, Lünemann, Toy, rend. "who maketh winds his messengers and flames of fire his servants." This is defended on the ground of the previous "who maketh clouds his chariots." But in the Hebrew the order of our passage is transposed; and according to this rendering there would be no allusion to angels.

170.This is the reading of the LXX, and is followed by Tischendorf and Weiss. Westcott and Hort bracket του αἰῶνος.

171.On this subject see T. K. Abbott, *International Commentary* on Colossians 2:8, and compare Lightfoot, *Commentary on Colossians,* ad loc. Also von Soden ad loc. in *Hand-Commentar on Colossians;* Professor Hincks *in Journal of Biblical Literature,* Vol. xv., 1896; Otto Everling, *Die paulinische Angelologie und Daemonologie,* p. 65 ff.

172.Schmidt, Art. "Stand doppelter Christi," Herzog, *Real Encyc.*

173.Findlay, *Expositor,* 3rd ser. ix. 229, calls attention to the fact that ἠλαττωμένον and ἐστεφανωμένον are in the same tense and grammatical form, indicating contemporary rather than successive states. For χάριτι θεοῦ *by the grace of God,* some texts read χωρίς θεοῦ *apart from God.* So Weiss. On this reading interpretations differ, as, *apart from divinity: forsaken by God: for all, God only excepted* (!).

174.For the construction see Moulton's Winer, p. 402; and for similar instances, Luke 1:74; Acts 11:12; 15:22; 25:27.

175.The Vulgate has "qui multos filios in gloriam adduxerat." For the construction see Burton, *New Testament Moods and Tenses,* §149.

176.Professor Toy, *Quotations in the New Testament.*

177.I desire to acknowledge my obligation in the notes on this passage to the very suggestive series of articles by Dr. W. Robertson Smith on "Christ and the Angels," *Expositor,* 2nd ser. Vols., ii., 3.

178.Dr. W. Robertson Smith objects that Jesus was *in all points* tempted like as we are (ch. 4:15), and that not every temptation arises out of the painful experiences of life. But the great point is that Christ is able to succor the tempted because he has himself experienced temptation. The peculiar nature of his temptation, and the points of its correspondence with ours, are not in question. One point is selected out of the whole range of possible causes of temptation, and that the most prominent and obvious point — suffering.

179.Some Interesting data and remarks on the use of "I," "we" and "you" in the Epistle may be found in Harnack's article, "Probabilia ber die Adresse und den Verfasser des Hebräerbriefs," in Preuschen's *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristenthums,* Heft i. v. 24.

180.The older expositors regarded ὁ θεὸς as predicate, and ὁ πάντα κατασκευάσας as designating Christ; and explained, "now he that founded all things (Christ) must be God," thus using the passage as a proof of Christ's deity. But this would be entirely irrelevant. The writer is not trying to show that Christ was greater than Moses because he was God, but because of his fidelity as a son instead of as a servant. This is the point which he goes on to elaborate.

181.Comp. τοῦ ὕδατος λοιδορίας Numbers 20:24, and ὕδωρ ἀντιλογίας Numbers 20:13; 27:14; Deuteronomy 32:51; 33:8; Psalm 80:7; 105:32. The LXX has preserved the proper names only in Ezekiel 47:19 Μαριμὼθ and 48:28, βαριμὼθ.

182.There is a difference of reading: συνκεκερασμένους and συνκεκερασμένος. According to the former, the participle agrees

with ἐκείζους them: “the word did not profit them, (they) not having been united, etc.,” or, “since they were not united.” According to the latter, the participle agrees with ὁ λόγος the word: “the word not haring been united, etc.” I prefer the second reading, although the external authority for the other is stronger. So Tischendorf and Weiss. Westcott and Hort read συνκεκερασμένους, but suspect a primitive corruption. Westcott, however, adopts the other in his commentary.

183.Not as Ebrard and Alford, *he that entered*, referring to Christ, and contrasted with Joshua Jesus is not mentioned in the entire passage, 3:7-4:9.

184.As Delitzach, whose note on this passage is one of the curiosities of exegesis, and a specimen of literalism run mad.

185.Not as Lünemann, Alford, Bleek, Calvin, De Wette, *toward whom a relation exists for us,* on which Weiss correctly remarks that this sense of λόγος is unbiblical.

186.Though some, as Meyer and Ellicott, insist on the transitive sense — *introduction.*

187.In his volume on Hebrews (1899. Professor Bruce abandons the view held by him in his *Humiliation of Christ,* p. 30, that, in the use of the sacrificial expression προσενέγκας. the writer conceived Christ’s prayer in Gethsemane as a sacrificial offering, and found in it a parallel with the offering which the Levitical high priest presented for himself; a view which must be regarded as fanciful. See Weiss ad loc.

188.The rendering *he was heard (and so delivered) from his fear (that which he feared)* is untenable because εὐλάβεια cannot mean the *object* of fear. The rendering *he was heard by him who was his fear* is absurd.

189.Schmidt, *Synon.*, says it is best represented by the German nöhlen *to*

dawdle.

190.An interesting discussion of the sword may be found in Lightfoot's *Essays on Supernatural Religion*, p. 172 ff.

191.Surely not, as Lünemann, *the gospel message as centering in the doctrine of justification by faith*, which would be dragged in by the ears.

192.There is a difference of reading:διδαχὴν, Westcott and Hort, Weiss:διδαχῆς, Tischendorf, Rev. T. If the latter, the arrangement may be

(a) two distinct genitives, *of teaching*, *of baptisms*:
(b) διδαχῆς dependent onβαπτισμῶν, *baptisms accompanied with teaching*:
(c) διδαχῆς governing βαπτισμῶν, teaching of baptisms.

(a) is not in accord with the structure of what precedes and follows, since all the particulars of the foundation are designated by double expressions:
(b) is unusual and difficult to explain with the plural βαπτισμῶν, since baptism with teaching would mean Christian baptism, and, βαπτισμῶν is not limited to Christian baptism:
(c) is preferable if διδαχῆς is to be read.

193.See a good note by Alford, *Commentary* ad loc.

194.The number and variety of explanations of *the heavenly gift* are bewildering: the Lord's Supper; regeneration in general, as distinguished from the special communication of the Spirit in baptism; persuasion of eternal life; righteousness; forgiveness of sins; peace which results from forgiveness; faith; the gospel; the heavenly light which produces the enlightenment; the abundant grace of Christianity.

195.Principal Edwards, *Expositor's Bible*, explains, "they cannot be

renewed after falling away *if they persist in crucifying*." Surely nothing could be farther from the writer's meaning. Some of the older commentators, referring *renew them* to baptism, take *crucify* and *put to an open shame* as explanatory of ἀνακαινεζειν, thus: *to renew them to repentance which would be a recrucifying*. They refer to Paul's declaration, Romans 6:3, that in baptism is signified the crucifixion of the old man with Christ. If baptism were repeated, Christ would be recrucified. But *Christ* is not crucified in baptism; only *the old man.*

196. The reference to Sodom and Gomorrah (Lünemann, Bleek) is forced, and perhaps equally so that of Westcott to volcanic fires. There is no thought of, purification by fire, which would be foreign to the subject.

197. Bleek holds that the form εἰ μήν arose from a confusion of the Hebraistic εἰ μή (comp. Heb., 'im) and the Greek ἦ μήν. Thayer (*Lex.*) says this must be the explanation unless εἰ came by itacism from ἦ. So Winer-Schmiedel, *N.T. Gramm*. § 5, 15. Deissmann, however (*Neue Bibelstudien*, Pt. ii., p. 33 ff.), gives instances of εἶ (εἰ?) μήν from papyri before Christ, a hundred years older than this epistle, and from the same country in which the LXX was prepared. See also Blass, *N.T. Gramm*. Ss. 9, 60, 254.

198. Lünemann takes καταφυγόντες absolutely, and makes κρατῆσαι τῆς προκ. ἐλπ. depend on παρακ. ἐχ. *that we who have fled for refuge might have strong consolation to lay hold,* etc.

199. Two other arrangements are proposed:
- (a) ἀσφαλῆ, βεβαίαν, εἰσερξομένην with ἐλπίδα understood: *hope, sure, steadfast, entering,* etc.
- (b) ἀσφαλῆ and Βεβαίαν with αγκυραν, and εἰσερχ. with ἐλπ. *a hope which enters*, etc. *(and which is) an anchor sure and steadfast.*

200. *Ep. ad Evangelium*, § 7. Stanley thinks that the meeting of Abraham and Melchisedec was at Gerizim. Ewald at a point north of Jerusalem.

201.See Westcott's note.

202.All explanations must be rejected which seek to modify the sense of καθ᾽ ἡμέραν, as "on each *day of atonement*"; or "very often"; or "as the high priest daily feels the need." It is urged by some (as Menegoz) that the high priest took part in the daily sacrifices; but if such participation took place it was only occasional. Bleek thinks that the ceremonies of the great Day of Atonement were throughout before the writer's mind as the archetypal features of the high priest's ministry, and that these were in some sort reproduced in the daily sacrifices.

203.Westcott suggests "heavenly order." Lünemann supplies ἁγίων *sanctuary.*

204.Westcott and Hort and Tischendorf read αὐτοὺς. Weiss and Rev. T. retain the T.R. αὐτοῖς. If the latter, the more probable construction is with *he saith:* "he saith to them," taking μεμφόμενος absolutely. If αὐτοὺς, the pronoun will be governed by μεμφόμενος, "blaming them."

205.Codex A, LXX, has τὸν ἀδελφόν *his brother*, and for τὸν ἀδελφόν in the following clause, τὸν πλησίον *his neighbor*.

206. καὶ τῶν ἀνομιῶν αὐτῶν T. R.

207.The rendering *well-ordered*, *seemly*, is contrary to usage. Κοσμικός has three meanings *relating to the universe; of the world; worldly*, with an ethical sense — having the character of the sinful world. The word for *seemly* is κόσμιος, 1 Timothy 2:9; 3;2.

208.Philo, *Quis Rer. Divin*., Mangey's ed., p. 504 *De Vita Mos.* Mangey p. 668. Joseph *B. J.* 5. 5, 5; *Ant.* 3:6, 8.

209.Professor Bruce's remarks on this point are worth reading: *The Epistle to the Hebrews,* p. 310 ff.

210.By some interpreters διὰ is explained as local, *passing through,* and τῆς μείζονος—σκηνῆς is construed with εἰσῆλθεν, ver. 12. Thus: "Christ having appeared as a high priest of the good things accomplished, entered into the holiest, *passing through* the greater and more perfect tabernacle." That is, as the Levitical high priest had to pass through the holy place in order to reach the holy of holies, so Christ passed through a holy place greater and more perfect than that of the ancient tabernacle, in order to reach the heavenly sanctuary. All kinds of explanations are given of this intermediate holy place; as, *the lower spaces of the heavens: Christ's human nature: his holy life: the church on earth: the world,* etc. It is to be said that this local sense of διὰ emphasizes a subordinate point, of which nothing is made in the epistle; which is not even stated. In other words, nothing in the epistle is made to turn on the fact of the high priest's passing through one place in order to reach another. The emphatic point is Christ's entering the heavenly sanctuary. His passing through the heavens (ch. 4:14. or through anything else, is a mere incident having no typical significance. The construction advocated by Rendall, *Epistle to the Hebrews,* should be noticed: "High priest of good things which came through the greater and more perfect tabernacle." But not the greater tabernacle, but Christ is everywhere represented as the agent of the good things of the new dispensation. The new sanctuary which Christ must have as high priest is an *accompaniment* of his position and ministry.

211.See Deissmann *Neue Bibelstudien*, Pt. 2, p. 43. He gives one specimen, 93 or 91 B.C.

212.As Bleek, Alford, Lünemann, Dwight. De Wette, Weiss, Briggs, Bruce, Rev. Vers., Lightfoot (on Galatians 3:15), Thayer (Lex.), Edwards. Weizsäcker and von Soden both render *Stiftung* "foundation"; *a basis*, formally established, on which certain benefits are insured to those who accept it. Such a basis might be of the nature either of a covenant or a testament. Bruce includes both under the word. Vaughan renders "arrangement," whether of *relations* (covenant) or of *possessions* (testament).

213.Those who are curious about the matter will find it discussed in Riehm's *Handworterbuch des biblischen Alterthums*, and in the article in Hastings's *Dictionary of the Bible*, by Dr. George E. Post of Beyrout, than whom there is no more competent authority.

214.Dr. Briggs, *Messiah of the Apostles*, p. 266.

215.See also Riehm, *Lehrbegriff des Hebräerbriefs*, p. 542.

216.If the question of the retrospective value of Christ's sacrifice is raised here, some light is thrown upon it by the expression "through his eternal spirit," ver. 14. An eternal spirit is independent of time, and acts performed under its inspiration are valid for all time. Christ offered himself in spirit before the foundation of the world. Was not the act of his eternal spirit the core of the whole preparatory system of sacrifice? What I take to be the correct interpretation of Romans 3:25, as given in the notes on that passage, agrees with this.

217.Others take κατ᾽ ἐνιαυτὸν with the whole clause, ταῖς αὐταῖς—προσφέρουσιν, and εἰς τὸ διηνεκὲς with τελειῶσαι: thus: "with the same sacrifices which they offer year by year make perfect forever" (Westcott and von Boden). Others, κατ᾽ ἐνιαυτὸν with all that follows to τελεῶσαι (Alford, Ebrard, Delitzsch). Others, κατ᾽ ἐνιαυτὸν with ταῖς αὐταῖς, and εἰς τὸ διηνεκὲς withπροσφέρουσιν: "with the same sacrifices every year which they offer continually" (Lünemann).

218.Westcott takes ἐφάπαξ with the entire sentence: Alford with *offering*. It is true that the writer insists on the offering of Christ being "once for all" (ch. 7:27; 9:12, 26, 28; 10:12, 14), but here this connection would seem to require the articleτῆς ἐφάπαξ.

219.Others construe with *sat down*. So Lünemann, Bleek, De Wette.

220.The derivation from πρὸ *before* and σφάζειν *to slay* is more than suspicious.

221.The distinction sometimes asserted between τιμωρία *retribution*, and κόλασις *chastisement* for the amendment of the subject, does not hold in N.T. Neither κόλασις nor κολάζειν convey any sense of chastisement. See Acts 4:21; 2 Peter 2:9; Matthew 2546; 1 John 4:18; nor is there a trace of this meaning of either noun or verb in LXX. See Trench, *New Testament Synonyms*, § 7, and Schmidt, *Synonymik*, §167, 1, 3. The prevailing sense of κόλασις in Class. is *a check* applied to prevent excess.

222.It is sometimes claimed that ὑπάρξειν as distinguished from εἶναι implies a reference to an antecedent condition. That is true in some instances, but the reference is not inherent in the verb; since sometimes there is implied a reference to a future condition, and sometimes the verb is used simply in the sense of εἶναι *to be* absolutely.

223.Others, as Alford and Lünemann, adopt the reading ἑαυτοῖς *for yourselves*. Westcott, and Rev. marg., reading ἑαυτοὺς, render it as the object εχειν, "knowing that ye had yourselves for a better possession," and referring to Luke 21:19. According to this the sense is, "your true selves remained untouched. You saved them out of the wreck of your possessions." This is foreign to the tone of the epistle, and must be regarded as artificial.

224.The Hebrew reads, "the just shall live by his constancy." LXX, "the just shall live by my faith," or (God. A) "my just one shall live by faith." Μου does not appear in Romans or Galatians.

225.The assumption that this verse furnishes the first item in the catalogue of O.T. examples of faith, gives rise to such explanations as that of Michaelis, which is indorsed by Bleek; that the writer thought of the earliest men as attaining only by faith the knowledge that God made the world, and that he expressed himself so generally because that fact is not expressly related of them, and because their conduct did not indicate a living faith.

226.Some, however, insist that εἰς τὸ, etc., indicates *purpose* or *design*.

So Westcott, who says, "the worlds were made, etc., *to the end that* that which is seen (be known) to have arisen not from things which appear." According to this, faith certifies not only *the fact* of creation by the word of God, but also God's *design* that creation should be believed to have taken place *only* by his word, calling the world out of nothing; and should not be believed to have arisen out of visible things It must be allowed that εἰς τὸ followed by the infinitive, in every one of the eight other instances in this epistle, expresses purpose; and further, that such is its more frequent meaning everywhere. But

(a) such is not its *universal* meaning. See Romans 1:20; 12:3; 2 Corinthians 8:6; Galatians 3:17; 1 Thessalonians 2:16.

(b) either the sense nor the construction requires, and which is labored and unnatural.

(c) Γεγονέναι thus becomes excessively awkward. Alford justly says that, on this hypothesis, γεγονέναι ought to have been some subjective word; not, as it is now, a mere record of a past fact. The sense of *result* is held by Bleek. Alford, Weizsäcker, Burton.

227.That some external difference was recognized is most likely. See the peculiar reading of LXX, Genesis 4:7.

228.T.R. reads λαλεῖται *is spoken about*.

229.See Burton's New Testament Moods and Tenses, § 398.

230.The more usual interpretation is that of the A.V. But, as was long ago discerned by Grotius. and is clearly shown by Weiss and von Soden, the subjective negative μηδέπω agrees much better with the subjective quality (*reverent care*) than with the announcement of an objective fact (*being warned of things*, etc.).

231.Some interpreters render ἐμνημόνευον *mentioned*, citing 1 Thessalonians 1:3, and Hebrews 11:22, where the verb is followed by περὶ with the genitive. In both these cases, however, the meaning *remember* is quite possible. Grammatical testimony is confusing. There are instances in Class. where the verb signifies *mention*, as

Plato, *Legg*. 646 B, with accusative: also with περὶ and genitive. Winer says positively that verbs of making mention do not take a genitive in the N.T. (30, 10, c). On the other hand, the verb in the sense of *remember*, though mostly with the genitive, is sometimes found with the accusative, as Matthew 16:9; 1 Thessalonians 2:9; 2 Timothy 2:8. So in Class. Neither Class. nor N.T. furnishes any sufficient reason why the verb in Hebrews 11:22 should not be rendered *remembered*. Περὶ is constantly used in connection with mental operations as φροντίζειν. The kindred verb μιμνήσκεσθαι is used with περὶ and the genitive meaning *remember*; see Tob. iv. 1, and comp. Homer, *Od*. 7, 192; Hdt. i. 36: 9, 46; Plato, *Phileb*. 31 A. Μνημόσυνοσ memorial is found with περὶ and genitive, Exodus 28:12.

232. The varieties of interpretation are endless. A list of the principal ones may be found in Westcott. One should be noticed, according to which ἐν παραβολῇ is explained *in venture* or *risk*, from παραβάλλειν *to throw beside, to expose*. The *verb* sometimes has this meaning in Class., and once in LXX, 2 Macc. iv. 38 but there is no instance of the *noun* παραβολὴ in that sense, either in N.T. LXX, or Class. Thayer cites one or two doubtful cases in later Greek. According to this interpretation the clause would read, “from whence he received him in risking him.” Lünemann explains: “on which account he received him on the ground *of the giving up*,” taking παραβολὴ in the sense of *surrender*.

233. A formidable mass of hermeneutic rubbish has accumulated about this passage, for instance, that the act of Jacob implied the worship of the staff, or that the staff was Joseph’s, and that the patriarch paid formal reverence to the staff as a tribute to Joseph’s position, a view common among the Fathers; or that worship was paid to some image or symbol of power on the head of the staff, from which has been drawn the justification of image-worship.

234. “Veramente da tre mesi egli ha tolto
Chi ha voluto entrar *con tutta pace*.”

235.Not as Westcott: “Resurrection, which is the transition from death to life, is that *out of which* the departed were received.”

236.Accordingly a variety of readings has been proposed: ἐπυρώθησαν, ἐπρήσθαν, ἐπυρίσθησαν *they were burned:* ἐπάρθησαν *they were pierced:* ἐπειράθησαν *they were impaled:* ἐπηρώθησαν *they were mutilated:* ἐσπειράσθησαν *they were broken on the wheel:* ἐπάθησαν *they were sold.*

237.The interpretation of the passage has been dominated by the assumption that *the joy set before him* must refer to a future prize which Christ was to receive in return for his sufferings, “without which,” says Weiss, “he would not have been able to endure them.” Accordingly, ἀντὶ is explained *for the sake of* or *to obtain* the joy, and *the joy is* defined as *the heavenly reward,* or the joy *of being the redeemer of his brethren.* This sense of ἀντὶ is legitimate, although it enfolds the meaning of *exchange* (see, for instance, Matthew 17:27; 20:28, and the formula ἀνθ’ ὧν *because).* At any rate, its use here in that sense creates a feeling of awkwardness. We should rather expect ἕνεκα, or ὑπὲρ or διὰ with the accusative. Moreover, Christ did not endure cross and shame for the sake of heavenly reward, and the redemption of his brethren can hardly be called something to which he looked forward with *faith.*

238.A copious list of references to Hippocrates and Galen may be found in W. K. Hobart’s *Medical Language of St. Luke,* p. 22.

239.So von Soden, “not the *direction* but the *surface:* ὀρθαί = *smooth, without stones or holes.*”

240.Stephens, *Thes.,* gives *detorquere,* and cites a number of instances from medical writers in which ἐκτροπή and ἐκτρόπιον are used of an everted eyelid, in which the lid is turned outward. Celsus says that when the eyelids refuse to come together, the lower lid hanging and dragging, and unable to unite with the upper, the Greeks call it ἐκτρόπιον.

241.This is preferable to the Vulg. adopted by Westcott, *ad tractabilem et accensibilem ignem* "to a palpable and kindred fire," thus making ψηλαφωμένῳ qualify πυρὶ. It destroys the antithesis clearly intended between the material Mount Sinai and the spiritual, heavenly Mount Zion, and leads us to expect as the antithesis of material fire, some other kind of fire. The other rendering is required by σιὼν ορει, ver. 22. Moreover, ψηλαφωμένῳ as an epithet of πυρὶ is unnatural.

242."Here is his city and his lofty seat."

243.Another mode of rendering is "things which are made to the end that the things which cannot be shaken may abide." To this it is justly objected that μείνῃ is thus compelled to assume an elliptical sense: "Come into the place of the things removed and so abide"; for as Alford remarks, "things which cannot be shaken remaining merely, would be a matter of course."

244.See Dr. W. M. Thomson, *The Land and the Book;* Burckhardt, *Notes on the Bedouins and Wahabys;* Lane, *Modern Egyptians;* Palgrave, *Central and Eastern Arabia;* Trumbull, *Oriental Social Life;* etc.

245.Calvin, taking πᾶσιν as masculine, explains that marriage is not to be denied to any class of men, as to priests. Others explain that marriage is not to be avoided on ascetic grounds by any one.

246.The hypothesis that the letter was called out by "an amateur attachment to Levitical institutions" on the part of Gentile Christians, leading to the adoption of an eclectic system in which Jewish elements figured, is too shadowy to call for serious refutation. That Judaism became a "fad" for a time in certain circles, is a well-known fact, which has its analogy in the affectation of Buddhism by certain individuals in modern times. But there is no historical evidence that in the Gentile church this affectation of Judaism ever assumed the proportions of a movement, or afforded a menace to Gentile Christianity sufficiently serious to call out such a production as the Epistle to the Hebrews.

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