'H KAINH ΔIAΘHKH.

THE GREEK TESTAMENT,

WITH ENGLISH NOTES,
CRITICAL, PHILOLOGICAL, AND EXEGETICAL.

BY

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WITH NOTES.

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M.DCCC.XXXII.
"In epistolam interpretandis multo majorem difficultatem reperimus quam in Evangelium, quod ex ipsa rei natura ortur. Qui enim histórum scribit, quae scribat, quibus ignota est: adeoque essentia claré et simpliciter narrare debet; epistola vero est quasi colloquium cum amico absente, qui eam partem suas agit, et ad cujus quaestio vel cogitatio nobis praeoccupit responsorum; quando ergo epistola est Paulo longior, ita ut plura in ea capita tractentur, fieri vix potest, quin sepe haraemus, non percipientes quomodo scriptor ab uno ad alterum transseat, aut quis loquitur, an qui scribit, an in quibus scribitur. Praetereunt est et alia obscuritas causae ipsae Paulo peculiarem esse, quam et Petrus Apostolus apseudacit 2 Pet. iii. 15, 16, et diversitas interpretationum testatur: nimirum fervidum ejus ingenii multa eruditione Judaica excultum, quo secat ut plura simul ipsi inciderunt, et mente calumum præcurrente, sermo ejusnon rarum fieret abruptus." (Wets.)

This Epistle was written in opposition to certain Jewish pretensions and prejudices, which led men to neglect the Law. 1. A trust in the works of the Law, especially circumcision, as if they already justified and instated in the favour of God. That such was their opinion, is plain from the first three Chapters of this Epistle, and especially from ix. 30-32, x. 2-4, compared with Acts xiii. 36, 39. Phil. iii. 3, 2. A trust in their privilege, as the chosen seed of Abraham, as if thereby constituted God's peculiar people, the objects of his affection, and the heirs of the promises, to the exclusion of the Gentiles from all share in the benefits of the Messiah's kingdom. The ground of their confidence was the account given in Genes. xvii. 7-11. of the covenant made by God with Abraham, and of the institution of circumcision, as the seal of that covenant, a strong foundation in the mind of a Jew for lofty and exclusive claims, which were in after times confirmed by various important circumstances enumerated by St. Paul at ix. 4 & 5. To a bigoted Jew there must have been something shocking and incredible in what was implied in the alleged Divine commission to preach the Gospel to 'all nations', and in the greater acceptance it met with from the Gentiles, namely, that God had cast off his ancient people, and adopted the believing Gentiles in their stead. To combat these prejudices, then, the present Epistle was written, the subject of which the Apostle clearly lays down in i. 16, where he says the Gospel is 'divómus theóu eis synagélyion theóu, b) (ὁ προεπηγγείλατο Θεός. 15). An affirmation comprehending two things. 1. The perfect efficacy of the Gospel to salvation, which, by implication, includes the inefficacy of the Law, whether of Moses or of Nature, for that purpose. See Gal. ii. 21. 2. The universal extent of this efficacy for salvation, in the gracious purpose of God to all mankind, to Gentiles as well as Jews. In this Epistle, then, the Apostle has applied himself mainly to these four things. 1. He shows the inefficacy of the Law to salvation. 2. The efficacy of the Gospel for that purpose. 3. He destroys the exclusive claim of the Jew to the benefits of this salvation. 4. He establishes the right of the Gentiles to be the people of God, through faith in Jesus Christ, without their coming under any obligation to the Law of Moses. The great Divisions of the Epistle (at least the argumentative part; for Chapters xii.-xvi. treat purely of practical morality) are three; 1. concerning Justification, Ch. i.-vi. 2. Concerning Sanctification, Ch. vi., vii., viii. 3. Concerning the rejection of the Jews, Ch. ix., x., xi. The above is abridged and arranged, with some alteration, from Mr. Young's excellent Synopsis of the argument of the Epistle to the Romans. The first 15 verses consist of introductory matter commencing with an inscription (1-7.) of more than usual length, by reason of the insertion of some parenthetical matter from v. 2-6. asserting the promise of the Gospel by the Prophets, the human nature of Christ by his descent from David, and his Divine by the resurrection; also the assertion of his own mission from Christ to preach the Gospel to the Gentiles. In the remaining part of the Introduction, the Apostle, after rejoicing in their faith, expresses his desire to visit them, excuses his delay hitherto, and professes his readiness and purpose to preach the Gospel there, the nature, efficacy, and extent of which he proceeds to state in vv. 16 & 17, which may A

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also be regarded as in some measure introductory, as instructing them in the doctrinal part of the Epistle, namely, on Justification and other subjects closely connected therewith.

C. I. I. 1. Δοῦλον Ἱ. X.] Δοῦλος (contracted from δοῦλος) is properly an adjective, signifying bound, and denoted a bond servant, usually for life. Now from the denotetness of such service, it was applied to the service of God. And the term δοῦλος Ὀθέου was applied first to Moses and Joshua, afterwards to the Prophets, and lastly to the Apostles, and even the Ministers of the Gospel in general, as 2 Tim. i. 24. Κλήτων denotes "expressly constituted" (as opposed to being self-appointed) namely, by Christ himself, Acts ix. 16. "Α'στόλος denotes properly any one sent with a message, or to act for another. With the Article it denotes those commissioned by Christ, either in person, as the 12 Apostles, or, by some superintendence of His, as Paul and others. The words following αποκαθιστο- 


with many eminent moderns as Luther, De Dieu, Grot, Fessel, Pearson, Whitby, Schoettg., Seck., Weston, Newc., Koppe, and Rosenm., τα πνεύματα ἄγιον to denote the Holy Spirit. As although they somewhat differ in their views, they generally explain it to mean, "the Holy Spirit, and by that Holy Spirit evinced in His supernatural operations after He had raised Jesus from the dead." This may be the sense; but it so nullifies the antithesis which plainly subsists, and requires such an unprecedented sense to be assigned to κατά, that I am inclined to prefer the sense assigned by the Latin Fathers generally, as also Camera., Pares., Bza., Pisc., Willet, Starck, Heumann, Wolf Schles., and others, namely, the Divine nature of Christ, His holy and blessed Spiritual nature. This sense is demanded by the antithesis between κατά σάρκα καὶ κατὰ πνεῦμα, and it is confirmed by the subseuent words, εἰς ἁμαρτίαν, as if the idea of Christ's divinity had to be maintained in the place of sin, where κατά σάρκα καὶ κατὰ πνεῦμα would have been just as good Greek. Compare also 1 Tim. iii. 16. and Heb. ix. 12. So at Rom. ix. 5. Christ is said to be κατὰ πατέρας κατὰ σάρκα, but withal, to be Θεός ἐκοινώνως εἰς ἀνάμνησιν. Indeed, the doctrine of the Greek Article forbs the first mentioned interpretation, while it readily admits the latter. For though πνεῦμα ἁγιοσύνη must be admitted to be a sort of Hebraism for πνεῦμα ἁγίον, (divine spirit) yet it cannot stand for τὸ πνεῦμα τὸ ἁγίου, the Holy Spirit. And, by virtue of this, the sense, as far as it goes, to say, "in a human and divine nature, and thus be mean... according to his (i.e. Jesus') Spirit of holiness," i.e. his Holy and Divine nature. Of course, the words must be construed immediately after ὄν τοῦ Θεοῦ.

5. Δαβίδ. Plur. for singular, as frequently in St. Paul's Epistles. Χάριμ καὶ ἀποστολή. The best Commentators recognize in this an Hendia dys for 'the office of Apostleship,' and the grace belonging to it. Els. συν. ποιεσις κ. The sense, which is briefly and obscurely worded, is, 'in order that all nations may be brought to obediently embrace the Christian faith.' See vv. 6. & 17. xvi. 'Τελευτή τοῦ ὄντος ἅγιον is explained by the best Commentators 'for his honour and glory;' by others, however, 'for his sake.' It seems to signify 'on his behalf,' (i.e. acting in his behalf) and should be referred to ἀποστολή. 6. ὄλειες] i.e. Romans. Κλήτου, I. X., i.e. called or invited to profess the profession of Christianity, for whom its benefits are destined. 7. "πασί...-Θεοῦ] 'to all in Rome who are beloved of God;' which is a designation of Christians explained by the words following, κλήτου...
where αλ. adds something more to the usual designation, and shows that they are what we are by the calling of God, and by his grace.

Considering that this is connected with εἰς ἵνα τοῦ Θεοῦ, it should not be taken with some of temporal prosperity; or at least, it means, primarily, to promote peace with God, (see Rom. v. 1. and Phil. iv. 7.) and then peace with one another.

[εἰς εἰρήνην] put for the more Classical εἰς εἰρήνην. See Note on Thes. i. 3. Τα Θεος

This is generally interpreted 'the God whom I serve,' and it is supposed that thanks, like petitions, are to be offered to God through Christ. Compare v. 20. Heb. xii. 15. This, however, is taking for granted what ought to be proved. I still prefer the interpretation I proposed in Recens. Synop. (since adopted by others) by which μου is supposed to be emphatic, and the sense as follows: 'I thank Him who has become my God through the mediation of Christ.' This, too, is supported by the authority of Chrys., and Theophyl., who observe that it is said after the manner of the Prophets.

[μαρτυρία γαρ μ. δ. Θεος] A form used with earnest assurance, corresponding to the Hebr. γλ. Δατρεύω. The sense (somewhat debated) seems to be, 'whom I devotedly worship and serve.' 'Ἐν τῷ τενν. μου. This may mean, as some explain, 'with my [whole] mind and soul.' But I rather agree with Chrys. and Theophyl. that it signifies 'with my spirit,' i.e. spiritually. So Phil. iii. 1. το πνευμ. τα Θεος λατρεύτων.

[εἰς οἱδαίοι—οιον] The sense seems to be this: 'If by any means I might ever be so favoured as to be permitted to visit you.' So Eccez., Kypke, and Koppe, who take οἱδαίοι ποτα for δια ποτα, over at length, and remark, that it is a form denoting great desire of averting evil or obtaining good. Eusebius properly explains 'to be on the right road,' and often, as here, both in the Classical and Scriptural writers, to be fortunate in any respect.

[χειρισμα τενν. Some of the earlier modern Commentators take this to denote the extraordinary and miraculous gifts of the Spirit; while the more recent ones understand it solely of the ordinary teaching by the preaching of the word, as the great means of spiritual edification. And this view is not only supported by Chrys., Theophyl., Theodoret., and Eusebius, but adopted by the most eminent modern Commentators; and it is more agreeable to what follows. It was, we may suppose, the sense in which the Apostle intended to be understood, though he probably had the other in his mind.

Tα δι' αυτοῦ] The best Commentators, antient and modern, agree in this as a phrase meant to introduce a softening of what might seem arrogant in the preceding assertion. But to take τα δι' αυτοῦ for μᾶλλον, (as Koppe does) explains nothing. It should seem that the phrase may be best rendered thus: 'My meaning in what I have said is, that I expect to receive mutual comfort and edification from that seems to be the closest sense of συμπαρακατ. In the double meaning included in συμπαρακατ., the comfort is meant for the Apostle, the edification for the Roman Church. Aτ τῶν ἀλλ. sub. οὐκ. Οὐκ ἦματι τε καὶ έμοι are exegetical of the τῶν ἀλλ. Εν οὖν, 'inter vos.'

[οί Θεος—οιον] An elegant meiosis, equivalent to 'I would have you know.' So Athen. 560. οίδαμα δι' έμοι άγνωσιν, δι' αυτοῦ. The Apostle gives this assurance, as a reason why he had shown his anxiety for them by coming to them. 'Αχρι του δεουρ. Sub. κρωπ. The phrase occurs in Thucyd. iii. 60. and in other writers. Τα κατωρ των συν σχοις is found in very many MSS., Versions, Fathers, and early Edd., and is adopted by almost every Editor from Wet. to Vat. The sense of κατωρ των συν σχοις is, that I may enjoy some fruit, or benefit, i.e. in the increase of the Gospel, and the edification of its possessors. Thus in Col. 1. 6. the Gospel is said κατωροφορεθα. 'Εν οὖν, 'τα των λοιπον. Not others, but the rest, viz. of those among whom the Apostle had preached.
14. *διηλείται εἰς* (scil. εὐαγγελισμάτων, which must be supplied from the subject and the following context. *Οὕτω εἰς* signifies 'I am bound by my office [as Apostle of the Gentiles].' Compare viii. 12. xv. 27. Gal. v. 3, from which it appears that the sense of *διηλείται εἰς* in St. Paul is 'I am bound by office or duty to perform something.' On *Ἐλλην χείρας* see Kretz, Kyrke, and Koppe. For the origin of the latter term, see Note C to Gal. iv. 26. The distinction between the two terms I have fully treated in Recens. Synop., where I have proved, that the question here so warmly agitated by the Commentators, whether St. Paul by *βαπτίστες* meant the Romans, or not, is a frivolous question; for that the Apostle meant probably no more than all nations, both civilised and uncivilised; the words following *σῷοι* τε καὶ *διοίοι*, which have that very sense, being added by way of explanation.

15. το κατ' ἑκτὸς πρόθεν. [etc.] On the construction here the Commentators are not agreed. One thing is certain, that there is an ellipsis of *ἐν τῷ* Most of the recent Interpreters join the τῷ with πρόθεν, which, they think, requires it in order to stand for προθύλα. But neither can κατ' ἑκτὸς dispense with it. It should seem, therefore, by an idiom which may be tolerated in so anomalous a writer as St. Paul, to be taken with ἑκτὸς, *το κατ' ἑκτὸς πρόθεν* for ἑκτὸς προθύλα, as in Thucyd. iv. 85. The sense is: 'Thus, as far as concerns myself, it is my anxious wish to preach.' This use of το κατ' ἑκτὸς is found in the best writers, especially the Attic ones, as Thucyd. Μοι must be supplied from the subject. There is no occasion to suppose (with some) an ellip of ἐν τῷ προθύλα, since such seems one of those false ellipses which have been so unsparingly swept away by Hermann and his school.

16. οὖ γὰρ ἑπαξειρομένως τὸ ἐκγέννη. This is not, as many eminent Commentators fancy, a motto for 'I glory in the Gospel,' but (as is remarked by Chrysost., Theophyl., and Koppe) the sentiment was suggested by the association of ideas on writing the words τοι ἐν Ὀρθομ. q. d. I shall not be ashamed of the Gospel of Christ even at Rome, where riches, pomp, and glory are alone held in admiration, where high genius and learning are united with the height of profuseness of manners, and where consequently the humbling doctrines of a religion which demands severe self-denial, would be likely to attract derision, and might make the preacher and professor of it as it were ashamed. Of course, by telling them he shall not be ashamed, the Apostle delicately hints to them that they ought not to be so. By this sentiment he glides into the subject on which he meant to treat, salvation alone to be obtained by faith in Jesus Christ.

Τοῦ Ἑλληνοῦ is not found in 8 ancient MSS. and several Versions and Fathers, is rejected by Mill and Beng., and is cancelled by Griesb. and Knapp; but rashly; for the MS. authority is exceedingly weak. And the remark of Wetst. 'Nobis auctoribus Graecorum, quibus auctor est, quom Versionum, et pauciorum Codicum Graecorum ad versiones refectorum,' is extremely sound in its principle, and capable of application in many other passages.

... διακωνυνγὰ τοῦ Θεοῦ εἰς πίστιν, καθὼς γέγραπται: 'Ο δὲ δικαιος εκ πίστεως ζητεται.'
18 ἈΠΟΚΑΛΥΠΤΕΑΙ γὰρ ὧργη Θεοῦ ἀπ’ οὐρανοῦ ἔπι 3.
πᾶσαν ἀδεβείαν καὶ ἄδικαν ἀνθρώπους τῶν τῆς ἀληθείας.
19 ἐν ἀδίκῳ κατεχόντων. "διότι τὸ γνωστὸν τοῦ Θεοῦ φαὶ.
νεῖν ἐν αὐτοῖς. ὁ γὰρ Θεὸς αὐτοὺς ἐφανέρωσε· τὰ
γὰρ ἀόρατα αὐτῶν ἀπὸ κτίσεως κόσμου τοῖς ποιμαίσι νοο-
μένα καθότατο, ἢ τε ἀίδιοι αὐτῶν δύναμις καὶ θεώτητα· εἰς

 państwτοντα, by a figure very common in St. Paul. And this is strongly confirmed by a kindred passage at iii. 21 & 22, where St. Paul refers to this position, and delivers it more perspicuously as follows: Νῦν γὰρ κόσμον δικαιο-
στὴν Θεοῦ πεφανέρωσε, μαρτυρούμεν ἐπὶ τοῦ κόσμου καὶ τῶν προφητῶν δικαιοσύνης δὲ Θεοῦ εἰς πάσας τὰς ἡμᾶς ἐπίταντας τῶν πιστῶν Διόνυσος Χριστός, εἰς πάντας καὶ ἐκλιῶμα τῶν πιστῶν πιστεύοντας. It should seem that there is an emphasis meant to be laid on πιστεύοντας, those only included who believe. This is confirmed by the citation from Habakkuk which most Commentators render, 'the just by faith (i.e. those who are thus just by faith, i.e. justified by faith) shall live.' But our common version is perhaps preferable, in this sense: 'By faith [only] shall the just live,' i.e. obtain salvation. And this is more agreeable to the sense of the passage in the Prophet. This view of the sense is, I find, supported by Wets.

18. Ἀποκαλύπτει γὰρ ὧργη &c.] On the connexion of this with the preceding, the Commentators are by no means agreed. See Rocen. Synop. It is not clear, however, that any close connexion was intended; and the γὰρ may have, as often, the inchoative sense; for it is admitted by almost all Commentators that with this verse commences what Schoettg. calls the 'tractatio cum Jadera.' Yet it is probable that this verse was intended as a connecting link between the general position, on the efficacy and universality of the Gospel, and the proof of large of the necessity of this justification by faith only, from the inefficacy of the Law, whether of Moses, or of Nature, to save men; commencing with the latter. This connecting portion seems meant to strike them with alarm and awe, by showing, that in this revelation of salvation is included, by implication, one of damnation to those who would not believe and obey the Gospel; and to point out what would have been the fate of all, had not the Gospel been promulgated; and to suggest that as all men are destined to appear before the judgment seat of God (on which account it was reasonable that this salvation should be offered to all, both Jews and Gentiles) so must those who have had the method of salvation offered, and have refused it, be in a much worse condition than those to whom it never was revealed. Finally, to show the necessity for the revelation of the Gospel, the Apostle proves the inefficacy of the Law, by noticing the moral depravity into which the Gentiles, and even Jews, were sunk.

Ἀποκαλ. is to be understood not only of the Gospel, and the Law of Moses, but also of the Law of nature, in the broad and comprehensive sense, to which we are referred by St. Paul, and to which he referred us to distinguish between right and wrong, making conscience the judge, and announcing to the former good, to the latter evil. See more in Mark i. Ἀπ’ όραμα, as Kypke observes, is to be taken γραφικόν; since whatever the Almighty doth He is in the O.T. said to do from Heaven. By αἰκαλός is meant any sin against God; by αἰκαί any crime against men. Of course, δίκαιοι and dikai are put, by abstract for concrete, for δικαιοσύνη καὶ δικάκι. But this is made plainer by the words following, αὐθαίρεσιν τῶν εἰς, by which some earlier Commentators (and even Koppe) understand (taking κατεχέω, for ἀκ.) as put for ἔχοντες τὴν ἀδελφίαν καὶ εἰς ἀδίκων ἔχοντες, 'holding knowledge of the truth, but not living agreeably to it,' which is applicable to both Jews and Gentiles. But for such a sense of κατεχέω there is no sufficient authority. It is better, with the antient, and the most eminent modern Commentators, to take κατεχόμενον in the sense hindering religious truth by unbelief, and thus impeding its influence on the world. This is confirmed by Chrys. and Theophyl.; and the latter sense may include the former.

19. διότι τὸ γνωστὸν—αὐτοῖς] The proof of the inefficacy of the Law to Justification being founded upon the general state of sinfulness of both Jews and Gentiles; and sin and guilt presupposing the existence and knowledge of a Law, (iv. 15. iii. 20.) it was necessary that he should be able to affirm generally, of both Jews and Gentiles, that a sufficient discovery had been made to them of the nature and demerit of sin, by the Law, either of Moses, or of Nature. Accordingly, with respect to the Gentiles, he shows that they had a sufficient evidence of God, and of his adorable perfections, afforded to them in the works of Creation. (Young.)

Διότι, 'siquidem. Ὑπὸ γνωστὸν τοῦ Θεοῦ, 'what is to be, or may be, known respecting God.' Εἰς αἰτίαν ἀμήν. 'Ἐπεξερήσαντε, i.e. hath manifested it to them,' viz. by His works of creation and providence. For though He himself cannot be seen with the eyes, yet, from the very creation of the world, there may be seen (if we attend to the things effected by Him) his eternal power and majesty.

20. τὰ γὰρ ἀδίκα ἀνθρώπων καὶ οὕτως ἀπειλεῖ Φιλ. i. 31.] i.e. his nature and attributes, invisible to mortal eyes. Ἀπὸ κτίσεως κόσμου. Some eminent Commentators take the ἀπὸ for ἀπό, and render, 'the invisible things of God are known by the visible works of creation.' Others, however, have properly taken the ἀπὸ κτίσεως κόσμου for ἀπὸ ἀπὸ τῆς κτίσεως κόσμου Matt. xxiv. 21. and ἀπὸ καταβολῆς κόσμου, Matt. xii. 35. Τοῖς οὖν μυστήριοι νοσομένα, 'being comprehended by the things which He hath created and ordered;' for we may extend οὖν, with Kypke, to the operations of God's Providence and Grace. Many commentators object to the expression that St. Paul is in the Antithetical sense, i.e. "— ἢ τε ἰδίοις—θεωτοῖς] This is exegetical of the ἀδίκα, and the sense seems to be: 'His omnipotence, and the other attributes of His Godhead.'
21. γνώτες] This must be taken with limitation, viz. 'knew Him sufficiently to see His claim to be worshipped.' On the nature and extent of this knowledge, see Recensa. Synop. 'H εὐγενής,' nor made a grateful return for His benefits; referring most of the blessings they enjoyed to fortune, or to their own prudence. See Grot. 'Εμπαισθενεῖς—αυτῶν, 'became foolish in their reasonings,' or fancies; i.e. became both sophistical and idolatrous.

22. φασκοντες—εμπαισθενεῖς.] 'Assuming to themselves the credit of being wise. That this is the sense, is plain from the Classical citations of Wets. and Kypke. Thus Hesagesander ap. Athen. 162. humorously speaks of the δεομακατοσφοι and τοίχαρτασφάδαι.

23. καὶ ἡλάζεσθαι κ.κ.] The καὶ signifies nempe. In ἡλάζει, there is a significatio pregnaea, and the sense is: 'they dishonoured the glorious nature of the incorruptible God by representing Him under the likeness,' &c. 'Ερετητῶν, i.e. reptiles of every kind, not only serpents, but crocodiles and fishes. On the worship of each, see the writers referred to by Dodd. This last kind of idolatry prevailed chiefly in Egypt, and other parts of the ancient world. But idolatry of every kind sprung from the same source. It is certain that the 數 of idols was intended to describe the benefits they enjoyed rather to the agency of such secondary causes as fell within the range of their senses, than to that of a Supreme Providence. Thus great or good kings and eminent warriors or legislators were deified; and at length even animals, whether from their great usefulness, or as being typical of the operations of nature; the origin, progress, and nature of which is traced with a masterly hand by Bp. Warburton, Divine Leg. Vol. iii. p. 272. seqq., and Grot.

26. δια τούτο παρέδωκεν κ.κ.] The best Commentators ancient and modern are agreed that this must signify 'permitted them to fall.' See a similar passage in Act vii. 42. This idiom is referred by Koppe to the notion of the Hebrews, that whatever is done on earth, whether good or evil, is to be ascribed to the Deity. See Ps. lxxx. 12. &c. Ps. cxiv. 19. The wrath of God revealed in Scripture against every species of idolatry, was necessary, though, after all, insufficient to preserve the Israelites from falling into a sin which, from peculiar circumstances, carried with it almost every vice and abomination. Besides, the Apostle does not deny that the vices he enumerates may be partly referable to other causes besides idolatry.

25. οὕτως μετήρησαν] There is no occasion to take οὕτως with many Commentators, for quapropter; since this verse connects with v. 23. and v. 24. is in some measure parenthesis. We may render, 'Who (I say) have changed.' Την ἀλλαγάς τοῦ Θεοῦ, 'the true God.' Εἰς τὴν φεύγων, for εἰς τὸ φεύγων, into a lie, i.e. a pretended God, an idol: for φεύγων, like the Hebr. פס, denoted not only a lie, but any action which involved a lie. Thus it was very applicable to those 'lyingVanities,' idols. See Is. lxxiv. 20. Jerem. iii. 10. iii. 25. xxiii. 14. Elsin. aptly compares Philo p. 678., where Moses, on seeing the golden calf, was astonished to behold οὐκ ἐστὶν ἐν τοῖς σωματεῖσκηνας. In ἀλλαγάς and ἀλληρωσεσι every sort of religious worship and homage is designated. The former is not (as Koppe imagines) an ἀναλογια λογομον, but occurs in Hos. x. 5. (Aquila) and in some of the Fathers, nay, even in Hom. η 167. ἐνεργείᾳ τοῦ Θεοῦ does not signify 'more than the Creator,' but to the neglect of, literally, to the passing by of the Creator. See Win. Gr. p. 149. med. St. Hilary well renders, 'preterito Creatore.' And Lesean. compares Philo p. 2. B. τιμὴν τοῦ κόσμου μᾶλλον ἀ τῶν κοσμημάτων θαυμασάντες. Grot. remarks, that τον κτίστανς is for τον κτίστην. He might have added that the antithesis here required the participle rather than the noun verbal, which, moreover, is a sort of Hebraism.

To this the Apostle then subjoins a doxology, which was usual with the Jews on occasions where the honour of God was concerned, (See Gen. i. 6. &c. xiv. 20.) and was then introduced even in the middle of a discourse, or chain of reasoning. See Gal. i. 5. 2 Cor. xi. 31.

26. δια τούτῳ παρέδωκεν κ.κ.] Here there is a repetition of what was said at v. 24., together with further treatment of the subject. Παθήτης, δέρα, δέρε, viz. those whereby they πνευμάτων τα σώματα αυτών εἰς εαυτοῖς. Αἱ τὰ γὰρ θηλείαι κ.κ. In addition to the evidence here adduced by the Commentators, it may be observed, that the disclosures
which have been made by the disinterment of Herculanenum and Pompeii are such as to fully confirm and illustrate all that the Apostle says, or hints, on the tremendous abominations of even the most civilized nations of the antient world at that time. Nay, indeed, the most civilized were plunged the deepest into the mire of pollution; the barbarians being comparatively innocent. See the Germania of Tacitus.

27. καθὼς οὐκ ἐδοκίμασαν τὸν Θεόν ἐχειν ἐν ἐπιγνώσει, παρέδωκαν αὐτούς ο Θεός εἰς ἀδοκίμων νου ὑπενείη τὰ μὴ καθήκη

29. κοστα' πεπληρωμένους πάσῃ ἀδικίᾳ, πορνεία, πονηρία, πλεονεξία, κακία μεστοὺς φθονον, φόνον, ἐρίδος, ὀδολ., κακο-

that he was here content to enumerate the vices of the Gentiles populariter, as exemplifying and justifying the sentences just made. For, in a ministerial difficulty which we find in ascertaining the exact sense meant to be expressed by the Apostle arises from the terms employed being of considerable latitude, and from there being occasionally nothing sufficiently marked in the context to enable us to absolutely determine the sense. Perhaps δείκνυα, with which the by commences, is meant to denote vice and insecurity in general, which is followed up by something more special. Πορνεία. Grot. and Koppe think the word is probably not genuine, and only arose from a var. lect. of the following word. But there is the authority of only nine MSS. and some. Perhaps δικαίωμα, with which the latter commences, is meant to denote vice and insecurity in general, which is followed up by something more special. Πορνεία and πονηρία would easily cause one of the two to be omitted; and the word which presented the least difficulty would be readily retained. As to the change from one of these to the other, it only proceeded from the endeavours of the Critics to introduce that regularity of plan which the Commentators so desiderate. With respect to the former, it may be understood of licentiousness in general, and consequently include adultery.

The latter, since it is used in Matt. xxii. 18, to denote that which is not chaste, or concave, a signification of which many examples are adduced by Krebs and Wets. The Apostle’s aim is to show their errors and sins to be willful, and consequently inexcusable. Wherefore (adds the Apostle) God gave them up εἰς ἀδοκίμων νους, where in δοκ., there is an euphemism. The word, indeed, properly signifies ruination, exception, rejection, as used of bad money, which, as it will not pass, is good for nothing. Thus, by the same metaphor as in our word naughty, it comes to mean what is in every sense bad. In τα μη καθήκοντα there may be a litote, to signify τυρπα: or it may mean unsuitable to them as men, and contrary to nature, reason, &c.

29. πεπληρωμένους πάσῃ δικαίᾳ &c.] Here are enumerated vices which were the natural fruits of the νοον ἀδοκίμων. In this list many Commentators seek, or at least endeavour to introduce, either by change of order, or by forced interpretations and long parentheses, that regular order observed by the Apostle in his precedents. But the Apostle, it is very certain, was not studious of regularity of style. It should seem

that which according to
Aristotle’s definition, consists in viewing every action in the worst light, as opposed to ἑπιθεία, unsuspecting candour and bonhomie, of which Thucyd. iii. 83, says, that it is closely connected with generosity and magnanimity of spirit.

30. ὑθυρατσακαταλαλα. These are meant to be coupled; the former, as Theophyl. suggests, denoting secret, and the latter open calumniators. See Theodor. and Gecum., and the Notes and illustrations of Grot. and Wets.

—θεογογεῖς. The word, according to its different accentuation, may signify either εατερος of God, or hated by God. The latter sense is the one usually found in the Classical writers, and it is here adopted by some eminent modern Commentators, in which the former, which is assigned by the antients and most moderns, is preferable. It is not, however, impossible that both may have been meant.

—ὑπηρετάκακων. This is explained by Chrys., Theophyl., Theodoret., and Gecum., persons who not only perpetrate all the known vices, but seek out and invent more. So in 2 Mac. vii. 31. Antiochus is called παρασκεκαθηκεὶς ὑποκριταὶ. And Wets. compares Philo p. 529. σταυροκρίνων, κακῶν ὑπερτάκων. So Tacitus calls Sejanus “facinorum omnium reaptor.” Finally, in that very age Tiberius offered a reward to any one who would invent a new lust: and we learn from Tacit., Sueton., and Plato that there were persons who practised and devising such. After all, however, the examination of Kopp and others, be understood of those who plan and contrive crimes for others to execute. And this interpretation may be confirmed by a passage of Thucyd. iii. 83, in which are similarly described the manners of the Grecians of his age: “Ἀλὰς ἐνδυόμενον μὲν ἐντρέπεται ἐνδύμασας, καὶ ἐνδυόμενον, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίῳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθηματίᾳ, ἐν τῷ διαθη,
II. "ΔΙΟ ἁναπόλυτος εἰ, ὃ ἀνδρωτυ πάς ὁ κρίνων'
ἐν ἑ γὰρ κρίνεις τὸν ἔτερον, σεαυτὸν κατακρίνεις. τὰ
2 γάρ αὐτά πράσεαι ὁ κρίνων. οὐδὲν δὲ ὦτι τὸ κρίμα
τοῦ Θεοῦ ἀντὶ κατὰ ἀλήθειαν ἐπὶ τούτο τὰ τοιοῦτα πράσ-
3 σονται. λογιζὴ δὲ τούτο, ὃ ἀνδρωτυ ὁ κρίνων τοὺς τὰ
τοιοῦτα πράσσονται, καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ

— ὡς μᾶκον ἄπτε—πράσσονται.] It is strange
that some eminent Commentators should have so
little understood the sense, as either to propose
an unauthorized alteration of the text, or else to
propound interpretations which are unfounded
on any principles of correct exegesis. The sense,
as it has been admirably explained by Chrys.,
Theophyl., Theodoret, and Æcumen., and, after
them, Chrys., Theod., and others; is, as it were,
seduced by passion, commit such sins, but are so
devoid of all sense of rectitude and virtue, that
they even approve of the things when done by
others, and like them the better for practising
the same. In illustration of this, Wets. adds: two
passages from Philo. Yet one far more apposite
occurs in the fine picture of Thucydides before
adverted to, i. 62. 11. ἄφετε γιγαντία μὲν αὐ-
τῶν ἄνθρωποι, ἐνεπερίεται δὲ λόγον ὑπὲρ
βαινεῖ σπαράλαβαι, ἐμείνων Ἴκων.

II. The Apostle, having now convinced the
Gentiles of sin, applies himself to show that the
Jews are under the same condemnation. He
proves that they, having daringly despised the
goodness, and broken the law of God, were as
obnoxious to His wrath as the Gentiles, and
therefore could not pretend to arrogate the
Divine mercy to themselves; for, in thus con-
demning the Gentiles they, in fact, condemned
themselves. As, however, this was a subject
unpalatable to Jews, the Apostle argues in a
covert way, apostrophizing some one (a Jew, as
it appears) whom he supposes to be present, and,
on hearing him enumerate the multiplied abomi-
nations of the Gentiles, to break out into con-
demnation of them. Moreover, he does not at
first apply what he says to the Jews; and through-
out he proceeds discreetly, insinuating himself
gradually into the Jew's conscience. To do
this, there was no need (as in the case of the
Gentile) to prove to the Jew that he was under
a law, that being his great boast; but there was
great need to eradicate those prejudices which
led him to make so wide a distinction between
Jews and Gentiles as to suppose that a Jew
might safely continue in sins which would be
fatal to a Gentile. Therefore the Apostle, 1. denies
such a distinction; and 2. destroys the preju-
dices upon which such a notion is founded, and
affirms that there will be but one rule for both
Jews and Gentiles. See more in Whitby, Taylor,
Dodd., and Young. I would add, that this
view (by which the Jews are supposed to be the
subject of the present Chapter) is maintained by
almost all the best modern Commentators, though
a few, as Grot., Beza, Calvin, Le Clerc, and
Wolf, suppose the Gentiles still addressed.

1. διά ἁναπόλυτος] I have in Recena,
Synopsis, proved that the particle is here not illus-
tive, but at once transitive and conclusive. The
sense is, 'But, for this very reason [which
follows],' ὁ κρίνων. Taylor adds many
examples of this use of the Participle present
with an Article, and shows that it often served to
denote a character, profession, or employment.
He fails, however, in showing that it may best be
expressed in translation by a noun substantive.
The truth is, that it is put for the verb and pro-
noun relative; on which see Win. Gr., § 39.
The idiom is here adopted, as in its indefinite force,
most suitable to the covert mode chosen by the
Apostle.

— τῶν ἄγαθων] i.e. 'the other party,' namely,
the Gentile. Κρίνεις, sit in judgment pro-
nouncing sentence. Probably the Apostle alludes
to some adage to this effect. Πράσεαι, 'ha-
bitually committed;' for the present time
often (as Taylor observes) imports habit. That
the Jews were defiled with the same vices as the
Heathen, we have the testimony of Josephus, as
well as the following hitherto unalleged testi-
mony of Philo, p. 453. B. προσθέσαντο σὺν
ἀπὸ διδασκαλεῖ ὁ τῶν θείων ἀγάθων ἀμέτοχος,
ἐκεὶ μὲν ἐν ἑτέρων αὐτάται, διαβαλλὼν
ἐκατόν ἀλήθειαν.

2. ὁ δὲ μὲν ὃς—πράσσονται.] The δὲ must
not be rendered 'for, or besides, (as some propose
to take it) but may be understood in its ordinary
adversative sense, and be supposed to have re-
ference to a clause omitted, of the following
purport: ' [He may indeed flatter himself with
being acquitted by being tried under a different
rule of judgment] but we know and are sure
&c.' By this is meant we all, whether Jews
or Gentiles. Κατὰ ἀλήθειαν is rightly regarded
by the best commentators as a phrase for the
adjective true, which, as applied to κρίμα must
mean just and right. See Note on Joh. iii.
21. That this notion of perfect justice is es-
sential to our idea of God, was granted by
the Heathens, who (as Grot. remarks) used to
say: Εἷς Θεός τοί δρασίν αὐχερον, οὐκ εἰς
Θεόν. It is evident that by κρίμα is meant the
final judgment.

3. λογιζὴ δὲ τὸν ἄγαθον] A spirited and
not unusual manner of speaking, with which an
argument like the foregoing is pressed home,
and which involves grave though strong exposita-
tion. This is continued throughout the following
verse, in which the καταφρονησίς imputed to
the Jews seems to be, a slighting of the mercy
held out, under the notion that it could not be
needed. Commentators, though not a few, as
Grot., Beza, Calvin, Le Clerc, and Wolf, suppose
the Gentiles still addressed.

διὰ
κρίσις τοῦ Θεοῦ; ἂς τοῦ πλούτου τῆς χρυστότητος αὐτοῦ καὶ τῆς ἀνόησει καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνών ὅτι τὸ χριστιανὸν τοῦ Θεοῦ εἰς μετανοίαν σε ἄνγει; κατὰ δὲ τὴν σκληροτήτα σου καὶ ἀμετανοῖον καρδίαν θησαυρίζεις σεαυτῷ ὅργην ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως διακοινότητος τοῦ Θεοῦ, ὡς ἀποδύσῃ ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ τοὺς μὲν καθ' ὑπομονὴν ἐργοὺς ἀγαθῶν δόξαν ἐκεῖνου καὶ τιμὴν καὶ ἀδιάφοραν ἐκτός, γύρω ἄνων 4ος δὲ ἐξ ἐρείσικας, καὶ ἀπεφώνησα μὲν τῇ ἀληθείᾳ, πεποιημένοι δὲ

4. ἐν τούτῳ πλούτω-καταφρονεῖς Ἑρ for nam or an in I Cor. xii. 14. xiv. 30. With τοῦ πλούτου τῆς χρης, supposed to be a Hebrewism for "rich mercy," Grot. compares from Philo ὑπερβολῆς τοῦ πλούτου τῆς ἀγάθωτος Θεοῦ. Καταφρονείς here signifies to care not for, to slight &c. Ἀγνών, not considering; literally, not knowing from want of reflection. Τὸ χριστιανὸν τοῦ Θεοῦ εἰς μετανοίαν σε ἄνγει, repentance and reformation. Ἀγνώ, this is the term; the Commentators explained, 'is intended to lead thee,' by a Canon of Glass, that verbs denoting action or effect are sometimes used of endeaun only. But it is better, with Chrys., Carpoz., and Schleus., to interpret it implet, namely, by the use of all moral means and by motives, as the verbs of justice to individuals, his impartial justice to nations, which is skilfully introduced at vv. 9 & 10.

7. καθ' ὑπομονὴν ἐργούς ἀγαθῶν δόξαν τοῖς ἐργάσιοιν καὶ τιμή, καὶ ἀδιάφοραν ἐκτός, γύρω ἄνων 4ος ἐξ ἐρείσικας, καὶ ἀπεφώνησα μὲν τῇ ἀληθείᾳ, πεποιημένοι δὲ

5. κατὰ δὲ τὴν ἐκήρυκα Ἑρ signifies pre, because of. So in Eph. iv. 19. we have κατὰ καθρώπητα για καθρώπητι. And both Herodotus and Thucydides often use this significias: chiefly, however, in the phrase κατ' ἐκήρυκα. Ἀμετανοῖον, impertinent. Grot. compares ἀμετανοῖον, ἀλλάζον, ἀμετατόθεν, all used by St. Paul. θεσμώτητα, thou preparest. The word is properly used of what is good, but sometimes, as here, sarcastically, of what is bad, of which examples are cited by Wets. Indeed it occurs frequently in the O. T., as Prov. i. 18. θεσμώτητον αὐτοῦ κακά. See my Note on Thucyl. viii. 20, 28. Ἠ ὑμείρα ὀργής, 'unto the time of wrathful punishment.' Of this sense ὀργή examples are cited by Kyrie. Ἀσκολα, ὁμακροτριτης, τοῦ Θεοῦ is for ἐν ἀσκολαυνθῆσητε ἢ ἀκ., a periphrasis for the day of judgment. Διακοινότης is a rare word, found in no writer earlier than St. Paul, except an anonymous Greek Translator in Hos. vi. 6. Διακοινότης occurs in Esth. viii. 13. and 4 Macc. xii. 18.

6-11. After having overturned the abovementioned Jewish prejudices, the Apostle proceeds to assert that there is no such προσωποπλησία or acceptance of persons by God at the day of judgment, merely because they are of this or that nation; have or have not a revealed law; but are circumcised or uncircumcised; but that all shall be judged with strict impartiality according to the degree of light and knowledge afforded in each particular. (Young.)

This portion is intended partly to describe the nature of the judgment just mentioned, and evince its justice; but is, I conceive, chiefly introduced in order to enable the Apostle to engraft on this description of God's impartial justice to individuals, his impartial justice to nations, which is skilfully introduced at vv. 9 & 10. The Commentators are at issue on the construction of this v. It should seem that καθ' ὑπομονήν ἐργούς ἀγαθῶν δόξαν, is rendered by Koppe 'constans virtutis status.' It is rather, as in the Greek frequent, and the singular, as denoting the genus, is put for the plural, as often. See v. 15. I Cor. iii. 14. xv. 58. 1 Thess. i. 3. 2 Thess. ii. 17. Δόξας and τιμή are synonymous, and are conjoined to strengthen the sense; of which Wets. cites many examples from Thucyd. and other writers, in which, however, the τιμή precedes the δόξα; and rightly; for the former signifies the honour and dignity assigned to any one; the latter, the glory thence resulting. The words καὶ ἀδιαφόραν ἐκτός, are added, to raise the description far beyond what this world can furnish. So Posidippus cited by Grot. 'Ον τοῖς θεσμοῖς ἀδιαφόρως ἐκχειται τιμή, τῆς ἐθανασίας κρίτων ὀφειλεῖν ἐγεται.'

8. τοῖς ἐρείσικας Sub. Οἰς, for τοῖς ἐρείσικα, of οἰς ἐρείσικαι, as Theophyl. explains. So the expressions οἰς ἐκ πτέρεως and οἰς ἐκ νόμον, "which," however, the τιμή precedes the δόξα; and rightly; for the former signifies the honour and dignity assigned to any one; the latter, the glory thence resulting. The words καὶ ἀδιαφόραν ἐκτός, are added, to raise the description far beyond what this world can furnish. So Posidippus cited by Grot. 'Ον τοῖς θεσμοῖς ἀδιαφόρως ἐκχειται τιμή, τῆς ἐθανασίας κρίτων ὀφειλεῖν ἐγεται.'

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Thus ἀνεθεῖν ταύτα διὰ will signify to be indefensible to do what is right or virtuous. The passage may, however, with Beza, be understood both of contentiousness in opinion, and, what is often united therewith, disobedience in practice. At ὀργή καὶ θυμοῦ sub. ἄναιτα, put for ἀσκολαυνθῆσαί, taken from the context; though, grammatically, there is an anacoluthos. There is great force in the expressions θυμοῦ καὶ ἀσκολαυνθῆσησαί, which Doder, with reason supposes to be borrowed from Ps. lxxviii. 49. He, however, and Elser refine too much in the distinctions they make between θυμοῦ and ὀργή, as also κόσμον and χόλον. The terms are, in use, synonymous. Artemid. ii. 51. & iii. 57. has διάθεσις καὶ στενοχωρία in the
The preceding text is difficult to read due to the text overlapping and the blurred nature of the characters. It appears to be a page from a book discussing legal and religious topics, possibly relating to the law and its application. The text is written in Greek and Latin, indicating a focus on religious or legal discourse. The content seems to address the context of the law of Moses and its relation to Later Law, perhaps in the context of the Jewish and Christian scriptures.

The text mentions the law of Moses, Later Law, and the law of Jesus, discussing the relationship between these legal systems. It also references the Apostles and their role in the context of the law. The text is dense and academic, likely intended for a scholarly audience familiar with the religious and legal contexts of the time.
from the context of bearing testimony, whether of good or of evil, the Commentators have adduced many passages. Metaphysically, φαινόμενον is well rendered by the Vulg., inter se invicem, mutually, as occasion may serve. Λογισμοὶ, reflections, reasonings.

16. τὰ κρυψτά τῶν ἄνθρωπος. This is by some interpreted, the secrets of men's hearts, as 2 Cor. xiv. 26, τὰ κρυπτά καρδίας. Which view, if it be not misunderstood, referred to the counsels rather than the thoughts of men. The antient and some modern Commentators take it to denote the secret sins of men. See Ps. xix. 12 & xc. 8. Both those interpretations, however, are too limited; and I agree with Burkitt and Wells, that it denotes both the counsels and thoughts, and the actions of men. See Grat. apud Recens. Synop. τὸ εὐαγγέλιον μου signifies 'the Gospel as preached by me.'

17-24. Here it is shown, that the Jew would not be at all benefited by the mere possession and knowledge of the Law; but, on the contrary, inso far as he offended against cleanliness and fuller conviction, would receive to himself the greater condemnation. (Young.) The Apostle, however, does not say this in express words, but rather, after enumerating the various privileges with which the Jews had, beyond other nations, been favoured, leads them (though in a way which involves inquiry rather than affirmation) to the remembrance of the sins with which they were accustomed to pollut themselves. (Koppe.)

18. See &c.] Some MSS. Versions, and Fathers, together with the Ed. Prince, read ἐκ τῶν ἔθνων, which is omitted by Beng., Griesb., Knapp, Koppe, Titm., and Vat. But I conceive, without sufficient warrant. The external evidence for it is very slender; and the internal not strong. As to et al being, as Knapp says, more difficult reading, that may be doubted. The testimony of Versions in a case like this is not very strong. And as to the authority of the Fathers alleged, it is precarious. For in most of them the MSS. have ἐκ, from which it appears that the text was corrupted from the original. Theophyl. certainly read ἐκ, as appears from his commentary; and so assuredly did Chrys. Finally, ἐκ is more agreeable to the Hellenistic style (for which reason it was altered by some over nice antiquities) and to the Apostle's manner; and surely is as applicable as et al. The common reading is therefore with reason retained by Wet. and Matth. We may render, 'Come now and mind; thou bearest the name of Jew,' which implied honour, as being thought, by a fanciful etymology, to denote a worshipper of one God. Ἐγνώσατε τῷ θεῷ, thy restest and confidest in the law [as fully able to save thee]. So Micah iii. 11. ἔτι τῶν Κύριων ἐπανεφεύγω, which passage seems to have been in the mind of the Apostle. Καυχάσασθαι ἐν θεῷ, i.e. thou boastest of thy knowledge of God, and of his peculiar protection.

18. καὶ γυναῖκας τῷ θελεῖν, which shows so close a connexion to subsist between the clauses καὶ τῷ θεῷ καὶ τῇ γυναικείᾳ, that they ought not to have been disjoined by the division of the verses. I suspect too (though it appears not to have occurred to any of the Commentators) that καυχάσασθαι ἐν καί κατασκέπασθαι, by which a sense far more apt and suitable to the context arises. This I find confirmed by the Peshito Syriac Version which renders; γλorieis deo, quod sciens voluntatem ejus &c. Διαφέρειν τὰ διαφέροντα is for εἴπεται διαφέρεται. As to the sense of the phrase, it is explained by the older Commentators and the English Translations, 'to approve those things which are excellent.' But I agree with those who take διαφέρεται to mean rather ' try [in order to approve]. Διαφέροντα many eminent modern Commentators interpret 'things which differ.' Diacritics; of which sense examples are adduced by Eln. This sense is adopted by Schleus., and it is confirmed by the authority of Theodoret, Theophyl., and Oc., and seems to deserve the preference.

19-20. The expressions οὕτως νομοί, φως τῶν ἐν σκοτείς, and παίδευσέτες αὐτούς, as also διδάσκαλος νηπίων, were all, as the Com-
mentators have proved, terms applied by the Jews to themselves. See Recens. Synop. The words following ἐχοντα την μόρφωσιν &c. signify, 'having by the Law, the [very] form and figure of the knowledge of the truth.' Μόρφωσις properly signifies a sketch of the outline of any figure with chalk or otherwise, as τίτον is the limitation of any thing by stamp. Now as both are conceived to represent the true form of any thing, so they are both metaphorically applied (τίτον in Rom. vi. 17, and μόρφωσις in the present passage) to an accurate knowledge of any thing. In τις γνώσεως και της ἀληθείας there is a Ἑνδιάδας equivalent to 'true knowledge.'

21. ὁ πάντως διδαχθηκών [ διδαχθηκής] This appears from the illustrations of the Commentators from the Classical and Rabbinical writers, to have been a customary argument. τοι o is in verse 19, signifies a sake. With which of the heads of accusation which follow (and are intended as specimens of the immorality by which the Jews made the name of God to be evil spoken of among the Heathens), there has been much learning and diligence needlessly expended thereon. (See the chief details in Recens. Synop.) There can be little doubt that these and many other crimes were committed by the different orders of people, either in the full, or in a qualified sense. From the state of society as described by Josephus, theft and rape must, and we find did, extensively prevail. And there is every reason to suppose that the Priests and the higher ranks in general. Adultery seems to have defiled all ranks. As to sacrilege, with which the Commentators do not agree, it appears from their researches to have been truly charged; for a few instances are recorded in History, and others may be supposed to exist. Though the word is, meant to apply to other crimes which partook of the nature of sacrilege, such as that of defrauding the Temple and priesthood of the tythes appropriated to their support, and, in the lowest ranks, especially of Jews resident in foreign countries, the eating meats offered to idols.

22. διεν τού νόμου [ ἀντίμαχος] This is not so much another head of accusation, as it is meant to be an inference from what preceded; and though expressed interrogatively, it must be taken declaratively, q.d. So then thou who boastest thyself of the law, dishonourest God and showest a neglect of it. ἀντίμαχος τού νόμου should be rendered 'by the (i.e. thy) transgression of the law.'

24. ὡς ἵππος Here the Apostle brings directly home the charge which he had before only hinted. The words are not a quotation of any one passage, but are formed from several, as Is. vii. 5. Ezek. xxxvi. 20. 2 Sam. xii. 14. Nehem. v. 9. The sense is: The foregoing charges are not without foundation; for you may be applied the reproach occasionally used to your forefathers by the Prophet: The name of &c., they reasoning, What sort of a religion must that be, which produces such a life?

25. The words of this verse are (as Chrys., and the Greek Commentators observe) meant as an answer to a tacit objection, which the Jews might make to the whole of what the Apostle had said; namely, ἂνευ, but circumcision is surely, you will grant, a great thing, as being a seal of the covenant. ἂν. Yes, I grant it is; for circumcision is effectual, if &c. How deeply rooted was their notion of the complete efficacy of circumcision to salvation, has been shown by Grot., Schoettgen, and Macken. The Apostle takes for granted the superiority of the Jews over the Gentiles, and the efficacy of the Law to salvation, if its moral precepts (called δικαίωμα τού νόμου in the next verse) be observed. By νόμου here Bp. Midd. thinks it plain is meant not the Law itself, but moral obligations, or virtue, such as was the sense of the Law to inculcate. And he directs νόμου to be so taken at v. 27. But there, as the νόμου corresponds, by apodosis, to τού νόμου, it is clear that νόμου is equivalent to τού νόμου. And this must decide the sense of νόμου in the kindred passage of the present verse. Besides the peculiar interpretation of the learned Fromm, such a rule will be quite unnecessary, if the method of interpretation pursued by the ancient Commentators be adopted. And surely there is nothing that can be thought a breach of any of his Canons, since he allows the utmost latitude in cases where the Article may be supposed to have been omitted from its being judged unnecessary to use it. Certainly, in a sentence of which circumcision and uncircumcision are the subjects, there could be no danger of νόμου being taken for any other than δ νόμος, the Law of Moses. By the law is meant the whole law, including the moral as well as ceremonial, q. d. If ye indeed perform the whole law [and not perform the Ceremonial to the omission of the moral] then &c. Περιτοιμισί was to stand for the whole of the Cerem¬

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28. τὰ δικαίωματα τοῦ νόμου] This, as is plain from v. 14 & 15, must signify the moral precepts of the Mosaic Law, which the Jews so neglected. See Chrys. and Theophyl in Recens. Synop.

27. καὶ κριμαί &c.] Repeat ὀχι from the preceding verse. The Apostle now openly mentions what he had at first only hinted at, that their neglect of the means of grace would bring condemnation and punishment. Κριμαί, for κατακρίμα, will occasion condemnation to, by comparison, as Matt. xiii. 41. Ἡ εἰς φόνες άκροβυστία is for οἱ φυσικοί ακροβυστοί, Gentiles by birth. Τελοῦσα, for ἐπιτελοῦσα, completely performing. By the τὸν νόμον is meant the δικαίωματα τοῦ νόμου of the verse preceding. κριμαί is the ἐργατικόν of the Didache. The ἦδος is to be rendered under, i.e. with, although with, the advantage of. See Rom. iv. 11. viii. 25. xiv. 20. 1 Cor. xvi. 3. The γραμμα is some explained of the letter as opposed to the Spirit. But the most eminent Interpreters understand it of the Divine revelation given to the Jews, by a tacit opposition to the unwritten law of nature.

28. εἰ γὰρ ὁ ἐν τῷ φαν. &c.] These words suppose the answer of the foregoing words to be made in the affirmative; and the γὰρ has reference to a clause omitted, q.d. ἢ γε τὰ λόγια τοῦ Θεοῦ. These words have reference to a clause omitted, q.d. ἢ γέ τὰ λόγια τοῦ Θεοῦ. The interpretation which (which is more pointed by the use of the μή, an, τον) involves indeed a strong negation, which, however, is expressed in μή γεννητο following. The sense of the πίστις-καταργηθη to seem, to will that make the pledged promise of God [to bless the seed of Abraham] of no effect and seem to be broken?

4. γινώσκω—ψευδής] The difficulty here, which has embarrassed so many of the Commentators (especially Schoettig.) might have been avoided by bearing in mind that the strong negation in μή γεννητο contains, by implication, an assertion of the contrary, q.d. God is not proved unfaithful. This, indeed, seems to be hinted at in the next words γινώσκω &c., of which the whole sense seems to be, 'Let but God be found true and faithful, [as He assuredly will] though every man were proved to be a violator of the covenant.' This assertion by implication is, I think, meant to be made clearer in the words ὠν αὐτοί δικαιωθη &c., which are strangely
misunderstood by most Commentators, and of which the sense seems to be: The result being (to use the words of Scripture) that thou shouldst be justified by being brought in clear, when thy dealings are called in question. Here it is plain there is a forensic allusion. But the Deity is certainly not, as many Commentators suppose, considered as the judge, but as a party impleaded, as the terms κρίνεσθαι and κυβρίστη suggest, of which in this sense many examples are adduced by Wets. And, be it remembered, any defendant who is brought in clear, may be said κυβρίστη, because he carries his cause. The above view of the passage is quite confirmed by Chryst., Theophyl., and Phot. apud Ecumen. The LXX., by κυβρίστη, follow the sense rather than the letter of the Hebrew.

Here is first taken for granted, as if really acknowledged, the assertion implied in the preceding verse, namely, that God’s faithfulness to His promises is evinced, and that the unbelief and disobedience of the Jews only prove the righteousness, nay mercy, of God in yet sparing them. This is not well rendered commendatus, or declares. It is plain, from the context and the course of reasoning, that it must signify establishes, provces. The word properly signifies to place together; and as juxtaposition is necessary to proof, hence easily arises the sense in question. On this the Apostle now, in the person of the Jew, or the objectors, propounds this difficulty, pointed by the frequent formula τί ἵσταται, q. d. What answer can be made to this? For μὴ δίκαιον—ὁργή, there is great delicacy in the wording. The full sense is, Is, or is not, God unjust? A milder way of saying, Is not God unjust? The phrase ἐπί τοῦ τίνος may be rendered, who visits with his anger, i.e., by implication, punished. The phrase has been found no where else except in Polyb. xxii. 14, 8., and is confounded with ἐπιφέρειν τοῦ τίνος found in Josephus.

The Apostle, though here speaking in the person of the Jew, yet, to prevent any mistake of the words μὴ δίκαιον &c., apprises his readers that he speaks in that quality. For the phrase κατὰ δικαιοσύνην λέγει is best understood (with Chrys., Theophyl., Flacius, and Wets.) to mean I speak as men are accustomed to do [in self-justification], or as a man might be supposed to do, thus circumstances.

6. In these verses the objection is removed, and that on grounds conceded by the Jews; for (as Chrys. says) ἄνθρωπος ἄνθρωπος λείω. Since, if this be the case, how shall God judge the world? viz. in righteousness, which is involved in the very idea of God’s judging. By κυβρίστη is implied Gentiles as well as Jews. And as no Jew denied that the Gentiles were to be judged, this is slaying the opponent with his own weapon.

7. In this verse (as Chrys., Theophyl., and Ecumen. remark) the sentiment of v. 5. is resumed and completed. Why the two parts were separated by the Apostle, Locke has well pointed out. The sense of the passage is thus expressed by Grot. and Wolf: If the fact of the Jews having broken the covenant [by not believing in Christ] has been the cause that the promise of God has been extended (ἐπερεπτείσθη) to a still greater number of people, why are the Jews punished as sinners? It would be enough for them that the Gentiles should be the beneficiaries of the covenant; or rather they should continue to live wickedly, because good comes from it to the world at large.

Ψευδάματι may be rendered ‘unfaithfulness, disobedience; by an idiom frequent in the O. T., on which see Wells. But it has been justly remarked by Locke, that St. Paul here used this term in preference to δικαιοσύνης and πανοράματι for the sake of the antithesis in the truth of God.’

8. καὶ μὴ καθὼς—τὰ ἀγαθά I have in Recens. Synops. proved at large, that the many methods which have been devised of adjusting the construction of the sentence, are untenable. One sense, the only one satisfactory is that of Chrys., and the Greek Commentators, as also Zeger, Pisc., and Crellius. The Apostle is here speaking in his own person, not in that of the objector; and the words are an answer to the preceding objection; not indeed a regular one, but meant to show its futility by pushing it as far as it will go. With the μεν must repeat τι from the preceding. The δόξας is (as Erasm. and Schoettg. point out) redundant, as coming after a verb of speaking. Though as that word is in a parenthesis, and as it perturbs the construction, (already miserably mangled by the parenthesis) it would have been better away. Thus the sense will be: And why [at this rate] may not we (as we are slanderously reported to do, and some say, that we maintain) do evil that good may come. I am, however, not inclined (with Grot. Hamm., Wolf, and Limb.) at καὶ τί μὴ to supply, from the λέγειν of the parenthesis, λέγωμεν. At λέγομεν subst. de λέγειν. The words following καὶ καθὼς φασὶ των ήμῶν λέγειν are exegetical of the preceding, Why may we not maintain (as we are slanderously reported to do) let us do evil, &c. This supplying of a word from a
parenthetical clause is indeed not to be recommended in composition; but such a construction occurs several times in Thucydides. By the we is meant we Christians; and consequently the yous may mean non-Christian calumniators, whether Gentiles or Jews; though each would do in a different sense; on which see Recens. Synop.

8. *Erte, for *estai, pres. for fut., to show the certainty of the thing. The full sense is: 'They will be brought to an account for this, and severely punished.'

9-20. This portion is considered by the most eminent Commentators as a return to the question proposed at v. 1., and here urged home. Mr. Young regards v. 9. as the general result of the two deductions (in Ch. i. & ii.) concerning the moral and religious state of the Gentiles and the Jews. The words *ti ou; *prosechomena; evidently contain another objection, which is immediately answered in the words following. It has, however, always been a disputed point among Interpreters whether we should point *ti ou; *prosechomena; or *ti ou *prosechomena. In the former case, the sense, I think, will be, 'What then have we any superiority [or not]?'

In the latter, 'What then is our superiority?' as Theodoret explains, *ti ou; katethkean periousoi, there being an ellipsis of kata. 'Now this is a very good sense; but is liable to strong objection, namely, that the answer ou *pantos will not then be suitable; since that can only mean No certainly; i.e. certainly not. So Theophyl. explains ouvde;ouhai. On this account, with the other punctuation (which is supported by almost all the MSS., several Versions and Fathers), and almost all the Editions from the Ed. Princ. to Vater's) the answer is very apt. And there is nothing objectionable in the phraseology of the question. There may too be an ellipsis of *ti supposed. Render: 'What then am I to infer from your words? Have we any superiority over the Gentiles, or have we not?' The reason for the placing of a comma after ou will appear from Recens. Synop. in loc. and my Note on Thucyd. iii. 66.

9. *prostasiasameva] I have in Recens. Synop. shown that of the various interpretations of this difficult word, the only two deserving of attention are 1. that of Grot., Toli., Par., Schmid, and Locke, 'we have convicted.' 2. That of almost all the antient and most modern Commentators, 'we have proved,' or showed; which latter sense seems preferable, and as aliqua signifies cause, so aliquaetas may signify to show cause, and prove. However, there may be a sensus praegnans, the significations convict and prove being conjoined, the latter being adopted to the *pantos *ap' *amartian euai, where *ap' *amartan euai is rightly explained by Erasm., Beza, Pisc., Par., and Koppe, 'are brought under and liable to be [truly] charged with sin, (so ovdide at v. 19.) implying liability to punishment from God. A truth which is then confirmed by several testimonies from various parts of the O. T.; though all of them are found together in some good MSS. of Ps. xiv. The form kathws *te, may be rendered, 'So we may here apply the words of Scripture.' There can be no doubt that the words were very applicable to both Gentiles and Jews at that time, especially if (with several Commentators antient and modern) we view the strong expressions of David as Orientalists, and to be interpreted with limitation, g.d. 'It is hard to find one who has any sense of goodness, any attachment to God, or regard for virtue.' See Joh. iii. 32.

The Commentators remark on the 'looseness with which the following texts are cited.' But the words ou *este *dike *kata *theou are no citation; nor were they so intended by the Apostle. It should seem that he intended at first to express only the substance of what the Psalmist asserts in Ps. xiv. 1 & 2.; and that then, warm with his subject, he proceeded to advert to what follows, and also to *mite other passages; in none of which he refers to citation; and he has cited very exactly, except in vv. 15 & 17, where, however, the sense is the very same, but the wording a little different, (though with some countenance from the MSS.) together with a slight abridgement. The alteration of *aiou to *aiou at v. 14. is only adopted for accommodation's sake. 0 and 2 *kteis *kata *theou are not synonymous; but the latter is a stronger term than the former.

12. *thelei] There may here be a very common idiom of the Greek language (on which I have fully treated on Thucyd. i. 91, 1. Transl. & Ed. *eumteron brion) and the sense be, they are become vile and dangerous.' As, however, the Hebrew has *piel from *piel, to turn, i.e. become sour or corrupt, the sense seems rather to be, 'are become depraved.' *Poiain *xresto *tina is a Hellenistic phrase for *poiain *agionov.

13. *taphos *aneveγγελον] On the ratio metaphone the Commentators are not agreed; almost referring it to offensive and poisonous discourse sent forth from the throat of the wicked, as noisome stenches from an opened sepulchre. This, however, seems too far-fetched. And we may prefer the interpretation adopted by Grot., Crell., Par., Tayl., Kop., and most recent Commentaries, that it refers to a particular repetition of the calumni by which the wicked destroy their fellow-creatures. And the aneveγγελον, gaping,


denotes, they think, the readiness to destroy them, as a grave seems ready for and expects the dead. It should seem, however, that this is a description not of *calumny*, but of *blood-thirstiness*. So Prov. i. 12. "Let us swallow them up alive as the grave;" which passage seems to have been here in the mind of the Apostle. See also Prov. xi. 9. and 12. Ivi. 3. cxix. 3. Is. xlii. 14. Thus, a little further on, we have, "their feet are swift to shed blood;" a most graphic description of the Zeolote and Scarei, as they appear in the pages of Josephus. It may also include a sense of extreme rapacity, so Amos viii. 4. "ye that swallow up the needy," Ps. xci. 8. "swallowing up the poor." Is. lxi. A Macedonian and Hellenistic form, but said to be derived from the Boeotian dialect. See Win. Gr. § 9. 3. a. This use of *dolov* in the sense to use craft or guile, is frequent in the Sept., but very rare in the Classical writers.

—ον απσωνος αυτων (ον απσωνος αυτων) This and the next clause which is exegetical of it are meant to mean that the Jews, while they counted the brightest reputation, and those bitter biting speeches which sting even to death.

15. οξια (αια) The sense is: 'they are eagerly bent to shed blood.' So Appian p. 873. speaking of the murderers of Caesar, says: ποιον θεσιν αμερομερεια και φονων πλειστος.

16. σειραμεα (σειραμεα) The sense seems to be: 'All their plans and aims are evil; good or happiness never enters into their thoughts or cares.'

18. ουκ εστιν (ουκ αθαλμων αυτων) The Philological illustrators might have aptly compared Hesiod. Erg. 156. where, after inveighing at considerable length against the *Ἑρμαίος* on the vices of the men of his age, he thus concludes: Σχετικον! ουκ θεων εστιν ειδοτε.

19. οπλαμεν (οπλαμεν) de—αρξει (οπλαμεν) de—αρξει This is meant (as the Greek Commentators suggest) to anticipate the objection of his Jewish opponents: 'these heavy charges were not directed against us.' Yes, says the Apostle, but they have reference to them, for what the Scriptures say, are said with a reference to persons under the law, i.e. Jews, the very people of God. Oplamen is a popular expression, equivalent to "it is well known."

Toit εν τω νομω is for toit υπ᾿ των νομων. And in των δς. is implied και προς των δς, q. d. "it is addressed to Jews, and consequently meant of Jews." The argument is, that as the Jews believed the Heathens deserved the condemnation of God, and as their Scriptures represented the Jews as being all deeply guilty in the sight of God, so the conclusion contained in the next verse, that the whole world must be regarded as liable to condemnation, is correctly drawn.

21. 'Νυνι de χωρις νομων δικαιοσυνη Θεου πεθανουσαι, διαρωμεν (diasaromwe) used by the later writers in the sense to put to silence, by leaving any one without an apology. 'Εριδικος is for ἑν στενικην. And δικη here implies *timoria*. 20. διοτι This should, I think, be rendered, not *propier quod, therefore*, with most Commentators; but *quia, with the LXX. Vulg., and for, with Newc., or because.* Νομον is by many Commentators taken for τον νομον, 'the Mosaic Law,' or, as some understand, the Scriptures. But besides the grammatical objections to this, which I have urged in Recens. Synop., it may be observed, with Bp. Middl., that "any such an explanation falls short of the Apostle's argument, for he says that no man whatever can be justified by the works either of the Jewish Law or of any other; πασα σωτε, like ὁ κόσμος in the preceding verse, cannot but be understood universally; and what follows, δια γαρ νομον επικαινους διαρωμαι, is plainly an universal proposition." Of course, the absence of the Article will not prove that it is not to be understood. The same view is taken by Beza, Crell., Grot., Locke, Whitby, and Taylor. "By deeds of law (says Mr. Locke) is meant actions of conformity to a law requiring the performance of the ἐκκλαμα του, with a penalty annexed." This, Mr. Turner shows, may include even the law of nature. In δια γαρ νομον there is an ellip. of µωνος, q. d. by the law is only afforded a knowledge of sin, (i.e. it makes men sensible that they are sinners) and consequently not a mode of atoning for it, or a method of restoring the sinner again to favour and acceptance. On the υπων, see note on Matt. xii. 25. 21. The Apostle now revert to the subject he had slightly treated on at i. 17., namely, that by the Gospel alone is shown the way to happiness and salvation; and this he here more fully teaches and enforces. The sense contained in the present verse may be thus expressed: 'But now (i.e. under the present dispensation, the Gospel) a method of justification appears by
God, without reference to obedience to law of any kind, is revealed and promulgated; a method which is no novelty, but whose existence is attested by the Law and the Prophets. This sense of νεν δέ (which is not, as Koppe imagines, a mere argumentandi formula signifying atqui tere) occurs in Heb. ix. 26., where νόμος δέ is put in opposition to διδήλου διά. It is in accordance with the interpretation of Θεός confined to the N. T. It occurs also in the Classical writers, e. gr. Thucyd. iii. 43. νόμος δέ, "but as the case now stands." The Commentators remark that φανερός is used to hint that this δικαιοσύνη Θεοῦ formerly existed, but was "seen through a glass darkly." There is here an epanalepsis, the force of which resides in the δέ. This may, however, be popularly represented by the even of our common version. Δέ denotes the efficient or instrumental cause, as at v. 24 & 30. Gal. ii. 16., where the death of Christ is said to be the efficient, and faith in Christ the cause of our salvation.

With οἵ πάντες καὶ εἰς πάντας Commentators are not a little perplexed. Some would cancel the καὶ εἰς πάντας. But the authority for this is very slender, and quite insufficient, and internal evidence is wholly in favour of the words. Nor is the position of many recent Commentators (derived from Godet) that the καὶ signifies even, or may be pleonastic, to be admitted. The only way of removing the difficulty is that which is suggested by the epanalepsis in δικ. δέ Θεοῦ, namely, to supply παραφρονώμενων from the preceding παραφρόνηται, 'promulgated unto all.' The Apostle, I conceive, adds καὶ εἰς πάντας, not to express the same sense (nor as I suggested in Recens. Synop,) to impart an emphasis to the preceding but another, namely, this: 'And which is meant for all.' Even signifying the final end or intent, is frequent both in the Scriptural and Classical writers. Διαστολή, 'distinction,' from διαστέλλω, to send or put apart.

23. ἑκτερίζονται τῆς δόξης τοῦ Θεοῦ. Ἔκτεριζον properly signifies to be left behind in a race; but is here used in a figurative sense, which will depend on the sense ascribed to τῆς δόξης τοῦ Θεοῦ; which some interpret 'the image of God, in which man was created,' others, more probably, understand the glory and happiness of heaven,' v. 2. vii. 18. But it should rather seem to mean what will produce that, namely, 'the favour and approbation of God.' This carries with it the other sense. Thus the term ὄντως will be equally suitable, since ὄντως often signifies to come too late for any thing or person, (so Thucyd. iii. 31. ὄντως τῆς Μυτιλην. vii. 39.) and may very well denote to miss of any thing; of which significatio many examples may be seen in Schleus. Lex.

24. δικαιοσύνην.] I have proved at large in Recens. Synop. that the true sense is, 'having, or being to be justified,' particip. for verb, and nearly equivalent to the English 'be justified.' In the LXX.: 'θεωρηθῆναι.' Indic. of 'being justified,' and not of 'being known.' In Plutarch: 'φανερωθήναι.' Indic. of being made evident. And in Cic. 'demonstrari.' The word properly denotes a delivering any one from death or captivity by paying the λύτρον, or price of delivery. Most recent Commentators assign the sense deliverance, without any reference to ransom paid. There is, however, an allusion thereto; and no more. It may be rendered 'the method of redemption provided by Jesus Christ.'

25. προεθέτο.] I have, in Recens. Synop., shown that of the several senses assigned to the word, that of 'set forth,' 'publicly appointed,' is the best. It is not so easy to fix the sense of λαστήριον, which is derived from the adjective λαστήριον, and often denotes 'the covering of the Ark.' Thus many eminent Commentators take it here as a highly figurative expression, and suppose the sense to be, that as the pardon of God was dispensed from the mercy-seat, being procured by the victim offered before it, so it is now dispensed from Christ, not by his grace, but by his sacrifice of himself, through faith in his blood. This interpretation, however, is liable to several objections, which have been urged by some modern Commentators, who suppose an ellipsis of θύμα, οἷον κ. τ. l. (of which they adduce an example from Dio Chrys.) and assign the sense 'a proprietary sacrifice.' This is confirmed by the opinion of the Greek Commentators, and is probably well founded. Yet I should prefer that of Rosenm., Wahl, and Slade, who take it as an Accusative of the substantive λαστήριον, could I find any authority for that word. But it is confirmed by the Peshito Syr., which renders propitiationem.
Κεφ. IV.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

19

21 δικαιον καὶ δικαιοίνται τῶν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ κακία; τὰς πίστεις; διὰ ποιοῦ νόμου; τῶν ἐργῶν; Οὐχὶν.

28 ἀλλὰ εἰ δικαιον νόμου πίστεως. ὁ λογίζομεθα οὖν, πίστει δικαιον;

29 οὐθαί άνθρωπον χριστὸς ἐργον νόμου, ἤ Ἰουδαίων ὁ Θεὸς, νόμον; Οὐχὶ δὲ καὶ ἐργῶν; οὐ τι καὶ ἐργῶν. οὐτῶν εἰς ὁ Θεός, διὸ διακόσμει περιτομὴν ἐκ πίστεως, καὶ ἀκροβοστάται διὰ τῆς πίστεως, νόμον οὖν καταργούμεν διὰ τῆς πίστεως; μὴ γένοιτο αὐτῶν ἱστώμεν.

1 IV. ἔρευν Ἀβραάμ τῶν πατέρα ἡμῶν εὑρήκει, καὶ κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἐργῶν ἐδικαιώθη, ἔχει ἁμαρτησειν. 2

Díkaiómen. Not merciful, as some recent Commentators explain, nor 'faithful to his promise,' as Locke interprets it; but 'just,' his justice being satisfied by the atonement of a Redeemer. The αὐτῶν seems to be emphatical, and denotes that He is righteous, and not man.

27. — διὰ πόνου πίστεως] i.e. by the law which requires faith as the condition of justification, and refers every thing to faith alone, and the grace of God.

28. λογίζομεθα οὖν] 12 MSS. and some Latin Versions and Fathers have λόγον, γὰρ, which is edited by Griesb., Knapp, and Tittm.; but rashly; since the common reading is not only supported by the strongest external testimony, but even by internal. For it was as likely that οὐσία should be changed to γὰρ by the early Critics as γὰρ to οὖν; since it would not be easy to produce an example in the Classical writers of λογίζομεθα following by οὖν. Besides, the context effectually excludes γὰρ and demands οὖν, as is well noticed by Tholuck and Rinck. The sense may be thus expressed: 'We come, then, to another position that must be taken into consideration, both Jews and Gentiles (is justified by faith only, apart from and without reference to the works of any law.' 

29. ἦν Ἰουδαίων—ἐργον;] This verse is intended to refute an objection of the Jewish adversary, who might lay hold on the term ἐργασίας in the generic sense, and ask, 'What then, is God the God of the Gentiles as well as the Jews?' For that is, I conceive, the sense contained in the timidly expressed question ἦν Ἰουδαίων—µῶνον, i.e. 'is God the God of the Jews only, or is he not?' See supra vul. 5 & 9. And Notes. To this the Apostle replies first by an interpolation, and then by a plain assertion, which is in the next verse supported by the reason; that one and the same God hath himself established this method of justification both for Jews and Gentiles, and therefore must be the God of the latter as well as the former.

30. διακοσμήσει] Put for the Present, 'who is to justify.' On the difference, if any, between ἐκ τῆς πίστεως and διὰ τῆς πίστεως, and why the Apostle should have used both expressions, and not preferred one or other, much has been said, but nothing determined. The Apostle, I conceive, did not mean the very same sense in both, nor use the difference solely for the sake of the antithesis; but meant thereby to hint at a certain difference in the mode of justification. The Jews (the περιτομή) would be justified out of faith, i.e. in the Gospel namely, by Christian faith being added to their Jewish faith; but the Gentiles solely through the faith, the Gospel, without any part of the rest had professed being left as a substratum. The use of the Article, I conceive, much confirms this interpretation.

31. νόμων] Not the law, (for there is no Article) but a law, i.e. whether that of Revelation or nature. Of course, it must, from the context, as Tayl. and Middl. saw, mean moral obedience, as being opposed to faith (and grace). "Few texts of Scripture, (adds the latter) when rightly understood, are more important."

IV. Here commences Part ii. of the Epistle, (extending from hence to the end of Ch. viii.) in which it is proved that the Gospel doctrine of justification by faith is not made any Law, whether natural, or revealed, but is quite consistent with both. The Apostle had before proved 1. that justification and salvation is by faith only, and not by the works of the law; 2. that to this the Gentile has an equal claim to justification with the Jew. But there existed two prejudices in the mind of the Jew, that himself was justified by faith, and the Gentile by merit of Circumcision, as entitling them to the favour of God, (which would lead them to hold that justification is by works of Law) the other founded on their birth-right, as the children of Abraham and heirs of the promise made to him. And this would lead them to deny that the Gentile has an equal claim to justification with the Jew. These two prejudices the Apostle now proceeds to encounter; the former, by adverting to Abraham, the father of circumcision; the latter, by examining the grounds of the covenant made with Abraham and his seed. He thus confirms both the above conclusions; proving 1. that Abraham himself was justified by faith, and not by circumcision; (iv. 1–12.) therefore Justification is by faith, and not by works of law; and belongs to the uncircumcised Gentiles, no less than to the Jews. 2. That the believing Gentiles are part of the true seed of Abraham, intended in the promise; (iv. 15–18.) therefore the Gentile should have as good a claim with the Jews to Justification, and all other benefits of the covenant. See Young.
rotation after ἔρωμεν. And this is agreeable to the manner of St. Paul; but it has not the least countenance from the ancient Versions: and, moreover, an ellipt. of χάριν after σύνθεσιν is harsh and unnecessary. Κατά σάρκα may be construed either with πατέρα, or with συνθεσίαν. The former of these modes is preferred by several ancient and many modern Interpreters from Crell. downwards. And the sense thus produced is good; but a transposition must then be supposed, and the meaning of εὐφ. left somewhat deficient, nay, as Wets. affirms, untrue. It is therefore better, with other ancient and most modern Commentators, to take it with συνθεσίαν, and thus the reasoning will be complete. Κατά σάρκα does not (as Mr. Young imagines) refer exclusively to circumcision, but extends also to the other outward ordinances, as opposed to the κατά χάριν at vv. 4 & 15., and denotes, as is said at Hebr. vii. 16. & ix. 10., such as are performed κατά σώμαν ἐντόλις σαρκης. See the Commentators. On the other hand, the case of God is conclusive, q.d. 'If these things be as you say, a συνθεσίας signifies obtained. Render: What, then, shall we say that Abraham our ancestor obtained [for justification] as to [any advantage from] the works of the flesh? Theodoret well paraphrases thus: μίλημα πρὸς τὸν παπατόμον τοῦ θρούσαντος τοῦ Θεοῦ τοῦ Χριστοῦ, κατὰ τὰ ἐργα γενητέμπερ ἰκοδομήναι. The interrogation implies, as often, a strong negation, which is supposed in the following εἰ γὰρ, which gives a reason for that negation. Thus, upon the whole, this passage is quite akin to that at iii. 1. τι σοῦ τὸ πέρισσον τοῦ Ιουδαίου; the full answer to this question is at ν. 11.

2. ᾠνέχει] Used in a popular sense for ἐπέκειον, would have. The next words are by the best Commentators allowed to be a reply to the preceding. And ᾠνέχει, repeat καύχημα before πρόθ. Or the sense may be what I proposed in Recens. Synops. 'Aye, boast he might with men; but not with God, for God had determined that he should receive the right of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true that faith is a perfect righteousness, for if it were, justification would not be a free gift, but debt. And with respect to the second supposition, although the perfect righteousness of another were conveyed to a sinner by faith, it would not make him perfectly righteous, because it is beyond the power of omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous as on account of the perfect righteousness of another, God need not treat one as if he were perfectly righteous. But that is all. Nor does the Scripture carry the matter farther.'

4. τα τῇ ἐργ[.] An illustration taken from common life. 'Now to the labourer his wages are not reckoned as on account of the work being done; for that is indispensable to the application, which is here, as often, mixed up with the illustration. Wets. compares Thucyd.
5. λογίζεται κατά χάριν, ἀλλὰ κατὰ τὸ οὐφέλημα τῷ δὲ μὴ ἐργαζόμενῳ, πιστεύοντι ἐπὶ τὸν δικαιοῦντα τὸν ἄπεξιν.

6. λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. "καθαρίπερ καὶ ἱ. 2.

Δαβίδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ὁ ὁ Θεὸς λογίζεται δικαιοσύνην χωρίς ἔργον. Μακάριοι δὲν ἀφέθησαν αἱ ἀνομίαι, καὶ ὃν ἐπεκαλύφθησαν αἱ ἀμαρτίαι.

8. μακάριος ἀνήρ ὁ δὲ μὴ λογίζεται κύριος ἀμαρτίαι.

9. Ὁ μακαρισμὸς οὐν οὕτως ἐπὶ τὴν περιτομὴν, ἥ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγουν γὰρ ὅτι ἐλογίζεται τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. τῶν οὖν ἐλογίζηται; ἐν περιτομῇ ὡστὶ, ἡ ἐν ἀκροβυστίᾳ; Ὁυκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ.

11. βουτιά. ἤ καὶ σημεῖον ἐλαβεῖ περιτομὴν, σφραγίδα τῆς δι.

ii. 40. οὐκ ἐν χάριν, ἀλλ' ἐν οὐφέλημα τὴν ἀπετέλεσμα. Εἰ add Herodian ii. 11, 14. χάριν οὐκ ὀφείλει δικαίωμα γὰρ αὐτὸν ἄποτε, ἀλλ' οὐ δικαιώματι διακήρυξη εὐλογία.

5. τῷ δὲ μὴ ἔργῳ.] This is to be explained from the τῷ ἔργῳ, and must therefore mean, He who does not perform his duty thoroughly, and therefore has nothing whereof to boast, cannot pretend to have wrought all righteousness, and therefore cannot rest on it. See Hamm., Doddr., and Mackin. "The words πιστεύοντι δὲ ἀπεξείς, then, must be explained with reference to μὴ ἐργαζόμενον. And hence Commentators have done wrong in limiting the sense to believing, since it seems to include abandonment of all claim to salvation on the score of works, and such bearty and entire acceptance of the plan of salvation through grace, as shall secure a competent fulfillment of the conditions on which justification and acceptance are suspended. Now if this be the sense of πιστεύοντι, it will follow that τὸν δικαιοῦντα τὸν ἄπεξιν must signify who justified the sinner; for it clearly appears from the context, that τὸν ἄπεξιν is only a variation in phrasing of τὸν δικαιοῦντα, and may be explained in exact conformity to that term.

To such a person, it is added, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην, by which is meant, that his faithful, though imperfect, service (in many things μὴ ἐργαζόμενον, and therefore ἀπεξείς) is accounted and reckoned for righteousness, or, in other words, he is treated as the ἐργαζόμενον, and hath, κατὰ χάριν, the μυθὸν assigned to him, as if it were an οὐφέλημα. This mode of considering the passage is exceedingly confirmed by Chrys., Theophyl., Theodoret, and Ercum., whom see in Recens. Synop. The modern Commentators seem, more or less, to have missed the sense.

6. καθαρίπερ καὶ Δ. ἱ. q. d. "This mode of justifying men is agreeable to what David says when he speaks of the blessedness. "καθαρίπερ ἤγγειλεν, ἃ παρά τῶν ἔργων, without any consideration of the merit of the works, and consequently by grace only.

7. ἐντολή ἐγέρθη, covered up, put out of sight. i.e. (as the parallelism requires) forgiven. Compare Ps. li. 1 & 2, and on that and the present passage from Ps. xxxii. 1 & 2, see the excellent Translation and able Notes of Dr. French and Mr. Skinner.

8. ὁ δὲ μὴ λογίζεται ἀμορφ.] This is plainly equivalent to the foregoing phrase. As to the ratio metaphorica, Grotius says, that it is drawn from the accounts of men who have dealings in trade, where, if any expense be justly charged, it must be paid, but it may be crossed out, or withdrawn, and then it is not liable to be paid.

9. ὁ μακαρισμὸς ἀκροβυστία.] The Apostle now proceeds to prove (up to v. 25.) that the blessedness of justification without reference to works is not confined to the circumcision, i.e. the Jews, but extends to the Gentiles also, which is established 1. from Abraham having been justified before he was circumcised. (v. 9-12.) The Gentiles, therefore, who have the same faith as Abraham will have it in the same way counted to them for righteousness. 2. The same thing is proved from God's promise to Abraham. Here there is an ellipse of μόνον, and also of γίνεται, like the τῆς τῶν of the Hebrew. Περιτομὴ and ἀκροβυστία are here, as often, taken for the circumcised, Jews, and uncircumcised, Gentiles.

— λέγομεν γὰρ &c.] There is here a short clause omitted, to which the γὰρ belongs, q. d. [We may see this too, by the case of Abraham] for we have said &c. With respect to the facts themselves, Abraham, it may be observed, was not circumcised till he was 99 years old, v. 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness, Gen. xv. 6, compared with Gen. xvi. 16. Whence it is evident that Abraham was justified in uncircumcision, more than 13 years before he and his family were made the visible church and people of God by circumcision.

11. καὶ σημεῖον ἐλαβεῖ περιτομήν. In σήμειον ἐλαβεῖ περιτομήν, there is an anomaly of phraseology not well accounted for by any of the Commentators. See Matt. Gr. Gr. § 313. and Win. Gr. § 23. 1. Perhaps there is an ellipse of ἐνεκα, quad attain ad. The reading of some MSS. and Versions περιτομήν is evidently a gloss. The Apostle's meaning is, that as Abraham's receiving circumcision after he was justified was a proof that circumcision did not cause that justification, nevertheless circumcision was not without its use, being a σημεῖον, a σφραγίς, (as is added...
for explanation's sake) a sign and seal, a pledge and confirmation of the acceptance of his faith while uncircumcised. On this sense of σήμεων, see Note on Joh. iii. 33. and my Note on Thucyd. ii. 49. ἑσπέραυμα. That circumcision was considered in this very light by the Jews, is clear from numerous passages cited by Schoetig and Wets.

At τῆς sub. όσης ου γενομένης. Εἰς τὸ εἶναι α. 'so that he is.' Πατέρα πατέρα to be taken (as Grot. says) tropically and mystically, for author, parent. See Joh. xvi. 18. James i. 17 Διὰ αἰκροβυστίας, for ἐν αἰκροβυστία, 'in an uncircumcised state.' There is an allusion to Gen. xviii. 5.

12. τοῖς οὖν ἐκ περιτ. Sub. οὖτι, 'the uncircumcised.' Στοιχεῖα τοῖς ἱερεῖσι τιμῶ is a phrase importing similarity and conformation to imitation, &c. The above view of the passage is founded on Chrys. and the Greek Commentators.

13. The Apostle now encounters the second prejudice, viz. that the Gentiles, as not being Abraham's seed, could not be entitled to the promise. With respect to this he observes, that the great promise of the Heavenly inheritance, made to Abraham and his seed, did not rest at a conversion of the Gentiles, but as a consequence of circumcision; so as to constitute those only heirs, who were Abraham's children according to the flesh; but it rested on the righteousness of faith; so as to constitute those the true children of Abraham, interested in the blessing, who follow the example of the faith of Abraham.

(Young.)

If we may judge from the remarkable diversity of opinion among Commentators, it would seem no easy matter to determine the nature of this promise, and the true sense in which Abraham is said to be κληρόνομον τοῦ κόσμου. See the principal interpretations detailed in Recens. Syn. Almost all the antient and the earlier modern Commentators take the words in a spiritual sense, and refer them to the universal prevalence of the true religion comprehended in the promise, "in thee shall all the nations of the earth be blessed;" all believers being regarded as Abraham's children. This, however, involves a conflict of the Law, including the ordinance of circumcision; so as to constitute those only children of Abraham, interested in the blessing, who follow the example of the faith of Abraham.

(Young.)

and Slade, who understand τοῦ κόσμου not of the earth only, but the land, viz. of Canaan. And it is remarked by Mr. Slade, that the first promise of the land of Canaan was not made, as Whitby asserts, to Abraham on his circumcision, but upon his belief in God (Gen. xiv. 16) that the land he was thus to possess was a type of a better country, i.e. a heavenly, (Gen. xvii. 7, 8. Hebr. xi. 14 & 16) promised to the sons of Abraham in every age, i.e. to those who, like him, practically believe the word of God. Therefore, he adds, τοῦ κόσμου refers primarily to the land of promise, and secondarily to the blessings vouchsafed to all believers. See also Mackn. ap. Recens. Synop. 2. That of Koppe and Rosenm., who remark that τὸ κληρονόμον τοῦ κόσμου was a perpetual phrase for designating the felicity promised to Abraham and his seed. So Tanchuma p. 165. 1. Abraham patri meo Deo Deus postidendum dedit caelum et terram. and other Rabbinical writers. A mode of speaking derived from Gen. xii. vii. 13 & 15. xv. 7. But ποιητὴς, which properly denoted Palestine, was gradually understood of the whole world, especially when, in a later age, the prophecies contained promises of an universal empire to Abraham's posterity, and to the Gentiles, in the intendment of a greater Messiah. This latter interpretation is ably supported by Mr. Terrot, in loco. I still, however, continue to prefer the former. Whichever be adopted, κληρονόμον must (as it very well may) be taken in the sense of possessor, a signification derived from the Hebrew idiom. Finally, the ἥ is for καὶ, as Matt. xii. 37.

14. οἱ εἰ νόμον i.e. those who are righteous by performing the deeds of the law, who rest on it for justification. The phrase is like οἱ περιτομής, οἱ εἰ πιστεὺς, οἱ εἰ ἅγγειλας &c. Κατεργασάται — καταργεῖται. These two terms differ as κατεργάσεως and ἀποκρίσεως, the former signifying vain, unprofitable, useless. Both would have become so, since the thing would have become due as a claim of merit.

15. οἱ εἰ νόμον οὕτως κατεργάσατο. The sense is: 'For the tendency of the law is to make persons amenable to punishment for the violation of it.' This was how it happened (James, vii. 12. which are but the breach of laws), and offences lead to punishment. 'Οὑτας is here, as often, used to denote punishment.

— οὐ εἰ νόμον—παρείβαινος] The γάρ seems to refer to a clause omitted, q. d. [And this is
The case with any law] for &c. We should, indeed, have expected οὐ γὰρ ἄτι οὗτοι &c.; and accordingly Beza would cancel the οὐκ. But this is unnecessary; for it has been seen by Pampus and Cærell, that "as the Apostle is arguing from the necessary connexion of causes and effects, he may, by the same right of language, place in the antecedent what the one contains, by inference, the affirmative one, than which there is law there is transgression." Παβάσας denotes accountableness for transgression. So ν. 13. ἀμαρία οὐκ ἀλλογείται, μη ὠντος νομοῦ. With the sentiment may be compared a very similar one in Epist. iv. 12. for whose context was, not improbably, indebted to the Apostles.

16. ἐκ πίστεως. Repeat ἡ ἐπαγγελα [γέγονε] from ν. 13. the promise of inheritance. See ν. 4. At in sub, η, scil. δικαιοσύνη, κατὰ κάρος, ὄν account of gratuitous favour. Παρὲ ἐν στέφει, i.e. to both the kinds of Abraham's seed above-mentioned, not only to the Jews, but to those who were ἐκ τῆς πίστεως Ἀβραὰμ, followed the faith of Abraham, in consideration of which they, though uncircumcised, are called Abraham's seed. Πάτρι πάντων ἡμῶν, viz. by the descent of faith, and spiritually. Schoettg. remarks that these words are directed against the Jews, who never name Abraham but with the adjective, and against the Apostles. He shows how he is the father of all who believe, whether Jews or Gentiles, and that boasting belongs to no man.

17. καθὼς γέγραπται] "agreeably to what is written in Scripture." Gen. xvi. 9. Sept. Τέθηκαν σοι. I have in Recens. Synop. shown that the sense is: 'I have now constituted thee, or I do hereby constitute thee &c.; 'a promise of which (says Hardy) the true and solid fulfillment must be spiritual, and therefore which belongs to the spiritual seed, of which Abraham is father in respect of faith." See more in Mack.

Σταυριστὴν οὐ ἔπιστ. θεόν] Notwithstanding that various new interpretations have been propounded by the Commentators of the last century and a half, yet, after all, no one has so much the semblance of truth as the common one, which is supported by Chrys. and the Greek Commentators, and ably defended by Wolf and Carpz. The construction is: κατάναιν ἄμαρίας. Θεός, for κατὸν. Θεός, ὃ ἐπιστεῦεν. Render: 'who (i.e. Abraham) is the father of us all, in the sight of that God on whom he believed.' Οἷον. rightly takes the καταναίνει for ἄμαρίας.

The sense of the next clause τοῦ ζωοποιοῦντος —οὗ δὴ ὄντα is disputed. Some Commentators, antient and modern, take the words of the νέκρωσις of Abraham and Sarah, v. 19. An interpretation ably, but not, I think, convincingly, supported by Cærell. and Grot. Still less likely, that of the fathers and modern Commentators, who take ζωον, in a metaphorical sense; which is very harsh, and little accordant with the words following. The most rational, simple, and satisfactory Interpretation is that of Theodoret, Tolet., Par., Est., Eln., Carp., Loes., Dodd., Schleus., Rosen., Huns., and Mack, viz. the universe of the creature's vital force in its physical sense. And though there is probably a reference to the circumstances of Abraham and Sarah, v. 19., and of Abraham's being the father of many nations yet unborn, still these two clauses seem meant to express the omnipotence of God by examples of what were thought most to require omnipotence. This interpretation is well illustrated by Loes., Carp., and Schoettg., who, besides several passages of the Rabbinical writers, compare 2 Macc. vii. 28., where God is said to have created the universe ἐν οὐκ ὄντων. Eln., observes that καλὸν expresses virtutem efficacissimam voluntatis.

18. τῷ ἀξίω ἐν ἐκκλησίαν.] An elegant Οτι, in which Grotius makes the ἐκκλησία of the Latin writers. The sense is: 'who, contrary to all grounds of hope, believed with a confident hope.' In this and a kindred passage at Acts ii. 6. κατασκηνώσει ἐκκλησία, there is some Genit. understood at ἐκκλησία, which is to be supplied from the context and the subject. Here it is ἐπαγγελα, the assurance, namely, that he should be the father of many nations, Gen. xv. 5. The words τοῦ γενέσθαι are to be closely united with the preceding, and are for ὡς γεν., 'that he should become.' — οἰκον.—ου] Namely, as numerous as the stars of heaven, which is to be supplied from the context of the passage of Genesis.

19. καὶ μὴ ἀσθενήσῃς] An elegant litotes for 'being strong in faith.' So οὖ δεικνυθῇ at ν. 20. Οὐ κατέναν, 'did not mind or regard,' namely, by way of distrust. Νενεκραμ., 'premortum; of which sense (neglected by the Commentators) there is an example in Joseph, p. 292. 48. Παραμ. θεία, καὶ πᾶν ἐν αὐτῷ νεκροθήκη τοῦ σώμα νῦ οὐκ ἐν τῶν λόγων ἐποίησε. That Abraham forty years after had six children by Keturah, does not invalidate this assertion; for (as Whitby and Mack, observe) 'as Abraham's body had been
Having established these two points, 1. the efficacy of the Gospel to Justification, for which end the Law failed; 2. the extension of this grace to the regenerate, both ancient and modern, are agreed in taking διακόμισαν here in the sense of διασέκουσα, ἐνδοκείμεν, hesitate, doubt. So that the word is not ill rendered in our common version staggered. And indeed εἰ, in the sense of at, is very frequent. Before τῇ ἁπτίστι συνέπει ἢ, by, through. See xiv. 1. Matt. xxii. 21.

21. τὴν διακομισθήσεις τῷ θεῷ καὶ τῷ γενετῷ τοῦ Χριστοῦ: χήμεραν τῇ πίστει ἐκ τῆς χάριτος. — διὰ τοῦ διδόν τῷ θεῷ. This is explained by what follows. Koppe observes that any one is said to give glory to God when he is induced to do or say any thing out of reverence to God.

22. Εἰσήγησαι τὴν ἁπτίστιν καὶ τὸν διδόν τῷ θεῷ. — τὸν διδόν τῷ θεῷ. This, as Theophyl. remarks, is an answer to a tacit objection, q.d. what is that to us? — Much; it was written upon our account, so that we may obtain the like justification, if we have a like faith. Διὰ διδόν τῷ θεῷ is not perspicuously rendered 'for his sake.' It signifies 'for any thing personal to him,' as to record his merit, or to confirm his prayer. See xiv. 14, 22. — 23. Literally, 'to believe;' i.e. if we believe. 'We must (says Slade) in all things believe in the power of God, as Abraham did. The main object of his faith was, that in his seed (though his body was apparently dead) all nations should be blessed: and this was typical of the main object of our faith, the resurrection of Christ from the dead.'

25. διὰ παρεσκήνης καὶ τῆς εἰρήνης. Theophyl. ably connects the connexion thus: 'If you doubt how you can be justified, reflect on Jesus who hath washed away your sins, who died, not for his own sins, but for the sins of the world, and who both died and rose again, to deliver us from sin, and make us 'justified.' Διὰ 'on account of,' since our sins had made such an atonement necessary. See Note on 1 Cor. xv. 3. There is a reference to Is. lii. 6.

26. διὰ τὴν δισ. τῆς ἁμών] i.e. to assure us that we shall be justified, through faith. As Christ's death was a sacrifice for sin, so his resurrection is a seal of our reconciliation with God. Newe. remarks, that here and at 1 Pet. i. 3. ii. 21. the great end of Christ's resurrection is put for the whole of what he did.
3. καυχώμεθα εἰς τ. θλίψεως] 'we exult under tribulations,' we bear them even with exultation, as knowing that they work more exalted felicity. This reflection, Koppe remarks, is digressive, and only relates to the subject of the preceding verse, and has no connexion with the principal subject of the Epistle. He, moreover, observes that the expression οὐ μόνον δὲ, sub. τούτο, is frequent in St. Paul, though rare in the Classical writers. Examples, however, are cited from Lucian, Herm. Philo, and Greg. Naz.

5. τις χάρις νῦν ἡ ἡμῶν ἄσθενων, κατά καιρόν υπέρ τῆς αἰτίας αὐτῶν ἀποδοθεῖται: μόνες γὰρ υπὲρ δικαίως τίς ἀποδοθεῖται.'

when we were yet without strength, in a helpless state through sin, Christ in due time (at the period determined in the councils of God) died for the ungodly race of man. 'Ἀσθένειαν. The term properly denotes weak, generally through sickness and with an adjunct notion of the life In the O. T. it often denotes spiritual weakness; and so occasionally in the N. T. Yet, considering the effect of sin in depraving and weakening the mental and moral energies, (see Is. 1. 5.) it well expresses the helplessness of sin. The δικαίωμα just after seems meant to be explanatory of the δικαίωμα, q. d. when we were yet in a state of extreme spiritual weakness, nay, sinfulness, Christ, &c. These terms and those farther on, ἀμαρτωλὸν and ἐξήρησαν, seem meant chiefly of the heathens; though by no means to the exclusion of the Jews. 'Τρίτος signifies instead of, (for, as Dodd, observes, ἀναφερόμενον ως τούς τινας we can have no doubt of the heathens, as Carp. observes, is the touchstone of our resignation to the will of God.'

6. δικαίωμα [Not probationem, as the Syr. and Vulg., or experience, as E.V.; but the sense is the same as that in which we sometimes use the word proof, i.e. something approved and shown to be excellent by proof and test; and the word here denotes that state of grace mentioned supra v. 2. There is an allusion to the δικαίωμα by which the goodness of various articles was put to the proof.

7. μέλει γὰρ [&c.] The magnitude of the benefit is set forth by a popular mode of illustration, showing the difference of the voluntary sacrifice of Christ for sinners, and the possible case of any one dying for an eminently good and friendly man, but scarcely of one dying for a merely good man. So of course the comparison is meant to introduce the illustration, and may be rendered now: the second is meant to introduce a limitation, q. d. [I do not say none] for &c. It is strange that there should have been any difference of opinion on the δικαίω μας and τὸν ἄγαθον, which some take of things, not persons. But thus the Article would be required at δικαίωμα, and the force of the illustration much weakened. Vater would take the former of a person, and the latter of a thing, i.e. the public good. But where he learnt that τὸν ἄγαθον can of itself signify this, I am at a loss to imagine. One thing seems certain, that both are meant of persons, and there appears to be (as I remark in Recens Synt.) a climax, or ascending gradation, as Bp. Jebb calls it, Sacr. Lit. p. 3. And the same elegant writer justly remarks "that the very particles μέλεις and τάχα prove this." The antient and early modern Commentators, indeed, do not see this distinction between δικαίωμα and τὸν ἄγαθον; (and the passage is marked in Recens Synt.) the eminent ones from the time of Do Divine have recognized it. And certainly it is as strongly marked as can well be; first by the difference in
terms; for, according to the distinction observed in the Classical writers, δίκαιος signifies one who is strictly just; ἀγάθος one who is generous and benevolent, χριστός. And so the Latin justus and bonus. Alas, By the use of the Article; for "the good man" is more significant than "a good man." See Middl. G. A. iii. 2. 1. From the citations of Schoettg., it appears that the Rabbinical writers had similar illustrations. The Apostle's object (says Bp. Jebb) is to illustrate the exceeding love of Christ, by a contrasted analogy, derived from human feelings. Look around you in the world;—where will you find a person ready to die for a just man? Is it more than a remote probability, a mere perhaps, that you will find a person with magnanimity to die even for a just man? For the weak, and the ungodly; for sinners, and for enemies. ἁσθιανοὶ signifies morally weak; ἀσθηλοὶ, not godly, negatively wicked; ἀμάρτητοὶ positively wicked; ἐξήρων, enemies to God and goodness." ἔτοι, will venture. Of this designation many examples (some followed by ἀνασθιανοῖ) are adduced by Wets.

8. συνειστης "approves, or displays." So the Syr. coalentid. See supra iii. 5. and Note. The С is to be rendered namely that; as in x. 9. 2 Cor. iv. 7. Eph. ii. 8. 2 Thess. i. 5. ii. 14. in all which passages (as Schleus. well observes) it stands in the place of an explanatory or declarative particle.

9. έτοί ἔτοι, ὤντων ἡμῶν] This was then literally applicable to most of the Christians at Rome; but in all after ages the argument required some accommodation, to be fitted to the actual circumstances of Christians. The έτοί is well rendered by the Syr. vice, in loco. See Note on v. 6.

10. δικαιωθέντες—σωθησόμεθα] Δικ. "having been justified," is equivalent to καταλαγγέντες, and final salvation. The ὁργή, punishment. έκακος οὐκ ἔχει συνειστήν to be but; even in the one case God is considered as a monarch, in the other as a judge. Καταλαγγέντες signifies 'to change each other's differences, exchange them mutually lay them aside.' Now there is an eclipse of διαφοράς, or έχοντας, suppl. in Herodot. vii. 145. καταλαγέντες τοῦ Θεοῦ διὰ τοῦ θανάτου του υἱου αὐτοῦ, πολλῶ μάλλον καταλαγέντες σωθυσόμεθα εν τη ζωη αὐτοῦ οὐ μόνον δὲ, αλλὰ και καυχόμενοι εν το Θεῷ δια του 11 Κυριου ήμῶν Ἰησοῦ Χριστοῦ, εἰς οὐ νῦν την καταλαγην ἐλάβομεν.
corresponding term *reconciliation*, as they had just rendered *καταλλαγήν* *reconciled*. Though indeed (and that is the best defence of our common translation) it has been proved by Dr. Malby, Serm. ii. 466., that the words *stone* and *atone*, in the time of our Translators, regarded as equivalent to *reconcile* and *reconciliation*. This might very well be the case; since the word *stone* is derived from the phrase "at one," and signifies 1. to be at one; 2. to put at one, to make united. Now I have just proved that *καταλκαδήσαν* used as in the present passage, can only signify *redire in gratiam*.

12. The portion from this verse to the end of the Chapter is difficult, and has been variously interpreted. See the details in Recens. Synop. Suffix here it to say, that the scope of the whole of this passage to the end of the Chapter may be, as Mr. Hold. observes, to prove *proposition de jus* and reconsider the Gospel doctrine of justification, by an appeal to what is recorded of the fall of man. With respect to the immediate connexion, it should seem that, after having treated on the great salvation wrought for all mankind by this justification and reconciliation, through the sacrifice of the Lamb, this passage is intended to consider what rendered that sacrifice necessary, even in *sin and death*, showing how they entered into the world, and how man originally lost the favour of God; intending to compare and contrast the *evils* occasioned by Adam's transgression with the *benefits* produced by Christ's death, and to enlarge on their excellency. It also seems to have been the intent of the Apostle to signify, that as the effects of Adam's fall extended to all mankind, so the benefits of Christ's atonement were to be co-extensive; and therefore the Gentiles must be included with the Jews. Yet (as Mr. Holden observes) the Apostle did not mean, by including Adam's transgression the same as Christ's obedience, to signify that as the effects of the one extend to all mankind, so must the effects of the other; but that as the evil of sin and death came by Adam, so does the remedy come by Jesus Christ. Finally, by proving salvation to be attainable alone through the Gospel, he evinces its superiority over every other system.

The argument in the whole passage is well expressed by Mr. Holden thus: "As in consequence of Adam's transgression all men are subjected to *sin, and death, and condemnation*, so all, both Jews and Gentiles, stand in need of the righteousness of faith which is by Jesus Christ, whose obedience has repaired, with great advantage, the evil which has broken into the world by the disobedience of Adam."

— *διὰ τοῦτο* The Commentators are not agreed whether this is to be regarded as a particle of *inference*, or a particle of transition. The latter mode of explanation seems only an *avoiding of the difficulty*; while the former involves the hypothesis that it simply means "*qua cum ita sit*, *This being the case*, *there being this reconciliation*, as xii. 6. Matt. xiii. 13. xiv. 2. xviii. 26. xxvi. 43. Mark xii. 24.

In the words following, the best Commentators, antient and modern, are agreed, that "the latter part of the comparison is left to be supplied from the subsequent verses, the sense being suspended, on account of intervening considerations, till we come to verses 18, 19, & 21." Or, to express it in more critical language, *διὰ τοῦτο* — *ἀμαρτία* οὐ *θάνατος* (to use the words of Mr. Turner) *form the protasis of a compara- tion*, giving rise to a digression, to prove and illustrate it, and continued through the following verses to the 18th, when the *propositi* is repeated in different terms, and immediately followed by the *apodosis ouσί — ζωή*, the language of which is adapted to the last form of the protasis. The sense is: "As by one man sin entered into the world, and death by one, so also judgment on every man, both on the one hand, righteousness, (referring to whatever, in the Saviour's life and death, may be considered as constituting his atonement) all are restored to a state of life." See a similar parenthesis in viii. 2 & 3.

— *εἰσίθεν* was introduced. A frequent idiom. Thuc. vi. 6. *εἰσίθεν* — ὡς Πελοπόννησος ὤν εἰσίθεν. *Δικαίωμα, by the same idiom, signifies* was transmitted, namely, from generation to generation.

— *εἰ τί πάντες ήμαρτον* There has been some doubt raised by certain recent Commentators on the sense of *εἰ τί*; which they would take as put for *εἰ τί δοκεῖ* to assign the sense of *unto whom*, and yet even more for further significations. All these interpretations, however, seem alike unfounded, and, indeed, unnecessary. They were evidently devised to avoid the difficulty resulting from the antient and common interpretation *inasmuch as all have sinned*, since it is objected, that Christ's obedience is not applicable to death. But the difficulty is not such as needs to be removed in so violent a manner; for *ἡμαρτον* may have the sense of "are treated as sinners, are considered guilty in the sight of God," i.e. on account of Adam's fall. Thus the expression will be equivalent to *ἡμαρτον* κατασταθεῖσαν at v. 19.

13. This and the next verse are meant to establish the proposition contained in the preceding one; and that by anticipating an objection; namely, that since, when there was no law, there was no transgression, death ought not to have been inflicted. The difficulty in this passage is chiefly occasioned by the usual, by extreme brevity, and the blending of the objections with the answers. The sense of the whole much depends upon the interpretation of *μέχρι νόμου*, which Origen, and some modern Commentators (as Koppe), render "during the law." But that signification can by no means be admitted; nor, as Mr. Hold. observes, "would it be applicable, if admitted." See the learned discussion of J. A. H. Tittm. de Synon. p. 33. seqq. on the sense of *ἀχρί* and *μέχρι*, which is intimately connected.
with that of this whole passage. His researches go to establish the antient and common interpretation, by which ἄρχη νόμος is explained to mean, 'until the law was promulgated,' i.e. the promulgation of the law; and μέχρι Μωσέως, 'until Moses gave the law.' With respect to the scope of the Apostle, Dodd, Dalby, and Bishop限期, suppose him to mean that as sin cannot be imputed when there is no law, consequently, as it was imputed, it must have been a law, that of nature. This, however, is not agreeable to the context. The common interpretation of the whole passage is quite confirmed by the Greek Fathers and Commentators. So Theophyl. (after Chrys.) explains as follows. "The Apostle confirms his preceding position thus: Sin prevailed until the giving of the law, and all the time before the law. What sort of a sin was now this? Was it not that which is from the transgression of the law? And how could there be such a sin, unless there was no law? For sin is that when a person is sinning without law,也就是说, men who transgress this, are said to be sin. But death prevailed unto Moses, i.e. even before the law was given; so that there was a sin by which death prevailed. Now it would not have prevailed, had there been no sin in introducing it. Since therefore it was proved that there was not even yet a sin from the transgression of the law, it remains that the sin of Adam is that by which death prevailed even over those who had not sinned, τὸ ἐφικτὸν, yet nevertheless had sinned after the likeness of Adam’s transgression, and had become partakers of his offence, as their forefather, who is the type of Christ." Mr. T urner well expresses the case thus: 'Almost all suppose that an sin existed antecedent to the law, yet men did not die on account of their own sins; for it is evident that when there is no law denouncing death as the punishment of sin, and at the same time death is inflicted, that death cannot be in consequence of the sin of the person dying. But there was no such law all the time from Adam to Moses (v. 14), yet, during that period, death ruled without control; all men died, although they had not broken a positive law denouncing death as the penalty of transgression, as Adam had, because no such law existed. The conclusion therefore is, that death is the effect, not of our own sins, but of the sin of Adam.' St. Paul (observes Mr. Locke) proves that all men became mortal by Adam's eating the forbidden fruit, and by that alone, because no man can incur a penalty without the sanction of a positive law declaring and establishing that penalty; but death was not as such impossible, but the eating the forbidden fruit. And therefore men dying before the law of Moses was purely in consequence of Adam's sin, in eating the forbidden fruit; and the positive sanction of death annexed to it, an evident proof of man's mortality coming from thence." See also the Notes of Abp. Newc. and T. Edwards. — ἐλλογείται.] Literally, 'entered to our account,' laid to our charge.' 14. ἄβασιλεπες] he had exercised his uncontroulable force.' This is said by prosopopeia; of which examples are added by Wets. from the Rabbinical, and even the Classical, writers. In Wisd. i. 14. we have ἄκουσας βασιλείας. Μη διαρρ., 'who had not sinned.' So Winer in Gr. Gr. p. 46, gives examples of ἡμᾶρτοσις for ἡμᾶρτον. By the Semites it is explained as it is to us, meant, as Bp. Warburton says (Works, Vol. vi. p. 259.) 'those who died before they came to the knowledge of good and evil, namely, infants and idiots.' See the whole of the first Chapter of the ninth book of the Divine Legation. The words ἐπὶ τοῦ θ. τῆς παραβ. 'A, are to be connected with ἔδαφος τῶν μελλ.] scil. Αδαμ, namely, Christ. Wets. has shown, that in the Rabbinical writings, and even in Josephus, mention is often made of the first Adam; which of course, implies a second Adam. On the points of similarity see Carpz. in Recens. Synop. The chief one is that heminverted, by the Apostle, namely, that by the first sin came into the world; by the second came righteousness.' And as all mankind were represented in Adam, as the cause of their punishment; so were they all represented in Christ, as the cause of their restoration. 15. ἀλλ’ ὅτι ἐν τῷ παραθ. &c.] Here regularity would have required the corresponding part of the comparison between Christ and Adam, to have been resumed; but the Apostle, struck with a difference in some respects, again stops to remark this difference. And first he observes, that if God's justice in the infliction of punishment was general in its effects, much more has his goodness been general in freely bestowing mercies through the Gospel. (Newe.) He shows that the benefit of this free gift far exceeded the injury entailed by Adam. — \[ο\ ο\ τολλοι\]. Not 'many,' but 'the many,' i.e. by an idiom which I have fully explained in Rec. Syn. all mankind. 'Ἀνθρώποι,' died. 'Ἡ γὰρ χάριν ἀνομίας, 'the grace of God and the gift [of righteousness] by grace.' 'Ἡ διώκειν ἐν χάρι. is a Hebraism for a gratisous gift.' By this the Apostle hints that this grace is purely a gift, and unmerited. 'Ενεργεῖσας, i.e. 'the benefit of the free gift hath abounded to a far greater extent than the sin of sin. By the Apostle calls Jesus Christ a man, to show that by comparing him with Adam, his actions, i.e. the human nature alone, are considered.
16. Kai oun d' eis tov enos amartiasantos, to doryma. to men gar krima eis enos eis katakrima, to de xarisma ek polloon parapwomatov eis dikaiomai. Ei gar tiv tov enos parapwmatov o thanatos evasileuse dia tiv tov enos, pollor mallovoi tivn perissesein tis xaritov kai tis doreas tis dikaiosynhs laumabanotes, 18. ev zew basileusouiei dia tiv tov enos, 'Istou Xristou. Ara oun ois d' enos parapwmatov, eis pantas anbrotous, eis katakrima, ouwai kai d' enos dikaiomatos, eis pantas an-

19. Throotous, eis dikaiosun zewhs. Oupher gar dia tis parakoiv tov enos anbrotou amartoloi katestathenai ois polloi, ouwai kai dia tis upakoiv tov enos dikaioi katestathenontai ois

[The sentence is exceedingly elliptical; so that the Commentators in vain endeavour to bring it to any thing like a regular construction. Koppe wanders too far, and Carpz. does not go far enough. Some verb must, and may very well, be supplied; whether esti, or exihi, matters not. But thanatos and eiselnvov cannot be supplied, (with Koppe and Valpy) by any rule of ellipsis. The true ellip. (or rather subaudition from the context; for it is not an ellipsis) is what is suggested by the context; and the whole of the rest of the sentence. Thus in the next verse parapwmatov is to be supplied at enos, from parapwmatov in the next clause. The dia also implies elthon or such like. Thus we may render: 'And not as was the transgression which came through one (i.e. Adam) who sinned, so is the free gift. The sentence would have been more clearly worded thus: kai oun ois d' enos amartiasantos to krima, ouwai d' enos dikaiosun to doryma.

— to men gar krima—dikaiosma'. Here there is the same kind of ellip. as in the preceding verse. At ei enos supply parapwmatov from parapwmatov in the next clause; also elthon, as elthon in the next clause. Thus the sentence should be adapted to the eis of the antithetical clause, and therefore must not be too rigorously interpreted. We may render, 'on behalf of, or 'on the part of. At ei sub. estin, 'issued in,' produced. The terms doryma (free pardon) and xarisma, (gift of salvation) are equivalent, and denote the dikaiosma. The pollois has great force; for, as Theophyl. (cited in Recens. Synop.) observes, 'the pardon granted by God did not take away that one sin of Adam only, but all the sins which were committed in the world after it.'

17. eis gar tiv tov enos etc. Now is introduced the third advantageous difference. The gar is consecutive; and the ei signifies if [as in the case], to which the oivos corresponds. To tiv enos, i.e. Adam. See Note on v. 15. The words dia tiv tov enos, 'through that one,' are exegetical of the to—parapwmatov. Perissosan tis xaros is for xarion periapsertan, as 2 Cor. viii. 2, denoting what is transcendent. Tis doreas tis xaros is for xarion periapsertan, as 2 Cor. viii. 2, denoting what is transcendent. Tis xaros is for xarion periapsertan, as 2 Cor. viii. 2, denoting what is transcendent. The justification granted by grace. By the en xaros basileus, is meant (as Mackn. observes) 'that they shall have infinitely greater happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed by the reigning of death in this verse, and in v. 14. The term expresses height of felicity, with an adjunct notion of exalted honour; in which view Wets. aptly adduces Manil. v. 361. "Regales ut opes et magna avaria servent, Regnantes sub rege suo, rerumque ministri." He might have yet more aptly cited 2 Tim. ii. 11. ei upomnevmen kai sumbasiolouvmen.

18. 19. The Apostle now turns back to complete the comparison commenced at v. 12., and sum up the argument; for dia en is a usual expression with him for such a purpose, and may be rendered 'So then.' Of these two particles, the dia, as Hoog. remarks, colligit argumendi; the ouv concluidt applicando. There is here something very elliptical in the construction; and the sense can only be gathered from the context. In the first clause, after diel enos parapwmatov we must supply to krima: and in the second after diel parapwmatov supply to xarisma. There is also a verb left to be supplied, as at v. 16., namely, elthon. Dikaiosma xaros is for xarion periapsertan, as 2 Cor. viii. 2, denoting what is transcendent. Literally, pardon for sin. So Theophyl. eidoovanta autov kai dikaiosin anta tis amartias, kai xarion anta tov thanatov. The terms dikaiosma, dikaiosin, and dikaiasens are forensic, on which see Carpz. and Taylor, and Tittm. de Synon. N.T. 19. This verse is explanatory of the preceeding, and en polloi should be rendered 'the many,' which, as appears from the foregoing, is equivalent to pantes. It is very important to attend to this force of the Article, and to bear in mind that throughout this whole passage it is (as that able writer Dr. Whately observes) 'the main drift of the Apostle to show the universality of the Redemption, as being coextensive with the evil introduced at the fall, which it was designed to remedy.' So the great BENTLEY, in his masterly Sermon on Popeny, (cited by Dr. Whately, ubi supra), after quoting what is said at v. 12. and the reddito at v. 15., remarks, 'Who would not wish that all the interpreters had kept the Articles in the version, which they saw in the original? thus 'If through the offence of one (that is Adam) the many have died; much more
the grace of God, by the one man, Jesus Christ, hath abounded unto the many." By this accurate version, some hurtful mistakes, about partial redemption, and absolute repubration, had been happily prevented. Our English readers had then seen, what several of the Fathers saw and testified, that oi πολλοὶ, the many, in an antithesis to the one, are equivalent to πᾶν, all, in v. 12, and comprehended the whole multitude, the entire species of mankind, exclusive only of the one. So again vv. 18 & 19, our Translators have repeated the like mistake; where, when the Apostle has said, that "as the offence of one was upon all men (εἰς πᾶσας ἀνθρώπους) to condemnation, so the righteousness of one was upon all men to justification:" "for," adds he, "as by the one man's disobedience (τοῦ ἑνὸς) the many (οἱ πολλοὶ) were made sinners, so by the obediency of the one (τοῦ ἑνὸς) the many (οἱ πολλοὶ) shall be made righteous." By this version the reader is admonished and guided to condemnation, so the righteousness of one was upon all men to justification: all, in v. 18. But our Translators, when they render it 'many were made sinners,' and 'many were made righteous,' what do they less than lead and draw their unwary readers into error?" From this, however, I would add, it is to be hoped that even the more unlearned and the least instructed among the readers of Bp. Tomline on this passage, in his Confutation of Calvinism, where, after showing the strength of the phraseology and the context as demanding and fixing the sense to the universality of redemption, he is fully warranted in the following remarks. The force of the argument is destroyed, and the sense is not maintained by the translation, as it is here, until both are violated, by so interpreting this passage, as to contend, that all men are liable to punishment on account of the sin of Adam, and that a few only are enabled to avoid that punishment through the death of Christ. Nay, we are even told that where sin abounded, grace did much more abound: but how can this be, if sin extends to all, and grace is confined to a part only of mankind? It is not, however, to be understood as meant, that all mankind are actually "made righteous," but only that the benefit of this δόμημα, or χάρισμα, or δικαιώμας, is held out to all: and if they do not reap the benefit of it, it is through their own fault. The Commentators are not agreed whether the νόμος denotes the Law of Moses, or the Law of nature, or a Rule of life, which Bp. Middl. proposes. Almost all ancient and modern ones adopt the first mentioned interpretation, which, however, is strongly impugned by Macka, and Middl.; by the latter, because that would break his Canon of the Greek Article. But the objection those two Commentators make applies rather to the version, 'entered privately,' for certainly that is not applicable to the introduction of the Law, which was ushered in with all possible pomp and notoriety. It might be rendered, with Wahl, "was superadded," namely, to the Law of nature, which is very applicable to what follows; for all Interpreters are agreed, that the άρνημα has not a causal, but an eventual force, q. d. "the consequence of which was, that the offence increased." After all, however, there is something precarious in assigning so much sense to a preposition in composition; and, therefore, I am inclined to regard νόμος, with Macka, and Middl., as signifying Law, a rule of life, including both the law of nature and of Moses. And παρεισφήνωθε may mean, not 'secretly or silently entered,' as Macka, and Middl. suppose, but 'was introduced.' And this is confirmed by the Syriac and some modern Versions, including our own. So Casaubon, "καταλαμβάνεται," and Koppe, Loesn., and Schleu. This law entered in, and commenced immediately on the reprieve of Adam and Eve, and again entered in at the promulgation of the Law of Moses. I agree with Bp. Middl., that τὸ παράπτωμα, though used to denote sin in general, yet here means the lapse or transgression of Adam, already spoken of, the consequences of which shewed themselves in the corruption of his posterity.

—οὗ] This may be taken either of time, or place; each interpretation supported by good Commentators. The former is preferable; but both may with certainty be admitted. 21. διὰ δικαιοσύνης: by justification of sin. "The word (says Koppe) differs from χάρις as effect from cause." Mr. Young remarks, that "looking over the comparison, as now completed, we may observe that the principal terms are four on each side; thus—

Adam, Transgression, Condemnation, Death: Christ, Obedience, Justification, Life:

so that the result of the inference, drawn at v. 12, is, Wherefore, as by the offence of Adam, condemnation and death came upon all men; even so, by the obedience of Christ, the second Adam, justification and eternal life were restored to all men." VI. Some Commentators say that the design of this and the next two Chapters is, to vindicate the Gospel doctrine of Justification from certain misconstructions, and to prove that it does not make void the law. In the present the Apostle shews it is quite consistent with the law written on the hearts of men; and so far from disobeying our obligations to holiness, confirms them. Others (as Theophyl., Schoettg., and Mr. Young) think
that, as in the foregoing Chapters, the Apostle had considered the graces and privileges conferred on the Christian convert upon his admission to the Covenant, he now proceeds to treat on the Christian life subsequent to baptism, i.e. sanctification, or Christian holiness as subsequent to justification. He considers what obligations are laid upon us; what conditions are required for maintaining our state of grace, and securing our inheritance; and what helps of Divine grace are afforded, for enabling us to fulfil those conditions. 1. He states the obligations to holiness, under which we are laid by our baptismal vow, and other Christian engagements; and also by the different results of a life spent in the service of sin, or the service of God: this he does in Chapters vii. viii. and viii. as a great summary of the scenes afforded toward Sanctification, in the Jewish and Christian dispensations: this he does in Chapters vii. viii. of these views the latter seems to be the more correct: but, in truth, the Apostle had both designs in mind, the former subsequently to the latter. And pursuing to establish them, the Apostle usually beside his historical examples (to use the words of Mr. Young) "thought proper to do it in the way of answer to the two most plausible abuses attempted to be graft on his doctrines of free grace, and Christian freedom from the law: the first in v. 1. τι οὖν ἐρωμεν; &c. "What shall we say then? Shall we continue in sin, that grace may abound?" 2d in v. 15. τι οὖν &c. "What then? Shall we sin, because we are not under the law, but under grace?" This was an abuse which might arise from another great doctrine strenuously preached by Mr. Paul, the Christian freedom from the law.

1. τι οὖν ἐρωμεν.] This is not, as Schleus. imagines, "a formula of transition," nor is it merely, what most Commentators regard it, a formula of objection. It is rather a formula by which something that another would possibly reason or think, is adverted to for the purpose of disproving it. Nor is this use confined to St. Paul; but it sometimes occurs in the Classical writers. So Arrian Epict. p. 17. (cited by Wolf) τι οὖν ἵνα λέγω; ὃτι ἀπακτών οὐσι τὸ ξοῦν; κἄ γε νῦντοι.

2. οἵτις ἐπιθύμων τῷ δικ. [This is a parallel and the best modern Commentators are agreed that the sense is: "How shall we who have died to sin (i.e. who have solemnly renounced it at our baptism) live any longer therein." The τοῖς well represents the inconsistency of such conduct. See Gal. ii. 18. It is well observed by Koppe, that the ratio metaphone rests upon a singular mode of speaking, by which the rite of immersion was inseparable from the baptismal water, and egress from it, were used as a symbol of breaking off all connexion with the present sinful life, and giving oneself to a new and pure one. "As therefore (continues he) it was usual for those baptized to be, on that account, called both dead and buried, and raised again to a new life, hence the Apostle, according to his custom, applies this manner of speaking to the purpose of describing the cultivating of Christian virtue (to which every Christian had bound himself) under the similitude of death and resurrection, not of every one, but especially that which Jesus Christ had undergone." Else. and Wets. adduce many passages of the Classical writers, which show that to be dead to any thing or person, denoted to have broken off all connexion therewith.

ζησομεν ἐν αὐτῷ denotes the habitual commission of it. So Wets. cites examples from the Classical writers of ζῆν ἐν οἷς, or ἐν πώτοις, &c.

Mackn. and Burton take ἐπιθύμον to mean 'by sin,' alleging vv. 10 & 11, and (Jal.) 19 & 20. Those passages, however, are not to the purpose. And the sense they assign (namely, 'to be exposed to the punishment of death by the fatal effects of sin') is as much less suitable than the common one, as the construction is less natural and usual. It is, besides, liable to other objections, which are stated by Mr. Young and Slade, and especially by Mr. Terrot, who shows that this interpretation leaves the antinomian objection in its full force.

3. ἡ ἀγνοεῖτε ὅτι οὐκ ἐστίν ἐπιθύμιον.] Under the same metaphor the Apostle proceeds to show, from the nature of the baptismal covenant, that Christians have moreover been conformed to the death and resurrection of Christ by dying unto sin, and rising again unto righteousness.

Ἡ ἀγνοεῖτε occurs also at vili. 1, and is equivalent to 'have you forgotten, or are you not aware of this truth?' ἐπιθύμησατε ἐν ταύτα is equivalent to 'you wished,' see ἐπιθυμήσατε. ἐπιθύμησατε denotes to profess oneself any one's disciple by baptism, which was understood to engage the disciple to the profession of the doctrine promulgated by his teacher. Εἰς τὸν θάνατον αὐτοῦ ἐπιθύμησατ may be rendered 'have been baptized unto his death.' But the sense is not so clear as that of the foregoing phrase. The best Commentators, however, think that it must mean 'to bind oneself by baptism to die unto, i.e. lay aside, all sin,' as Christ laid down his life. The εἰς denotes conformity to. See Theophyl. ap. Recens. Synop. It is strange that no Editor or Translator should have rightly rendered the εἰς but Wakte. The sense is not just, but unto. 4. συνετάφθης 'we have been [thus] buried [in the waters of baptism]. There is a plain allusion to the ancient custom of baptism by immersion, on which see Suicer's Thes. Eucl. in v. Bingham's Antiquities, Vol. I. p. 522. and Bp. Sherlock cited in Recens. Synop. The same expression occurs at Coloss. ii. 12. συνετάφθης ἐνῷ ἐπὶ τῇ βαπτισματίᾳ.

— εἰς τὸν βάπτισματον] 'in similitude or conformity to his death.' Sub. αὐτῶ from the αὖτω just before. In fact, it is called for by the Article τῶν. Διὰ τῆς δόξης τ. π. 'through the glory, i.e. power, of the Father.' ἐν καιρῷ.
rion dia tis odoe tou patros; ouo kai hmeis ev kainotita  

ouj peiraptisowmen. Ei gao symfwno geyovaneme tou  

omoiomati tou theou autou, alla kai tis anastasews  
esomeva: touto ginwskontes, oti o palaios hmois anbhr-  
tos synestastwbe, evna katarqthi, to sowa tis amartias,  

ou meketi douleunen hmais tis amartias. O gao apoanwv  
dedikinontai apo tis amartias. Ei de apathwmonen sun  

Xristov prasteunmen oti kai symbasomen auto. Ei  

Xristos ergathise ev nekrov oon epi atopthinev thanaos  

of, for ev kaiw tis ouj, 'in a new life.' Pe-  
piraptain here, as often, denotes habitual con-  
duct; and though this be thought a Hebraism,  
I have in Recens. Synop. noted an example from  
 Euripides. It is observed by Jaspis, that the  
Apostle has put only two members of the  
comparison when he should properly have  
been four, omitting one in the protasis, and  
another in the apodosis. The passage, in a  
complete state, says, would be this: wpoier  
hegevix xristov ev nekrov kai peiraptasen  
ev kainotita ouj, ouo kai hmeis syneger-  
thentes arto evo nekrov, ev kainotita ouj  
peiraptisowmen.

5. ei gao symfwno-i-eisomeva i.e. if we  
have been intimately united with, or closely  
assimilated to Him in His death, we shall also  
be assimilated to, i.e. regenerated with, Him,  
in the likeness of his resurrection. Grot.,  
Loesn., Carp., and Koppe remark that symfwno  
is used by the best writers for the Christian  
union and most intimate friendship. Tn  
hmeiomyiai is for kath' hmeiomyia. Also  
alla kai would properly denote ino etia;  
but, in this elliptical use, of which the  
Commentators adduce many examples, it may  
be rendered 'utique, sine etiam.' Here  
we must repeat symfwno. Many of the  
recent Commentators adduce 'hmnwv oon  
be must be.' But the common version 'shall be'  
is far more suitable. See Theophyl in Recens.  
Synop.

6. The Apostle enforces this obligation to  
Christian holiness, 2dly, from the engagement  
which every Christian comes under by baptism,  
of being conformed to the fellowship of Christ's  
sufferings, by crucifying the flesh, with the  
affections and lusts.
--touo ginwskontes Many Commentators  
take this as a participle for a verb. But that  
seems to be an incorrect view, since a particle  
such as eteieov is also necessary. It is better to  
regard ginoevo, as a Nominativus pendent, utile  
being understood. Thus it is equivalent to  
a verb with eteioe. This use of ginwskoin occurs  
also in 1 Tim. i. 9. James i. 3. 2 Pet. i. 20.  
Soph. Antig. 188. Touo ginwskoin oti &c.  
Antiphanes in Alcestide: touo ginwskoin oti &c.

--o paalaios &. anbhrwos This seems to  
denote the corrupt disposition and even nature  
which men derive from Adam; what is properly  
applicable only to human nature being, by  
personification, applied by a metonymy of the  
subject for the adjunct, (as in Eph. iv. 22, and  
Col. iii. 9,) to the concrete man. Thus Adam  
is called by the Rabbinics the sin of sin. To  
a human is opposed the new man, the holy  
disposition and character

required by the Gospel. See Eph. iv. 24. and  
Col. iii. 10.  

--i evna katarqthi, to sowa a. d.] To the  
sowa tis amartias is not. I conceive, to be regarded,  
with many eminent Commentators (especially the  
recent ones) as put for amartias, but (as I  
will sufficiently, suitably to the foregoing metaphor, as a body,  
possessing power within the man, as an imperium  
in imperio; a body consisting of many members,  
in particular vices. Comp. vii. 24. Katarqthi,  
'brought to nought, abolished.' At aum  
'streke, to the end that.' Douleunov am. signi-  

fies 'to be enslaved to the vices of our corrupt  
nature.'

7. o gao apoanwv--amartias I agree with  
Crell., Hamm., Wells, Triller, Wets., Koppe,  
Taylor, Rosenm. and Schleus, that apoanwv  
is to be taken figuratively of him whose corrupt  
nature has been crucified with Christ, He who  
who is 'thus dead [to sin] is freed from its power.'  
For dedikinontai is for depleorov ehsi, 'is freed  
from its slavery;' as vii. 2. Gal. ii. 20. v. 20.  
1 Pet. iv. 1. pitwtaai amartias. At the same  
time there seems to be here, what I have often  
pointed out, a blending of the proper and  
the figurative sense of the illustration, and that  
from which we find that Christ has escaped Crell.,  
who lays down the sense accordingly (and from him Hamm.) as follows: 'As a  
man truly dead is freed from the authority of all  
those that in his lifetime had power over him; so  
he that is thus figuratively dead, is freed from  
the power of sin, which formerly acted in him.'  
The term ded. is used in preference to  
emetw, in order, as Crell. suggests, to remind us  
what we may expect, if we thus shake off the  
slavery of sin.

8. ei de apathwmonen--autoi Some eminent  
Commentators regard this as an admonition,  
'Since we are dead with Christ, we ought &c.  
That, however, is refuted by the pistwmonen.  
Nor ought the el to be taken in what is a some-  
what unusual sense without good ground. The  
common interpretation (ably maintained by  
Theophyl. & Whitty) is, with some slight  
modification, preferable. Render: 'Now if we  
have thus died with Christ [by having our cor-  
nupture nature crucified with him] we trust that  
we shall also live with him [in immortal  
happiness].' See 2 Tim. ii. 11.

The next verse shows the foundation of that  
trust.

9. eidoev 'since we know that' &c. See  
Note on 6. ginwsko, 'I know thee.' A poetw,  
'is to die.' The sense is 'He will not may we can  
die no more; death hath no more power over him.'
10. δὲ γάρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν. 11. οὕτως καὶ ὑμεῖς λογισθῆτε ἐαυτούς νέκρους μὲν εἶναι τῇ ἁμαρτίᾳ, ἡμών δὲ εἰς τὸν Θεόν ἐσμένειν ἐν τῷ Κυρίῳ ἐνμοι. Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ἀναμικτὸνον [ἀνήτι ἐν] ταῖσ ἐπιθυμιᾶς αὐτῶν." μὴ δὲ παριστάτε τὰ μέλη ὑμῶν ὡσποδέκατα ἀδικίας τῇ ἁμαρτίᾳ ἀναλύεται.

10. The best Commentators are agreed that the ὑπόθεσις is for καθό, "quod attinet ad," inasmuch as. See Note on Joh. xvii. 1-5. I have in Recens. Synop. proved that τῇ ἁμαρτίᾳ ἀπέθανεν ἡμᾶς must mean, "he died on account of, for the expiation of, sin (see 1 Tim. 3.10) for all, i.e., so as to complete and perfect our redemption. See Hebr. vii. 27. and ix. 26-28. Αἱ ἁμαρτίας συν ὑποκρίσεως. This sense is required by the context. It is not so easy to fix that of ἐν τῷ Θεῷ, to which several senses are assigned by the Commentators, and in more than which it will be not improper. It probably means, as the best Commentators are agreed, 'unto the glory and honour of God,' which was promoted by his resurrection.

11. "λογισθῆναι ἐκείνον." The sense seems to be, 'consider yourselves as persons who have renounced sin, whose corrupt nature has been crushed, but who are alive unto God, living to his honour, service, and obedience.' See Grot., Koppe, and Rosenm. 'Ἐν ἄλλοις ἐκπροσώπως, expresses that it is through Christ's mediation that we are to ascribe both our death unto sin, and our living unto God.

12. 13. The sense is: 'From these considerations, then, lest not sin reign over us.' By ἐκπροσώπῳ is meant, not pecussum, but vitiosissimum, that propensity to sin which exists in every man. "The Apostle (says Chrys.) does not say, Let not the flesh energize; he does not bid us destroy nature, but regulate our passions. The Apostle is saying, by the very fact that the flesh is a tyrant striving to hold us in its sway, it seems not to be as many recent Commentators maintain, a mere epithet of ornament; but, as the Greek Commentators partly suggest, is used to hint, 1. that the pleasures of the body are, from its liability to disease and death, very fleeting and temporary; and that therefore there is the less reason to gratify corporeal appetites. 2dly. That the labours of resisting temptations to vice are but of short continuance, and therefore such as need not seem formidable. 3dly. To admonish them of the near approach of that period when the dominion of sin would work death spiritual and eternal. Griesb. and Knapp, with the approbation of Koppe, have cancelled the words αὐτῷ ἐν ταῖς ἐπιθυμίαις αὐτῶν, on the authority of some MSS., Versions, and Fathers; but I, conceive, entirely without reason. For though some MSS. have not the αὐτῷ ἐν; and others retain the αὐτῷ, but cancel the ἐν ταῖς ἐπιθυμίαις αὐτῶν; yet scarcely any omit both. And if even the majority of both MSS. omitted all the words, it would be uncritical to cancel them; since, when removed, they leave the passage so cropped and curtailed in sense, as no writer would suffer a passage to appear. We should then have to implore the kind aid of some other squadron of ancient MSS., to disencumber the sentence of what would then be worse than useless, namely, the words ἐπιθυμίαις αὐτῶν. With far more prudence Valer. has restored the whole passage in the text, and Titm. ταῖς ἐπιθυμίαις αὐτῶν. To me it is significant, that although the authority for retaining all the words is so great that none ought to be actually removed from the text, yet the state of the evidence, as reported by Wets. and Griesb., is such as to justify the supposition that the passage is not as it was left by the Apostle himself and Rince, on an opinion (as I myself formerly was) that the present reading was formed of two readings, namely, ἐπιθυμίαις αὐτῶν, and ὑποκοίνους αὐτῷ, the ἐν being added afterwards. But they so far differ in their conclusions, that Rinc. thinks the true reading is ὑποκοίνους αὐτῷ, and ὑποκοίνους αὐτῷ, and believe that ταῖς ἐπιθυμίαις αὐτῶν could have been expelled by the αὐτῷ, but rather αὐτῷ by those words. It is not, however, very likely that any Scholiastae would think it necessary to gloss the αὐτῷ. If they had, they would sooner have glossed by ταῖς ἐπιθυμίαις αὐτῶν, not αὑτῶν, as, in fact, did Origen, Rufinus, and Theodorus. And so one MS. of Matthew. I cannot, therefore, bring myself to believe that we have in the common text two readings, one a gloss upon the other. We have rather, I conceive, the original reading, which I believe was ὑποκοίνους ταῖς ἐπιθυμίαις αὐτῶν, and was connected with it, the attempts of some scholiasts (not scholiasts) to improve it, who thought the words ought to have been accommodated to the principal term ἁμαρτία, not to the subordinate one σώματι. It appears that αὑτῷ was first inserted, and then ἐν, to help out the construction. For the omission of αὑτῷ ἐν there is the authority of several of the most ancient and valuable MSS., many of the best Versions, and very many Fathers. It is not probable that the words αὑτῷ ἐν were removed (as Matthew fancies) 'to clear the sentence;' for even with them it is not overloaded. The objection to the other reading, ὑποκοίνους αὐτῷ without ἐν ταῖς ἐπιθυμίαις αὐτῶν, is, that, however respectable may be the evidence for it, it leaves the sentiment imperfect. As to the common reading, I conceive that it is at variance alike with Scripture and propriety; for we often read of the lusts of the body and the lusts of the flesh, but in no one passage of the lusts of the body;
denote tools or instruments (as in Herodot. vii. 25. & ix. 121. Herodian vii. 11.) and have proved that in Greek and many other languages the word denoting tool is derived from a verb signifying to work. Thus the sense is, 'neither yield up your members to Sin, for him to use as tools or instruments of wickedness.' Compare vv. 16 & 19.

13. 'εκ νεκρῶν 'ζωντας 'as those who, after having been [spiritually] dead, are now alive.' An idiomatic brevity not unknown in the Classical writers.

14. 'αμαρτία γάρ & c.] The γάρ, as Chrys. and Theophyl. remark, has reference to a clause omitted, q. d. ['Exert yourselves and fear not for sin shall not [as you may fear] have dominion over you.' The next γάρ assigns a reason why sin shall not work their destruction, namely, 'that they are not under Law, but under Grace.' I entirely agree with Carpz., Doddr., Mackn., and Middl., that by the νόμος is meant Law in general. 'It is true (says Middl.) that if understood of the law of Moses, the argument will be coherent with respect to the Jews; but it ought to be remarked that the design of the Apostle is far more comprehensive and that he means to contrast the nature of all law, (i.e., of every rule of life, which offers neither mediation nor atonement, and consequently makes no provision for the inevitable weakness of man,) with grace, i.e., with a gracious dispensation, which requires not an unassinng obedience, but only the best exertions of frail creatures, giving assurance of pardon through faith where our obedience has been imperfect.'

15. The Apostle takes a somewhat different view of the same subject, and argues that the dispensation of grace vouchsafed to us, so far from encouraging sin, demands a service to righteousness utterly inconsistent with any sinful habit.

— μὴ γύνοντες Rosenm. here observes, that 'the necessity of, and obligation to duty remains, although the proofs and arguments vary. They may, he adds, be deduced from commands, threats, punishments, may even from promises and blessings. Arguments of the last kind have most effect in swaying the minds of men.' See the able Note of Wets. in Rec. Syn.

16. οὐκ ἐδάκρυε & c.] After solemn discussion, the Apostle turns to serious admonition, by placing before them the alternative, that they must serve some master, either Sin, who will lead them to death; or righteous obedience, which will conduct them to justification. They who obey Sin are the vassals of sin, and must receive the wages of sin—death. 'Εις θανατόν, for ὑπακοήν. The ὑπακοή is by some rendered 'whatsoever.' But as 'αμαρτία was just before personified, so it should seem that the ὑπακοή here is meant to be masculine, in accommodation to it; though, no doubt, by Sin is meant a habit of sin, as by ὑπακοή a habit of obedience. The εἰς in εἰς θανατόν and εἰς δικαιασθῆναι denotes event, result, or consequence, as Rom. v. 16, where εἰς κατέχεσθαι and εἰς δικαίωσιν are similarly opposed. θανατόν here denotes spiritual and eternal death, the death of the Soul, the awful δέθην αἴσθησιν ἀπὸ προφθοράς τοῦ Κυρίου 2 Thess. i. 9. Δικ. should not be rendered righteouness; since, as appears from the kindred passage at v. 16. (see also iv. 24.) it is for δικαίωσιν, which word properly denotes acquittal, but in St. Paul forgiveness of sins, and consequent acceptance and admission to salvation. A similar mode of explanation is to be adopted at ix. 30 & 31. Gal. ii. 21. ii. 21.

17. 'The Apostle (says Koppe) now transfers what had been expressed generally, to the case of the Romans.' — γίγνομαι κατακλίσεως Sub. ἐστον. The phrase is scarcely ever found in the Classical writers. The only passage adduced by the Commentators (Arrian Epic. iv. 4. τότε ἔγινεν ἡμάρτανον καὶ δουλεύει ἐν τῷ Θεῷ) is, no doubt, borrowed from the N.T., which the writer appears to have diligently perused. In εἰς δικαίωσιν & c. there is a difficulty arising from the words seeming to express a sense the very reverse of what the Apostle intended) which is not removed by supplying, as Beza and many others have done, μὲν. It is better to suppose, with Grot. and Koppe, that as the Particular is often put for the verb, so here, by a Hebraism [or rather popular idiom] the verb is put for the participle, which would be equivalent to a verb with κατακλίσεως, although. The ἐστον is emphatical. Render: 'God be thanked that, though ye were [once] the servants of sin, ye have now, on the contrary (ἐκ) obeyed & c. A Classical author would have written: ἢτι, πρὶν μὲν ἐστεν & c. νῦν δὲ & c. ἐκ κατάκλισις, 'cordially.' In εἰς δο παρέδωκαν. τὸν δικαίωσιν there is a well-known hypallage, by the figure attraction, (see Glass Phil. Sacr. 168.) as in the Virgilian ' urbem quam status, vestra est.' Thus it is for τὸν δικαίωσιν didachèn eis ἐν τούτῳ παρέδωκαν, i.e. to be formed as upon a model. Whether there be, as some maintain, a metaphor taken from founding, may be doubted.
κατ' ἀμαρτίας ἐδούλωθης τῇ δικαιοσύνῃ. Ἀνθρώπων λέγω διὰ τὴν ἀθέτειαν τῆς σαρκὸς ὑμῶν. ὡστερ γὰρ παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ανομίᾳ εἰς τὴν ανομίαν, οὕτως υἱὸς παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἀγαμίαν.

18. Δεδομενοῦντι δὲ αὐτῷ τῇ ἰμ.], i.e., being liberated from the bondage of... things rather than to the transfer of slaves (whether by purchase, or otherwise) from the service of one master to that of another. The word ἵνα ἄνω τὸ δικ. are, I conceive, meant to be (as Croll has pointed out) suspended in construction on the preceding sentence; though not, as he imagines, on ὑποκαθίστα, The truth is, ὑποκαθίστα... that and that being freed. ἐγκαθίσταται is for δικαίως ἦτα; which, however, is meant to hint that it is their duty so to be. The sense of the term, however, is modified by the context. Obedience to God is comprised there, or at least an ἐκκαθίστασις such as that treated on by Plutarch T. ii. 768. (cited by Wets.) οὐ εἰς ἱζόν κείρον ἐγκαθίσταται, τῶν ἱερών δουλωτῶν καὶ ἐργατῶν ἰδιοφυῶν, καὶ ἱστηθείς, καθάπερ ἰδιοφυῶν, ἵνα τοῖς αὐτοῖς ἐνεπιτυγχάνῃ. On the sense of this passage the Commentators are not agreed. There are, however, but two interpretations that seem entitled to attention, 1. that of many eminent ancient and modern Commentators, who think that the Apostle wishes to soften the harshness of the term ἐκκαθίστασις, and make it more consonant to the doctrine of the freedom of Christians under the Gospel. For to the words δικαίως δικ. δικαίως δικ. &c. they think this expression ἐκκαθίστασις δικαίως (i.e. κατ' ἐκκαθίστασις) to be referred. And Koppe lays down the following as the sense: 'I see that expression of common life, (viz. ἐγκαθίστασις) though somewhat harsh, and not very easy to the free state of Christians, that you, weak and accustomed to refer every thing to the senses, may the more fully understand in what your duty consists, which is in obeying righteousness.' Or, as Croll states it, the Apostle thus in compassion to their unbelief, which feels repugnant to Christianity, as a yoke; though, in reality, it is perfect freedom, and its burthen is light. 2. Chrys. and some other ancient, and, of the moderns, Wets. and Schleus. say, that the Apostle intends by this ἐκκαθίστασις λόγιον, ἄνω τῶν ἐν συνθείᾳ γενεών. For (adds Chrys.) τούτῳ τῇ προσφυγῇ τοῦ ἀνθρώπου, ὃς οὐκ εἶναι, who explains the phrase ad captum hominum accommodavit dicere et disserere, adeoque formulis uti, quia sunt viri communis, vulgaria et omnibus notus proferre. These interpretations seem, in some degree, to merge into each other. See Note on iii. 6. The λέγω may be rendered 'I speak,' or 'I say,' and there is no more what went before and to what follows; as, indeed, is proper, considering that the portion is parenthesis.

— ὡστερ γὰρ δὲξ. The Apostle, having explained the reason why they should free themselves from the servitude of sin, and answered an objection arising from thence, returns to his admonition. (Croll.) Παρεστ. should be rendered, not 'have yielded, but 'once yielded.' This is apparent from the οὕτως υἱὸς παραστήσατε. It is strange that the Commentators should not have seen that δούλα is here not a substantivum, but an adjective; which, indeed, I have no doubt, was the primitives use of the term, and that δούλος was as much an adjective as ἔλευθερος. It was originally δεδολο, i.e. one bound to the service of another. 'So (observes Scheid ap. Lennep) the Persian ξείπα from binden, to bind. Ἀκαθαρσία and ἀναμενέω are by many recent Commentators synonyms. But they allege 1 Thes. iv. 7.; but without reason; for as ἀκαθαρσία in the sense lasciviousness has at i. 24. been applied to these very persons, so that seems to be the sense here. Thus the word is generally synonymous with ἀουξανεῖαι and παρείᾳ. See Titm. de Synop. p. 156. And we may compare Company of 2 Cor. vii. 1. καθαρωμένοι κατώτατον ἀπὸ παραστροφῆς δοξός.

From lasciviousness the Apostle, I conceive, then rises to ἀναμενέω in general, or every kind of illicit and unlawful conduct. In evil ἐνσιαλήν and ἐν τῷ ἀγ., there is a peculiar idiom, which has occurred with some difference of opinion to the full force of the words. The antient, and almost all modern Commentators think, that the ἐν denotes accumulation, i.e. 'vice upon vice.' They, however, adduce no sufficient proof; and this mode of explanation will not suit the ἐν ἄγων. I shall rather think that the ἐν of Luke (Hebr. 5.) denotes purpose (which the unto of our common version will express) as in Matt. xxvi. 18. and Mark i. 3. and often. See Wahl Clav. in v. § 2. b. a. Thus the sense will be, 'for the promotion and dissemination of vice of every kind.' Δικαιοσύνη denotes right conduct in general, as opposed to ἀναμενέω: and ἐν ἀγ. signifies 'that you may become holy,' and consequently be blessed and saved.

20. δούλοι τῆς ἰμ. ἐνσελεύθεροι. See Note on v. 19.
were alienated from all virtue, not only wholly averse to any subjection to it, but free from that subjection. Now therefore as subject to virtue, and as wholly alienated from subjection to sin.

21. oystick This is wrongly rendered therefore by Doddr. and Newc. Still more improper is the omission of the word in our common version. Render: 'at that fruit, there shall ye at this time in ' &c.; or, 'Now what fruit had ye then in those things?' i.e. what advantage, or enjoyment. Tēlos is here, as Wets. observes, for πάλιν ἐπιθυμηται; of which use Loezn. and Carpz. adduce examples.

22. ropriate to the service of God. It is beautifully observed by Apuleius, cited by Wets.: 'Da nonum huic sancta militie—teque jam nunc obssequio quies nostra dedica, et ministerii jugum subi voluntarium. Nam cum cœperis sem servire, senties fructum tuae libertatis.' Eiv áγνου μεθοσ, the best Commentators explain, 'by your being, or by your being in a state of sanctification.'

23. το γαρ ὁμολογίας—ἀληθῶς] This is a resumption of what was said at v. 21. το γαρ τότε—ἀδερατος, in order to introduce another circumstance, and to contrast death with the superior blessing of sin, and the desert of a vicious course; and eternal life as the free gift of God, awarded to faith and holiness, through Jesus Christ, and not as the reward of merit. In which, too, there is, as Grot., Gatakr., and Wets. have shown, an allusion to certain transient affairs, ἀληθῶς being the regular soldier's pay, 'on which I have fully treated at Lui. iii. 14.') and χαρισμα the donative freely given, on certain occasions, by the emperors.

VII. The Apostle continues the argument advanced at iii. 31., that the Gospel method of justification does not make void the moral law. And in doing this he engrafts what he has to urge on what was said at vi. 14. 'for ye are not under Law, but under Grace,' which implied the greater efficaciousness of the Gospel for the Sanctification he had just mentioned, than the Law of Moses or any Law. This he evinces in the present and subsequent Chapter, showing the inefficacy of any Law to sanctification, and how the grace of the Holy Spirit under the Gospel supplies that defect. So far from making void the law, he proves that it is the only means of delivering men from the bondage of sin, to which they are subject while under the Law either of Moses or of Nature; and further shows the nature and blessedness of that deliverance. The first six verses of the present Chapter illustrate by a popular image (not to be too much pressed), derived from the case of matrimony (which is only an obligation till the death of one of the parties) what was said at vi. 14. seqq. And having before compared the condition of Christians (especially the Jewish Christians) to that of slaves, who have passed into the service of another master, the Apostle here compares the condition of those persons with that of a wife, who, after the decease of her husband, may be married to another; evidently alluding to the abrogation of the Law of Moses, as being dead, and therefore no more to be observed than a dead husband is to be regarded by a surviving wife. The same applies to the Law of Nature.

1. γνωσκοι σου] The Commentators are not agreed whether by σου is meant the Law of Moses, or Law in general. The former interpretation is adopted by most Commentators antient and modern; but the latter is ably maintained by Est., Crolli., Schoettg., Koppe, Mackn., Wakef., &middl, who lay down the sense as follows: to persons who know the nature of Law in general (says Bp. Middl.) of St. Paul's readers probably had not extended their views to the imperfection which must belong to every dispensation not providing an appointment. And he might have said merely that he knew τον σου, the Mo-saic law. But he here addresses them with some degree of rhetorical complaint, as if he took it for granted that they had made a general application from their own particular experience: and the design of the Epistle (see Note on ii. 13.) led him to speak, directly or indirectly, of the imperfection of all the possible schemes of salvation which offered not a rendering of God. Of course, the latter seems preferable, and is such as the propriety of the use of the Article requires, from which we must not unnecessarily suppose any deviation. But, at the same time, the difference between the two is more apparent than real; for not only is the Law of Moses of course included, but, as Koppe admits, it is especially adverted to by the Apostle in this Chapter, and the law of nature, or that of works, held in a subordinate consideration.

There is, however, another point on the interpretation of this verse, on which the Commentators are as little agreed; namely, whether κυριευεις is to be referred to δ. σου, or του αδραστου. The latter is the general opinion of both antient and modern Interpreters. But it yields a sense so little accordant with what follows (see Doddr. and Croll. ap. Recens. Synop.) that I am now inclined to the former reading. So is held by Origen, Erasm., Crolli., Grot., Bp. Hall, Doddr., Taylor, Wakef., Neuw., Hardy, and Koppe. They assign to γιναι the sense 'is in force,' of
which Koppe cites as an example. Soph. Antig. 206. 10. γαρ τι ειναι γε κεκληθε, αλλα δει ποτε εις τετα (scil. τα προσταγματα) Θεων, και Wakef., Soph. C. Tyr. 481. (of an oracle) τε δε θεων περιποτεστα. There is, indeed, no distinct indication of demonstratio in the speeches of the orators, but not greater than we frequently find in the writings of St. Paul, in which the context and the scope of the reasoning is generally a better guide than the seeming construction. Newc. compares Aristoph. Eq. 594. Μονον εις to be understood, i.e. so long as it is in force, and no longer. Του Αποκαταστασιου, i.e. the person subject to its authority. The γαρ in the next verse should be rendered 'for example.'

2. Ενθεοθετοι 'one who is engaged (υπό) to obedience and fidelity to a husband.' The word is chiefly found in the later writers. Τω θεων is for τω δομη. And at σωτευμαι sub. εις. Thus it is equivalent to κατα νομον. At καταργηται του νομου του δομου must mean the obligation laid upon the wife by the husband's right to her, which, of course, must die with him. At καταργηται απο του νομου there is, as at Galat. v. 4, an hypallage for καταργηται απο του νομου. But the right over her by her husband, is annulled. For a law is said καταργηται when it ceases.

3. χρηστασιωται 'she will be accounted.' On this sense see Note on Acts xi. 26. In ειναι επειξεινεροι we have a common phrase of matrimony or concubinage, formed from the Θεων, τω δομη, and occurring in Lev. xxii. 12. Deut. xxiv. 2. Judg. xiv. 20. Ezek. xxxii. 4. and sometimes in the later Classical writers, as Achill. Tat. and Heliodorus. Του μη ειλαι, for επειξεινεροι.

4. Now follows the application of this principle to the case in question. Hence I have ventured to edit αυτω τι for αυτωτη; the sense being plainly, 'And so,' 'in like manner.' And Wakef. and Jaspin, I find, render thus. Examples of αυτω τι in this sense for καλα αυτω and that for σωτευμαι, and of the confusion of αυτωτη and αυτω, may be seen in Steph. Theor. p. 10,950. Nov. Ed. See also Hoogew. De Part. This, I find, had also occurred to Mr. Valpy. The various readings, indeed, do not present this; but that was, I suspect, from the carelessness of the scribes and collators. The Peshito Syriac Translators certainly read the words separately, though he wrongly renders the αυτωτη.

With the words following the early modern Commentators have found much difficulty, for the removal of which the only effectual method is (with Chrys. and the Greek Commentators, as also Grot., Croll., Whitby, Hamm., Taylor, Wakef., Koppe, Newc., Rosenm., and other eminent Commentators) to take ῥηματα, and hypallage, by which θεωνται τις τω νομω (ye are dead to the law) is for θεων τις θεωνται μις, i.e. (as the scope of the argument requires,) ye are freed from the necessity of performing the works of the law in order to justification. By this mode of expression (says Taylor) the prejudice of the Jew is favoured, who might have been disgusted, had the Apostle said that the law, for which the Jews had so great a veneration, was dead: and yet the sense is the same, because the relation is dissolved, whichsoever of the parties be dead.' This is confirmed by the Peshito Syriac.

— δια των σωματων των χ. X. 1) 'by the [sacrifice of the] body of Christ [on the cross].' Eise τω γεννησιν εκκλ., so that now ye are another's, are no longer subject to the abrogated law, but are become Christ's, who was raised from the dead to complete the work of Redemption.

— In the apostles' words, and to be referred to all the preceding ones, το γεννησιν—εκκλ., and the sense seems to be, 'in order that ye should bring forth fruit unto God.' Chrys. and Grot. seem right in supposing the term καρποφορ. to be used in conformity with the foregoing similitude, the offspring of marriage being its fruits. The καρπος, of course, is that holy obedience which is agreeable to the will of God.

5. ειν τω σαρκι] This may mean, (as some Latin and most of the early modern Commentators suppose,) 'in the unregenerate state, under the dominion of fleshly lusts;' as vi. 6. σωμα των αμαρτιας. And this interpretation is ably defended by Wolf. But, from the context (see v. 16.) it should seem that the words are better understood, (with Chrys. and the Greek Commentators, as also Grot., Vorst., Hamm., Whitby, Locke, Carpz., and almost all the recent Commentators,) 'under the carnal ordination of the Law,' frequently put in opposition to εις των αμαρτιας ειλαι, to be under the Gospel, and partakers of its spiritual blessings. Compare viii. 2. & viii. 8 & 9. Every law of works must be more or less carnal, as regarding external and carnal rather than spiritual things, the body rather than the soul. Φωνα των αμαρτ.
tian is a Hebrew phrase for 'voluntary restraint', the sinful affections of the unregenerate state. 

Theos is the usual term in this phrase, as Rom. i. 26. 'άθανασία. Το διὰ τοῦ νόμου. Here some participle must be supplied. Γεγονότα is the most natural ellipsis. The others proposed are too arbitrary. Διὰ τοῦ νόμου is by many rendered 'under the law', for ὑπὸ τοῦ νόμου, as iv. 11. 2 Cor. v. 11. 2 Tim. ii. 15. But it is plain from v. 8. that (as the antient and early modern Commentators saw) more is meant, which seems to be this: that the passions were generated for the forbidding effect of the law, which rather excited a desire for what was forbidden. Since, as the Poet says, 'Nam im vitium semper, cupidimusque negata.' 'Vepnagvto, wrought. The verb is here, as in 2 Cor. iv. 12. a deponent, though almost always elsewhere a passive. 'Εν τοῖς μετατρέπουσιν, i.e. in our bodily organs, the seat of sensuality. See v. 22. and 1 Cor. vi. 15. Col. iii. 5. James iv. 1.

5. εἰς τὸ καρπονορίζει &c. The sense is, so as to bring forth fruit which tended unto death.'

The connexion is: 'And such would have been the natural consequence of sin, but now we are delivered' &c.

—ἀποκαταστάσεις. The reading of the text τετέθη εἰς ἀποκατάστασιν. But ἀποκαταστάσεις is found in very many MSS. (including Rinck's Venice ones) all the early Eds., and many of the best Versions and Fathers, together with the Greek Commentators: and it has been adopted by almost every Editor from Wets. to Vater. It is also as much required by the context as supported by MSS. &c., and, as Wakef. says, 'gives clearness to a passage before inexplicable.' See Carpz. The sentence may be rendered: 'The curse which we are free from the law, being dead to that law in which we were held bound: so that we worship God according to a new and spiritual mode, not in the old and literal one, i.e. by the law of Moses. The construction, as Rosem. observes, is: ἐν τῇ δεκαπενταπλήρει ἐν τῷ νόμῳ, ἀποκαταστάσεις [ἀκούσειν καὶ νομίζειν ἐν δικαίωσιν: which, as Ammonius says, is, by hoppagage, equivalent to ἔκαστο τῷ νόμῳ, ἐν ὑπερθέν, ἀξιόθρησκοι ἐκεῖνοι ἀνώτεροι αὐτοῦ. For ἐν ὑπερθέν a Classical writer would have said ὑπ' ὑπερθέν. So Thucyd. iii. 12. δεῖ τῷ πλῆθος ἡ φιλία κατακατέβασθαι. Perhaps, however, the present is a stronger term, and not quite of the same nature, there being a metaphor taken from fastening any one in a pair of stocks. See Note on Acts xvi. 24. ὡστε, for εἰς τὸ, to the end that.' En kατανεῖ, πρεσβύτατος seems put in for a new state, that of a spiritual religion, [the Gospel.] not that of an old and literal, or ceremonial, one, the law of works. See Chrys. Gecum., and Locke ap. Recens. Synop. Jasps observes: 'Non tollit ignitum, sed mutat modum obligationem nostrae religio.'

7. The Apostle now preoccupies two objection which might be made from the foregoing expressions, 1. on the tempting tendency or power of the law. This he overrules, 7-12, by denying that what was said of the power of sin under the law was to be understood as implying that the law was the cause of sin. He shows, on the contrary, that it only convicts men of sin, detects and prohibits it. That it was only made an occasion of sin by the evil propensities of our nature. These were excited by the prohibitions of the law; and first drew us into sin, and then, by sin, subverted us unto death. 2. On the condemning power of sin, which is answered from v. 12 to 25. See Note there. (Rosem., and Young.)

7. ὁ νόμος ἀμαρτίας] is, then, the law the cause of sin? ὅν ἀμαρτ. ὁκ οὖν ἐγένετο, i.e., as Theophyl. and Theodoret explain, 'I should not have fully known the nature of sin and all its latent principles and tendencies.' Νόμος is taken by Koppe, Wakef., Rosem., and Mackn. of law in general. But, as it plainly refers to the ὁ νόμος before and after, it can only be taken of the Mosaic Law. And Bp. Midl. shows that the use of the preposition διὰ will permit the latter sense.

The most enlightened Commentators both antient and modern are agreed, that the Apostle here and up to the end of the Chapter is not speaking in his own person, or of his own case, (for that would be contrary to the whole scope of his discourse, and so what is said at vii. 2.) but is mattering the character of another, whether the Jew, or the Gentile. On which μετασχηματισμὸν (as the Rhetoricians call it,) see Hamm., Locke, Schoettg., and Dodd. It is employed in 1 Cor. iv. 6. Gal. ii. 16., and usually, as here, out of delicacy, and to avoid sinning the giving the Jew the character of the Classical writer, and, like the κόλασις, is usually attributable to some such cause; as I have shown on various parts of Thucydides. It is well observed by Dodd., that 'the character here assumed is that of a man first ignorant of the law, then under it, and sincerely desiring to please God, but finding, to his sorrow, the weakness of the motives it suggested, and the sad discouragement under which it left him, and last of all, with transport discovering the Gospel, and obtaining pardon and strength, peace and joy, by it.' At the same time, I agree with Mr. Holden, (and Koppe seems to have been sensible of this,) that 'the Apostle is here representing the state of men who live under any law requiring works, or perfect obedience, for justification; consequently he is describing the case of every man who does not possess the righteousness of faith, which is by Jesus Christ, showing that every man is convicted as a sinner by the law under which he lives; and this, first, with respect to the law of Moses, v. 7-18, and 2dly with respect to the law of nature, v. 14-53.'
the nature of covetousness. Crell., however, (who has here an elaborate 
Note) explains it, 'I had not been sensible of the 

nature of covetousness.' Vitrina and Schöttig, indeed, maintain, and in proof thereof adduce various citations from the Rabbins, that the 

wiser Jews recognized evil concupiscence to be a sin, and I have in Recens. Synop. prepared a table of these. On the other Commentators say the same thing of the Gen-
ties. This, however, Wolf flatly denies; though in the face of no inconceivable evidence, to which I have in Rec. Syn. added two passages that must decide the point, one from Eurip. Hippol., xli, where, among other frank confes-
sions of guilt for evil concupiscence, is this: χείρας μαν δύναν, φρονίν δέ ἔχει μιασμόν τι. Αν Ορατ. 1620. Με. Αγίων μάν εἰμι χείρας. 

Ορ. Ἀλλ' οὐ τὰς φέρεις. Yet many more of such instances will not prove the Apostle wrong; since (as Crell. well observes) he is not speaking 

dé apotelesai kai eulogiai en oun ημών ἡμών, 

et Philosophs, quorum ob summam paucitatem ratio hac in parte non est habenda.' And what he says is quite true of the bulk of mankind in every age. 

The best Commentators are agreed that οὐκ ἐπιθυμεῖναι is, according to a not uncommon use of the Apostle, (See xi. 26. 27. 28. 29. 30. Gal. 5. 17.) to the mind the whole of the commandment. It is scarcely proper, however, to call it an imper-
cet citation; for there is no proof that the Apostle meant it as a citation, strictly speaking, at all. He deemed the words sufficient to indi-
cate the tenth commandment, the substance of which is, 'Thou shalt not covet any thing of thy neighbour's.'

8. ἡ αμαρτία i.e., as Theophyl. explains, 'the propensity to sin inherent in our corrupt nature.' Sin, however, is, as many Comment-
tators think, here personified, as an enemy en-
deavouring to compass his death, by taking every opportunity to urge him to what the law forbids. The κατεργάσατο ἐν ἐμοὶ must be under-
stood with reference to that perversity of human nature by which, as the Poet says, 'Nimitur in vetitum semper, cupimusque negatis,' and which verifies the saying of one far wiser, 'Solve 

water is sweet, and bread eaten hastily is pleasant.' Prov. ix. 17.

—χειρὶ νόμου i.e., (as Theodoret explains) 'without the existence of the law,' which enjoins what is to be done, and forbids what is not to be done. ἡ αμαρτία, sin, i.e. lust, would be dead, would languish, as Crell. explains; or, 

would be inoperative, since without law there is no transgression.

9. ἐγὼ δὲ ἐκεῖ, &c. In this and the two 

next verses the Apostle (as the best Comment-

ators ancient and modern are agreed) expresses the same sentiment, only further unfolded; and still sustains the character of a man who, till he knew the law, led a life comparatively innocent; but, incited to sin by the law, although most salutary in itself, fell into sin, and thereby sunk into every kind of misery. See Koppe. Vater 
takes this &c. ultimally, referring to 1 Cor. iv. 6, as also to Knapp Misc. p. 431. This cannot, I think, be denied; for as to the attempts of some Commentators (as Parsons, Beca, Pisc., Carps., Rosenm., and Terrot) to establish that St. Paul here speaks in his own person, and adverts to what he had himself ex-
perienced in his youth, that is destitute of se-

tial proof, and involves the passage in inex-

tricable difficulties. Whether, indeed, we are to suppose (with many of the best Commentators ancient and modern) that the Apostle is here speaking in the person of the Jewish nation, may 

perhaps be doubted. See Recens. Syn. At least the same reasoning applies to the law of 

nature.

'ἔξων seems to have reference to the security, 

and comparative happiness, of men in such a state as is here meant. ἐλθόντης, when it was introduced. Next, for passive. ἀποκεφαλήσατο, i.e., 'The Apostle supposes the Commentators explain,' it began to show itself in its true character as sin, thus bringing conviction home to my heart.'

10. ἀπεθάνατο i.e., 'I felt spiritually dead, as guilty of death.' See Theophyl., and the excellent Note of Dr. Shuttleworth on this 

passage, where he shows the inefficacy of the inculcation of the mere science of morals, and the absolute necessity of the Gospel to procure our reconciliation with God. Hence he derives a strong argument against the impugners of the doctrine of our Saviour's Divinity.

At δέ εἰς and ἀπεθάνατο participles must be 
supplied, by ellipsis. The simplest is that of the 

verb substantive accommodated to the sense. Of the two prepositions the first denotes intent and scopo, the second termination. Newc. para-

phrases thus: 'And [so] the commandments which, if observed, would have given life, be-

came the occasion of death on account of human 

infirnity.' It is truly observed by Rinck, that 

the demonstrative ἀπεθάνατο has an intensive force, as at v. 16. ix. 6. 1 Cor. iii. 17. vi. 4. xvii. 3. It signifies literally 'ademusque.' So that there is no occasion, with Koppe and Grieseb., to read, on 

conjecture, τινάχω.
11. ἐξέπλησεν; lured and tempted me to sin.

12. διὰ σιτεον' And so, or so then. The Apostle shows that the fault was not in the commandment, but in the man. "Agios. This is a term properly (like the Latin sanctus) applied to God and angels, but which is now applied to men."

13. καταγγέλων. to be understood of the serpent's interpretation of the commandment, as by ably supported by Croll, Schilting, Turner, and Bp. Midd. The Commentator last mentioned has shown how inconsistent the other is with the propriety of the Greek; and he thinks that what is here intended is the mind of the Apostle. At aitiss eilelëra, i.e. by my non-observance of it.

14. διὰ σιτεον'That which is good been the cause of death? By no means: it was sin which was the cause: so that sin appears to have effected my death in consequence of the law, which is good, having denounced penalties: so that sin becomes still more sinful, because it caused me to transgress so good a law.

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15 τὴν αἱμαρτίαν. ὁ γὰρ κατεργάζομαι, οὐ γινώσκω, οὐ γὰρ. Gal. 17.
16 ὁ θέλω τούτῳ πράσσω, ἀλλ' ὁ μισῶ τούτῳ ποιώ. εἶ δέ
17 ὁ οὐ θέλω τούτῳ ποιώ, σύμφημι τῷ νόμῳ ὑπὸ καλὸς. νῦν
dὲ οὐκ ἐτί ἠγαθὸν κατεργάσειμαι αὐτῷ, ἀλλ' ἣ οἰκύσα ἐν
18 ἐμοὶ αἱμαρτία. 'Οδὴ γὰρ ὑπὸ οὐκ οἰκεῖ ἐν ἐμοὶ, τούτων ὑπὸ ὑπόθεσιν. εἶν ἐν τῇ σαρκί μου, ἀγαθὸν τὸ γὰρ θέλειν παρά
eκαται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐκ εὐρίσκω.

14. ἐγὼ δὲ σαρκίσω εἰ] Augustus and most of the early modern Commentators, especially of the Calvinistic school, maintain that the Apostle here speaks of himself and of regenerate Christians. But the antient Commentators and the later modern ones are of opinion that he speaks of the unregenerate. And this seems to be now universally admitted. Rosem., after the best Commentators antient and modern, annotates thus: "The intent of the Apostle is to show that by the law alone no man can be reformed; that the very Mosaic laws themselves were destitute of the power to reform the heart; that a man lost and undone for ever; but that the same sinner, when moved by the grace of God, might be converted and saved. He therefore shows that an omnipotence in human, that when he most wish and strives to perform the law, he perceives himself unequal to the thing, and experiences in his mind so great and so continual a struggle between the animal and the rational desires (See v. 15) that he does what he cannot approve, and would not do, and what he approves and would do, he cannot perform: that this property of amending and reforming the heart is found only in the Christian religion, which alone can furnish a man with the motives and the power to lead a holy life. See especially viii. 2 & 3, where the Apostle expressly teaches that the ἐνεχθέντο του προφήτων τῆς ἤπεα supplies that which neither the law of Moses nor any other law ever yet did or can.

For σάρκως, many antient MSS. and some Fathers have σάρκης, which is edited by Griesb., Koppe, and Knapp, with the approbation of Erasm., Crel., and Grot., downward, take it to mean 'I approve not.' A sense, indeed, very suitable; since by disapproving what they do contrary to the law, they acknowledge that the fault is not in the law, but in themselves. Yet no sufficient authority for this significatio has been adduced, and it is not quite agreeable to what follows. It seems better, therefore, with all the antient Translators and some moderns, as Wakef. and Vat., to take it in the sense 'non intelligo.' So Theophyl. explains: σκοτώμαι, συναφαῖσθαι. It is the effect of sin and the natural corruption of the heart that tends to the destruction, and not understanding. This, then, and the passage following present separate traits of the spiritual bondage of the unregenerate, the latter springing out of the former.

16. Here the Apostle himself states an argument which immediately flows from the foregoing admission, and which the understanding of every unprejudiced person will ratify. Ἐμφύτωμα properly signifies 'to say what another says' 'assent to his opinion,' but when used of a thing, it signifies 'to bear concurrent testimony in its favour.' Here again, and throughout this argumentation, the Apostle denotes any law, both natural and revealed.

17. ἐν τῇ ἁμαρτίᾳ] The sense is: 'Now, then, it is not so much 1 that do it as Sin.' For this limitation is plainly meant in a sentence thus expressed populariter. So Mr. Young truly remarks, that 'from both the foregoing instances the Apostle derives the conclusion, That the man, thus acting in opposition to his conscience, and best resolutions and endeavours, can hardly deserve the name of a free agent; but must labour under the influence of some fatal bias; some inbred, indwelling principle of sin.' The sinful propensity of human nature and the tyranny of passion, is, as it were personified as a Despot.' Whitby and Mackn. observe that the Apostle here, for the purpose of his argument, considers man XI as having two distinct natures, the Spiritual and the Carnal. The former he now speaks of as the real self, which he calls at v. 17, 19 & 25. ἐγὼ, v. 22, τὸν ἐνοτό νόμον, and v. 23, τὸν νόμον τοῦ νόμος, and describes viii. 1. by κατὰ πνεῦμα: the latter is called δὲ νόμος τῆς ἁμαρτίας at v. 23, and τὸ σαμα τοῦ πατρὸς τοῦτον, v. 24, ὁ ἐνοτός νόμον at 2 Cor. iv. 16, and ὁ πάλαιος ἐνοτός at Rom. vi. 6. Eph. iv. 22. Col. iii. 19. Raphel illustrates it from a passage of Xen. Cyr. i. 21. where Arapus complains of two souls contending within him.

18. παράκειται μοι] 'is at hand,' 'is attainable.' So 2 Cor. viii. 12. τῇ προφθυμίᾳ προκεῖται. Οὕς εὐρίσκω, literally, 'I find not the means or ability.'
19. ου γαρ δ’ θελεμ—κρατεισ] A repetition, but more strongly worded, of the sentiment at v. 15. It is strange that so many of the best Commentators should maintain that this is meant only of the Mosaic Law. It is surely to be understood as well of the law of nature, i.e. any law or rule of life. See Thucyd. iii. 45.

20. Here there is a repetition, with some alteration, for greater force, of what was said at v. 17.

21. εύρεσκεν ἀρα—παράκειται] There is somewhat of difficulty in determining the construction, and, as thereon depending, the sense of this passage. Many eminent Commentators lay down the following construction: Εύρεσκεν κατα (per, by) τὸν νόμον, ήτοι ἐπὶ τῷ δελθων τοιεῖ τὸ καλὸν, ἐμοὶ τὸ κακὸν παράκειται. By τὸν νόμον they understand (as do most Commentators) the law of Moses. This, however, is doing violence to the words; and it is better, with Theodoret, Beza, Pisc., De Dieu, Grot., Wolf, Newc., Mackn., Wakf., Schleus., Rosenm., Vat., Ammon., and Middl., to suppose τὸν put for τὸν τοῦ, and to take νόμον in the sense of norma, dictamen, 'a principle of action,' and of our constitution, called the law in our members at v. 25. It seems, however, to me, unnecessary to suppose this to be the principle of my nature, that when I would do good, evil is at hand and ready to beset me, bringing me into captivity to the law in my members. The pleneosm of ἐμοὶ here adopted makes τῷ δελθωντι more pointed. It is not, however, necessary to suppose the τοῦ as put for τούτον, but (as I suggested in Recens. Synop., and, I find, had occurred to Bp. Middl.) the Article in its anticipitative force will suffice, i.e. the law or principle about to be described as impelling him to evil, when he is endeavouring to practice good. It is justly observed by Middl., that 'to understand τὸν νόμον of the Mosaic law, will not accord with the argument.' There is somewhat of pleonasm in the expression, for the purpose of promoting the strength of the sentiment; and the τῷ before δελθωντι would perhaps have been better omitted.

22, 23. These verses illustrate the preceding sentiment, and completely establish the interpretation above recommended. Συνθηκομαι is an expression similar to σύνθηκεν τῷ νόμῳ, ὅτι καλὸν ἐστι; but is far stronger. Besides, as Grot. remarks, 'to approce, is the office of the understanding; to delight, is, that of the heart.'

So also συνθήκεσθαι and συνθηκομαι. By τῷ νόμῳ τ. τ. O. is meant, as Koppe observes, any Divine law, or rule of life, as opposed to the law or principle just mentioned. On τὸν εὖ ἂνθρωποι, see Note supra v. 17. Grot. and Carpx. observe that the expression occurs in Plato and Philo. Indeed it had before been used by Pythagoras; and perhaps Philo borrowed it not so much from Plato as from the far more ancient Theology of his own countrymen, vestiges of which are found in Joseph. and the Rabbinical writers.

'Ετερον νόμον, another principle, or impulse. Βλέπε, for εύρεσκεν at v. 21. By τοῖς μελετεῖ μου denotes the seat of sensuality in the various organs of the body. It is sometimes called the νόμος εὐσεβεία; opposed to which is the νόμος τοῦ πνεύματος at vii. 2. The following important passage of Plato (Phaed. p. 301.) as illustrative of the subject, has escaped all the Commentators: ἦμες ἐν ἑκάστῃ δύο των ἐστιν ιδέα ἀρχοντε καὶ ἀρχήτει, οὐκ ἐνώπια, ἢ πάντως, ἢ μὲν ἐμφαντον οὐκ ἐνώπια ἐμφανια, οὔτε ἡ ἐμφανια δῶξε, ἐμφασει τοῦ ἄρχοντος. In αὐτοτραπτ. and αὐτικ., we have metaphors derived from military affairs; and the two terms well designate the conflict between reason and passion. So Aristot. cited by Schleus. Lex. ἦμες αὐτοτραπτ.κ. τοῦ υπερφανοντο φιλιτ. Of the world. Schleus. correctly renders it an example from Prophecy, who, no doubt, borrowed it from St. Paul. I have in Recens. Syn. produced a passage imitated from this in Libanius. Socrates, too, is said by Philo and Xenophon, to have used a very similar mode of expression, Δίο ἐν ἡμεῖς ἐστ. &c. 24. Εὐ πόσιατος τοῦ Θεον. τ.] A harsh and somewhat difficult expression, which (as I have shown in Recens. Synop.) is best explained by Chrys. and the Greek Commentators, together with many eminent moderns, who take τοῦ θεουν—τον θεουν—τον θανατουν, οτι δια τοι αυτου τον θεουν τον θανατουν, οτι δια τοι αυτου τον θεουν τον θανατουν. This clause, I agree with Criel. and Rosenm., is from the Apostle in his own person; not, however, that it is parenthetical. Had the sentence been written at full length, then αὐτός εὖ might have been parenthetical. In the inference at the next verse the Apostle perhaps uses αὐτός εὖ to denote this return to the former discussion, or speaking in the person of another, namely, of human nature, as
the Greek Commentators saw; agreeably to which, the inference from the reasoning in this whole passage, vii. 25. (i.e. to use the words of Mr. Holden) "that man, whether living under the law of Moses, or the law of nature, does, indeed, appear to work which is good, but such is the force of his corrupt nature, that he serves "the law of sin." Now the Gospel delivers him from this fatal captivity; and therefore, so far from encouraging the practice of sin, forms the only means of delivering him from it; which shows the feebleness of this objection, that it makes void the moral law."—Bp. III. 31. comp. v. 7.

VIII. Having shown that all men, whether under the law of Moses, or of nature, so far from being justified, are convicted as sinners, and having thus evinced the inefficacy of the law to Sanctification, from the want of that supernatural aid, which alone can enable us to overcome the inherent corruption of nature; finally having at v. 25. pointed to the remedy provided in the Gospel of Christ, the Apostle now proceeds to develop and enforce the argument at vi. 14. for Christian Sanctification, (and which has its foundation in the superior efficaciously of the means of grace afforded by the Gospel) and describes the nature and blessedness of this Gospel deliverance, by contrast with the misery of those who sought to justify themselves by their own righteousness, described in the latter part of the foregoing Chapter. See Mr. Young. In tracing the objections to this Chapter with the preceding, Crell, Grot, Whitlock, Locke, and Taylor, and most recent Commentators refer to the proposition contained in vii. 25. that God, through Jesus Christ, delivers men from the body of that death. There is, too, a resumption of the subject treated at vii. 6. which is in the verses of this Chapter further developed. And this position also corresponds to the 11 first of the 6th Chapter, which show the necessity of holiness of life to the Gentle Christians, as here to Jewish Christians.

1. νόμος i.e. now that they are delivered by the grace of God, through Christ. Τοῖς ἐν Χ. Ι. The best Commentators suppose that there is an ellipse of ὁ θεὸς; and that ἔοι ৎ Χριστός is a periphrasis, signifying 'to become Christians by baptism,' being thus united with Christ. And they refer to 1 Joh. ii. 5. iii. 6. v. 20. Joh. xvi. 7. The phraseology, however, of St. John is no rule for that of St. Paul. And indeed those passages are not quite to the purpose. More apt might they have cited Ephes. ii. 13. νομοῖς ἐν Χριστῷ Ἰησοῦ (scil. ὥστε from ἤνετο before) ὑμεῖς ὡς πιστεύετε ἐκ τρισ. But, in fact, the ellipsis will be unnecessary, if μὴ περιπατεῖτε be closely connected with τοῖς ἐν Χ. Ι., as is done by R. Steph., Matthei, and the recent Basle Editor. This, too, is required by the sense; for μὴ περιπατεῖτε signifies 'who walk,' &c. i.e. if they do but walk: whereas τοῖς περιπατεῖται, as at v. 4., would be, 'those who are walking.'

2. ὁ νόμος τοῦ πνεύματος τῆς Ἰησοῦ Ἰς ἐν Χριστῷ Ἰησοῦ, ἠλευθερωθεὶς μὲ ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ δικαίου. Το γὰρ ἀδονιστον τοῦ νόμον, ἐν ὑπόθεσι διὰ τῆς μὴ περιπατεῖτε...
from the subject matter. The Genit. in νόμον has the force of a Dative, ‘what it was impos-
sible for the law to do.’ By the law is meant
chiefly the law of Moses; but it includes the law
of nature. ‘Εν φίλη, inasmuch as, Ἡθοδών. The
sense is, ‘was too weak.’ An idiom found in
the Classical as well as the Scrip. writers,
and on which I have fully treated on Thucy-
dides. Ατ ἐν ὑμειώσαν sub. γενόμενον, which
is expressed at Phil. ii. 7. ἐν ὑμειώσαν ἀθρο-
pον γενόμενον. Newc. thinks the expression
equivalent to ‘as a familiar instructor and ex-
ample.’ Σαρκικός ἰμέ is for σαρκός ἀμαρτήσας.
The full sense is, ‘in a body like that of man’s,’
(implying all the infirmities of human nature)
and only differing from it in being without sin.
This is with reason accounted as an indirect
proof of the two-fold nature of our Lord. Ἡμι
ἀμέ, Koppke well explains ‘for the expiation of
sin,’ i.e. ‘as a sacrifice for sin. There is, how-
ever, I conceive, no ellipsis of θυσία, as Bos
imagined; but rather of προφορά, or sin-offering,
as Koppke supposes. So Hebr. x. 18. προφορά
τῷ ἀμαρτίας. With respect to the thing itself,
Koppke admits that it is the constant doctrine of
both the Old and New T., that the sins of men
cannot be remitted without some expiation. See
Hebr. ii. 22.
3. κατάκρινε τὴν ἀμέ, ἐν τῷ σαρκί [On the
sense here the Commentators are not agreed.
Many explain it ‘punished sin in the flesh,’ i.e.
the body of Christ. An interpretation somewhat
confirmed by what goes before: but it is scarcely
allowable to take σαρκί for τῷ τοῦ Χριστοῦ
σαρκός. It is better, with the antient and several
modern Commentators, as Grot., Bp. Bull, and
Schoettg., to interpret κατάκρινε put it down,
or to death, (as the Classical writers say κατα-
kωπρίσεως) destroyed, suffered it not to reign
over us. A sense of κατάκρισιν rare, but found
in 2 Pet. ii. 6. πέλει—κατάκρινε. ‘This inter-
pretation (says Mr. Young) is confirmed by the
evident relation which κατάκρισις in ν. 3. has to
κατάκριμα in ν. 1. The condemnation is taken
off from the sinner, and laid upon Sin; that
Person, who was said vii. 13. to be exceeding
sinful; and which, ν. 17., is represented as the
real author of the sinner’s evil deeds. Now, as
death is properly and intimately connected with
judicial condemnation (see ν. 12, 16, 17.) Sin,
which, as a Person, is condemned in the flesh, is
rightly interpreted to be the same with sin killed
in the flesh, or the reigning power of sin in the
members destroyed.’
4. το — in order that. Τὸ δικαίωμα τοῦ
νόμου. Several eminent Commentators, as
Whitty and Koppke, explain ‘the reward pro-
mised to the righteous, πληρωθή being taken
for ευμβλίαν, and τοίς μη κ. v. πεντ. ren-
dered,’ if we do but walk &c. But though this
signification of δικαίωμα is very agreeable to
what precedes, yet it requires such harshness
in the explanation of the words following as
cannot be tolerated. The true interpretation is, doubt-
less, that of most eminent modern Commentators,
‘the requisition of the law,’ what the law re-
quires, πληρωθή denoting ‘might be fully ac-
complished.’ So Schoettg. ‘implere leges, etc.
παντός,’ This mode of explanation is con-
firmed by Rom. iii. 26. καὶ τα δικαίωμα τοῦ
νόμον φυλάσσων.
5. οἱ γάρ κατὰ σάρκα—φρονοῦσιν] The γάρ
has reference to a clause omitted. So Newc.
[And this righteousness cannot be fulfilled in
any others] for &c. Φρονεῖν τὰ τιμων (sub.
πράγματα) is a phrase occurring in the best
writers, but in the sense ‘to take part with a
person,’ not, as here, heed, care for, set one’s
affections on a thing. I have, however, added
one example from Aristot. Eth. x. 7. αὐτοῦ
πρὸς φρονεῖν. Grot. observes that the word is here
transferred from an intellectual sense, as in
Matt. xvi. 23. And the notions of men are
swayed by the affections. It may be added,
that the latter are swayed by sensual appe-

tites.
6. φρονέμα τῆς σάρκας] The γάρ is for δὲ.
And φρονέμα τῆς σάρκος is equivalent to τὰ
φρονεῖν τὰ τῆς σάρκος just before, i.e. the
being devoted to the flesh by the medium of the
animal propensities. Compare a kindred passage
of Gal. v. 19. Θάνατος and ζωή are used, by
metonymy, for what causes them. And the
words are to be taken, as often before, partly in
a natural, and partly in a figurative sense.
7. διότι] ‘quique, since;’ for the clause refers
to the τὸ γάρ φρονάμα—Θάνατος in the pre-
ceding verse.
— δοκιμασθή] Repeat ὑπότασσεται. The
most enlightened Commentators antient and
modern are agreed that this must be taken in
a popular sense, so as not to exclude the liberty
of human action, or interfere with men’s free
will; but be taken as the δοκιμασθή in the next
verse.
8. δὲ] ‘Now then,’ or ‘so then.’ For this is a
conclusion from the argument at v. 4-7. They
cannot please God, i.e. while they continue
such, any more than rebellious subjects can
please their prince.
“The Apostle (says Koppe) now applies what was said generally to the case of the Christians of Rome.” It may, however, mean, “ye Christians.” En σαρκὶ is explained by Hamm., Locke, and others “under the fleshly dispensation of the law.” But though κατὰ σάρκα and κατὰ σώματα are often opposed to each other, the context here, as Mr. Turner observes, will not permit such a sense. A phrase like κατὰ σάρκα that is ἐν σάρκω is often denotes “to be under the influence of the carnal principle;” and that the phrases used at v. 6, 7, 8, 9, are synonymous.” This view is confirmed both by the antient and the best modern Commentators.

The ἐν σάρκω is by the earlier Commentators explained si modo, si so be. By the latter ones in general, since. The former sense is confirmed by early Versions, and the Fathers and Greek Commentators; and as it seems more suitable to the context, merits the preference. Mr. Young adopts this sense, and well paraphrases the whole verse. Bp. Midd. has here an elaborate Note on the sense of πνεῦμα in the phrases πνεῦμα Θεοῦ and πνεῦμα χριστοῦ, and the sense of Χριστός ἐν σώματι. After showing that there is not, as Michaelis fancied, any imitation of the Platonic philosophy, the learned Prelate adds, that he “inclines to the opinion that πνεῦμα Θεοῦ is not the word which signifies the Holy Ghost, but also that the three phrases are nearly of the same import; as is evident from the context.”

“The sense of πνεῦμα (continues he) in this and in several other places will probably be best deduced from Lu. ix. 55. οὐκ ἔδεισεν οὖν πνεῦμα πατρὸς ἐστε. where it means indispensably spirit, mind, temper, or disposition: in like manner we meet with πνεῦμα δύναμις, πνεῦμα σοφίας, πνεῦμα πράσεως, &c. all common Hebraisms, in which the Genitive is to be construed as if it were the corresponding adjective agreeing with πνεῦμα. Two of the phrases in question appear to me to be of the same character, so that πνεῦμα Θεοῦ and πνεῦμα Χριστοῦ will signify a godly and a Christian frame of mind. So also 1 Cor. vii. 40. πνεῦμα Θεοῦ cannot be taken of the Holy Spirit in the personal sense, but must mean divine aid, or inspiration. The proposed interpretation exactly suits the context. They who are carnal, say the soul, cannot please God: ye, however, are not carnal, but spiritual, if, indeed, a godly spirit dwell in you: but if any one have not a Christian spirit, then he is not Christ’s. If, however, Christ be in you, your body, it is true, shall die in consequence of [the original] transmigration [of Adam], but your soul shall live through the righteousenss [of the Re-deemer].” I admit, however, that in v. 11. τὸ πνεῦμα τοῦ ἐγείραντος Ἰσθοῦ can be taken only of the Holy Spirit; for there the Hebraism has no place; and even τὸ πνεῦμα τοῦ Θεοῦ, 1 Cor. iii. 16. may be interpreted in the same sense.

10. ei δὲ Χριστός—δικαιοσύνην] On the sense of this obscure passage see Recens. Synop. If πνεῦμα here signify the spiritual part of men as the antithesis almost demands (and this interpretation is confirmed by Theodoret) the view of the sense taken by Bp. Midd. above may be acceded to, though some may prefer to explain τὸ πνεῦμα ὑπὸ δικαιοσύνην, with Mr. Turner, “the soul is already alive to God and eternal things, because of that justification which the Gospel imparts.” If, however, πνεῦμα signify the Holy Spirit, the sense will be what I have laid down in Recens. Synop. And this is confirmed by the next verse. So Mr. Young (who considers the sentiment to be akin to that in Gal. v. 24.) taking the διὰ to correspond with respect to, and thus paraphrases. “And whether Christ be in you, or no, by the inhabitation of his Holy Spirit, is a thing not difficult to be ascertained; for if Christ be in you, it will be seen by evident effects in your life and conversation; your carnal affections will die in you, and all things belonging to the spirit will live and grow in you.”

11. See Bp. Midd. above, and Joh. v. 21. and Note. Τὸ ἐνοικοῦντος αὐτοῦ πν. For this the Ed. Princ., and Elz. (textus receptus) and several MSS. and Fathers have τοῦ ἐνοικοῦντος αὐτοῦ πνευμάτος, which is adopted by Vater. The other reading, however, is with reason preferred by Griesb., Knapp, Matth., and Tittm., as being the more difficult one, and, from the uncommonness of the syntax, likely to be altered by the early critics.

12. ἀπὸ ὄν &c.] These particles have here a conclusive force, “So then,” and the sentence contains, as Taylor observes, an inference from the reasoning which occurs in the two foregoing Chapters, and up to v. 11. of the present. “This conclusion (says Mr. Young) points out the infinite obligation we Christians are under to a life of holiness and purity; since no less depends upon the fullfillment, or non-fullfillment, of that condition, than eternal life, or eternal death.” ὀφελέτης ἐστι here signifies (as often) “to be bound to perform service for any one.” The sense is, “we are under a strong obligation.” The Commentators adduce some examples from the Classical writers. A similar idiom in the Latin debemus occurs in Virg. Aen. xi. 51. Grot, thinks
κατά σάρκα ζήν. 'Ει γάρ κατά σάρκα ζήτε, μέλλετε ἀπο- 13
θύσειν' εἰ δὲ πνευματί τὰς προείρεις τοῦ σώματος θανα-
tοῦτε ζήσατε. Ὁσοὶ γὰρ πνευματί θεῶν ἀγωνιάται, ὃ- 14
tοι εἰσὶν νῦν Θεοῦ. καὶ γὰρ ἠλάβητε πνεῦμα δουλείας 15

13. 'Ει γάρ αὕτη. This is meant to assign the reason why they should not live after the flesh. 'Εκ τῆς σάρκος, 'according to the lusts of the flesh.' Μέλλετε, 'will, or must.' Ἀποθνή-
σεως καὶ ζήν are used to denote respectively the punishments and the rewards of a future state. Πνεύματι, 'by the influence of the Holy Spirit,' called in the next verse the Spirit of God, as sent by Him. Bp. Middl., however, thinks it is here evidently used in an adverbial sense, to mean spiritually, being opposed to the κατά σάρκα in the next verse. And he takes the πνεύματι θεοῦ in the next verse to mean little modern. But I am not disposed to agree with him. For he forgets the Prelate, who, indeed, has no one of the Com-
mentators to support him in this view. All of them, antient and modern, even Crell. and Schilling, are agreed, that it is to be understood of the Holy Spirit. It is plain that here, as occasionally elsewhere, the Prelate's Canon was a mere in his Catechetical eye; for he, of doubt, thought it would otherwise be broken. Yet without reason; for, as the best Commentators antient and modern are agreed, πνεῦμα here denotes not the Holy Spirit personally, but his influences, graces, or operations.

Now, according to the Bishop's own Canon, p. 165., this sense (alway) rejects the Article. So that had the Article been here employed, it would have been against his Canon. And if even here the Article had been as requisite as it is unnecessary, the Bishop's own system supplies a salvo, which might remove all temptation to tamper with the interpretation for the sake of saving the breaches of the Canon. And the Prelate has before formally apprised his readers that the style of St. Paul differs from that of the Evangelists in the use of the Article, in being ἀλογούσαλο-
ων, ἀναρθρως. Finally, when Bp. Middl. speaks of πνεῦμα θεοῦ meaning but little more than spiritually, it might be asked how much more? This objectionable criticism was resorted to from necessity. The Critic silences the θεοῦ, that he may explain πνευματι in his own way.

14. 'Ει γάρ καὶ ἄκολος. This expression must denote evil actions, and, by implication, evil concupiscence. Schoettig addsuce several similar sentiments of the Rabbinical writers, fol. 43. 3. Τας πράξεις is, as the best Commentators are agreed, a metonymy for πα-
θήματα, and τὰς ἐπιθυμίας, affections, which produce deeds. See Gal. v. 24.

15. ὁ γὰρ ἠλάβη τοῦ πνεύματος. This is the Apostle's proof that they shall live. The γὰρ, however, may only mean autem, and the passage be intended (as Chrys. and Theophyl. say) to show the reward of this mortifying the lusts of the flesh, i.e. they may (as Mr. Young explains) take to themselves the confirming testimony of the Holy Spirit himself. The sense of God's Fatherly love is shed abroad in their hearts; they are delivered from slavish fear, and are enabled to address God with filial confidence, as a reconciled Father. 'Ἀγγελον is often used of moral impulse; of which examples are adduced by the Commentators. But this, as Est. observes, does not imply compulsion, but rather supposes that we have the power to resist the Holy Spirit. See Chrys., Theophyl., and Ecumen. ap. Recens. Synop. The expression therefore means 'the habitually guided by the Spirit.'

15. 'Ο γὰρ ἠλάβη τοῦ πνεύματος. This is a confirmation of what was said of the Spiritual adoption; and shows the nature thereof, in order to point out to Jews its high superiority over that of the Mosaic Law. The γὰρ refers to a clause omitted, q. d. 'That year are Sons of God, is clear from year to year; and ye have no thought, ye do not bear.' The antient and some modern Commentators have wandered from the true sense by interpreting πνεῦμα the Holy Spirit; whereas, as Grot., Crell., and the best Commentators are agreed, it signifies spirit. The word is, indeed, used of all the stronger emotions of the mind. See Jasap. Recens. Synop. Πνεῦμα is said to be put for δουλεία, by a Hebraism. The idiom, however, is common to all languages. Rend: 'a (not 'the') spirit of bondage.' The best Commentators rightly refer the words to that servile spirit that pervaded the whole of the Mosaic Law, which dealt in threatening and punishments, and required continual expiations of sin; consequently engendering in those subject to it the disposition of slaves, who abstain from offences not through love of their master, but 'μετὰ εὑρετέων ἐπεμβολα-

See more in Grot. Εἰς φόβον, so 'unto fear.' 'Unto' is to be understood as to procure. Again, i.e. under a new Dispensation or Religion, and required another one. This may relate, as Bos thinks, to Gen-
tiles as well as Jews, since the Religion of the heathens dealt much in fear. 'Ἰδοὺ θεαία here should, perhaps, be rendered, not adoption, (which is another thing) but sonship. Καὶ διο-
μεν, we cry out [unto God].' The first person is used to accommodate what is said to all Christians of all countries and ages. On 'Αββα see Note on Mark xiv. 36. The δοτὴρ is thought by some to be Nominative for Vocative, Διογέν. as δοθειν in Lu. xviii. 13.: by others, to be a mere explanation of the 'Αββα; which is not very probable. And although (as Schoettig observes) the Jews used, in common discourse, to conjoin Hebrew and Greek words, yet that principle will not apply here. It is better to suppose (with Tolet. and Doddrel) that the Apostle intended, by this union of Hebrew and Greek terms of invocation, to represent the adoption as common to both. And, indeed, from the other passage in which this form occurs, it would seem that Abba Patre was then the form by which Gentiles commenced their prayers, (as the Jews simply with Abba) and perhaps formed the first words of the prayer pronounced by per-
sions after having received baptism.
16. ἀπὸ τοῦ πνεύματος | Crell., Grot., and many recent Commentators take this to mean 'the very spirit (i.e. the filial feeling) we have received from God by the Gospel.' This, however, would require something different from ἀπὸ τοῦ πνεύματος; for ἑσύμῳ we should have had ἑσύμῳ. There is no reason to abandon the antient and common interpretation, the Holy Spirit. The ἐπερροφῶνοι, as Mr. Mol. says, means 'that spirit or mind of man, the internal conviction of the mind and conscience.' Bp. Sherlock, on this text, remarks that this evidence of God's Spirit is not any secret inspiration, nor any assurance conveyed to the mind of the faithful, but the evidence of works such as by the Spirit we perform; and that therefore the only sure sign of sanctification is holiness. But I apprehend that the sense meant to be expressed by the Apostle is this, 'The Holy Spirit by His sanctifying graces on our heart confirms the testimony of our mind and conscience, that we are children of God.'

17. τὴν δὲ τήν ἑπταν. | C. & L. | Here is an inference drawn from the foregoing premises, and consisting of several members rising by climax. The full sense, as Mr. Young paraphrases, is: 'But if sons of God here, then undoubtedly Heirs hereafter.' Heirs of glory and immortality. 'Here then (continues he) the Apostle has attained the perfection of his argument, and shewn that the Gospel of Christ is indeed, what he undertook to prove it, 'the Power of God unto Salvation.'

For the condition of entering into eternal life, and receiving the promises, being a Sanctification of soul and body, according to the heavenly doctrine of our Lord Jesus; and the means of fulfilling this condition being ministered unto us abundantly under the Gospel, in the gifts of the Holy Spirit; it is manifest that all Christians, if it be not their own fault, 'may have their fruit unto holiness, and the end everlasting life.'

ἐν τῷ μεταμορφ. | Grot. remarks, to be interpreted solely of participation in the bliss of God in heaven; and is used to denote that the possession is as certain, fixed, and unalienable as heritable property was among the Jews. |

18. ἀνακοραδικαὶ τῆς κτίσεως | Apostol. | There is perhaps no passage of the Apostle more difficult than the present, or on which the opinions of Commentators are more divided. The sense depends much on the meaning to be assigned to κτίσεως. On which, and the general import of the passage, there are three views which chiefly merit attention. 1. The antient and many eminent modern Interpreters, especially Luther, Grot., Capell, Danhauer (in a dissertation in Theaur. Theol.), Doddrr., Michael, Knapp, and Rosenm., takes κτίσεως to mean the whole visible creation, which, by a metonymy of allegory or prosopopoeia, (common both in the Scriptural and Classical writers) is represented as doing, what is applicable only to man, i.e. anxiously expecting and hoping, and remaining over the prevalence of sin and misery, and looking with anxious expectation for some deliverance, such a renovation as the Jews especially supposed would take place in the age of the Messiah. The above view of the passage is ably supported by Carpz.; though it has to be perceived, in its subtile, unsuitable to the plain and didactic style of the Apostle. And they propose other interpretations which may elude this difficulty. Some (as
Hamm., Le Clerc, Wetz., Wahl, Nosselt, Schleus.) take κτίσις not of a physical, but moral creation, understanding by it the Christian Church, converted from Judaism, or Heathenism, or both. This, however, is liable to insuperable objections, which are well stated by Ammon. The principal one is, that thus κτίσις would require to be accompanied by some adjunct. See Eph. 24. 24. 1 Cor. v. 17. Col. vi. 15. Hence a third interpretation has been struck out (and adopted by the most eminent Commentators from Whitby to Ammon) which steers a middle course between the two former, and is probably the true one.

By this κτίσις is supposed to mean all intelligent and sentient creatures, the whole creation capable of feeling the passions above adverted to, i.e. the human race, of which the Gentiles formed the great bulk. This interpretation is ably supported by Whitby and Ammon. Yet there is no necessity to abandon the antient and commonly received one, as which, it must be observed, includes the last mentioned; for η κτίσις and πᾶσα η κτίσις may well be rendered 'the world,' 'the whole world.' So Jaspis annotates: "Fingit Paulus universum mundum velut unam personam cui sensum tribuit, ut in Psalmis perpetuo." This admits both the tropical and the proper sense; the latter, of course, being the principal one. See Doddr. As to the objection founded on its too great sublimity, that can by no means be allowed; and he can have studied the Apostle to little purpose, or must be utterly destitute of critical acumen, who sees not that there is no kind of sublimity in writing to which the Apostle was not fully equal; and that he is just such a writer in whom we might expect the most daring as well as sublime allegorical imagery.

But to advert to the interpretation of some particular expressions, ματαιώτητι is best explained 'weakness, corruption, and misery.' "Τουτεκαίτω is by some understood of Adam; by others, of Satan; by others, again, of God; which last view deserves the preference, especially since (as Mr. Holden shows) it includes the other two. On the construction of the next words Commentators are not agreed. Almost all think there should be a parenthesis, which some place at τη γὰρ ματαιώτητα — ἰστότατα, thus έν ἑλπίδι being connected with ἀποδέχεται. Others think it consists of οὐκ ἐκοῦσα — ἰστότατα, merely connecting εν ἑλπίδι with ἀποδέχεται. Others, again, think there is no parenthesis, connecting διὰ ἑλπίδος with την ἰστότατα. Thus the δι' will signify because. The 1st method seems contrary to the laws of parenthesis; and the 3d yields a feeble and unsuitable sense. The 2d is preferable. But, in fact, the whole portion at vv. 20 & 21, is, in some measure, parenthetical; the γὰρ at v. 22, being resumptive, and v. 22, an epanalepsis of what was said at v. 19., which is then made to lead to another sentiment suspended on the ημείς included in ἀποδέχεται. Thus the sense will be: 'For the world (i.e. God's creatures) was made subject to imperfection, corruption, and misery (not by any will of its own; i.e. not as a punishment for any voluntary demerits of the sufferers; but by Him who thus subjected it), yet with a hope [on their part] that this very creation [i.e. these his creatures] will be delivered from the bondage of corruption, and admitted to the glorious liberty which belongs to the children of God.' This sense of κτίσις is confirmed by the Syr., and is probably the true one. 'Ελπίδα means not to be meant to be taken both in a moral and a physical sense, to denote both liability to sin, and to disease and death. Nay, some Commentators confine it to the latter. In v. 22. πᾶσα η κτίσις signifies the whole world, (i.e. all sentient creatures) and συνσταθήσεται and συνωθήσεται constitute a metaphor taken from a world's great travels to denote extreme agony and great anxiety for deliverance. 'Αχρι του νυ. Though something had been already done for the deliverance of the heathens, yet it was comparatively little.

23. οὐ μόνον δὲ &c.] On the force of the phrase οὐ μόνον δὲ, see Note supra v. 3. The sense is: 'And not only has they (i.e. the world at large, almost entirely heathens) this feeling, but even we Christians, &c.' for many of the best Commentators are agreed that by αὐτοί — ἐχοντες is meant all Christians to whom the Spirit had been given as an earnest of their complete deliverance by the Spirit at their final vioθεσία. On ίσητοι, 'for ourselves,' see Win. Gr. Gr. § 17. 5. The idiom was originally Ατικ, but had been gradually introduced, through the medium of the Macedonian dialect, into the common phraseology. Bp. Middl. accounts for viot. being anarchious, by its being in apposition with την αὐτοκλοπίαν. And he readers: 'even we wait for a deliverance from death as our adoption.' But the natural construction rather requires us to suppose (with all other Commentators) that την αὐτόλ. is in apposition with viotesthes. I am not aware that any canon of the Article is brok'd by taking την αὐτόλ, τοι σωμα, as in apposition with and exegetical of viotesthes. Render, 'waiting for adoption,' namely, 'the deliverance of our body from mortality and corruption.' For αὐτόλ. must have that extensive sense. So Theophyl., p. 82. (After Chrys.) gives the following excellent sketch of the sense, which hath Middl. seen, he would have abstained from needless innovation. Βυθεσίαν λέγω — οἱ την δια βαστίσματος. ται την γαρ ἤδη ἐλαθώμεν' ἀλλὰ την τελεια δοξαν την ἐν αἰβαρίᾳ του σωματος, τουτο γαρ η τελεια αὐτολεηθεσία, ἐλθεῖσα τε καὶ αὐτολαγη του θανατου και των παθων, οτε
Κεφ. VIII. ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

τοῦ πνεύματος ἐξοντες, καὶ ἡμεῖς αὐτοὶ ἐν έαντόις στενάζομεν, νισθείαν ἀπεκδεχόμενος, τὴν ἀπολύτωσιν τοῦ σώματος ἡμῶν. τῇ γὰρ ἐλπίδι ἐσώθημεν, ἐλπὶς δὲ βλέπειν. τοῦτο μὲν ὡς ἐστὶν ἐλπὶς, ὡς βλέπει τις, καὶ ταύτην ἐκείνην, ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμενος. Ὑμνιαῖος εἰς καὶ τὸ πνεῦμα συναντημένας ταῖς ἀσθενείς ἡμῶν. τὸ γὰρ τι προσευχόμεθα καθὼς δέ εἰμι, ὡς οὖν οἰδαμεν, ἀλλ’ αὐτὸ τὸ πνεῦμα ὑπὲρνυχγάναι ὑπὲρ τῆς στεναγμοῖς αλαλτίος ὑμῶν. τὸ ἐρευνῶν τὰς καρδίας ὑμῶν, τὸ τοῦ φρονήμα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει. 2 Cor. 5:2

The connexion of this with the preceding is debated. See Recens. Synop. The most correct view seems to be that of Cret. Grot., and the most eminent Commentators down to Rosenm. and Jaspis, that ἐλπίς is to be emphatically, as if μόνον succeeded. The sense is: 'We have to expect not at present to enjoy this salvation.' The next words are expressed populariter, and the sense is, 'But when the thing hoped for is manifestly possessed, how can it be the object of hope, which must be at an end?'

25. οἷος, γένει τοῦτον ἐσώθημεν. This also seems expressed with popular laxity; and the best key to the sense is to consider the Presents εἴρηκε, and ἐκεῖστε, as used of what is to be done, thus: 'But if we have to hope for what we see not, then so much the more do we exult!' The words are enjoined implying that we should wait with patience for the desired blessing. 'And (to use the paraphrase of Mr. Young) as it is of the essence of Hope to exclude fruition, and always to look forward to something future; so ought it to be an inducement to us to wait with patience for the blessing which is yet at a distance.'

26. σωματικῶς δὲ καὶ τὸ Πνεῦμα &c.] Render, with Taylor, 'Agreedly to this [constitution of things] the Spirit helpeth &c. Or σώματος may mean moreover. On the sense of Πνεῦμα in this verse Commentators are not agreed. The antient and most modern ones take it to mean the Holy Spirit; but many recent ones, animus et sensus Christianus, which, they say, is persnified. This, however, is harsh in the extreme. The objection to the former interpretation, that the office of intercession with God belongs to our Saviour, not to the Holy Spirit, has no force; for the intercession in question is of another kind, which has been well illustrated by Erasmus, Beza, and others. The Spirit (says be) differs from the intercession of Christ as well in respect of person as of office. For the Holy Spirit is the άλλος Παράκλητος promised by Christ, Job. xiv. 16. It differs in these respects: 1. That the Holy Spirit is our Paraclete, by virtue of his abiding and dwelling in the heart (v. 37); but Christ, by virtue of his office, as Advocate in Heaven. (Heb. ix. 24.)

2. That Christ intercedes with the Father formally, as God-Man, Mediator and Surety, etc., whilst we intercede before the High Priest, by virtue of his own merit. (Heb. vii. 25.) But the Holy Spirit, sent by the Father and the Son to the faithful, intercedes effectively in the heart as our Helper, by strengthening us from the efficacy of Christ's merits, and claiming it for us as our own by faith; (2 Cor. iv. 12.) by impelling us to prayer, and teaching and persuading us how we ought to pray; (Zach. xii. 10.) by exciting in our hearts aspirations unutterable to the Heavenly Father; (Rom. viii. 26.) finally, by himself praying, as it were, in us, for us, so that we be by him cry Abba, Father!' See also Taylor, ap. Rec. Syn. It may be added, that intercession seems not the right term to apply to this ὑπέρνυχτες, but rather a going-between, or interposing for our aid, by acting ἐνεργὸν ἡμῶν, as a Solicitor acts, in various ways, for the help of his client. Thus it answers to the various offices of the Paraclete enumerated at Joh. xiv. 16., where I have fully discussed the sense of the word. 

Σωματικάμενοις διὰ συνεκτίματος signifies literally 'to lay hold of any weight to be raised, on the opposite side, and so helping a person to shoulder it.' It consequently implies our concurrence with this heavenly aid. Ἀθετεία, i.e. those infirmities and frailties of the flesh, which disincline us to bear the trials of virtue, and indispose us even to discern our real good, or to form such as may be acceptable to God; which particular is adverted to in the words following. Καθοδε, 'as we ought,' so as to please God. Στεναγμοὶς αλαλτίος. This is variously interpreted. It may be rendered (as by Newc. and Wahl) 'with earnest and unutterable aspirations,' or, 'as adjured,' and that which shall be, but what is done, it may be rendered, with Wets. and others, 'with low whisperings and secret suggestions.'

27. δέ ἐρευνῶν] This is variously interpreted; but the most eminent Commentators are nearly agreed that the sense is: 'He who searcheth the heart, knoweth and approveth what is the mind or intent of the spirit [thus suggested on behalf of the pious], for it is according to the will of God that he thus acts on their behalf.' So κατα θεον in 1 Joh. v. 14.
28. St. Paul had said, that Christians enjoy many blessings of the Gospel, although the full fruition yet is to be expected; and that, in the present life, they are subjected to various evils; alleviated, however, by the influences of the Holy Spirit. (Turner.) "He now excites them to a patient endurance of afflictions, from the consideration, that these things, though for the present they seem grievous, yet are intended by our heavenly Father, for the increase of glory and encrease of holiness, and for the maintenance of the Gospel; that, in the world, all things work together for good; especially sufferings: this being a part of the Divine economy in the great mystery of our redemption, to bring his Sons to glory through sufferings." See more in Young and Turner.

The clause τοῖς ἁγιασμοῖς τῶν θεοῦ i. e. not to all who are called, but to those only who love and obey Him. Πῶντα, all things, even adversity. By ἀγαθῶν is meant their good in the end, i.e. either here, or hereafter. Even the heathens were convinced of this truth; as appears from the Classical citations adduced by Wets.; and the Rabbincall writings abundantly bear witness to this. The sense of the preceding θεοῦ. ὑπόθεσις signifies firm purpose, or design, viz. as Young explains, "of gathering together in one all things in Christ, both Jews and Gentiles; that the Gentiles should be fellow-heirs, and of the same body, and partakers together with the Jews of his promises in Christ by the Gospel. See Eph. i. 9-11. iii. 3, 5, 6, 11." "Τοῖς κληρονομοῖς, who are called," i.e. taken into covenant. See Note on i. 6.

29. ἢττ] 'scilicet. Ἡ πρότευμα. Many Commentators take this to mean 'fore-approved, or loved.' So Young explains "those whom He regarded with especial favour, before the rest of mankind; the same with those whom he chose in Christ before the foundation of the world; (Eph. i. 6.) i.e. all Christians, all of whatever nation, who should embrace the faith of Christ. Under the Law, the Jews were God's chosen and peculiar people; but in the Gospel, Christians are God's chosen and peculiar people, οὕτω πρότευμα. There is, however, no authority for the above signification; and I see no reason to abandon it on the supposition that this is connected with the preceding verse, the sense must be 'those whom He foreknew would be such,' i.e. lovers of God. This view is adopted and well supported by Terrot and Holden, the latter of whom shews (what I had asserted in Recens. Synop.) that the common interpretation includes the sense of the other. "For whom did He thus regard? clearly only those who love Him, who obey the calling, and combine in the Divine economy. See also Mackn. The best Commentators, antient and modern, are agreed that πρότευμα is to be understood of prescience of character; and προϊστάμενοι, of determination founded on such prescience. Προϊστάμενοι signifies to predetermine; and Mr. Rose justly cuesures Park. for making two senses of the word, where there is but one. Συμμέστοι is equivalent to συμμορφών; viz. the same who are equi-

By the best Commentators, it is supposed to consist in the οἰκεῖοι, with a conjunctive notion consequent on their constancy in religion, and to be enjoyed with Christ. See I Cor. xv. 49.

— εἰς τὸ εἰλαῖον—ἀδελφοίς] I have in Recens. Synop. proved that the sense is, 'that he should be the principal, best beloved, and chief of the redeemed: his brethren, joint-heirs of the gospel of glory.' Chrys. observes that our Lord is said to be προϊστάμενος &c. by dispensation; though in his Godhead he is μονογενής. Koppe here cites a Rabbincall writer who uses the same term of the Messiah; and Philo, of the Logos.

30. οὕτω προϊστήμενοι &c.] The sense is: 'those whom He pre ordained and determined to be conformed to the image of His Son;' i.e. (explains Young) "in his purpose and counsel of mercy, for the salvation of mankind, God's will and decree, respecting all those who should embrace the faith of Christ was, that they should be conformed to the image of his Son. Thus predestination (continues he) is the Divine decree for carrying into effect the merciful purpose of saving mankind through his Son Jesus Christ.' 'Εκάλεσε, i.e. called by the preaching of the Gospel, namely, to have a conformity with Christ on earth, not only in his sufferings, but in his holiness, in order to attain conformity in his glory; or, invited them to partake in the benefits of the Gospel. The view of Calv. that this is connected with the preceding verse, the sense must be 'those whom He foreknew would be such,' i.e. lovers of God. This view is adopted and well supported by Terrot and Holden, the latter of whom shews (what I had asserted in Recens. Synop.) that the common interpretation includes
sections. While others suppose but one, the first being the commencement, the second the consummation of the thing. It is a point on which the best Commentators are at issue, whether these Aorists should be taken as Futures, or as Present. The latter is greatly preferable; but it will be better to take them of what is customary, apart from all particular times; a sense of the Aorist being frequent in the discourse, which has positively and found in the Scriptur writers. Certainly this language is not meant (as many imagine) of the Roman Christians only, but of all Christians of every age; and was intended to represent generally the plan of salvation, and the various steps of it; and has therefore been well termed by Parchi, the golden and indissoluble chain of promises, "exhibiting (says Taylor) the order and connexion of the purpose of God concerning our salvation. Only the several steps of Divine grace are expressed; but that holiness which the Apostle has been arguing for as essential to our salvation, is manifestly understood. The not observing this has led many Christians into great errors, and has been the cause of many falling away; and on Matt. xxvi. 11. By πᾶσα τὸ πάντα must be meant all afflictions which may be for our real good, and consistent with His own wise counsels.

33. τί εἰκάλλιστα κατὰ εἰκλ. Θ.] It has been debated who are meant by the accuser and the condemning. The antient and earlier modern Commentators understand the Jesus; the latter Commentators the Son. It should seem that neither opinion ought to be held to the exclusion of the other, but that both may be admitted. The accusers might be both Jesus and Gentiles, though on different grounds. This I find confirmed by Chrys. as cited further on. The interrogation implies a strong expression, namely, "Must I be condemned?"

On the punctuation of this verse there is some difference of opinion. Many of the most eminent Editors and Commentators place notes of interrogation at δικαιούν, ἀποθανοῦν, εγερθείη, Θεοῦ, and ἡμῶν, q. d. 'Who will lay any thing to the charge of God's elect? Will God who justifies them condemn them?'. It is quite clear, however, that the interrogative from the setting of the passage and the subject expressed, implies a strong spirit, and in the Apostle's manner. But the common punctuation, which is supported by almost all antient and most modern Commentators, though it may have less of oratorical dignity, has more of Apostolical gravity; nay, yields a better sense, as has been proved by Taylor, Rinck, and Ay. The sense, then, is, 'Since God justifieth us, what matters who accuses or condemns us? Chrys. well expresses the general meaning of the passage thus: 'Let us not, then, fear the persecutions of the Heathen; for God is on our side, and hath shown it by what He hath done for us: nor the mockeries of the Jews; for He hath chosen us to His name, and hath used us, and that more, by the blood of His Son. Who, then, will condemn us, if God approve us, if Christ be sacrificed for us, and, what is more, be our Intercessor at the right hand of God?'. It is observed by Chrys. and Theophyl., that Christ supposes merit. 'If even a mechanic chooses any material for a house, he will call the choice!" In ὁ Θεός δικαίων ἐκ, Grot. thinks there is an allusion to the law of 29.
τακρίνω; Χριστός ο ἀπόθανω, μάλλον δὲ καὶ ἐγερθήςις, ὃς καὶ ἐστίν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐνυγχάνει υπὲρ ἁμών. Τις ἡμᾶς χωρίσει ἀπὸ τὴν ἀγάπης τοῦ Χριστοῦ; 35 Ὁλίγης, ἡ στεγοχωρία, ἡ διωγμός, ἡ λιμός, ἡ γυμνότης, ἡ κίνδυνος, ἡ μάχαιρα; καθὼς γέγραπται: ὁτι ἐνεκά σοι 36 θανατούμεθα ὡλὴν τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς. καὶ ἐν τούτως πάσιν ὑπερηκίαις 37 διά τοῦ ἀγαπητοῦ ἡμῶν. τετείμιμαι γὰρ ὅτι ὦθε- 38 νάτος ὦτε ζωή, ὦτε ἀγγελόι ὦτε ἄρχαι, ὦτε δυνάμεις, ὦτε ἐνεστάτα ὦτε μέλλοντα, ὦτε ὲμμα ὦτε βαθός, 39 ὦτε τὸς κτίσας ἑτέρα δυνηστεὶς ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ιησοῦ τοῦ Κυρίου ἡμῶν.

IX. ἌΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ γενόμαι, 1 καὶ συμμαρτυροῦσι μοι τῆς συνειδήσεως μου ἐν Πνεύματι ἀγίῳ.

38, 39. Here we have the same sentiment, but repeated in other words, and more copiously enlarged on, and pathetically expressed; being explained per merison, i.e. by a mention of the various parts of the universe in which any power to sway the minds of men may be imagined to exist. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution. The three next seem, in a manner, modifications of the former; ἀγάπη, for example, is active and public persecution.
had been said before fall to the ground: and, on the
other hand, if the Gentiles be called, then
are the Jews no longer the peculiar people
of God, nay, are rejected. It was necessary, there-
fore, that the Apostle should treat this argument
(however ungrateful and likely to be uncon-
vincing to the Jews); and he proceeds to do so,
first by showing that, without any impeaching of
the Divine perfections, the Jews are rejected,
and the Gentiles are called. xi. 3. In the
New commences the third part of the Epistle
comprising Ch. ix. x. & xi., on the contents
of which see Koppe ap. Recens. Synop. The
following analysis by Schoettg. must here suf-
fice. 'To remove the scruples of the Jews,
(whether Christians or not) 1, we have a pre-
scriptive, a practical, and a philosophical
view. 1. He may not be thought that, having abandoned their religion,
he had spoken against them from an hostile
feeling (ix. 1-3. repeated in x. 1, 2.) 2. He
shows that God had alone, of his good pleasure,
chosen Jacob, rather than Esau; and that there-
fore the Israelites had not by nature any supe-
riority (ix. 3-5.) 3. Therefore many may be
subject to the Divine dispensation; otherwise,
they are the people of God, they will not be
saved (x. 3-15.) 4. That they had always been
disobedient (v. 16-21.) 5. Therefore God justly
rejected them, though he residues to himself
some (xi. 1-32.) 6. After the Apostle utters an
exclamation of wonder, and praises God in his
work (Acts xx. 23-36.) In Ch. xi. 24-29. is
announced an admonition to the Gentile converts,
to suffer their reception into the Divine
evry to puff them up, and lead them to neg-
the will of God.'

1. ἀλλήλων λέγω ἐν Χρ.] The best Com-
mmentators are agreed that this is a form of
soliloquy, and not a public address. ΤΟΤΕ is
an oath, similar to that at 2 Cor. i. 23. xi. 10.
Eph. iv. 17. 1 Tim. v. 21. The full sense of
the passage is: 'I protest by Christ that I speak
truth. I take the Holy Spirit, as knowing my
heart, to witness that I lie not, my conscience
also bearing me witness that.' &c. Ἐν is here
for δι' εἰς, the Holy spirit is said to know the
secret of the heart. See Acts v. 23.
2. λέγω—καρδία i.e. στέρ τῶν ἁδελφῶν
mou, (which is mentioned just after) 'for them and
their lost estate.'
3. πάρευξαν γὰρ αὐτὸς &c.] For a detail of
the principal interpretations of this debated pas-
see Recens. Synop. The most prominent interpre-
tions on the words πάρευξαν and ἀδελφα, which will
each require to be carefully discussed. In
considering the former, it is of importance to attend
to an idiom connected with it, which was first
noticed by Photius, and has since been recog-
nized by Grot., Wolf, and most judicious Com-
mmentators; though not adopted by all, it can
hardly be said to be generally rejected, indeed,
that there is here the Imperfect for the Optative, with ἂν;
as in Acts xxv. 22.; and which is to be found in
almost all the Greek writers, from whom I have,
in Recens. Synop., adduced many examples
which had occurred in my own reading. It
should seem then that "the Apostle (as Photius
observes) does not say ἐγὼ, but παρέγων,
i.e. πάρευξαν ἂν, 'I could ardentlv, earnestly,
lay, i.e. if it were possible and permitted me,
if I had my choice.' Thus far all is clear.'
But it is not easy to determine the sense of the words
which state the nature and object of this wish,
namely, the name of the nation. All the
antient and early modern Commentators
(even Benson and Koppe) suppose them to
been the being accursd, and therefore sepa-
ated from the society of Christians, and conse-
quently excluded from the benefits of salvation.
The propriety of this sense is ably maintained by
Whitby and others. But it may be observed, that
what is here supposed to be observed, is strongly hyperbolical, as Gal. iv.
15. All the other interpretations which have
been devised, to avoid what some have thought a
considerable harshness, I have shown to be
liable to insuperable objections, either on the
score of phraseology, or of sense. As to ἀδε-
λφα, it may be correctly understood to signify
to cut off; and therefore it meant either
to destroy, or to separate from. Thus ἄνωθεν
παρευξων, is by the Sept. used in both these senses.
The former was the more antient acceptance;
the other may be supposed to have arisen much
later, when it became necessary to resort to
ecclesiastical censures, in order to support the
diminishing influence of the Jewish nation, or
rather the authority of their Hierarchy. Thus
Ἀδελφα and its derivatives came to be used for
excomunication; and no wonder, since the per-
sons so anathematized were supposed to be de-
voted to the wrath of God, and his heaviest
punishments. Thus the expression ἀνωθεν παρευξων
(Acts xxv. 22., as in Ovid. Met. v. 572; with Jewish excommunication) to mean 'being an
outcast from Christ, and being excluded from
the benefits of his religion.' The sense, then,
meant to be expressed by the Apostle seems to
be as follows: 'I am ready to make any possible
sacrifice, however great, that may be lawful,
in order to prevent the rejection of my brethren
and countrymen, and accomplish their deliverance.'
In αὐτὸν ἐγὼ there is a strong emphasis, i.e.
even I whom you suppose to be so ill affected to
you. The words συγγενέων μου κατὰ σάρκα
are exegetical of ἁδελφῶν. So Ps. xxi. 8. ἅνεκα
ἀδελφῶν μου καὶ τῶν πλησίου μου.
4. Ἰσραήλ β' ἵδη οὖσαι οἰκονομία τῆς Ἰσραήλ.'
A name of honour, of which the Jews were proud.
The Apostle proceeds to speak honourably of his
countrymen, enumerating their privileges; thus
to show his good will to them, and to awaken
their solicitude not to lose that Divine favour
by which they had been so long distinguished; hint-
ing, too, that the people of God may be favoured
with them the adoption and glory &c.
— ἄν ἕλεος] seel. ἐπιτι, 'to whom pertains
the adoption.' By which, says Bowyer, is meant
the privilege of being the children of God; and
consequently a right to the inheritances of the children of God. Now this privilege the Israelites derived from their progenitor Seth, whose descendants called themselves by the name of the Lord, Gen. iv. 26, i.e. the children of God; and they were, precisely so, Gen. vi. 22. This privilege was renewed to them, the ancestor of the Israelites, after the flood, Gen. vi. 26. This adoption was further confirmed to Abraham, Gen. xv. 12-21., and to his natural offspring in the fourth generation, when they were to be put into possession of the earthly Canaan; on which account God, in Gen. xiv. 13, says, 'I am the first-born, Exod. iv. 22, 23. Deut. xiv. 1. But more especially when this earthly Canaan is considered as a pledge of the adoption to the everlasting possession of the heavenly Canaan, to which God had adopted Abraham, Gen. xviii. 18.

[18. καὶ ἡ δόξα] Some Commentators take this to mean the glory of the adoption. That, however, would require εἰρήνη, and there would be but an insipid additament. Others suppose it to mean the glory accruing to them from the miracles wrought by God, and the honour of the Divine presence. This, however, is too-fetiched, and new denominations of peculiar sort, namely, either (as Besa, Pisc., Tol., Grot., Hamann, and others think) the ark of the covenant, (see 1 Sam. iv. 21. Ps. lxxxviii. 61.) or (as Est., Camer., Vitringa, Locke, Schoettg., Carpz., and Bowyer understand) the Schechinah, or symbol of God's glorious presence, which resided in Seth's family till the flood, and afterwards appeared occasionally, as we read from the Heb. and Greek writings, used by the First-born, as in Gen. xiv. 19. [24. καὶ τὸ κατὰ σάρκα] this is properly the word for the singular, per enallen, Attic.; nor are we to suppose the covenant split into two parts, the legal and the typical; but, with De Dieu, Schoettg., Wets., and Koppe, we must suppose the Apostle uses the plural to favour the complacency of the Jews, by accommodating himself to their mode of speaking, who, as we read from the Heb. and Greek writings, used by the First-born, as in Gen. xiv. 19. to consider every renewal of the original covenant (for there was, in fact, but one from Adam to Christ) as those with Noah, Abraham, Isaac, &c., in the light of a new covenant.

[25. νομοθεσία] 'the giving of the law,' i.e. the law given from Mount Sinai.

[26. ἡ ἀρχαία] the ἡ ἀρχαία isopouzia, the Levitical service or worship mentioned in Exod. xii. 26, and forming a part of the νομοθεσία.

[27. ἡ προφητεία] This refers to the various divine promises, both those delivered by Moses, and those, after his time, confirmed and repeated by the Prophets, respecting the possession of Palestine; and especially they of the Messiah, that abounds in the promises of the patriarchs, from their nati

5. δῶν τοῖς πατέρεσι] The sense is 'whose ancestors are the Patriarchs,' i.e. Abraham, Isaac, and Jacob, together with some celebrated personages of the early history of the Israelites.

[28. δῶν τοῖς πατέρεσι—άιωνα] In interpreting a passage, on the sense of which there has been much controversy, even among orthodox expositors, it is proper to proceed with such caution as shall make our decisions not a mere matter of opinion, but resting on the foundation of the soundest principles of exegesis. One thing is plain, even from the presence of the καὶ, that δῶν must be referred not to πατέρεσι (with some) but to Ἰσραήλ, and that ἐγώ must be supplied from the phrase, εἰς τοὺς αἰῶνας, in a popular sense for 'is, or was, to be born.' With this is closely connected the τὸ κατὰ σάρκα (by ellipsis, for κατὰ τὸ κατὰ σάρκα μέρος) which words are emphatical, and allude to the other, or Divine, nature of Christ; agreeable to what the Jews themselves expected from the Messiah; who, therefore, must be man, and the more enlightened maintained that he would be God. See the passages from the Rabbinical writers cited by Schoettg., Wets., and Koppe, and Lettres de quelques Juifs à M. Voltair...

But to proceed to the next clause ὅτι ἐπὶ τῶν—ἀιῶνων words as the stand attest as certain by the Deity of Jesus Christ, that it is no wonder every endevour should have been made on the part of those who deny it to evade so irrefragable an evidence. That the sense should have been in some degree debated even by orthodox Commentators, may seem matter of wonder; but the cause of it will appear further on. The attempts just adverted to have been made in various ways, 1. by cancelling the Θεός; 2. by interpreting it in a lower sense, as Κύριος; 3. by altering the present reading on conjecture, substituting σωτ. for σῶς; 4. by altering the punctuation, and making the words be predicative of the Father, thus forming a doxology, viz. either by placing it after εἰς τοὺς αἰῶνας, after eder: 'May God, who is over all be blessed for ever!' or by placing it after τοῖς πατέρεσι, in the sense 'God be blessed for ever!' Now as to the cancelling the Θεός, few even of the Socinian Critics venture upon so desperate a method. I say desperate; for, notwithstanding the ill-judged and mistaken admissions of Schoettg., Clarke, and others, the truth is, that no portion of Scripture contains better evidence for its genuineness, it being found in all the MSS. hitherto collated, in all the antient Versions, and all the Fathers, with a few slight exceptions. See Midd. In fact, the Socinians have seen the impregnable authority of the third, and have therefore universally assailed the passage in the three other modes; but with as little success. As to taking Θεός for Κύριος, that has been completely demolished by the powerful arm of Bp. Midd. See also Rec. Synop. As to the alteration on conjecture of σῷς into σῶς, ð is totally unsupported by MS. authority, inasmuch as Mr. Belton himself found that it has not been admitted. To assail such a criticism were therefore like attacking a dead man. Suffice it to
say that Bp. Midd. and others have shown that even if admitted, this 'introduce an argument improbable and Greek impossible.' As to the attempt made to evade the plain sense of the words by converting them, with change of punctuation, into a duxology, that has even less to be urged in its defence, and, in both its forms, is torn to pieces by Bp. Midd.; who, together with Jaspis, has shown that duxology would here be out of place and, omitted, the passage would require to be worded very differently. And it is in vain for the Socinians to urge 'the irregularity of the Apostle's style,' since, however irregular, he is a law unto himself. Besides, as Koppe well observes, this principle is not to be called in rashly and without the but rashly and without the warrant of Scripture, and interpretation will be destroyed. Indeed, so objectionable is this mode, that even Socinus, Crellius, and Schiltings themselves reject it. That the context requires the common interpretation, and that no objection will lie from εὐλογηθήσεται κύριος οἱ πάντες οἱ ἄνθρωποι being elsewhere applied to Christ by the divinitarian Christians. The Deity of Christ, is proved by Mr. Slade. Here it may be proper to notice a difficulty powerfully urged by Wets. and Koppe, namely, why so few of the Fathers ever employed the passage in proof of the Divinity of Christ. Now were that really the case, it might be sufficient to say that the Fathers were cautious of citing a passage which was capable of the perversion, and, by its sense being pushed too far, of inculcating a dangerous heresy. But, in fact, we need not resort to this argument; for Dr. Burton, in his excellent work entitled Testimonies of the Ant nicene Fathers, has satisfactorily established the fact, that the passage is expressly quoted as a scriptural proof of the Deity of Christ, by Tertullian, Hippolytus, Cyprian, Athanasius, &c., nor did any person ever propose a different interpretation till after the Socinian controversy began. See also some able remarks on this subject in the British Critic and Quarterly Theological Review, Vol. ii. p. 292. It must, however, be confessed that even of those Commentators who refer the words to Christ, all are not agreed on their exposition. Many modern ones think διὸ εἰτὶ αὐτὸν Θεὸν is equivalent to διὸ δὲ μέγιστος Θεὸν, 'who is the Supreme God,' thus making the Son suprene over God the Father; a doctrine not only not maintained in Scripture, but contradictory to what is there found: (See 1 Cor. viii. 6. xvi. 27. sq. Eph. ii. 12. 1 Tim. ii. 5. Phil. ii. 9.) a doctrine too, against which both the antient and the most eminent modern Theologians alike contend. See Bp. Bull's immortal Defens. Fid. Nic. § 4. That therefore cannot be accepted as proved. If, however, in the present passage, the same eminent Critics (as Erasm., Grot., Schoettg., and Whitby) have been led to countenance the Socinian methods of reading and expounding above adverted to. Others, and among them the Authors of our Common Version, with far more judgment, place a comma after πάντων, taking διὸ εἰτὶαὐτὸν to signify 'who is Lord over all,' as in Joh. iii. 3. δὲ διὸ εἰτὶαὐτὸν διὸ πάντων ἄνθρωποι. Eph. i. 22. sq. Phil. ii. 9. Matt. xx. 18. Thus the sense of the passage will be: 'And of whom, as concerning the flesh, (i.e. in his human nature) Christ is descended, who is [in that capacity] Lord over all [created beings], being indeed God, blessed forever.' For this purpose however, there is no confusion in the antient authority, and still less any support from propriety of language; and I am now of opinion that there is no occasion to change the common punctuation, only taking care to keep out the objectionable interpretation just adverted to. Which may very well be done; for the divinitarian interpretation, which all the divinitarians, and by all the opposers of that doctrine have never been, nor ever will be able to answer.' To conclude, in the words of the very learned Michaelis, 'I, for my part, sincerely believe that St. Paul here delivers the same doctrine of the Divinity of Christ which is elsewhere unquestionably maintained in the New Testament.' In σκέπτομαι, there is a metaphor taken from archery. So Thucyd. viii. 81. καὶ Ἡ ἱερᾶς ὑπερχωροῦσα ἑκάστῶν καθιστοί. The υἱὸς γὰρ is for ἀλλ' οὖς, or κατοίκου οὖ.
7. δ' ἐν τ' ἐκκλ. συι σπέρμα.] Here we have the popular ellipsis, to be supplied as follows: 'for thus was it said,' or, in other words, 'It is in and by Isaac that thy seed shall be named, and obtain celebrity.' 'The Apostle (says Taylor) here and afterwards does not give the whole of the text, but only a hint, by a way of reference; which was the method of spiritual and spiritual conversation in Scripture, would be enough.'

8. Here it is shown that whatever difference might exist between Isaac and Ishmael, that was to be absorbed solely to the good pleasure and gracious promise of God. 'Τέκνα τῆς ἐκ, for τέκνα ἐπιγγελμάτων. The sense is, 'those sons to whom the promise was made,' according to the promise to Abraham. 'Αγγείων εἰς is for κομίζεται εἰς. See the Note of Mackn.

9. ἐπιγγέλματα γὰρ ὁ λόγος οὗτος] Here we have the same sentiment confirmed from Scripture. The passage alluded to is Gen. xviii. 20, which agrees in sense, though not in words, with the Hebrew and the Sept. A typical sense is intended on which see Chrys. 10. οὐ μόνον δὲ ἄλλα &c.] Here we have another example, namely, of Isaac, by the sole benignity of God, preferred before his brother Esau: which was calculated to have so much the greater weight on the minds of the Jews; partly because each was born of the same mother, and she parted the dispensations that were prepared before they had been born, it was declared that the condition of the one should be superior to that of the other. (Koppe.) See Theophyl. and Theodoret in Recens. Synop.

With respect to the construction here, there is a clause left to be supplied from the context. The words ἄλλα was Πρᾶδ. signify, 'Not the case of Rebecca too [shows this].' On the construction of κοιτήν ἐξώθα Commentators differ. It is best taken (with Theodoret) by metalepsis for συλλαβών, conceiving or bringing forth. It is well remarked by Mr. Slade, that 'the Apostle may be supposed to adduce this case to show to what extent God's grace can exceed the capacity of men. He is stronger than the other: In the case of Isaac and Ishmael, there were two mothers; but Rebecca had only one husband, and her children were twins.'

11. μὴ γὰρ γεννηθέντων—κακών] Taken from Gen. xxv. 23, the words μηδὲ πράξαντων—κακῶν being added to show the Jews that Esau lost his inheritance by his own volitions. The right to the office of the Messiah, was on account of his professing it, not by the grace of God. (Hebr. xii. 16.) But the general thought is the obvious moral, that no one can claim to the Divine benefits, if so to be, that not so, but that those things must be done, then they can. It is an argument, or rather an encouragement, to the Jews, to make the election and reprobation of their progenitors.
καὶ ἐὰν ἔργῳ, ἀλλ' ἐκ τοῦ καλοῦντος, "εὗρον αὐτήν ὅτι ὁ
12 καθὼς γεγραπται δὲ Ἰσαὰκ ἡγάστησα, τόν δὲ Ἰσαὰκ ἐμίσησα.
14. ὃς τοι οὖν ἐρωτεύεται; μὴ ἀδίκια παρά τῷ Θεῷ; μὴ γέν.
15 ὑπάτα τῷ γὰρ Μωσῆς λέγει· Ἐλεήσω ὦν ἄν ἐλεῶ, καὶ
16 καὶ οἰκτείρησον ὦν ἄν οἰκτείρω. ἂρα οὖν ὦν τοῦ

This is a discourse in Greek, discussing topics related to Jacob and God's interaction with humanity. The text references several biblical passages to support its arguments. It begins with a statement indicating the importance of an election bestowed by God, and follows with a discussion about the liberty of Divine election, contrasting this with human actions and beliefs. The text concludes with a reflection on the role of God's grace and mercy.
and powers granted him by God, (a sense most unwarrantably deduced by certain Interpreters,) but that the exertion of those powers does not of itself suffice to the obtaining of any one’s wish: that that depends wholly upon the grace and goodness of God; and therefore that it ought not to be ascribed to the most active exertions of any man. If God does not enje the benefits in a greater degree than another. (Koppe.)

At the θελοντος subj. έργον esti. In ἄσθ. and τρέχ., there seems to be a climax, q. d. it is not of him who anxiously wishes, nor of him who strenuously strives after. See more in Exod. vi. 9, Psalm, or Sodom’s Surname, and in the next position at v. 15; and as the preceding one, taken from Moses, was of acceptance, so is this of rejection. God raised Pharaoh up not in consequence of any merit in him; (for he was one of the most presumptuous sinners on record;) but that his Divine power might be more signally displayed in him, and that the miracles wrought for the deliverance of the Israelites might spread the name of Jehovah throughout the whole earth.

'Εξέγειρα is by some understood of Pharaoh being brought into being, as monarch of Egypt; by others, of his preservation during the various plagues inflicted, especially that of the boils. The sense, however, may be rather general: thus: ‘raised thee from disease and preserved thee from destruction.’ Θαυμάσθη το θύμια μου, ‘my fame be spread far and wide.’ And in the then state of the world, whatever was done in Egypt, was quickly known in every part of the civilized world.

18. δρα οὖν καὶ θαλεῖ—σκληροῦνει. The sense of this verse has been much disputed. The difficulty hinges on the sense of σκληροῦνει, of which even the ancients maintained three interpretations. 1. Basil, Origen, and Theophyl, think that God, in fact, hardened the heart of Pharaoh by his long suffering, and delay of punishment, which thus induced Pharaoh to reject the call. 2. The sense is: ‘sustained, of the offerer was increased, in order that, on the measure of his iniquity being filled, the Divine justice in punishing him might be made more manifest. 2. Οικομ. and many others interpret it, ‘suffers to be, or grow, hard; thereby leaving him to the exercise of his own free will.’ 3. Gregor. Nyssa. ap. Or. and others explain ‘καταστάσαι μοι.’ The earlier modern Commentators adopt chiefly one or other of these interpretations; though in the middle of the last century an original one was proposed by Carpz. or Rambach, and adopted by Ernesti and most Commentators down to Wahl; namely, that the expression is to be understood by reference to the antithetical word λέει, and, by the lex oppositionis, be rendered, ‘treats with less kindness.’ And this mode of interpretation has much to recommend itself in the scope of this whole Chapter. But the evidence for that signification of the word is somewhat weak, merely resting on Chronic. x. 4. σκληροῦνειν έργον, and Job x. 4. αποσκληρυνών τέκνα, of which passages only the latter is at all parallel, and in my judgment, must be considered than the general scope of the Chapter, I should not hesitate to adopt this interpretation; but, in fact, the expression (as Koppe observes) plainly has reference to the case of Pharaoh, in the narration of whose story this very word often occurs (as Exod. vii. 3. ix. 12. x. 20. xx. 14. and in the next position at v. 15;) and in the then state of the world, whatever was done in Egypt, was quickly known in every part of the civilized world.

19. ἐρείς οὖν μοι! This adjoins to an objection which might be started by the Jew, viz. How, then, could this σκληροκαρδία be justly punished by God, since God himself is the σκληρούς;? How can God feel wrath against sinners, since no one can resist his will? For if he hardness men, the men themselves are not to blame, but God. (Koppe & Schoettg.) It is plain from the context that we must supply σκληροκαρδίας, απεκταδίας, or such like. The sense is: ‘Why (or by what justice) does he suffer, and now, find fault with, where we are to suffer? He will not have perversity? T’ γαρ θαλεῖ ἢ καταστάσαι μοι, ‘who has [ever] resisted his will or purpose?’ which carries with it the adjunct sense ‘who can resist his will? and consequently we have only fulfilled his will.’ This is, as Mr. Young observes, the well-known reply of men obstinate in wickedness. See Jerem. ii. 25. xviii. 11. Ezek. xxiii. 10. 20. μενονύγε, α δώρωτε ἢ καταστάσαι μοι. The Apostle does not directly answer the objection, because it was one not proper to be proposed; but replies partly in the way of reproof, 1. by showing that it is foolish and presumptuous for men to canvass the dispensations of God, v. 20 & 21. 2. That though God has the same power over
ο ἀνταποκριόμενος τῷ Θεῷ; μὴ ἔρει τὸ πλάσμα τῷ
21 πλαστῶν, Τί με εποίησας οὗτος; ἢ οὐκ ἔχεις εξουσίαν και Tim. 2.
20 ὁ καραμεύς τοῦ πνεύμο, ἢ τοῦ αὐτοῦ ψυχικοῦ ποιῆσαι
22 ὁ μὲν εἰς τιμὴν σκέψεως, ὁ δὲ εἰς ἀτιμίαν; τι οἱ δὲ θέλων ὁ u Supr. 2.4.
Θεὸς ἐνδείξασθαι τὴν ὁργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤργειν ἐν πολλῇ μακροθυμίᾳ σκεῦς ὁργῆς κατηρ-
23 τις εἰς ἀτιμίαν; καὶ ἢν γνωρίζη τὸν πλοῦτον τῆς
殿堂 αὐτοῦ ἐπὶ σκέψης ἐλέους, ἢ προφοτομασεῖ εἰς δόξαν...
24 οὐ καὶ ἐκαλέσαν ημᾶς, οὐ μόνον ἐξ ἱδώνιων, ἀλλὰ καὶ
his creatures as the potter over the clay, yet he does not act capriciously or arbitrarily, but that his dealings with the Jews, as with all men, are consistent with his attributes, justice and mercy, v. 22—24.
Mενοῦχεν has the force of a strong negation of ἐπειδὴ and an affirmation of the contrary. Ἀρνεται. In the Classical writers it never commences a sentence. That it is here so placed shows the eagerness of the speaker, as also in Lu. x. 28. The διέγειρα suggests an antithesis with Θεῷ. Εἰ τίς εἰ suggests, as Chrys. remarks, the nothingness of man; for even human masters seem to a master-mourning servant, Began, answereth! See also Tit. ii. 9. Αρνεται, signifies to reply in a disputatious spirit. It is well observed by Gilpin, that St. Paul’s words allude to Jer. xvi. 2-10, which passage greatly illustrates the passage, as that passage has an evident reference not to individuals, but to nations. In illustration of the use of πλασμα Wets. compares Aristoph. Λν. 527. πλασματα πτηλου speaking of men.

21. εἰ νῦν ἔχει·πτηλοῦ] Η νῦν, annon, πρὸ τοῦ πτηλοῦ, 'the clay [which he employs].' This use of the Genit. after ἔχουσα in the sense 'over' occurs in Matt. x. 1. and Joh. xviii. 2. In the Classical writers it is very rare. The only example which I have met with, is Isai. xl. 14. κατὰ τὴν ὁμολογίαν τῶν ἀγωνίας. Πληθύς (from πᾶλιν, to stir or work up) usually means swd, but here clay. The sense is, 'Hath not the potter power over his clay?' The sentiment is founded on Is. xl. 9. Φημια signifies any thing kneaded, like dough. The σκεῦος is a general term applied to vessels of every sort. Εἰς τιμὴν and εἰς ἀτιμίαν are to be taken compared, for more, or less honourable uses. The meaning is, that the potter can work up his clay into any sort of vessels he pleases; nay, after having made them, he may unmake them, converting them from more honourable to less honourable uses. See Wisd. xv. 7. The Apostle had the mind and Jerem. xviii. 6. Koppe observes, that we must not push the comparison too far, but only take the sense to be, that 'we ought not to act as judges of God’s dealings with men.' Chrys. shows that the sole point of similitude is to the perfect planer of the clay to the potter, no reference being had to conduct, so that it can have no place with us when we think of the Church, who being the result of Divine determination, see also an excellent Discourse of Dean Tucker "on the Potter and the Clay," or the extract from it in D’Oyly and Mant’s Fam. Bible; also Bp. Van Mildert’s Bampton Lectures, p. 381.

22. εἰ δὲ θέλων &c.] Here we have a more direct answer to the objection at v. 19.; what has been said being applied to the present case of the Jews and Gentiles, on which see Koppe (ap. Recens. Synop.) and Young. With respect to the phraseology, some recent Commentators would take the εἰ interrogatively, for nonne? or supply a clause, as γενήτω, and modern are agreed, mean the Θεός, with whose perversity God has so long borne, that, far from having to complain of severity, if now cast off, they would have to acknowledge much indulgence and long suffering. The best Commentators, ancient and modern, are agreed that the expression is not to be taken of individuals created by God, but eternal men as such. See Chrys. and Grot. The latter rightly explains κατηρμ. to mean not fitted, or adapted, but fit, ἐποιοί, as Chrys. expounds it: which is better than taking it, with Vorst., Schleus., and others, for ἄπροητος, self-fitted. This use of the past participie for a verbal adjective is an idiom much used, and as it is a great point of difficulty sometimes, the term ἀποθελεῖ is strongly expressive of everdying wrath and final rejection.

23. τὸν πλούτον τῆς δόξας α.] A Hebrewism, for ‘his most abundant glory.’ See supra ii. 4. The σκεῦος ἑλέους, as opposed to the σκεῦος ὁργῆς, must denote persons mercifully accepted by God, with reference to the whole body of Christians, whether Jews or Gentiles. See more on Acts xix. 20. ὁργομασασεν εἰς δόξα, had prepared, destined for glory. The προ only denotes destination. So Philo Jud. cited by Carp. ο θεος τα κομμα παντα προσομασατο εἰς ἑρτα καὶ τον αυτοῦ. The glory here mentioned must be understood, with Mack., not of the glory of eternal life; for the Scripture never speaks of that as bestowed on nations, or bodies of men, complexity, (v. 24.) but of the glory of being made the Church and people of God.

24. ἐκκαλήσεσ] This is explained by Grot. ‘has invited and brought over to obedience,’ venus of course with the article, and being elliptical, as to include the event. The οἰς καὶ serves to introduce an illustration. The passage meant is Hos. i. 6-10. blended with ii. 23. The Apostle (as Bp. Horsley observes) first alleges two clauses, but in an invereted order, from the 23d.
verse of the 2d Chapter, which seems to relate more immediately to the call of the Gentiles: I will call them my people, &c., and her beloved, &c. And to these he subjoins, as relating solely to the restoration of the Jews, that part of the prophecy of the first Chapter which affirms that "in the place where it was said unto you, ' ye are not my people,' there they shall be called the children of the living God." From these detached passages, thus connected, he derives the confirmation of his proposition concerning the joint call of Jews and Gentiles to the mercy of God.

There are here some minute differences between the Hebrew, the Sept., and the Apostle; but no more than the accommodation of the words from the restoration of the Jews to the calling of the Gentiles (on which see Dodd. ap. Recens. Synop.) rendered necessary. On the use of υπερ with a substantive or an adjective, I have fully treated in Recens. Synop., adverting many examples and references to Critics. The υπερ αριθμός τῶν Ἰσραήλ ὑμῶν is probably to υπεραναθήματα understood. See Win. Gr. Gr. p. 157.

27. Another passage expressive of the same sentiment, of which the sense and connexion are ably laid down by Surenh. ap. Recens. Synop. Kerētē is not to be regarded (with Schöttig. and Weis.) as a mere Jewish form of citation, but signifies pālam profulter, or rather, I conceive, alludes to the loud and authoritative tone which Prophets were justified in assuming. Thus, as used of our Lord at Joh. vii. 28. έκρατον ετας τω παλαισκειν, there is a great propriety in the expression, as being especially applied to the speaking of the Prophets. The υπερ of υπέρ των Ἰσραήλ seems to be υπερ, on which see remarks in Schous. Lex. — το κατάλειμα πορθήται] The ancient Commentators treat the Article as pleonastic. By Bp. Midd. it is taken to denote the remnant of the Israelites reserved by the Almighty for the purposes of his vengeance. But I am rather inclined to think that το κατάλειμα was the name given to the leaving of the dough reserved for the next bread-making, (i.e. (in the view of the) the leaven, the leav-ed, left. The Commentators compare Ecles. xlviii. 7. Ναα αγενέθη κατάλειμα τη γη. The term usually implies a small number. At συστάλων subj. εστι; on which ellip, see Win. Gr. Gr. § 39. 2. Wahl thinks that in συστάλων there is a hendiadys. But it should rather seem that the latter term is meant to be exegetical of the former. Λόγον is by some explained account; by others matter, like the Heb. יָדוּ. It should seem that both senses were in the mind of the Apostle, and that he meant 'will soon settle this account and cut short the affair.' There is no thought (as in the Sept.) of 25, 29.

29. Here we have another passage on the same subject with the preceding; namely, that it is to be ascribed to the singular goodness of God that a very small part only (to the exclusion of the great bulk of the Jews) possess the promised felicity. (Koppe.) Bp. Lowth and Koppe think there is here a reference to some invasions of Judæa made by Hasin and Pekah, at the latter end of Jotham's reign. Others think it descriptive of the times of Ahaz, when Judæa was invaded on all sides by the Syrians and Israelites from the North, by the Edomites from the South, and by the Philistines from the West, 2 Chron. xxviii. 5-19. Whether the present sense be an accommodated one, or whether (as most recent Commentators maintain) may be doubted; for it is certain that the Prophets had often a two-fold view, and that under an esoteric sense referring to political prosperity or adversity, was couched, καθ ἥσσον, an esoteric and spiritual one. As in κατάλειμα there is a metaphor taken from bread-making, so in στάμα there is one from sowing, since it denotes the small remnant left, in the rich countries of the East, for seed. In ὁμοιώθημεν there is a blending of two modes of expression, which are kept separate in a fine parallelism of Ezek. xxxii.

30. τι οὖν ἔρμον &c. It is plain from the context that the sense of this somewhat indefinite formula is, 'What is the conclusion to be drawn from what has been above said' as ushering in a recapitulation of the whole of what the Apostle has been treating of in this Chapter; i.e. as Mr. Young traces the plan of the Apostle as follows: 'He proceeds from ix. 30-35. and x. 1-3. to inquire into the cause both of the rejection of the Jews, and the adoption of the Gentiles to be God's people in their stead. He commences, as usual, from an objection of the Jews, τι οὖν ἔρμον &c.; His reply being understood to this effect: 'However strange these things may appear, yet so they are;' and the ground of the acceptance of the Gentiles to God's favour (viz.
their embracing the condition of justification under the Gospel, which is faith in Jesus Christ) being briefly hinted in those few words, thrown in as it were in the middle of the objection, v. 30, δικαιοσύνη ἐκ τῆς πίστεως. "But that justification which is by faith:" he goes on Ch. ix. 33, 34, Ch. x. 3, to state more at length the ground of the Jewish objection, and to adduce the fatal error of their concerning the way of justification and acceptance with God; they sought it by the performances of the Law: whereas, it is only to be obtained through the faith of Christ."

δικαιωμα, καταλαμβάνω, καὶ φθάνω are considered by Hamm. and others as agonistic terms. It is however, not clear that the Apostle intended any such allusion, any more than the Psalmist in "Seek peace and pursue it;" or Thucyd. ii. 63. τὰς τιμὰς δικαιωμάτων. In such cases the terms only imply eagerness and anxiety. Δικαιωσύνη is a participle. Improf. to be taken in a Perfect sense. Κατάλαβεν signifies 'have found and do find.' Δικαιοσύνη here simply denotes a mode of obtaining approbation and acceptance with God as so to be regarded by him as righteous. The words δικαιοσύνη ἐκ τῆς πίστεως (scil. διδομένην) are therefore exegetical of the preceding, and explain the kind of justification unto which they had attained, and hence "Israel's kingdom is not that which is justified. That is, it is plain from the next verse that νόμος must be taken in its ordinary acceptation. The obscurity here has arisen from excessive brevity, and the sense is as follows: 'Israel, following the Law, and aiming at justification from it, yet missed of its aim, not having attained unto a law which could give justification, or unto the law which gives justification, namely, that of Christ."

32. διατετέρατο; οτιδ' &c.] Now follows the reason why God excluded Israel. It is from the foliation of Christ's kingdom being not because it had been so determined by God, by any absolute decree; but because they, priding themselves on their attachment to the Law of Moses, rejected the Gospel of Christ. (Kopp.) The best Commentators are agreed that the Apostle had here in view two passages of the O. T., Is. viii. 14. and xxviii. 16. Between the Hebrew and Sept. there is no material discrepancy. The recent Commentators are generally of opinion that this does not properly refer to the Messiah, but is applied by accommodation. That principle, however, is often precarious, is here unnecessary; for the Prophets themselves often intermixed with promises of temporal deliverance encouraging anticipations of that deliverance, both temporal and spiritual, which was to be expected from the Messiah. And this, I conceive, at least was the Prophet's meaning here; or rather I am inclined to think that he had in view nothing but the latter. For the expressions cannot well be interpreted of security from the assaults of the Assyrians. Rosem. in urging that from the context it cannot apply to the Messiah, seems not aware how fallacious a guide the context is in passages of such lyrical subtile, see Recens. Synop. And as he admits that the Rabbin's interpret the words of Christ, so ought he to have seen how little reason there is to wonder that they should have been so understood by St. Paul and St. Peter.

On the term καταταξης. See Note supra v. 5.

X. 1. This latter now applies himself to correct this fatal error by stating at large the relative nature of the Law and the Gospel as means of Justification. And first he commences with a softening, "It is the anxious wish of my heart;" where, it may be observed, the force of the expression lies in the καταταξης. On the use of μεν without the apodotic δια, see Recens. Synop. The sense may be thus represented, 'For my part, the wish of my heart is' &c.

The reading αὐτῶν for τοῦ Ἰσραήλ, though edited by Griesb., Vat., and Tittm., merits little attention. It is not correct, what Dr. Burton asserts, that more MSS. have that reading. Only nine or ten have it; and none of Matthew's or Rinck's MSS., Vater., indeed, thinks it more likely that αὐτῶν should be changed into τοῦ Ἰσραήλ than vice versa. But I doubt not that it arose from the margin, where it was meant to fill up the ellipsis. at eic σωτηρίαν, and afterwards in some MSS. expelled the τοῦ Ι. The αὐτῶν might have been omitted, being a noun of multitude for 'the people of Israel.' Whereas αὐτῶν after ἐντῶν would involve a harshness not easily paralleled in the writings of St. Paul, nay, even of Thucyd. himself.
2. Ἰησοῦς Θεοῦ. Not 'great zeal,' as some Commentators explain; nor 'zeal of God,' as our Common Version, with injudicious literalness, renders; but 'a zeal for or towards God.' Grot. well observes: 'Zeal against sin has its object in God; Genitive sometimes of subject, and sometimes of object, as here. The expression is derived from Ps. lxix. 9. Compare Acts xxi. 20. xxi. 3. 2 Cor. xi. 2. The full sense is: 'They have a zeal, the object of which is God and his religion.' Μη κατ' ἐνέγερσιν. I would render 'not in confirmity with sound knowledge.'

3. ἀγνοοῦντες γὰρ ἀντί. This seems meant as an illustration of the preceding words. Dia. signifies the mode by which God is pleased that justification should be attained. Ἀγν. may imply the not caring to know, as well as the not knowing. By διὰ δικ. is meant a justification of their own, resting on the works of the Law. The Apostle so terms it because, being a law of works, it made every one's salvation depend upon his own merits; and thus such a law might, in a certain sense, be called a justification of his own. Στρατεύεται, as Koppe observes, the opposite to ἀναρίθμητος ἐπὶ καταργεῖν. The idea intended seems to be the popping up and butressing of a weak structure, which cannot stand by itself. See Dodd.

— οὐκ ἐπιστέψαντες 'have not obediently accepted.' It was remarked by an antient Philosopher, that 'many would have attained unto wisdom, if they had not thought they had already attained unto it.'

4. τέλος γὰρ νόμον Χ. Here is more plainly declared the mode by which God is pleased that men should be brought to salvation by Christ. The term τέλος, however, admits of more than one suitable sense. It may, with some antient and modern (especially the recent) Commentators, be explained, 'Christ hath put an end to the law, as a legal code, and in his own person Christ is the END of the Law.' This interpretation, however, is scarcely agreeable to the context. The true one seems to be that of Chrys. and the Greek Commentators, adopted by Fell, Carpz., and Young, 'Christ is the end, perfection, and accomplished, or the scope and end, of the law for justification,' as it is stated, so, 'Christ is the end of the Law, as the Apostle showeth in him.' This interpretation, however, is scarcely agreeable to the context. The true one seems to be that of Chrys. and the Greek Commentators, adopted by Fell, Carpz., and Young, 'Christ is the end, perfection, and accomplished, or the scope and end, of the law for justification,' as it is stated, so, 'Christ is the end of the Law, as the Apostle showeth in him.' Here is only one justification, and that what the Law attempted, the Gospel fulfils; and therefore he who chuses the one by faith, fulfils the other; whereas he who aims at the other, must miss of this. This benefit of Christ extends to all believers. Gentiles no less than Jews. 'The proof of this rests, observes Mr. Young, (as is expressed in v. 1-10) upon the impossibility of the condition of Justification by the Law, and the easiness of the condition by Faith; the condition of the Gospel is by blind Faith.'

5. The words of this verse are (as Chrys. and Theophyl. observe) meant to confirm what was just said, namely, that what the law did not and could not accomplish, Christ completed. For Moses, indeed, says a man is justified by the works of the law. But then no one was found capable to fulfil it. So that it is not possible to be thus justified.
— γραφεῖ 'writes of, describes.' Συνεσταὶ. This is generally understood (as also it is explained by the Jewish interpreters) of life eternal, salvation. But some of the best Commentators and Theologians, as Hamb., Whitby, Mackn., and Warburton, explain it of life in this world, with an implied notion of happiness and prosperity. Yet it should seem that the words of Moses might, under their chief and primary sense of life and prosperity in this world, contain an obscure promise of everlasting life. See Note on iii. 28.

6-8. The object of these somewhat obscure verses is justification by faith, and the admonition meant to be inculcated is to believe and doubt not. This the Apostle expresses in words derived from Deut. xxx. 11-14., and as the phrases 'ascending to heaven' and 'descending to Hades' were proverbially applied, like the in æcum æternum of Juvenal Sat. iii. 75, and the sæculum pæter of Horace Od. i. 3, 38, to denote a moral impossibility, or at least extreme difficulty, so there the sense intended is, that it is not impracticable to attain a knowledge of God's laws.' And here the Apostle, accommodating the words to his present purpose, and applying them to the Gospel, by the formulas τοῦτος ἡ ἡμείς ἡμών ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς. This means to inculcate the facility of exercising faith, and consequently obtaining salvation, q.d. (to use the words of Mr. Turner) 'The system of the Gospel demands faith, which is comparatively easy of acquisition; it does not require from you any thing of vast difficulty, as if the heaven you were to be brought down Christ, or the abyss of Hades to be fathomed to bring him up; but it asks only what is within the reach of every one, what cannot be withheld without obstinate prejudice, that is, a belief in its divinity.' The above, however, were not
merely formulates expression of impossibility or great difficulty, but were meant to advert to the points at which the faith of the unbelievers chiefly staggered. See Theophyl. and Carps. ap. Recens. Synop. By the ἄξον συν is meant, as the Syr. Translator and Mackn., have seen, the place of departed spirits, so called because it was supposed by the Jews to be as far below the earth as the east is below the west, and heaven was thought to be above it. See Ps. cxviii. 8. and Bp. Lowth de Sac. P. Hebr. p. 200.

The words μὴ εἴπῃ ἐν τῇ καρδίᾳ σου well express that sort of self-confidence in which unbelief usually originates.

8. ἐγγύς σου—καρδία σου] The sense is, 'The word, i.e. the doctrine of justification and faith (termed in the next clause the word of faith) is easy to be understood, and claims our faith.' Things obscure or difficult were by the Hebrews said to be far off; while things easy to be attained were said to be nigh.

9. 10. Taken out of the artificial form in which the sentiment is expressed, it would run thus: 'If the same person (i.e. one and the same person) is Lord of all, both Jews and Gentiles.' Πλούτων, 'being abundant.' Eis, 'in respect to' some quality which those who call upon him need, i.e. (as Grot. rightly understands) χάριτι, or χριστοφορία; which is confirmed by Eph. i. 7. Philo. χαρίστου in Rom. ii. 4. pl. χαρίστου χαρίστων. See Acts xxii. 22. 21 Thess. ii. 16.) and therefore would be less disposed to listen to his advice, and so to believe and be saved; he takes occasion, from this last text of Scripture, to vindicate the Divine Commission of himself, and the rest of the Apologists, to preach the Gospel to the Gentiles; this he does not from any necessity of the case; for if it was God's good pleasure, as the Prophets signified beforehand, to grant repentance unto life to the Gentiles; it must certainly have been his intention that the offer of salvation should be properly made to them. This view is much confirmed by Carps., who

Apostle here ascribes them to our Lord Jesus Christ, from the words following, 'How shall they call on him in whom they have not believed?' For the Apostle in this whole Chapter discourses of faith in Christ, and from the words foregoing, of which these are a proof, and to which they are connected by the particle γὰρ; for those words whosesoever believer in him shall not believe, shall not be saved.' Here then we have two arguments for the Divinity of Christ:—1. That what is spoken of Jehovah is ascribed to him,—2. That he is made the object of our religious invocation. (Whitby.) This opinion, too, is ably supported by Bp. Pearson on the Creed, p. 149., who there argues that if Christ be not here called Jehovah, the Apostle's argument is quite inconclusive; also by Bp. Lowth, who supposes, 'that the title Jehovah may be understood of one that is great and exalted, and from the Greek word Ἰησοῦς.' See also Liddon on the Creed, p. 20. Recens. Synop. Grot. and Hammond suppose v. 14 & 15. to contain an objection on the part of the Jews, that they had not had sufficient opportunities of knowing the truth; and that to this the Apostle replies in v. 16 & 17. See, however, Recens. Synop. and Mr. Slade. The scope of the passage is ably traced by Mr. Young as follows: 'And because the Jews were very greatly offended by the preaching of the Gospel to the Gentiles, and were in a more peculiar manner exasperated at St. Paul, on the account (see Acts xxii. 22. 21 Thess. ii. 16.) and therefore would be less disposed to listen to his advice, and so to believe and be saved; he takes occasion, from this last text of Scripture, to vindicate the Divine Commission of himself, and the rest of the Apologists, to preach the Gospel to the Gentiles; this he does not from any necessity of the case; for if it was God's good pleasure, as the Prophets signified beforehand, to grant repentance unto life to the Gentiles; it must certainly have been his intention that the offer of salvation should be properly made to them. This view is much confirmed by Carps., who
further observes that the sentiment is expressed by an elegant writer, proceeding from effects to causes, by the aid of four questions, to be explained negatively. These are as follows: 1. No one will call upon Christ, nor acknowledge him to be his Saviour and Lord, if he does not believe in him. 2. No one will believe in Christ, unless he hears the gospel; and no one will hear of Christ, unless there be some one to preach (Lu. xxiv. 47.) 4. No one will preach Christ (cum leonoptei et energiae, 2 Cor. iii. 5.) except he be regularly called and sent.

The passage ως ὥραιοι &c. is taken from Is. iii. 7.; and though by most recent Commentaries proposed not to have reference to the person of the Messiah, yet, since it appears to the Rabbinical citations of Wets. that the Jews themselves understood it of the times of the Messiah, there is no reason to lower this to a mere accommodation; but we may suppose that the Prophet here, as in very many other passages, couched under the primary and exoteric a secret of the real sense. The discrepancy between the Hebrew and the Sept. see Recens. Synop. By ωραιοι is meant grateful, acceptable: and by ποτε, 'the approach.' See Soph. Elect. 1358. cited by Wets.

16. ἀλλ' οὗ πάντες ὑπέκουσαν τ. ε. It has been rightly noticed by Crel., Locke, and Taylor (as Ch. xlv.) that the present clause must be repeated; q.d. "True; very few have hearkened to the Gospel; inasmuch that we may say, in the words of Isaiah, who hath believed," &c. It should seem, however, that by introducing this passage of Is. the Apostle means to argue, that the want of success complained of was predicted by the Prophet, and therefore ought to be no well founded objection to the Divine commission of the Apostles. 'Ἀκούοντες,' preaching, doctrine, τῆς. See Valckn. on Eurip. Phen. 308. 17. ὅτι πιστεύοντι &c. Commentators are generally agreed that the ὅτι is conclusive: and it is well remarked by Koppe and Rosenm. that the necessity of the Evangelical office, and to vindicate the Divine au-

thority of the Christian doctrine against the Jews. In the construction some verb is left to be supplied, either ἐστώ, or ὑψηται.

18. ἀλλα λέγω, Mi. &c.] On the scope of this passage, see Recens. Synop. Mr. Young ably supposes the general sense of the Apostle to be, that "how great soever the mass of incredulity might be, it must be attributed almost exclusively to the perverseness and malignity of the hearers; and by no means to any want of diligence in the teachers; who had indeed most zealously fulfilled their commission; insomuch that what the Psalmist says concerning that universal teaching by which 'the heavens declare the glory of God, and the firmament sheweth his handiwork, and all the host of them,' may equally be said of the preaching of the Apostles," Scholts. adds two examples of a similar accommodation of the words of the Psalmist by a Rabbinical writer: and Carpz. a similar passage from Philo. Perhaps, however, the Psalmist meant a secondary and mystical, in addition to the primary and natural sense. 19. But, before we come to things proper to their belief, the Apostle now shows that both the preaching of the Gospel to the Gentiles, and their joyful acceptance of it, and the rejection of the Jews, had been foretold by their own Prophets. (Young.)

Ἐγὼ Παρασκευὰς ἡμᾶς ἔλεγει. The sense of this word is somewhat disputed, but most and best Commentators are agreed that it is to be taken in the usual sense of the verb, and that τοῦτο is to be supplied, meaning the promulgation of the Gospel not only to the Jews, but to all nations. And the interrogative with the negative implies a strong assertion, q.d. 'But, I say—did not Israel know that, upon their unbelief, the Gentiles would be adopted and made partakers of the privileges of the Gospel?' Yes surely they did, or might; for Moses, first, tells &c. [speaking in the person of God]. The words (taken from Deut. xxxii. 21.) agree with both the Hebrew and Sept., except that οἱμᾶς is, for accommodation's sake, put for αὐτούς. In ὅτι οὐκ θεον there is not, as Grot. and Koppe imagine, an oxymoron; and therefore the examples they heap up are irrelevant. There is rather an ellip. of ὅτι. By οὕτως θεον is meant 'not God's people by any peculiar covenant.' 'Αυτόντες, as Grot. observes, does not mean simply foolish, but affected with the folly of idolators. In 15. &c. οὗθεν there is not, as Grot. and Parry denote, 'excite your jealousy and
wrath by conferring on them benefits which you thought belonged exclusively to you. The ἐπὶ signifies respecting. I agree with Mr. Turner, that "from the severest of the punishments immediately afterwards denounced, the prophecy has in view (though Rosenm. and other recent Commentators deny it) the rejection of the Israelites, and the admission of the Gentiles to be God's covenant people."


1. XI. ἌΓΕΩ δὲν. Μὴ ἀπώσατο ὁ Θεὸς τοῦ λαὸν αὐτοῦ; Μὴ γένοστοι καὶ γαρ ἔγρω Ἰσραήλτης εἰμὶ, ἐκ σπέρματος Ἀβρααμ, φύλης Βενιαμίν. οὐκ ἀπώσατο ὁ Θεὸς τὸν εἴρημεν ἐμοί τὴν  ὑμετέραν ἀπειθοῦντα καὶ αὐτίλεγοντα."

21. The subject is the rejection of the Jews, and the adoption of the Gentiles, in the sense of the two parts of the parallelism will become plain by mutual comparison. For, as Koppe and Rosenm. observe, (from the antient Commentators) "God is said εὐφήμουσα in ἀποτολάμα καὶ λέγεις, when he by his benefits excites men to worship and obey him: and the terms στεφάνῳ and ἔπερτῳ like the Hebr. וְגֵרָה and גֵרָה, are synonymous used to denote devout worship of God."
knee to Baal, even so then at this present time also there is a remnant according to the election of grace: viz. the small number, comparatively speaking, of converted Jews, who, together with the believing Gentiles, are chosen to be God's peculiar people, out of pure grace and favour, through faith, without any regard to any merit of works. As to the great body of the nation, it has happened to them according to the word of prophecy; they are hardened and blinded judicially, in the sense of the latter part of the threefold rejection and obstinate rejection of all the means employed by God for their conversion. Προφήτας, i.e. fore-knew would be his people. See Note supra viii. 28—30. So Mackn. observes that “this cannot relate to God’s fore-knowing his people to be heirs of eternal life; for, in that case, the supposition is, that the purpose cannot be made: but it is God’s foreknowledge of the Jews to be his visible church and people on earth. Locke and Jaspis, however, render it ‘amavit,’ and Camb. approved, ‘acknowledged as his people;’ which is preferable.”

6. εἰ δὲ χάριτι—χάρις] Ap. Newc. well paraphrases thus: ‘Now if this admission into the Gospel covenant is thus freely bestowed, it cannot arise from works, from obedience to the law of Moses: for then favour would lose its nature; and we should become just retribution, and not free donation.’ The first clause εἰ δὲ εἰρήνη—ἐρήνη is omitted in 7 MSS., the Copt., Arm., Ἀθην., and Vulg. Versions, as also in some Greek and most Latin Fathers, it is rejected by Erasm., Grot., Mill, Semler, Gratz, Koppe, and Dr. Burton, is bracketed by Vitringa, and rejected by Griesbach and Newc.; but, I think, without reason. The Versions in question are inferior to the Syr. and Arabic ones, which have the clause. There is no proof that Chrys. and Theodoret (who omit it) had not the words in their copy. Since the latter often passes by clauses of brevity, and the former was not liable to the purpose of the passage, there is no reason to think that it has been changed by Matthew, that words and clauses are often omitted in MSS. for no better reason than that Chrys. does not touch on them. The antiquity of this clause is attested by its being found in the Pesbito Syriac version, and the most ancient of MSS. the Vatican 1209. It is ably remarked by Matthew: ‘Merito quilibet mirabili literarum tot scribere, verba satis obscura, tanto consensus ac sine ullo varietate, quod nulli in locis interpolatis, preseriptem nulla addendi, sed contra omittendi causa et occasio fuerit.’ It may be added, that the MSS. in which it is not found are such as have been noted for various kinds of alteration. The valuable Venice MSS., recently collected by Rinck all have the clause. And the learned Critic excellently annotates thus: ‘Neque vero est otiosum additamentum, imo ad expendam sententiam necessarium. Si gratia, inquit, eliguitur, jam non est ex operibus, aliquot notio gratiae intercederit; si ex operibus, jam non est gratia; aliquo notio operum intercederit: aut gratiam operum reverse intercederit; aut utrumque sejungendum sit; et illam huic et hoc illi in salute conquaerendi convenire negat. Similiter in utraque partem disputat c. xii. 1 ut plenius sensus elucet.’ As to the cause of the omission, there can be little doubt but that the MSS. in question had in their originals χάρις (by mistake) instead of εἰρήνη at the end of the sentence; and thus the clause might easily be

5. κατ’ ἐκλογήν χάριτον] ‘according to a gratuitous election,’ i.e. as Dr. Burton explains, ‘according to that method which God has devised of chusing persons out of his own free will: i.e. of allowing their faith to be accounted as righteousness.’
κεφ. XI.  ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

χάρις οὐκ ἐτί γίνεται χάρις. [εἰ δὲ εὖ ἐργον, οὐκ ἐτί ἐστὶ τὸ ἐργον οὐκ ἐτί ἐστιν ἐργον.] ὁ ἔφοβος Φοιβής ἐπιτίθητι Ἰεραπείαν, οὐκ ἐτί ἐπιτίθητι ἐκλογήν ἢ ἐκλογήν ἐπιτίθητι τοῦ μὴ βλέπειν, καὶ ὑδάτω τοῦ μὴ ἀκούειν, ἐκς τῆς ἀδυναμίας κρατήρων, ἤ νῦν ὁ ἐκτίμησις καθος γέγραπται ὁ ἔφοβος ἐπιτίθητι Ἰεραπείαν, οὐκ ἐτί ἐπιτίθητι ἐκλογήν ἢ ἐκλογήν ἐπιτίθητι τοῦ μὴ βλέπειν, καὶ ὑδάτω τοῦ μὴ ἀκούειν, ἐκς τῆς ἀδυναμίας κρατήρων, ἤ νῦν ὁ ἐκτίμησις καθος γέγραπται ὁ ἔφοβος ἐπιτίθητι Ἰεραπείαν, οὐκ ἐτί ἐπιτίθητι ἐκλογήν ἢ ἐκλογήν ἐπιτίθητι τοῦ μὴ βλέπειν, καὶ ὑδάτω τοῦ μὴ ἀκούειν, ἐκς τῆς ἀδυναμίας κρατήρων, ἤ νῦν ὁ ἐκτίμησις καθος γέγραπται ὁ ἔφοβος ἐπιτίθητι Ἰεραπείαν, οὐκ ἐτί ἐπιτίθητι ἐκλογήν ἢ ἐκλογήν ἐπιτίθητι τοῦ μὴ βλέπειν, καὶ ὑδάτω τοῦ μὴ ἀκούειν, ἐκς τῆς ἀδυναμίας κρατήρων, ἤ νῦν ὁ ἐκτίμησις καθος γέγραπται ὁ ἔφοβος ἐπιτίθητι Ἰεραπείαν, οὐκ ἐτί ἐπιτίθητι ἐκλογήν ἢ ἐκλογήν ἐπιτίθητι τοῦ μὴ βλέπειν, καὶ ὑδάτω τοῦ μὴ ἀκούειν, ἐκς τῆς ἀδυναμίας κρατήρων, ἤ νῦν ὁ ἐκτίμησις καθος γέγραπται ὁ ἔφοβος ἐπιτίθητι Ἰεραπείαν, οὐκ ἐτί ἐπιτίθητι ἐκλογήν ἢ ἐκλογήν ἐπιτίθητι τοῦ μὴ βλέπειν, καὶ ὑδάτω τοῦ μὴ ἀκούειν, ἐκς τῆς ἀδυναμίας κρατήρων, ἤ νῦν ὁ ἐκτίμησις καθος γέγραπται ὁ ἔφοβος ἐπιτίθητι Ἰεραπείαν, οὐκ ἐτί ἐπιτίθητι ἐκλογήν ἢ ἐκλογήν ἐπιτίθητι τοῦ μὴ βλέπειν, καὶ ὑδάτω τοῦ μὴ ἀκούειν, ἐκς τῆς ἀδυναμίας κρατήρων, ἤ νῦν ὁ ἐκτίμησις καθος γέγραπται ὁ ἔφοβος ἐπιτίθητι Ἰεραπείαν, οὐκ ἐτί ἐπιτίθητι ἐκλογήν ἢ ἐκλογήν ἐπιτίθητι τοῦ μὴ βλέπειν, καὶ ὑδάτω τοῦ μὴ ἀκούειν, ἐκς τῆς ἀδυναμίας κρατήρων, ἤ νῦν ὁ ἐκτίμησις καθος γέγραπται ὁ ἔφοβος ἐπιτίθη...
See also Carpz. and Turner ap. Recens. Synop.

11, 12, χριστιανος &c.] Christianity, by a metaphor common to the Greek, Hebrew, and Latin, signifies to εἰσίν: και σκέπασμα is often used of utter ruin. At σωτηρία sub. εἰσεν, taken from γένεω. "The Apostle (says Mr. Young) shows that all has been done in order to the accomplishment of a plan of the most wonderful and comprehensive goodness: for the rejection of the Gospel by the Jews (which was the cause of their own rejection by God) was the means of salvation to the Gentiles; through the offer of the Gospel to them, and their embracing it. 2dly, The fulness of the Gentiles, or their general acceptance of the Gospel, is one of God's remedies for the Jews, εἰς τὰ παραβύχτασι αὐτῶν, v. 11, by provoking them to jealousy and emulation; and so to a desire of regaining their antient state of favour with God. See v. 11, 14, 25, 26, 31. And compare Deut. xxxii. 21. And 3dly, when the Conversion and Restoration of the Jews (which is here expressly foretold, v. 25—29.) shall have taken place, it will prove a great revival of the genuine spirit of Christianity among the Gentiles, and be the means of converting the whole world, xi. 12, 15." "V. 12. (says Koppe) contains a sentiment expressed twice. There is, moreover, an antithesis between εἰ δὲ τὸ παράπτωμα—θησαυρία and πόσιν—αἰών: but the antithesis is made more striking by the mention of two parts which form a parallelism, whereas, the latter has but one. The deficient apodosis he thus skillfully restores, and lays down the construction as follows: εἰ δὲ τὸ παράπτωμα—κόσμον, πόσιν μᾶλλον ἡ ἀνάστασιν αὐτῶν; again, θῆκε εἰτὸ τῆταμα αὐτῶν πλούσιον ἐκεῖνον, πόσιν μᾶλλον τὸ πληρωμα αὐτῶν. Again, πληρωμα is for πλούσιον, blessing and saving, ἡ θῆτταμα is by some explained paucitas, diminution; but better by Wets., Carpz., Koppe, and Schleus. conditio deterior. Thus πληρωμα will denote a prosperous condition.

13, 14. Elan., Bowyer, Newc., and Rosenm. well place these verses in a parenthesis, since v. 15. is closely connected in sense with v. 12. And Dr. Burton has so edited. But though the portion is in some measure interposed, yet there is, properly speaking, no parenthesis; as is evident from the γὰρ which commences the passage. It would be nearer the truth to say that the parenthesis is more evident, as it was plainly considered by the Syriac Translator. And thus the sense of the passage is much cleared: for εἰσίν, as Koppe says, equivalent to εἰ δὲ δωται, (as in Acts xxvii. 12, Rom. i. 10. Phil. iii. 11.) 'To try if, by any means, I may' &c. Thus the passage may be rendered: 'For I speak [thus] to you Gentiles, (and, inasmuch as I am the Apostle of the Gentiles, I glory in my office, or I assert the honour and dignity of my office) to try if, by any means, I may excite to emulation' &c. The sense of δοκίμασι, which I have attempted, is confirmed by most of the best recent Commentators, and by Rose ap. Parkh. So Joh. viii. 54. δοξ., αἰών, to claim honour to oneself. Τινά σάρκα μοι, 'my countrymen.' Σωσῖ may be rendered, with Pisc. and Vorst., 'put into the way of salvation.'

15. εἰ δὲ ἡ ἀποκρίσις &c.] The best Commentators are agreed that ἀποκρίσις is put, by a metonymy of the effect for the cause, to denote that obstinate unbelief which caused the rejection of the Jews. The present verse connects with, and is further illustrative of, the sentiment at v. 12. The sense is: 'If their sin, which occasioned this casting away, has been the means of reconciling the world, by bringing about the death of Christ; what shall the receiving of them again into the divine favour be (whenever it shall take place) but so happy a change both to themselves and to the Gentiles, as may be said to raise the whole world from death to life.' Σωσί ἐκ νεκρῶν, by a metaphor common to most languages of the world, means salvation from the death of Christ; though there may be an allusion to the death unto sin and the new birth unto righteousness to which all Christians are bound by their baptismal vows. Thus Ammon has not ill laid down the construction and sense as follows: Εἰ γὰρ διὰ τὴν ἀποκρίσιν αὐτῶν ὁ λόγος τῆς καταλλαγῆς ἐκφοβίσθη τὸ κόσμον, πόσιν μᾶλλον ἐν προσκυνήσει αὐτῶν οὐχ ἑτοιμάζονται οἱ ἐν εἰμαρτιασίν νεκροί τ. ε. ἐνθῆ. 16. εἰ δὲ ἡ ἀπαρχη—οἱ κλάδοι.] Here we have a continuation of the foregoing, the δὲ signifying furthermore. But on the exact nature of the imagery Commentators are not quite agreed. Ἀρχιτταρχι denotes properly the first fruits of the earth, or the first-fruits for bread. See Numb. xv. 17—21. But as Φύραμα cannot, as some imagine, denote the rest of the grain, after the first-fruits had been presented; but, as coming from φυρέω, to mix up and knead flour in bread-making, must denote the dough; here ἀρχιτταρχι must mean, as Mr. Taylor, the entire mass of the first mass of dough, and offered to God as first-fruits; and φύραμα the whole mass of dough, out of
which the cake was made. And he interprets thus: "Since the offered cake is holy, so also is the whole mass; meaning that God could, if he choose, have appropriated to himself any other portion of the productions of the ground, or the whole; there was no peculiar excellency in that which was required." Schoettig, and Carpz., however, take the following as the typical sense of the αἰγιλίος αὐτοῖς, and the Jacobites (i.e. the followers of Jacob Barlaam) at the beginning of the New Covenant, have, like primordial offerings of good fruit, been received, on account of their faith, into the church of Christ, and made partakers of justification and sanctification; (Acts ii. 41. iv. 4) so neither has the remaining mass of the Jews been rejected wholly, but justly, so as not to be likewise received into the church of Christ, and obtain justification and sanctification, i.e. if the mass shall survive the same faith as the first-fruits. It is observed by Locke, that these allusions are made to show that the Patriarchs (the root of the Jewish nation) [or rather Abraham, the parent stock of the Jewish nation. Ed.] being accepted by God, and the Jewish converts, which at first entered into the Christian Church, being accepted by Him, are, as it were, the first fruits or pledges, that God will, in due time, admit the whole nation of the Jews into this visible Church, to be his peculiar people again. By holy is here meant that relative holiness whereby any thing in the possession of the Jews, pretended to be of a peculiar sanctification to God. 17. εἴ δὲ τίνες διήλθαι. The Apostle here occupies an objection, such as that branches, though from a good trunk, yet when broken off, are valueless, and can derive no esteem from the virtue of the trunk; by answering which, he paves the way for the admonition following. There is a lively image taken from engraving trees; not indeed (as the Commentators observe,) after the usual mode, which is not of the wild olive into the garden-olive, but the contrary; for which they assign many reasons, which, however, are rendered nugatory by a fact ascertained by the researches of Bredenkamp; namely, that it was in ancient times usual so to engratify, in order to propagate the race. 'Ἀγρεύλαιος must here signify, by an ellipsis of ἐγκλαδος, a wild-olive branch. 'Εγκεντρωθείται literally signifies to prick in, and is used with reference to the notch made into the stock, in order to be engrafted. 'Ἐν αὐτοῖς. Though several eminent Commentators assert to the sense of pro or loco; yet it seems rather to mean among. Thus the sense of the passage will be: ' If some of Abraham's children were cast off for their unbelief, and thou [Genitive.] being a wild-olive branch, were grafted in among them, i.e. the branches which remained, the believing Jews; and with them partake of the root and fatness (i.e. the fatness of the root, per Hendiaedu) of the olive-tree, i.e. of the promises to Abraham, and the privileges of God's Church. 18. αὐτοῖς τῷ δικαίῳ, διὰ τὴν σωτηρίαν. You must not boast against and despise. "In the clause εἰ τῇ κατακεφάλασι, οὐ ἔδωκας, there is an ellipsis, which Koppe supplies by γνώσται σετ. And he gives the following explanation of what follows: "know that the Jews owe nothing to you, but you all to the Jews; since the hope of salvation was transferred from the Jews to the Gentiles, not vice versa." 19. ἔρεις οὖν; 'Now then thou wilt say," The οὖν may be used to denote the consequence, not the cause, as some good Commentators say. And thus the sense will be: ' God, by casting off the Gentiles, has made room for me.' The καλος, however, will not prove this; since it may be taken populariter, in a concessive sense, as we say "well; granting it to be so." So in Mark xiii. 32. Iu. xx. 39. Joh. iv. 17. 20. εἰ δὲ τῷ πάσῃ ἔστικας There is an ellip. of μόνον, and the οὖν is emphatical, "But it is by faith only that thou standest," i.e. continued in the Divine favour, into which thou hast been admitted. Grot. compares a similar use of the Heb. וַיְהִי. — μὴ ψυχοφρόνει. The Greek Commentators suppose an ellip. of τοίνυν. Φοβού, i.e. fear lest thou shouldst for a similar cause be in like manner rejected. 21. τοῖς κατὰ φύσιν τῶν οὖν, the natural branches, i.e. the Jews; so called because naturally descended from Abraham, the root of the olive-tree. At μήτως sub. ὦρα or the like. 22. Ιδε οὖν χρηστότητα—Θεοῦ. Render: 'See then the goodness, and the severity of God.' The καὶ, as often, for τε καὶ, 'not only—but.' The Apostle admonishes them not to rest upon the goodness of God to those who grow secure and forget his severity. The words following show the objects and grounds for each of these attributes. In αἰσθησια there is not (as many Commentators imagine) any particular metaphor in view, any more than in the αἰσθητομία τῶν νόμων cited from Did. Sic. by Schleus. 'Εἰ κεκαθήμενος, in the state of being in darkness, Vulg. Vorst., Grot., and Whitby explain, 'if thou remain in that state in which thou hast been
placed by the goodness of God, through faith in Christ, by which this goodness is retained; if these are not their duties, nor it continuing to endeavour to be worthy of it, and improving this advantage. This explanation is confirmed by the Greek Commentators. At all events, the present passage excludes the Calvinistic notion of irresistible grace, as the words following καί ἐκείνοι—ἐγκεφαρ. do that of arbitrary and irresponsible election, as of ϕιλοθείαν.

At εἰς there is the ellip. of οὗ, which (as supra v. 6. iii. 6. and often) includes that of ἄλλοις.

23. The sense of this verse is: ‘The heathens may finally be deprived of the benefits now offered or enjoyed, and, on the other hand, the Jews be finally invested with them.’ Εὐκεφαρ. may be rendered ‘will be grafted in,’ which implies what may be, not what shall certainly be. Πρᾶγμα γὰρ & c. The διαφωνεῖ of Crefl., Grot., Mackn., Rosenm., and Koppe supposed to have an adjunct notion of willing. For when God is said to be able to do a thing, there is often understood not solely His power but His will, and as in the case of Christ (John 10. 29). Hence it is implied that nothing but their unbelief hinders their being again received into the favour of God; ‘Cessante causà cessat effectus,’ as Jaspis remarks. ‘Thus, (says Crefl.) the third objection, from the impossibility of the thing, is removed.’

24. εἰ γάρ συ ἐκ τῆς—τῆς ἰδίας ἐτ. The sense of this figurative language is: ‘That the Gentiles should be brought to the felicity of Christ’s kingdom was far more improbable than that the Jews should be brought thereto, since it was originally destined for them.’ The Gentile nations at large are compared to a wild-olive tree, and are cast as an ἀσκελείαν, corresponding to the ἀσκελείαν. But Crefl. says it is found in Aristot. de Plantis i. 6.

25. The Apostle now, by the authority of Him from whom he derived the knowledge, adds that that will really happen, of which he had before asserted the possibility or probability. (Koppe.) Γὰρ is here a particle of transition. It is rightly remarked by Scheottig, that μυστηρίων denotes in the sense of mysteries, not in- telligible, but what was hidden and secret till made known by the revelation of God. The μυστηρίων here meant is the future conversion and restoration of the Jews, and that the blindness and obdurate unbelief of the Jews was not universal, but in part, and will only continue till the full number of the Gentiles be come in, till their conversion is completed. The expression ἢ μὴ ἦτε παρ’ αὐτοῖς φρονίμοι is (as Grot. remarks) taken from Prov. iii. 7, μη ισθάν φρονίμοι παρὰ σαυτῷ (i.e. in thine own opinion) and Is. v. 21. σωτηρὶ ἐν αὐτοῖς. The sense, which is variously interpreted, may be, ‘that ye may not be puffed up with an opinion of your own wisdom or understanding (opposed to the savorious, and consequent privileges.) At μέρος there is an ellip. of μοῦνον; and ἀγαπᾶν ὑμᾶς here denotes continuance, as in Rom. v. 15. xi. 8. The expression ‘in part to Israel’ is for ‘to some Israelites,’ as opposed to the ali at v. 20. Πλήρωμα is best explained as equivalent to πλῆθος τῶν Θεών (as opposed to ἐν αὐτοῖς where the numerical idea is connoted) the great bulk of the heathens, in a manner all. At εἰς ἐκλεῖσθαι must be supplied εἰς τὴν βασιλείαν τοῦ Θεοῦ ἐκ τῆς πτώσεως. 26. σωθήσεται i.e., as the best Commentators are agreed, ‘shall be put into the way of salvation,’ ‘have the means of salvation bestowed on them.’ See Note on Matt. i. 21. Whiby has an excellent Dissertation on the conversion of the Jews, as referred to in the words καὶ πληρωμα; of which there is a careful abridgment in Recens. Synop., together with some further remarks upon this important subject.

καθὼς γέγραπται & c. The words are from Is. lx. 20, and agree with the LXX., except that ἐνεκα there is used for the ἐκ here, which, indeed, Beza and Koppe suspect crept in from an abbreviation of ἐνεκα. But it were strange that it should have crept into all the MSS. And to suppose, with Mr. Turner, that the Apostle has modified the language of the Prophet, to accommodate it to his purpose, involves a principle which should not be resorted to unnecessarily. It seems best to suppose, with Vitringa, that together with this passage of Isaiah the Apostle had in mind Ps. xiv. 7. τις διάτη έκ Ζιών το σωτηρίου, and thus unin-
tionally changed one from the other. In 
\(\frac{\text{Keph. XI. PROS POMAIYX.}}{71}

\) 27 ἐκ τοῦ ἐνεχθέντος αὐτοὶς 

27) ἁπαστρεφεῖ

27 ἀσεβείας θεοῦ τῶν Ἰουδαίων καὶ άνθρωπον ἡ παρ' ἐμοῦ εἰς 

27) ἀπάθητην... ὅταν ἀφέλωμα τὰς ἀμαρτίας αὐτών.

28 ὅταν τοῦ ἐνεχθέντος ἐξερχόμενος 

28) ἐκλόγην, ἀγαπητός διὰ τούτων πατέρας. Ἀμεταμελήτη 

28) τὰς χαρίσματα καὶ θέλεις τοῦ Θεοῦ. Ὑπερ γὰρ καὶ 

29) ὑπερ ποτὲ ἀπειθεῖς τῷ Θεῷ, νῦν δὲ ἠλέησάς τῇ 

31) τούτων ἀπειθεῖς οὕτω καὶ θεωρεῖ τῷ 

31) ἐμετέρω ἐλείει, καὶ κατ᾽ αὐτοῖς ἠλέησας.

32) ὁ Θεὸς τῶν πάντων εἰς ἀπειθεῖαν, εἰς τῶν πάντων ἐλείειν.

32) Ω βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ! 

36) 7

27. καὶ ἀσεβείαν... ἀπάθητην] These words are, as 

27) Koppe remarks, taken from the same passage of 

27) ἰσαίας; though (as is not unusual in the Jewish 

27) writers) the passage is not completed; the rest 

27) being left to be supplied by the reader. I have 

27) pointed accordingly. The words ὅταν ἀφέλω 

27) καὶ τὰς ἀμαρτίας αὐτῶν are with reason sup 

27) posed to be taken from ἰσαίας xxi. 9. And the 

27) sense is thus expressed by Koppe: 'These are 

27) the benefits which I promise them, after I shall 

27) have taken them from the Old and punishments, 

27) shall give my spirit to them.'

28. κατὰ μὲν τὸ ἐνεχθέντος τῶν πατέρας] These 

28) words are meant to meet a tacit objection, q. d. 

28) "It cannot be that all Israel will be saved, and 

28) experience such grace from God; since they are 

28) God's enemies, and God is theirs." To which 

28) the reply is: "They are in those enemies, but 

28) are nevertheless beloved, though in another re 

28) spect." (Crel. At ἐξερχόμενος (which may here 

28) be an adjective, as opposed to ἀπάθητος sub. 

28) τοῦ Θεοῦ. See Note on ν. 10. Di' ὅμως: 

28) the best Commentators render, 'for your sakes,' i.e. 

28) advantage, viz. that the Gospel may come unto 

28) you. I have placed a comma after ἐξερχόμενος, 

28) because in full construction, the word must be 

28) taken twice.

29. — κατὰ δὲ τὴν ἐκλογὴν κ.π.] 'but in re 

29) spect of their election, as the posterity of a 

29) nation generally chosen by God for his peculiar 

29) people, in that view they are beloved.' The 

29) Apostle then adds, by way of explanation, διὰ τοῦτο 

29) ἀπειθεῖαν, i.e. in respect of the love which God bore to their 

29) fathers. Whitby observes that 'in this Chapter 

29) there is mention made of a double election; 1. ἐκλογὴ χάριτος, 

29) ν. 5 & 7, the Gospel election; 2. ἐκλογὴ διὰ τούτων πατέρας, 'an 

29) election for their fathers' sake,' in which sense the 

29) word ἐκλογή is made use of in Acts, 

29) Deut. iv. 27. vii. 6-8. ix. 5. Gen. xviii. 7.

29) 29) ἀμεταμελήτη 

29) γὰρ κ.π.) This assigns the 

29) reason why the Israelites even yet, on their fore 

29) fathers' account, cease not to be beloved; and 

29) this is founded on the constancy of the Divine 

29) will, that decrees nothing of which the Deity 

29) can ever repent. (Koppe.) These χαρίσματα 

29) may therefore be restored on repentance and 

29) faith in the Messiah. It is truly observed by 

29) Mr. Turner, that 'this text has no bearing on 

29) the indefectibility of Divine grace.'

30-32. The sense of this portion (which is 

30-32) parallel with ν. 11, and on which see the details 

30-32) in Recens. Synop.) is as follows: 'As you 

30-32) Gentiles, who were once disobedient, by idolatry, 

30-32) and consequently without knowledge of God 

30-32) (See Rom. i. 20) by the ministerial mercy 

30-32) and introduction into God's Church and coven 

30-32) ant, through the obstinate unbelief of the Jews, 

30-32) which crucified the Lord of life, which was the 

30-32) occasion of preaching the Gospel to the 

30-32) Gentiles; even so, they also, though now unbelie 

30-32) ving, may obtain mercy, through your mercy [i.e. 

30-32) through the ministerial mercy], and at length receive the Gospel from 

30-32) them; for God hath permitted all, both Jews and Gentiles, to 

30-32) be shut up and remain in unbelief, that he may 

30-32) have mercy on all.' The term ἠλέησας is 

30-32) meant to show that salvation is not of human 

30-32) merit, but of Divine grace. The words τοὺ 

30-32) τῶν οὐκ ἐκλελείποντο 

30-32) signify, as the best Commentators 

30-32) among the moderns are agreed, 'at,' 'on 

30-32) occasion of' 

30-32) With respect to the words συνέκλεισαν... ἀπειθεῖαν 

30-32) of these two interpretations are 

30-32) maintained. The antients and earlier moderns, 

30-32) with Wets. and Carpz., render, 'hath convicted 

30-32) all of sin, hath proved that they all lie under 

30-32) (namely by his holy law. See ib. 19. 20 & 21. 

30-32) iii. 9. Gal. iii. 22. If this interpretation be 

30-33) admitted, συνέκλεισες is used by Latinism. 

30-33) Other Commentators, however, as Pisc. 

30-33) and most recent ones, with the E. V., interpret 'hath 

30-33) shut up all in disobedience and sin, subjected 

30-33) them to its control,' i.e. hath permitted them 

30-33) to be shut up and remain in unbelief, as the 

30-33) Galatians, as see Note in loc. There the ζῷο is 

30-33) may be put for eis; whereas eis cannot here be taken for of. By 

30-33) πάτωσαι is meant mankind, as (it has been shown 

30-33) by Conybeare, Bamp. Lect. p. 107) the Is 

30-33) raelites understood the words. On this 

30-33) unbelief 

30-33) charged on the Jews and Gentiles see Taylor, 

30-33) and especially Dodd. and Reland ap. Recens. 

30-33) Synop. 

33-35. Filled with a deep sense of human de 

33-35) merit and Divine mercy, the Apostle concludes 

33-35) by breaking forth into admiration at the unfa 

33-35) thomable depth and infinite abundance of the 

33-35) wisdom of God, evinced in making first the 

33-35) rejection of the Jews a means of calling the
Gentiles; and then working upon the contumacious Jews by his mercy shown to the Gentiles. On this noble epiphonema see Bp. Jebb Sacr. Lit. p. 117, seq., who supposes the Apostle to have had in mind Ps. xxxvi. 6. " Vide Epp."—

Job xi. 5, 6. v. 9. xxxvi. 22, 23. Jerem. xxxii. 16. xxi. 13. xvi. 11. 22. See also Wisd. ix. 17. Ecclus. xviii. 25. The learned Prelate, with his accustomed taste, remarks that "the first line proposes the subject. The notion of depth (continues he) as a quality attributed alike to God's riches, and wisdom, and knowledge, is first expanded in the next couplet. Riches, vision, and knowledge are then, in a fine pianissimo, enlarged upon in the next two, and in the last added to the previous points. By some seem strange that three particulars should have been thus made, when our authorized Version, in common with almost every other, antient and modern, and most Commentators, makes but two—{πλοῦτος} being regarded as only intensive of {βάθος}, and as standing for {πλούσιος}. But the method in question is supported by Chrys., Theophyl., and Theodoret., and adopted by some modern Critics, as Schleus. and Rose ap. Parkh. And it is placed almost beyond doubt by Eph. iv. 8. τῶν ἀνεξίχνιαιστῶν πλοῦτος τοῦ Χριστοῦ, for πλούσιος τῆς χάριτος, or χρηστότητος, and Phil. iv. 19. κατὰ τόν πλοῦτον τῆς ἀλήθειας. The passage is adjoined by Schleus. The sense, however, in all these passages, and, no doubt, in the present, is best explained, not riches, but abundant good-

ness, and grace.

By the κρίματα the most eminent Commentators understand the governance of God's providence: and by the διόδοσις, the ways by which the plans are carried into effect. This sentiment is by the best antient and modern Commentators supposed to relate especially to what has just been said, namely of the Divine economy respecting the salvation of the Gentiles and the final conversion of the Jews. "His wisdom and ways (says Locke) are far above their comprehension. He has worked upon them with a power to advise Him what to do, which is the force of v. 35." That of v. 35. "τοί τε προδιδόκασιν αὐτῷ καὶ αἰνεῖσθαι αὐτῷ" is well expressed by Locke: "Is God in their debt? Let them say for what, and He will repay it them."
Rowsem., Wahlen, Jaspis, and Bretschneider, who explain it 'spiritual, offered up with the spirit and heart,' as opposed to 'lifeless rites and ceremonies. Perhaps, however, the two interpretations, which, in some measure, merge into each other, may be conjoined.

2. μὴ συνχαμβατεῖσθαι—μεταμ. These verbs mean to be in the reciprocal sense, 'do not conform to.' We may compare Thucyd. v. 103, μηδὲ ομοιόμενοι τοῖς πολλοῖς, conformari ad multitumdem. The μεταμ. enjoins the exercise of our own vigorous exertions to obtain this transformation, in dependence on the aids of the Holy Spirit, without which the work will never be effected; for, in the words of Cowper, "To reach the distant coast;" "The breath of heav'n must swell the sail," "Or all the toil is lost!"

— εἰς τὸ δοκιμάζειν ἡσ. The Apostle, it should seem, now means to point out the most remarkable effects of this ἀνακαίνωσις τοῦ νόμου, namely (as according to the best interpretation of δοκιμ.): The proving, trying, and approving what the will of God is, (or what he would have us both believe and practise) what is good and acceptable to Him, and perfect; perhaps by a tacit allusion to the vain ceremonies of the Law. See Locke ap Recens. Synop. 4. 5, καθάπερ γὰρ ἐν ἐνί σώμ. ἡσ. A familial illustration of the subject from a comparison (by allusion) of the natural body with the body politic or social; as in the well-known Apology of Menenius Agrippa in Livy, ii. 32, and other passages cited by the Commentators. — of one another, as Kompl. τὸ ἄλλον, "καθάπερ αὐτοῦ, but signifying, 'we the many,' being few, 0 ἄλλων πολλοί, we who are many. See 1 Cor. x. 16. The sense is, 'In like manner we Christians, though many, are one body, have been united into, form one body (i.e., in respect of) Christ, considered with a reference to him as the head of the whole society.' Be that as it may, the general intent of the Apostle is clear, which is to excite them to the zealous exercise of the gifts and graces of Christianity; so, however, that those who enjoyed the higher kinds should not interfere with one another. By these χαρίσματα are to be understood not only the extraordinary gifts, but the ordinary graces also as the head of the whole society. 'Ο δὲ καθ' εἰς ἑαυτόν, or εἰς άλλων, εἰς καθήμερον. On the nature of this προφητεία there has been much discussion. See Recens. Synop. It should seem that the προφητεία denoted not merely an Interpreter of Scripture, as some imagine; but one who, by Divine inspiration, and therefore authentically, explained and set forth all the mysteries of the
χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἰτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως. εἰτε 7 διακονίαν, ἐν τῇ διακονίᾳ εἰτε ὁ διάδικος, ἐν τῇ διάδικῳ καλῇ· εἰτε ὁ παρακάλων, ἐν τῇ παρακλησίᾳ. ὁ μετα- 8 δίδων, ἐν ἀπλοτητί· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεημ., ἐν ἀλογρίατι.

*Η ἁγάστη ἀντικριτος* ἀποστυνγούντες τὸ πονηρόν, 9 κολλάμενοι τῷ ἁγάθῳ τῇ φιλαδελφίᾳ εἰς ἀλλόν πιστὸν. 10


Gospel, and publicly preached and exhorted. For the purposes of Christian edification and consolation; as 1 Cor. xiii. 2.

This is directed to be done τῇ ἀνα- λογίᾳ τῆς πίστεως, which is not to be taken, as the phrase is used by Theological writers, of the general plan of revealed truth (on which see Bp. Van Mildert’s Bampton oration, p. 370, and Mr. Horne’s Introduction, vol. iii. p. 335, sqq.) nor be supposed to refer to any article of faith. On its exact sense, however, Commentators differ. See Recens. Synop. and Dr. Campbell’s Dissertation, iv. § 13. One thing is clear, and admitted, that κατὰ τὴν ἀναλογίαν means pro ratione portionis, proportionate, or by a proportion taken by Schoettig. And τῆς πίστεως may be interpreted, with some eminent moderns, of the χαρίσμα, the gift or grace just before mentioned; or rather, with the antients and some moderns, ‘the measure of faith’ at v. 3. The complete sense, however, intended by the Apostle seems to be that expressed by Dr. Burton: ‘According to the proportion in which he has received this gift, which is in proportion to his faith.’ See Doddr. ap. Recens. Synop. The Apostle (as Phot. Beza, and Crell. observe) first lays down προ- φητεία and διακονία each as a genus and then enumerates their species, of the former two, of the latter three.

7. διακονίαν] The words διάκονος, διακονεῖν, διακονία, though general terms, and used of the Apostles themselves, are often in the N.T. taken of some certain kind of office undertaken in the cause of the Christian religion, (compare 1 Cor. xii. 5, 2 Cor. ix. 1) and appropriated to those Christians who did not so much employ themselves in explaining doctrines of the Gospel, as in managing the external affairs of the Church, and of individuals. On the kinds of Deacons see Suic. Thes. i. 862, and Bingham. Eccl. Ant. ii. 20.

At ἐν τῇ διακονίᾳ the simplest ellipsis (and the one confirmed by the Syriac Version) is ἐν τῷ ἐν τῷ iv. 15, and εἰς τὸν πτέρνων φιλα. 11. ψαλμ. 12. 8. οἱ παρακαλῶν] This is explained by Koppe, ‘qui affluat Spiritus Sancti incitatus, populum admonet, hortatur, consolatur;’ as Acts xiii. 15, 1 Cor. iv. 3. He, however, understands the παρακαλῶν and διάδικως as united in the same person. ‘Οι παρακαλῶν, & διάδικως is paraphrased, without altering the sense, and Koppe to denote the person who collected the alms in the Church, and distributed among the Christian poor; ο προϊστ., the Præses Ec- clesie, whether Bishop, Presbyter, or Pastor; ο ἐλεημ., ‘he who takes care of the sick,’ literally, ‘the shover of mercy.’ See also Mackn. Koppe observes that if the three terms be thus distinguished, a difficulty will be removed which otherwise can hardly be got over, namely, how προϊστάμενος should be mentioned in a pas- sage which might seem to treat, not of ecclesi- astical functions, but of the general duties of Christians. — ἐν ἀπλοτητί] This term is susceptible of several senses. The ‘simplicity’ of our common version is too vague, and not sufficiently definite. By the antient and many eminent modern Interpreters it is explained liberality; a sense occurring in 2 Cor. viii. 2, and ix. 11 & 12, and very applicable here, if the passage have reference to private charity; but if to the office of distributing common contributions, then some other sense will be required, namely, ‘singleness of mind, integrity, uprightness, and impartiality,’ which is of frequent occurrence in the best writers. ἀλογρίατι. If this have reference to the exercise of charity by the giver himself, the sense will be as in 2 Cor. ix. 7; but if to the exercise of a public office, such can have no place, but rather that of alacrity under the inconveniences of such an office, and a kindly de- meanour, very suitable to one who had to visit the sick or afflicted.

9. Νῦν following the private virtues to be cul- tivated by all Christians. ‘Ἀγάστη δεῖντο καθὸς πτέρνων’ denotes the Christian philanthropy described at 1 Cor. xi. 1. seq. 1 Tim. i. 5. ἀντικριτος, ‘undissembled;’ for (as Theophyl. observes) then alone it is really love. Sub. ἐστὼ.

— ἀποστιγμάτωτε κ. κ. The construction here and in the following verses is very ir- regular, and like that at Hebr. xiii. 5. To take the participles, with Koppe and others, for verbs, is explaining nothing. It is better to sup- pose an antapodoton, the participles being used as if suspended on some verb which oc- curred in the preceding sentence. Had the Apostle written ἀγάστη αὐτῶν ἀνεκκριτών, the construction would have been regular. The terms ἀνεκκριτῶν, and κολλάμενοι are very strong. Theophyl. explains the former by ἐκ ψυχῆς μι- σθοῦντες; and Parreus, the latter, ‘non bonum frigide probantes, sed flagrantissime com- pelientes.’

10. τῇ φιλαδελφίᾳ—φιλοστοργίον] Sub. ἐστίν. From philanthropia (which is chiefly exercised in kind actions) the Apostle rises to something higher, and exhorts them to be φιλο- στοργίον τῇ φιλαδελφίᾳ, where τῇ φιλ. is a Dative of instrument, denoting the mode in which we ought to be φιλοστοργίον. Φιλο-
The page contains a passage in Ancient Greek, discussing the natural affection of parents towards their children and comparing it to other forms of affection. The text is a continuation of a larger work and references other classical authors such as Wets and Theophylact. It is a scholarly discussion on the nature of affection and its comparison to religious devotion, framed within the context of early Christian commentary. The passage is a reflection on the proper understanding of affection in the context of religious devotion, highlighting the importance of context and interpretation in religious texts.
16. το αὐτῷ—φρονοῦντες] This, as appears from context, relates, not to unity of sentiment, but of disposition. See Recens. B: morum. Μὴ τὰ υψηλὰ φρονοῦντες is equivalent to μὴ υψηλοφρονεῖται at ii. 21, and is best rendered by Tyndale, 'be not high-minded.' With respect to the words τοις ταπεινοῖς συναπαγόμενοι, the sense of which is disputed, they seem to mean, 'Hold intercourse with the lowly'; do not despise the lowly. But as passive verbs are often used in a moral sense, especially in this sense, is rare; but it is well explained by Chrys. συμπεριφέρεσθαι. The ratio metaphorica is this. A person is said συμπαγέσθαι when he is met with by a crowd, and is hurried away with them in the direction they are going. But as passive verbs are often used in a moral sense, especially in this sense, is rare; but it is well explained by Chrys. συμπεριφέρεσθαι. The clause following μὴ γίνοι, φρον. τ. ἑστί, admonishes against that self-conceit which excludes all humility. It is founded on Prov. iii. 7, and Is. v. 21.

17. The Apostle, having shown how studiously Christians ought to cultivate peace and concord one with another, proceeds to teach how they ought to do it with other men. (Crell.) He at the same time inculcates forbearance towards enemies, and patience in supporting the injuries inflicted by them, as opposed to thirst of vengeance, which only serves to perpetuate hatred, and inflame animosity. (Koppe.) Sentiments parallel to this of μυθεὶ κακῶν ἀυτὶ κακοῦ ἀναστόριστοι are adduced by the Commentators from the Classical writers.

18. εἰς ὑμῖν;[16] An injunction to a virtue nearly allied to that of forbearance, or of being kind in word or deed. It belongs both to Christians and non-Christians. In εἰς ὑμῖν; and τὸ ἐξ ὑμῶν (where supply κατὰ and μέρος) 'as far as you are concerned,' the latter qualifies and explains the former. In ἐπίκοιμος the context requires. "The so acting (says Crel.) that it may be always peace on your part, τὸ ἐξ ὑμῶν."

19. In this verse the pronouns are emphatic, and the scope of the whole is to forbid private retaliation, enjoining the injured party to leave vengeance to God, or to the human judge acting for God. Thus the text, though it seems to be the forerunner of the saying, "In the end, the retribution will be sure," however, admits of two senses. The ὀργὰ may be referred to the person injured; in which case the δότε τότῳ, some think, will mean, let it go, defer venting it, give space to that anger, which is a foror breis, and may thus have time to cool. So the Arabic Version, Ambros., De Ven., etc. But the meaning may be to be inherent in the words; neither would it be suitable to what follows, "for it is written," &c. It is therefore better, with the antient and earlier modern Commentators, to refer the ὀργά to God, q. d. leave it to the wrath of God to avenge you, or to him who is properly the minister of vengeance, as representative of God. Indeed the Gothic Version adds τοῦ Θεοῦ; and Rinck half suspects that this has escaped from the text, adducing several examples in the N. T. He urges that the ellipsis of Θεοῦ is harsh. Which is very true; but there is, in fact, no occasion to suppose any such ellipsis. For τοῦ ἐκδικοὺντος (meaning God or his representative) may be supplied from the preceding ἐκδίκειται, and may thus the sense will be, 'the wrath, or retaliation of the avenger.' Rinck proves that the phrase τοῦτος δεδοχας answers to the Latin locum dare, as Lu. xiv. 9; and shews that the first mentioned interpretation is not to be tolerated, and the second alone is the true one. This I would confirm from the Episeopalian Version, and the Vulgate, 51. εἰς ὑμᾶς ἐν θεόν το ἐκδικοῦμεν ὡμεν δὲ ὑπὲρ αὐτῶν; (Ver. 10.) Ροσ. xii. 72. μὴ μισήσατε ἄνθρωπον, &c. &c. (Ver. 13.) In the quotation just after the Apostle neither follows the Sept., (which is here very inaccurately) nor the Hebrew; but forms something founded on both, and which represents the full sense. The pronouns are highly emphatic.

20. τίς ὑμῖν—κεφ. αὐτῷ.] Taken verbatim from Prov. xxv. 21, 22. The ancient Commentators have well remarked that there is here a sort of antithesis; in the first, a call to forbearance, and a striving after peace, abstaining from private vengeance; but I enjoin you to
do good to your enemy, by performing the common offices of humanity to him, if he should need them. 1 Of the words followed πεταύροι τοιων &c. there are two interpretations almost equally entitled to be adopted. 1 That of the Greek Fathers and most of the earlier modern Commentators, as also Wets., Rosenm., Koppe, Locke, Schleus. &c.: 'By so doing thou wilt, if he persevere in his enmity and injury, bring down an increased wrath and one that shall be not only averted by Jerome and Hilary, of the antients, and by many eminent moderns up to the present time) there is supposed a metaphor taken from fusion metals, signifying 'Thou shalt melt down his enmity and soften him to kindness, as metals melted by covering the crucible with hot burning coals, is done by order not by the admonition following πεταυροι εν τῳ αγαθῳ το κακων; but the context, in a passage consisting of so many separate and independent injunctions, is not decisive. Indeed the admonition in question also seems to be an independent one, supplying a step higher in the climax, and intended to prevent any misunderstanding of the foregoing, as giving countenance to procuring evil to one's enemy.

XIII. This Chapter forms the second section of the practical part of the Epistle, in which are inculcated the moral duties of all Christians, commencing with those towards the civil magistrate and governors; the enjoining of which, considering the state of things in the present day, is (advised by Jewish Christians, was very necessary. Thus, after explaining the nature and Divine origin of government, (telling them that all governments derived the power they had from God, though they had not the frame of the government from Him, as the Jews had) he exHORTS to the Christians to faithfully and soberly perform their duty in this respect.SIMilar admonitions are found at Tit. iii. I, 1 Pet. ii. 13, 14. (Carz. & Koppe.) See also Mackn.

1. πάσας φυλακις] So the Heb. וְכֶחֶר, every individual without exception, of whatever rank of subjects. 'Eξουσιας ὑπερέχει, ' the magistrates set in authority, celts potentates, the οἱ ὑπέρεχοντες at v. 3, the οἱ ἐν ὑπερεχοντει at v. 11. — αἱ ἐν ὑπεραρχαῖς] Including rulers and sovereigns not only of jure, but de facto. The ἐξουσίαι is not found in six MSS., the Vulg., and some other Versions and Latin Fathers, and is cancelled by Griesb. But rashly; for though it has been thought that the word was added by the librarii, yet it is more probable that it should be left out, either on account of the Greek words followed πεταύροι &c. (being for the most part a common source) than that the Apostle should fall into omission which would involve such great harshness. As to theVersions, they are no evidence, since the idiom of the Latin would rather require the omission of the word, and the other Versions are such as chiefly follow the Vulg. 'Υπὸ τοῦ θεοῦ κρίμα λήψονται. By this it is only meant that they are permitted to hold the office they hold by the disposing Providence of God; though mediately appointed by the authority, or invested with it by the consent, of man.

2. ὁ ἀντιτασσόμενος] ' he who sets himself in array against.' See Note on Acts xviii. 6. This metaphor seems accommodated to the preceding, that as that was ὑπερεχοντες, so Epict. 29, αὑ τὸ τοῦ θεοῦ τεταγμένος ἐν τὸ ταύτην τὴν ταχείαν. Διαταγήν, ' constitution or ordinance.' So Ezra iv. 11, and διατάγμα at Heb. xi. 3. Κρίμα signifies condemnation, implying punishment, not temporal (as some antient and modern Commentators explain; for that is at variance with the context) but Divine; though, from the ample discussion of the sense of this term by Hammond, it appears that the former sense may be included. 'Εννοιαν may seem pleonastic; but it is expressed to strengthen the sense.

3. φοβεῖσθαι, ' terricolamentum,' a cause of fear: with more idioms of fear and of fear, in the Spectral and Classical writers. So in an Inscription cited by Wets. Εἰμι κρατήρ, γαρ κτήριον ἱδιωτικόν, τοις οἱ ἀκούσας δεῖς. And so terror in Latin. Again, ἔργων is for ἔργων. The Apostle describes what is usually, and what ought to be always, the case. Ἐννοιαν, μη φοβεῖσθαι, ' the common use of μη see Win. (Gr. p. 156). Hoogev. says it here differs from οὐ in this, that οὐ would have been denying the whole of the sentence, οὐ δεῖλας φοβεῖσθαι, i.e. 'is it then thy wish to live exempt from the fear of the power?' 'Εκπαίδευσιν. Imposing favours and, as the case may be, reward.
4. εἰς τὸ ἀγαθὸν This suggests another reason, namely, that he is not only the appointed minister of God to us, but is for good, i.e. both natural, civil, and moral, as the Commentators shew. The ἄγαθον has reference to a clause omitted, q.d. [There is an additional reason to do this] for ἄγαθον.

5. ἀνάγκη] The necessity to be understood is not absolute, but hypothetical, i.e. as Schleusen explains, "quae est ex nullo rerum humanarum inter se invicem, et ipsa natura humana." Thus it is equivalent to καθήκον ἐστιν or dei. Of this idiom several examples are adduced by Wets from the Classical writers. The obedience in question is plainly political, not religious; and the words following suggest the motive, viz. not only through dread of the ὁργή, or penalty annexed to disobedience, but διὰ τὴν συνήθειαν, "for conscience sake," through religious motives. Thus disobedience, as Hardy says, involves not only a breach of law, but a sin.

6. Of the two γαρ's, assigning the reason why taxes should be paid them, the first refers to the high usefulness of rulers; the second urges that they are appointed by God to a ministration which, upon the whole, is very beneficial to men. At φόρον τελεῖται must be supplied aπότελεις; and (as the best Commentators, antient and modern, are agreed) the αὐτό τὸ τῶτο must be referred not to φόρον τελεῖται, (as is commonly supposed, and as Koppe unwarily explains) but to τὸ λειτουργεῖν τὸν Θεὸν, which is included in λειτουργεῖ. On the senses of λειτουργεῖ, see Note at ἔργα τελεῖν, I. 23. Now without the payment of taxes the ends of the λειτουργεία could not be attained; for, as Tacitus cited by Koppe observes, "Nec quies gentium sine armis, nec arma sine stipendis, nec stipendia sine tributis haberi queunt." And yet it is God's will that the λειτουργεία should be performed, and consequently that the taxes necessary to that purpose should be paid.

7. ἀπότελεις-ὑπότελεις] whatever is due, both physically and morally. At τῷ σώματι supply αὐτοῖς; other ὁδεγεῖτε, taking the τῷ for διὰ both methods involving some harshness. With respect to the difference between αὐτοῖς and τῷ, it must be observed that the former denoted the land-tax and the capitation tax, and is nearly the same with the κόσμος at Lu. xx. 21. The τῷ were the vectigalia, and the customs levied on the imports and exports. As to the difference between φόρον and τῷ, the former may denote the reverential homage due to the kings and priets; τῷ the respect due to all who are in authority.

8. μηδειν-αλλήλους] The Apostle takes occasion, from the word ὁδεγεῖτε, to pass from what respects the political law to that which regards morals and the mutual offices of Christians one to another; and shows that these precepts, as they had been valid before Moses, so now also did they remain, but with the glorious supplementa of the Christian dispensation. (Grot.) The general scope of the sentence is plain; but there has been some doubt as to the details. De Dieu, Koppe, and Rosenm. take ὁδεγεῖτε in the Indicative. But that is at variance with the context, which is wholly occupied with injustions; and therefore the common interpretation (adopted by the antients and almost all moderns) is preferable. "Christian charity (as ταρτρα observes) is here described as a continual debt, which is ever being paid, but is always owing, and never discharged in this life. This fine turn is, as Wets. observes, imitated by Milton in his Paradise Lost, B. iv. 56.

9. A grateful mind

By owing owes not, but still pays, at once Indebted and discharged.

τὸν ἔτερον] for τῶν πλήσσεσθε, i.e. any person with whom we have any connexion. So our Lord, in his parable of the good Samaritan, has taught, as the Jews have extended the meaning of the word, making thereby the command as unlimited as the benevolence of the Deity, and co-extensive with the sphere of human action. Πεπληρωκε, implere solet, fulfilis. By τῶν νομῶν is, I think, with Bp. Midd., meant the Law in general, and not, as some Interpreters suppose, the second table only of the Law.

10. τὸ γάρ] On the idiom here and in τῷ
just after, the Commentators are not agreed. It is, I conceive, put for ōti; nor is it used ἀεικτικῶς. It should seem, as Koppe says, that there is an ellipsis of γεγραμμένον; which is supported by the opinion of the very learned Professor Schoefield ap. Middl. in loc., who thus excellently renders the verse: 'For the commandment, Thou shalt not commit adultery. Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and whatever other commandment there is, is briefly comprehended in the precept, Thou shalt love thy neighbour as thyself.'

The words, γεγραμμένης are omitted in several and several other MSS. and the Edit. Princ., and is rejected by Mill, Beng., vat., and others, and cancelled by Griesb. But there is surely not sufficient evidence to warrant that, since we may quite as well imagine the omission of the clause, by the homoeoteleuton, as its insertion. If introduced, it would have been done in some other place. The clause is retained by Wets. and Math. On the idiom in εἰτέ, see Recens. Synop. here and on Mark xi. 25. 'Ἀνακεφαλαιώται literally signifies 'is summed up;' a metaphor taken from casting up accounts. 'Εαντον for σαρκοντον. By loving one's neighbour as oneself, is not meant that we should love him as much as ourselves, but in the same manner as ourselves, that is, loving and kindling to our neighbour as to ourselves. This is confirmed by the words following, which seem to be exegetical, and meant to show the nature of this love; namely, that we should be as careful to avoid injuring him, as we would of injuring ourselves. To which purpose it is admirably observed by Bp. Sherlock, in one of his Sermons, that 'what the principle of self-preservation is with respect to ourselves, the same is charity with respect to our neighbour.'

10. ἡ ἀγάπη-ἀγάπητα] Here we may, with the Commentators, suppose abstract for concrete, 'He who loveth,' &c. But this is not necessary; and the sense stands well in either place. Love consists in not injuring our neighbour.' And true it is that a great part of the love we bear to our fellow-creatures is only required to be shown by not injuring them; which will often operate as a positive benefit.

Of the next words πληρωμα-ἀγάπη the sense is not certain. It may either be, that love is the end and scope of the commandments respecting our neighbour, or, which is preferable, that in love consists the fulfilment of the law. Hence the same precept is called in James ii. 8. the σέμιον βασιλικόν, and in 1 Tim. i. 5. the τέλος τῆς σκιώδειας. Carpz. renders πληρή 'the sum and substance.'

11. The Apostle now proceeds to inculcate, up to the end of this Chapter, the duties of Christians towards themselves: and, to excite them to the zealous observance of these and the above mentioned virtues, he adds this new reason, that the return of Christ to the earth, to save and bless, is an event not far distant. And holiness of life is compared to the conduct of men in the broad day-light, and full view of their fellow-creatures, and who are therefore held in a stong moral restraint. (Koppe.) — καὶ τούτῳ &c.] In καὶ τούτῳ we have a form of transition, involving an ellipsis. The mildest proposed is πωσίτω; 'And this admonition especially observes.' Ed. &c. Hieff. &c. The sense (disputed by Commentators) seems to be, 'knowing that this is the critical season [for action].' The words following are exegetical of the preceding, 'that now it is time to be roused from the sleep of inactivity, security, &c., to be awake to a sense of duty.' The reason for this is suggested in the next clause, as Hypothesis is considered by Dr. Burton as an interpolation. But it is not omitted in any one MS. or Version; and its absence would deprive the passage of its pointed application.

— νῦν γὰρ ἐνγέμτερον—ἐπιστ. On the sense of these words the Commentators are divided in opinion. Of the four interpretations usually offered, Recens. Synop. here declare two only seem entitled to attention. 1. That of Crel, Mackn., Rosenm., Schleus., and most Commentators for the last century, who render, 'Now is our knowledge of the doctrines of salvation greater than when we were first converted.' This yields an unobjectionable sense, yet such as cannot be proved to exist in the words, there being no authority for it. It is better, with Locke and Koppe, to take σωτ. of the literal advent of Christ. That sense, however, is destitute of any good authority, and is liable to much serious objection, stated by Whitby. The best founded interpretation is that of the ancient and some modern 'outstanding, περνύσαι,' which denotes commencement. The sense is well expressed by the Syr., 'then when we were converted to the Christian faith.'

12. ἡ νῦν προεκοιμη-προγείκειν] The metaphor here is plainly founded on the imagery of the preceding verse: and the sense to be assigned to
νός and ἡμέρα will depend on the mode of interpretation there adopted. Hence it will be meant either that the night of heathen ignorance is drawing to a close, and the day of Gospel light drawing, or that the dark and obscure state of this life, and the clear and determined day of the Ps. 40:7, is fast approaching. According to either interpretation, the following admonition will be very opposite.

[enwósométhē - φωτιόν] The Commentators are not agreed whether by ὅσια be meant armour, or articles of dress. The latter view is adopted by many of the moderns; but there seems no good reason to abandon the other and more general view.

13. εὐχ. περιπατ., 'let us conduct ourselves decorously, as men in the full blaze of day and the full view of the public.' Agreeably to which metaphor, the Apostle then dissuades them from those vices which, in ancient times, were committed almost exclusively in the night. It is those of drunken revelry; 2, as springing thence, those of lewdness; 3, those vices which usually arise from the former.

14. ἐνδυσάσασθε - Χρ. i.e. Take upon you his dispositions, follow his example. A metaphor εἰς τειναι, and found also in the Classical writers. So Lucian. Gall. 18. σεπότομον ἔρασεν, τίνος μεταφράσαυ μετ' αὐτὸν;

[τὴν σάρκα - εἰπώμας] Notwithstanding the refinements of recent Commentators, the most natural and true interpretation of the passage is doubtless that of the ancient and most modern ones, 'Do not so make provision for the body as to gratify its lusts.' See Ammon in Recens. Synop. Etc here denotes end and purpose.

XIV. Now commences the third Section of the practical part of the Epistle (extending throughout this Chapter, and up to the 13th verse of the next) in which are detailed various duties, private and public, which performed in the daily intercourse, especially towards those who, not fully satisfied as to the abrogation of the ceremonies of the Mosaic Law, did not, in this respect, evince faith, but hesitated concerning the eating of certain foods, and the regarding of seasons. Then he shows the use of Christian liberty in things different. Lastly, he concludes with an exhortation to the preserving of concord, both among Jews and Gentiles recently converted to Christianity. (Carps.)

1. τὸν ἀθεσθοῦντα τῇ πίστει Carps. and Koppe understand by this expression the Esaus. But that has been shown by Morus and Rosenmuth. The term is used as a synonym of the fallen angels. Commentators explain it "one who is doubtful, or not fully persuaded of the propriety or impropriety of certain things in themselves indifferent, and is not satisfied as to the liberty which Christianity allows in those cases." By τὴν πίστει is denoted a full persuasion of mind as to what is lawful, or unlawful. Hence the word is variously interpreted. The word properly signifies to lay hold of and draw any thing or person to us; and the sense receive into Christian communion, with the adjunct notion of taking into familiar intercourse, protecting, and cherishing, seems to be here meant. See also xv. 7. and Gal. vi. 1. The sense of the words μη εἰς διακρίσεις διαλ. is best expressed thus: 'not with a view to the agitation or the decision of doubtful questions.'

2. The Apostle now illustrates the thing by an example, and shows why he has given the precept. On the idiom ὅν μὲν - ὅ δε for ὅ μὲν - ὅ δε (which is found in the later writers) see Matt. and Win. Gr. Hermes, 'ἐν εἰσ. ήμας' may cat. This seems a popular idiom, since it is not found in the best writers. Ἰωάννα, all kinds of food without distinction, even those forbidden by the Mosaic Law.

3. ὁ ἐστιν Supply πάντα. Κρινών, for καταρκ. Προσελαβετο, has accepted him, admitted him to the benefits of the Christian religion.

4. σὺ τίς εἰ ἤς κ. &c. 'by what right dost thou hold judgment over another's servant?' This use of the phrase σὺ τίς εἰ occurs also in the Classical writers. ἢς εἰς ἣς κ. &c. sub. ἦς, εἰσ. St. &c. 'ἐστιν and πίστει are forensic terms, and signify 'to stand or fall in judgment,' to be adjudged to be true or false. How this is best explained by Carps. 'consistat ac stabilitur.' 'Deus succurrit imbecillati ut στῖχος.' As, however, there is a continuation of the forensic metaphor, I would render, 'He shall be held acquitted in judgment,' viz. of this matter. Under ἄνωθεν, also, is also implied willing, as χ. 23.; which passage defends the common reading here; some MSS. having ὑποτει,
which is received by Griesbach into the inner form.

5. ὑμεῖς] such as the Sabbath, Passover, Pentecost, Easter, etc., which some main- tenance of the word of God, and the sense of the word equal to or better than that in the comparison denoted by παρά. In the antithetical clause supply ὑπόν, in the sense 'equally appropriate to religious purposes.' In ἐκατος—πληροφορεῖσθαι there is a brevity of expression, which requires that there should be supplied from the context (as Koppe suggests) ὑμῖν καὶ ὑμῖν, ὑμῖν καὶ ὑμῖν ὑμεῖς. On the general sense of the passage there has been a difference of opinion. Many take the sense to be, 'let every man freely enjoy his own opinion.' See Grot. and Dodd. This, however, is scarcely warranted by the context. It is better, with the ancient and some eminent modern Commentators, to render, 'quisque de suo animi sententia certum sibi studeat:' or 'Let every one act with fulness of persuasion that he doth what is lawful,' let him act according to the conviction of his own mind.

6. The Apostle now gives examples of both the corresponding and the contrasted virtues of day and night. As to saints; and shows, by a new reason, that those who in this instance think differently, ought not to feel contempt for each other.

—ὁ ἐφόρος] Literally, 'he who minds, observes.' Ὑμεῖς, for eis τον κόσμον, 'with a reference to the Lord,' and in obedience to his understood will. Ἐφόροι τῷ Θεῷ must be so accommodated as to apply both to the ὑμῖν, and the ὑμῖν ὑμεῖς. In the former case it relates both to the returning thanks for the food, and to the Christian liberty of unrestricted use. In the latter case, the sense is supposed by the best Commentators to be, 'returns thanks to God for the gift of abstinence.' Before ὑμῖν I have translated, the authority of most of the best MSS., and Versions, and many Fathers, as also all the early Edd., except the Erasmian. It was, after being cancelled in the third Ed. of Stephens, that of Beza, and the Elzevir, restored by Beng., Matth., Griesb., Knapp., Tittm., and Vat.: and rightly; since it is required by a number of schol. of the Vulg., and might easily have been omitted by the scribes.

7. ὑμεῖς γὰρ—ὅτι] By ὑμεῖς is meant no Christian. With respect to the ὡστὸν άτεντι and Vol. II., ὑμεῖς ἀποδύνασκει, the general sense may be, as Grot. and Koppe explain, that whether alive or dead, we are in the power of God. But to consider it more particularly, it may be observed that ὡστὸν άτεντι is used by Luke after his own will and pleasure, so as to give no account of his actions to any one but himself; and, εἰς ὑμᾶς, ὡστὸν άτεντι seems to mean, 'no one has, at death, any power over himself and his fate in another state of existence; nor ceases to depend for every thing upon the Lord, by whom he is to be judged.' See more in Carp. ap. Recens. Synop. The clause following is a continuation of what was before said, and that by way of inference.

8. eis touto γὰρ—κυρίον] The sense is: 'For this end and purpose Christ died, and, after his resurrection, rose again unto glory, and yet liveth, that he might be the sovereign of the whole human race, both the quick and the dead.' Hence it is inferred that we live unto Christ, and not for men. In καὶ ἀπέθανεν—ἀνέθησαν the reading is disputed. Some MSS. omit the first καὶ; others, the καὶ ἀνέθησαν. Both are cancelled by Griesb. and Dr. Burton. Many MSS., with some authorities, read καὶ ἀπέθανεν, καὶ ἀνέθησαν; read ἀπέθανεν, which is preferred by Mill and Wets., and edited by Beng., Matth., Griesb., and Vat. Again, Tittm. edits: καὶ ἀπέθανεν καὶ ἀνέθησαν; while Rinck would read ἀπέθανεν καὶ ἀνέθησαν. Under all the circumstances, I see no sufficient authority to cancel any thing, especially as the sense of the context admits, may requires, the whole. And the καὶ ἀνέθησαν might be omitted by reason of the two καὶ's. That ἀπέθανεν ought to be read for ἀνέθησαν, there is no doubt. The ἄνω might arise from the ἄνω preceding, or come from those Critics who rejected the καὶ ἀνέθησαν as useless; a very unsafe especially in a writer who (like Thucydides) is occasionally as verbose as he is at other times obscurely brief. Here, however, there is nothing verbose or pleonastic. ἀπέθανεν καὶ ἀνέθησαν for ἄνωτα ἄνωτα. So Ammon renders, 'et post resurrectionem ad gloriam coelestem evectus est. ἀπέθανεν signifies lived, lived, and will live to all eternity, without denominating life wherein "he ever liveth to make intercession for the faithful." See Hebr. vii. 25.'
cising rash judgment, or entertaining undue contempt; and that is suggested partly in the word δικαιοσύνη, which is transferred to the words following, πάντες γὰρ παραστασιμοῦνε τῷ θείῳ τῷ Χριστῷ, which import that we are all equally amenable to this judgment, and therefore are not warranted in judging, much less condemning and despising each other: all must be left to the judgment of one great and true Judge, and none ought to presume to intrude upon his province.

11. γέρας γάρ ἥν ἀδελφὸν σου ἁγιάσατε καὶ πάντες γὰρ παραστασιμοῦνε τῷ θείῳ τῷ Χριστῷ, which import that we are all equally amenable to this judgment, and therefore are not warranted in judging, much less condemning and despising each other: all must be left to the judgment of one great and true Judge, and none ought to presume to intrude upon his province. At all events, the sense is faithfully expressed. What is there said of Jehovah, is here ascribed to Christ; "and no wonder," remarks Koppe, "since that he is united with him most closely, is an opinion indeed perpetually expressed by the Jewish writers (as often as they speak of the Mosaic Economy, as well as the Apostles, as St. Paul and St. John.)"

13. μηκότα ὁ δὲ ἀδελφὸς σου ἀδικήσει καὶ δικαίωσε τὸν. In these words (which contain a conclusion drawn from the preceding) is an injunction not only to abstain from unjustly judging those who entertain different sentiments in matters of conscience, but to beware lest the weaker party by our actions and sentiments, aggrieved, and thus be led into error. (Koppe.)

The Commentators notice the avastanakalaisi in kρίνομεν and kρίνομαι, the word being first used in the sense "to pass severe and unjust judgment upon," and then that of "resolve." A similar word kρίνω is added by Raphael from Herodotus. Πράσκομαι and σκίνδουμαι are nearly synonymous; the latter being exegetical of the former. See Math. xviii. 7. and Note. Some, however, think that the former, signifying a trip, is a less forcible term than the latter, which signifies an utter fall or failure.

14. οἶδα καὶ πᾶς. [καὶ πᾶς] The Apostle here anticipates an objection. οἶδα καὶ πᾶς is a strong expression, to denote full persuasion from complete knowledge. 'By Kuplov 'I., i.e. by the teaching of Jesus Christ himself, and not by human reasoning.' See the Old and New Testament. 'In other words, by the teaching of Jesus Christ himself, and not by human reasoning.' By the limitation suggested by the context, the sense is, 'no kind of meat is, in its own nature, impure (i.e. unlawful); but to him who accounts it to be unlawful, to him it is unlawful, i.e. (as Grot. and others explain) 'The persuasion of any food's being forbidden is to a Christian, a test, as he is so persuaded, sufficient to make it unlawful for him to use that liberty which it has given him from the yoke of the Mosaic ordinances.' This is, however, rightly extended by Theologians to all other cases, so as to form a general rule. The ei οὐκ is said to be put for ἀλλὰ. But it is, in fact, used in its ordinary sense, and is only introductory of another and an exceptive clause.

15. διὰ δικαίωσιν 'through food,' i.e. the eating of food, and, as appears by the context, thy eating of food. See the next verse. The δικαίωσιν is explained by the older Commentators is grieved and hurt by the more recent ones, 'brought into grief, i.e. self-condemnation, by being induced to doubt one's own belief.' Periţanetie, 'actum. Kastav dęgnta, agreeably to Christian charity,' which requires us, for the sake of a weaker brother, to suffer one's own liberty to be circumscribed in any matter not unlawful. 'Aσταλλω does not imply final perdition, but a present falling from a state of salvation.'

16. οἶδα καὶ πᾶς ἡ ἡμετέρων. The earlier Commentators take this to mean 'your Christian liberty, which is in itself so good.' But it is better explained by the antient and the recent modern Commentators 'your holy religion, which is your chief good.'

17. ἀπὸ ἑαυτοῦ τῶν ἰδίων. A popular and familiar mode of expression for 'In the Christian religion and the worship prescribed by it, it is not meats and drinks that are considered, but virtue, peace, spiritual joy,' &c. i.e. in order to the attainment of the kingdom of Heaven, we have no need of abstinance from meats, but of righteousness, &c. See the note on a. The Recens. Synop. Xαρὰ ἐν τῇ ἑαυτοῦ ἔσεσθε signifies an inward joy from the consolations of the Holy Spirit.
18 δικαιοσύνη καὶ εἰρήνη καὶ γὰρ ἐν πνεύματι ἀγίῳ ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐαρεστεῖ τῷ Θεῷ καὶ
19 δόκιμος τοῖς ἀνθρώποις. ἀρα οὐν τα τῆς εἰρήνης διώκομεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. Ἡ ἔνεκεν βραβεύο-
ματος κατάλυε τὸ ἐργον τοῦ Θεοῦ. πάντα μὲν καθαρά ἀλλὰ κακῶν τῷ ἀνθρώπῳ τῷ δια προσκυνήματος ἐστίνυτ.
21 καλὸν τὸ μὸ φαινεῖ κρέας, μὸνεν πειν οὖν, μὴ ἐν δὲν ὁ 13.
22 αὐδίκρος σου προσκοπείται ἢ σκανδαλίζεται ἢ αἰσθεῖται. Συν πιστῶν ἔχεις κατὰ σαυτόν ἐχει εἰκασίων τοῦ Θεοῦ μακάριος
23 ὁ μὴ κρίνων ἐαυτὸν ἐν ό δικαιώματος. ὁ δὲ διακρινόμενος, εἰς
φάγῃ, κατακεκριμένος, ὃτι ὁ ὠκ ἐκ πιστῶν: τὸν δὲ οὐκ ἐκ πιστῶν, ἀμαρτία ἐστίν. [Τὸ δὲ ὄντα ὅμοι ὁπρίπηκαι κατά τὸ
σάγγελιον μας καὶ τὸ κύριον Ἰησοῦ Χριστοῦ, κατὰ ἀτοκολλημένων μυστηρίων ἀρχῶν αἰωνίων σεισμόμην, φανερώθησον δὲ ὡς διὰ τὸ γραφήν προφητικήν,
κατ' ἐπιτάγην τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴ πίστεως εἰς πάντα τὰ ἡδὴν γνω-
ρισθέντα, μὴν σώφρενε Θεό, διὰ Ἰησοῦ Χριστοῦ, ὅ ὁ ὁδά εἰς τὸν αἰώναν. δισμ.]
15 'Οφείλομεν δὲ ἢμεῖς οἱ δύνατοι τὰ ἀνθεμματικατ' ἕκα 
των ἀναντών βαστάζειν, καὶ μὴ ἐαυτοῖς ἀρέσκειν." ἐκα-
18. τοῦτοι μὲν αὐτὸς, διεσχίζει τοὺς, τὸ δὲ πρόσωπο τῆς εἰρήνης, τοῦτο περί τῆς εἰρήνης, ἣς ἀνθρώπων, τοῦτο τοὺς ἀνθρώπους τῶν ἀδικίων τῶν ποιητῶν τῆς εἰρήνης. Οὗτος μὲν αὐτὸς ἀποκαλεῖ τὸν ἀνθρώπον, τὸ δὲ πρόσωπο τῆς εἰρήνης, τοῦτο περί τῶν ἀδικίων τῶν ποιητῶν τῆς εἰρή

20. τὸ ἔργον τοῦ Θεοῦ ἀτοκολλήματα, ὃς ἀτοκολλήματα. Οὗτος μὲν αὐτὸς, τὸ δὲ πρόσωπο τῆς εἰρήνης, τοῦτο περί τῶν ἀδικίων τῶν ποιητῶν τῆς εἰρή

19. ἀρα οὖν τα τῆς εἰρήνης, ἀρα οὖν τα τῆς εἰρήνης, ἀρα οὖν τα τῆς εἰρήνης, ἀρα οὖν τα τῆς εἰρήνης, ἀρα οὖν τα τῆς εἰρήνης, ἀρα οὖν τα τῆς εἰρήνης, ἀρα οὖν τα τῆς εἰρή

21. καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαινεῖ κρέας, καλὸν τὸ μὸ φαι

mark) be understood the more abundant in knowledge, and the stronger in faith (v. 22. compared with Lu. xxiv. 25. and Acts vii. 22. ὀφειλεῖται δὲν λόγον καὶ ἵδατα καὶ 'σωματά τῷ νόμῳ ὁ Ἱοῦς ἐν τῷ οὐρανῷ τῷ κατὰ Χριστὸν ἣσον ἤν τὸ ψυχήματος καὶ τῆς παρακλήσεως τῶν γραφῶν τῆς ἐλπίδα ἐξομείναι. ὦ δὲ Θεος τῆς ύπομονῆς καὶ τῆς παρακλήσεως δῷ μὴν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἡσοῦν ἵνα ὁμοθυμαδὸν

5. οὐ δὲ Θεός &c.] God is said to be "the God of patience and consolation," because he produces them in us, by supplying various means whereby that virtue may be attained; and in order that men may meet all sorts of trials with unbroken courage, and unshaken constancy, supplies us with various sources of consolation. (Crel.) We are not, however, to consider only the media by which all things are made to work for good in the end, and the religious solace to be found in Scripture, but also the supports, assisted by the Church, and the high degree of whose graces were vouchsafed to the primitive Christians, but from whom Christians of every age may expect such "sanctifying influences as are given to every man to profit withal." Compare the expression Θεός τῆς ἐλπίδος at v. 13. and Θεὸς τῆς ἐλπίδος εἰς χάριν. (33.) On the form and for the rest, see Wordsworth, i. 10. i.e., in ψυχήματος ὁ ψυχήματος, Crel., Tiren., and others take this not so much de sentential ac opinionum, quam animarum ac voluntationes, i.e., to have mutual forbearance and kind affection. Kæte X. 1., "according to the example of Christ Jesus." (Crel.) [Watson, Hist. of Churc., ii. 2. Οὐκ, is emphatical, and the sense is: 'that when ye praise God, ye may do it, as with one mouth, so also with one mind, with unanimity, without strife, hatred, or contentions.' On the force of ὀφεῖται, see Note on Acts ii. 46. "Τὸν Θεόν καὶ πατέρα τ. κ. τ. Χ. should (as the best Commentators and Critics are agreed) express God the Father of our Lord Jesus Christ." Compare 2 Cor. xii. 31. Eph. i. 3. 1 Pet. i. 3. For, as Whitby and Bp. Pearson remark from the Fathers, "the first Person in the Trinity is the God and Father of..."
Christ in respect to the latter’s manhood, and eternal salvation or derivation from the Father, being God of God; his Father in respect of his Divinity, or as he is the Word. This consent would be especially evinced, if the Gentile and the Jewish Christians (the persons, no doubt, here meant) should mutually receive and show kindness to each. On the force of προσλαμβάνειν, see Note supra xii. 1, Διό, q. d. ‘since these things are so,’ since the essence of Christianity is essentially Jewish, it is as necessary for the Gentile (if referred to προσελήφθη, ‘ad honorem Dei,’ q. d. ‘and this your mutual love will redound to the honour of God,’ or, if (with some recent Commentators) referred to what just preceded, ‘to the honour of that God who hath placed you in a state of salvation, by which you may finally attain to the glory of God.’

8. λέγω ἐκ Ἰησοῦν &c.] This supplies a reason for the preceding position. The Apostle’s argument, to suggest why believers, of whatever nation, should live in mutual harmony and good offices, as (Rosem. observes) this, that the Gentile ought to respect the Jew, since Christ exercised mercy among the Jews, and was peculiarly the Messiah of the Jews, thereby fulfilling the predictions of their Prophets, and the promises made to Abraham, (and through him to the Patriarchs) that ‘in his seed should all the nations of the earth be blessed;’ that therefore the Jews and the Gentiles had reason to glorify God for his mercy imparted to both.

Δόξα &c. &c. This is regarded by Schleusen, as a formula of conclusion. Bus 1 agree with Mr. Rose ap. Parkh. p. 490, that it gives peculiar force to what the Apostle brings forward. Περιτομῆς. Abstract for concrete, ‘a minister to the circumcised,’ i.e. the Jews. Τίς δὲ ἔθελε νῦν θέλει, ‘for the establishment of the truth of God,’ i.e. his faithfulness in keeping his promises. In ἐπηγγ. τῶν πατέρων the Genitive is one of object. Βεβαιώσεις τινών ἐπηγγ., ‘to confirm the promises,’ i.e. by doing what had been promised. Kopp here recognizes an anacolouthon, for τῶν δὲ ἔθελεν—θεών. But most Commentators supply λέγων and ὀφελείως, referring to a similar ellipt. at iv. 13. ‘The Apostle (says Taylor) is persuading the converts to a cordial coalition in public worship, and is giving each party a substantial reason why they ought to unite their hearts in all religious offices. ’

13. Now commences the epilogue or conclusion, forming the 4th and last portion of the Epistle, and consisting of two parts, in the former of which, up to the end of this Chapter, the Apostle, after good wishes and prayers for their spiritual welfare, addresses the Phil. in an endearing language, and apologizes for what might be likely to give offence; in the latter (which occupies the last Chapter) he resumes and continues the same endearing language to the end.

— ὁ θεός τῆς ἀλ. &c. ‘the God who is the source of all hope, in this life and in the next.’ Εἰς τὸ παραγενόμενον ἀγίου. The sense is, ‘that ye, by the powerful aids of the Holy Spirit, shed abroad in your hearts, may abound more and more in his hope.’ See Theophyl. 14. ἔτι καὶ αὐτοῖς &c.] ye yourselves also; which, as Fisc. observes, involves the further sense, ‘even without my admonition.’ Here Beza compares the Homeric τι με στεφάνῳ καὶ αὐτῶν ὑπέρ; the expression π. ψυχάς
νον πάσης γυνώσεως, δυνάμενοι καὶ ἀλλὰς νοθετεῖν. τὸλ — 15
μπροτρὸν δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπα-
ναμισθηκόντων, ἵνα τὴν χαίρῃ τὴν θυσίαν μοι ὑπὸ τοῦ
Θεοῦ, ἐν τῷ δὲ εἴναι με λειτουργῷ Ἰησοῦ Χριστοῦ εἰς τὰ 16
ἐθν., ἱερούργουτα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται
ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνε-
ματι ἁγίᾳ. ἔχω οὖν κανύχησα ἐν Χριστῷ Ἰησοῦ τὰ πρὸς 17
Θεοῦ καὶ γὰρ τολμήσα λαλεῖν τι ὑπὸ κατεργάστω 18
Χριστοῦ ἐν έμοί, εἰς ὑπάκουν ἐθνῶν, λόγῳ καὶ ἑργῇ, εἰς ἐν
δυνάμης σημείων καὶ τεράτων, εἰς δυνάμεις Πνευμάτος Θεοῦ
καὶ οὕτω με ἀπὸ ἱεροσαλήμ καὶ κύκλῳ του Ἱλλυρίου
πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ἐν οὕτω δὲ φίλ.
but, in translation, may be rendered by a verb in the Preterite, q. d. Thus have I striven. Φλοτιμέθειται properly signifies to be studious of honour: and as such a pursuit implies zeal, labour, and diligence, it comes to signify 'to do any thing with zeal, diligence,' &c. ὡς ἐν σῶμα. Ἀριστότ., 'where Christ was already preached.'

21. ἀλλὰ καθὼς γέγρ. 'thus making good in my own case the words of Scripture.'

22. ὡς ὁ ἄγγελος κ.τ.λ. The words (from Is. lx. 15.) are referred to the Messiah, but applied by the Apostle to his own case. The περὶ αὐτοῦ is supplied to complete the sense.

23. οὕτως δέ τούτους εἰς Ἰερουσαλήμ... This is explained to mean, 'there being no longer any place where Christ had not been preached.' But the more natural sense is that assigned by the antient and several modern Commentators, 'there being no longer any sufficient occasion for my apostolical labours here.' So τοῦτον ἐκείνον in Heb. xii. 17. Ἐκλησία, 'parts of the country.' The word properly denotes one of those divisions of the sphere between the Equator and Arctic Pole, of which the antient Geographers made seasons. Ἠπιστολή, 'a strong desire.' The word is very rare, and synonymous with ἐνδιάθεσις, which occurs in 2 Cor. vii. 7 & 11.

24. τίς εἰς] 'as soon as.' An idiom found only in the later Classical writers. On the question whether St. Paul did ever take this journey into Spain, see my Note in Recens. Synop. I have there shown that it is very probable he did; but, at the same time, not improbable that St. James had, for several years, barely placed the Gospel in that country; which, from its vast extent, would admit of St. Paul's labours, without his being said to 'build on another man's foundation.'

25. ηὐς ἡμῶς ἐπικαλέσαθι. The sense is, 'after I shall have been, in some measure, satisfied with [the pleasure of] your society.' So Eellan, cited by Koppe, says of the peacock displaying its gay plumage: ἡ γάρ ἐπικαλέσας τὴν θέαν τὸν παραστάτα. The words εὐπροσωπάμεθα πρὸς ὑμᾶς and γάρ after ἐπικαλέσας, omitted in 7 antient MSS., several Versions, and some Fathers, are rejected by Mill, and cancelled by Fries, and Tittm.; but without reason. See Matth. and Rinck's Notes.

26. Φλοτιμέθειται properly signifies to be studious of honour: and as such a pursuit implies zeal, labour, and diligence, it comes to signify 'to do any thing with zeal, diligence,' &c. ὡς ἐν σῶμα. Ἀριστότ., 'where Christ was already preached.'

27. θείας τῶν ὁμογενῶν... in Ierousalēm... εὐπροσωπάμεθα γάρ, καὶ ὅφειλεται αὐτῶν εἰς. εἰ γάρ τὸν ψυχαντος αὐτῶν εὐκομοῦσαν τὸν ἔθνου, ὁφείλουσι καὶ εἰ... οὗτος σαρκοφόρος λειτουργησάς αὐτοῖς. τοῦτο ὦν ἐπιτελεῖσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτον, ἀπελευθερο-
μαίντημα εἰς τὴν Ἱησοῦν. Ὁ δ' ἦτο ὁ ἔρχομενος πρὸς 29 ὡς, εν πλημματι εὐρογιάς τοῦ ἐναγγελίου τοῦ Χριστοῦ εἰς ἑλένσιοι. Ἡ παρακαλῶ δὲ μιᾶς, ἀδέλφου, διὰ τοῦ Κυρίου 30 ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωγισαμένως ἡμᾶς ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεὸν, ἵνα ρυθμόν αὐτὸ τῶν αἰτηθῶντων ἐν τῇ Ἰου- 31 σιαίᾳ, καὶ η διάκονια μοι ἡ ἕτερον ἑπτάκην ἐπισκέψε- τος γεννηται τοῦ αἰγίου, ἵναι εν χαρᾷ ἑλθον πρὸς ὡς 32 διὰ θελημάτος θεοῦ, καὶ συναναπαύσωμαι ὑμῖν. Ὁ δὲ θεὸς 33 τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.

XVI. ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φαίδην τὴν ἀδελφὴν ἡμῶν, 1 οὕτω διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· ἵνα αὐτὴν 2 προσδέχοντο ἐν Κυρίῳ ἀνέχω τῶν ἀγίων, καὶ παραστήτη 3 αὐτή ἐν φίλῳ ὑμῶν χριστίν ὑπάγητα· καὶ γράφοντο 4 προστάσεως παλλαίς ἐγενήθη, καὶ αὐτῷ ἐμοῦ. Ἀστάσθασθε Πρί- 5 σκλάβων· καὶ ἀκίνδυνον τοὺς συνεργοὺς μοι ἐν Χριστῷ Ἰησοῦ· (οἵτινες υπὲρ τῆς ψυχῆς μου τῶν θαυμῶν τράχηλον ὑστερή- 6 κα' ἵναι οὐκ ἐγὼ μόνον εὐχαριστῶ, ἀλλὰ καὶ πᾶσα αἰ ἐκ-
5 κλησια των ἐθνῶν) καὶ τὴν κατ' οἴκον αὐτών ἐκκλησίαν.
ἀπάσασθε Ἐπαίνεται τὸν ἀγαπητὸν μου, ὦ ἐστίν ἀπράξι
6 τῆς Ἀχαίας εἰς Χριστὸν. ἀπάσασθε Μαρίαν, ἢτις πολλὰ
7 ἐκπιάσειν εἰς ἡμᾶς. ἀπάσασθε Ἀδριάνου καὶ Ιουνίου τοὺς
συγγενεῖς μου καὶ συναιχμαλάτως μου οὕτινες εἰσιν ἐπι-
σημοί εἰς τοῖς ἀποστόλοις, οἷς καὶ πρὸ ἐμοῦ γεγονόσαν εἰν
8 Χριστῷ. ἀπάσασθε Ἀμπλιάν τὸν ἀγαπητὸν μου ἐν Κυ-
9 ρίῳ. ἀπάσασθε Οὐρώβαν τὸν συνεργόν ἡμῶν ἐν Χριστῷ,
10 καὶ Στάργυν τὸν ἀγαπητὸν μου. ἀπάσασθε Ἀπελλῆν τὸν
δόκιμον ἐν Χριστῷ. ἀπάσασθε τοὺς ἐκ τῶν Ἀριστοβου-
λίου. ἀπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. ἀπάσασθε
to ἐκ τῶν Ναρκίσσου τοὺς ὅπως ἐν Κυρίῳ. ἀπάσασθε
13 Κυρίῳ. ἀπάσασθε Ῥουφῖν τὸν ἕκλεκτὸν ἐν Κυρίῳ, καὶ
14 τὴν μητέρα αὐτοῦ καὶ ἔμοι. ἀπάσασθε Ἀσυγκριτον,
Φλέγοντα, Ἐρμαῖν, Πατρόβαν, Ἐμην, καὶ τοὺς σὺν αὐ-
15 τοῖς ἀδελφοῖς. ἀπάσασθε Φιλόλογου καὶ Ἰουλίαν, Νηρέα
καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπάν, καὶ τοὺς σὺν αὐ-
16 τοῖς πάνταις ἁγίοις. ἀπάσασθε ἀλλήλους ἐν φιλίᾳ.

Priessilla in the tumult at Corinth. See Acts xvii. 12.
5. τὴν κατ' οἴκον ἐκκλ.] Not, I conceive, 'their own family,' as some Commentators explain; but, as most antients and moderns inter-
prett, 'the congregation which met at their house;' the Christians yet, it seems, worshipting κατ' οἴκον, and not in a large building for general wor-
ship. 'Αχαίας] Several antient MSS, and some Edd. and Fathers have 'Αελας, which is preferred by Grot., Mill, Beng., Whitby, Valck., Koppe, and Rosenm., and has been edited by Griesb., Knapp, and Tittm. Indeed, it is so well sup-
ported both by external and internal evidence, that there is great probability it is the true read-
ing. The very nature of the term ἀφαρχή sug-
gests the idea of one person only, (see 1 Cor. xv. 20.) and as in 1 Cor. xvi. 20. Stephanas is called the ἀφαρχὴ τινὸς Ἀχαίας, Epenetus could have no claim to the name. Mr. Slade, indeed, (after Wetst.) urges that it is possible Epenetus might have been one of that family to which this ap-
pellation is given; and he might have been the earliest convert in the household of Stephanas. Thus, though Epenetus, as an individual, was the first-fruits, yet the same term was applicable to the house of Stephanas, as a family. The possibility, however, involves so many arbitrary suppositions, that it must be acknowledged to be slight, and by no means to rise to probability.
7. ἠπόστολοι οὐ πρὸς ἀποστόλας] The sense is somewhat uncertain. Whitby, Koppe, and others take it to mean, that ' they were eminent teachers;' ἡπόστολοι being sometimes used in a lower sense; as in 2 Cor. ii. 23. Phil. ii. 25. But in both those passages the Article is not found, here; which, I think, determines it to
mean Apostle in the highest sense. And such is the view adopted by the generality of Commenta-
tors. Thus the ἐν will signify inter; q. d. who were held in highest consideration by or among the Apostles.

8—15. Salutations are sent to 26 individuals, and two whole families. By which it is indi-
cated, 1. that Paul, though he had not yet been at Rome, did well know the Christian who re-
sided there; 2. that he well remembered them, since he called them all by name, and assigned to each his respective commendation; 3. That he felt persuaded that the Romans would not take this letter amiss, though written somewhat boldly, xv. 15. (Carpz.) On the various names in this Chapter, see Recens. Synop.
13. ἱερατῆς ἐν Κ.] Equivalent to τὸν δόκι-
μον ἐν Χρ. just before.
16. ἀπάσασθε—φιλ.] As the Apostle had before bid them salute certain persons in his own name, so he now bids them salute each other. On the reason for which injunction, see Chrys. and Theophyl. in Recens. Synop. On this kiss of peace much has been written by Whitby, and others, who trace it to antient Oriental usage, and one borrowed from the Synagogue. It ap-
ppears that in the Apostolic age the kiss was given to each other at the end of the Liturgy, and before the Communion Service. It was under-
stood to express mutual love, and in things spiritual equality. The custom continued during a great part of the first century, and is noticed by several early Ecclesiastical writers. Why the Apostle has not more frequently made men-
tion of this custom, (having only adverted to it here and in 1 & 2 Cor. and Thessal.) has been the subject of much discussion and uncertain conjectures. Be the cause what it may, there is reason to think
that this custom, so liable to abuse and misrepresentation, was laid aside at a very early period of the Christian Church.

16. αἰ ἐκκλησίας τοῦ Χριστοῦ i.e. as Grot. has shown, of Greece, in which he was writing.

17. Being about to conclude, the Apostle now touches on the subject of those disputes and dissensions, which he had heard prevailed among the Roman Christians, the suppression of which was one principal purpose of the Epistle. Of these, then, he admonishes them to beware. He bids them mark those that caused divisions, and raised factions, and also that occasioned scandals and offences among the unbelieving. Now these πανταλάγα might arise both from the immorality of those who made profession of Christianity, and from those who, by the introduction of heretical and false opinions, caused the Heathen to take unjust offence at the Gospel. But, from the context, it should seem that the former scandals were most in the mind of the Apostle.

18. Who these heretics were, and what their doctrine, cannot with certainty be determined; yet there is reason to believe that they were Jews, who, together with an outward appearance of sanctity, joined an immoral, or, at least, a sensual life (which latter seems to be adverted to in the words δουλεύοντων τῆς ἁπάντως κολῃς) and only aimed at making the profession of the Gospel a means of obtaining a luxurious livelihood.

19. τὸ τοῦ Ἰησοῦ Ἰδρυματος Sub. μέρος, 'on your behalf,' 'on account of you.' The words τὸ τοῦ Ἰησοῦ Ἰδρυματος are well paraphrased by Grot. 'I wish you to be so prudent as not to be deceived, and so good as not to deceive.'

20. τῶν Σατανάς Many modern, and especially recent, Commentators understand by this the persecuting Jews and Judaizers. See Whitby. But Grot. has shown that it must mean the great enemy of God and man, (see the Note of that Commentator in Recens. Synop.) whose personality, it may be added, our modern Hierarchs are so anxious to overturn, that they hazard the greatest absurdities of interpretation.

— ἡ ἁρία ὑμῶν The sense seems to be: 'And for these and all other purposes may the favour and help of our Lord Jesus Christ be with you!'
ΠΑΥΛΟΣ ἘΠΙΣΤΟΛΗ ΠΡΩΤΗ.

I. ΠΑΥΛΟΣ κλητός ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θεοῦ, ἡγιασμένος ἐν Χριστῷ Ἰησοῦ, κλητός δίκαιος, σὺν πᾶσι τοῖς ἑπτακολουμένοις τὸ ὑόνιμο τοῦ κυρίου Ἱησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἑαυτοῦ, ὡς υἱὸν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ τῆς Χριστοῦ.

C. I. This Epistle, truly called by Valckenaer "the most elegant of the Epistles," as it is also one of the most important and instructive, was written by the Apostle 1. to support his own authority, and vindicate himself from the calumnies of his adversaries. 2. To remedy the abuses and correct the disorders which had crept into the Christian Church. 3. For the purpose of returning answers to certain inquiries on points on which his opinion had been requested. These directions, though referring to customs and practices no longer in existence, are of universal application and perpetual use. 

ν. 1—9. For the exordium of the Epistle, containing, as usual, a conciliatio benevolentiae.

1. κλητός ἀπόστολος] "an Apostle of Jesus Christ especially called and constituted by him." So the Heb. ἱνα. See Note on Rom. 1. 1.

— διὰ θελήματος θεοῦ] The recent Commentators generally render θελ. beneficentiae. But there is no reason to deviate from the common interpretation decreto. Thus, in a kindred passage at 1 Tim. i. 1, κατ᾽ ἐπιταγήν θεοῦ. Valckn. remarks: θέλημα "proprē est animi iam determinatum statutum decretum." There is no doubt, an allusion to his extraordinary call from God himself.

— οἱ μετανοοῦντες] Supposed to be the person mentioned at Acts xviii. 17: though, as some think, the scribe who wrote this Epistle; and St. Paul, they conceive, joins Stothenes with himself out of modesty, or from prudence. Almost every thing, however, concerning the person in question, is mere conjecture. All we can be sure of is, that, from being joined with St. Paul in this prefatory address, he must have been a person of consideration. Croll., Valckn., and Rosenm., indeed, regard the Apostle ὁ ἀδελφὸς as indicating the celebrity of Sothenees. But the expression is more properly regarded by Hp. Midd. as merely a designation of fellow Christian.

2. ήγιασμένος — κλητός δίκαιος] Both these expressions are, by most recent Commentators, regarded as mere designations of Christians, considered as separated from the world at large, set apart for the profession of true religion, and furnished with extraordinary helps and motives to holiness; those being called to the Gospel who have obeyed the call, and are thus placed in a state of salvation. But surely they are only designations of true and faithful Christians, and suggest what all Christians ought to be, and, if they would obtain the advantages of Christianity, must be. Τοις ἐπικαλεῖσαι very often signifies to invocare for religious purposes, to worship, it is a proof that worship was paid to Christ, and consequently a proof of the Divinity of our Lord. Κυρίου, τοῦ Κυρίου, i.e. every place as well as Corinth. Thus the Epistle is called by Chrysostom a Catholic Epistle. Αὐτῶν τε καὶ ἡμῶν. These words are by some early modern Commentators referred to τόπῳ: but by the more recent ones, as well as by the Greek Commentators, to the Κυρίου ἡμῶν, per epaporthem, i.e. 'our Lord, did I say! Not so; but autó té kai ἡμῶν, their's as well as ours,' which method is preferable.

After this affectionate salutation, the Apostle proceeds to conciliate their good will, by congratulating them on the abundant gifts and graces bestowed on them by God, and that in order to introduce, without offence, those representations which the state of the Church at Corinth demanded. First he adverts to those dissensions which had broken its peace.
4. "πάντοτε" perpetually, when I make my prayers to God. "Χάριτι, i. e. his favour vouchsafed in the things now particularized.

5. 6. The Apostle now more fully explains what he had said, by enumerating those various benefits of which the Corinthians had been made partakers by Christ and his doctrine. (Krause.) — ἐν παντὶ, sub. πάνω. Οποιοσδήποτε, for περισσότερον, ye abound. Compare 2 Cor. viii. 7. ix. 11. 1 Thess. iii. 12. ἐν αὐτῷ, 'by, or through him.' The words ἐν παντὶ λόγῳ ἐκ are (as Crell. and Pott observe) a further explanation of the preceding general enunciation ἐν παντὶ, q. d. ὁπλίνιον ἐν παντὶ λόγῳ ἐκ. And ἐν παντὶ λόγῳ καὶ τάξιν γνώσει may denote, as Schoettig. and Pott say, a complete, or competent, knowledge of the Christian religion.

6. καθὼς-βεβαιωθής ἐν ὑμῖν] This is variously interpreted, and indeed susceptible of more than one suitable sense. See Recent. Synop. and Pott. The most probable, however, is this: 'inasmuch as, or, since the truth and excellency of the Gospel of Christ has been confirmed and is fully established among you; namely, by the extraordinary spiritual gifts above mentioned. ἐν ὑμέρα τοῦ Κ. Ἰ.], but ἐν ὑμέρᾳ αὐτοῦ; but especially because, as Pott well points out, from v. 4. forwards ὁ Θεὸς is He to whom the summa orationis is referred; while τοῦ Χριστοῦ is here only mentioned per occasionem; and hence at v. 8. ὁ Θεὸς is again expressly mentioned. By βεβαιωθῆς is meant 'will do his part to confirm them, by furnishing them with the requisite means.' See Whitby. This, the Apostle proceeds to say, they may expect, for God is true to his promise to confirm, strengthen, establish all who faithfully seek Him in the Gospel. Etw. τόλος, i. e. to the end of the state of trial. ἐν κοινωνίᾳ τοῦ ι. ἐκ.] The sense seems to be: 'to a participation in the benefits obtained by his Son Jesus Christ for all true Christians.' See Schleus. Lex. 10. seq.] The Apostle now proceeds to complain of various vices which had arisen in the body of the Corinthian Christians, with the intent, if possible, of restoring concord. (Krause.) He also here endeavours so to vindicate the simplicity of Christian doctrine, as well against the ambitious boasters of the Greek Philosophy, as against the superstitious Jews, that he may recall both of them to the truth, v. 10. Ch. iv. 21.

7. δεικνύω] 'are deficient.' ἡ δὲ χρον. 'no spiritual gift, whether ordinary or extraordinary,' such as was bestowed on other Churches. ἀπεκδηχομένως. This is well rendered by Dodd. and Wakef. 'whist ye are waiting for, namely, in humble hope.' Τῆς ἀποκάλυψεως Χριστοῦ is nearly equivalent to τῆς ἐνυπόστασεως αὐτοῦ in 1 Tim. vi. 14. 2 Tim. iv. 1. 8. Tit. ii. 13. The only difference is, that ἐνυπόστασιν suggests the appearance or advent to judgment, as 2 Thess. i. 7. 1 Pet. i. 7. 13.

8. ἐκ καὶ βεβ., 'who, likewise, will confirm you.' Some Commentators refer the διὰ to Χριστοῦ. But others, and indeed all the most eminent interpreters of this passage, agree, that is, the one preferable, not only because there is a manifest distinction here between him who βεβαιωθῇ, and our Lord, whose day is mentioned; and because, if διὰ had been to be referred to 'I. Ἐπ., the Apostle ought to have written, not ἐν τῇ ἡμέρᾳ τοῦ Κ. Ἰ. , but ἐν ὑμέρᾳ αὐτοῦ; but especially because, as Pott well points out, from v. 4. forwards ὁ Θεὸς is He to whom the summa orationis is referred; while τοῦ Χριστοῦ is here only mentioned per occasionem; and hence at v. 8. ὁ Θεὸς is again expressly mentioned. By βεβαιωθῆς is meant 'will do his part to confirm them, by furnishing them with the requisite means.' See Whitby. This, the Apostle proceeds to say, they may expect, for God is true to his promise to confirm, strengthen, establish all who faithfully seek Him in the Gospel. Etw. τόλος, i. e. to the end of the state of trial. ἐν κοινωνίᾳ τοῦ ι. ἐκ.] The sense seems to be: 'to a participation in the benefits obtained by his Son Jesus Christ for all true Christians.' See Schleus. Lex. 10. seq.] The Apostle now proceeds to complain of various vices which had arisen in the body of the Corinthian Christians, with the intent, if possible, of restoring concord. (Krause.) He also here endeavours so to vindicate the simplicity of Christian doctrine, as well against the ambitious boasters of the Greek Philosophy, as against the superstitious Jews, that he may recall both of them to the truth, v. 10. Ch. iv. 21.

— διὰ τοῦ δοκομοῦ ἐκ.] 'in the name and by the authority of Jesus Christ committed to me.' Or, with others, 'by the love of Christ.' ὁ αὐτὸς λόγος is equivalent to τὸ αὐτὸ φρον. τὸ ἐν φρον. ὁμοφρον., and other terms, denoting concord and unanimity; and of this sense examples are adduced by Wets. from Thucyd. and Polyb. Some, without reason, confine the sense to agreement in doctrine. The following term συνομοματικός may denote disagreements both in doctrine and in affections, especially the latter.

— ἢ τὸ καθημερινόν.] Here we have a continuation of the same idea, by a metaphor derived from repairing a broken vessel, or mending a rent vestment; and the expression is equivalent to καταλλαίπνον. Νοῦ refers to the mind or disposition; γνώμη, to opinion or sentiment. 11. τῶν Ἑλλήνων] sub. oikēsou.
12. The Apostle now proceeds to unfold his meaning. Ἀγνὸν τοῦτον (says Krauss,) both in the N. T. and the Classical writers, is adapted to the purpose of explanation, and answers to the Latin species, missirum. It may, however, signify, "My message" or "My teaching," as the above quotation only has reference to the generality, i.e. the factious each of one of them (singuli) said, I am, &c. At Παύλου the ἐγώ in each repetition denotes one of each of the sects. On the sense of the passage, especially ἐγώ ὃς Χριστὸς, Commentators have sought difficulties needlessly. To cancel the words, with Bp. Pearce, is to cut the knot; and to alter Χριστὸς to Χριστίου, is destitute of all authority. As to the new modes of interpretation detailed by Pott and Heydenreich, they are more or less liable to objection. No difficulty ought to be found in Paul, Apollos, and Cephas being mentioned as heads of parties; for the words are not St. Paul's, but those of persons supposed to speak. That parties called themselves "of Paul," or of Apollos, or of Cephas, involved no blame to those personages, since it was done without their wish. And, there were reasons for preference in each of these persons. Hence St. Paul lays the blame on the Corinthians themselves.

13. The difficulty connected with ἐγώ ὃς Χριστίου, the best mode of encountering it is to suppose, with Storr, Bertholdt, and Heydenreich, that those who called themselves Χριστίου were persons pretending to have derived their knowledge of the Gospel either from the fountain head, immediately from Jesus Christ, or at least from his nearest relatives James the less, Simon, and Jude; the first of whom, it is certain, held a very great authority among the primitive Christians, being (as Euseb. H. E. i. 7. or iii. 11. 20. tells us) called δικαστήριος, and that διὰ τὴν πρὸς σωτηρίαν γόνος σωμάτων. See more in Storr. ap. Heydenreich.

14. μεμιστάντες ὅς Χριστίου? These words are variously interpreted. See Recens. Synop. Almost all the moderns take them to mean either, "is the doctrine of Christ divided and different? or, "is the Church divided, has Christ sanctioned divisions in it?" But the simplest mode of interpretation, and the one most accordant with the text, is that adopted and supported by Tiren. Menoch., and Pott, "Are there then more Christs than one? are there others to whom the honour and authority of Messiahship is communicated?"

In the words following, the interrogation involves a strong negation, and, from the emphasis in Paulus, the answer is, οὐκ! ἀλλὰ Ἰησοῦς. On the phrase εἰς τὸ σῶμα βαπτίσθη, see Note on Matt. xxviii. 19.

15. ἐκαθαρισθέντας [The best Commentators are agreed that this, by an idiom common even to modern languages, signifies I exceedingly rejoice. Thus his enemies lost a fair opportunity of censuring him as if he were not only himself partisans.]

16. ὁ λόγος τῶν Χριστίους; This, as often, is to be taken, compare, for non tamquam. See, however, Wis. Gr. p. 159. in it. "The Apostle now (observes Rosenm.) passes to a vindication of his doctrine, and declares that he cannot accommodate it to the prejudices of men, so as, like the false Apostles, to keep men in ignorance, or sophisticate, who are to be censured by many, and seem to them foolishness. Then at C. ii. 3. seqq. he details the method he had pursued at Corinth in preaching the Gospel."

Ἐν σοφίᾳ λόγου is put for ἐν λόγῳ σοφίας, or λόγῳ σοφίας; as in ii. 10. ἐν διδακτίας διαθέτεισσα σοφίας λόγους. or as 1 Pet. ii. 1. 16. σωσταφαιμένους λόγους, i.e. not what appeared to men learning, acumen, or eloquence.

[Thus to human eloquence that success should be ascribed, which ought to be attributed to the divinity of the doctrine, and the agency of the spirit, in the miracles wrought in support of it.]

17. ὁ λόγος—σταυροῦ [The doctrine of salvation through a crucified redeemer.] Ἐπιτ. appears. So Thucyd. v. 41. τοῖς Ἀδελφαῖς διδάσκων. Ἀδελφαὶ is not αδελφοί. The ancient and best modern Commentators have shown that ἀδελφὰς is correct. And that ex efficacia, the sense of the clause is: 'To those who disbelieve and reject the Gospel, and therefore perish, it appears foolishness; but to those who believe and embrace it, and are thereby saved, it is re-
garded as the power of God,' i.e. God's powerful means employed by Him for bestowing salvation on men. See Rom. i. 18 and Note.

20. γεγραπται γάρ &c.] q. d. So that the words of Scripture may be applied. The citation agrees verbally with the Sept., (except that for ἀθετήσας, 'will set aside,' we have there κρούσεις) and in sense with the Hebr. By the σοφός, etc., the Apostles mean those who seem so, especially to themselves. Σοφία and σοφίας differ as our learning, and talent, or natural acuteness. See my Note on Thucyd. ii. 97. 6. εἰδομαλαι καὶ σοφίαι. The full sense of the passage, in its present application, seems to be: 'I will destroy and take away the credit of the philosophers &c., showing the inefficiency towards discovering the mode of obtaining pardon and reconciliation for man from his offended Maker.' See Chrys. and Theophyl.

20. τοῦ σοφοῦ &c.] The Apostle now draws the sense of the passage thus applied, to the present case, employing words which are by some supposed to be a quotation from Is. xxxiii. 18.; but by others, more properly, regarded as a sort of parody on it, retaining the point in πῶν—πῶι, where the interrogation has the effect of a strong negation, i.e. 'They are no where, are naught.' Here Bp. Midd. compares Demoth. πῶι δ' ἄλας; πῶι τρίτης; πῶι σκοναλι. By the soφοι are designated the heathen philosophers; and the ὅτι τῶν καθαρῶν; καθαροί τῶν εὐρυζων Theologians; though it may, with some, be taken to denote men of letters in general. The συγκαταγγέλλων τοῦ αἰώνος τοῦτοῦ is best interpreted 'the subtle disputers of this world only,' the Sophists, who rests on mere human wisdom. It is not agreed whether the Apostle has reference to the Heathen sophoi, or to the Jewish εὐρυζων, who deduced from Scripture allegorical, mystical, and cabalistic senses, held subtle disputations on decrees and customs, and were very like the Scholastic Theologians of the middle ages. Both, it should seem, are intended, (so Theodoret, δ ἐκ τῶν καθαρῶν διεξαγοράς διακριτήτων) and the sense taken generally is, 'a subtle disputant on difficult questions, and curious, and empty speculations,' the συγκαταγγέλλων καὶ τοῦ ἑνὸς τοῦτοῦ. By the τοῦ αἰώνος τοῦτοῦ is denoted his intentionness on what concerns this world only, without a serious thought on the next.

20. ἡ αὐθεντικὴς τῆς σοφίας τοῦ Ἰησοῦ Χριστοῦ &c.] The interrogation with a negation involves a strong affirmation, and the sense is, that God, by promulgating a plan of salvation which no human wisdom could have devised, much less accomplished, has thereby placed in a strong point of view the inefficiency of mere human wisdom for the purpose of salvation. See Theophyl.

21. ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ 21 κόσμος διὰ τῆς σοφίας τοῦ Θεοῦ, εὐδόκησεν ὁ Θεός διὰ τῆς σοφίας τοῦ κηρύγματος σωσάι τοὺς πιστεύοντας. 'Επειδὴ 22 καὶ Ἰουδαίοι ἄσημοί αἰτούσι, καὶ Ἐλληνες σοφίαν ἔτησαι.
23. ἡμείς δὲ κηρύσσομεν Χριστόν ἐσταιρωμένον. 'Ἰουδαῖοι·
24. ἵνα μὲν σκάνδαλον, 'Ελληνὶς δὲ μωρίαν· 'αὐτοῖς δὲ τοῖς
κλητοῖς 'Ἰουδαῖοις τε καὶ 'Ελληνίς, Χριστὸν Θεὸν δύναμιν
25 καὶ Θεοῦ σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφοτέρων τῶν
ἀνθρώπων ἐστι καὶ τὸ ασθενὲς τοῦ Θεοῦ ἰχθυρτέρων τῶν
ἀνθρώπων ἐστὶ. 5 Ἐλπίζετε γὰρ τὴν κληρὶν μωρίαν ἀδέλφοι,
ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δύνατοι, οὐ
τοῖς πολλοὶ εὐγενεῖς ἀλλὰ τὰ μωρὰ τοῦ κόσμου εξελέξατο ὁ
Θεὸς, ἵνα τοὺς σοφοὺς κατασχύνῃ καὶ τοὺς ασθενεῖς τὸν κό-
σμον εξελέξατο ὁ Θεὸς, ἵνα καταιγυρήσῃ τὰ ἰσχυρά καὶ τὰ
ἀγένει τοῦ κόσμου καὶ τοὺς εξελεύσεις εξελέξατο ὁ Θεὸς,
29 καὶ τὰ μὴ στόχα, ἵνα τὰ στόχα καταργήσῃ. ὁ δὲ καὶ τὸ
χωστὶ πάσα σάρξ ἐκπέφανεν * τοῦ Θεοῦ. ἐξ αὐτοῦ δὲ
ὑμεῖς εἶστε ἐν Χριστῷ Ἰησοῦς ὦ δεινά πολλὸν ἵματιν σοφίαν ἀπὸ τὸν Θεοῦ, δικαιοσύνη τε καὶ ἀπολύτρωσις ὑπὲρ
καθὼς γέγραπται 'Ὁ καυχόμενος ἐν Κυρίῳ καυχάσθω.
31 Θεοῦ, δικαιοσύνη τε καὶ ἀπολύτρωσις ὑπὲρ καθὼς γέγραπται 'Ὁ καυχόμενος ἐν Κυρίῳ καυχάσθω.

1 Π. ἐν Κανώ ἔλθων πρὸς ὑμᾶς, ἀδέλφοι, ἤλθον οὐ καθ ὑπερ-

23. ἡμείς δὲ κ.κ. The sense seems to be: 'But we simply preach κ.κ. Χριστὸν ἐστιν equivalent to τὸν λόγον (the doctrine) τοῦ σταυροῦ, the Gospel. The sense of the words is: 'The sense of the words is: 'The powerful and wise means by which God works the salvation of men, (see supra v. 19, also Whitby's paraphrase and Grot. meaning.) meaning, as Dr. Burton says, that the Gospel is really the σημά, which the Jews asked for, and the wisdom, which the Greeks sought after.

24. κλητοῖς. In this is implied obedience to the call. Θεοῦ δύναμιν καὶ Θεοῦ σοφία, i.e. the powerful and wise means by which God works the salvation of men, (see supra v. 19, also Whitby's paraphrase and Grot. meaning.) meaning, as Dr. Burton says, that the Gospel is really the σημά, which the Jews asked for, and the wisdom, which the Greeks sought after.

25. τοι τὸ μωρὸν· αὐθεντών ἐστι. This is meant to anticipate an objection, and give a reason for the preceding. 'For it is commonly held that the wisdom and block, (as contrary to all their secular expectations) and to the Greeks foolishness, as not resting mainly on the principles of reason.'

26-28. The Apostle now proceeds to trace the counsel of God in bringing men to the Christian religion, and to explain who those are whom He will think worthy of the benefits of it, appealing to the example of those Corinthians who had been converted to Christianity. (Pott.)

β. δημοτικαὶ γαρ κ.κ. Γαρ is here a particle of transition. Render: 'for ye see the mode in which this calling has taken place, i.e. the kind of persons who have been called. Σοφοὶ κατά σέρεα, those who had merely human wisdom.' At σοφοὶ, δυνατοὶ and εὐγενεῖς sub. κληρινεῖα from the preceding κληρινέα. In τοι μωροὶ τα ἄσθενες we have things for persons. Τοῦ κόσμου, for ἐν τῷ κόσμῳ. 'Ἰνα καταίγυρης, i.e. 'to put them to shame, by showing that what they could not effect by their wisdom, had been accomplished by what they accounted foolishness.'
using a great apparatus of erudition in converting the Corinthian congregation to the Christian religion, that (such was his mode) he had made the whole instruction turn on the crucifixion of Christ, judging that an assent to be yielded to the doctrine of Jesus Christ ought to rest not so much on human erudition, as rather on the internal excellence of the doctrine.

(Pott.)

1. There is here some difference of opinion as to the construction. Some, as Rosenm. and Krause, lay it down as follows: καὶ γὰρ ἐκρίνει τοῦ εἰσδον τι ἐν υἱῷ, εἰ μὴ Ἰη- σοῦ Χριστοῦ καὶ τούτων ἐσταιμωνεῖν. Καὶ εἶναι αὕ- στεια, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶς ἐγενόμην πρὸς τοὺς μᾶς. Καὶ ὁ λόγος μου καὶ τὸ κήρυγμα μου οὐκ ἐν πειθοῖς.

Gal. 4. 13. 1. 

2. οὗ γὰρ ἐκρίνει &c.] The general sense is: 'I resolved so to carry myself as to show no knowledge, but of &c. The τοῦ is cancelled on the authority of a few MSS., by Griesb. and Tittm.; but very uncritically. It was, no doubt, left out to remove a difficulty in construction. But the idiom (on which see Win. Gr. Gr. § 38. 3, 6. Note 3.) is elsewhere used by the Apostles, and yet not so often as to make us suppose it to have been introduced by the scribes.

3. Thus far the Apostle has spoken of the subject of his teaching, and has averred that he preaches not to them human wisdom. He now proceeds to advert to the method which at Corinth he had pursued in the promulgation of the Gospel. (Rosenm.)

— ἔγενομαι πρὸς υἱὸν, οὗ ἦμεν παρ' υἱῷ. 'I was among you.' As to the sense of ἐν ἀδελφείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ, Commentators are generally of opinion, (and there can be little doubt) that ἀδελφείᾳ has reference to those bodily influences, and personal disadvantages, which impeded the Apostle's usefulness, and were the source of much mortification; in somuch that the ἀδελφείᾳ here, and the ἀδελφείῳ at 2 Cor. x. 10. may mean the same infinities or disadvantages as the thorn in the flesh at 2 Cor. xii. 7. By the φόβῳ καὶ τρόμῳ is, I think, denoted a more solemn conviction of sin. But I cannot doubt that there are few passages that have more perplexed Editors and Critics than this. From the multitude of various lect., most suspect corruption. But variety is sometimes only an indication of the difficulty found by the ancient Critics, and generally shows the modes in which they sought to remove it by Critical conjecture. Though that course can very rarely be approved, and still less where, as here, the sense of the passage is abundantly clear. It would, on a slight glance, seem difficult to perceive what there is exceptional in the, and common reading. The only objection (and that which, I conceive, led to such extensive alteration of the passage) is to πειθοῖς; for the adjective πειθός, persuasio, is, we are told, found in no other writer. Be it so—but as the Apostle uses many rare words, and his style differs materially from that of the Classical writers, which is applicable to the ἀδελφείᾳ, it is not improbable that a word which, though it may not have been employed by other writers, yet was probably in use in the language of common life? It is not, however, (as some say) contrary to analogy; but it is formed on the model of φιάζω and μισοῦ. The Critics, however, resort to conjectures; of which there is on the margin no room for the full statement. 1. That of Hemsterh. and Kuhn., for πειθοῖς to read πειθανοῖς. This, however, has not the slightest support from MSS., or even Fathers; for though Chrys. does once or twice cite πειθανοῖς, yet he elsewhere has πειθοῖς. Far preferable is the reading πειθαῖς (from πείθω, persuasion, which occurs in Euseb. and Zonaras) of 7 or 8 MSS., and several Fathers. In the Syriac, Armenian, Slavonic, and Italic Versions. But the authority is by no means sufficient to warrant any alteration of the text; for the evidence of Fathers is negatived by their sometimes citing the passage in the common way of reading; that of Versions is, in cases of obscurity, difficulty, or doubt, exceptable. Yet when we see that the s has been repeated from the following, that depends upon whether ἄνωθεν be retained; which will be considered further on. Or, at all events, the argument turns two ways; since it was as likely that the s should be absorbed by a σ following, as that a σ should have been added to make the word; and this does occur in some MSS. and Fathers. Or it might be so altered to suit αὐτοδίσβασιν. Finally, (which is the greatest objection) the reading in question will render it necessary either to cancel λόγος, or change it into λόγων; for neither of which alternations is there any tolerable authority. It occurs in MSS. and Fathers in which the σ is found. And to admit that, would be reasoning in a circle. The common reading, then, must, by every rule of criticism, be retained.

With respect to ἀξιωματικῶς, it is omitted in 8 MSS. and the Syriac and Ethiopic Version; as also in 3 of the Vulgate testimonies only just sufficient to occasion some doubt of its genuineness, but not to authorize it to be cancelled, with Griesb. and Tittm., espe-
pecially from the ἀδικίας in the verse following.

Πνεύμα is taken by Euthym. and Wets. for the Dat. plural of πνεύμα. But this destroys the force of the words; since to take ἀδικίας as ev. log. as exegetical of ἀδικία it is frigid, and it is negatived by the antithetical clause ἀλλ' ἐν ἀδικίᾳ, καθὼς γέραιται, κατὰ τὸν Δαίμονι, and by the kindred passage at τ. 13. 27.

— ἀλλ' ἐν ἀποδοξεῖ ἀνακαλεῖ. Notwithstanding what some recent Commentators say, πνεύμα must here denote the operations of the Holy Spirit, both ordinary and extraordinary, namely, the gifts imparted by St. Paul; and διεν. refers to that highest sort, the working of miracles, κατὰ τὸν Δαίμονι, τ. 13. 27.

6. ἀδικίας δὲ ἀλλοιωμένων. &c. The Apostle now shows, that if human wisdom be wanting to his preaching, it is not devoid of divine wisdom. On the sense, however, of this obscure passage, there is some difference of opinion. See Wolf, Potter, and Heyden. I would render: — But we too have wisdom to address our hearers withal, and which bring not forward among those advanced in spiritual knowledge. But that wisdom is not that of this world. The τέλειον is opposed to τοῖς μαθητοῖς, τοῖς νεότιοι further on, (as Hierocles opposes the τοῖς τέλειοι to the τοῖς ἀρχιμεθυσμοι, τοῖς νέοιοι) and are the same with the πνευματικόν, opposed to the ψυχικόν, τ. 14. and the σαρκικόν. I. 3. & 4. The Apostle, Heyden, thinks, had reference, not to Christians simply, but to such among both Christians, Jews, and Heathens as were cultores sanctiores ingenii. This is preferable, to suppose, with some, that the τέλειον means Christians as opposed to Jews and heathens. Zoofia is supposed by Potter (with some reason) to here denote not the higher part, but that more perfect mode of teaching to be found in the Epistles to the Romans, Galatians, and Hebrews; namely, that divinely philosophical and especially allegorical, and sometimes typical kind of disputatio, by which he opens to his readers the more profound views of Christian doctrine. Τῶν ἀρχιμεθυσμῶν, the rulers, i.e. the persons of authority and influence in the world, both Jews and heathens, whether as political governors, or teachers of religion, or of human wisdom. Τῶν καταργομένων is best explained by Potter as signifying (by a popular idiom,) 'qui vanitas convicti sunt.' This is, in fact, meant to be affirmed of the σοφία itself, which is proved to be emptiness and folly as compared with true wisdom.

7. ἀλλ' ἐν ἀποδοξίᾳ — μουστρὶς. At εἰ μυστ., sub. ὅσιος, a Divine and mysterious wisdom, namely, that of the Gospel. Τῇ ἀποκάλεσιν is added to further unfold the idea, (see Eph. iii. 9. Col. i. 28. Eph. i. 9. Rom. xvi. 25.) and what is meant is that all wise counsels of God for the salvation of mankind is not planned from all eternity, but not to be fathomed before their completion, nay, not even at that time thoroughly understood, but in many respects hidden and obscure. See v. 9. The πρωτός has reference to the eternal counsels of God (τοῦ καταβολῆς κόσμου) for the salvation of men, Acts iv. 28. Rom. viii. 29. sq. Eph. i. 4. Col. ii. 7. The ἀποδοξίᾳ, sub. ἀνακαλέστως, the sense is: 'which God had from eternity planned and purposed to reveal.' Εἰς δὲ ἐν τοῖς some refer to the Apostle, or the Apostles in general, q. d. to the glory of the publishers. But they are better understood (with the best antient and modern Interpreters) of all true Christians, q. d. to their [future] glory and felicity. Διώκετε is no where else applied of any but theCanonical books of Scripture. Besides, the resemblance to the Hebrew in sense, nay, even words, is such, that we cannot suppose any other passage intended; especially as we may suppose, with Dr. Randolph and others, that the Hebrew text is slightly corrupted. The Apostle plainly accommodates the words of the Prophets to his present purpose. Now accommodation admits of some change. And the change was probably very little from the Hebrew and Sept. of the age of St. Paul. Besides, a slight modification of the words is the more permissible, since the best Interpreters, antient and modern, think the subject is probably the same.

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both in the Prophet and the Apostle; namely, the blessings of the Gospel dispensation. Though as these blessings extend to a future state, the common interpretation, which confines them to that, is included.

"Aγαπατόνων denotes the attached and faithful servants of God. The α at the beginning of the verse is either to be cancelled, with some, nor altered, with others; but to be regarded, with Pott, as put for σοφίαν ουν.

10. The Apostle now shows how things so hidden and remote from human thought could have been known to himself and the other apostles, namely, by the revelation of the Holy Spirit. The next clause shows why we cannot of ourselves conceive or know these truths.

—τὸ γέρον τέων μονον ἑρεμία, 'for the Spirit alone searcheth into and knoweth all these things, even the deep counsels of God.' This sense of ἑρεμία "to know thoroughly as from scrutiny," occurs also in Rom. viii. 27. Rev. ii. 23. So Chrys.: ἀκριβῶς γνώσεως τὸ ἑρεμικὸν ἑπεκτείνετο. By the βάθις is meant the σοφία τῶν ἑρεμίων, the great mystery, the last and greatest dispensation which lies hid from human view.

11. This exact knowledge of the mysteries of God by the Spirit is now illustrated by an apt comparison.

—τις γαρ ἠξερ. This Construe τις ἀκριβῶς, for τις ἀκριβῶς. The α is emphatic. Τα. Sub. isomantata from the context. Τα. τέων, for νοει, mind. Τα. ἐν αὐτοῖς, for τού ἐννοεῖται, denoting its privacy, and being hidden from others. Τοῦ ἀκριβῶς is used, and not πιστις, or εἰς τοῦν, in order (as Pott observes) to make the application of this example from man to God the stronger. The passage, moreover, supplies a strong proof of the personality and Divinity of the Holy Spirit. See Whitey.

12. ἤπειρες δὲ ἢ δὲ.] This is, by the best Commentators, restricted to the Apostle himself. Τα. τέων τοῦ κόσμου, 'the temper and disposition of the world,' which deals in human wisdom only. Τα. τέων τοῦ Θεοῦ is variously interpreted; but the best Commentators take it mean (v. opposite) 'the spirit or mind which is given by God [through the Holy Spirit], equivalent to the σοφία τοῦ Θεοῦ in καταλήψις v. 7.

—[αἰ σκεύες—ἵματι] The sense is: 'And this has been done, that we may fully know [and appreciate] the things freely given to us by God,' i.e. the various blessings, both of this world and the next, imparted by the Gospel of Grace.

13. λαλόμεν] 'we speak or teach.' A sense frequent in the Gospel of St. John. Διδάκτοι αὐθ. αὐθ. λέγοντες. Mr. H. Hidden remarks in this "a plain declaration that the very words of the Apostolical writings were dictated by the Holy Spirit." I must confess that I cannot see this; nor am I induced to take such a view, even though it be adopted by Dr. Burton. Not to state reasons for showing how improbable it is that this should be the sense intended; and what awkward consequences would flow from it; suffice it to say, that not a single other Commentator has adopted this view; not even the antients, who very rarely err by poring down the sense of Scripture. It is generally agreed that λέγοντες denotes the manner of treating a subject; comprehending, as Pott says, the "expositions rationem, argumentorum delectum, pondus aequum ordine, discipulas" in German pöttzug. Nay, our own wording sometimes implies this, as denoting "manner of expression."

—πνευματικοὶ πνευμ. συγκρίνοντες] The best Commentators are agreed that πνευματικοί denotes the things revealed by the Spirit in the O. T.; and πνευματικοί, the revelations of doctrine made by the same spirit to the Apostles, under the new Dispensation. Dr. Burton, indeed, would supply λέγοντες. But that ellipsis is too arbitrary to be adopted; and it would sup- pose the words of the Apostle to be really epig- matical. Several eminent Commentators propose to supply ἀκριβῶς, meaning the τεκλοι at v. 6. That, however, would require the Article. Αἰγιαλος, omitted in some MSS. Ver- sions, and Fathers, is rejected by Grot., Mill, and Beng., and cancelled by Griesb. and Vater; but, I think, without sufficient reason.

14. The Apostle now gives the reason why this heavenly wisdom was not held in due honour by many, but treated with contempt; namely, that the ψυχικοὶ ἀκριβῶς are those who have the ψυχικόν, or vital principle (which man enjoys in common with the brutes)
only, without properly using the πνεύμα, or intellectual faculty, which is peculiar to man; and who, of course, we destitute of the enlightening of the Holy Spirit: men who are either led by sensual impulses only, or rely solely on the light of nature, slighting every thing which cannot be brought to the evidence of the senses. Such a person, therefore, it is said, οὐ δέχεται τα του πνεύματος του Θεου, does not admit, or hearken to, the decrees revealed under the guidance of God’s Holy Spirit, nor care to understand or appreciate them; for, in fact, they seem to him foolish, nor can he understand them, they being searched out and discovered alone by the spirit, or understanding, together with the illumination of the Holy Spirit. Such is, I conceive, the sense of this whole passage, on which see more in Rec. Sym. and Heyden.

15. ὁ δὲ πνευματικός &c.] The sense seems to be: ‘On the contrary, the man who is guided by the intellectual faculty enlightened by the Holy Spirit, is able to discern all [spiritual] things; but he himself is not to be discerned, understood, or judged of by any natural, not spiritual person.’ Many recent Commentators take the word as a neuter, and annex the following sense: ‘The spiritual man can discern and determine upon every one who is not so; but he himself can be thus judged of by no one [who is not so].’ Others assign very different senses. There is, however, something far-fetched in all of them.

16. Now follows the reason for this inability; in expressing which the Apostle tacitly employs the words of Is. xl. 13.; and as there is no citation, the application of the words may well be, as it is, very different from that of the Prophet. The Commentators, however, differ in their interpretations, according to the view they take of the αὐτόν; some referring it to Κυριος, others to ὁ πνευματικός. The antient and most modern ones prefer the former; and, on this view, the sense of the verse is well expressed by Mr. Slade, and is ably stated by Heyden. Many, however, of the best modern Commentators refer the αὐτόν to ὁ πνευματικός, and assign the following sense: ‘for what natural man hath known the purposes of God, so that he may instruct him,’ i.e. the spiritual man; but we have the mind of Christ, and are therefore able to judge all things, and to instruct and discern the spiritual man.

III. 1. καὶ εἰς &c.] This is closely connected with the preceding Chapter. The sense is: ‘And I, for my part, brethren, could not [when I was with you] discourse unto you, as to spiritual persons, but to carnal ones, mere novices in the Christian doctrine.’ The Apostle here anticipates the argument of his adversaries, that the Corinthians had from him scarcely received the rudiments of the Christian religion, and that they, therefore, did right in adhering to, and preferring those teachers who had communicated to them the capta rerum. 2. The Apostle continues to illustrate what he is saying by a metaphor taken from the custom of feeding infants with the lightest food, as milk, pâp &c.

By the βρωμα is meant the στρέμα τροφῆς, Hebr. v. 12.; both expressions denoting the most sublime and mysterious doctrines, as γάλα the elementary and simple ones. ‘Εκτότης is meant to relate, of τιτιηλείην, to both the γάλα and βρωμα; an idiom frequent in the Classical writers. See Win. Gr. § 31. 3. a. After ἡδύνασθε must be supplied, from the context, φείμων or ἐφείησεν.

The καὶ after ἐκτότης is not found in several MSS., some Versions, and many Fathers, and is cancelled by Griesb.; but rashly; for the authority is insufficient, and we can better account for its omission than for its insertion. There is more to be said for the οὐδὲ, which is received by Griesb. Knapp, Tittm., and Vater, instead of οὐτέ. But though strict propriety of language requires it, yet, as the Apostle is inattentive to such minutiae as this, it seems rather to have come from the early Critics; especially as the MSS. in which it is found are generally such whose text has been systematically altered.

3. ἐποίη][whereas, of which sense see examples in Rec. Sym. Ζηλοὶ, ἐπί, and δικασταὶ are not, as Kraus imagines, mere synonyms; but there is rather a Climac. en. only, as Grot. observes, leading to strife, and strife to faction. Οὐχὶ σαρκικὸ οὖσα, for this envy and strife are by the Apostle at Galat. v. 20. numbered among the works of the flesh; “reckoning among them (says Grot.) all those affections which do not tend to the glory of God, and the welfare of men but are merely directed to our own selfish and sensual gratification.” Κατὰ ἐθν., ‘correspondent to the habits of mere carnal persons.’
4. See Note on i. 12.

5. διακόνοι. i.e. persons merely instrumental in producing, and not the authors of faith and conversion; and who therefore ought not to be set up as heads of the religion. At ἐκάστῳ ἐὰν there is, as Grot., observes, an inverse construction, for ἐὰν ἐκάστῳ. At οὖν supply ποστεροῖς, i.e. if the words be referred to the evangelized; but if to the evangelizers, the sense will be, "even according as the Lord gave to each his peculiar office in τῷ διακονεῖν.

6. Here the metaphors are derived from agriculture, of which, in the East, irrigation forms an important operation. Θάλαμος, literally, "made to grow.

7. οὐ κατ' τι. Sub. μέγα. This idiom is frequent in the N.T. See Acts v. 36. and Galat. ii. 6. and Notes. It must be understood comparatively.

8. The best Commentators are agreed that the sense is, "They are one and the same," i.e. entirely united in affection, work, and purpose. Hence there should not be any nuance.

9. έκάστος δὲ-κατά. The Greek Commentators, and, of the modern ones, Croll, rightly remark, "that this was added to repress sloth, as all the labourers would be on the same footing, and receive the same reward. The words, therefore, form an epanorthosis: q. d. they are not so far one, but that respect will be had to each one's labour and pains, and he will receive his own reward proportionally. It is labour to which reward is promised, not success of labour, which is not in any minister's power."

9. Previously to describing this κόσμος, the Apostle briefly points out the scope to which it is to be directed. In συνεργῷ there is a continuation of the foregoing agricultural metaphor. The σὺν in συνεργῷ may be referred, not only to God, i.e. "we are fellow-labourers with God," or to the Apostles and preachers of the Gospel, i.e. "We are fellow-labourers of, employed by God." So σύνδολοι in Matt. xviii. 29. The latter seems more agreeable to the context. Γεωργὸς, i.e. the field cultivated. In the next clause the Apostles slides from the agricultural into an architectural metaphor; both being employed in Scripture with reference to men as the object of God's purposes in the Gospel. See Matt. xiii. 38. Joh. xv. 1. Is. lxi. 5. and 2 Cor. iv. 16. Eph. ii. 20. The pronouns are emphatic, and the sentiment is: "You are, as it were, the field which God cultivates, and the building which he erects; we are his labourers in both works.

10. Continuing the same metaphor, the Apostle briefly adverds to his own labour and that of others in the Gospel.

11. διανειπά. 'can,' consistently with what is right, i.e. ought. (Grot.) Para after διάλογος, taken, as often, for a comparativum, signifies ή, than or besides. This idiom is supposed to be Hellenistic; but it occurs in the Classical writers. Κειμένου scil. έν Σοτίνι. The sense of Ισράηλ Xp. is, as the best Commentators have seen, the History of Jesus Christ, comprehending...
the doctrines and precepts, the promises and threatenings of the Gospel, as we find them stated in the Evangelists. I have, with Pott, pointed accordingly; and have double-bracketed the 6, since it is not found in the earliest Edd. and many MSS. and Fathers, and has been cancelled by Beng., Wets., Matth., Griesch., Trimm., and Vit.

12. The sense of this and the following verses is somewhat obscure, arising from a certain confusion in metaphor. But the difficulty has been increased by a misapprehension of the Apostle's general intent in this passage, which was not, as is commonly thought, to represent one edifice, but, as the best Commentators are agreed, two. The Apostle suggests that on the foundation of those elementary principles two very different buildings might be erected. And thus the metaphorical expressions are meant to designate the good and the bad superstructure. I have pointed accordingly; for, as Pott and Heydenr. have seen, there is after ένα την an ellipsis of εις, for ει to την ουκουδεμεν. The Syr. supplies the particle.

The words ιδεταυ-γεγενηται are closely connected with the foregoing and form, as Pott says, the apodosis. The sentiment is, 'Whether any one builds on this foundation a solid and splendid building, like a magnificent Temple, or a mean but firm edifice, erected with skill, such architect's work will be manifested.' The best Commentators are agreed that by λιθος τιμης are meant those precious mable, with which palaces and temples were built, or at least covered; the aureate tabes of Tibullus, or the aureata tecta of Cicero. Compare also Is. liv. 11. The hit in question is supposed to be built of upright posts and beams, filled up with twigs, daubed over with clay, and then thatched with stubble or offal hay.

13. η γαρ καιμερα δηλωσει] This may mean, as many Commentators suppose, 'time will show this.' So the Latin adage "dies docet." But, from the words following, I prefer, with the antient and several eminent modern ones (and recently Pott and Heydenr.) to take it of the day, i.e. the awful day of judgment. Mackn., Mid., and Burton take it of the day of persecution; (see James v. 3. 1 Pet. i. 7. iv. 12.) but the former is more suitable to the gravity of the context, and is required by the idea meant to be suggested in ουκουδεμεν. God's judgment is elsewhere compared to a fire. See Scott's references. "A vox καιμερα is not to be referred (with Wells, Pearce, and Slade) to ημερα, but to ιργουν, building; the words η γαρ καιμερα δηλωσει being in some measure parenthetical. The next words are exegetical of ιδεταυ- γεγενηται. 14, 15. μενει 'remain [uninjured by the flames], abide the fiery trial.' Μεθον ληγεται and γεγενηται are opposed to each other; and in the former there is an ellipse of ιργουν, to be fetched from το ιργουν just before; in the latter, an ellipsis of το μεθον, from μεθον preceding, i.e. He shall be mulcted of, lose the reward which he would have received for his work. At αυτον σωθ. those Commentators are much perplexed, who refer the passage to Christians in general; but needlessly; for it is plain that the Apostle had only in view Christian teachers. The sense of the passage is, indeed, obscured by a blending of the physical and the metaphorical parts of the comparison, the first of which represents a builder, whose house is, as it were, burnt over his head, and who with difficulty escapes through the fire. The second represents a Christian teacher, the superstructure of whose doctrine does not consist with the fundamental principles of Christianity previously laid down, and accordingly is reduced to nought: thus, then, he loses his labour, and is himself saved with great difficulty. For that is plainly the sense of the adiaphor. phrase δια τον πυρος σωθαι. That this passage cannot, upon any principles of just interpretation, be added to the so-called "Popish doctrine of purgation," I have shown in Recens. Synop.; remarking that it has no support in any of the earlier Fathers, and in the later ones, not without suspicion of interpolation, of which we are enabled to convict the Romanists in one instance, that of Theodoret in loc., where see the Note of Noesselt. 16. of ημερα χειροτονεται] There is here a recurrence to the idea at v. 9., yet suggested by the foregoing architectural metaphor; and under this imagery the Apostle speaks of the whole body of Christian converts, whom he is addressing, as being the Temple of God, built by Him and consecrated to his service. And he further assures them that the Spirit of God dwelleth in them, (and, by parity of reasoning, in other Christians) and is attested by His gifts and graces, as God manifested his presence in the Temple at Jerusalem; q.d. Ye are not merely the building of God, but his Temple, as being that in which his Spirit dwelleth. This is meant to point a denunciation against false teachers, who corrupt the minds of their disciples with error. The metaphor is found both in Philo and the Rabbinists. By εικει is meant ινεργει.
17. φθείρας. In the use here of φθείρας there is an antanakasis, it being first employed in the sense spoil, profane (i.e. by corrupting the body of Christians, here represented as a Temple of God). So ἡ εὐαγγελία πορεύεται πλανάται. 2dly, for διασφ., destroy, σενοαναστ., ἄγους is here very emphatic, i.e. ‘holy [and therefore not to be profaned with impunity].’

18. The Apostle now traces the origin of the dissensions which harassed the Corinthian Church, (Crell.) adding a third argument to prove the folly of making schisms. (Pott.)

— μετά ταυτόν [e.g.] ‘let no one deceive himself,’ i.e. by resting on the vain opinion of his own wisdom, or of wisdom in general; which, without aids and lights, cannot but deceive. Some recent Commentators think the admonition is meant to be applied to what was said at v. 10. But there seems no sufficient reason to abandon the opinion of the antients and most moderns (confirmed by the learned researches of Pott and Heydenr.) that it refers to what follows. Δοκεῖ σοφὸς εἶναι. I have in Rec. Syn. proved, that the sense cannot be ‘thinketh himself to be wise,’ nor, ‘seemeth to be wise;’ but must be, ‘has the reputation of being wise.’ The words ἐν τῷ αὐτῷ τοίτῳ are by some antient and modern Interpreters construed with the words following. But it is more natural, and agreeable to the style of Scripture, and to the context, to take them (as do most Commentators, and among the rest, Pott) with the preceding. Render, ‘in the things of this world.’ Μωρὸς γενέσθαι, i.e. let him renounce all pretensions to wisdom superior to what the word of God reveals. Τα γὰρ σοφῶν, in order that he may become really wise.’

19. ὡς γὰρ σοφία &c. ‘for the wisdom of this world [only] is [but] foolishness in the estimation of God.’ By σοφία is meant the wisdom of men who rest on their own intellectual powers, without a reference to God; a wisdom which has no more effect in procuring salvation than folly. This truth the Apostle then establishes from Scripture, namely, Joh. v. 13. — ὁ δρασάμενος scil. ὁ Θεός ἐστι. Render ‘it is God who catcheth [and holdeth fast] the crafty in their own cunning.’ The Apostle here follows the Hebrew rather than the Sept., and renders more forcibly. Πανουργία properly signifies σχισμάτων, but in the N. T. it usually denotes craft. The next citation is made from the Sept. Διαλογισμοῖς, ‘devices, plans.’

21-23. Having thus shown the folly of schisms, the Apostle adds an exhortation; not to boast, some of one teacher and some of another, to the disregard of all the rest, since not only all teachers, but all events that may befal them, are made subservient to the general good of the Christian body. (Pott.) — καυσάσθαι ‘boast of,’ by ranging himself under any one’s banners, as leader of the Sect, (which was the case both with the Jews and Greeks) seeing that they are but men, and instruments of God for the salvation of the world. In the words which express the reason, the πάντα is often with some Commentators referred to things, namely, the endowments of the Apostles and teachers; by others, to persons, namely, all teachers. The latter is preferable, especially as the other sense may be included; to hint which, it seems, the neuter was used for the masc. Render: ‘All teachers, and all the various endowments they respectively enjoy, are yours,’ i.e. meant to be promotive of your spiritual good; with the words compare Rom. viii. 24. This πάντα is then (as Pott and Heydenr. observe) explained per μεριμναί. The general sense of the passage is clear; but how to adjust the language to the common rules of construction, is not easy. The words, however, were written under the feelings of high wrought pathos; the ideas are not to be tied down to the rules of ordinary composition. That variety of interpretation should exist is not surprising. It is generally supposed to contain the following sense: ‘Yours are all teachers [and their endowments.] whether Paul, or Apollos, or Cephas: yours is the whole universe, whether distributed into things endowed with life, or destitute of it; whether into things present, or things future, (compare Col. i. 16. and Rom. viii. 39.) all are yours, i.e. are meant to be subservient to your good.’ And this is nearly the sense assigned by most Commentators. Considering, however, the context, Pott is inclined to think the following was the sense intended to be expressed by the Apostle. All those teachers and their endowments, whether Paul, or Apollos, or Cephas, are yours, nay, the whole universe of teachers, whether they be in life or out of it; whether they belong to things present, or things future (i.e. whether they now exist, or shall hereafter exist) all are yours, meant for your advantage.’

With respect to the words υμῖν ἐκ Χριστοῦ &c., they, no doubt, mean: ‘But [though all
things and persons be yours] you yourselves are Christ's subjects,' and therefore ought not to attach yourselves to any other, as head of the Church. The words Χριστὸς δὲ Θεοῦ are meant to be the expression of a feeling which Wolf compares to a similar one in Philon) 'Christian God,' i.e. (as the best Commentators explain) in his office of Mediator and Redeemer. See Chrysost. and Whitby.

IV. The first six verses of this Chapter closely connect with the preceding, being a sort of corollary, showing what followed from the foregoing, namely, the degree of estimation in which Christian teachers ought to be held, to whom the Corinthians had hitherto assigned either too much, or too little honour. (Krause.)

1. ἀδελφοί like the Hebr. אبيب or רע, for ἀδελφος. ἀδελφος, in this [following] manner. ἀδελφος, and not Lords of your faith, or heads of a party. Oecumen. mystagogus, 'stewards and dispensers of the beneficence of the Gospel, by preaching its doctrines, which are called mysteries, because they were not discoverable by human reason, but only to be known from Divine revelation.'

2. ος δὲ λόγοι, scil. ος, 'quod reliquum est,' or, as it may simply mean, catenarum, now.

3. τίς ἀδελφὸς ἡμῶν? An Hellenistic phrase equivalent to the Classical τίς ἀδελφὸς, τίς δὲ διαφέρει δι' αυτός. See Pott. 'Ina, for ος, for τις. ἀδελφῶς properly signifies to examine the qualities of any thing or person; and sometimes it denotes, as here, the result of that scrutiny, whether for praise, or blame. Now the result of the ἀποκρίσεως question in the case of the apostle is, to be praise; as the result of ἀποκρίσεως of Apollo and Cephas, blame. To soften the seeming harshness of this, the Apostle adds, ἀδελφῶς ἡμῶν ἡμῖν, i.e. of any man's judgment: ἡμῖν being (the Commentators say, by a Hebraism) used to denote a day of judgment, and simply judgment. So the Latin dicese diem. It is, however, so anomalous an expression that Jerome would represent it as a Latinism. We may rather suppose, with Beza, Olear., and Pott, that St. Paul chose to say dead instead of judgment, with allusion to that great day of final judgment, about the award of which alone the Apostle was anxious. His meaning seems to be, that whether he is approved, or censured by human judgment, is of little consequence to him in comparison with the unerring judgment of God at the great day.

Then, to preclude all idea of arrogance, he adds δι' αυτῶν ἄματῳ διάκρισιν, the sense of which is briefly worded, and therefore in Greek, clause seems to be: 'As to human judgment, so far are the judges from being able to determine that I cannot even judge myself [or determine whether I am superior or inferior to the other teachers].'

The next clause οἴδαν γὰρ—δεδυκαλωμαι is parenthetical, and the sense is, 'I am not conscious to myself of doing any wrong [in my ministry], yet am I not, on that account, justified and free from blame; i.e. it should seem, that of sinning occasionally through ignorance, and deficiency in even what was right. So Pott: 'siquidem plura mihi supremum præstanda.' At οἴδαν οὐκ. κακον, as in the Nic. consciæ sibi of Horace. The word is sometimes expressed, as in a kindred passage of Job xxvii. 6. δοκεῖν οἴδαν ἄματον τῶν τράγων. The words οἴδαν διάκρισιν δοκεῖ μust, from the context, mean: 'He alone who has the right of judging me, or is able to judge me rightly, is the Lord.'

5. On this the Apostle founds a weighty admonition, of universal application. "τρία καιροὺς" Namely, as is just afterwards explained, the time of Christ's judgment at his second advent. Φωτισμὸς signifies to bring to light, i.e., in a popular sense, to make known; synonymous with φως, just after. The sentiment is: 'He will bring to light [and pass judgment on] the most secret actions and hidden thoughts and plans.

καὶ οὕτως [see Matt.] "Ερωταῖος properly signifies what is thought, or said of any man; being, like the Latin fuma, a word of middle signification: and the most eminent Commentators antient and modern take that to be the sense here, at least with an adjunct notion of regard in the sense in which that word is used by our old authors. If the common interpretation of praise be retained, as it may, the term must mean the degree of praise which he deserves. This Article denotes the praise due to him. Of course this is intended primarily of the teachers before mentioned; but it is applicable to all Christians.

6. ταύτα δὲ, δικαίως, μεταγινέται εἰς ἐμὸν.] Μεταγινέται signifies to transfer, by accommo-
The sense is: 'These things (namely, "which I have now written, on the authority of teachers," iii. 35. seq.) I have in figure applied to myself and Apolloles for your sakes, for your instruction;' q. d. 'I have brought forward this in my own person and that of Apolloles, as if what was said of others (whom I, out of delicacy, forbear to mention) were applicable to us, intending under my own name and his to admonish generally the teachers in the Church.'

6. ἦν ἐν ἡμῖν· φρονεῖν. The δὲ γέγραπται is commonly introductory of what is written in Scripture, as a general admonition; but the best Commentators are agreed that here, agreeably to the context, it can only mean, 'what has been written to the this Ephesians.' From them they interpret 'to be proud.' The next words ἦν ἐν ἡμῖν· δέητον signify, 'that ye may not be puffed up, be vain of one teacher to the prejudice of another.' On ἦν with an Indicative, see Valckin, in loc.

7. The Apostle here apostrophizes a conceited teacher. [Why dost thou boast for who are the? 

Διακρίνεις, distinguishes thee, makes thee superior to the.] The best Commentators are agreed that this is spoken in irony, and directed against the conceited teacher, Paul's adversaries; q. d. 'I see ye are like persons who are satiated at a feast; ye think ye have all, and need no more knowledge.' By ἐκλύνονται and ἐβλασφέων the Apostle merely places the same idea in different points of view, by varying the metaphor thrice. There is, too, a climax. The 1st metaphor is taken from persons filled with food, so as neither to need nor desire more. The 2d, from persons so rich as to have no want of, or desire for more. The 3d is derived from one who, being a private person, is raised to the throne, and, having therefore attained the highest station, has nothing further to wish. 'Εβλασφέω ought to have been rendered 'ye reign,' which must be taken in the metaphorical sense, common in the Latin regno. (So Heydenr. explains it as equivalent to εγεννήτευσεν ὑπερκλήσαν σοφί.) In the next clause καὶ δείκεις ἃς ἐβλασφέωνσαν καὶ., there is a change of irony into sarcasm. Of this the interpretation adopted by most Commentators, 'I wish ye had the authority of princes, that ye might afford protection to us in persecution,' is frigid, and at variance with the context, which demands the figurative sense above adverted to. The right mode of explana-

tion is doubtless that of the antients and some moderns, as Calvin, Lightf., Tiren., Menoch., Krause, Vat., Pott, and Heydenr., who assign the following as the sense: 'Would that ye were so abundant in all spiritual riches; for then I might partake of your prosperity, in the credit and honour which I should enjoy from having converted and taught you; since the fame of the pupil tends to the honor of the teacher.' Possibly, however, Pott has rightly expressed the sense of ἦν· ἐκλύνονται thus: 'ut vestro quasi splendore et nos resplendamus, i.e. ut, ubi vos consunmati fueritis, et nos dignitate fruamur apostolis debita, ac otium et fins fuerit tribulationis apostolicæ.'

8. δικαιο γὰρ ὅτι ὁ Θεὸς ἡμᾶς τῶν ἀποστόλων ἐπέδειξεν, ὡς ἐπίθανατοί ὅτι θεάτρων ἐγεννήθημεν τῷ κόσμῳ καὶ αἵγγελοι καὶ ἀνθρώπους. 'Hein, mei, miροὶ διὰ Χριστον, meiς δὲ φρονίμου ἐν Χριστῷ' 10
to "strong in outward advantages and prosperity."

11. ...to mention past actions\) up to this present day\ we are scantily supplied with food and drink, and are in want of necessary clothing.\) Γεμιστέων properly signifies to be lightly clothed, like the ἑμιμυθηται, and thus to be ill clothed. I have adduced an example in Recens. Synop. At τας ἀρτι su. sub. ὀσση. The first και is emphatic, and signifies even. Κολαφ. is explained by the best Commentators to mean \'we are ignominiously treated,\' as xi. 20. 2 Cor. xii. 7. \'Ἀστετούμενοι, \'we have no settled abode."

12. \'Ιστανὺς ἑργαζόμενος τ. i. x. \'The circumstance of having to support himself by severe hand-labour is, with reason, enumerated among his miseries; for a misery it must have been to one so circumstanced.

13. "Andrew depicts the manner in which he bears all this, and his general demeanour."

14. \'Αλουσμένοι Literally, \'we give good words.\' See Rom. xii. 14. and Note. Διακ., \'when persecuted and harshly treated.\' Ἀλεξ., \'we bear it patientely;\' which may bring to mind the παρακαλεῖν (ἐπέχον of plain, that παρακαλέω corresponds, by parallelism, to περικαθάρισα, to ἑκάσμου, which many Commentators take to be a sacrificial term, with allusion to the expiatory sacrifices of the Greeks and Romans, among whom, in times of public calamity, some poor wretch was selected from the dregs of the people, to be offered up as a purification sacrifice. Such persons, however, were almost always called καθαρίσματα with reference to the purification, or expiation, effected by their sacrifice, which can have no place here. There can only be a reference to the object vision of the victim. And such is the view taken of the expression by most Commentators. See Heydenr. and Phot. cited by him. If it be thought too far-fetched an allusion, we may recur to another, and indeed the primitive sense of the word, viz. ἀποστάγγυμα, offering (which is adopted by Theophyl. and E. V.) metaphorically a vile and abject person.

14. The Apostle now turns the discourse from the teachers to the Corinthian Christians in general, and softens the seeming harshness of the preceding expressions.

15. In παραγωγοί and πατέρας the Apostle contrasts the severity, and mercenary service of instructors, to the gentleness and disinterested spirit evinced by himself. \'Ἐν Ἡρ., \' in the doctrine of Christ. \'In the τοῦ ἐναγγέλου ἔγειρε ὑμᾶς ἐγέννησα he shows the nature of the paternity he speaks of, namely, of having converted them to the faith of Christ. -16. ἰμηράται μου γιάν.\ Not, \'imitators of my modesty,\' as many Commentators explain; for it seems to be simply the Apostle's intention to deduce from his spiritual paternity the inference, that they should be imitators of him; just as parents and teachers are to their children the emulators by which they are to model their character. The imitation, therefore, in question is to be extended to every branch of Christian doctrine and duty. And this view is confirmed by what follows.

17. \'Ιδια τούτι i.e. to promote this imitation. \'Τέκνοι, disciple or convert. Πιστῶν scil. εὐμ. \'Ἐν Χωρίς, \'in the business of the Lord. \'The scattering of his Gospel. The words τούς ὁδούς μου τάς ἐν Ἡρ. (sub. ὁδούς are explained by the best Commentators \'my methods of Christian instruction.\' So Chrys. and Theophyl.: τάς ἐν τῷ κηρύγματι οἰκονομίας, τοῖς κανόναις, τὰ δόγματα, τά καθηκόντας τῶν θείων. The next words καθὼς παραχωρ. -16. suggest that these injunctions will involve nothing new, but what is common to all the Christian congregations, and therefore ought not to have been deviated from.
18. ὁμι λέγωνον θάν. This (which is expressed in the popular style) signifies, 'as though I were not coming [to you].' Tiues, doubtless some of the teachers. Ἐφύσωσθήσαν. This has a very extensive sense, and is well explained by Pott, 'putting forth an opinion of the superior wisdom, carry themselves insolently, and arrogate all the authority of deciding in matters pertaining to the Church.'

19. γνώσωσιν—δύναμις]. A sentence of infinite dignity and vigour, the interpretation of which depends upon the sense to be assigned to τὴν δύναμιν. This some antient and most of the earlier modern Commentators explain of the power of working miracles. That, however, is somewhat harsh, and scarcely permitted by the words following. It is better, with some antient and most recent Commentators, to understand it of the power of performance, as opposed to that of mere words, boasting, and promises; what they can effect. So Crell., Grot., Whitby, Locke, Krause, Pott, and Heyden. We need not, however, exclude the power of the Holy Ghost as evinced in the spiritual gifts, which contributed so much to the δύναμιν of the Apostles and first teachers of the Gospel. Γνώσωσις. 'I will put to the proof [in order to know]:' for, according to Glass's canon, verbs of knowledge often denote, not knowledge alone, but certain moral dispositions, and effects, which are conjoined therewith.

20. οὐ γὰρ ἐν τῇ δύναμιν. The interpretation of these words depends upon the sense to be assigned to the preceding. If the first-mentioned interpretation be adopted, τῇ δύναμιν will denote (as Newc. explains) the power of working miracles, of knowing the heart, of inflicting vengeance. If the second be adopted, it will denote the power of effecting something, as opposed to words. And the best Commentators are, with reason, agreed that the words are meant of teachers of the Gospel, and that βασιλεία τοῦ Θεοῦ signifies the promulgation of the Gospel; and we must supply καταρχήν, i.e., καταρχήν, is accomplished. Thus λόγος and δύναμιν will respectively denote boasts, promises, and more eloquence of words, and the power of effecting what may serve to confirm the truth of the Gospel, or to explain its doctrines and promote its efficacy on the heart and life. Then again the spiritual gifts are included; though when taken as a dictum generale, they must not be considered.

ten MSS., some Versions, and Latin Fathers. And it is thrown out of the text by Griesb., Kruse, Tzim., and Pott. But the authority for this is insufficient, especially as the MSS. are, though antient, almost entirely altered ones, and of a single recension. Besides, we can far better account for the omission than for the insertion of the word, namely, from a fear lest the sense thence arising could not be justified. To suppose the word to have been introduced from a kindred place at Eph. v. 3, is more satisfactory, and no evidence proceeds upon a supposition which is often called in without reason. The high antiquity of the word is manifest from its being found in the Syriac Version. And the sense is the same whether the word be retained or not; for if away, ἀεισώσασθαι must be supplied from the preceding; and, if retained, the sense may very well be "paradoῦναι τὸν θυτὸν τῶν Σατάνων," as the most eminent Commentators take the word at Eph. v. 3.) and thus all difficulty vanishes. So rare, I have shown in Recens. Synop., was this sort of connexion in the antient world, that it is here little necessary to call in the aid of hyperbole, to which most recent Commentators, though adopting different views, agree to resort. But I have, as Recens. Synop., removed the interrogation; and for this the authority of Chrys. and the Greek Commentators, Ed. Steph., the Vulg., English Version, Raphel, Pott, and Burton, is sufficient, since propriety demands it. The interrogation involves too great and needless difficulty. And to place, after ἀπετελεῖται, and ἀεισώσασθαι is no better. The sense may be thus expressed: 'And yet [while such enormities are committed in your society] ye are puffed up with spiritual pride, [as if all things were right among you,] and do not [as ye ought] rather mourn [over this fall and your disgrace] and take measures that he who hath done this deed should be removed from your society.' Kai for kaios is frequent; and the ellipse of ὁ μᾶλλον is sometimes found both in the Scriptural (as Rom. iii.8) and the Classical writers. "Ετέχθει alludes to that formal mourning over scandal brought on the whole body, which accompanied the excommunication of the offender; a custom borrowed from the Syriac and long retained in the Church. Hence under the idea of mourning is couched that of excommunication, which is particularly enjoined in the next clause.

3. εἰς ὑμᾶς μὴ γαρ ἢ τὸ σαρκικὸν, τὸν σωτῆρα τοῦ σώματος τῆς Σατάνας, and the rest: are to be reckoned as sentences inserted. 'Εν πνευματι
of excommunication; but they are not directed to inflict disease. In εἰς ἀλθείαν t. s. is, I think, only intended one object, or purpose of the excommunication, which might be expected to follow, and, if God so pleased, would follow it.

The words ἐν τῷ πνεύμα—ἵσοντο may be thus paraphrased: 'that his soul, corrected, humbled, and reformed by these sufferings, may be a general rule founded on the experience of life; when Christ shall come to judge the world.'

6. οὐ καλῶν τὸ καύχημα. [The Greek Commentators, also Grot., Whitby, Locke, and Macken, refer this to the person in question. That, however, requires a straining of the words, and it is better, with Menoch., Hall, Rosenm., Krause, Jaspis, Pott, and Heydenr., to regard it as a general rule founded on the experience of life; the Corinthians having, it seems, in a letter to Paul, boasted of the excellent state of things in the churches, and perhaps hinted their superiority to other churches. Thus the sense is: 'Your boasting is not well founded or commendable [while such foul sins are committed among you].'

ὅτι οὐκ ἐπάθει. This must not be regarded, with Pott, as merely a form of transition; but neither must its sense, with some, be too much pressed on. Μικρὰ ὄνομα e. c. is a proverbial saying (occurring also in Gal. v. 9) found in the Scriptural and Rabbinical, nay also the Classical writers. Thus ζωή is applied to whatever has metaphorically the power of corrupting, as ἐν ἑαυτῷ example.

7. εἰκαθ. ὅτι τὴν παλαιὰν ὅνωμα] The Apostle takes occasion from the above similitude to exhort the Corinthians (under a new allegory, derived from the Jewish custom of putting away leaven at the Passover) to forsake vice, and, besides vice, vicious men; since vice can never be banished from the church, unless the men who will not abstain from it are banished with it. (Crew.) It appears that at v. 11 the Apostle had in view all persons who sinned like the person in question. Νέον φύραμα, 'a new-made mass of dough') (i.e. before the leaven is put in). Καθὼς ὅτι ἐπάθει. The sense is: 'As ye are, by your Christian profession, bound to be unleavened,' i.e. uncorrupted by vice and vicious persons. Πέσον, 'peasbath lamb.' The sense of the words καὶ γὰρ τὸ πάσχα—Χριστὸς is: 'We Christians have also a paschal lamb, even Christ, who died for the expiation of our sins; which sacrifice obliges us to greater purity of life than the Jews were bound to observe.' There is, as Abp. Magee has shown, an allusion to the whole work of atonement and expiation accomplished by Jesus Christ, who is compared to the Paschal lamb. The learned Prelate has satisfactorily proved, that the Pasch was a sacrifice, as possessing all its essential characteristics.

8. ὅτι] for διὰ τοῦτο, therefore. 'Εορτάζωμεν, 'let us keep our feast,' i.e. (as Loesm. explains) let us with alacrity worship and serve the Lord in holiness of life. 'Εορτάζωμεν (loose) plans) let our whole life be spent as a festival-day. The words μυθὺς—ἀλήθεια are explained by Pott as put for δηλοῦντο μη κατέχοντες ὅνωμα τούτοις τὴν κακίαν καὶ πονηρίαν, ἀλλὰ τὰ ἄνωμα, τούτοις τῇ εἰλικρ. καὶ ἀλήθειας. Ἄλλῳ, 'true virtue. Eilemepia signifies properly such a purity and whiteness as will bear the closest examination, like that of an article inspected in the full sun. The complete sense of the passage is well detailed by Pott.

9. ζώραφα ὑμῖν ἐν τῇ ἑσπερώμενος. [Having expressed his wonder that they had not yet expelled from their society a noxious member, and enjoined them immediately to do it, the Apostle again advert to the subject of excommunication in general, (on which he had touched at v. 2) in order to give some further admonition, and explain his meaning more fully.

On the exact sense, however, of ἑσπερώμενος the modern Commentators are much divided in opinion. Some of the most eminent, as Calvin, Beza, Grot., Capell., Le Clerc., Mill, Wet., Beng., Heins, Pearce, Mosheim, Muh., Semler, Rosenm., Schleus., Krause, Vater, Pott, and Heydenr., think that the words have reference to an Epistle, which St. Paul had already written to the Corinthians, but which is now no longer extant. Others, as the Greek Fathers and Commentators, and, of the moderns, Vorst., Est., Olear., Glass, Whitby, Wolf, Fabric., Lardner, Boyle, J. Jones, W Cureton, and Towns, contend that by εἰς ἑσπερώμενος is meant the Epistle he is then writing. See the full details in Recens. Synop. Bp. Middl., indeed, admits, that the question can never be so decided as to preclude all future doubt; since the reference in the Article may be either to the Epistle St. Paul was writing, or, a former one: and the meaning of εἰς ἑσπερώμενος is not less ambiguous. He justly observes that one thing alone is certain, that our common version, 'in an Epistle,' is not correct. 'Ἐν τῇ ἑσπερώμενος, then, (continues he) must be rendered 'in the letter,' or, 'in my letter:' but the question is, What letter? the present, or a former one? It may be right to state the evidence on both sides.
That in τῇ ἐννοιαλίᾳ may denote the letter St. Paul is writing, is beyond dispute, as appears from Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14. and two passages of Libanius cited by Lardner. At 2 Cor. vii. 8, indeed, ἐννοιαλία can only mean the former Epistle: but here the reference to it is evident, because the Apostle had been just speaking of its effects; which is not the case here. There seems, then, no internal evidence for a lost Epistle, unless ἑρμήνευσιν are taken as the passage compel us to suppose one. But the first Aorist, it is well known, has often a present signification, and even a future one, and is not necessarily to be understood in a past sense. At v. 11 ἑρμήνευσιν again occurs, where we have: ὅνι ἐγέρθη ἐκ τῆς συναναγμυνθείσας τῆς ἐννοιαλίας. But it is a learned Prelate who has proceeded to show, as had been before done, that there is no external evidence for supposing a former Epistle now lost. The reference, however, must not be supposed (with some) to what follows in this Epistle; but to the direction which has been given to expel the fornicator; which certainly might, from an Apostle, be regarded as equivalent to a general command not to associate with that kind of company, to the end that mention to "purge out the old leaven," i.e. fornicators and such like, would favour the same notion. "Let therefore (to use the words of Mr. Towner,) they should so far mistake the command, as to withdraw themselves entirely from the world, the Apostle explains himself, and informs them, v. 10, that this injunction does not extend to fornicators among the heathens, for with such, in the ordinary intercourse of life, they must associate, but that it applies only to their Christian brethren."

11. καὶ ἐκλελάθας ὅσωμαι οὕτως] This is more than ἐκλελάθει ὃς, and denotes one who makes a public profession of Christianity for the common reading ἐκλελάθας see Note on Rom. iii. 6.
spirit which prevailed among the Corinthian Christians.

1. τολμᾶ τιν &c.] The best Commentators are agreed that this may be rendered: ‘can any one bring himself to &c.? ’ But as the subject is an offence of no ordinary magnitude in the then state of the Church, and as the air of the sentence is that of strong reprehension, (as Chrys. observes), ‘uxurpatur de ausia impius et nefandis, que qua ratione quis sustinere, qua fronte illa se impetrare quis possit, mirum et animo vix complectendum videatur.’ ὑπαγομεν is a forensic term signifying a suit for a matter, which would afford ground for a suit at law. ὁ πρεσβυς, another. An Hellenistic idiom. Κρίνεσθαι, ligari, to be impelled. Τῶν αἴτων, ‘the heathens,’ as opposed to τῶν ἁγίων just after, i.e. Christians. The recent Commentators are of opinion ‘that as the Jews had permission from the Romans to hold courts for the decision of the suits at law of their brethren, so this privilege had been granted to the Christians, especially the Jewish Christians: but that some Corinthian Christians, despising the Christian Judges, had recourse to the Heathen ones, from some false notions respecting Christian liberty, and that they might not assimilate themselves with Jews.’ It would appear that by τῶν ἁγίων are meant, not Christian Judges authorized to finally decide suits, but private arbitrators, by whose decision they were not obliged to abide, and often did not abide, but brought their suits before the Roman Judges.

2. οἱ ἁγίοι τῶν κόσμων κρίνοντες.] There are few passages on which the Commentators are more divided in opinion. This is a following proposition, which few will hesitate to accede to, may assist in forming a decision, 1st. That by the οἱ ἁγίοι are meant Christians at large. 2dly, That κρίνοντες τῶν κόσμων καὶ κατεστησάσις must be conjoined, so that whatever interpretation will not suit the latter must not be admitted of the former. 3dly, That the thing is described as future, and would seem to be some privilege to be enjoyed by Christians. 4thly, That as the context deals in forensic expressions, no interpretation must be admitted which assigns any such sense to κρίνοντες as falls quite below that of judging; but such as is agreeable to the scope of the context and the intent of the writer, can alone be adopted, which is to caution the Corinthians against litigation, and exhort them to settle their differences by reference to private arbitration. That some privilege is meant, is generally granted; but the Commentators are not agreed as to the time when it is to be enjoyed. To use the accurate classification of Heyden, the opinions of Interpreters may be distributed into two classes: 1. of those who suppose a privilege belonging to Christians on earth, and in this life, either enjoyed by them then, or to be bestowed afterwards, in process of time; 2. of those who understand a privilege to be imparted to Christ’s followers at the day of judgment, or in a future state after death. Now if the interpretations which I have detailed in Recens. Synop. be tried by the foregoing tests, scarcely any one will be found to stand good. The common interpretation would seem to fall short of the sense contained in κρίνοντες. Heyden, after a long discussion, is of opinion, that the idea intended by the Apostle, and adorned with magnificent imagery suitable to the context, is Christianis summam dignitatem summateque eamque celebratit passim, et inter alia et inter alia adversus, ut Christus judes apparebit, ab illo et una cum illo tributum iri. And nearly the same view is adopted by Pott; but he refers the whole to Jewish notions of what was to take place in the kingdom of the Messiah; and, as regards the κρίνοντες τῶν ἁγίων, to the demonology of the Jews. And he says, that under this amplification is really meant the high and magnificent office of Christians in a future state. This, however, is founded on a most objectionable principle: and it is far better to suppose, according to the common interpretation, that in some sense, however obscure to us, the saints (i.e. all faithful servants of Christ) will be partakers of the judgment to be held by him over the unbelieving and disobedient of mankind, and, as it seems, over bad angels and evil spirits.

—ἀναξίωτος ἀπάντα κριτηρίων μαχθᾶ.] An elliptical phrase, signifying ‘unfit for [the exercise of] judgment on matters of the smallest moment,’ things of this life only, βιωτικὰ, as compared with those of a future state.

4. καθαίρετε, ἐκ σοφίας.] Some eminent Commentators place a mark of interrogation after καθαίρετε, in the sense: ‘If, then, you have controversies about worldly affairs, do you set them to judge who are the least esteemed in the Church, i.e. heathen magistrates. This, however, is liable to the objection which I have stated in Recens. Synop. It would be better, with others, to suspend the words as spoken ironically. But there is no reason to abandon the common interpretation, supported by the ancients and most moderns, by which καθαίρετε is considered as an Imperative. Τών ἐξουθ., i.e. καὶ τῶν ἐξουθ., even those in least esteem [rather than heathen judges].’ In the τῶντον there is no pleonasm, but rather a strengthening of the sense. Καθαίρετα is properly used of judges, but it is also applicable to arbitrators. Whether there is any allusion to the court of three private arbitrators not appointed by the Sanhedrim, but acting by agreement between two litigant parties, may be doubted; yet the Apostle probably had in mind such referees.

5. πρὸς ἐντροπὴν ὑμῖν λέγω.] The sense is: ‘What I have said tends to shame you,’ viz. as
proceeding on the supposition, that there is no person of judgment among you. ὡτὶς οὐκ ἐστὶν ἄτυχος. This use of ὡτὶς, as of the Latin iste, imparts a wonder mixed with censure. It, however, stands for ὡτὶς ἄτυχος; is it really so! In the repetition at ὡτὶς ἐστιν, and even in the disputatio, there is much force. For ὡτὶς many MSS. and Fathers, and all the early Edd. except the Erasmian, have ὡτὶς, which is edited by Beng., Weis., Matth., Griesb., Krause, Tittm., Vat., and Pott; and rightly. "سلوك ὡτὶς is found both in the Scriptural and Classical writers, and even where ὡτὶς follows. οὐκ ἐστὶν ἄτυχος. At the singular here many stumble, and would read ἄτυχος, from certain MSS. That, however, is unaccritical; and the singular must be retained, and taken, with Storr, Heyden, and Winer, as a singular used collectively. See Gen. iii. 8. Or rather, I would regard it with, with Pott, as a formula contracted (many examples of which occur in all languages) by long use, from ὡτὶς ἐστιν τὸν ἄτυχον καὶ τὸν ἄτυχον ἄτυχον, 'between his brother and his brother,' i.e. between one brother and another. So we say, by contraction, 'between brother and brother,' which, indeed, would here be the best translation. 6. κρῖσις') is 'impeached,' has a suit. Καὶ τῷ ὡτὶς, sci. ἤστιν. So the Latin idque, and our and idem.

7. Ἡδὲ. This has a conclusive force, 'Now then.' "ὁλοκλῆς, i.e. generally speaking, though there may be exceptions. "Ηὴμὺμ ἀποκρίνεται signifies an inferiority, and figuratively, as here, a defect or fault. Κρῖσις, for κρίσις, suits at law. In ὁδοὺ κατεῖσθαι ἀποστειρεῖσθαι (the former of which is supposed to denote personal or general inquiry, and the latter, inquiry in one's property) there is an unusual sense of the verbs, viz. to bear to be impaired, or deprived [of property]."

A Classical writer would have expressed it thus, οὐκ ἐστὶν ἄτυχος, ὁδοὺ κατεῖσθαι ἀποστειρεῖσθαι. A golden maxim is here adduced by H. Stephens from Menander, as follows: "Ὅτις κρίττετος ἐστὶν ἀἵμαρ, ἐὰν Γαργάλια, "Ὅτις ὁδοὺ κατεῖσθαι ἀποστειρεῖσθαι ἄτυχος, ὁδοὺ κατεῖσθαι." 8. ἂλλα] 'nay, or whereas.' The stress is on the use of the Actio for the Passive. Καὶ τὴν serves to the emphasis. This formula, for καὶ τοῦτο, et quidem, is rare: but Rosenstein has adduced an example from Joseph., and Rinck others from Plato, more than sufficient to justify the common reading, instead of which many MSS. have καὶ τῶτο. ἧ εἰ ὡτὶς ἄτυχος, ἲτα, I need hardly tell you, what you must know. "Ἄλλοι, for ο ullam, the ο ullamων just mentioned. The Apostle then proceeds to enumerate all such vices as, including those he has been censuring, (fornication and injustice) exclude from salvation. This he introduces with the formula ἢ πλανάσθη, which is, in the N.T., intended to express the high importance of the admonition it introduces (see Lu. xxii. 8. 1 Cor. xv. 33. Gal. vi. 7.), and is sometimes found in the Classical writers. So Philonen cited by Krause: Μὴ δὲν πλανηθῆτε. ἢταί καὶ Λύκων Χρίστης "Ηντερ ποιήσεις θεος, ο πάντων δεσπότης. By the malakos are denoted captatites; to which corresponds ἀποκοινοῖται; the former being the alicupradouμενοι, the latter the alicuproνωντες. It seems to be a sort of classification into groups, thus: Πόροι, οἰδαλοτρατῇ—μοῦχοι, μαλακοὶ, ἀποκοινοῖται—κλέπται, πλεονεκτάται—μεθυσοῦ, λιοδοὺρ, ἄρταγες. It should seem that ἄρταγε is a stronger term than ἄρταγιται, the latter denoting those who defraud others by deceit; the former, those who practice open extortion. It may be generally agree that drunkards should be comprehended with those guilty of greater crimes. But, in fact, vices go in clusters, and it is very rare to find drunkenness unattended with one or more of the other vices. The term λιοδοὺρ is with reason put next to μεθυσοῦ, and intended perhaps to qualify it. 11. καὶ τοῦτο] Some supply γεν. But, in fact, the number is for the masculine, because the vices in question are considered as things, namely, vicious ἔθνος. The plural, in which consists the peculiarity, is used with reference to the plurality of the vices.

"Ἀλλα ἐπιλύσασθαι—ἄθω.] In the list of these terms there is an allusion to baptism; in the 2d and 3d the effects and benefits thereof, in sanctification and justification. With reference to the last clauses ἐν τῷ ὁμώματι τοῦ Κ. 'I. and ἐν τῷ πνεύματι τοῦ Θεοῦ ἕμων, the first is by
Hamm. and others referred to éux.; but ought. I conceive, rather to be referred to the apostolic, perhaps conjointly; there being, it should seem, an allusion to the form of baptism "in the name." The second must be referred to ἡγιάζω, and the words may be rendered, 'by the Holy Spirit proceeding from and imparted by God.'

12. πάντα μοι ἐξετάζων &c.] It is rightly rendered by Crell,Got., Krause, Jauspa, Pott, and Heyd., that these are supposed, by an ellipsis, of all ἐρεις μοι, to be the words of an objector, and such as were in reality often used by those who wished to indulge in sensuality, and eating meats offered to idols, and sought to justify it under the pretence of Christian liberty. Of course, by "all things" are meant all things which the Apostle has shown in view; which, by what follows, is to be understood of all kinds of food. To this the answer is ἀλλ' on πάντα συμφέρει, where the ἀλλ' has both a concessive and an exceptive force, (on which see Devarius de Partic. p. 12. Ed. Reussm.) q.d. [True;] all things are given to us to enjoy; but on πάντα συμφέρει, all meats are not expedient to be eaten, because they may throw a stumbling-block in the way of others.

The Apostle then repeats the objection, that he may at length give an answer to it more effectually. In the words of the answer the best Commentators suppose a patomoxia with ἐγερείται, q.d. 'I have power over all meats, but none of them shall have power over me.' The ἐγερείται is of the supposed sense of the future tense, and (by an idiom peculiar to the popular style) the future is to be rendered must. The moral truth implied in this (namely, that sensuality is a base slavery) was admitted by the antient Philosophers, but with little effect even on their own conduct.

13. τὰ βρώματα—βρωμασία scil. esti, i.e. d. v., are meant for. Here the foregoing sentiment is further illustrated, and an objection anticipated, q.d. All aliments are meant for the sustenance of the body; and the body is adapted to the reception and digestion of them. Or rather it may be supposed, with some (as Pott and Heydenr.) another argument of the opponent, and to contain an excuse for indulgence in sensuality. Heyden well observes, that St. Paul so adjoins these sophisms as to express the premises only, suppressing the conclusion. The words following τὸ δὲ σώμα &c. contain the answer of St. Paul; in which the τὸ δὲ σώμα—σώματι are meant to reply to the τὰ βρώματα βρωμασία, and the ὅ δὲ Θεός—ἀυτὸν to the ὅ δὲ Θεός—καταργήσει. It is true that in the first case there seems no direct answer. But, in fact, the argument needed none; as it would be like arguing from the use to the abuse of any thing.

The Apostle therefore, it should seem, waves this, and replies to the apology in the peculiar case for which it was, no doubt, often pleaded, namely, fornication, and which may have been meant by the opponent to be implied in what was said. The answer, then, of the Apostle is this: 'But [be that case of the body and meats as it may] it will not apply to natural appetites of another kind; for the body was not made for fornication, but for holiness,' &c. Is then satisfying the natural appetites in this case, as in that of food: The body was made to require food for its existence, but the gratifying the other appetites is not necessary to existence) but τὸ Κυρίων, i.e. for his service; which implies obedience to his will. "Now the will of God (says the Apostle elsewhere) is our sanctification, that we should be holy, even as he is holy." Is then added: καὶ ὁ Κύριος τὰ σώματι, which words admit of more than one sense. Most modern Commentators explain τὰ σώματι 'for raising and glorifying the body.' This, however, seems a harsh mode of interpretation; and it is better to adopt that of the Fathers, and some modern Commentators, which is thus expressed by Heydenr. 'ut Christo sit uniam est sacram, Christique potestat esse subjiciat, quemadmodum Christus in potestate sua continet corpora nostra et ius illorum atque dominium habet, hoc corpus nobis est datum.'

14. ὅ δὲ Θεὸς—δυνάμεως αὐτοῦ] Here the Apostle replies to the second argument of the opponent, namely, ὅ δὲ Θεός καταργησί. It is well observed by Heydenr. that the expression would have been more exact in inverse order, and with particles of comparison, thus: ὅ δὲ Θεὸς ἐξερευνεῖ ἡμᾶς διὰ τῆς δυνάμεως αὐτοῦ, καθὼς καὶ τῶν Κυρίων ἔγινε. Pott arranges the words thus: 'Ο δὲ Θεός καὶ (αὐτὸν τὸ Κύριον ἐγινε καὶ ἀυτὸν καὶ ἡμᾶς (τὰ σώματα ἡμῶν) ἐξερευνεῖ διὰ τῆς δυνάμεως αὐτοῦ.' Supply: "How then can you maintain that our body is utterly to perish, and that therefore we shall not live as we may do as we please. Our bodies are not destined to come to nought, but to rise to immortality, nay, to an immortality of glory and felicity. But lust renders them unfit for the resurrection to life and bliss with Christ. See Phil. iii. 21. Ed. Velthuis. p. 20. Who then will suppose impure pleasures a thing indifferent, when they, for a transitory delight, plunge a man into an eternity of woe?" "Ὑπὲρ τινὸς ἐξερευνήσων contain an adjunct notion of raising up to glory and felicity. For ἡμᾶς the common reading is ἡμῖν. But that is justly regarded by Wet. as a typographical error of the 2d Edit. of Beza, and the Elzevir Edit.

15. The Apostle now uses another and still more powerful argument against fornication.

—τὰ σώματα ὑμῶν] i.e. yourselves both
body and soul. Μεν του Χριστου, the members of Christ's mystical body, namely, the Church, of which he is head, and the rest members inserted by baptism, and consecrated to his service. (Vorst. & Rosenm.) In δρας there is no pleonasm, as Krause imagines; but two clauses are blended into one. Ποιησαι τον ουκ εστι, & c. i.e. both literally and figuratively, by being subservient to the last of the πληρωθεν, and thus coming to be the Lord's and dedicated to his service.

16, 17. Here is a further illustration of the preceding. Καλλαθαι δε προσ, are words appropriate to the thing in question. Sometimes, however, it only signifies metaphorically to be attached to, as in Genes. ii. 29. And so Livy: MINOR. xii. 3. καλλαθαι τον θεον, and Ruth. ii. 8. Απο το σπον εισερχεται απευθυνται κατα τη θεου εστιν συν ουδε, at &c. γαρ αυτοι, et at φιλος, sub. &c. γραφεται. Ωτος καλλαθαι τω κυριῳ. be he who is attached to the Lord. "Εστι τον σωμα της, κατα τα τον εστιν συν ουδε, for its εισερχεται απευθυνται κατα τη θεου εστιν συν ουδε, is one heart and soul with him," (see Acta iv. 32.) as intimate friends are said to be θυγατρικας, in Com. v. iii. 34.

18. Της αμαρτιας — εικονιζεται τη κατα δ. &c. The τον και τον σωμα, ("does not affect the body.") may be understood comparatively, (being expressed populariter) especially if εις τον ουδε σωμα αμαρτια is understood, with many recent Commentators, of injuring the body by wasting health and strength. Such an argument, however, was not suitable to a teacher so rational as to the great Apostle, and, in fact, is added, in reference to intemperance of every kind, by Socrates ap. Xen. Memor. i. 5. 3.; though the Apostle might mean to include a sense of injuring, he intended, I conjecture, chiefly that of disgracing the body, by using it for purposes not intended by its maker, and profaning the temple of his body, which was Heareth, to be dedicated to holy use; as the Apostle more particularly mentions in the next verse.

19. Της σωμα εστιν, for υμεις; but σωμα is used for the argument's sake. Τον εστιν δεινον. The σωμα is δεινον, by what is called attraction. See Note at i. 16. and compare Rom. xiv. 7 & 8. Ουκ εις των τον σωμα, are not at your own disposal but Christ's. So that to abuse the body is to abuse what is not your own.

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"Ἀπετεθαίνει is to be understood chiefly of marriage; though probably the Apostle used the term to include copulating, which was then very common.

2. διὰ δὲ ταῖς πορείασ... The plural may have reference to the various kinds of lust mentioned at v. 3. Διὰ δὲ ταῖς πορείασ... as Pott remarks. "Εντούτοις καὶ ιδίων are generally considered by recent Commentators as pleonastic. But they denote property, which involves the duty of reciprocal fidelity: and, by implication, they forbid both polygamy and concubinage. This is not to be regarded as a permission to marry; for that was unnecessary; but as an admonition meant for those who could not lead a life of virtuous celibacy.

3. τῆς ὁφελομένης εὐνοίας... Eleven MSS., two Versions, and some Fathers have ὁφελήνη, which was preferred by Grotz, Mill, and Beng., and has been edited by Griesb., Krause, Tittm., Pott, and Heydern; but, I think, on insufficient grounds. The external evidence for it is slender; and the internal not very strong. For as to the common reading being a gloss on ὁφελήνη, that is not clear. Nay, considering the commonness of the expression debitum conjurale, the contrary seems the case. The gloss might easily creep into the Vulgate and the Latin Fathers, and from thence into some MSS., and finally into the Western recension. Of the Greek Fathers, Chrys., whose authority is alleged for ὁφελήνη, did not so read. The expression only occurs in his paraphrase, which confirms the above suspicion of ὁφελήνη being only a gloss. From the commencing words of his exposition, it is plain that he read ὁφελομένην τίμην, as indeed do some MSS., but evidently by a gloss on εὐνοίαν. The common reading, then, is justly retained and defended by Wets. (who has adduced several examples of the expression) and after him by Semler, Matthi, and Vater.

4. The words of this verse are exegetical of the former, and depend on ὁφελομένην preceding.

5. The Apostle returns to the exhortation at v. 3., in order to further make known his wishes.

— μὴ ἐπιτίθεσθαι. Ἀλλ. scil. τὴν ὁφελήν. εὖ. Αὐτῷ τῷ ἐνεργείῳ, καθότι δὲ γεγονοῦσα. Εἰς συμφιλίους scil. γνωμήν. Πρὸς καίρον contains a precautionary limitation of the Apostle, applying to both parties, though we find by Ecclesiastics and others (i.e. ἐκπαιδευταί) might have been more proper; yet many examples are cited by Wets., which prove
that the two words were sometimes confounded by the later writers.

6. *τοῦτο δὲ λέγω κατὰ συγγραφέα, οὐ κατ’ ἐπὶ
7 ταχύν. ἐπειδ' ἂν γὰρ πάντας ἀνδρόπους ἐστὶν ὡς καὶ ἐμαυ-
tων. ἀλλ' ἐκαστὸς ἰδιὸν χάρισμα ἔχει ἐκ Θεοῦ, οὐ μὲν οὑ-
tως, οὐ δὲ οὕτως.

8. Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς
9· ἐστὶν οὖν μείωσις καθ' ὑπάρξεις, τι ἐδὲ οὐκ ἐγκρατεύομαι,
10 γιαμπάκτων κρείσσον γὰρ ἐστὶ γαμήλις ἡ πυρωνοθαίρησι.
Τοῖς δὲ γεγαμικόσι παραγγέλλω οὖν ἐγώ, ἀλλ' ὁ Κύ-
11 πος, γυναικα ἀπὸ ἀνδρὸς μὴ χωρισθήσῃ (ἐὰν δὲ καὶ χω-

that the person to whom it is applied has ever been married. And such is commonly supposed to be its use here. But the best Commentators from Grot. to Heydern. are of opinion that it de-
notes those who have no longer a wife, i.e. υἱοθετεῖται; observing that, as the usuus locandi did not permit the Apostle to write γαμαῖναι, so he employed the general term in a special application. "The case of those who have never mar-
ried is, say they, entered upon at v. 25. And as to the opposition alleged between the γαμαῖναι and the γεγαμικότατον at v. 10. and the ὁ ἀγαμὸς and ὁ γαμήλις at vv. 32 & 33., the connection is there different." See more in Pott. Καλὸν is taken as in 1. At ἀγαμῆνα also sub. ἐγκρατεύομαι
from ἐκεῖ ἐγκρατεύομαι just after.

9. οὐκ ἑκρατησόμενοι] for ἐκεῖ ἐγκρατεύομαι, 'if they have not the power to practice temperance.' The general sense is (as Sclater has pointed out) that the greatest evils of a married state are far better than the impurity of vicious celibacy.

10, 11. The Apostle now answers their inqui-
ries as to the preservation of the marriage bond among Christians already mentioned.

— παραγγέλλω—Κύριος] The sense is com-
monly supposed to be, 'not so much 1 command, as the Lord,' or, 'not only 1 command, but the Lord.' It does not seem, however, that the Apostle meant himself when he used the strong term with ἐγώ, for the meaning of the Lord could require no reinforcement from the Apostle's, and to his master therefore (in whose code of morality the preservation of the marriage bond formed a new and striking fea-
ture, in strong contrast with the levity of divorce then practised under the sanction of the Law) the Apostle wholly refers this positive command, founded not on Matt. v. 32. Comp. xix. 3-10. I have pointed accordingly, with the support of most of the ancient Versions, and also of Hey-
dern. and the Bâle Editor. At ὁ Κύριος sub. παραγγέλλει. The ἐγώ is emphatic.

— μὴ χωρισθήσῃ] This is closely connected with ἄνδρα γυναῖκα μὴ ἀφιέρων, as v. 11.; for the best Commentators are agreed that the words ἐπὶ δὲ—καταλαμβάνῃ are parenthetical. As to the use of ἀφιέρων and χωρισθήσῃ, it may be observed, that a husband divorcing his wife was said ἐκβάλλων, or, by a milder term, ἀπο-
τείμησα, or, by the mildest, ἀφίνησα. The first term is chiefly used in the O. T. as Gen. xxi. 20. Wisd. vii. 37. On the contrary, a wife who, from whatever cause, left her husband, was said ἀποτείμητος or sometimes ἀκολοῦθος (passive for reciprocal); for the wife could not send away the husband, but only leave the house. Καταλα-


proved that it cannot well mean, 'will gradually become holy by feeling better inclined to Christianity;' which would be harsh; and the argument is touched at v. 16. 17, or received into the number of Christians;' for then (as Heydenr. observes) the end of the verse would not correspond to the beginning, and a manifest inconsequence would arise. It is better, with Chrys., Pisc., Grot., Dieterich, and Zachar., to suppose ησιασθαι to be here equivalent to ούκ εσται, καθαρος at βεβηλος. But I still prefer, with Calv., Selicr. Camer., Lalea, Whitby, Wolf, Dodd., Bengel, and Newc., to suppose the sense to be (as Dodd. expresses it) 'the one so sanctified by the other, that their matrimonial converse is as lawful if they were both of the same faith.' As, however, this may be too limited a sense, and there seems to be an allusion to what took place in the case of marriage between Jews and heathens, and by a form of speaking transferred from the Jewish to the Christian Church, I would conjoin two of the above interpretations, and lay down the sense as follows: 'He is reputed as if sanctified, because of one flesh with her who is holy, at least their matrimonial converse is as lawful as if both were of the same faith.'—καθαρός διά αυτής."

"the rest of married persons." Εγὼ λέγω, οὐχ ο Ἰησοῦς. Many eminent Commentators consider the words as equivalent to, 'This is only my private opinion; is not founded upon any revelation from Christ, and forms no part of his doctrine delivered personally while he was on earth.' But to this mode of explanation strong objections are made by Mr. Slade. And certainly έγώ λέγω must not be limited to private opinion, as if apart from inspiration; for the Apostle speaks with such solemnity as if in the full persuasion and consciousness of inspiration, especially when he concludes his decision (v. 17, with καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάγμασις. Our Lord, indeed, could not, without anticipating the designs of the Deity, touch on this question; but left it, together with many others, to be decided by the Apostles, under the guidance of that Holy Spirit promised to lead them into all truth, and of which the Apostle was fully conscious when declaring at ii. 16. ημεῖς δὲ ὁ νῦν Χριστοῦ ἔχομεν.

Συνευδοκεῖ, 'thinks good, consents.' The συν denotes consent. Οἷκεὶ μετὰ is for the Classical συνευδοκεῖ, to cohabit, live in marriage. On the thing itself, see Whitby.

14. The Apostle now gives a reason why diversity of religion could not authorize separation, and this by an anticipation of the objection, "Shall I not be polluted by such close union with a profane and polluted person?" To which the answer is: No; the believing wife is not polluted by the unbelieving husband, but rather the unbelieving is sanctified by the believing. (Krause & Crall.)

On the exact sense of the passage, and specially of ησιασθαι Commentators are divided in opinion. See Recens. Synop. I have there proved that it cannot well mean, 'will gradually become holy by feeling better inclined to Christianity;' which would be harsh; and the argument is touched at v. 16, or received into the number of Christians;' for then (as Heydenr. observes) the end of the verse would not correspond to the beginning, and a manifest inconsequence would arise. It is better, with Chrys., Pisc., Grot., Dieterich, and Zachar., to suppose ησιασθαι to be here equivalent to ούκ εσται, καθαρος at βεβηλος. But I still prefer, with Calv., Selicr. Camer., Lalea, Whitby, Wolf, Dodd., Bengel, and Newc., to suppose the sense to be (as Dodd. expresses it) 'the one so sanctified by the other, that their matrimonial converse is as lawful as if they were both of the same faith.' As, however, this may be too limited a sense, and there seems to be an allusion to what took place in the case of marriage between Jews and heathens, and by a form of speaking transferred from the Jewish to the Christian Church, I would conjoin two of the above interpretations, and lay down the sense as follows: 'He is reputed as if sanctified, because of one flesh with her who is holy, at least their matrimonial converse is as lawful as if both were of the same faith.' —καθαρός διά αυτής. The sense may be thus expressed: For otherwise (namely, if one party be not sanctified) your children would be considered impure and profane. See 2 Cor. vi. 17. Act x. 28. 'But now (i.e. in this case) they are holy,' i.e. form part of God's people. How strongly this supports the doctrine of pædobaptism, is manifest.

15. After having at vv. 12 & 13. directed that the Christian wife should not be the first to separate, if the other party is willing to live with her, the Apostle shows, in this verse, what is to be done by the Christian wife, if the Pagan husband is the first to break the marriage bond. She is directed to let the unbelieving party, if he will separate, separate. We are not, however, to suppose, with Grot. and several eminent early moderns, that the marriage is, in such a case, ipso facto dissolved, so that the believing party might contract a fresh one. This is alike at variance with the letter and spirit of our Lord's decision, (Matt. v. 32.) and indeed with the Apostle's own words in this Chapter. See vv. 10, 11, 30, and Rom. vii. i—3. The sense, therefore, may be, what is laid down by Hamm. and Whitby, that the conjugal union is not to be dissolved by reason of difference in religion;
yet if the unbelieving party be disposed to separate, the believing party may blamelessly submit to such separation. *χωρίζεσθαι is to be taken in a popular acceptance, as we should say "let him go:" and *ἐλθέται may mean, "if he be separating himself;" the action being regarded as begun. *At οἱ δὲ δεόντων, we may supply νεκροίς, which was the case in context; and the subject matter. And in τοῖς τοιούτοις may mean 'in such circumstances.' 

The next clause (as Pisc., Croll., and others remark) limits the liberty, lest it should run into license; q. d. God, however, hath called us ['Christianas'] to live in peace; and therefore the believing must not afford the unbelieving party any sense for separation, by an unyielding spirit, or over precise scruples. *Εἰ εἰρήνης ἐνείπης for εἰς εἰρήνην.

16. *τι γὰρ οἶδα—σώσομαι* Here is another reason for avoiding causeless separation and cultivating peace, namely, that thus the believing party may bring over the unbelieving to the Christian faith: for *σώσεως here, as often, signifies *saving, which is the sense see note on Matth. ii. 21. *Κεφαλαίων is used as in a kindred passage at ix. 22. The *ἐλθέται signifies *σωτηρία. Here the Articles τῶν and τὴν are for pronouns possessive.

17—24. This portion, Rosem. and Pott remark, is digression; the Apostle therein incidentally touching on other conditions of human life, which ought not to suffer change by reason of the change from Paganism to Christianity; showing by those examples, that Christianity does not dissolve, or interfere with civil relations or any other obligations before contracted, or which may be incumbent on men by their situation in life.

18. *εἰ μὴ* for *άλλα, ped verò;* as at Matt. xii. 4. Rom. xiv. 14. Gal. i. 7. ii. 18. and often in the Classical writers; (see Hoogev. de doctr. partic.) Grot. remarks that in οὗ there is a double transition, as at iii. 5. Rom. xii. 13. An idiom, I would add, occurring sometimes in Thucydides. The sense is: 'According as God hath appointed to each his situation in life, or cast their parts,' as Dodd. paraphrases. *Περιτάτων, *let him [continue to] live.

— *καὶ οὕτως—διατάσσομαι* A brief mode of expression, in which something is left to be supplied to the sense, q. d. 'And so do I ordain [not in your case only, but] to be done in all the Churches [which I superintend].' V. 18. is an instance by example of the preceding precept. I have, with Griesb., Knapp, Krause, Vat., Tittm. and Pott, removed the mark of interrogation at *κεφαλήν, (introduced from the use of the Vulgate) which indeed was cut in the Ed. '13. and so it must have been in the copy from which the Pescho Syriac Version was formed. The sense may be thus expressed: 'Any one is [we will suppose] circumcised: [Then] let him *etc. The τίς ought to be unaccented. *Μὴ ἐν μετάθεσιν. The sense is, as Hesych. explains, *μὴ διότι τὸ βάπτισμα, *let him not use any means to remove the marks of circumcision; which was done by drawing down the prepulse with a surgical instrument called the sposter. The practice is often mentioned in the Rabbinical writers.

19. * Homerοι *οὐδὲν &c.] *Circumcision is of no moment, and uncircumcision of no moment, but keeping the commandments of God is something of moment and value' as being the test of genuine faith. Sub. *τι ἐστι* A similar ellipsis has place in I Tim. i. 5.

20. Here and in the next verse a general precept is laid down, followed by a special one, introduced by way of example, and to limit and explain the sense of the former. *Μὴ σοὶ μελέτων. This idiomatic expression (on which see the Commentators on Euirp. Hel. 134.) signifies, 'let not this be a trouble to you (μὴ δορμοφήν, as Theophyl. explains) [as though it could affect your acceptance with God; for grace knows no distinctions of bond or free]. *Μέλη λον χρησίας. Sub. ἐλευθερία, or ἐλευθέρω γένεσις, namely, τὸ δυναστεύειν ἐλευθ. γέν. *Μέλη λον, in preference.

21. *οὐρά ἐν Κυρίῳ &c.] This is closely connected with the μὴ σοὶ μελ. at v. 21., as the best Commentators are agreed. The sense is: 'The Christian slave is the Lord's free man (i. e. in a moral and spiritual sense), and in like manner the [Christian] freedman is the slave of Christ, i. e. metaphorically, by being bound to obey his precepts.' Comp. Rom. vi. 20—22.

22. *τιμή &c.] Namely, the blood of Christ. See Note on vi. 20.
The best Commentators antient and modern are generally agreed that this is to be taken figuratively, in the sense, 'do not be blindly followers of men, conforming to their opinions.' The Apostle is, with reason, thought to allude to the false teachers above advertised to; meaning to caution the Corinthians against taking on their necks an unnecessary yoke bysubjecting their consciences to such despised directors. He then repeats the general injunction with which he had begun to treat on this subject. See Note on v. 20. Παρά τῷ Θεῷ may signify 'in the sight of God,' or 'conformably to the will of God.' The τῷ is not found in many of the best MSS. and nearly all the early Edd., and, after being introduced by Beza, was taken out by Beng., Matth., Erasm., Krause, and Pott.

25. The Apostle now returns from his digression, and having treated of the married and the widowed, now advert to the παρεκκλήσι, namely, the unmarried of both sexes. On which sense of the word, see the Critics referred to in Recens. Synop., where I have shown that παρεκκλήσι is properly an adjective; of which I have added examples. 

— εἰκαστικὸν Κυρίου. The best Commentators antient and modern are in general agreed that the sense is: 'I have no special command of Christ [issued by him while on earth to urge].' This deficiency, then, the Apostle proceeds himself to supply. Γινώσκει δὲ τὶς διάδοχοι. The antients, and many moderns, interpret, 'I give my counsel and private advice.' Others, 'I give my decision.' And this latter sense is strenuously supported by Mr. Townsend in his able Note 'On the plenary and perpetual inspiration of St. Paul,' Vol. ii. p. 299—301. The former, however, appears to be the better founded one, and it leaves nothing wanting; for surely the very private judgment of an inspired Apostle, even when not suggested by a special revelation, may be thought sufficient to decide in extraordinary cases, on which Christ left no command. Indeed, this may be meant to be suggested in the words following, ὡς θελήσεως—πιστοὶ εἰσιν, especially if they be interpreted, with some antient and almost all the most eminent Commentators for the last century, 'As one who hath been so graciously dealt with by the Lord, as to be entrusted by him with the office of Apostle or teaching his religion;' equivalent to δεδοκιμασμένως ὑπὸ Θεοῦ, πιστεύεισθαι τὸ εὐαγγελίῳ, 1 Thess. ii. 4. See ix. 17. Gal. ii. 7. 1 Tim. i. 11 & 12. 1 Thess. ii. 4. Pott, indeed, resolves the words into ὡς πιστοὶ ἐστο κατὰ τὸν θεόν τοῦ Κυρίου, and assigns the following sense: 'Since by the Divine mercy, I am completely worthy of credit.' But this resolutum (a favourite tool of the German Commentators for the last half-century) can rarely effect much, and is never safe but in the most cautious hands. In short, the construction of this briefly worded clause seems to be as follows: ὡς (οὖν) ἡμεῖς εἰσὶν ὑπὸ Κυρίου πιστοὶ εἰσιν, νῦν 26 μὴ ὄνομ, τοῦτο καλῶν υπάρχει διὰ τῆς ἐυαγγελίας ἀναγκαία, ὅτι καλῶν ἀνθρώπῳ τὸ οὖντος εἰσί. δέδοθα γυναικὶ; 27
lusion to the vicisuum implied. *Aducei ex od.
The Commentators are not agreed whether this is to be understood of the dissolving of marriage by lawful divorce, or of the being without a wife. The expression itself, from its nature, favours the former sense; but the adnomination following points to the latter. I am still of opinion (as in Recens. Synop.) that the expression was meant of both, and that it should be rendered *free*, [and so I find Wacke. translates] since freed and free (like fitted and ft) will express both senses. This view has since been confirmed by the opinion of Potter.

28. οἷς ἡμαρτεγ. The Commentators well observe, that by this the Apostle meant only to correct the error of those false teachers who (as we find from 1 Tim. iv. 3.) forbade marriage as *impure* (παραπληχίον). Render: "*However, such as will have troubling, I say, namely, that of the ἐναπίκη mentioned at v. 26. The next words ἔγει̑ς̑ φέοιδομας may either mean, as they are explained by the antient and also many modern Commentators from Grot. to Schleus., Pott, Jasp., and Heydenr. [I would wish to keep you free from these evils; or, according to many Lat. Pott, &c., and some modern Commentators, as Est., Wells, Newc., and Mackn., *I spare you [the pain of dilating on these evils]*, ] *if ye forsake to dilate further on these evils.* The latter interpretation is preferable, and is confirmed by a parallel expression in 2 Cor. xii. 7, where φέοιδομας δε is rendered by Schleus. *abstemio autem ab illarum rerum commemoratione.*"

29. The Apostle now from hence to v. 35. more fully opens out what he meant by the expressions θλίσμα τῷ σαρκι ζευγοίς, and ἔγει̑ς̑ φέοιδομας, dilating on the former at 29-31; and on the latter at 32-36.

— τοῦτο δὲ φημα This, like ἔγει̑ς̑ τοῦτο, is a formula of transition, introducing a strengthening of what has been before said, or a further explanation of any thing. Before *ὁ κατεχεῖ* the *τετέρας receptus has ιτι*, which was first inserted by Schmidt and Elz., but was unknown in all former Editions, and was marked for omission by Wets., and cancelled by Matth., Grieseb., Kranse, and Pott; and, I think, rightly; for it probably arose from *interpretation*. On the sense of *συνεπαλμέον* Commentators are divided in opinion. The antient and early modern ones in general take it to mean *συνέπαλμα*, contracted, i.e. *short*, by a sort of Latinism. But almost all the more recent Commentators, adopting a figurative sense of *συνεπάλμον* (derived from *hemming in*) take it to mean one of trouble and affliction, as 2 Tim. iii. 1. *ευστέρησεις καρποὶ χαλεποί*. The proofs adduced of either sense are but weak, but those of the latter are the stronger. The former, however, is the more simple, and less requires such support. And as the latter is liable to other objections in point of phraseology, the former is perhaps preferable; though the context would admit of either.

The words τῷ λοιπὸν ἐστίν are in many MSS. and Ech. and instead of the present following. But the sense assigns admittance of no certain proof. And it is better, with most recent Editors, to take them with the preceding. *Τό λοιπόν is for κατὰ τὸ λοιπὸν μέρος χρόνου, *The time, as what remains, is short;" suitably to what is said further on, that the *σχῆμα τοῦ κόσμου τοῦτον* with all its ties, conditions, and fortunes, whether prosperous or adverse, is fast passing away. I would compare Find. Puth. iv. 609. ὁ γὰρ καιρός, πρὸς αὐθετέως, βραχύ μέτοχον ἔχει. If the first interpretation of *συνεπαλμέον* above mentioned be admitted, we may render: *The time as to what remains is [to be] one of trouble and affliction.*

The *έκκλησία* is variously interpreted, according to the different views adopted of the preceding words; either in the sense *when*, or *that.* But it seems to denote *result or consequence*, as in the formula *τοιαύτη ἡ ἀγαθισμός &c., q. d.* 'So that they who have wives will be as those who have them not.' Such, at least, is the view of the sense of *σει* here and throughout the whole passage. Thus taken by most of the Commentators, as Krause, Rosenm., Jaspis, and Burton, and adopted by Dr. Shuttleworth. This I am willing to admit, may be the true one; but it is liable to several objections which I have urged in Recens. Synop. And though these may not be decisive, yet, from the air of the context, and the words which follow the whole passage, I think we should *γραφεῖν τὸ σχῆμα τοῦ κόσμου τοῦτον,* I cannot but reject the interpretation. I would render: *So that they who have wives may be, or should be, as though they had them not.* Rinck also strongly objects to the former interpretation, by which is supposed to be described a total change in every thing. *Prens conjunctivi (adds he) potius cohabitationem apostoli, quam expositionem temporum futurorum inuit.* The latter view, too, is adopted by Wacke., Pott, and Heydenr., though the Apostle's general meaning seems to be much misrepresented by Pott. It is not epithany which the Apostle enjoin; and the expressions are by recent Commentators too much bent to the then circumstances of the Corinthian Christians. The exhortation, however, is not direct, but indirect; though the *τελειον* of the Apostle (as the antient Commentators well point out) is to inculcate a sitting loose to the things of this world, a keeping ourselves superior to its joys or sorrows, and great moderation in the use of our possessions; for the reason subjoined, *παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τοῦτον,* where the *σχῆμα τοῦ κόσμου* is not, as many recent Commentators say, for *κόσμος.* The *σχῆμα* suggests the mode in which the world may be considered as passing away, namely, as Grot. and Valckn. have seen, like the shifting scenes in a theatre. As the
Apostle often uses agonistic metaphors, there is no reason why he should not use dramatic ones.

31. καὶ οἱ χρωμάτων—καταχωρίσαμεν.] The true method of taking χρώματα καταχωρίσαμεν is best seen by Dr. Shuttleworth, who expresses the sense thus: 'And those who use this world, as though they used, or rather I might say abused, it not.' Thus is glanced a censure at the too luxurious way of living among some Christians of this seat of Grecian profligacy.

32. θελω δε ομοια αμε. ειναι.] The δε signifies autem or porto. Θελω, for δελωμι. Αμερος is to be understood comparatively, viz. as much as their conditions in life would permit. The Apostle's meaning seems to be: 'my object in speaking thus is to keep you as much as possible unentangled with worldly cares.' The words following are an illustration by example, and what is said must be taken elliptically. The unmarried person more especially employs his thoughts, so to act as to approve himself to the Lord; the married person devotes his chief attention to worldly cares. Πως αρέσει τη γυνη, i.e. by taking care of her and her children; which brings cares manifold. So Menander cited by Wets.: το γυνακτις έχειν, ειναι τη παιδων, Παρανόμων, πατρων, μεριμνα το βιο πολλατ προην.

34. και] so also [in like manner]. Μεμερισαι is by several eminent Commentators explained, 'is distracted by cares.' That interpretation, however, is harsh and not agreeable to the context. The true sense seems to be that assigned by the antients and several eminent moderns, as Grot., Beza, Cassaub., and Dodd., 'there is a difference between.' And so the E.V.

In this verse there are many varr. lect. Some MSS. introduce a και before μεμερισαι. Others before η γυνη; and others again, at both places; and so Pott would read. The evidence for the second var. lect. is considerable; and that for the first not contemptible. It will mean 'so also.' Indeed, authority is so great as also to demand the insertion of the και before η γυνη. But surely the Apostle would not have used και thrice in a clause of six words. May we not therefore suppose that many MSS. which have the και there, copied from others which had the και marked for insertion above or in the margin, and that they introduced it in the wrong place?

Besides, the και might easily be introduced before γυνη by those who pointed: τη γυναικι, και μεμερισται. Since και would thus be necessary. Others, repeated the μεμερισται, which is unwarily adopted by Heydenn. Rince, who takes another view, remarks: "Varietas lectionum hujus loci inditera oris esse videtur, quod lectorum verba η παρθενος η αγαμος juncint accipierent; quere γυνη et παρθενος ad merimna referendarunt, ideoque memerisata suppleta copulativa και antecedentibus jungebatur." For my own part, I cannot but suspect that the και, which has been so carelessly inserted, has place no where, but only arose from those who misapprehended the construction of the passage; and therefore I have chosen to follow Erasmus, the textus receptus, Griesb. and Tittm., in inserting it no where, rather than the Ed. Frinc., Beng., Math. and Vater, in inserting it after μεμερισαι.

35. η αγαμος μεμερισται. On the nature of this metaphor the Commentators are not agreed; some assigning to βροχος the sense of rope, i.e. snare; others, that of 'yoke,' i.e. bond. The latter is adopted by the antient and many eminent modern Interpreters, as Vorst., Grot., Pisc., Locke, and Heydern.; the former by the greater part of the modern ones, who suppose a metaphor derived from bird-catching. Yet ropes were employed for other purposes than merely snaring, and I should rather suppose a military metaphor, since in war, ropes were thrown out with which an enemy was dragged away and put to death or captured. That, however, would require περιβαλε. And to suppose βροχος used for κεφαλα, would be harsh. It should rather seem that βροχος used with reference to the rain often has a very frequent sense of the word by which it denotes a rope with a noose, by throwing which over the head of an animal, it is taken and forced away. Thus the sense is, 'My meaning is not to lay any force upon your wishes.'

— προς το ευχησθαι—απετρέπται.] Sub. η γυνη. It is put for προς το ευχησθαι και εις προτεστατει της κυριεις, 'for your more duteous and assiduous service on the Lord.' For εις προτεστειου, many MSS., early Versions, and Fathers have εις ταρ και, which is edited by Beng., Griesb., Tittm., and Pott. But the external evidence for that reading is not very strong; that of the Fathers being, in such a case, slight, and here, as I have shown in Recens. Synop., not
consistent. The MSS. which support it generally abound in altered readings; and this seems one; since ευτραπελός is a more classical word than ευτραπέλος; whereas ευτραπέλος is found in the later Greek and Hellenistic writers, and its cognate words in the N.T., as προσεφευρέωτες, where some of these very MSS. have πρεπεῖ, though no Critic pleads for it. To advert to another strong internal evidence, ευτραπελός, is, as Wets. and Matth. remark, the more modest and respectiful term; προσεφευρέωτες being applied to ἡγεμόνες, and having a notion of respectful attention; πρεπεῖ, to equal in rank.

36. The Apostle now subjoins a counsel for those who may not follow the foregoing advice. Εἰ τις αὐχένει — νομίζει is best explained by the ancient and the best modern Commentators. 'If any [father] think he is incurring some what of disgrace with respect to his virgin daughter,' namely, by her being unmarried; since the disgrace which female celibacy implied extended in some degree to the father. So Pseudo Phalaris cited by Valerie. πᾶσα γάρ ἀνδροτομία αὐχένειν διέσχει τὰς τῆς φυλής φάσις διὰ τοῦτο ὁ πατήρ της. See Kock. The construction in the sense of the paph. a. is required by the context, and is confirmed from the Classical writers by Krause. Τιγραφκυμ. ἐπὶ τά πάθη, εἰς τὰ πάθη, ὃδε, et cetera. I would compare Plato, Eth. p. 33. εἰ μὲν βούλεται, εἴπεται, εἰ δὲ (μὴ) δὲ βούλεται, τοῦτο ποιεῖ. Γεμείσοιται, not 'all virgins so situated,' as Dodd's explains, but the maid and her suitor.

37. de-scil. ὃ πατήρ, as almost all the best Commentators are agreed, since the subject of this sentence must be that of the last. Some Commentators, however, understand by it a bachelor. Εὐπραγε κρατοῦσα, as Col. i. 23. εἰμίσθεντες ἐδραίωσιν, and other passages of the Sept. and the Classical writers cited by the last Commentators. 'Ανάγκην. This refers both to the disposition of the daughter, and the domestic circumstances of both father and daughter. Τοῦτο κινεῖται. A strong term, used to express firm determination. Τιρεῖν τὴν εἰς παρθ. A popular expression signifying to keep her with him, not wed her. Τοῦτο, for εἰς τὸ; See Acts xxii. 12.

39. The Apostle subjoins an admonition respecting widows, (probably in answer to some inquiry) tending to check their hastily forming second marriages, and very similar to that at Rom. vii. 2.

— νόμῳ This is not found in about six MSS., and some Versions and Fathers, and is cancelled by Griech., but without reason. It seems to have been expunged as admitting no very classical construction, and because some may have stumbled at the sense, which is, as Bp. Middl., has well explained, 'by moral obligation,' by the spirit of every law Divine or human. See Rom. ii. 25. Εὐθεία ἐστὶ γαρ. A popular construction, like one in our own language. Μάνων ἐν Κρ., 'so that it be according to her obligations as a Christian.' For such, I have shown in Recens. Synop., must be the sense.

40. κατὰ τὴν ἐμὴν γυναῖκα This is, as Paulin. remarks, a formula of one modestly imposing his judgment on any matter.

— δοκεῖ δὲ (καὶ) These words are by some ancient and many modern Commentators thought so far from expressing doubt, to be an emphatic meiosis expressive of the highest certainty. This, however, is with reason denied by Mr. Slade, who renders thus: 'And I trust that I have the Spirit of God.' But though that version is confirmed by the opinion of Rosenm. and others, it seems to be going too far the other way. Here we may act on the 'in medio tutissimus ibis,' and maintain that, though not expressive of the highest certainty, it yet denotes full persuasion, like the old English I trov. So Tyndale renders: 'I think,' and the Translation of 1569: 'I think verily.' And as this language is inconsistent with any doubt, it is sufficient to fully answer those who call in question the plenary and perpetual inspiration of the Apostle. With respect to the expression πνεῦμα θεοῦ, Bp. Middl. thinks that it cannot be taken of the Holy Spirit in the personal sense, but must mean 'divine guidance.' And Wakef. lowers it still further to 'a divine spirit,' i.e. (as Bp. Middl. on Rom. viii. 9, thinks the phrase may mean) 'a godly frame of mind.' But it must surely mean 'Divine aid, by the influence and
inspiration of the Holy Spirit, 'the influence or inspiration of the Holy Spirit, sent from God,' That πνεῦμα Θεοῦ is equivalent to τὸ πνεῦμα τοῦ Θεοῦ, the Bishop himself would not deny, since according to his own Canon C. iii. § 6. of nouns in regimen, in which the Article is either prefixed to both the governing and the governed nouns, or else is omitted before both.

VIII. In this Chapter the Apostle (no doubt in answer to some previous inquiry) treats of the use of εἰδωλοθύτων, or meats which had been offered to idols. On the sense of the word εἰδωλ, see Note on Acts v. 20. It should seem, from the researches of the learned, that it does not merely mean meats actually sacrificed to idols, but meats which were reserved for the use of the Priests, and from which they often entertained their friends, or gave part to the poor, or sometimes sold it in the market. Though, as the animal, when alive, had been formally consecrated to the use of the god, so the meat in question might in a certain sense, be said to be offered to the idol. See more in Heyden. and the Tract on the Lord's Supper, appended to Cudworth's Intellectual System, also the Note of Dr. Shuttleworth. Now it was a question of some moment to Christians living among idolatrous Gentiles, whether it was lawful for them to participate in any such meats. In deciding this the Apostle seems to allude to certain plausible arguments employed to justify the use of it; such as this, that the idol was not a God, but a mere stock or stone, and that if this their opinion of the idol were well understood, their participation of food in the temple consecrated to its worship, could not involve any acknowledgment of its godhead, and therefore could be no sin, then eating only as a common meal. This the Apostle confutes, and demonstrates that though the word εἰδωλ is used of 'idolatries,' yet, by participating in feasts made of meats offered to them, Christians caused a scandal to their weaker brethren, and ought therefore to abstain.

1. On the punctuation and true mode of taking this whole passage, v. 1-4., there is some perplexity; to remove which, many of the most eminent Critics would regard οἵτινες οἱ πάντες γενναῖοι ἄγονες as a part of the letter of the Corinthians, to which the Apostle answers in the following words: and the passage, they think, forms a kind of dialogue between St. Paul and the Corinthians. All this, however, merely proceeds on conjecture, and creates more difficulties than it removes. Indeed, it is uncertain; for the difficulty may be removed by supposing, with many eminent Commentators, a parenthesis commencing either at η γενναῖος (as Vater, Knapp, Krause, Gratz, and Pott suppose), or rather (according to Newe., Schmid, Bos, Raphel, Wolf, Schulz, Gregeb., Winer and Heydenr.) at οἵτινες. For whether on the common mode of interpretation without a parenthesis, or on that of making the parenthesis commence at η γενναῖος, we encounter this harshness, that γενναῖος must then mean 'this [kind of] knowledge,' viz. of the matters in question; which the doctrine of the Greek Article will not permit. I have therefore adopted the latter kind of parenthesis, but have so marked as to indicate that in the words preceding there is a breaking off of the construction, which is resumed with the repetition of the former words, some what varied; of which examples are given in Win. Gr. § 51. from Eph. ii. 1-5. I Joh. i. 1. seqq. Joh. vii. 22-24. Eph. ii. 12-19. Rev. iii. 8-16. Thus the οἵτινες γενναίοι εἴρημεν may be rendered, with Newe., 'for we have all knowledge;' and it may be regarded as a tacit censure on the prevalent conceit of the Corinthian church of the Apostles' wisdom, which was not reserved for their use; and the Apostle gives the Apostle an opportunity of introducing, for admonition's sake, a weighty gnome (introduced, for greater effect, without a particle; on which Asyndeton, see my Note in Rec. Syn.) on knowledge real, as contrasted with false, and on its ratio as compared with the love of God. Γενναῖος was possibly the name they gave to that sort of mysticism which afterwards obtained in the Church. Thus, in the very opposition of γενναῖος and διάκονη, it is implied that the former is apart from the latter. See Chrys. In φανεροι Beza supposes an architectural metaphor, the knowledge in question being compared to a mere pasteboard fabric, which tends to destruction; the other, to a solid and useful building. Οἰκουμένη, 'promotes the edification of the Church,' which is implied in the Gospel.' See Rev. xiv. 19. I Cor. x. 23. and c. 14. and Heydenr. in loc.

2. It is rightly remarked by Pott, that in this verse the sentiment at η γενναῖος φυσιων is amplified, as in the next verse that at η διάκονη οἰκουμένη is expanded.

3. εἰ δὲ τις διακόνη ἐκ...] 'fancies that he knows anything great (or thoroughly). There is here a conjoint notion of pride and conceit, as in the case of δικησαφοι, who is vain of his knowledge, and rests in it, without applying it to practice, by the discharge of his duty to men. Such a person, it is said, as yet knoweth nothing; neither that, nor any thing else, as he ought to know it, (i.e. as it ought to be known) completely, namely, because he neglects the true end and use of real knowledge, practice.
4 ἤδειζαν ὑπ' αὐτοῦ.—κ. περὶ τῆς βρώσεως ὑμῶν τῶν εἰδωλο-θέτων, οἷα δεινέν ὑδέων εἶωον ἐν κόσμῳ, καὶ ὑπὶ νοῦς.

5 θεός ἐκτέρας εἰ μὴ εἰς, καὶ γὰρ εἰπερ εἰς εἰς λεγόμενου θεόν, εἴτε ἐν οὐρανῷ, εἴτε ἐν τῇ γῇ-σιν ὁπ' εἰς εἰς θεον πολλοί, "ἀλλ' ἤμιν εἰς θεόν ὁ πατήρ, ἐς τὰ πάντα, καὶ ἡμεῖς εἰς αὐτοῦ" καὶ εἰς Κύριος, Ἰησοῦς Χριστὸς, διὶ τὰ πάντα, καὶ ἡμεῖς δι’ αὐτοῦ. m ἀλλ' οὐκ ἐν πάσιν ἡ γνῶσις τίνος ἐς τῇ ἀνευσκέως τοῦ εἴωον ἐως τῆς εἰς 

required the opposite to οὐδέποτε—γνώσις. It seems best therefore, with some antient and many of the best modern Commentators, to suppose ἐγγύτηται taken in a Ἡρακλεις sense, is made to know,' i.e. is taught by Him; as 1 Cor. xiii. 12. Gal. iv. 9. An idiom which, Pott shows, is found both in Classical and Hellenistic Greek; referring to John v. 42. Rom. ii. 18. compared with 10. 23. 24.

4. The οἷον here is resumptive, as 1 Joh. i. 3; of which examples are adduced by Raphel. The Apostolic now, 4–6, refutes two arguments urged in defence of eating idol meats, 1. that the Heathen Gods are not existent. This he grants and confutes; but shows v. 7. that the conclusion the case deduced is false.

οἷον εἰςοῦν. By εἴωον is meant (as Codd. observ) not the image itself of the God worshipped under the image, but, as Pott and Heyderm. explain, the so called gods, deitari, so termed by the Jews in contempt, q.d. mere "shadow," "of nothing" (as Isaiah says xili. 24.) non-entries, ματαια, ναναιες, no existence, much less divinity. Οἷον εἰς κόσμον ἐντει is a popular phrase similar to one in our own language, literally, "nothing in the world" [but stocks and stones].

5. καὶ γὰρ εἰπερ δεκ. This is meant for explanation, and to anticipate an objection. By λεγόμων is meant νομιζόμενον, i.e. by the power of the emphasis, only those accounted, not really such, μὴ φοιτεῖ θεὸν. The passage is well illustrated in 2 Pet. ii. 1. and iii. 2. on Mount Sinai, and the words of Moses to the Hebrews, Philo p. 122. οἱ δὲ λεγόμενοι καταταίρει τὰ δόξα τοῦ σιῶν ἐλεχθέναι κυμάγων, ὡς ἔτολος καὶ δύσων οὐσίων ἡμέρων ἐν τῷ παίνει καὶ κύριον ἡμῶν ἐν τῷ δόξα μεταρρυθμεῖ σὺ εἰς τὸν λέγειν ἢ ἡμέρας οἱ πρωτοτυχοὶ ἐντει αὐτοῦ κτήτης.

Εἴτε ἐν χορῷ καὶ εἴτε ἐν γῇ are enumerations of the constituent parts of the general term κύριον preceding. By the former, it is thought, are meant the Divi Olympi; or majors; by the latter, the εὐεργοσίας, the minores, inferior deified powers, preexisting over the fountains, woods, mountains, rivers, &c.; or the Divi minorum geniturn, the Semi-gods, Divi Genii, received into the number of Gods for their virtue, and because the names of the celestial gods and mankind. With respect to the words θεὶ τοῦκόσμου καὶ κύριος τοῦκόσμου, they have been best treated of by Pott. He regards the θεὸν as the same with the οἱ λεγόμενοι θεὶ before, and not to be distinguished from the κύριος, by which name (he adds) the Gods and Goddesses both of Greece and Rome were called. By the same term (denoting power and dominion) the Heb. γαν διον was used to designate the Cannaanitish Gods and Goddesses adopted by the Israelites, and sometimes the Hymn Hercules and such other deified mortals become tutelary deities. See Warburton's Divine Leg. Vol. vi. p. 388. Pott, however, admits that in θεὶ and κύριος there may be a reference to the Divi majorum, and minorum geniturn; and he well remarks that "by this accumulation of terms the Apostle meant to exhaust the notion of polytheism, and (also couched in the repetition of ωλολο') in order that the notion of the one God be worshipped by Christians should the more readily force itself on the observation."

6. ἀλλ' ἤμιν εἰς θεον δεκ. The sense seems to be: 'But [whatever be their opinions] there is to us (there is believed by us Christians to exist) but one (God, the Father, the Son, the Creator and First Great Cause, all things have their origin, and we for (not in) Him (i.e. for his service and glory, see Col. i. 16.), and one Lord Jesus Christ, by whom [as the efficient cause] are all things, and we by Him, i.e. are what we are, viz. created and redeemed.' On the sense of the phrases distinctively applied to God the Father, the Son, and to God the Son, δι' αἰνων, there are various opinions. By most of the recent Interpreters they are, in a manner, explained away. The best exposition of them is given by the ancient Commentators. See especially Chrys., Theophyl., and Oecumen. In the Father they recognize the origin of all things, and their continuance; in the Son the Son of God, and their continuance of all things, and, as respects Christians, a two-fold creation, natural and spiritual. In the καὶ ἡμεῖς almost all recent Commentators recognize only a moral creation, and explain καὶ ἡμεῖς δι' αἰνων, and we [Christians] are by him [what we are], i.e. regenerated and saved. See 1 Pet. ii. 21. This is confirmed by Theodorus in Recens. Syn., and adopted by Mr. Towns. in his excellent Note in loc. Vol. ii. p. 304. The mode of interpretation above laid down is ably supported by Dr. Whitby and Bp. Bull, Opera p. 112. D. & 61. J. As to the Socinian perversion, founded on the distinction here laid down between the Father and the Son, see the remarks of Mr. Slade. "The Apostle (observes Mr. Holden) by calling the Father 'the one God,' does not exclude Jesus from being the God of Christians, any more than he excludes the Father from being Lord, by calling Christ 'the one Lord.' On the contrary, he intimates, by this mode of expression, that Father and Son are one God and one Lord, in the unity of the Godhead."

7. οὐδέποτε] 'the knowledge of this,' that an idol is nought, has no virtue.
ΕΠΙΣΤΟΛΗ ΚΕΦ. ΙΧ.

191. ἔρτι ὡς εἰδωλολαυτὸν ἐσθονεῖ, καὶ ἡ συνείδησις αὐτῶν ἀ-
σθενής οὐσα μολύνεται. 192. Βρῶμα δὲ ἡμᾶς οὐ παράτησε τῷ 8
θεῷ ὅτε γὰρ έαν φάγωμεν, περισσεύομεν ὅτε εἶναι μὴ
φάγωμεν, ὑπερούμεθα. 193. Βλέπετε δὲ μήπως ἡ ἐξουσία 9
μῶν αὐτὴ πρόκομα γένηται τοῖς ἁσθενοῦσιν. 194. εἶναι γάρ 10
τις ἱδή σε, τὸν ἠχοντα γνῶσιν, εἰν εἰδωλεῖ κατακειμένοιν,
οὔχι ἡ συνείδησις αὐτῶν ἁσθενοῦς ὑποκοιμήθησας εἰς
to τὰ εἰδωλολαυτά ἐσθεῖν; 195. καὶ ἀπολείπα ὁ ἁσθενός ἁδελ-
φος ἐπὶ τῇ σῇ γνώσει, δι' ὅν Χριστὸς ἀπέθανεν. 196. οὔτω
δὲ, ἀμαρτανόντες εἰς τοὺς ἁδελφούς, καὶ τύπτοντες αὐτῶν
τὴν συνείδησιν ἁσθενοῦσαν, εἰς Χριστὸν ἀμαρτάκετε. 197.
Δίῳ - 13
περ εἰ βρῶμα σκανδαλίζει τὸν ἁδελφόν μου, οὐ μὴ φάγω
κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἁδελφὸν μου σκανδαλίσω.

IX. 198. ΟΥΚ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ 1
Ἱησοῦν Χριστὸν τὸν Κύριον ἠμῶν ἔφρακα; οὐ τὸ ἔργον

to pollute. Τῇ συνείδ., τοῦ εἰδωλολαυτα. The sense is:
'But some, in the secret notion of the idol, as being something (i.e. a real being, or a representation of one) even yet eat of the food, as if it was food offered to some really existing daemon.' This sense of συνείδ. is well established by Schoettg. and Schulz. Εἰς ἄρτο,. i.e. even after their conversion.

7. καὶ ἡ συνείδησις—μολύνεται. The sense seems to be, 'and their perception of right and wrong being weak and ill-informed, their conscience as it were defiled or stained (and they feel self-condemned). On μολυσα and its synonyms μαίνει, στρελόν, see Tittm. de Syn. p. 177. So in Ammian. xv. 2. (cited by Pott) he is said 'polluere conscientiam' who is troubled with the reproaches of an evil conscience. Also Eccl. xxx. 30. μολυσε την ιακωβων ψυχαν (cf. κακαλαμπα, etc. as Mal. iii. 13. οἰκοδομοῦντα τοιούτως ἄνωμα. Joseph. Ant. xvi. 6. εἰς νοθείαν αὐτῶν οἰκο-

8. βρωμα δὲ ἡμᾶς κακαλαμπά.] The best Commenta-

tators are agreed that this is spoken in the per-

son of the Corinthians, and contains the other
plea (and that derived εἰς τέραν νατάρα) by which they justified their eating idol-meats, q.d. 'But food, (i.e. the eating or the abstaining from certain meats) does not recommend us to the favour of God.' The words, however, may, with some Commentators, be regarded as con-

censatory. At all events, it comes to the same thing.

To advert to the phraseology, παροτράνω signifies properly 'to introduce any one to the notice of another,' his superior, and, from the adjective, 'to recommend' to the favour of any one.' Περισσεύομεν and ὑπερούμεθα signify, 'we eat better or the abstaining (Christians);' The inference, as Pott observes, is left to be supplied, which is: 'Therefore it matters not, nor is there any sin, whether we sit down to table at idol-feasts, or not.' To which the Apostle answers: βλέπετε δὲ κακαλαμπά q.d. True; but be careful, lest the exercise of this liberty of 'yours' &c., for such, as the ancient and many modern Commentators explain, is the sense of δειωσα, namely, what is claimed as a right, though it may be an abuse of right. So it is shown to be sinful at x. 15—23.

10. ἔν γάρ—ὁσιεῖας] An illustration by ex-

ample, q.d. 'Thus, for instance, if he see you,

who have this [boasted] privilege, sitting at

the table in an idol temple, and many others ending in—εἰς,

which are properly adjectives with an ellip. of ἐφιομ. On the sense of οἰκοδομήσαται there has been some doubt. By Wets., Storr, Re-

senm., and Pott, it is thought to be used ironi-

cally. This, however, is too harsh. It is better, with the antient Commentators, and also Grot., Schenkel, and Kal. We may un-

derstand it, 'will be confirmed, emboldened,' as Mal. iii. 13. οἰκοδομοῦντα τοιούτως ἄνωμα. Joseph. Ant. xvi. 6. εἰς νοθείαν αὐτῶν οἰκο-

δομοῦντας αὐτῶν. 11. ἀπολεῖται] 'will be caused to perish [by thee], i.e. as far as thou art concerned. Δι' ὑπὸ Χρ. ἀπέθανεν. This places in a stronger point of view the enormity of the offence. 12. τύπτοντες 'rudely violating.' 13. διοτέρ—σκανδαλίσω.] This is the conclu-

sion of the whole reasoning, expressed, however, not of modesty, but in the form of a command, though meant to be such, but, per cóisas, in his own person.

IX. In continuation of the same subject the Apostle in this Chapter shows, by his own example, that many things in themselves lawful, ought to be abstained from for the sake of others; and how many things of much greater conse-

quence he had abstained from, that he might not offend weak brethren, or throw an impediment in the way of religion. (Krause & Re-

senm.) 1. Οὐκ εἰμὶ ἀποστόλος, οὐκ εἰμὶ ἐλεύθερος] Seven MSS., and some Versions and Latin Fa-

thers make Μ. precede ἐπότως, which was ap-

proved by Grot., Beza, and Beng., and has been edited by Griesb., Knapp, Krause, Tittm., and
Pett. But rashly. The MS. evidence is slimmer, that of Latin Fathers of little weight and far overbalanced by the Greek Fathers, and that of Versions liable to exception. The above Critiques, indeed, plead that the elision requires this. But that is taking for granted what remains to be proved. Bp. Pearce, moreover, urges that there is a gradation from his right as a man to his right as an Apostle. But it seems clear that in this verse he (as Lightf. remarks) does not treat of political, nay, not even of Christian, liberty generally, but of Apostolic liberty. And so Wets. thought (in the original reading (subjoining: "de ἀνεξοτια ἐγίτ distinctions, in v. 2. de libertate v. 4. sqq." The common reading, then, is with reason retained by Wets. and Matth.; and Pott has well vindicated it, and shown its superiority to the new reading. Kinck, too, after testifying that all the MSS. he has examined are for the old reading to which he gives the preference, has ably shown the origin of the transposition. There could, indeed, have arisen no doubt as to the correctness of the common reading, had the true nature of the words been perceived, which was first done by Crel., who points out that it is as if there had been written όν εἰ ἀνέξοτια καὶ διὰ σωτηρίαν καὶ διὰ θεότητα. So Seidler, approved by Pott, renders, 'nunc ego, cum apostolica autocratoria potestate, mi ipe iuris sum.'

The next words are meant (as Crel. observes) to anticipate an objection, that Paul was not one of the Apostles, and therefore had not any such authority. The words of the answer to which, under the interrogation with a negation, have the force of an absolute affirmation. St. Paul himself (if his words are to be so understood, that he has seen Jesus Christ in the flesh) says, 'The Apostles (says Whity) being chosen to be witnesses of the resurrection, it was requisite that St. Paul should also see Him risen. Hence the language addressed to him by Ananias, Acts xxii. 1—15. and his own declaration to Agrippa, Acts xxvi. 26. Accordingly, we find that Christ was seen of him, xv. 8.; nay, often appeared to him after His resurrection, Acts xviii. 9. xxii. 15.; and that he was taught the Gospel by the immediate revelation of Jesus Christ.' In the words following νεότατον—Κυρίων he proves (as Crel. observes) His Apostleship, namely, from having in the exercise of that office, converted them to Christianity; which, without divine assistance, (a proof of his divine mission) could not have been done. Therefore, by so doing, κυρίων παντως εἰς σωτηρίαν σπλήνεται. In the Classical writers, too, the pupils or elevés of any one are said to be their work. So Philo cited by Wets.: εἰ μὲν εἰς θεόν θεοῦ. The words εἰς Κυρίων signify 'in the business of the Lord and his religion.' Thus the sense is, 'Ye are my spiritual work.'

2. et ἄλλοι—εἰς εἰς] It is well observed by Chrys. and the Greek Commentators that St. Paul here speaks κατά συγγραφαῖς; q.d. granted that I am not an Apostle to others, or, if there be any who doubt of my Apostleship, you cannot doubt it, to whom I have approved myself as such. 'All ye, at cent; on which sense see Devar. and Hoogev. The εἰς is rendered by Pott quodsi vel maxime. The words ἰδίως ἀναφοραῖς—Κυρίων are corroboration of the preceding. Eφαρμι, as it properly meant the impression made by a seal, which being affixed to writings, is a proof and evidence of their authenticity, so came to mean generally a demonstration. At εἰς Κυρίων sub. διεστ., for τὸ εἰς εἰς K. These are the sense: St. Paul being the Lord (i.e. your conversion to Christianity) is a decided proof of my Apostleship, as a seal is of the authenticity of a writing, or as a seal put by a workman on his work proves it to be his work.' Comp. 2 Cor. iii. 2.

3. ἡ ἐκκλησία—ἐκτείνεται] These words may, with many commentators, antient and modern, be referred to the preceding; but better, with most eminent Interpreters, to the words following. 'Ἀποστολίαν καὶ διάκονον are forensic terms, supposed to be used by St. Paul in order to glance at the arrogance of those who sat in judgment (διάκονον) on his Apostleship.

4. Having vindicated his Apostleship, he briefly adverts to his rights and privileges thereby, which, however, he shows had often foreborne to us. (Krause & Pott.)

—ἐξομολογείσθων φαγείς καί. The ἐξομολογεῖσθω is by the best Commentators taken for ἐλευθεροθ. But it may be understood of all the Apostles. By φαγείς καί περαγείς is meant maintenance suitable to the situation which they held; a right originally granted to the Apostles by our Lord, Matt. x. 9. The Commentators have shown that it was the custom, among all the nations of antiquity, for the publicly appointed teachers of religion to be liberally supported by those whom they instructed. On the subject of St. Paul's conduct in this matter, see the excellent Note of Dr. Shuttleworth in loc.

5. διὰ ἀνεξοτιαν περαγείς] Most antient and many modern Commentators take διά ἀνεξοτιαν to mean a sister-woman, i.e. Christian woman, or matron. Thus it will refer to pious women who followed the Apostles for instruction, and sometimes, as in the case of our Lord, ministered to them of their substance. As, however, περαγείς implies convenience and comfort, or the maintenance of the Church, that cannot be thought of, and the interpretation, no doubt, first arose from monkish prejudices. The best modern Commentators are, with reason, agreed that διὰ ἀνεξοτιαν means a sister-wife, i.e. a wife who shall be a sister, namely, Christian, as vii. 25. Or rather we should (as I proposed in Recens. Synop., and which is adopted by Dr. Burton) take γυναῖκα as a subst. qualifying διὰ ἀνεξοτιαν, and suppose an ellipse of ὡσ τ. q. d. 'a sister who shall be our wife,' or, as Dr. Burton expresses it, 'a sister, that sister being our wife.' Such is nearly...
the view of the sense taken by Chrysost. The chief reason for the Apostles being allowed this privilege was not so much that these females might minister to their domestic comfort, as that they might be instrumental to the conversion, or religious instruction of females, especially the unmarried.

6. A third privilege is now subjoined, that of exemption from subsisting himself by his hand labour, which implied the being maintained at the charge of the Church.

— ἡ μύος ἑγὼ καὶ Καθάς; The sense is, ‘Are we to be made exceptions to the general rule, that Apostles have the privilege &c. The μύος ἑγὼ καὶ Καθάς, points, Doddrit, thinks, at some peculiar spleen which had arisen against the two Apostles of the circumcision.

7-14. In this portion the Apostle subjoins arguments for the right in question, and first illustrates it by three examples, two taken from common life, and the custom of the Gentiles; the third from the injunctions of the Mosaic Law.

— τίς στρατεύεται ἤδον: Render: ‘whoever serves as a soldier at his own expense?’ By ἑστίεις is meant ‘hath a right to eat.’ The construction of ἑστία, with a Genit. is rare, and with the Genit. and ἐστι is regarded by Steph. Thes. C. 1908. as unexamined elsewhere. There is an ellip. of μερός τι, by a Hebraism the Commentators say; but this perscive construction is, more or less, common to all languages. The application, as Pott observes, is left to be supplied, which is: ‘So neither ought the Apostles’ &c.

8—10 To human enactments the Apostle now adds Divine actions.

— καὶ οἱ ἀφόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; The reason is, ‘He μύος ἑγὼ καὶ Βαρνάβας οὐκ ἐχομεν ἐξουσίαν τοῦ μὴ ἐργάζωθαι;’ Tis στρατεύεται ἤδον: of which words the sense is, ‘or saith he it [not especially for us [ὁ δὲ] may not men learn much from this, namely, that (by an argument a minori ad majus) the ministers of the Gospel have a right to maintenance. Then the words following directly affirm what was only before indirectly asserted.

Κεφ. IX.

— καὶ ὁ αἰλοῦς &c.] At these words both the antient and modern Interpreters have stumbled. The numerous vall. lec. only show that the antients saw the difficulty, and endeavoured to remove it in the same manner as have some moderns, namely by Critical conjecture. Griesb. and others, indeed, edit, from a few MSS. and some Versions and Fathers, δι᾽ ἐκπίνος ἐστι. But I agree with Rinck, &c. that this is rather “facilius intelliger quam venire.” And he acutely remarks, that no one would have adopted the somewhat obscure words τῆς ἐκπίνος αὐτῶν by way of explanation, and least of all in an inverse order. In fact, Rinck has successfully traced the origin of the corruption (for such it is) in the MSS. whose reading Griesb. has followed.

The passage assuredly needs no emendation, but explanation, and that will, I think, best be effected by the following construction and interpretation: καὶ ἀνεῖλεν (ἐκπίνος αἰλοῦς) ἐκπίνος τοῦ μετέχειας τῆς ἐκπίνος αὐτῶν. ‘And he that recepeth ought to reap in hope to partake of [the fruits of] his hope.’ Here we have an argutis dictum, and a periconoma, such as is frequent in St. Paul. Exskuion signifies (as Scholz, Rosenm., Schleusn., and Kranze rightly remark) the thing hoped for, the fruits of hope, of which sense they give examples. Finally, μετέχεια is here put for ἔκπινος or ἔρθειν, as in Heb. v. 13. Herodot. vi. 107. Xen. Econ. xvii. 6. See my Note on Thucyd. vii. 60. ἐκπίνος μετέχειας.

11. Here is a further argument, with a continuation of the agricultural metaphor.

— την ἀγρίαν &c. ‘the世俗, the spiritual instruction.’ At μεγά &c. there is an ellip. of μεγά. Τη σάρκι, θερ., ‘enjoy the worldly supports of your substance.’

12. ἐκ ἀλόου &c.] An argumentum a minori ad majus. By the ἀλόου are meant those who had casually visited and evangelized the Corinthians, and of whom some probably settled at Corinth, and became the false teachers often alluded to by St. Paul. Της ἐκπίνος αὐτῶν. The best Commentators are, with reason, agreed that ἐκπίνος here signifies right, as in Matt. xxii. 23. Acta xxvi. 10. and elsewhere; and more,
over, that the ïµαν is for εἰλε ἡμᾶς, as ἐκουσά τιναμώτα, 'power over spirits,' in Matt. x. 1. and εὐ πᾶν οὖρον in Joh. xxvii. 2. The true ῥατίκεια seems to be, that as μετέχους ζωήν is a compound phrase equivalent to τὸ ἐν ἑαυτῷ, (as with Chrys. and Theophyl. explain it) it may take the same regimen as that would, namely, the Genitive.

— στέγομεν] Notwithstanding what Dr. Burton says, this is rightly rendered, sufer, endure. So Themist. cited by Wets.: τόν οὖν στέγομα ἔχωμ. How the word came to have that sense I have shown in Recens. Synop. So that it is strange Dr. Burton should render, ' we suppress every thing,' See also my Note on Thucyd. ii. 94. 10 (Edition.) ἐγκύτως δίωμεν is for ἐγκύτως μεν. The Apostle means to say, ' last the poor should murmure at the expense, and the rich impose to me interested views.'

13. 14. Another argument, derived from the Mosaic Law. Το ίερε εργά is, generally rendered ' qui sacræ operatur,' and Wets. compares the Homicil οι τη θείας ίερα τη δέσμια. The Apostle seems to have meant, in a general way, ' those who discharge the business of the Temple. The words οι το θυσ. προσφε-

15. δίαιται: Namely, at Matt. x. 10. The Apostle now shows that he has not used this privilege, and why. Οὐδεὶς τοι-

16. ὁ γὰρ ἐκὼν—οἰκονομια πεπιστευμα. τίς οὖν μοι ἐστιν ὁ μαθηι; 'Iva ἐναγχελιξων οὐδαπαν θησον το 1.
19. As the Apostle has, at vv. 2-18, spoken with reference to the question OUGH EMIL APOTÓLOS; showing that he had, for avoiding offence, waved his right as Apostle, and preached the Gospel cost-free; so he now adverts to the other and subsequent question, OUGH EMIL ELÉUHEROS; (Pott.)  

21. TOIS ANOMOIS I. E. TOIS MI ÍTO VOMOS, v. 20, namely the Gentiles, 0I VOMOS MI ÉXOUTES, Rom. ii. 12 & 14. To these he became ANOMOS by not observing the Mosaic Law. This use of the word ANOMOS, however, being somewhat irregular, the Apostle explains it by the parenthetical clause MI ÍTO ANOMOS THEOS, which signifies not wishing thereby to say, under no Divine Law, allá énunomos Xristós, but under law towards Christ and the precepts of the Christian Religion. See Theophyl., Krause, and Pott. Perhaps MI ANOMOS ÍTO may be rendered, not as though I were, but.

22. TOIS ASÉTHEIN.] This has reference to the less instructed, and therefore superstitiously scrupulous, both of Jews and Heathens. See supra viii. 11 & 12. To these he accommodated himself in things indifferent, and, to sum up the whole, says: TOIS PÁSIS (scil. LIOUSAIOS, ANOMOS, kAI ASÉTHEI) YGEVON TÁ TÁNTA, i.e., as Pott explains, évpratamhn, (sensus bono) µψια πρατος τα πνευματικα πραγματα, παρακημονίαν γένοσιν; which view of the sense is confirmed by Chrys. The PÁSTES may be rendered utique, certe. Éstw, may put them into a state of salvation. 

23. TONTO DE TOUS—GÉNOMAI.] Almost all Commentators explain: 'This conduct I adopt (i.e. these compliances I make) for the Gospel's sake, (i.e. for its further propagation) to the end that I may, with you, be partaker of its benefits.'

24. The mention of the future rewards of the Gospel suggested to the Apostle the idea of the rewards in the agonistic contests; and on this he founded the following exhortation to strive after the rewards of the Gospel as strenuously as the athlete did after the rewards of the public games; having, it should seem, in view not the Olympic, or the Isthmian, Pythian or Nemean, in particular, but all such. The Apostle points his admonition by the argument, that whereas in those games, though all run, only one receives the prize; in the Christian race all may receive the rewards, whereas these are held in the public games. This last particular, however, is only implied in the words of the admonition, which may be rendered: 'So do ye run [your race,] that ye may [all] attain the prize [since it is held out to all]!'
25. The Ioved de of the apostle. This is referable to all the various kinds of gymnastic exercises. At present sub. card. 'Exercise is, practices ergasteria.' The preparatory training for gymnastic, as we find from Wets., lasted ten months. Of the extreme abstinence and temperance practised by them, three examples are given by Aelian V. H. iii. 30. & 10. 2. 11. 3. And Epictetus Eschir. C. 35. cited by the Commentators, graphically describes the thing thus: 'Eat not your food, you deprive the body of its surplus, your garments, your companions, your burden, the scantyness is a precious thing to you, a victor, a conqueror.' And, from the eye; and as that is especially daunting to an adversary, it thus came to denote 'to treat harshly.' The next term, which is also pugilistic, box., goes still further, and signifies 'to gain the complete mastery over.' Hence both these terms denote figuratively to mortify the body by bringing its appetites into subjection. Now the whole of these habits and occupations of the Apostle might be said to be one υποστιασμός.

- μίτος Αλλος (κυστίς &c.) Most recent Commentators here suppose a continuation of the agonistic figure. And Kephæus they explain, 'after having served as a herald to others,' by proclaiming the Gospel. Αδώνιμος, they say, was the term applied to one who failed to obtain the victory. But the truth is, that it was only applied to those who, from badness of character, were not allowed to contend. See Chrys. cited by Wets. Here, however, it is probable that there is no agonistic allusion at all. That notion was first brought forward by Faber, but with reason objected to by Wolf, and recently by Pott. regeneration is stated to be the effect of a stress as is done by some Anti-Calvinistic Commentators, on this expression of doubt 'lest I should' &c. The possibility here distinctly recognised of even himself failing is quite sufficient to preclude the doctrine of irreproachable salvation. The best Commentators 'too from Chrys. to Pott are agreed that the Apostle here, as often, speaks per καλοσμ, and intends to hint an admonition to the Corinthians that they should bring under the body, lest &c.

X. On the connexion of what is now introduced with the preceding, there is a difference of opinion. Some eminent Commentators contend that there is no connexion at all. But the antient, and many considerable modern interpreters, eg. Grot., Crell., Pearson, Wets., and others are (more rightly) of opinion that there is one; and they only differ as to the vinculum, which some suppose to be in the δόκιμος just before; while others trace it to the subject of the εἰδολοφονία c. viii. 'The Apostle (says Grot.) had just before described himself as mortifying the lusts of the flesh, that he might not fail of the hope for his prize. He admonishes the Corinthians to do the same, and not to suffer them.
selves to be lulled into security (as many then did) by the consideration of the many spiritual gifts they had received from God; for that by these they were not placed beyond danger, but were under so much the greater obligation to care and watchfulness." This he shows to be adumbrated in the circumstances of the Hebrew people, in which the wiser of them recognised a type of the times of the Messiah. See also Newe. On the other hand, Pott supposes a fresh argument here introduced against attending the idol-feasts, namely, that the more intelligent and firm-hearted in their Jewish principles might nevertheless, by that attendance, be drawn into idolatry; which he exemplifies in the case of the Israelites, who, although favoured with numerous and signal external privileges, yet relapsed into idolatry and its cognate vices; hinting that the Corinthians should be admonished by that example, and take heed lest they also fall, by resting too implicitly on God's favour without endeavouring to approve themselves proper objects of it.

1. ἀγνοεῖν, according to some of the best Commentators, signifies not so much to be ignorant as unmindful. Πατέρες, ancestors. ἂπαντάς τῆς νεφελῆς, i.e. were all under the guidance and protection of the cloud. This is the M. ἔσπαστηνα. With this passage some Commentators are much perplexed; and consequently diversity of interpretation exists. I have in Recens. Synop. stated the two best supported views of the sense, one adopted by nearly all the antient and early modern Commentators, (thus expressed by Theophyl. εἰς τὸν ἄγαθον ἀνθρώπον, ἄντι τῶν ἄγαθων ἀνθρώπων τοῦ δοῦλου τε καὶ τῶν αὐτοὶ τῶν βαπτισματος· τὸ ἁμαρτίαν τὸν νηρόν τοῦ νάμου, καὶ τῷ ναῷ τῆς συνελλογής.) the other by almost all Commentators from the time of Hammen, who take the sense to be: were, by passing under the cloud (yielding themselves to its guidance) and through the sea, as it were baptized, or initiated into the religion promulgated by Moses; and thus thoroughly recognized his Divine mission, and bound themselves in future to obey his laws. For baptism was a symbolical rite, by which any one bound himself to faith and obedience to any teacher of religion; and the baptism itself was a form of initiation into that religion. And this, indeed, does express St. Paul's meaning; but not, I apprehend, his full meaning. He did not, I conceive, merely mean to trace a similarity, by tacit comparison, between what the Israelites went through, and Christian baptism; but intended to represent the former as typical of the latter, i.e. the being baptized unto Moses, as typical of the being baptized unto Christ. It has been well observed by Whitt. and Bp. Marsh (Lect. p. 284) that the Jews, who admitted proselytes by baptism, appear to have generally considered the passage of their forefathers through the Red Sea, not as a mere insulated historical fact, but as something representative of admission to the divine favour by baptism. They said that "they were baptized in the desert, and admitted into covenant with God before the law was given." Nay both they and St. Paul seem to have regarded all the circumstances of the Exodus as typical, namely, either of Christ, or of some rite of his religion. The complete sense, then, seems to be that laid down by Abp. Newe. in his Note as follows: "They were figuratively and typically baptized; they were initiated into the law of God, and learned to acknowledge his divine mission, through these miracles expressive of baptism. The material of the cloud and sea (being nothing but water) was well adapted to express this typical representation of baptism.

For ἔσπαστηνα many MSS. and Fathers have ἔσπαστησαν. But that is evidently a gloss, proceeding from those who were not aware how closely connected the reciprocal forces of the Middle verb is with the passive force.

4. βρῶμα πνευματικόν—πῶμα πνευμ. Some Commentators suppose the food and drink to be called πνευματικά, because given miraculously from heaven: others, inasmuch as it had a spiritual import, by being typical, the food, of Christ, (the true bread from heaven, Joh. vi. 50) and the drink, of the blessing of the Gospel; including an allusion to the Holy Spirit. See Joh. vii. 37-39. The latter is, no doubt, the true view; though the former may be included as an under sense. And, notwithstanding what some recent Commentators urge, there is also an allusion to, or rather type of, the Eucharist. This, indeed, is distinctly and clearly maintained by Pott. — ἐσπασθῆναι by pressing on the literal sense of these words many eminent Commentators have supposed it to be meant, that the water at first miraculously drawn from the rock, was afterwards conveyed miraculously through the desert. They have, however, no better authority for the fact than some Rabbinical stories adduced by Wets. and Schoett.: and the whole seems to be a mere superstitious notion resting on no solid foundation, and proceeding, it should seem, from mere misapprehension of the somewhat harshly figurative language of the Apostle, which is by Calvin, Glass, Wolf, Rosenm., and Krause, rightly understood, not of a natural rock, "tang quam causa efficacia, quæ illa aqua et protea profecta sit." Of this signification of ἐσπασθῆναι there are examples in abundance. The sense then, is, that Christ, who is typified by that rock, every where accompanied and was present with them, supplying miraculously produced water, which, as it never failed them, might be said, popularly, to follow them as Christ, who produced it, did. Or simply (as Pott and Dr. Burton explain) St. Paul only uses the word
with reference to the antitype, Christ. The antient and most modern Commentators suppose the Angel mentioned in Exod. xxiii. 20, and Num. xii. 16, to have been Christ.

5. �λλά] 'nevertheless.' ὄν ἐν τοῖς πλείονιστοι of the recent Commentators take for ἐν ἄλλοις μόνον. The true sense, however, seems to be, ἄλλα ὁ Θεός οὐκ εὐδοκέει, εἰν τοῖς πλείονιστοι, i.e. by a metonimy, of which I have myself adduced several examples in Recens. Synop., with most of them God was displeased,' namely, with all but Joshua and Caleb. On this idiom, (found both in the Scriptural and Classical writers) by which of πιέζεσθαι signifies so much the greater part as to denote nearly all I have treated elsewhere on Romans. At κατεστραφήσαντο γὰρ δικ., there is a clause omitted to which the γὰρ refers, q. d. [This we may infer] for they were, i.e. from their being stretched; for κατεστραφ., (founded on Num. xiv. 16, κατεστραφαὶ ἐν τῷ ἔρημῳ) signifies not, overthrown, but 'were stretched, or stretched [dead] over the desert;' a signification of κατεστραφ. frequent in the Classical writers, as also the corresponding phrase of the Hebrew word is used. In all these cases, it is meant to represent death in its most striking form.

6. ταῦτα] 'these events.' Τῶν ἡμῶν ἤγερτο. This is well rendered by Abp. Newc., 'came to pass as examples to us;' ἦμων being put for ἡμᾶς, as in a kindred passage of 1 Pet. v. 3. Compare also Hebr. iv. 11. How this was meant to apply, see Whitby. Ἐπείγοντας κακῶν. A general expression further on, unfolded particularly. Theophyl. observes that the term ἐπείγ. is used because every evil originates in ἐπείγεια. So Thucydides, iii. 45, represents desire and hope as the passions which lead men into evil, and πλείστα βράπτουσα. Wets. here cites from Plato: διότι τινώς, οἱ τὰς κακοὶς ἔθεμασιν ἐπέφεραν ὧν τὰς ἔγερσαν. Grot. thinks that it has reference to him, who, not content with necessaries, covets superfluity. We may compare Habak. ii. 9, 'Woe to him that coveteth an evil covetousness.'

7. εἰσδ. γίνοντα] Namely, by participating in idol-feasts; as is plain from the rest of the words of the verse, which refer to the sacrificif feast to the golden calf mentioned at Exod. xxxii. 6. Ἐκάθισαν, 'sat down to table;' which was the ancient posture, afterwards changed to reclining, which was adopted from the Gentiles. On the sense of παλιών (which is controverted) I have fully treated in Recens. Synop., and shown that it is best to give it here a general signification, similar to that in Herodot. ix. 11, and 1 Chron. xxv. 3, Exod. v. 3, which includes leaping, dancing, singing, and all other kinds of festive sport.

8. περιπ. This has reference to all sorts of illicit connexion with women, including that of the incestuous manner. ἐπκέφαλοι εἰκοστρεῖς. See Numb. xxv. 1-9.

9. μὴ ἐπερέαξαν τὸν Χριστὸν, καθὼς καὶ τινὲς αὐτῶν ἐπερέασαν, καὶ ὑπὸ τῶν ὀφείλειν ἀπώλεσαν. There are here two var. lect., Κύριον καὶ Θεὸν, of which the former is supposed by many recent Critics to be the true reading; though, from the small authorithy for it (that of eight MSS. one Version, and some Fathers) no Editor has ventured to introduce it into the text. Rinck's MSS. have all Χριστὸν, except one, which has Κύριον. Of the two readings, indeed, Κύριον καὶ Θεὸν, the former has most to countenance it; but there is reason to think that both proceeded (as Vater has pointed out) from those who stumbled at Χριστὸν, not well knowing how to understand the passage, and partly through the mode of supply of the Divinity of Jesus Christ. In order fully to understand the propriety of Χριστὸν, the reader will do well to consult Dr. Burton's Testimonies of the Ante-Nicene Fathers to the Divinity of Christ, p. 34 & 35, as also Abp. Magee, Vol. ii. 675. I cannot, however, but think that he and others have gone too far in maintaining that αὐτῶν scil. Χριστὸν must necessarily be supplied. Considering the anomalous nature of the Apostle's style, it is not impossible that he might mean Θεὸν to be supplied, as it is done by many eminent Critics, and, among the rest, Newc. and Krause, though it is not clear whether any ellipse would be necessary. And may not the var. be correct, and come from the margin, where it merely was meant to suggest the mode of supplying the ellipse? Ἐπείγειαν signifies 'tried the patience and long-suffering of God.' Of the nature of the temptation on the part of the Israelites, and that against which the Corinthians are here warned, see Rec. Syn. 

10. ἀλλαύτων] 'the destroying angel' mentioned at Exod. xii. 23, Hebr. xi. 28, and often in the O. T. under the name of 'the angel of death.' See Grot. and Schoetg.
11. ταῦτα δὲ πάντα τύποι 11

12. ἕσταναι βλεπτῶν μή τις. 12

13. εἰ μὴ ἀνθρώπινος πιστὸς δὲ ὁ Θεός, ὃς ὦκ ἐστὶν μᾶς 13

14. Διὸ, ἀγαπητοὶ μοι, φεύγετε ἀπὸ τῆς εἰδολολα- 14

tειας. ὃς φρονιμοὶ λέγω κρινατε ὑμεῖς ὁ φημ. 15

16. τὸ ποτῆριον τῆς εὐλογίας τὸ εὐλογοῦμεν, ὑοὶ κοινωνιὰ 16

all approach to idolatry, such as was contracted in attending on idol feasts. The Apostle returns to the subject treated of at C.8, namely, the eating of idol-meat; and shows how far it is lawful, and how far unlawful. He first proves that it is not lawful for them to eat such feasts; since that is a kind of idolatry, 14:24: but that it is lawful for them to eat the flesh that had been so offered, when sold in the market and set on private tables, 25-33. In order to enforce the necessity for this abstinence, from participation in heathen rites, he lays down the position, that every sacrificial feast is a kind of worship, or assemblation in the worship of the deity for whose honour the feast is instituted. And this he illustrates by two examples, one taken from the Christian Lord's Supper; the other from the sacrifices of the Jews: from which he at v. 20 draws the conclusion, that Christians who were accustomed to be present at heathen sacrificial feasts were considered by other heathens as persons favourable to their idolatrous religion, in the same manner as those who were present at the sacred feasts of the Christians, thereby declared publicly that they belonged to the society of Christians.

15. ὃς φρονιμοὶ λέγω An expression meant to soften the harshness of what he may say.

16. This is the best explained as put for τὸ ποτῆριον τὸ εὐλογοῦμεν, the cup for, or over which, we give thanks to God. It is supposed to have been a popular phrase to denote the Eucharist, and adopted from what was called "the cup of blessing" at the Paschal feast. See Note on Matt. xxvii. 21 & 26. With respect to δ. εὐλογοῦμεν, it is exegetical of the τοῦ θεοῦ, and, according to the opinion of the most eminent Interpretors ancient and modern, is put for καθ' δ. εὐλογ., [i.e. εὐαριστήμονες] τῶν Θεοῦ. Some early modern Commentators, indeed, as Beza, Calvin, Pisc., and Gatak., and most of the Dissenting Commentators of this kingdom, explain it to mean, which we sanctify by solemn prayer, and consecrate to a sacred use. This, however, is too harsh, and is now almost universally abandoned. At the same time it is not to be denied that by this εὐαριστία pronounced over the cup, it is really sanctified: and this may be admitted in an under sense.

In υοὶ κοινωνία &c. many Commentators think that the υοί signifies a symbol of. But it may simply be taken in the usual sense.
and, conjoined with κοιν., be regarded as a popular form of expression: and the best Commentators ancient and modern, adopting a metonymical mode of interpretation, suppose the passage to have the same sense as if it read thus: καὶ εἰς τὸ ταῖς τῶν τεκτονίων τῶν θυσίων, κοινοὶ τῶν ἐκ νεανίων ἡμῶν, καὶ εἰς τὸν Ισραήλ, κατὰ σάρκα. καὶ τίς εἶναι; ἐκ νεανίων ἡμῶν, καὶ τῷ τεκτονίῳ τῶν θυσίων, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα. ἕτερως, τοῦ ἔλεγον τῶν θυσίων, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα. καὶ τίς εἰς τὸν Ισραήλ, κατὰ σάρκα.
nify, per merimmon, a partaking of the Lord's Supper. The expression πῶς τεοτείς, alludes to the wine partly poured out and partly drunk at the sacrificial feasts: the μετα, τραφ., to the banquet set out, from the remains of the victim, for the votaries, in the temple or elsewhere. Krause observes that τραφ. depends upon μέσον understood; of which very rare plena locatio he adduces an example from Lysias. I know no parallel. Agam. 490, οὐ γὰρ τοῦ μέσου —θανόν μεθίζειν φιλάτων τάφον μέσον.

22. ἡ παράξεις τῶν Κ. Παραξεύοντι may signify to excite any one either to jealousy, or to anger. The former sense, which is chiefly adopted by the earlier Interpreters, has much to recommend it; but the latter, which is preferred by the more recent ones, is the more agreeable to what follows, μη ἰσχυν, αὐτοῦ ἐσμέν, in which something is required to be supplied, q. d. Are we stronger than He, that we can venture to brave his wrath and defy his punishment?

23. See Note supra vi. 12. Here the μοι is omitted in some MSS. Versions, and Fathers, and cancelled by Grieb, Krause, and Pott: but rashly for, it may have been introduced from vi. 12, appears not well grounded. I agree with Rinck, that the Apostle seems to have iterated the same objection in the same words as at vi. 12. In sentences of this kind (continues he) St. Paul very frequently repeats the same words. It is surely, as Rinck says, less credible that the Eastern Recension should have repeated μοι from the parallel passage than that the Western should have thrown it out. Vereor enim (adds he shrewdly) ne quis censor Alexandrinus verba πάντα μοι ἐξετίσην non pro objectione alterius accipient, et demiratus, cur ad apostolum ipsum referrentur, pronomem damnaverit. Indeed, if the observations of Chrys. and Grot. on the force of μοι (See Recens. Synop.) be well founded, it could not well be dispensed with.

24. μηδέλε—ἐκατοστός Many regard this as a general gloss, comparing that in 1 Cor. xii. "Charity seeketh not her own." That passage, however, is not of general application; nor is this. Both are to be restricted to the case in question, and the subject matter. Here then can only be reference to the use of idol meats and other διάβαρα. So the Greek Commentators and the most eminent moderns understand it. Some Commentators, as Pearce and Roseman, think there is an ellipse of μέσων and καὶ. But that is too licentious a mode of interpretation; and if the above view be correct, no such restriction will be necessary. The ancient Interpreters and Crell. seem right in supposing the Apostle's meaning to be, that we should not consider our own gratification at all, when it injures the spiritual welfare of another.

A τὸ ἐαυτοῦ sub. σύμφορος, welfare. Ἐκατοστος is not found in several MSS. of the Western recension, as also some Versions and Fathers, and is cancelled by Grieb. But there is surely no sufficient ground to cancel, though there may be to suspect the authenticity of the word.

25. μηδέν ἀνακρ. Most recent Commentators consider this as put for μηδέν κρίνειν, κρίνειν γὰρ ανακρ., examining no kind of meat [whether it be sacred or not]. And this interpretation is supported by the παν following. But that of the antients and earlier moderns, asking no questions (i.e. κατα μηδέν ἀνακρ.) is the more simple, and sufficiently agreeable to Διὰ τῆς συνενόησις. This may refer either to the conscience of others, i.e. lest by so doing you raise needless scruples, or you should be used to it. Lest, however, I advise you should learn that it is idol-meat, and your conscience be wounded, if you eat it: or, if you ascertain that it is not so, your conscience be unnecessarily disturbed. The words may, however, refer to both the above.

26. τοῦ γάρ Κυρίου—αὐτίκα This refers only to the second interpretation of συνενόησις, q. d. You need none of you feel scruples in your own mind; for as the earth and all its productions are the Lord's, so there is nothing naturally impure, but it is only so in the opinion of any one. Πληρωμα here signifies whatever fills up the world, all God's creatures, animate or inanimate. So πληρωμα θελατουσα in Ps. cxvi. 11. Philo, too, calls the animals included in the Ark the πληρωμα; and Thucydidse applies the term to denote the crew of a vessel, as we say her complement.

27. καλεῖ for παρακαλεῖ scil. ἵνα δείξῃ, i.e. supposing it not an idol-feast.

28 εἰδολοθύτων] meat which has been offered in sacrifice to idols. I have in Recens. Syn. shown that the reading ἰεροθύτων, preferred by some eminent Critics, cannot be admitted. By τῆς is meant some mean scrupulous Christian guest.

— δι' ἐκείνου—συνενόησιν I have in Recens. Synop. shown that the sense is, 'on account of,
in deference to the scruples of the informer; and that the words following ἐν τῷ συνείδ. are exegetical of the foregoing and put for διὰ τινὸς συνείδ. αὐτοῦ, οὐ τοῦ ἐστρ. also that there is a Hendecasyllabon for διὰ τινὸς συνείδ. του πεπραγμένου. The whole sense being, 'Eat not out of respect to the conscientious scruples of your informer.' This has been confirmed by the opinion of Pott.

The next clause τοῦ γὰρ Κυρίου—αὐτής is not found in almost all the uncial MSS. and in general those of the Western recension, as also the Syr., Vulg., Cap. Sahid., Æth., Arm., and Italic Versions and several Fathers; and is rejected by almost every Critic from Grot. to Pott. and cancelled by Gries., Tittm., Van. Pott, and others. Now it is, more or less, inserted by Chenèv., Gries., and Rinck; 'Ad v. 26. vocabulo συνείδομα utique praevio librariam Orient. recidit.' This appears satisfactory; and, considering that, if admitted, the clause cannot be made up without supposing the omission of a very long sentence to which it might be referred, I can scarcely hesitate to decide against the clause. But I cannot be accounted an interpolation, (as Dr. Burton terms it,) for then surely no reason could be imagined why it should have been interpolated; but as introduced by careless scribes.

31. συνείδομα—αὐτής] This is a further explanation of the foregoing, q. d. I used the word συνείδομα simply, which, nevertheless, I wish to be understood not so much of your own conscience (for you who have knowledge, are, I know, not troubled by the promiscuous use of food) but that of others who possess not that knowledge, and are easily perturbed. (Pott.)

— ἐν τῷ γὰρ ἐν Ἰ. &c. To determine the exact sense and drift of the Apostle in these words, is by no means easy. It is not clear whether they are (as many eminent modern Commentators contend) the words of an objection indirectly answered by the Apostle at v. 31. sq., or whether (as is the opinion of the antients and many moderns, as Wolf, Locke, Rosenm., and others) the Apostle himself is solving doubts in the manner of interrogation. The former view is too hypothetical, and is contradicted by the γάρ, which is confirmative of the latter. Still, however, it is not easy to determine the sense. Hamm. and Dodd. insert too much in their versions to be depended upon. Whitby, Wolf, Huds., Rosenm. and Slade adopt the interpretation of Locke (or rather of Bp. Hall) assigning the following sense: 'For why should I use my liberty so that another should in conscience think I offended.' Better expressed by Abp. Newc.: 'For why should I exercise my Christian liberty, that it should be condemned by the conscience of another? This is contrary to benevolence and prudence.' Pott renders: 'Why am I, who am free, condemned by the conscience of another,' i.e. condemned for wounding his conscience. This be thought too harsh, we may, with the Syr., Vulg., and English Version, follow the more usual sense of the word, and, taking the Present populariser, render: 'For why is my liberty to be determined by another man's conscience?' I may have it, though I forbear to exercise it on account of the scruples of another. Thus the word following εἰ γὰρ χάριστα—υπαρχοντοι are very apposite, and may be rendered, 'If I partake of the meat with thankfulness to God, why [by what right or reason] am I to be censured on account of that for which I give thanks,' namely, to the true God, and not to the false idol-gods. ἀδικητήρ, however, may mean, 'by the favour of God,' i.e. willed by God. But this is inadmissible, omitted in many of the best MSS. and Versions, several Fathers, and the Ed. Princ., is rejected by most Editors, and cancelled by Math., Griesb., Tittm., Van., and Pott, and rightly, I conceive. It arose, I suspect, from misapprehension of the true sense of the whole passage.

31. εἰτε οὖν ἔσθησε—ποιεῖτε] It has been well pointed out by (the late) Dr. Dodge, that the ad- monition is, to bid them beware lest by any act of theirs, under any circumstances, the glory of God (namely, by the spread and influence of the Gospel) be injured. The sense comprehends a general under a particular admonition; and the ὅσις is conclusive, what is said in this and the two following verses being the conclusion deduced from what has been said in the three foregoing Chapters. Render: 'Upon these principles act, in whatever ye eat and drink; and, in all your conduct, keep an eye to the glory of God; and do not injure the cause of religion by throwing stumbling-blocks in the way either of unbelievers, to hinder them from embracing it, or of weak scrupulous believers, to shake their attachment to it. With the sentiment the Commentators compare several from the Rabbinical writers and Heathen Philosophers. The most apposite is that of Socrates ap. Plato 35. C. ταύτη δρα αὐτῷ πρακτόν καὶ γνωστόν, καὶ ἐδοκεῖν γε καὶ πωτόν, γε ἃν τῷ ἐν δοκεῖ τῇ ἑπτώ- σιτετησίκα, καὶ ἐκακήται μᾶλλον ἢ ξύμπασαι τοις ἄλλοις.

32. ἀπρόσκοποι γιγνομεθ' ἄρα] ἀπροσκοποῖς, is one of those adjectives which are used either in a passive, or an active sense; as here. On which see Hemsterh. on Lucian i. 179. The sense is: 'Be not any occasion of stumbling, either to the Jews,
or Greeks, or Christians; for that is the meaning of the εκκλησία of the Θεού. See i. 2, and the Note there. Rosenm. well paraphrases thus: 'Beware lest the Jews have it to say that you are not sincere worshippers of the true God; lest the Greeks say that you think there is no harm in idolatry; and lest Christians weak in the faith be induced to forsake their Christian profession.'

XI. 1. μυμπταῖ—Χριστοῦ] This verse is closely connected with the last of the preceding Chapter, from which it ought not to have been separated. The words κἀγὼ Χριστοῦ are added, to preclude the idea of his holding himself up as a primary example.

The Apostle then proceeds to treat of various Ecclesiastical matters, and censures certain irregularities, which had occurred in the assemblies for divine worship, or for religious purposes.

2. πάντα] Sub. κατα, 'in all respects,' i.e. pertaining to ecclesiastical affairs. As, however, they were chargeable with some inattention to his directions, the expression must be taken, with a slight limitation, to mean, 'upon the whole ye have been mindful,' i.e. observant of my orders; for such is the sense of μεμπταί. The next words are exegetical of the preceding. By the παραδόσεις are meant the directions, injunctions, and ordinances, whether written or oral, which the Apostle had left with them, for the regulation of the Church. Thus the word is often used in the New Testament, as τά παραδόσεις, κατὰ παραδόσεις, κατὰ τῶν παραδόσεων, etc. The term affords no countenance to the Romish doctrine of Tradition, is certain. See Recens. Syn. It is here observed by Rosenm., that in matters respecting the preservation of order and decorum there were many things which in themselves did not materially affect piety, but which it was advisable to have established on general rules, lest discordant customs or disputes should injure the Church, and from disputes schisms should arise.

3. The Apostle now (perhaps in answer to some inquiry in the letter of the Corinthians) proceeds to treat of the behaviour of women who were moved by inclination to speak in their assemblies. And first as to whether the women ought then to have their heads covered. This question, as Dr. Burton remarks, the Apostle treats as one which concerned the subject of wives to their husbands. All married women wore veils in public: and St. Paul says, that if they departed from this custom, they acted as if they were not subject to their husbands; and this might have brought scandal upon the Christians. See xiv. 34. 1 Tim. ii. 12.

—θέλω ομός εἰς ἐκκλησίαν] A form of earnest exhortation to attend to what is going to be said. Καθήλω is here for Κηριος, as in Achmet cited by Wolf. Dr. Burton (induced perhaps by the remark of Vater, 'adenditur ab inferiori ad superioriorem, καθήλω') regards the order of the sentences as correct. It only seems he thinks, to be: καθήλω γυναίκας ὁ ἄνδρος καθήλω τοῦ ἄνδρον ὁ Χριστός καθήλω τοῦ Χριστοῦ τὸν Θεόν. Ought, however, is an inappropriate term. It might have been so written; but it is quite as correct, and more natural as it is. Had St. Paul, indeed, written the sentence with rhetorical exactness, he would probably have employed the particles of comparison ἀντί and οὕτως, and framed it thus: ὁ πάντων ἀνδρός ἐκκλησία τῆς ἐκκλησίας ὁ Χριστός ἔστιν οὐτώς καθήλω τῆς γυναίκας ὁ ἄνδρος οὐτώς Χριστοῦ τὸν Θεόν. And this must, I conceive, be regarded as the real sense intended. It is well observed by Dr. Burton, 'that καθήλω γυναίκας ὁ ἄνδρος would have been enough for the argument: but St. Paul adds the analogy of order and subordination in the church. Thus the husband and wife are one, Gen. ii. 24., but the husband is the head. The Church, i.e. all Christians, are spiritually one with Christ: but Christ is the head, Eph. i. 22. v. 23. Col. i. 18. Christ is one with the Father, Joh. x. 39., but the Father is the head. Now, if the wife does not observe her subjection to her husband, she acts contrary to the whole scheme and spirit of Christianity.'

The most satisfactory explanation of καθήλω ὁ Θεός (perverted by the Socinians to defend their dogmas) is to be found in the Greek Fathers and Commentators cited in Recens. Syn. They are generally agreed that Christ is represented as subordinate to God, considered as Mediator, in which relation he received his kingdom from Him; (see xv. 27. and Joh. xvii. 2. Hebr. ii. 8.) though some are of opinion that (to use Mr. Holdens words) 'there is also a reference to Christ's subordination to the Father, even in his nature, as deriving his essence and perfection by an eternal generation from the Father.'

4. On the sense of προφητεύειν in this and the next verse, Commentators are not agreed. Some, as T. Aquinas, Beza, Calvin, Pareus, and Dr. Burton, take it to signify interpret Scripture under Divine inspiration. Others, as Eat., Wells, and H. Pearce, think it means teach and communicate by inspiration the doctrines of revelation.
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5 λης. ἐχειν, κατασχεῖν τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ προσευχομένη ἡ προφήτευσα ἀκατακλυσθῇ τῇ κεφαλῇ, κατασχεῖν τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ δι' τὴν ἐξουσίαν. εἰς γὰρ οὐ κατακλυσθῆται γυνὴ καὶ κατακλυσθῇ δὲ αἰσχρὸν γυναίκι τὸ κεφαλαία ἡ ἐξουσία, καὶ τακαλυπτόνω. ἀνήρ μὲν γὰρ οὐκ οφειλει κατακλυσθῆ
tοις τῇ κεφαλῇ, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχῃ γυνῆ δὲ δόξα αὐτῆς ἀνδρὸς ἐστιν. οὖ γὰρ ἐστὶν ἀνήρ εἰς γυναῖκα, ἀλλὰ γυνῆ ἐστιν οὖν ἀνδρὸς ὁ ἀνδρὸς καὶ γὰρ οὐκ ἐκτίθησι οὐδὲ ἀνήρ εἰς τὸν ἄνδρα. διὰ τοῦτο οφειλει ἡ γυνὴ ἐξουσίαν ἐχειν ἐπὶ τῆς κεφαλῆς διὰ τούς ἀγγέλους. πλὴν οὖν

As, however, the word is in the next verse applied to women, who, it appears from xiv. 34 sq., were excluded from public life and public worship. Most Commentators for the last century, to avoid this difficulty, have adopted the interpretation of Menaech and Mede, namely, to sing divine hymns under the impulse of the Holy Spirit. But such a sense of the word is unauthorized. That of reciting (like πρόφοδοι and the Latin prætracta) verses to be sung by the congregation, proposed by me in Rec. Synch. is more probable; but it is alike destitute of authority, and, indeed, seems inconsistent with the notion of divine inspiration, which must be conjoined with whatever other sense may be intended. The first mentioned sense is confined, unauthorized, and liable to the same objection as the second; though, in fact, that has no force, since it would hold equally against every possible one; for the Apostle says in the same Chapter, v. 14, that "it is a shame for a woman to speak in the Church." Bp. Pearce, however, has satisfactorily shown, that teaching is consistent with both the above passages; since here it is teaching by divine inspiration, (a circumstance quite extraordinary) which was not the case in those passages, when the same subject is treated; and as St. Paul imposes silence on women in the Church, he means silence not in opposition to any gift of the Spirit, but to the desire, which those who had not the Spirit might have of instructing others. or being themselves instructed in Christian knowledge. I see not, however, why he should confine the sense to teaching, much less translate προφοδ. 'who teacheth.' It must, I think, denote every other sort of speaking, under divine inspiration, to edification, exhortation, and instruction, in addition to that of praying just before mentioned; all equally fulfilling the prophecy of Joel ii. 28. applied by St. Paul, Acts ii. 17, to the time of the Gospel, namely, that their daughters should prophesy; a prediction very early fulfilled in the case of the daughters of Philip the Evangelist, who, as we learn from Acts xxi. 9, had all of them the gift of prophecy.

At κατα κεφαλῆς subj. τοις εἰκίων καλωμά, which is expressed in a passage of Plutarch cited by Krause. On the sense of τῆς κεφαλῆς in this and the next verse, Commentators are divided in opinion, whether the word should be taken in its figurative sense, as just before, or in its natural one. In the present verse, the best Commentators are, with reason, agreed in adopting the latter, q. d. he disfigures his head; since to have the head of a woman in public life and public worship regarded as a sign of subjection; and, therefore, to carry that sign was acting like a woman, and disgracing his person and dignity as a man. In the case of the woman, τῆς κεφαλῆς is susceptible of both the natural and the figurative sense; and some Commentators prefer one, some the other; and not a few, both; which seems preferable, for while the former is required by what follows, the latter is suggested by what precedes. A woman, by so acting, would dishonour her own person, in violating a propriety which seems to have been observed by women of all the civilized nations of antiquity from the very earliest periods. To represent which dishonour in the strongest point of view, the Apostle says, 'it is one and the same thing (i. e. as bad) as if her head were shaven,' which it has been fully shown, was regarded as the greatest possible disfigurement and disgrace to a woman; and was only adopted in extreme grief, or inflicted as a mark of infamy on adultresses or harlots. She would, too, dishonour her 'head,' i.e. her husband, by throwing off the mark of subjection to him.

6. Here, I have the same difficulty as before, further unfolded. Καὶ κατακλύθη, 'even let her be shorn,' i. e. she may as well be shorn.

7. εἰκών καὶ δόξα Θεοῦ] 'being (insuch as he is) the image and glory of God,' namely, as to the rule of the whole creation with which he was invested by God. (Gen. i. 26, 27. See also Ps. viii. 4-6.) and thus may be considered a type of God, as the viceroy was called the ekōnos of his sovereign, a ray from his brightness; so Grot. interprets the term δόξα. In the words δόξα αἰνος ἀνδρὸς as applied to the woman, the ekōnos of the foregoing clause is implied, the woman being, as Theodoret. says, an ekōnos ekōn, and, as Mr. Valpy says, 'fulget radiis marit.' shining like the torches of light. Thus, to use the words of Mr. Slade, 'the man holds his authority under God; the woman her's under the man.'

8. 9. Here are shown the grounds of this superiority, 1. in respect of nature, by the woman having been formed from the man; (Gen. ii. 18-21.) 2. in priority of creation; 3. in purpose of creation, namely, to be a helpmeet for him. Now subordination implies inferiority.

10. εξουσίαν ἐχειν—ἀγγέλους There are few passages that have so perplexed the Commenta-
tora as the present. The difficulty centers in the meaning of the terms ἡ ἱματία and ἄγγελον, which, though in themselves plain, yet yield, according to their ordinary import, no very ap-


dopos sense. The former is by the antient and early modern Commentators explained to mean a beaten, which sense, indeed, is perhaps certain from the foregoing context. But when they in-

form us that it was so called as being emblema-
tical of the authority of the husband, "heret


aqua." Indeed, this notion has been exploded by the animadversions of Salmiusius, Michaelis, and Bp. Marsh. Hence the most eminent Com-

mentators have long adopted the opinion of Olear. and Wolf, the latter of whom was the first to give the name of a veil, or, as some think, of an ornament for the head formed of braids of hair. So Callis-

tratus cited by Olear. uses the expression ἡ ἱματία ἄγγελοντο to denote what is among us vulgarly called a topping. Colomelius too adduces from Ardelpius an example of the Latin imperium in nearly the same sense. It should, however, rather seem to have been a female ornament of braided hair united with some kind of ornamental veil. This was so called, we may suppose, not with reference to the superiority of the man to the woman, but to that of the married woman over the maiden, which the customs of all countries, both in antient and modern times, have allowed. Names of things, it is observed by Bp. Pearce, are often put for the names of their signs and tokens. See also Fischer ap. Rec. Syn. Thus the arguments which have been drawn from the want of authority, and the difficulty of accounting for the ratio appellations (though those, as I have shown in Recens. Synop., are of themselves but slender) fail to the ground. The sense seems to be this: "For the sake of the bride, to avoid the ὁ ἀληθῶν the married woman ought to have an Exousia on her head—why? διὰ τῶν ἄγγελων. Now these words involve a far greater difficulty than the former; and es-


cially since here we have no assistance from the context. Most Commentators, adopting the usual significations of the word, take the sense to be, "through reverence of the Angels, who, according to the opinions of both the Jews and early Christians, were ministering spirits attendant on the house of God, and symbols of his presence. This, however, has appeared to others so little satisfactory, that they have sought out such a significatio of the word as, though rare in itself, might yield a more suitable sense. Some of the recent Commentators interpret it,· in the sense by the heathen to watch for and report any im-


proprieties that might occur at the Christian as-


semblies. This, however, is liable to insuperable objections stated in Recens. Syn. And the sense "Bishops and Doctors of the Church," adopted by some antients and moderns, is, whatever be the reference supposed to be included in the διὰ, alike inadmissible. After all, the first mentioned interpretation involves the fewest difficulties; though I cannot but suspect that the word ἄγγελος is corrupt. And as to heal is better than to amputate, (the course recommended by Abp. Newe., who would cut out the words) the aid of Criticism may be invoked; and as the error is more antient than all the MSS. and Versions, conjecture may be tolerated. The most favorite one is that of ἀγγελον for ἄγγελων. This, however, is so objectionable, that I would venture to propose the following, viz. ἄγγελων-


τρας, those (to use the words of Goldsmith) "who came to mock." That the heathens were allowed to attend at the Christian assemblies, and that some attended to mock, or as spies, to note and report any improprieties they saw, is certain from several passages of St. Paul's Epistles, and has been proved by Dr. Wall, to be early Ecclesiastical antiquity of the learned Heumann. Under these circumstances, I have thought proper to obelise the word as probably corrupt. The termination ῥας, when written with manu-


script abbreviation, might easily be confounded with one. The somewhat uncommon word ἄγγελων (though it occurs twice in the O.T.) would easily be mistaken for the common word ἄγγελος. Moreover e and a are perpetually confounded.


11. 12. The sense of these verses is (chiefly after Whitby) thus well expressed by Bp. Midd. : 'Notwithstanding (such is the ordina-


nce of God) neither is any man brought into being without the intervention of a woman, nor any woman without that of a man; for as (v. 12.) the woman (i. e. women generally) is originally from the man, so the man (i.e. men generally) is brought into being by the intervention of the woman (i.e. women); these and all other things are ordained by the wisdom of God.' This ex-


position is confirmed by the best antient, and the most eminent of the recent Commentators. The scope of the passage as a whole is, that the marriage, the mutual mutual relations of man and woman; and specially, by analogy, the relations of God and man. The drift of the whole is, that the marriage of man and woman is a bond of uniting the two sexes, and that the woman is to be received in and to be considered as a part of the male person: or, to express it in another way, it disapproves of the idea of the woman being the object of the man, of her being his slave, as of old in Egypt. The word ἐν τῷ θεῷ 


σείζικα is, I conceive, meant for both sexes, denoting generally, that all these matters were ordained to be as they are, by the providence of God.


13. The Apostle here adds another proof of the impropriety of the thing in question, deduced from the natural perceptions of good sense and decorum. For ἰδεῖν is best explained by many Commentators of an innate and natural perception of what is instinctive and right; though others interpret it of use and custom; which, indeed, merges into the foregoing, since use is second nature. On the custom of men's wearing their hair long, and the origin, and cause of it, see Recens. Syn. Αἵτι κἀν άπέργη, it is an ornament to her, and becomes her.' ὡς ἐπεξήρησα, 'as a sort of natural covering, or veil.' In illustration of the expression άπέργη, it may be affirmed that the hair of women natu-


rally grows to a much greater length than that of men.
16. ὥσπο εἰς τὸ ξύλον τοῦ δοκεῖ. This is well explained by Lath. Cusack, Grot., and Wets, 'thinks good,' i.e. is pleased, to be contentious or disputatious [on this matter]. After εἰς there is a clause omitted, (as in more than one passage before in this and the foregoing Epistle) namely, φιλονέκος ἐστιν, τοῦτο μόνον λέγομαι.

17. τῶτο πρὸ τοῦ εἰς τὸν κόσμον το βιβλίον. The sense seems to be: 'Such a custom as that in question is neither tolerated by us Apostles, nor in use in the churches of God generally.'

18. συνεργεῖται. συνεργεῖται may be construed either with the preceding, or with the following: συνεργεῖται, συνεργεῖται. [συνεργεῖται] 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preceding, or with the following: 'Eκκλησία may be construed either with the preced
one (of the richer sort, we may presume) snatched up the food he had brought (and that, no doubt, a plentiful portion) and filled himself therewith, before the poorer sort could well touch it; which would cause them (who had brought little or nothing) to fare very scantily. And as this (which is to be understood of the Agape accompanying and at times preceding the Lord's Supper) was not a common meal, it was a violation of propriety as well as Christian charity so to act; for though each brought his own supper, yet when it had been thrown to the common stock, it ceased to be his own. Thus the plenty of some shamed the want of others; which would occasion heartburnings, and so defeat the very end of the Lord's Supper. It is rightly remarked by the antient Commentators, that the ratio oppositi requires the word to be interpreted of society in both drinking and eating. We need not understand any drunkenness or glutony; nay, the words of the verse following, μη γαρ οικια—πινειν, forbid this. The fault with which they are charged is gross selfishness at a meal united with the one institution. Proceeded on such principles of Christian charity and brotherly communion as would be a proper introduction or supplement to it.

22. τῆς ἐκκλ. τοῦ Θεοῦ] 'the congregation assembled to worship God.' Τοῦ μη ἐχοστία. Sub. φαγεῖαν. i.e. those who had brought scanty provision, who would thus be wrongly put to shame; for, if they must struggle with want, they ought to be left to bear it at home, not shamed with it by rude comparison with the plenty of their richer brethren; for, as an heathen poet feelingly observes, "Nil habet infelix pauperes durius in se quam quod ridiculis homines facit." 1Cor. xv. 3. Gal. i. 11 & 12. and 2 Cor. xii. 1. demand the following sense: 'The institution which I am now about to advert to is what I myself received from the immediate and personal communication of the Lord himself, and, according to the express injunction therein contained, appointed for your observance. It is not, therefore, of my own devising, nor that of any man, but Divinely instituted, and consequently imperatively binding on all Christians.' It is remarkable (as Doddre observes) that the institution of this ordinance should make a part of that immediate revelation which was vouchsafed to Paul; and it affords a strong argument for the propriety of it in the Church. Ἥσαν εἰς τὸ ποιήσαν, are rendered by most recent Interpreters, 'was delivered up.' And so Newe, and Waeke. But though that be the proper sense of the word, yet it is only with the adjunct εἰς τινας or τινας, or εἰς φιλαγμόν: and a treachery was combined with the delivering up, and seems by the context to have been in the mind of the Apostle, there is no reason to abandon the common interpretation.

24. εὐχαριστήσας &c.] On this, and especially on the εὐχαριστίας, see Note on x. 16. Matt. xxvi. 26. Lu. xxii. 19 & 20. The words Λαβεῖτε, φάγετε are omitted in several MSS. of the Western recension, the Italic, Copt., and Sahidic Versions, and some Fathers; and are cancelled by Griesb. and others. And indeed we can better conceive why the words should have been inserted than ejected. But as the present account bears a strong similarity to that of St. Luke, in whom the words are omitted, may we not suspect that the early critics would purposely make that correspondance the stronger! Besides, the MSS. in question are all of the altered sort, and not many in number, to which Bineck has not been able to add. That the words are contained in the Peshito Syriac, is a proof of their high antiquity. As to what some urge, that the Apostle did not intend a statement of the exact words of our Lord, it is a mere gratuitous assumption. And the evidence of the Fathers here is of little weight. See Matt. 140

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26 μαθε, εἰς τὴν ἑκάστην ἀναμνήσειν. ὁσαίκες γὰρ ἂν ἐστὶν τῷ ἀρτῶν τοῦτον, καὶ τὸ ποτηρίου τοῦτο πίνετε, τῶν θανάτων
27 τοῦ Κυρίου καταγγέλλετε, ἄχρις ὡς ἂν ἐλθῇ. ὥστε δὲ ἂν ἐστὶν τῷ ἀρτῶν τούτων ἣ τινες τῷ ποτηρίῳ τοῦ Κυρίου ἀναξίως, ἐνοχὸς ἦσαι τοῦ σώματος καὶ οὐκ ἄν τὸν Κυρίον.
28 πρὸς τὸν δὲ ἀνθρώπους ἐαυτῶν καὶ οὐκότως τῷ ἄρτῳ ἐστίν καὶ ἐκ τοῦ ποτηρίου πίνετε ὁ γὰρ ἐστὶν πινῶν ἀναξίως, κρίμα ἐστὶν, καὶ κατείσθη εἰς, ἡ δὲ
30 κρίνει τὸ σῶμα τοῦ Κυρίου. διὰ τοῦτο ἐν νυμίν πολλοὶ: 31 αἵεθεσι καὶ ἀρρώσται, καὶ κοιμώμεθα ἰακοῦ.

26. ὁσαίκες γὰρ ἂν κατάγαλλετε. 'As often as, whenever ye, &c.] as often as, whenever ye, &c.; for a refutation of the Romish perversion of the sense, see Slade; and upon this whole passage see Varburton's Works, Vol. x. 113. seqq. & 109. seqq. — κατάγαλλετε. I have in Recens. Synop. shown that this must mean, 'ye proclaim and commemerate.' At ἄχρις ὡς ἂν ἐλθῇ there seems an omission of a clause, q.d. '[And this you are to continue to do] till he come.'

27. ὥστε. 'This being the case,' [i.e. the intent of the Lord's Supper. The best Commentators are agreed that the ἥ is for καί. As to the argument of the Romanists, founded on this disjunctive particle, for denying the cup to the laity, it is justly remarked by Mr. Slade, that 'if it proved anything, it would prove too much, since it would authorize a separate use of the cup, as well as of the bread; whereas they never presume to give the cup without the bread.' With respect to διακρίςατε, I have in Recens. Synop. shown, that this must not be construed with Κυρίου, as some recent Commentators contend, but be taken absolutely, in the sense, 'in a manner unworthy of, and unsuitable to the purposes for which this rite was instituted.'

28. διὰ τοῦτο. κατάγαλλετε. The best Commentators have long been agreed, that the sense is: 'he will be guilty with respect to the body, i.e. guilty of profaning the symbols of the body and blood of Christ, and consequently will be amenable to the punishment due to such an irreverence, and abuse of the highest of the means of grace. So, in a kindred passage of James ii. 10, γέγονα παρὰ ἐμοὶ νῦν, ἐνεπλάσσεσθαι "guilty with respect to" involves the adjacent notion of inability to punishment on account of the action in question. There is an ellip. of κρίματι.

29. χαιρετε — Let him examine himself by the touchstone of the institution, to see whether he hath the dispositions which the participation in so holy a rite demands, whether he feels a suitable gratitude for the sacrifice it commemo- rates, and is firmly resolved to perform the moral duties enjoined by its founder; otherwise it will be taken not only frivolously and ineffectually, but διακρίνω, and therefore guiltily.

31. εἰ γὰρ ἂν τῶν διεκρίθητε. &c.] These words are exegetical of the preceding, and the sense may be, 'if we would so judge and discern ourselves, as before mentioned, viz. whether we receive the Lord's Supper worthily, or not, we should not be adjudged to suffer such punishments as those just adverted to.' Perhaps, however, the Apostle speaks per κοινώσων, and the sense seems to be, 'if we had discerned, &c., we should not have been adjudged.' &c.
judged and visited by the Lord, we are not capriciously tormented, but disciplined, like scholars at the hands of a master, for our good and reformation, in order that we may not be finally condemned with the impenitent and unbelieving world. Thus, as Newc. observes, "the judgment is temporal castigation to prevent eternal punishment." In the above sense παθέομαι is often used, both in the Old and New Testament.

33. συνεργόμενοι εἰς τὸ φαγεῖν] scil. εἰς τὸ Κυριακὸν Δείκτον, to the Agape, and the Lord's Supper which followed it. Ἀλλάθε. ἐκδέχθαι. The older Commentators in general render, "wait for each other," or "be equivalent to μερισμόνια. But the best Commentators in after times have been long agreed that it signifies, 'receive each other with the hospitality of private guests,' implying a cordial community between the rich and the poor.

34. εἰ δὲ τίς πνεύμα &c.] The sense seems to be: 'If any one be so hard to be satisfied, that he cannot sufficiently gratify his appetite at the Agape, let him take an antepast at home, and not make a feast meant for religious and benevolent purposes subservient to the mere gratification of sensual appetite, lest he should so act as to incur condemnation and punishment.'

— τὰ λαοῖα] The sense seems to be: 'What else requires to be set in order, viz. in this and other particular instances.'

XII. This and the next two Chapters treat of the nature and use of the Spiritual gifts. In Ch. xii. St. Paul shows that all those gifts were alike imparted by the Holy Ghost, and all were for the use of the Church; and therefore that no one should value himself upon his gift, so far as to condemn another who had an inferior one. In Ch. xiii. he recommends love as a higher perfection than all the gifts of the Holy Ghost put together, because all those gifts must cease here, but love will remain for ever in heaven. In Ch. xiv. he gives particular rules about the use of their gifts in public assemblies. (Bp. Pearce.)

1. τελοτεῖς τῶν πνευματικῶν] There is here an ellipsis, on which the Commentators are not agreed; some supplying ἀσθένειαν, but most χαρακτησιῶν. Either is suitable to what follows; for the Apostle proceeds to treat fully of both spiritual gifts, and spiritual persons. But the former is confirmed by xiv. 1. and Rom. i. 11., and seems to deserve the preference; though, indeed, both may possibly be intended. The Corinthians, it seems, had disputed concerning the relative excellence of these gifts, and had applied to the Apostle to decide the controversy.

Οὐ γὰρ ἠρκαὶ ἠγγέλειν, occurring also at x. 1., is a formula requesting serious attention and implicit credit.

2. ἀνενοθεῖ τὸν πνευματικόν] These words are not, as Rosenm. imagines, parenthetical, but meant to suggest the necessity of being well informed on this important subject, since they have now no longer the excuse of being immersed in the ignorance of heathen idolatry. There seems to be an emphasis on ἐν εἰς ἄγγελον, i.e. mere stocks and stones; though, perhaps, as some Commentators think, the term ἄγγελον may have allusion to the impostures by which the priests made them seem to return answers, and utter oracles, q.d. as Newc. explains, 'unable themselves to speak, much less to inspire you with the gift of tongues, or of prophesying.' Ἀπαγορεύομαι is a strong term, and denotes being harrased away by a force which cannot be resisted: and here it refers to the blind infatuation, by which they were led away into idolatry and vice, like brute beasts that have no understanding. This is especially alluded to in the ἐν εἰς ἄγγελον, 'as ye might be led,' viz., as Newc. explains, 'by custom, by example, or inclination, just as it might happen.'

3. εἰδὸν] 'for which purpose,' namely, that ye may not be thus ignorant, that ye may have the proper information. Γνωρίζω is explained by Mark i. 44. I give this rule to the Corinthians, concerning spiritual things and persons. See also Mackn. The ἐν τῷ εἰς αὐτοὺς will thus mean scilicet. The first ὡςεῖσθαι must be understood chiefly of the Jesus, who pretended to the Holy Spirit, and yet denied the Messiahship of Jesus. The phrases λέγεις ἄνθρωπον Ἰησοῦν, and εἰπεῖν Κύριον Ἰησοῦν are to be explained with reference to each other. Λέγεις ἄνθρωπον τις signifies 'to call any one abominable and fit to be put away from the earth.' On the term ἄνθρωπον, see Note on Rom. ix. 3. Εἰπεῖν Κύριον Ἰησοῦν imports 'to acknowledge constantly, publicly, and sincerely the Messiahship of Jesus, and thoroughly embrace his religion.' Ἐν τῷ ἀντίδοτῷ δεῖν must, by the context, mean 'by the inspiration of the Holy Spirit.'

The best commentary on the sense of this passage is to be found in a kindred one at 1 John iv. 1—3, where is mentioned a similar mode of distinguishing true from false Christians. St. Paul, I conceive, means that no one can so solemnly disavow all belief in the divine mission of Jesus, and have the gifts of the Holy Spirit, however he may pretend to them: and, on the other hand, that there is no one who makes that confession sincerely and heartily, but must have the Holy Spirit in some degree or other. It may be, as.
Dr. Burton suggests, that the words ἀνέθημα Ἰσραήλ were those which the Christians were by their persecutors required to pronounce: but perhaps that expression was of a later age. And I cannot agree with him that the true reading here is ἀνέθημα Ἰσραήλ and Κύριος Ἰσραήλ; for that is as ill supported by external evidence, as it is destitute of internal probability.

4. The Apostle now proceeds to enumerate the various gifts and graces of different Christian teachers, and that for the purpose of showing that, no one of them is to be despised, and that not any to be extolled above the rest.

To proceed to consider the passage contained in this and the two following verses, I have in Recens. Synop. fully shown how utterly untenable is that mode of interpretation, which has been so prevalent among the Foreign Commentators for the last half Century, by which (for the purpose of removing certain difficulties) the χαρίσματα here mentioned are supposed to have been merely natural endowments, improved by use and art. At the same time, I readily acknowledge the difficulty of determining the exact import, and defining the limits of the several χαρίσματα. Yet there is not the less reason to suppose them to have been supernatural. And, although some of them may seem to imply human agency, yet that is not inconsistent with their being also Supernatural gifts; since in all such cases the cooperation of the human ἐνεργοῦμεν with the Divine ἐνεργεῖ is perfectly agreeable to the analogy of the Gospel system. In short, the first occurring and most important term Πνεῦμα must be interpreted of the Holy Spirit. I mean, in the usual senses of the word. See same sense of the same word, in the next antithetical clauses, is called Κύριος, and Θεός. Thus the very learned Markland ap. Bowyer acknowledges here a distinct recognition of the three persons of the Holy Trinity in these three verses. And the same admission is made by Dr. Owen, who asks, "What stronger proof can we require of the Divinity of the Holy Ghost?" Bp. Middl., too, ably maintains the same position as follows: "The concluding clause ἐν δύναμις ἐκ τῶν ἐν τοῖς τοῦτον τῷ πνεύματι ἐν πάσης ἐν τῷ πνεύματι. The personality of the Spirit is also clearly asserted v. 11., where it is said to distribute gifts according to his pleasure, which is the attribute not only of a Person, but of a Being, who is omnipotent. The Spirit is there said to work πνεύματα, plainly comprehending all the miraculous powers enumerated from ver. 7 to 11 inclusive, among which are χαρίσματα, spoken of in v. 4., and ἐνεργείας v. 6. The διακονίας of v. 5. are not expressly mentioned; but if this term relate principally,
7. ἐκάστῳ—συμφέρον] The sense is: 'But to each in particular is given the manifestation of the Spirit [vouchsafed to him,] and that for usefulness (namely, to the Church at large) [not for ostentation, or lucre's sake].'

8. Φανερώσεις τοῦ Πνεύμ. is for φαν. χαρισμάτων των τοῦ Πνεύμ. And the φαν. is meant to suggest that publicity in the things worked, which excluded all importance. 'H φαν. is, however, explained by Mr. Towns. and Dr. Burton, the means of showing openly that the Spirit is in him.

9. Here the Apostle proceeds to notice the different gifts separately. But to settle their exact import and define their differences, is perhaps a task too mighty for human power. As Parmus acutely remarks, "nee mirum ignorari proprias socios cum differentias, quorum res simmimus." The earlier Commentators, as found in the Critici Sacri, Pole, and Wolf, are here but indifferent guides. Grot., Light., and Vitringa have done something towards the elucidation of the passage; but in them there are remarkable diversities of interpretation. An interesting attempt has been accomplished by Dr. Whity, Mr. Locke, Lord Barrington, Dr. Doddr. Bp. Horsley, Dr. Hales, Bp. Blomfield, in his Sermons and the Notes attached, and Mr. Towneend, in an instructive Dissertation on the Spiritual gifts, Chr. Ar. Vol. ii. p. 189—196., and something, I trust, has been contributed by myself in Rec. Syn.

10. The λόγος σοφίας is by all the best Interpreters from Lord Barrington downwards supposed to have been peculiar to the Apostles, as corresponding to the enumeration at v. 28—30. (which view is supported by the opinion of Chrys. and the other antient Commentators) denoting those high supernatural endowments, by which they were enabled to plant and propagate the Gospel. 2. Λόγος γνώσεως is supposed, on the same authority, and from the same correspondence, to denote a gift of a somewhat inferior kind, namely, that appertaining to the Prophets of the N. T. As far as the persons were teachers, (which, however, some deny) it may have included, as Mr. Towns thinks, "the learning that was acquired by industry, the experience given by time, age, and long intercourse with the world, and other talents, demanded by the circumstances of difficulty or danger in which they were placed."

9. πίστις] Namely, as almost all the best Interpreters are agreed, such a degree of it as was imparted to the διδάσκαλοι (to whom they correspond at vv. 28—30.). Thus it denotes such a full persuasion (inwrought by the Spirit) of the truths which the teachers had to communicate, as might enable them both to speak with complete assurance, and to be prepared to encounter any dangers and difficulties in preaching the Gospel; connected (as Whitby thinks) with a peculiar Spiritual impulse that came upon them when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the accomplishment of it. This view is supported by the authority of Chrys. and the Greek Commentators.

— χαρισματα λαμάτων] I have fully shown in Recens. Synop. that this (in opposition to the opinion of many recent Commentators) cannot but denote the gift of healing, i.e. the power of miraculously curing various disorders. The antient Commentators think that this was confined to the Apostles: while some modern ones extend it much further; and Mr. Towns supposes it to have been the most common of the Gifts.
declaring divine truths by inspiration. "As an inseparable attendant on this gift (adds Mr. Towns.) was the power of discerning of spirits; which was the talent or faculty of discerning both the truth and certainty of what was spoken by other prophets, and likewise of ascertaining the thoughts and secrets of the hearts of those who might enter the Christian assembling, and consequently of knowing the precise mode of teaching which his circumstances might demand." This coincides with my remark in Rec. Syn., that the διακρίσεις πνευμ. is to be associated with the προφητεία, as bearing a strong affinity with it. In fact, as I have observed, the λόγος χριστιανικός and the λόγος γενικός form one στίχος. Πίστες seems to be placed alone, as being the fundamental principle on which all the other χειρήματα were founded. The χειρήματα λαμπάτων and the υιόπροεις δύναμεων form another group; as also do the προφητεία and the διακριτομένα πνευμάτων. And lastly come that of the γένος γλωσσών and the ἐμφάνια γλώσσων, of which the former denotes the faculty of speaking in various tongues which one has never learnt; the latter, the interpretation of such tongues, whether employed orally, or in writing. This seems regarded as of inferior estimation to the rest, and was no doubt far more common among the sect of the new sect of the "sorcerers of Damascus," Mr. Towns thinks, assistant to the higher ministers; and thus to these will correspond the ἀντιλαβόμενοι at v. 28. As to the γενεθλίων of the same verse, it imports, as Lightf. remarks, not the act, but the ability to govern; and those endowed with it, usually attained, in time, the higher gifts and exercised the higher offices of the Church.

I have thought proper to enlarge thus much on this subject of the spiritual gifts, on account of its great intricacy and high importance as being of so much consequence towards demonstrating the divine original of the Gospel; especially since the validity of the proof is enhanced as we arrive at a better understanding of the subject itself.

II. τοίνυν δὲ τῶν—βούλεται.] Render: "Now that one and the same Spirit inworketh all these [diversities of gifts] distributing to each [of the persons favoured with them] separately his own gift, as He pleased." A noble sentiment, denoting to divide and distribute. At this sub. μελίτη. It is very rarely found without some corresponding term; but an example occurs in Thucyd. ii. 13.

12. καθαρέω γαρ &c.] Under a metaphor derived from the mutual dependence of the various parts of the human body, the Apostle (as at Rom. xii. 4 & 5.) inculcates, that all the members of the Christian body, (i.e. all true Christians) should so act as to form the united whole, each mutually contributing to the common benefit of the Church. Render: 'For as the body is one, and [yet] hath many members, and all the members of this one body, many as they are, are but one body, so also is Christ (i.e. his Church) but one.' Τοῦτο θεός is not found in some MSS. and Versions, and is considered as an interpolation by Mill and Beng. It has, indeed, the appearance of coming from the margin; but its omission may have arisen from carelessness, it not being necessary to the sense.

13. καὶ γαρ εν ἐν πνευματι—ἀποστολήν] Most recent foreign Commentators understand this of the communication of the χαιρείματα. And to this the ἀποστολήν is invariable; and the sense they lay down is specious. But it requires ἐν πνεύμα to be read in the place of εἰς τον πν., and then yields a sense not so apt or natural as that arising from the interpretation adopted by almost all Commentators antient and modern. An allusion to the union in Christ and the Sacraments. By being baptized (say they) we are all made members of the body of Christ, and united one to another under him the head; and thus, whether we be Jews or Gentiles, bond or free, we are all one in Christ, who by baptism have been admitted into his Church; and this union of ours with another is testified and declared by our communion at the Lord's table, which is here called a drinking into one spirit; referring to the sacramental cup. By baptism we are said by one spirit to be baptized into one body, and, at the Lord's Supper, are said to drink into one spirit.

14. In this and the next two verses the parallel is further developed and illustrated. Of καὶ γαρ τοῦ σώματος πολλά the sense (expressed populariter) is, 'It is not one member, however important, which constitutes the body, but all together.' An argument often employed by orators to excite large bodies of men to unanimity and concord. And Aristotle has probably in mind the well known apologue of Ἀξοπ, which, I suspect, was derived (together with most of his K.
to σώματος. οὐ παρὰ τούτῳ οὐκ ἐστὶν ἐκ τοῦ σώματος. Καὶ ἐὰν ἐιπῇ τὸ οὐ. "Οτι οὐκ εἰμι ὀφθαλμός, οὐκ εἰμι ἐκ τοῦ σώματος. οὐ παρὰ τούτῳ οὐκ ἐστὶν ἐκ τοῦ σώματος. Εἰ ὅλω τὸ σώμα ὀφθαλμός, τοῦ ἡ ἀκοή; εἰ ὅλω ἀκοῆ, 17 τοῦ ἦ ὀφθαλμοσ; νυνί δὲ ὁ Θεός ἐθετο τὰ μέλη, ἐν ἑκα-18 στὸν αὐτὸν, ἐν τῷ σώματι καθὼς ἦδηλησεν. εἰ δὲ ἦν τὰ 19 πάντα ἐν μέλος, τοῦ τὸ σώμα; νῦν δὲ πολλὰ μὲν μέλη, 20 ἐν τῷ σώματι. οὐ δύναται δὲ ὁ ὀφθαλμός εἰπε τῇ χειρὶ: 21 Χρείαν σου οὐκ ἔγω, ἡ πάλιν ἡ κεφαλὴ τοὺς ποσὶ! Χρείαν ὑμῶν οὐκ ἔχω. ἀλλὰ πολλὰ μᾶλλον τὰ δοκοῦντα μέλη τοῦ 22 σώματος ἀσθενεστέρα υπάρχειν ἀναγκαῖα ἐστί. καὶ ὁ 23 κούμεν ἀτμιωτέρα εἶναι τοῦ σώματος, τούτου τιμῆ περισσο-τέραν περιτίθεμεν καὶ τὰ ἀσχήμων ημῶν εὐσχημοσύνην περισσοτέραν ἔχει. τὰ δὲ εὐσχήμων ημῶν οὐ χρείαν ἔχει. 24 ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σώμα, τῷ ὑπερτυνῦν περισσο-τέραν δός τιμῆν, ἵνα μὴ ἡ σχίσμα ἐν τῷ σώματι, ἀλλὰ 25 τῷ αὐτῷ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη: καὶ εἴτε πάντα 26 ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέ-λος, συγχαίρει πάντα τὰ μέλη. 27 μὴ εἰς δέ εἶστε σώμα Xρι-στοῦ καὶ μελή ἐκ μέρους. 28 Kαὶ οὕς μὲν ἐθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀπὸ-others) from the East, that ever fertile source of fable.

15. οὐ παρὰ τούτῳ—σώματος], 'it does not therefore form no part of the body.' Such is the sense, according to the punctuation which I have adopted, with several eminent Editors and Translators, the Syr., Arab., and Italian Versions, and Chrys. and Theodoret: and as is required by the proprietas linguæ. Those who adopt the interrogatio are obliged to sink the second οὐ by calling in the rule, that two negatives make an affirmative; which principle will not apply in a construction like the present.

16. νυνὶ δὲ &c.] The sense is: 'But as they are now constituted, God hath placed the members each of them in the body in that situation, and for that office, for which he hath pleased Him.'

19. εἰ δὲ ἦν &c.] 'But if all the members were one member, where would the body be?' i.e. there would be no body: just as a single college cannot make an university.

20. οὐ δύναται] i.e. cannot, consistently with fitness and propriety, ought not.

22. ἀλλὰ πολλῷ μ.] The force of the πολλῷ μᾶλλον and the turn of the sentence is well illustrated by Schilting. With respect to douēse-στρα, it is not agreed whether it refers to the eyes, or the brains, or the lungs and intestines. But there is no reason why it should not have reference to all such parts as are at once delicate, and yet necessary to the functions of the whole body.

23. ἀτμιωτέρα] By this is meant the lower parts of the trunk of the body, i.e. as Abp. Newe explains, the diaphragm, which nature throws off what is redundant. ἄτρισσ. τιμ. signifies, as Grot. shows, the more studiously clothing and cherishing them with raiment. The words καὶ τὰ ἀσχήμων &c. form a sort of parallelism on the former, to introduce the paranomasia between ἀσχ. and εὐσχ. This sense of εὐσχ. is illustrated by Krause from Diod. Sic. p. 54. τὰ πρόβατα τοῖς ἄροις τὴν ἀκόην ἥμα καὶ εὐσχημοσύνην περιτίθειναι.

24. οὐ χρείαν ἔχει] Sub. ἵνα αὐτοίς τιμῆ περισσο-τέραν. By the εὐσχημονία Στ. Paul adverts to the face. So Doddr. paraphrases: 'The face, on which the image of God is particularly stamped, we leave uncovered; but as for those parts which decency or custom teaches us to conceal, we contrive not only to cover, but also, as far as we conveniently can, to adorn by covering.'

—ἀλλ' ὁ Θεὸς—τιμῆν] Render: 'But God hath attempered [the parts of] the body, having assigned more abundant honour to its meaner part.' ἐνεκέρασε signifies 'hath attempered and adjusted the respective advantages of the various members, so as to form a just compound of the whole.'

25. σκίαμα] 'division, separation,' by which the members would want mutual aid.

26. δοξάζεται] This must be interpreted agreeably to the antibystatical ταχεία, and the synonymous συγχαίρει; and the sense is, receive attention.'

27. The Apostle now applies this apt similitude to the case he intended to illustrate. 'Ὑμεῖς &c., q.d. what I have been saying holds good of you. ὑμῶν. of you. 'Συγχαίρειν.']

28. ἀποτελ.] 'constituted;' a sense sometimes
occurring in the Classical writers. On the various names of offices in this verse, see the Notes supra, and seqq. By the ἄγγελοι κ.κ. are meant the persons who possessed the Gifts and powers before adverted to. Ἄντιλήψεις would properly signify helps: but (by an idiom, similar to that to which the Americans have introduced into the use of help) it denotes helpers. The term is generally supposed to refer to the deacons, who took care of the sick, poor, and destitute. They probably held other offices also, not always the same. So also κυβερνήσεις is by many thought to correspond to the Prefaters; while others deny it. And Chrys. and the Greek Commentators suppose these to have been the same with the ἄντιλήψεις; which, in a certain sense, they probably were, i.e. as functionaries discharging offices closely connected; the διάφοραι ἄγγελοι superintending the care of the poor, the sick, and strangers; the κυβερν. the burial of the dead and the administration and executory of their effects, including the care of widows and orphans. Thus Theophyl. (from Chrysost.) well explains them conjunctively by τοῦ ἄντιγνωσμένου τῶν ἀνενόητων τῶν διάφων. It should seem, therefore, that the sense of κυβερνήσεως is rather managers than governors. And if it be objected, that such offices as the Diaconal and Οἰκονομικά have nothing to do with the χαρισματα, we may answer that possibly the Apostle did not intend the ἄγγελος κ. κ. to appertain to the χαρισματα before mentioned. Thus, in his enumeration of the offices which have χαρισματα appertaining to them, in the two next verses, he omits these; neither are they found in the first enumeration at ν. 8—10.

31. [Στρέφεσθαι δὲ κριτικόν.] Some Commentators take this to point to the judgment that the things of the present life are void. Some, however, as in the Indicative, regard the sentence as interrogative. But the difficulty which has induced them to abandon the common interpretation, by which ἃριστος. is taken as in the Imperative, may be removed by recollecting, that ἃριστος. is a word of middle signification. If the term be taken in a good sense, (of which see examples in Recens. Syn.) the Apostle will not thus unslay what he has before been saying. The sense intended by the Apostle, and which occurred to Chrys. and Grot., seems to be as follows: 'Have all the higher gifts? No; but all (you say) earnestly desire them. That I hinder not. Be it so. Seek and ye shall find. Ask and ye shall receive.' The Imperative has often this sense of per me licet. The καί following is for καὶ τοιι., see the End. De Cicat. I am showing, i.e. going to show you. Ὑπερβολή is an adverbial phrase, here used for an adjective, as is not uncommon in the Classical writers.

XIII. 1. This verse ought not to have been separated from the last verse of the preceding Chapter; since it is closely connected with it. In order to fully expose the error of the Corinthians in overvaluing and priding themselves on spiritual gifts, without due regard to ordinary usefulness, the Apostle now declares the most illustrious of them to be as nothing compared with love; meaning to show by the strongest instances imaginable, that nothing could prove a man a true believer who had not this love. The Apostle uses the first person per κοινόνς, to avoid giving offence.

— ἂν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγελίων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ χῶν ἢ
2. ἐπροφητεύειν] The term must here be taken in its highest sense, as at Rom. xii. 6. and Eph. iv. 11. And εἶδον μυστ. &c. may be supposed to correspond to the λόγος σοφίας and λόγος γνώσεως supra xii. 6. It must also imply every imaginable kind of wisdom. I use the term here, as it is commonly used, to denote the special way which Mary was endowed with it, and which appears from the Classical examples in Wets., 'I am nobody,' i.e. I am entitled to no distinction on that account.

3. ψυμίσσα πάντα τά πνεύματα τῆς ζωῆς. M. In order to perceive the force of this passage, it is necessary to advert to the scope of the Apostle in the whole Chapter. He is here exciting himself to exert the too great anxiety of the generality of the Corinthian Christians for the χαρίσματα above mentioned; and, in order to do this the more effectually, he brings forward a certain principle, which is of more value than them all, namely, agapē; by which, I conceive, he means real and heartfelt love towards God, and towards men. Love to God only, as shown in external forms and outward professions of zeal; nay, even laying down one's life for the Gospel's sake; but internal and heartfelt love towards God, as separate from all motives of vanity, self-interest, obstinacy, or fanaticism: also love to man, both for the sake of man, and also in order to please God: for a love which is only laid out to gratify our own vanity and to gain popularity. This opinion of the love of God being here intended to be united with that of man, is supported by the view taken by Doddr. and Scott, the former of whom defines this ἀγάπη to be 'such a love to the whole church and the whole world as arises from principles of true piety, and ultimately centers in God.' And Mr. Scott, speaking of what the Apostle primarily intended, evidently perceived that something further was meant by him; and he gives a very edifying Note on the subject. In the words εἶναι ψυμίσσα &c. and εἰν Τ, &c., the Apostle seems to have intended to give example of two of the most remarkable of those ἐξωτικά marks of religion, in its principal parts, love to God and to man; and thus to show that if even these be of no worth, it must ἀρκεῖ to be true of others. Ψυμίσσα signifies properly to break into bits, (ψυμίζω) and, (by a signification probably to feed any supplicant, in which sense it often occurs in the O. T. and the later Classical writers. Here, however, it merely signifies to break up or expend for distribution, though with allusion to the mode in which such exalted charity was then usually exerted, namely, by dealing out food in ψυμίσσα at the gate of the house. The next words εἴνα πραράξεω — καυθόμεθα should be rendered, not, 'though I give &c.,' but, 'though I deliver up or yield &c. So the word εἴνα must not be regarded as signifying a limit, but as the stronger particle of εἰνα, either because in its most striking point of view, by opposing the very laying down one's life in the most excruciating tortures, to bear testimony to the truth of His religion. That this may be done from fanaticism, obstinacy, vain-glory, and such other selfish motives, the records of history amply prove.

4. Having said thus much in recommendation of this divine principle, (fainly termed by Milton 'the golden key, which opens the palace of eternity,' the Apostle proceeds to describe it, and to insist upon its being a mark of the genuine the effects and abstract properties, and the marks by which it may be distinguished. See Scott. And to make what he says the more impressive, he personifies the principle, by using language suited to a person endowed with it. And although these characteristics are mostly such as appertain to that virtue as it regards men, yet they are all of such a nature as originate in, and are inseparable from, the ἀγάπη as it regards God.

— μακροθυμεῖ, χρηστεύεται] 'is longer-suffering and kind-hearted.' Ἀκροθῦμος denotes lenity, as opposed to passion and revenge: and χρηστεύεται gentleness, as opposed to severity and misanthropy. Of ἀγάπη, what is meant is that love with which the possessors of the higher χαρίσματα were viewed by those who had the lesser or none at all. On the sense of περιστεροῦντα Commentators are not agreed. Most antiquity and many modern ones, especially the more recent, explain it, (by reference to its derivation from the old Latin perstere and the Εἰκ. περστερος,) to signify 'act precipitately and rashly,' a signification confirmed and illustrated by Wets. with numerous examples from the Classical writers, and which has much to recommend it. See Rec. Syn. It is, however, scarcely agreeable to the context. It may be best to adopt the sense assigned by the ancient fathers and several eminent modern Commentators, as Hein., Wolf., Fessell, Fabric, Valck., Rosenm., and Ernesti, 'vaunteth not itself,' i.e. as Newc. explains, 'is not vain'; a signification of the word found in Polyb., Marc. Anton., and Cicero.
This is closely connected in sense with the term following φυσιών, as maxlov, and χρηστεύεται.

5 ὣν ἀσχιμονεῖ, ὰν ἕτει τά ἐαντις, ὰν παροξύνεται, ὰν

6 λογιζεῖται το κακόν, ὰν χαίρει ἐπι τῇ ἀδίκῳ, συγγαρεῖ.

7 δὲ τῇ ἀλῆθεια, πάντα στέγε, πάντα πιστεύε, πάντα

ἐλπίζει, πάντα υπομενέ. Ἡ ἀγάπῃ ὦδετο ἐκκτεί.

8 εἴτε δὲ προφήτεαι, καταργηθήσονται εἴτε γνώσαι, ταύτ

9 σονται εἴτε γνώσαι, καταργηθήσεται. ἐκ μέρους γάρ γι-

6. ἀλῆθεια i.e. true and sincere virtue, as opposed to the δάκτια just before, which is a general term to denote iniquity of every kind. So James iii. 21. ὰ διψάω τιν ἀλήθεια. Thus the sense is, "rejoices not in the vices, but in the virtues of men."

7. στέγει This is by most antient and many modern Commentators explained 'beareth.' But that sense is expressed in the υπομνήματι just after: and the best Commentators are agreed in interpreting it tegit, retiet, 'covereth, suppresseth the faults and inimitables of others: a sense of the word occurring in Eccles. viii. 20. ὰ διψάω τάλον στέγει, and sometimes in the Classical writers. See also 1. Cor. xvi. 20. and compare Prov. x. 20. The πάντα, however, must here be taken with due restriction, according to circumstances; on which see Rec. Syn. In confirmation of the above view may be adduced the weighty authority of St. Clement, 1 Epist. to the Corinthians, who certainly so understood the word. The πάντα πιστεύει and πάντα διψάω ἀλήθεια, and πάντα στέγει, as the sense may be expressed in our version as is disposed to believe and hope the best of others, as far as facts and circumstances permit. See Whitby, Newc., and Scott.

8. ἐκκτέα i.e. never to cease, or be out of use,” but will be practised in a future state. The ἐρείων is generally taken to mean 'Whatever spiritual gifts of this kind there may be,' meaning all imaginable ones, and in every conceivable degree. Nor does the εἴτε, as would seem by our common Version, imply δοιλ; but when followed, as here, by a repetition of the same in apodosis, in what follows, it must be said to have merely a comprehensive force, and the import of εἰτε here is exactly that which it has in εἴτε, whatever; an idiom occurring frequently in the N.T. Κατοργυ. I would render, with Newc., 'shall be done away.' To prevent misapprehension as to knowledge being to be done away in heaven (see Dodd.) it must be borne in mind that γνώσει here denotes the spiritual gift so called.

9. 10. Here the Apostle states the reason why these will cease and be done away, namely, because, as far as concerns the προφῆται and γνώσεις they will be partly useless, and partly imperfect, and even superseded by the knowledge to be enjoyed in heaven. The passage will not prove that the Apostle knew those gifts would speedily, but gradually, cease. There is nothing here to that effect. If the Apostle did know, he was, it seems, not permitted to reveal it.
10. έκ μερους] scil. μόνον, i.e. not wholly. It is meant, that the endowments and the use of these spiritual gifts are imperfect, as compared with that degree of both which is imaginable, or the perfect discoveries of another world.

11. This truth the Apostle now illustrates by two similitudes (the former of which is thought to have been proverbial); one taken from the state of children, and compared to manhood; the other, from the view of objects through a dim and obscure medium.

— δακτυλόμεν] Render, 'talked,' 'conversed.' άν ώτιος ἐφρως, was affected as a child, had the dispositions and feelings of a child. άν ώτιος ἡλίου, i.e. reasoned about things with a childish ignorance and misconception. Τώ τοπρόπαντα, i.e. the toys, the trifles, and frivolities of that age. The application is left to be supplied, which is, as Dodd. expresses it: 'Such shall be the improvements of the heavenly, in comparison with what the most advanced Christians can attain here.' But this must have been especially meant of the spiritual gifts, on which the Corinthians so much prided themselves.

12. βλέπομεν—αλληγορια] The cause of that obscurity which has here so perplexed the Commentators is, that the Apostle intermingles the natural and the metaphorical, the thing itself and that with which it is compared. Thus βλέπομεν properly belongs to the latter, but it is used for γνώσις; and αλληγορια, which properly belongs to the former, and for which one would have expected ἀλληγορια, is used of the latter. Δι' αλληγορια, denotes, as Theophyl. points out, obscurely, as in the solution of a riddle. And so Hesych. explains εν παρεκκλησι, 'by guess.' See the Classical citations in Wets. ap. Rec. Syn.

The εν παρακλησι to is to be understood, with Rosenm., Elsn., Pearce, Wets, and most Commentators since their time, of some of those transparent substances, which the antients, in the then imperfect state of the arts, used in their windows, such as thin plates of horn, transparent stone, ill-prepared glass, and such like; through which they saw, indeed, but obscurely, but obscurely. Indeed these are yet in use in the backward parts of the world and those removed from commerce; in the central parts, for instance, of South America, as we learn from Humboldt and Dobrizhoffer.

Πρόσωπον πρὸς πρόσωπον is an expression found in Judg. vi. 22., and signifying what is seen on the closest inspection. Καθαν καὶ εἰκόνις, as we also are known of God (i.e. thoroughly and completely) even of that God who "sbieth out all our ways;" nor is there a thought in our hearts but He "knoweth it altogether."

13. νυν δὲ μενε—αλληγορια] I have in Rec. Syn. pointed out at large the misapprehension of the sense by many modern Commentators, especially the recent foreign ones; and have shown that it exists not only by the ancients, and, of the moderns, partly by Whitby, Pearce, and Mackn., and completely by Doddr. and Scott. The difficulty, I conceive, hinges on this, that the Apostle has omitted to mention the cause of the superiority; though he hints at it in the words νυν μενε; namely, since the παρεκκλησι and αλληγορια, which properly belongs to the former, and for which one would have expected ἀλληγορια, is used of the latter. Δι' αλληγορια, denotes, as Theophyl. points out, obscurely, as in the solution of a riddle. And so Hesych. explains εν παρεκκλησι, 'by guess.' See the Classical citations in Wets. ap. Rec. Syn.

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must be: 'He who discourses or harangues in an unknown tongue, i.e. a tongue not previously acquired by study; as Mark xvi. 17. Acts ii. 4, x. 46, xix. 6, and occasionally in the Latin writers. From what follows the case is contemplated, which would often occur, that the language so spoken was unknown to the bulk of the congregation, the gift being exercised only as an evidence of the divine origin of the Christian religion in an unhesitating manner.' Phot. was directed that there should be an interpreter.

— οὐκ ἀπαραγεῖ λαλεῖ i.e. 'he, as it were, addresses not men, it is as he addressed them not,' for, as the Apostle adds, no one (nemo fere, next to none) understands him. Ἀλλὰ τῷ Θεῷ, but God [only]. Πεισμάτω, I have in Rec. Syn. shown that this must, with the antient and early modern expositors, be interpreted, 'by the influence of the Spirit.' It is acutely remarked by Whitby, that 'the afflatus was to enable the man to speak the mystery, not to speak the unknown tongue.' Br. Midd. would take it adverbially; I suppose to signify 'mentally.' And so Semler.

3. Most Commentators, following the Vulg., regard οἰκοδομεῖτον, ἐπαράγεταν, and παραμεθάνον as dependent upon εἰς understood. This, however, is too arbitrary, and makes the sense less direct. It seems best, with the Syriac and most of the recent Commentators, to regard the words as periphrastic: εἰς θεόν ἐν Πνεύματι, so Hor. and De Wette, and Newcome, 'speaketh edification,' i.e. what may fill their minds with instruction, exhortation, and consolation. See Theophyl. ap. Rec. Syn.

4. ἐκτὸς σ. i.e. this edification may be considered as a confirmation of his faith; for to speak thus must to himself be an undeniable proof of his being inspired. This, however, is too arbitrary, and makes the sense less direct. It seems best, with the Syriac and most of the recent Commentators, to regard the words as periphrastic: εἰς θεόν ἐν Πνεύματι, so Hor. and De Wette, and Newcome, 'speaketh edification,' i.e. what may fill their minds with instruction, exhortation, and consolation. See Theophyl. ap. Rec. Syn.

5. θεατής ἔστω! Αμήν, ἔστω! This must, like the γεραί at v. 1., be regarded as permissive. Render, 'vellem,' 'I should be well pleased.' Ἐκτὸς εἰ μὴ is thought to be a pleonastic form; but perhaps it is meant to be more strongly exceptive than εἰ μὴ above. It occurs in good authors from Aristotle downwards. Εἰ μὴ διερμήνευται, i.e. if there be no interpreter at hand. Thus it will not be, as Dr. Mack. supposes, at variance with v. 28. Besides, it is required by the spirit of v. 13. The reading of a few MSS. Εἰς τὸ μὴ if δὲ λαλεῖν is a mere emendation of the early Critics, who entertained the same unfounded scruple as Dr. Mack.

6. By way of illustrating the subject, the Apostle puts the case, that he, for instance, (με, ποιοίστιν, any one of the persons who possessed the above mentioned χαρίσματα) should visit them, and should merely display the gift of tongues, what would he benefit them? Not at all—unless, he adds, I should address you in διαλογίζομαι &c., with which words the Commentators are exceedingly perplexed. Now it is possible that the first εἰ, which is not found in some MSS. and the Syr. and some early Latin Versions, has no place here. Then ἐν διάλογῳ will be for ἐν διάλογῳ, i.e. 'in a reply to you' or 'in the conversation with you;' but, as Olear. explains it; and the sense will be: 'Unless I shall speak intelligibly and plain, whether in the exercise of γνώσεως or προφ. or διδ. The κεφ. is for διὰ with a Genitive. The εἰ might easily creep in from the words following. However, this reading cannot be admitted without more weight for external authority: not to say that such signification of ἐν διαλόγῳ is somewhat precarious. Retaining the εἰ, we must regard the διάλογῳ in the same light as the other Datives following. And they are all by some understood in a general way. So Scott renders: 'either by immediate revelation from God, or from his superior knowledge in the mysteries of God; or by the prophetic message suited to their case; or concerning some doctrine in which they waivered, or were mistaken.' So also, yet more generally, Dr. Burton: 'unless I speak in consequence of some revelation, or by the power which I have of understanding Scripture (see xii. 8);' or unless I have in hand, as Olearius expresses it, 'that other give you instruction.' But this almost excludes the supernatural. All the antient and the most eminent modern Commentators are, with reason, of opinion that the words have reference to the species of spiritual gifts mentioned in the twelfth Chapter. Of all the modern Commentators Dr. Mack. has, I conceive, come the nearest to the true interpretation, in the following paraphrase: 'Unless I shall speak to you either by the revelation peculiar to an Apostle; or by the word of knowledge, the gift of a superior prophet; or by prophecy, the inspiration proper to an inferior prophet; or by doctrine, the inspiration proper to the ordinary pastor.' Thus the ἐπισκόποι (scil. τῶν μεταφορῶν) would seem to correspond to the ἀποστολοι σοφίας, which Lord Barrington, Br. Horsely, and Mr. Towns. show to be the peculiar gift of an Apostle. So Gal. i. 12. St. Paul says: ἐπισκόπους ἤδειμαι ἐπισκόπους ἐνοχὸς Χριστοῦ. At all events, it will denote the highest order of the Spiritual gifts. These are general sense words (cf. Plutarch [points out]) 'If I should come to you having indeed the Gift of tongues, but none of the before mentioned Gifts, what shall I profit you?'
7. *ομώς* This is by some wrongly rendered tamen. The best Commentators antient and especially among the Graecae, think it signifies, according to its primary import, ‘in like manner, or even,’ as in Galat. iii. 15; standing for *όμως*. Of this sense Kypke has added examples more than sufficient to establish it. According to the canons of Grammarians, the word in this sense should be accepted *όμως*. As, however, there is reason to think (see Schæfer on Gregor. Comm. p. 631) that the distinction was often neglected, I have not thought proper to run counter to the MSS. by editing *όμως*, as Alberti and Rinck direct.

— *αυναχα* Sub. *όργανα*. Φωνή, for ὧν ουρ or φθόγγον, whether of wind instruments, or of stringed instruments. Of this sense of the word examples are given by the Classical writers. ‘Ενα ψαρτήρι τοις φθόγγοις με ε ἔτε, ‘unless you yield a distinction in the sounds,’ i.e. yield a distinction in the sounds, or rather tones, such as are, in the gamut, represented to the eye by the notes of a music-book. The Apostle is not, as Rosenm. and Krause imagine, speaking of the laws of harmony or melody, but merely of intonation. Now it is plain that unless an instrument have this intonation, the difference of tones cannot be expressed; so that no one can distinguish what is piped or harped, i.e. will not know one tune from another, nor perceive any tune at all. And this is all that St. Paul means.

8. καὶ γὰρ εἰς ἰᾶν ὅτι *&c.* The Apostle subjoins another illustration, adverting to a use of musical tones, in which their distinction was especially necessary, viz. for military purposes. Now the military wind instruments of the ancients were not used merely for the purpose of directing the steps in marching, but also (and especially the trumpets) for the purpose of signifying to the soldiers, as it were by signals, what they were to do; whether to advance, or retreat, take up arms, or go to quarters: in fact, they performed all that is now done by the trumpeters, or bugles. On this subject I have treated at large in Recens. and on Thucyd. v. 70. Now the band of the Roman army was composed of trumpeters and buglers. The trumpeter sound his instrument without proper attention to this distinction of tones, and therefore make the signals in question not distinct; not distinguishing between that which sounds to arms, and that which signifies a retreat, or other military evolutions. So Polyb. xxx. οι μεν αὐληται φωναται ἀλλαφόνως.

9. *διὰ τῆς γλῶσσης* ‘by your tongue,’ meaning the organ of speech, as opposed, to the musical instruments, St. Paul’s idea in *διὰ τῆς γλώσσης* a proverbial expression to denote speaking in vain, like *vatis verba profundere* in Latin, and a similar one in our own language. The argument is thus stated by Bp. Middl.: ‘St. Paul, wishing to repress the vanity of those, who valued the gifts of tongues more than other gifts, especially if even less splendid, were more generally useful, contends, that he who speaks in a foreign language, can rarely, if ever, edify the hearer. If the trumpet give an unintelligible sound, who will prepare for battle? To also if ye by the tongue speak not so as to be understood, how shall men be benefited?’ Thus Mr. Scott:

But if an intelligible distinction of sounds was necessary in the ordinary concerns of life, much more must they be so in those of religion. For unless the speakers uttered significant and intelligible words, how could the hearers understand what was spoken?’

10. Here is another illustration by example, in which we are especially to attend to the elliptical and idiomatic cast of the words. I have in Recens. Synop. shown that the true ellipsis is, not *δεια αὐλαρις*, which would lead to a wrong sense, but *δεια χειλετων* and at εἰ πυκνοι must be repeated τοσοται. Thus the complete sense will be: ‘There are (which is equivalent to: ‘let there be’) kinds of tongues in the world, as ye chuse, if so many there should be.’ At *οὖν* sub. γενος, from the preceding γένος. The sense of *ἀφωνιοι* οστι seems to be, ‘none is formed of inarticulate sounds,’ but is formed to signify to the persons who use it.

11. *εἰκι οὖν μή εἰς* &c. *Render: If then, I know (ονωσο μή εἰς I know) the meaning of the language [which may be addressed to me] έσομαι τη λαλουτι βαββ. &c., I shall be, with respect to the speaker of it, a foreigner; and the speaker will be, with respect to me, a foreigner.’ On this sense of *βαββαρος*, i.e. one who speaks a language he understands not, see Note on Thucyd. iii. 62. and my Note on Thucyd. iv. 14. and my Note on Thucyd. iii. 68. The above signification of *ἐν* is Hebraic. A Classical writer would either have used *εἰς*, or dropped the preposition. So in a kindred passage of Diog. Laert., which I have noted (though without specifying the page) Anacharsis says of the Greeks: *εἰον δέ παντιν ‘Ελληνοι σκηνοβοιν.
12 οὖν καὶ ὑμεῖς, ἐπεὶ ἥλιατε ἐστε πνευμάτων, πρὸς τὴν
13 οὐκοδομήν τῆς ἐκκλησίας ἥσσετε ἑνα περισσεύετε. Δίοσφερ
14 ὁ λαλῶν γλώσσῃ προσευχήσον ἑνα διερμηνεύῃ. ἐὰν γὰρ
προσευχώμας γλώσσῃ, τὸ πνεῦμα μοῦ προσευχήσεται, ὁ δὲ
15 νοῦς μοῦ ἀκαρπός ἐστι. "Τι οὖν ἑστι; Προσευχήσομαι τῷ
πνεύματι, προσευχήσομαι δὲ καὶ τῷ νοῷ ὑμᾶς τῷ πνεύ-
16 ματί, γαλῶ δὲ καὶ τῷ νοῷ. ἐπεὶ, ἐὰν εὐλογήσῃ τῷ
πνεύματι, ὁ ἀναπληρῶν τὸν κόσμον τοῦ ἱδρατόν ποὺς ἐρεῖ
τὸ ἀμὴ ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ

12. οὖν καὶ ὑμεῖς:] This must be taken, not
with the preceding, but with the following words,
and construed with ἥσσετε. The oūν may be
rendered, with Wacke., So then, or wherefore.
The full force of the oūν will be perceived by
supplying the ellipsis as follows: Thus also (to
apply this to your case,) since you are anxious
for &c., strive &c. Ζητέσθη is here taken as
at xii. 31, and xiv. 1. Πνευμάτων is for πνευ-
ματικῶν, (scil. χαιρεμάτων) abstract for con-
crete, which occurs at xiv. 1. In the next words
there is a transposition, for ἥσσετε, ἣ περισ-
σεύετε πρὸς τὴν οὐκοδομὴν τῆς ἐκκλησίας,
' endeavour to abound, or be desirous of abound-
ing in them' &c. The reason for the transposi-
tion seems to have been that οὐκοδομὴ was the
principal thing meant to be enforced, and is
therefore put first, q. d. (to use the words of
Dr. Clark,) 'Let him, as the πνεῦμα says, put
your only object for seeking to abound in them.'
13. προσευχήσον ἑνα διερ. ] On the sense of
these words Commentators considerably differ
in opinion. Some, as Mackn. and Dr. Burton,
take it to be: 'Let him [so] pray, that [another]
may interpret his prayer.' But this fasting in
the sense of an interpretation of one's own
words given the other, is such as is not to be
found in the original, so as to quite change the sense
of the passage, cannot be tolerated. Most emi-
nent modern Commentators assign the sense:
'Let him [so] pray as he may, or in such a
manner that he may (by the words used in his
prayer, or by explaining it in a known language)
make the πνεῦμα (that spirit which the Lord has
imparted to him, and not, out of vain ostenta-
tion, utter it in a tongue unknown.' This may
be the sense; but it is liable to several objections
stated in Recens. Synop. I have there shown
that the most simple, and, it should seem the
true, interpretation is that of the antients and
some eminent moderns, who assign the follow-
ing sense: 'Let him pray that he may lisesic be
enabled to interpret [what he says]. See xii. 10,
and Notes. It is well observed by Mr. Slade,
that the inspired person, though understanding
the general import of what he uttered, might not
be able all at once to interpret it, even in his
own vernacular tongue: he might not so well be
acquainted with the structure of the two lan-
guages, as to translate immediately and cor-
rectly, from the one into the other. Much less
does it follow, from his thus understanding his
own prayer, that he should have been able to
perform the office of interpreter to another in-
spired person.

14. Here the Apostle means, I conceive, to
excite them to higher gifts than speaking with
tongues, by pointing out the inefficiency of that
gift to general edification. The pronoun I
denotes, per μεταχειριστεῖται, any person hav-
ing the gift of tongues. Hence it is plain that
τὸ πνεῦμα μοῦ cannot mean the Holy Spirit, as
many Commentators suppose; nor, as others
explain, 'my spiritual gift,' which sense is
liable to insuperable objections stated in Recens.
Syn. The true interpretation is doubtless that
of the antients and most moderns for the last
century, 'my mind.' Render: 'If I pray in a
foreign language (without interpreting my words)
my mind prayeth, but my meaning (i. e. the
meaning or purport of my prayer) produces no
benefit to others.'

15. τι οὖν ἑστι;] I have in Rec. Syn. shown
that the sense is: 'What, then, remains for me
to do?' See Note on Rom. iii. 9, and vi. 15.
The sense of the question is not made agreeably
to the μεταχειριστεῖται, in the first person,
though the meaning is, 'The best we can do is
to pray &c.' The true sense of the words I have
in Rec. Syn. shown to be that laid down by
Ecum., Bera, Lightif., Vatabl., Menoch., Tiren.,
J. Capelli., Vorst., Vitringa, Hamm., Whitby,
Pearce. The sense of νοῦς, then, is made to fol-
lows: 'The best to be done is to ask God to be
endued with the faculty of divinely-inspired
prayer in a foreign language, not with the spirit
and soul only, and to my own edification only,
but τῷ νοῷ, with meaning, so as to be under-
bstood by others also, i.e., that I may have too,
the gift of tongues, by which means the word of
God may be understood by all, and by the par-
allel passage at v. 19. Ὑμῶν may here, as in
a kindred passage at James v. 13, be under-
stood not necessarily of a hymn actually sung,
buts of the recitation of a composition per-
haps half prose and half poetry. This at least
would seem to be the case from the passage of
James, where see Note. See also Col. iii. 16,
and Note.

16. ἐκεί ἐὰν εὐλ.] Ἐκεί here signifies 'since,
in that case' (viz. that other case); as also in
Rom. iii. 6. xi. 6. 1 Cor. v. 10. vil. 14. xv.
Heb. ix. 26. x. 2. and sometimes in the Classical
writers. 'Ἐὰν εὐλογ. τῷ ἱδρατόν, if, or when, thou give
[God] thanks, τῷ πνεύματι, with thy mouth
[only], i. e. to thyself only. Τῷ εὐλ. may I have in the Note on Acts iv. 13, and in Recens.
Syn. In loc. shown to be a private person as opposed to one in any office. Hence
the sense assigned here by most Commentators,
'one of the apostles might be present at the
context &c. allowed. But as that requires some
more special one, and the distinction between
Clergy and Laity was probably not yet clearly made, I would, as the context requires, interpret it, with Chrys., 'one who filled the situation of uninspired persons, one not endowed with the gift of tongues.' This, too, is found is interpreted by Dr. Burton. The passage here demands the genitive of persons so circumstanced. Ἀναστ., τότον is not a mere Hebraism; but the metaphor is common to both ancient and modern languages. The word αὐτόν is properly an adjective signifying true, and, as such, was used as well in solemnes assertions, (when ὃστι was left to be understood) as after prayer, which involved either asseveration (as when the prayers of God were pronounced) or supplication, when his aid was sought, which required the ellipse ὅστι. The τό at αὐτόν ought to be expressed, since it denotes what was customary. See Wolf, Whitby, Schoettg., and Mackn. Ἐυχαριστία is equivalent to εὐλογία; both general terms to denote prayer and praise.

18. Ἐυχαριστ. &c.] This is (as Chrys. observes) introduced (like the καθὼς just before) to show that he does not depreciate the gift, because he possesses it not. The μον is not found in several ancient MSS. and Versions, and some Fathers; nor is it used by Chrys. in the Sermo 6. 3. But the same phrase occurs at Phil. i. 3. and Philem. 4.; and it is less likely that it should have been interpolated here from those passages, than have been expelled by the early Critics, as savouring of inegance. Δαλῶν is for ὅτι λαλῶ, so expressed by way of modesty: and Abp. Newe: and others have mistaken the sense by rendering, 'I thank my God, speaking in more languages' &c. The meaning is, 'I enjoy this gift of tongues more than you all.' See Mackn.

19. θελῶ] Sub. μαλλον, 'I would rather.' In πώς δὲ λ. there is an idiom common to all languages, by which a small certain number is put for a very few. And the same, mutatis mutandis, may be said of μικρῶν. Τί τοῦ ν. μου (or, as is read in many MSS. Versions, and Fathers, τῷ νοῦ μου) is by the best Commentators shown to mean 'ex mentis meae sensu,' i.e. with meaning. See Note supra v. 15. The meaning is, 'I would esteem a superior gift of the tongue.'

20. After pointing out the true nature and comparative value of the gift of tongues, the Apostle endeavours to repress in them a too great anxiety for its possession, by showing that to wish for it without regard to the advantage thence resulting, were πυρεία. And then using a delicate turn supplied by the word πυρείαν, he adds: ἀλλ' τῇ κακίᾳ πυρεία, of which the sense is, 'but as respects vice (literally naughtiness) be even infantile. This childlike innocence and simplicity our Lord greatly enjoining. And in this new is finely remarked by Thucydides i. 83, init. κατ τὸ εὐθείαν ὅταν πυρεία μετέχει. The sense above assigned to κακία is supported by the best modern Commentators. We must there supply εἰ ὅτε. — ταῖς τέρετρας τελ. γίνεσθε' but in prudence and judgment in approving those things which are excellent, be grown-up men, and attain to something of the maturity of your Christian profession.' This sense of τέλειον occurs in Eph. iv. 13, and Hebr. v. 14, and sometimes opposed to νήματος is found in the best writers.

21. ἐπερεκόλυσον] The passage alluded to is Is. xxviii. 11 & 12., which (as well as the kindred one of Jerem. v. 15.) may be regarded as predictive of the gift of tongues. Or the Apostle's argument may be, as some maintain, this: 'Since God threatens this as a curse, do not voluntarily bring it upon the church, merely to make ostentation of your own gifts.' The words differ considerably from those of the Prophet, but there is a real substance with the Hebrew. In fact, the only material difference is in the substitution of the first person for the third, to make the sense more pointed. Αὔληει Κύριοι are the words of the Apostle, and do not profess to be from the Prophet. By νόμος is here, as often, denoted the Old Testament. See Joh. x. 34. 'Επερεύρῃ, signifies foreigners.

22. In order further to show the inferiority of tongues to interpretation, the Apostle adrets to the chief purpose which signs were meant to serve, namely, for the conviction of unbelievers, rather than the edification of believers.
23. The Apostle further evinces the inferiority of tongues, by showing the misconception which the gift might occasion to the heathens; so that, unless employed in conjunction with interpretation, it might tend rather to the injury than to the benefit of the Gospel.

The next words describe the effects of conviction and compunction, namely, prayer to God for acceptance or furtherance in His grace, and an open acknowledgment of the truth of the religion which he had before rejected. The last clause seems meant for the διατομὴ only.

The words expressing these gifts are to be explained with reference to what the Apostle has before said concerning them. Yet as he here speaks somewhat generally, and does not use precisely the same terms, the Commentators vary in opinion as to the sense, of which see a full discussion in Rec. Syn. Sufficient it here to say, that the ψαλμός seems to have reference to the ψαλμός at v. 15, and probably denotes an extemporaneous and inspired piece of poetry, suited to be sung to some melody. Διάλεγε seems to denote the instruction of the διάλεγοντα. The ψαλμός and εὐμ must be explained on the same principle. With respect to ἐκάστι, as it were, spoken to. See Hebr. iv. 12.) his secret objections answered, his secret sins re- proved, and the real state of his heart made known to him. Καὶ οὕτω before τὰ κρωτία is not found in some MSS., Versions, and Fathers, and is cancelled by Griesb. & Tittm., and regarded by Dr. Burton as an interpolation. But the words are less likely to have been inserted than cancelled by certain over nice Critics. Possibly St. Paul wrote καὶ κρωτία, which is found in the Doss. See Note on οὕτω of v. 12. In the words following something seems wanting, to supply which, some suppose an ellip. of τί; a somewhat precarious expedient. Others regard these words interjectively; which is frigid and inefficient. Others, again, reject both the interrogation and the insertion, and render κέκαστο εἰς 'each is ready and eager to supply.' But that is straining the sense. There is, in fact, no difficulty, if the words be taken of what is supposed to be done, and εἰς θνητόν of what is understood, which is expressed in the verse following: Thus the sense of the whole passage will be:

'That, then, is to be done [to avoid these evils, and promote the good in view; why this]. Each [I will suppose] hath some gift or other; either he hath a psalm, or he hath, &c. [Well, be it so, so that all be done unto edification]. Keep that in view. Let every thing be done unto edification.' The words expressing these gifts are to be explained with reference to what the Apostle has before said concerning them.
sense, as in xii. 10, where see Note; the species being used for the genus, on which see Glass Phil. 8. p. 1256.

27. The Apostle now gives some special directions, by which the gift of tongues may be thus exercised to edification. The τε is used (like the French on) to denote several persons (on which see idiom see Matth. Gr. Gr. § 467.) as in I Pet. iv. 8. This high praise in both passages is equivalent to εἰτε τινες ἀλαλοῦν γλώσση, and in both we may supply ἀλαλοῦν from λαλεῖ. Κατὰ δόο ἡ τρεῖς means "two or three [only] at each time of meeting." Etc., one person, i.e. one at least.

28. ἐὰν δὲ μὴ δεῦρον... "but if there be no one [present] who has the gift of interpretation, i.e. neither another nor himself. In justification of which view see Chrys., Euseb. & Rosenm. Συγατόν, scil. ὁ λαλεῖν βουλέουσαι. Εὐαντία ἐκ λαλεῖται is well explained by Chrys. ἀλαλ. κατὰ διανοήσεα, η ἡμείς καὶ ἀληφότης. By λαλ. τῷ Θεῷ is meant 'address God in silent prayer.'

29. δῶ τῷ τρεῖς ἐκατ., i.e. two or three at one meeting. By the oi ἄλλοι are to be understood the rest of the prophets who are not to speak at that meeting. Of διακρίνειν: the sense (as almost all Commentators are agreed) seems to be, 'let them decide on what is spoken, whether it be dictated by the Spirit of truth or not. Thus in the 30th verse of the chapter, Paul warns them in his second Epistle, written a year after, should creep in. Chrys. aptly refers to the διακρίνειν πνεύματος at Ch. xii.

30. ἐὰν δὲ ἄλλῳ-συγατός] The sense, I conceive, is this: 'If any revelation be made [by the Spirit] to another [prophet], let the first [prophet] have done speaking.' And in this way the passage is taken by the antient and early Commentators. Thus Theodoret (after Chrys.): ἐὰν ἄλλον παρακινήσῃ ἡ χαρίς τοῦ πνεύματος, παραχωρεῖται ὁ τοῦ λέγειν ἀρχηγόν. And in this sense the word occurs in Acts xv. 13, and often in the Classical writers; as Herod. ix. 13. 2. Several, however, of the later Commentators, (as Grot., Whitby, Locke, Pearce, Dodd., and Macknight) stumbling at the idea of any one speaking by the Holy Spirit being silenced, take συγατός in the sense 'let him permit the first to come to a conclusion,' or, 'let him wait till the first has done speaking,' etc. By this press of opinions, something can be extracted, I am at a loss to conceive. To strain the plain sense of words is not the way to remove difficulties. Here that may be done in another mode; not, indeed, by sinking (with many recent Commentators) the supernatural in these gifts (for, as to the present case, διακρίνω-τεσσα εἰς διακρίνωσις are, as Schleus. admits, used "de extraordino interventu") but by supposing, that, in the exercise of this ministry, the prophets were so perpetually acting under a divine auras, or so entirely apart from the operation of their understanding, or the guidance of their own feelings of prudence or propriety, that this was a matter of occasional or even suggestions of their brethren the other prophets, and sometimes to be reminded to come to a conclusion, (though we need not suppose an abrupt one) when running into undue prophesy, which it is plain from the words following the Apostle had principally in view. That those speaking were not always under the actual influence of the Holy Spirit, is, I think, manifest from the direction of the Apostle and oi ἄλλοι διακρίνουσαν. Besides, that a person endued with a spiritual gift had the power, as free agent, of using or not using it, and might be controlled by authoritative admonition (without any disparagement of the gift itself) is clear from this, that those who possessed the gift of tongues are commanded to be silent when there was no one by to interpret it. All the prophets, I apprehend, whether speaking, or sitting in silence, were ended, indeed, with the Holy Spirit, but very differently at different times, that there were no occasions of any grace and peace, and Paræus. But besides that general assistance of the Holy Spirit, by which they were enabled to discharge their duty, the persons in question were, no doubt, at times sensible of a special impulse of the Holy Spirit, which being extraordinary, might, in the case of a silent prophet, demand its request to be complied with by the speaking one.

31. διά νῦν, εἰς ἑαυτόν τοῦ] The sense is: 'For [thus] ye may all [viz. who are prophets] be enabled to prophesy one after another, so that all [the prophets] might [in their turn] receive instruction or admonition.'

32. καὶ πνεύματα τρίτον of Παρρησίας] The Commentators are not agreed on the exact sense contained in these words. Some antient and most modern ones regard this and the next verse as asserting the possibility of obeying the foregoing injunctions, q.d. The spiritual gifts of the prophets are [not, like the phrenesis of the Hebræan prophets, beyond their control], but are subject to the prophets, who may exercise them or not, as occasion may require. This mode of interpretation is very agreeable to the context, as far as respects what precedes, namely πρῶτος συγατός; but not so
suitable to what follows. Besides, as Bp. Middel. justly urges, "the propriety of the Article would require τοίς προφηταίς: and hence, it would be injurious to the purpose, to give place to others, who have been gifted with the same inspiration." This is strongly supported by the absence of the Article; and Bp. Middel. compares vi. 6. ἀδελφόν μετὰ ἀδελφοῦ ἐκπέμπεις καὶ τὸν ἄντρον ἀντέχεις μονάξιον. "The Apostle (be observing) means to show that it is their duty to do what he has enjoined, being an ordinance of that Being who is not the author of confusion." I would compare the admonition at Eph. v. 21. ἐν πάσῃ ἀδελφίᾳ ἐν ὑπόστασιν, where see Note. "The Apostle does not, indeed, (adds Bp. Middel.) command that subjection, but he affirms that such is the will and ordinance of God; which amounts to the same thing." The above interpretation, I would observe, is not, (as Bp. Middel. seems to have thought) of recent origin, since it was maintained by Est., Schlicht, and especially by Calvin, and, of the antients, by Chrys., Theodoret, and Schol. ap. Mithr. I would regard the whole as an easy conversion of the words following seeming not referable to the preceding. The difficulty, however, vanishes if (as the antient Translators and Commentators seem to have done, and, of the moderns, Newc.) we regard the words οὐ γὰρ ἔκτησιν—ἐφήσις as parenthetical. Thus they will refer to the words οὐδεὶς ἄνευ κρίσεως, and confirm the interpretation I have there adopted. Render: "as is the case in all other congregations of Christians."

36. οὐ ταῖς ἔκκλ. σιγάτσων οὐ γὰρ δάκτ. This injunction, (which, it is almost universally admitted, implies a total prohibition to women to speak in church,) makes good sense without any contradiction to that at xi. 5. To reconcile which with the former, many eminent Commentators suppose that the Apostle here refers to merely voluntary discourse, though even spoken with the ordinary aid of the Holy Spirit; and in Ch. xi. to praying and prophesying under the guidance of the Spirit. According to this the women were to keep silence, i.e. to refrain from speaking in public in the churches, except when they were influenced by an extraordinary inspiration. But to that Whitby and Mackn. urge serious objections (which see in Rec. Syn.); and they maintain, that the Apostle and added, only in order to prevent the women from speaking if they spoke at all, but here means absolutely to forbid it. Both solutions of the difficulty, however, are open to objections. See Rec. Syn. There seems to be no safe mode of removing the difficulty but by supposing the προφ. there to mean some such inferior sort of the holy Spirit; and thus, by its exercise in public, contravening the order in this passage. And by being silent is, I conceive, meant not λαλῶν, i.e. preaching or teaching.

By ό νόμος is meant the words of the O. T. viz. in Gen. iii. 16.

35. οὐ δὲ τι μαθέων &c.] This is meant to exclude the pretence of speaking for the purpose of further instruction in Scripture, which, as it would produce disorder, is forbidden.

36. The Apostle fortifies the injunctions contained in this and the two preceding Chapters (but chiefly those in the foregoing verses, especially v. 33, which refers to the example of other churches) by adverting to a fact, that the Corinthian Church had no superiority over any other Church, or any superiority over other Churches which might give them a privilege to deviate from the general practice; q.d. is your's the mother Church, or the only Church? There is an allusion to Is. ii. 3. & xxxi. 4. The inference is, 'You must therefore submit to the custom of the gentile Churches.' Now the mention of the several irregularities naturally brings to the Apostle's mind the authors and abettors of them, certain persons who affected to be endowed with the Gift of Prophesy, and other spiritual Gifts.

37. Δοκεί is wrongly rendered in our common version 'seemeth to himself,' and still worse by Mackn. and Hol. It is, as I conceive, the word no where bears. It should here be rendered 'is accounted,' as is rendered, as is iii. 18. Ex. δι' αὐτοῦ προφήτης εἶναι, meaning 'if any one be really a prophet.' In the words ἐν γυμνόσωμα—οὐκ οὖν there is a frequent Heilenism: and we may reasonably suppose that what I write unto you (i.e. my injunctions) are commands of the Lord; just as what comes from an Ambassador may be said to come from
his Sovereign. "Εστίν; let him recognize or acknowledge. The θεω before Κυριον is omitted in many of the best MSS., and not found in the earliest Edd. It is cancelled by Matth., Griesb., Krause, Tittm., and Vater, and is probably an interpolation.

38. ἡγούμεν] i.e. profess ignorance, or, as it seems, from the antithesis, to mean, is not disposed to acknowledge them as such." Αγνοεῖτί, i.e. by ignorance, (being an example of the permissive Imperative) 'per me linset, let him do so, suo periculo, I have no more to say to him.' Comp. ii. 16.

39. 40. Here the Apostle sums up the whole of what has been before said. Μὴ καλίτευσι signifies, be no hindrance to, discountenance now. Εὐχαριστεῖν καὶ κατὰ τὰς ποιήσεις in a decorous and orderly manner. So I Thess. iv. 22. ἐν περιπτάσεις εὐχάριστον. On this passage Mackn., Dodd., and Scott remark, "that it has no relation to rites and ceremonies, and cannot, except by a mere accommodation, and a parity of reasoning be extended to them." And yet there is much in the foregoing matter which respects rites and ceremonies in the breach of Ecclesiastical decorum before adverted to; and κατὰ τὰς ποιήσεις to the violation of order and subordination in the ministries of the Church, with allusion to which the Apostle enjoined Christians (Eph. v. 21.) ἐνσωστασώσετε ἄλλοιον ἐν φόβῳ Θεοῦ. See also Coloss. ii. 5, βασιλείαν τοῦ θεοῦ, which is clearly referred to by Schleus. videns vestram ordinem in dispositione et observatione rituum ecclesiasticorum. Besides, the various passages of the Classical writers which I have adduced in Rec. Syn. prove that τὰς ποιήσεις was applied to discipline and subordination both political and religious.

XV. In this deeply interesting portion, the Apostle, after reproaching breaches of decorum, order, and discipline, proceeds to stop the progress of heresy, and especially on that vital doctrine the RESURRECTION. "The Corinthians (as Mr. Scott observes) were tainted with the Sadducean spirit of Jewish sceptics, or with the螵tτίτρος of the Greeks, each alike subversive of, or discouraging, all expectation of a resurrection. Teachers both of the Jewish and Gentile Christians had, it seems, arisen, who, without denying the immortality of the soul, either maintained that there would be no resurrection, or explained away what had been revealed on the subject by the Greeks, each alike metaphor or allegory. The Apostle, then, wrote this address (which was intended, not for Christians only, but also for heathens) for the refutation of so pernicious a doctrine, which, as St. Paul says, 2 Tim. ii. 17, "esteth away as doth a gangrene."" In it (says Schoettg.) three questions finally be solved: 1. If the resurrection of the dead? vv. 1-35. 2. With what body will the dead rise again? vv. 35-51. 3. What will become of those whom the day of the Lord will find as yet alive? v. 51 fin. That there is a resurrection the Apostle proves first by adducing reasons derived from Scripture, 1-4, as also from evils which the apostasy involves, which a denial of the resurrection involves. This he then illustrates by a parity of reasoning, inserting, by prolepsis, an answer to an objection of the adversaries. The best Commentators and Theologians are agreed that what is said of the resurrection as respects Christians is meant of the resurrection of the just; which, however, is a pledge of the resurrection of all mankind. The Apostle begins by stating the substance of the doctrine he had taught them; which they had received by faith, as a divine testimony, in which he supposed them still to be steadfast; and by which they were already put into the way of salvation and would finally be saved; if they did not suspect the safety of the doctrine he had taught them. This they would do, unless they had believed with a vain and inefficient faith; in which case they might be left to embrace tenets subversive of the whole doctrine of the Gospel. See Scott.

1. γυμνῶσον, de ὑμῖν] This seems to mean, I wish you to consider and remember,' See Recens. Syn. Εστίνακατε to be taken presumptively, q. d. I presume or trust ye stand. There is an agonistic or military metaphor.

2. σωσθήσετε] On this term see Note on Matt. ii. 23. In the words following there is a Synchysis for εἰ κατέχετε τινι λόγω εὐθυγρ. ὑμῖν. At τίνι λόγῳ εὐθυγρ. ὑμῖν; At which, however, is a fragment of the fancies of certain recent Commentators. 'Εν τῷ πρώτῳ σκ. σωσθήσετε. The νῦν is well rendered 'on account of,' 'for the expiation of.' It is not simply for τῷ, since it denotes more strongly the atonement made by
Christ suffering in our stead. See Rom. iv. 25. and Note. Kατὰ τὰς γραφὰς, as I have in Rec. Syn. showed must (notwithstanding what some recent Commentators allege) mean the prophecies in general of the O. T. respecting a Messiah. About Newc. refers it to Is. liii. 9–12. Ps. ii. 7. xv. 10. Jer. i. 17. Zach. xii. 10.] and, implicitly, all the prophecies which foretell a triumphant Messiah. Kατὰ 'agreeably to,' 'in fulfillment of.' It is truly observed by Mr. Holden, that 'Christ's death was not only agreeable to the prophecies, but to many of the sacrifices and typical ordinances which prefigured it.'

5. τοῖς διδάσκαλοι The Apostles are called by a figure common in all languages and nations, by which any body of persons who act as colleagues are often called by the number of the body which is properly composed, though it may not be complete at the time. See Grot., Calvin, and Newe.

6. ἐκεῖνοι The Commentators supply τῇ. This peculiar use of the word (which seems to have been popular, not being found in the Classical writers) occurs also in Mark xiv. 5. with a Genitive. Perhaps, however, it has properly no regimen, but is used parenthetically, like the Latin vox et vox in the time and place of the event, see Recens. Syn. and Dr. Burton, and on the nature of the proof Dodd.

7. ἐν ἐκείνῳ Ἰακώβῳ This is not recorded by the Evangelists, but was preserved by tradition, and is mentioned in a fragment of the Apocryphal Gospel according to the Hebrews preserved by Jerome. Many recent Commentators render the ἐν ἐκείνῳ τῷ Ἱακώβῳ. But I have in Recens. Synop. shown that this is unnecessary.

8. αὐτῷ τῷ ἐκκρίματι—μοι! There are two points connected with this passage on which the Commentators are divided in opinion: first on the sense and ratio metaphors of ἐκκρίματι; secondly, on the force of the Article. As to the former, it may be observed that ἐκκρίμα is not a pure Attic word, but is found occasionally in good authors, as Hippocr., Aristotle, Plato, and Aristides, and several times in the Sept., always in the sense which Hesych. ascribes to it, namely, 'the division of respect to the ratio metaphors, many eminent Commentators suppose an allusion to the name given, (as Suteon. tells us) by the Romans to supernumerary senators, viz. abortiti. The reading there, however, is suspected; nor is the allusion likely to have been used by the Apostle.
11. The very word "become" is wanting. Atėnai from the preceding ἐκκοσμασάς, and ἐκκοσμασάς from the context; and at both ἐγείρεσθαι, ἐκκοσμασάς, ἐκκοσμασάς from the context; and at both ἐγείρεσθαι, ἐκκοσμασάς, ἐκκοσμασάς. The sense is: Whether I or they laboured most, [it matters not]: this doctrine [the death and resurrection of Christ] we all preached, and you professed your belief of it.

12. For ἔξω is used in the Antiochene writers, ἔξω πρὸς τὸν Θεοῦ to denote those who have suffered death as martyrs for Christ's religion. This may be included as a secondary sense. ἀνέλοντο signifies 'there is an end of them and all their hopes; all their labour, toil, and suffering for Christ's sake is thrown away and perished; they are disappointed of their hope of salvation, and are no better, in a worldly view, than if they had not encountered them. This is meant to limit and explain the preceding. Μόνος is transposed, and must be construed with ἐξω. Render: 'If we are reposing our hope in Christ with a view to this world only.' By ἡμεῖς is meant 'we Christians;' since it was then more applicable to all Christians in various degrees. 'It does not follow (observes Mr. Scott) that Christians would in fact be more unhappy than other men, if there should in the event be no future reward; for even then their hopes of heaven, and that consolation which is thence derived, would far more than counterbalance their peculiar trials, self-denials, and hardships: but if this hope and consolation were taken from them, they would indeed be more miserable than other men; having lost their relish for those vain pleasures, which alone could be hoped for, and in which other men, with a measure of success, strive to forget their misery; experiencing earnest desires, they must certainly be disappointed, and enduring many peculiar evils, without any peculiar support and consolation.'

20. The Apostle having established the fact of Christ's resurrection, shows from that the certainty of our resurrection; and then, from the
important questions in v. 35., he takes occasion to enlarge on the glorious change which shall take place in the bodies of the saints; and, finally, he speaks of death by the consideration of a resurrection and a glorious immortality. (Scott.)

— νυνί ἐκκ. The sense is: 'But as things now are, this is not the case. Christ hath risen.'

In ἀπαρχῇ τῶν κεκ. the ἀπαρχή is for πραγμάτων, 'first in time.' So Rev. xi. 6. ἐπὶ φυραμώσως κ. ἐκ τῆς ἀπαρχῆς (or ἐκ τῆς πρωτεύουσας) Here, however, the Apostle meant likewise an allusion to the first-fruits of the Corn, which was an earnest and pledge of the ensuing harvest, and indeed a commencement of it. Thus Jesus Christ was the first to rise of those who had died, i.e. first who arose to die no more. 'Ἐγένετο is not found in several MSS. of the Western recension, some Latin Versions, and some Fathers, and is cancelled by Griesb.; but wrongly; for both external and internal evidence it is in its favour, and all Rinnik's MSS. confirm it.'

— διότι γὰρ ὅτι ἀνθρώπου ἡμ. The Apostle here further proves the resurrection of Christ to be the cause (as well as the pledge) of our resurrection; 'for since by man (i.e. a human being) sin and death entered into the world; so by man, by One in human nature, came the resurrection of the dead; and as, in consequence of their relation to Adam, all men are born mortal, and at length die; even so, in and by Christ, shall all be made alive.' See Scott. All shall be raised by him, the wicked (as Burkitt says) by his power, as their Judge, the righteous by virtue of their union with him as their Lord. V. 22, is exegetical of the preceding, and the γὰρ signifies 'for example.' By the second πᾶντα, the best Commentators are agreed, and must be understood all men without exception, both Christians and heathens; all will be raised from the dead, that their future condition may be determined accordingly.

— ἐκεῖνος—τῆματα. Repeat ἐκεῖνοι from the preceding. The sense is, that 'this resurrection has been appointed to take place in due order.' The Commentators are not agreed whether by τῆμα is meant order of time, or of dignity. The former seems preferable. Render, 'each at the time, and in the manner ordained by God,' namely, that Christ should rise first by himself, long before the rest; then, at his coming, all true Christians. Οἶ τοῦ Χριστοῦ. Gal. v. 24. The Apostle says nothing about those who are not Christ's, the wicked. Those will be raised too, no doubt last. 'Ἐν τῇ παρασκευαίᾳ is to be regarded as exegetical of πρῶτοι.

24. εἰτα τὸ κέδρος Sub. ἐκκ. By τέλος is denoted the end of this present state of things, which will terminate with the resurrection and judgment. By the βασιλ. is meant, as App. 9. New. says, 'the economical or mediatorial kingdom of Christ, his supreme power exercised in the government of the Church.' 'Ὅταν παράδοθη τῇ βασίλ. τ. Θ. Grot. illustrates from the custom of Presidents sent by the Roman Emperor to govern provinces, who formally at their return used to restore their authority into the hands of their Sovereign.

— ὅταν καταργηθῇ—δόμαι These words advert to the object of this kingdom. Καταργεῖσι signifies to put an end to any thing by taking away its existence, or power.

25. διὸ γὰρ βασιλ. The dei seems chiefly meant of the necessity of fulfilling the Scriptures, which is the subject of this verse. Translate, 'for the words of David, Ps. cx. 1., then introduced.

26. ἐσθανοῦσα—βαθαναστ. I would render (with the sanction of some eminent antiquit and modern Commentators) 'And last of all, the enemy Death is to be destroyed.' Now as difficulties are generally encountered in the order of difficulty, this suggests an idea of Death being the most formidable enemy. Thus the sense is equivalent to, 'He will subject all his enemies, even, at last, Death [the greatest].' See Wets. and Mackn. This view of the sense will enable us to explain the next words πᾶντα γὰρ—αὐτοῦ, which are taken from Ps. viii. 6. Now that can only be done by supposing the words were primarily meant of the first Adam, as representative of the human race; but are here, and in Hebr. ii. 6. referred, in their secondary and mystical application, to Christ. Indeed the whole Psalm is referred to the Messiah by our Lord himself, Matt. xxi. 16. Ἐστί, namely, the Psalmist. At ἐτὸν, sub. τοῦτο ἐστι. Render: 'It is plain that [this
must be] with the exception of Him who put all things under him. This sense of ἐκτὸς occurs in Acts xxvi. 22., sometimes in the Sept. and occasionally in the Classical writers.

28. ἓαν ὑποταγῇ πάντα τῷ Θεῷ. Render: 'When all things shall have been subjected to him.' On the words τὸ καὶ τῷ ὑποτάζεται much has been written by Commentators, of whom Whitby and Scott have been most successful; the latter annotates as follows: 'After the day of judgment, the church will be reconciled to Christ before the judgment shall be terminated: Christ, having executed his commission, will cease to reign 'over all worlds,' as Mediator, having publicly 'delivered up the kingdom to God' in the person of 'the Father,' yet he will in human nature retain a peculiar authority over his redeemed people; and as One with the Father, he will rule with Him and the Holy Spirit, reign One God over all, blessed for evermore: nor will he any more cease to reign in this sense, when he has given up the mediatorial kingdom, than the Father ceased to reign, when he appointed the Son to that kingdom. For in this passage, as in some others, the Person of the Father is mentioned, as filling the throne and appointing the Mediator: in order to distinguish the absolute authority of God, from the delegated authority of the Son in human nature.' ἐν πάσιν εἰσιν is a phrase denoting 'to be possessed of complete power.' See Recens. Syn. and my Note on Thucyd. viii. 56. 31. τῷ Θεῷ καὶ τῷ ἀνθρώπῳ ἄνευ ἑτέρου. Of these, however, there are, I conceive, but four that are entitled to attention: 1. that of those who, (as Grot. and De Dieu) taking βασιλεία in its literal sense, suppose an allusion to the practice of vicarious baptism, i.e. of baptizing a living person in the place and for the benefit of one who has been baptized; just as, when the Eucharist was administered to the dead. This Tertullian, Epiphanius, and Ambrose say was then, or at least in the course of the first Century, common at Corinth. But there seems to be no certain proof that it was prevalent as early as the time when this Epistle was written: nor can we suppose that the Apostles would confound baptism and the Eucharist, seeing how one they should have remained annullé. Not to say that τί ποιεῖ must thus have the forced sense assigned by Dr. Burton, 'What are they doing?' 'What good are they doing?' In short, this interpretation, which is noticed with the strongest censure by Chrys. and all the Greek Commentators, must be utterly rejected. 2. Le Clerc, Ellis, Deleyling, Dodd, and Scott, take the words ἐν τῷ Θεῷ, and interpret, 'to be baptized in the place of the dead,' i.e. to supply the place of the dead. There is, they think, an allusion to the case of those who, immediately after the martyrdom of their brethren, presented themselves for baptism, to supply the place of the martyrs. But the utter impossibility of all this is evident, seeing that it is that there may possibly be the true one. That it is so, is, for several reasons, improbable. 3. Almost all Commentators of the last century and a half are agreed in taking βασιλεία in a metaphorical sense, viz. 'to be overwhelmed with miseries and calamities;' referring to Matt. xx. 22 & 23. But Mark the 10th & Luke the 19th. Render: 'And Mark says the 6th Mark: 'For of what avail is it to expose ourselves to so many dangers and calamities in the hope of the resurrection of the dead?' This, however, would make the passage a most enigmatic one. The true interpretation seems to be that of the Greek Commentators, and a few eminent modern ones, as Hamm. and Wet., by whom βασιλεία is taken in its usual sense, and render: τῷ Θεῷ ἄνευ ἑτέρου. 'And internal evidence is not weak; and as to external, we cannot regard (as in the preceding interpretation) as put, by popular brevity, for εἰσὶν τῶν ἁγιάσματος, τῶν νεκρῶν. Thus the sense will be, 'What will they be doing (i.e. what advantage will they be gaining) who are baptized in the confident expectation of a resurrection among the dead? This, however, is an allusion to the profession of faith in the resurrection, demanded of persons about to be baptized.

For the second τῶν νεκρῶν some MSS., two Versions, and certain Fathers have τῶν αὐτῶν which is approved by Mill and Beng., and edited by Griesb. and others; but rashly; for the external evidence is no weak; and as to internal, the new reading has every appearance of an alteration to remove an inelegant repetition. But such repetitions as this are introduced for the sake of emphasis.

30. ὡς καὶ ἡμείς ἡμῖν ἀποδείχθην.] A strongly figurative phrase expressive of his being continually in danger of his very life; for there is a climax from the preceding κινδυνομένους. Νέος is a particle of time, and signifies 'every hour.' i.e. upon what other hope than of the resurrection of the dead?
31. καθ' ἡμέραν ἁπλά τις. The best Commentators are generally agreed, that it signifies 'the boasting which I have concerning you,' ἐπί ὑμῶν, i.e. εἰς ὑμᾶς. By the mem-
of this the Apostle delicately hints at what is their duty.

32. *ei kata* *ανθρωπον* *εθνικομάχη έν* *Εφέσω, τι μοι τό *δικαίος*; *ει νεκροί οὐκ έγείρονται, φάνερεσι τινάμα ἁμαρτάνετε· ἀναγνωσίαν γώρ Θεοῦ τινές ἑυχούσι πρός εὐτροπίν ὑμῖν λέγω.

33. Leaving the argumentum ex absurdo, the Apostle now proceeds to exhortation and admonition. *Μη παρακαταθείσαι* is a form appropriate to the warning. The imperfect is used by the Apostles to be ascribed by some to Euripides; by others to Menander. It is not, however, a regular quotation; (for then the metre would require χρισταλτικά; instead of χρισταλτικά) but had probably grown, by frequent use, into a popular gnōma. *Ομιλία* signifies 'intercourse, society,' the implied context would have been that the speakers, who encouraged, or permitted close intercourse with the Heathens; the same, no doubt, who had countenanced attendance at the idol feasts.

34. The Apostle now presses home his admonition. *Εκφάνεσθαι properly signifies 'to awake from a deep sleep,' especially that of drunkenness, as Gen. ii. 21, and elsewhere in the New Testament as also in the Classical writers: but it is also used, in a figurative sense, of returning to a right mind, ἀπαρεξία ἐπιθέσει. In a Classical writer the sense 'properly' or 'perfectly' might have been admitted. Render: 'Awake from the intoxication of error.' *Μη διαματρ. must, from the context, mean 'fall not into the errors [which have been above adverted to]. For the same reason *ἀγνωσίαν γώρ Θεοῦ τινές ἑυχούσι* must not, denoting ye, The one and only the imminent peril into which he ran from the opposition of ferocious adversaries, such as it is plain from Acts xix. he did really incur. *Κατά* *ανθρωπον may thus be regarded as an elliptical expression for *κατά τάς αποθεόμενας λέγειν, which occurs in various passages of the Apostle adduced by Schleus, and Wahl. Thus we may render it, 'to employ a usual phrase.' The above mentioned Commentators adduce some examples of this figurative use of *θεομάχει* and *κατά to* both, in the following. Liban. Epist. 606. 1. *αὐτοιν ἐν* *τοίνυν, κατά *τα Σακράντα εὐγενείς, ὧτα αὐτό τό θημα ἐπεκτείνεται, συνάφοιται τρεῖς. So also Maximus Tyrius, Vol. i. 79. speaks of Socrates struggling with his adversary Militeus, with a tyrant's anger, and with the greatest perils; and Xenophon struggling with the machinations of Timarchus and Arius, the treachery of Meno, and the machinations of the King of Persia. And Euripides in his Hel. 980. speaks of struggling with hunger as with a beast. See more in Note on Ephes. vi. 12. *τι μοι τό διφρ. *παρ. *ὑπότις, 'what benefit shall I have.' The phrase is not uncommon in the Classical writers. The words *παρεξιακοίον are borrowed from Is. xxii. 13. Of similar sentiments the Heathen writers are full. See Recens. Syn. 33. Leaving the argumentum ex absurdo, the Apostle now proceeds to exhortation and admonition. *Μη παρακαταθείσαι* is a form appropriate to the warning. The imperfect is used by the Apostles to be ascribed by some to Euripides; by others to Menander. It is not, however, a regular quotation; (for then the metre would require χρισταλτικά; instead of χρισταλτικά) but had probably grown, by frequent use, into a popular gnōma. *Ομιλία* signifies 'intercourse, society,' the implied context would have been that the speakers, who encouraged, or permitted close intercourse with the Heathens; the same, no doubt, who had countenanced attendance at the idol feasts.

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1. Ezck. 37.
3. ματι ἔρχονται; ὅπως ἐγείρονται οἱ νεκροί; ποῦν δὲ σῶ ἐμὶ ἀποθανὼν καὶ ὁ σπείρεις, οὔτε τὸ σῶμα τὸ γεννημένον σπείρεις, ἀλλὰ γυμνὸν κοκκόν, εἰ τύχῃ, σῖτῳ ἡ τινὸς τῶν λοιπῶν, ὁ δὲ Θεός αὐτῷ δίδωσι σῶμα καθὼς ἥξελοι, καὶ καί τῶν σπείρων τὸ ίδιον σῶμα. οὔτε σάρξ ἡ σάρξ αὐτῆς ἀλλὰ ἀλλὰ μὲν σάρξ ἀνθρώπων, ἀλλὰ δὲ σάρξ κτηνῶν, ἀλλὰ δὲ ἱδρύων, ἀλλὰ δὲ πτηνῶν. καὶ σῶματα ἐπιγίνεται ἐκ ἀλλ' ἐτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἐτέρα δὲ ἡ τῶν ἐπιγείων. ἀλλὰ δόξα ἡλίου, καὶ ἀλλὰ δόξα σελήνης, καὶ ἀλλὰ δόξα αστέρων αὐτῆς γὰρ αστέρων διαφέρει εἰς δόξην. οὕτω καὶ ἡ ἀνάστασις τῶν νε.

37. γυμνὸν, i.e. without the blade, which that afterwards sprung from it. Εἰ τύχῃ, 'for example,' as iv. 10. "God (observes Dodd.) is said to give it this body as he pleases, because we know not how it is produced; and the Apostle's reading ought to be observed, that it is absurd to argue against a resurrection, on a principle which is so palpably false as that must be, which supposes us to understand all the process of the divine works." To me it appears that the ίδιον σῶμα is meant to further explain the σῶμα καθὼς ἥξελοι, on which the whole sentence seems to turn; q.d. God hath ordained that each particular seed should reproduce its own body, but one far more glorious, and the form thereof is such as it hath pleased the Almighty to assign to it. The inference (left to be supplied) is, to use the words of Mr. Holden, this: 'As, therefore, the grain which springs up is the same grain which was sown; and all the respects changed, so the dead will rise with the same bodies, though infinitely more glorious.'

39—42. Here the Apostle employs a familiar illustration. The argument seems to be, that as throughout the whole of creation, whether animate or inanimate, a great difference subsists between the bodies of one class as compared with those of another, and even those of each one differing in excellence, this will be the case in the resurrection, (for that is the sense of the popularly phrased application αὐτὸς καὶ ἰδιαίτερα τῶν κινδύνων, 'so is it with the resurrection of the dead') such will be the wide difference, at the resurrection, between the bodies raised, as compared with those which were buried. The nature of that difference is then stated at v. 43 seqq. "The Apostle (remarks Rosenm.) means to infer from the vast variety of bodies, yet all equally bodies, the power of the Deity to restore human bodies to life, and produce from a mass of corruption a glorious and immortal body," &c. It is serious business to be precise here. The context think it is also meant, that the righteous will be invested with different degrees of glory, according to their different degrees of piety and faith. But this is, to say the least, precarious.
is also little doubt that the Apostle’s words are meant only of the pieces dead.
43. στηρίζεται] ‘is sown.’ The term is used to preserve the analogy with the similitude. ‘Ἐν φθορᾷ and ἐν ἀφθορίᾳ are phrases put for
advantages of a cognate significations with the noun, i.e. for θάνατος and ἀθάνατον. And so of ἐν ὑμῖν and ἐν θεῷ &c. In such cases there
seems to be an elision of the participle of the verb substantive.

On the precise nature of the difference be-
tween the earthly and the glorified body much
has been written, but to little purpose. The
Apostle’s words were not meant to teach us,
what perhaps no human language could have
made clear. It is sufficient for us to be assured,
that the bodies of the righteous will be raised in
a spiritualized state; and yet be, as Mackn. says,
in a second sense the same with those that
were buried.

44. στηρίζεται σώμα ψυχικόν] The best Com-
mentators are agreed that ψυχικόν, as being opposed to πνεύμ., (and especially as the expression is
used with a reference to the words of Moses
respecting the body of Adam, ἐγένετο εἰς ψυχὴν ζωαῶ) must signify animal (literally that which
draws in the breath of life, necessary to the
existence of all animal bodies) that is ended with faculties hence and need of food, drink, and sleep for its support.

— ὡστὶ σώμα λοιπὸν &c. This (taken from
the Sept.) contains a repetition, through earnest-
ness, of the foregoing sentiment, and in order
to prevent misconception; for after these words
must be supplied to every such human being so
sown in corruption.

45. οὕτω γέγραπται] Namely, in Gen. ii. 7.;
but the quotation terminates at ζωαῶ. Indeed,
it is, properly speaking, not a citation, but an
application of the words of Scripture, in which
also, for adaptation’s sake, πνεῦμα and ἀθανάτον
are inserted. To this clause the Apostle subjoins an
apodosis, in the words ἵνα ἄνθρωπος ἄνθρωπον ζων, which should properly have been intro-
duced by some particle. The Peshto Syriac
adds and Whitby well expresses the sense by
whence. The words of the apodosis are, as
Mackn. observes, formed on our Lord’s words at
John xiv. 26.; also v. 21. & vi. 23. By ἵνα ψυχικόν, is meant a living being; but in the
application made of the passage by the
Apostle it must mean more, namely, a vital prin-
ciple intended for immortality, but lost by sin,
and only to be restored by the last Adam, the
illustrious antitype of the first. By the ἅγιος,
‘Adam is certainly meant Christ; who is so called,
see Rom. v. 14. See also the ample proofs and
illustrations from the Rabbinical writers in
Schneiger, in His Schriften, vol. iii. (saya D. Burton) consists in this, that both
represented the whole human race; the one was
the author of death, the other of life, to all mankind.”

46. ἀλλ' ὁ πρῶτον τὸ πνευματικόν &c.] Sub.
σώμα ἀντιπ. God, in all his works, so orders it,
that the more important shall preclude; the more
perfect therefore, as God was pleased to assign to man a two-fold nature, one mortal,
the other immortal, it was not expedient to assign
this superior nature to him first, and to make
him, as it were, fall into a state of deterioration,
and degradation; nay, indeed, it was against the
nature of things for a mortal nature to suc-
cceed an immortal one. (Rosem.)

47. ὁ πρῶτος ἄνθρωπος—ὁ ἄνθρωπος] The
first and second man are here opposed to each other,
as, at v. 45., the first and last Adam; and as, in
the former case, the second Adam is Christ, so
is here the second man. The sense of the words
is well expressed by Dr. Nalson in his ‘Genesis:
The first man was miraculously formed from the
everth, and therefore earthy; but the second, who
is to give life to those on whom the first entailed
death, was not formed miraculously from the
everth, but came into the world miraculously
from heaven.: The best Commentators are
agreed that εἰς ἀνθρωπον must refer to the heavenly
origin of Christ; this making him superhuman and
divine. See Cameron in Poole’s Syn. and

O Κύριος is not found in almost all the uncial
MSS., the Vulg. and Ital. Versions, and many
Fathers, and is cancelled by Griesb. and Tittm.
It has, indeed, the appearance of coming from
the margin; but there is not sufficient evidence
to warrant its being cancelled. Its great anti-
quity is attested by its being found in the Peshto
Syriac Version. Of course, there is no dif-
fERENCE in the sense.

48. 49. The sense may be best expressed in
paraphrase as follows: ‘As [i.e., the earthly
man, Adam, and also are [in origin] those
that are earthly (i.e. they live in an animal and
corporeal body as he did); and [on the other
hand] as is the heavenly [man Christ], so are also they that are [to be] heavenly (i.e. to have glorious and immortal bodies). And as we have borne, and do bear (for φορέω may signify both) in our bodies the image, or characteristics of the earthy [man Adam, in frailty, sin, sorrow, and death], so shall we bear the stamp of the heavenly [man Christ], resembling him in our glorified and immortal frames. This view of the sense is adopted by the best modern Commentators (see Whity), and confirmed by the ancient Interpreters. Of course, what is here said is meant only of true Christians: and the Apostle, it should seem, intended a sort of exhortation by inference, to aim at being such. The words εἰκὼν is (as Kyper observes) used properly of statues, pictures, &c. formed after an archetype, and which represent it.

50. Thus far the Apostle has shown the possibility that God should give us, at the resurrection, bodies very different from our present ones. He now shows the impossibility that those bodies should be, like our present ones, of flesh and blood, mortal, frail, and continually changing. — οὐ δύναται i.e. cannot in the nature of things. Κληρον. here signifies simply ‘possess and enjoy.’ The words οὗτος η φόρεω την φαν. κ. are exegetical of the preceding: ‘It is not possible that we should die, and in our mortal frames to enjoy a place fitted for incorruptible and immortal beings.’ See more in Mackn.

51. Ιδον, μυστήριον υμίν λέγω &c.] Render: ‘Behold, a mystery tell I you! We shall not (i.e. it is true) all die, but yet (on the other hand) we, i.e. such as are alive at the last day, shall (i.e. must) all be changed, i.e. put on that incorruptible and glorious frame in question, [before we can enter the kingdom of heaven.’ ‘The mystery (says Rosenm.) was not this, that at the last day men would be living, for who would doubt that? but rather, that all men must undergo the change hereafter.’ The Commentators are agree that the Apostle speaks in the person of those who shall be alive at the last day.

52. He now indicates the mode and duration of this change. Εν ἁτόμω (sci. χρόνo) and εν μεταφήσει were probably popular expressions denoting the shortest conceivable time. As to εν εἰκόνι, σάλπιγγι, it is injudicious to discuss, as some do, the number of trumpets (and at what times and occasions) that will be sounded on that day. For although mention is made in the Rabbinical writers of seven trumpets, yet there is no necessity to connect the Apostle’s language with any such. Indeed, it is not improbable that εν τῇ εἰκόνι, σάλπιγγι may, as some eminent Commentators suppose, merely denote at the last trumpeting which will be heard in this world. So it is called εν τῇ σάλπιγγι Θεοῦ in opposition to the trumpets which were sounded before human judges proceeding to hold judgment. At σαλπίζει see some supply θεοῦ: others, ἀγγέλων; others, again, σάλπιγγι, which is preferable. Rosenm. and Win. would take it impersonally, as we say ‘it thunders.’ But as σάλπιγγι immediately precedes, this cannot be approved of. It is of more importance, however, to determine what idea we are to affix to this sounding of the trumpet. Some Commentators, antient and modern, would take the words metaphoric de preceptis et voluntate Christi; which cannot be approved. We may, indeed, admit, with the best Commentators, that there is an allusion either to the custom of the Jews, (among whom trials and other solemn meetings were convened by sound of trumpet,) or to that of the Greeks and Romans, among whom the trumpet was used even more generally. To the passages cited by the Commentators, I would add Soph. Elect. 709. and Thucyd. vi. 32. τῇ μεσάν σαλπίζει σιωπή ἐπεσαμέθη, εἰείς δὲ τὰς κοινάς ὑμᾶς πάντα κυρίου ἐσοντο. But still we cannot. I think, infer less from the words, than that the Almighty will issue this last solemn call. And, in the solution of all things by some such manifest κέλευσμα, or νεώμα (to use the words of Theophil.) as that with which He commanded their creation. And we may, perhaps, without presumption, venture to suppose, that such a κέλευσμα will be given by one of those awful convulsions and dreadful explosions of nature, with which there is no doubt, far exceeding all before witnessed) those which are mentioned by Humbold, as occurring in the Andes, and which he affirms to be louder than the noise produced by a whole park of artillery. Certainly σάλπιγγις and σάλπιγγες are often used of the pealing of loud thunder.

Kai, ‘and then.’ In such a context as the present there is an implied notion of instantaneous performance. See Ps. xxxii. 9. cxlviii. 5. Judith xvi. 14. Job v. 20. By the ἁμαρτία is meant ἁμαρτία οἱ τοίτες ζωτές; the Apostle, as Chrys. remarks, speaking (πρὸς μεταγραφμον, a figure frequent with him) not in his own person, but in that of the persons then alive. Thus Dodd. was right in rejecting the inference, so often drawn from hence, (and unwarily conceded by Grot. and Rosenm.) that the Apostle expected he should live till Christ appeared for judgment. ‘Αλλάγησομεθα signifies we shall receive an incorruptible in the place of corruptible bodies, as,
says Scott, a man's form is changed by putting on new raiment.

53. *dei γὰρ τὸ ψαρτὸν τοῦτο ἐνδυσάσθαι* [Cor. *a* αφθορίαν, καὶ τὸ θνητὸν τοῦτο ἐνδυσάσθαι ἀφθορίαν, καὶ τὸ *Rom. 25, 8.* θνητὸν τοῦτο ἐνδυσάσθαι ἀθανασίαν, τότε γενήσεται ὁ λόγος 55. ὁ γεγραμμένος. Κατεψίθη τὸ βάναυσι εἰς νίκος. Πού σου, θάνατε, τὸ κέντρον; τοὺς σου, ἀδηνία, τὸ νίκος;

56. (τὸ δὲ κέντρον του θανάτου ἡ ἀμαρτία ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.) τῷ δὲ Θεῷ χάρις τοῦ διδότω ἡμῖν τὸν νίκος διὰ τοῦ Κυρίου ἡμῶν Ἡσυχίου Χριστοῦ. ὡςτε, αδελφοί μου ἀγαπητοί, ἐρωτευθείς, ἀμετακίνητοι, περισσ

57. The Apostle concludes with thanksgiving, and an exhortation (as in the parallel passage of 1 Thess. iv. 13—18,) to be stedfast in the faith of the Gospel; and especially in this important article of the resurrection of the dead. To νίκος, the victory just mentioned, that over death and the grave; to νίκαις, to victories, literally, *ἀδικοπρέπεις,* and, figuratively, victoriae.

In the next words the style rises, by a bold personification of "Αδηνία, to the highest pitch, and is expressed in a kind of song of triumph for the victory obtained by Christ over Death and the Grave; whatever of bitterness either might here before have had, being then removed by Christ. The passage is from Hos. xiii. 14; and the Apostle's words differ only, by the transposition of νίκαις and κέντρον, from the antient Versions, except that for νίκαις the Sept. has ἑκάς. But I suspect that to be only a gloss on νίκαις, which reading is found in some of the Fathers, though evidently only an error of scribes for νίκος. The οὐ κέντρον, indeed, differs too materially to admit of any mode of reconciliation. Yet it differs in words than sense; so that it would not be inapplicable to the Apostle's purpose. The *κέντρον* is by some supposed to allude to the *δαρ* which the Jewish writers, and many Classical and modern Poets, depict death as holding. The *κέντρον* is the center, the nucleus, and, of the modern ones, Grot. Crel. Vorst. and Krause more rightly, I think, suppose an allusion to the *sting of serpents,* or scorpions. So Revel. ix. 10. καὶ ἔχουσιν οὐρας ὦμας σκορπίων, καὶ κέντρα ἐν ταῖς οὐραίς αὐτῶν. This, indeed, is placed beyond doubt by the next words; for, as Theophyl. remarks, "the sting of serpents constitutes their strength, and when that is taken away, they cannot hurt, if they would." Thus the sense of the next words is: "It is sin that gives death its power over us, and thus occasions its greatest bitterness. The words ὁ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος may be rendered: "It is the law which is the strength of sin," i.e. what causes this power of sin, imparts this power to it. By ὁ νόμος seems to be meant, not the law of Moses, (as most Commentators explain) but, as the Greek Commentators, and, of the modern ones, Grot. Crel. &c. understand, law of every kind, both natural and revealed. So Rom. v. 13. ἁμαρτία δὲ οὐκ ἐλλεγέται μὴ ὄντος νόμου, and Rom. iv. 15. οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παραβασία. &c. iii. 20. διὰ γὰρ νόμου ἐντίγκοισαν ἁμαρτίαν. See Theophyl.
seóntes en to εργον του Κυριου πάντοτε, εἰδότες ὅτι ὁ κόσμος ὑμῶν οὐκ ἐστι κενὸς ἐν Κυρίῳ.

XVI. Ἡ ἐργασία τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ νεοῖς τούτοις κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων τοῦ ἐν εἰδωλοτατίαν μὴ ὅταν ἔλθω, τὸτε λογία γίνεται τῶν ὑμῶν εἰς ἱεροσυλήμην εἶναι δὲ ἡ ἐξίον τοῦ καθάρος προσεύχονται, σὺν ἐμοὶ πορεύσονται.

Ἐλέεσομαι δὲ πρὸς ὑμᾶς, ἵνα ἐπανεύξιον ἔχετε μεγαλοτάνια διέλθω μεγαλοτάνιον γὰρ διερχόμεθα ἐν πρὸς 6

3 Joh. 2. of a person. What is of more consequence, in the N.T. the word is employed in its primitive passive sense, and there is an ellipsis of ὑμῶν τοῦ θεοῦ, or at least a tacit reference to the Almighty. Krause compares Acts xi. 29, καθὼς ἐπορεύετο τις, which passage will be very apposite, if the sense be, what many recent Commentators make it, 'whatever he may have gained,' which is, indeed, supported by the Peshito Syriac. The collections in question were doubtless directed to be made weekly, because every one is more inclined to contribute by little and little, than all at once. The propriety of our common version will be evident, and the difficulties started by some Commentators removed, by supposing that the Apostle only meant, that there should be no λογία, or private and petty gatherings, then first to be made, when he came, but only one συνεσφορά formed, containing all the sums which had been gradually laid up by each in private.

3, 4. εἰς εἰς δοκεῖ τὸ ἐπιστ. τοῦτο τῶν ἡμῶν] There has been some doubt as to the construction, and, as depending thereupon, the sense of the words. Δι' ἐπιστολῶν may be construed either with the preceding, or the following words. The former method is generally adopted by the older Commentators, and by Pearce, Mackau, and Slade, the latter by most moderns and is, in fact, untenable. The latter construction (supported by the Greek Commentators and the most eminent modern ones) is preferable. Thus the διὰ will be for ὧν or σὺν, and may be rendered 'charged with.' 'Δοκιμάσητε is to be taken in a popular sense, ('whom ye may think proper to choose') of which examples are found in the Classical writers. Τὴν χάριν ὑμῶν, for ἐλευθερώσων.

4. εἰς δὲ εἰς ἡμῶν] Sub. τὸ χρήμα, οτι πράγμα. Αὕτως ἐν πρώτω ὑμῶν ἐν πρώτω, and metaphorically 'to proper.' It is in the Classical writers almost always used of a thing, but in the N.T. (as here and Rom. i. 10.
6. πρὸς ὑμᾶς δὲ τυχόν παρακαλέω, ἣ καὶ παραγεμάσω, ἵνα ὑμεῖς
7 με προτέργηση οὗ εἰσίν περευμαται, ὃ θελω γὰρ ὑμᾶς
8 ἀρτί εὐ παροδῷ ἵδεν ἐπικίν δε χρόνου τινα ἐπιμείναι πρὸς
9 ὑμᾶς, εἰ γὰρ Κυρίος ἐπτρέπῃ, ἐπιμείνω δὲ εἰς Ἐφεσων ἡμῶν
10 τῆς Πεντηκοστῆς θύρα γάρ μου ἀνέψεσθι μεγάλη καὶ ἐνερ-
11 γής, καὶ αὐτοκείμενοι πολλοί.
12 Ἐαν δὲ ἔλθη Τιμοθέου, βλέπετε ἵνα ἄφωρος γενήσα
13 πρὸς ὑμᾶς τὸ γὰρ ἐργον Κυρίου ἐργάσεται ὡς καὶ εὖ.
14 μήτις οὖν αὐτοῦ ἐρωτήθησεν, προτεργήσατε δὲ αὐτὸν ἐν
15 εἰρήνῃ, ἵνα ἔλθῃ πρὸς με εκδέχομαι γὰρ αὐτὸν μετὰ τῶν
16 ἀδελφῶν. Περὶ δὲ Ἀπολλω τοῦ ἄδελφου, πολλὰ παρεκα-
17 λεσα αὐτῶν, ἵνα ἐλθῇ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν καὶ
18 πάντως ὁ ἅγιος θελήμα ἵνα ἔλθω, ἐλευθερεῖται δὲ ἦν ἐν
19 καριστῇ. 'Γρηγορεῖτε, στήκετε ἐν τῇ πίστει ἀνδρίσσεθε,
20 κραταίος. πάντα ὑμῶν ἐν ἀγάπῃ γίνεσθαι.
view perseverence in sound doctrine; the not being henceforth tossed to and fro with every wind of doctrine. See Eph. iv. 14. The \textit{Aion-
doikos} is observed, imparts peculiar vigour to the expression.

14. \textit{πάντα—αὐτῆς γνώσεσθαι} It is worthy of remark, that exhortations to \textit{constancy in doctrine} are often, as here, followed up with an admonition to \textit{keep the unity of the spirit in the bond of peace.} \textit{Αγίωτα} here must be understood in the same sense as in the Chapter on that subject, supra iii.

15. The construction here is somewhat involved; nor is it to be cleared by throwing the words, some into, a parenthesis. Others suppose a \textit{transposition;} and Mackn. in his version throws the words into what he calls the natural order. Though the present order is quite as natural, and may be best adjusted by supposing an ellipsis of \textit{οὗτοι}, omitted because of the \textit{ὁτι} just after. It is expressed in the Peshito Syriac, \textit{qua nosce quid ipse sunt primitiv Achaia.} Render: 'forasmuch as ye know &c.' The force of the \textit{οὗτως} is well expressed by Theophyl. thus: \textit{you yourselves know, and not from me, but by his grace, not to learn from me.} \textit{Απαραγχα} της Α. sub. els Χριστων, which is expressed in Rom. xvi. 16.

\textit{— els diax. τοῖς ἄγ. ὑπ. ἤτ.} The sense is: 'have devoted themselves to ministering unto the saints.' The word \textit{diax.} may have reference to the offices and duties of \textit{Deacon}; but it should rather seem that it denotes performing the duties of hospitality and general kindness to poor Christians, chiefly, of course, strangers; but also, we may suppose, \textit{Corinthians.}

16. The \textit{τοια} connects with \textit{παρακάλα}d. By \textit{τοῖς τοιοῦτοις} is meant to\textit{ them and such like.} The \textit{ἐνστάσει.} may mean, as many Commentators, patient endurance; but it should rather seem that it denotes performing the duties of hospitality and general kindness to poor Christians, chiefly, of course, strangers; but also, we may suppose, \textit{Corinthians.}

17. The \textit{τοῖς τοιούτων ὑποτ. ὑποτ. ανεπλ.} The sense of these words is obscure from the popular mode of expression. The antient Interpreters explain it: 'They have taken this long journey, to act as your representatives.' This, however, seems not to suit. Mackn. remarks: 'They have supplied what was wanting in your letter,' viz. (adds Grot.) 'by informing me of your disorders.' But this the \textit{Apostol} could not mean. I prefer, with Beza, Rosenm., Schleus., and Jaspis, to render: 'they have supplied your absence,' i.e. supplied the deficiency occasioned by your absence. (as in Philip. ii. 30.) or, to use the words of Doddr. in his paraphrase, 'gave me by their converse and friendly offices that consolation which I might justly have expected from you all, and I enjoyed an opportunity of conversing with you.'

18. \textit{ἀνέπτασαν γάρ—ὑμῶν} The sense of these words is mistaking by most of the modern Commentators, though well explained by the antient ones. They are by Chrys. rightly regarded as exgetical of the preceding, \textit{το} \textit{ὑμῶν ὑπ. ανεπλ.} \textit{Ἀνέπτασαν,} 'have solaced.' A use of the word quite Hellenistic. The real sense of the clause seems to be this: 'By thus supplying your absence, they have benefited us both;' for \textit{Paul} gained in the state of these absent, and \textit{they} gained in the counsel afforded to them by the \textit{Apostle.}

\textit{— επιγνώσκετε τ. τ.} i.e. acknowledge and notice such with affection and respect.

19. \textit{τῇ κατ' οἷον αὐτῶν ἐκκλ.} It is strange that some of the best modern Commentators should explain this of all the Christians in their family. See Grot. and Whitby. The most natural and probable sense is that adopted by the Greek Commentators, and of the modern ones, by Mede, Wells, Pearce, Jaspis, and Slade, 'the congregation that was accustomed to meet, for divine worship, at their house.' And this is the sense of the antient, as is shown from the other. See more in the Note on Rom. xvi. 5.

20. \textit{ἀπαραγχαται—φιλ. ἄγ.} On this custom, see Note on Rom. xvi. 16. Here Krause appositely cites Justin Martyr Apol. i. 85. \textit{αὐτοῖς διασφάλει ψαυτούν τῶν γύρω.} By the \textit{φίλος,} which is perhaps emphatic, is meant 'such as becometh Christians, i.e. holy and pure.'

21. \textit{ο ἀπαραγχαται—π.} Schoettg. remarks on the ellip., which he supplies thus: 'Rest
salutatio a me, quae est adscripta a me ipso, propria manu. He adds, that we may suppose this was written by Paul with his own hand, though he had dictated the rest to some scribe. The Apostle, Krause observes, was accustomed to dictate letters, and at the end add a sentence with his own hand, to prevent fraud. And he refers to Rom. xvi. 23. Gal. vi. 11. 2 Thess. iii. 17. Phil. 19. Ἑλπ is rarely used, as here, for hand writing; insomuch that, were there not an example found in Hyperides, we might suspect this to be a Latinism.

22. ἡτώ On this form see Win. Gr. § 10. 2, 6. On διάθημα see Note on xii. 3. Μαρανάθα is a Syro-Chaldee expression signifying (as the best recent Commentators are agreed) 'the Lord is to come,' i.e. will come, to take vengeance on the disobedient and vicious. Hence with the words Anathema Maranatha the Jews began their papers of excommunication.
ΠΑΤΔΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΣ
Η ΠΡΟΣ
ΚΟΡΙΝΘΙΟΥΣ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

I. ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή-

1

ματος Θεοῦ, καὶ Τιμόθεου ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ

τῇ οὐσίᾳ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πάσι τοῖς ὑπὲρ ἐν

ἡμᾶς τῇ Ἀχαίᾳ. 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρός

ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰη- 3

σοῦ Χριστοῦ, ὁ πατήρ τῶν οἰκτιρμῶν καὶ Θεὸς πάντης πα-

ρακλῆσεως, 4 ὁ παρακάλων ἡμᾶς ἐπὶ πάση τῇ θλίψει ἡμῶν,

eἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ

τῆς παρακλήσεως ἡ παρακαλοῦμένα αὐτοῖς ὑπὸ τοῦ Θεοῦ,

ὑπὸ τοῦ καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, 5

St. Paul having written his first Epistle to the Corinthians to try what power he had still with that church, in which there was a great faction against him, which he was attempting to break, was in pain till he found what success it had. But when he had by Titus received an account of their repentance upon his former letter, of their submission to his orders, and of their good disposition of mind toward him, he takes courage, speaks of himself more freely, and justifies himself more boldly. And as to his opposers, he deals more roundly and sharply with them than he had done in his former Epistle. (Apb. Newcome.)

C. I. In this Chapter the Apostle comforts those whom he is addressing by the consideration of his own deliverances; shows his sincerity and consistency in what he had taught, and gives the reasons for his delay in coming to them.

1. Παύλου ἀπόστολος &c.] See Note on 1 Cor. i. 1.

2. χάρις-Χριστοῦ] See Rom. i. 7. and 1 Cor. i. 3.

3. εὐλογ., ὁ Θεὸς &c.] Doddre. and MacKen. translate 'praised be the God and Father of,' &c., which rendering may be defended; but I prefer the common version, 'blessed be God, even the Father of &c., which is supported by the authorith of the Fathers and antient Commentators, and several eminent modern Critics. (See the excellent Note of Whitby.) Grot. observes that this is an usual formula of thanksgiving; and Dodd. says it occurs in eleven out of the thirteen Epistles of St. Paul. On οἰκτιρμῶν Wets. remarks that the Jews used these expressions our Father, our merciful Father in their prayers. Παρακλήσεως, solace, comfort; a signification not confined to the Hellenistic writers, but found also in the Classical ones.

4. ὁ παρακάλων] for παραγορῶν οτι παρα-

μυθῶν, as at Acts xvi. 40. xx. 12. and elsewhere. Thus the expression literally signifies 'to bid any one take courage;' viz. by suggesting the reasons for hope and confidence. By the ἡμῖν is meant, as the best Commentators are agreed, the Apostol himself, who, it may be observed, uses the expression δύνασθαι out of modesty. The παρα-

κλήσεως and παρακαλοῦμενa must not be con-

fined to any one of the sources of comfort, but be understood generally of all, especially of that spiritual support breathed into his soul by the Great Comforter, the Paraclete, sent from God, and who is God. Now that comfort would be imparted to others, both by commu-

nícating the grounds of it, and by inspiring them with the same spirit of devotedness to the Gospel that filled his own bosom.

5. περισσεύει—εἰς ἡμᾶς] literally, 'have oc-

curred to us abundantly.' So Rom. v. 15. εἰς τοὺς πολλοὺς ἐπιρρήσεις,
With respect to the sufferings of Christ, the Genit. may, with most antient and earlier moderns, be taken in the usual way, since (as they observe) the sufferings of Christ's members for his sake are styled his sufferings, as being evils inflicted on his members out of enmity to him, and by reason of their mystical union to him, and the sympathy he has with them in their sufferings: see ch. viii. 17. It is better, however, with Glass, Est., Menoch., Vorst., and almost all the recent Commentators, to interpret, 'the sufferings endured for Christ's sake and his glory.' Of this force of the Genit. examples are not rare. Thus the sense will be, because, in proportion to the sufferings to which the Gospel of Christ abundantly exposes us, so does the same Gospel supply us with abundant consolation, (which we may administer to others). This last implied sense is the true vinkelum between this and the next verse, on the connexion of which the Commentators have been perplexed. The words, therefore, are meant to develop the antecedent clause, 'Justly expose you,' and not to supply to. Sustineus, 'for the saving of your souls.' In the next words the order varies exceedingly in different MSS. Some antient MSS., as A., C., and eight others, together with the Syr., Cop., Ath., Arm., and some Italian Versions have: εἰτε παρακλησίας, ὑπὲρ τῶν αὐτῶν παθημάτων, καὶ ἡμεῖς πάσχομεν (καὶ ἡ ἐλπὶς ἡμῶν βεβαια ὑπὲρ ὑμῶν). But this, though edited by Grieseb., Tistm., and Vater, is founded on slender external evidence, and is not strong in internal, for it savours of the alteration of early Critics. Greatly preferred by the other MSS., severalVersions, and Fathers, also the Edit. Prince, and Erasm. 1 and other early Editions; εἰτε δὲ θλιβομένα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, καὶ σωτηρίας, τῆς ἑνέργειας ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, καὶ εἰς ἡμᾶς πάσχομεν (καὶ ἡ ἐλπὶς ἡμῶν βεβαια ὑπὲρ ὑμῶν). εἰτε παρακλησίας, καὶ σωτηρίας. This reading was also preferred by Calvin and Beza, adopted by Wetb., and edited by Matth.; and with reason; for the evidence in its favour is exceedingly strong; while, for the common reading, it is singularly weak. The transposition of the clause καὶ ἡ ἐλπὶς ἡμῶν was, no doubt, made by these late anti-Critics who thought it interrupted the antithesis between εἰτε δὲ θλιβ. &c. and εἰτε παρακ. This class of Critics were far less bold than those who, besides making use of the same transposition, introduced other alterations, partly to prevent tautology, and partly to render the interpretation there in a better sense than what the text has, which is objectionable sense; while the reading which I have adopted is liable to no exception. The ἑνέργειας should be referred to both παρακλήσεως and σωτηρίας. The Apostle means to say, that both his affliction and his consolation is calculated to profit them; and, in expressing this sentiment, he throws in the clause τῆς ἑνέργειας—πάσχομεν to show how his affliction may profit them: it will, he says, be made efficacious by their patiently bearing, after his example, the same calamities that he suffers. And he then subjoins a parenthetical clause expressive of his hope and trust respecting them, viz. that they will copy his example. Thus it appears, that the transposing the clause καὶ η ἐλπὶς ἡμῶν, though it seems to clear the construction, injures the sense, since the words must have to be referred, not to what immediately precedes, but to the ἑνέργειας &c. The Apostle does not mean to show how his consolation might be efficacious for their consolation, because that was too plain to need being touched on. It was (as Mr. Scott explains) by tending to illustrate the faithfulness of God to his promises, and to comfort them, that he gives hope and encour- age those who suffer for his sake. Every is used as at 2 Cor. iv. 12. Gal. iii. 5. & v. 6. 1 Thess. ii. 13. ὕπερ ὑμῶν, respecting you, on your behalf.

7. εἰτέστε] Here is an anacoluthon, such as is frequent in the best writers, especially Thucyd. and Herodot. Thus it is a verb and γαρ. τῶν παθημάτων must denote the same as the παθημάτων in the preceding verse, viz. Paul's sufferings. Now they were partakers of his suffering by sympathy; and of his consolation they could not fail to be, by being like-minded, and as firm in the faith. The article τῶν is wanting in 25 MSS. and the Editions. Greatly preferred by the other MSS., several Versions, and Fathers, also the Edit. Prince, and Erasm. 1 and other early Editions: τῶν παθημάτων, in the preceding verse, q. d. For of afflictions I would have you to know, I have had my share. The ὑπὲρ is for τε, which is found in a few MSS., and Fathers; but is plainly a gloss, though accounted by Dr. Burton as probably the true reading. More may be urged for the omission of the τε, which Dr. Burton would cancel. But it is very probably a correction of the early Critics.

On the circumstance adverted to by the Apostle the Commentators differ in their views. Some refer it to the persecutions at Lystra. Acts xiv. 19 & co. Others, with more probability, to what had happened during the commotions at Ephesus mentioned in Acts xix. 26. seq. Ἐφεσιοῦ ὑπὲρβολὴν is for ὑπερβαλλόντως, as Rom. vii. 13. With ὑπέρ I would compare Aristoph. ap. Zonar. Lec. p. 1785. ἴσωννυμον ταῖς συμφοραῖς. ὑπὲρ δύναμιν is for the more Classical παρεδοσκόμεθα. Nowithstanding what Rosenm. and others think, καὶ εἰτέστε, as well as what cóμεθα, can only mean, 'insomuch that we even despair of life,' ἐκεῖτ. signifies to be utterly reduced
to *ἀποφεία, consili inopia; the *ἐξ being intensive and the force evident from ν. 8. ἀποφείαν *ἐκλάληται ἀλλ' *ἐπί τῷ Θεῷ τῷ *ἐγείρομένι τοῦ *μεκροῦ. *κόσ ἐκ τηλικοῦ τοῦθανάστατημα. 

9. In *ἐναυτῷ τῷ ἀπόκρυμα ἑαυτὸν ἐγκαίνια. This contains a strongly figurative mode of expressing *uter daper of life, q. d. the having nought but death before one's eyes. *Ἀπόκρυμα signifies properly a *response, and varies its sense according to the context. Thus when used of judges, it denotes, as here, a verdict or sentence. The Article is employed in reference to a clause suppressed. The sentence would at full length run thus: 'Nay we had sentence recorded in our minds, and we had this sentence, in order that we should not trust' &c. Of the bold figure in *ἀπόκρυμα ἑαυτῷ, the Commentators adduce no example; and therefore the following somewhat apposite ones may be acceptable. Thucyd. ii. 33. speaking of the people at Athens during the peloponnesian, says that 'they set all laws at defiance, from having death continually suspended over them as a sentence of death already denounced, and which they might consider tacitly expected to be carried into execution.' 

10. The *ἀναθήματος 'ἀναθήματος' is not merely put for *πεποιθώσεως; but the participle and verb substantive are used to express *continuity of action, or *custom. By 'trustworthiness in ourselves' is meant having regard to our own strength alone, and human means. *Τῷ ἐγείρομένι τοῦ *μεκροῦ, *who raiseth the very dead [and therefore who can preserve the living, in however great peril of death]. 

11. *ἀναθήματος; 'deadly peril,' 'peril of life.' The sense in ἐφοράσατο &c. is: 'who hath delivered, now delivereth, and, we hope and trust, will deliver us.'
have behaved ourselves.' It has reference (like τερσάρι in Latin) to conduct of every sort. 'Εν τῷ κόσμῳ must mean 'wherever I have been.' See Matt. xxvii. 22. Πέρσα. δι', 'and especially.'

13. οὐ γὰρ ἄλλα—ἐπιγνωσκέτε The sense is not very clear; but the best Commentators, ancient and modern, are generally agreed, that there is a reference to the αὐτός and ἐκεῖνος just before. So Newc. paraphrases, 'For I am really unknown to you.' I do not write sometimes one doctrine and sometimes another; (Gal. i. 7.); but only such doctrines as ye now read, and acknowledge also, as to the sound and greater part of you.' But Dr. Burton comes closer to the sense as follows: 'The words which I use have no other meaning than what appears when you read them, and the truth of which is acknowledged by you.'

14. Αὐτὸ μέρος] is limitative, q.d. some of you, at least, namely, the sound portion of you.

—οἵτι καύχησα—ἡμῶν] The sense is: 'You have found and acknowledge (I say) that we are your rejoicing, and as it were the glory of our Lord.' Chrys. and Theophyl. interpret καύχησα, 'such as may make you proud of having us as a teacher.' Καθιστέρ καὶ οἵτινες ήμῶν, namely, as being proud of such disciples. The proper ellipsis at οἵτινες ήμῶν can only be σάχοι: but the clause εν τῇ ἡμέρᾳ τοῦ Κ. I. is best referred to the ἐπιγνώσεως suspended by ellip. on ὅτι. By τῇ ἡμέρᾳ τοῦ Ιησοῦ is meant the day of judgment. See Phil. ii. 16. 1 Thess. ii. 19 seq.

15. τοῦτο τῆς πετρῶν] Sub. ἐνι, namely, on your being well affected to us. Πετρων is a word of later Grecian. Πρότερον, i.e. on writing the former Epistle. See 1 Cor. xvi. 5. He means to say, that he had at first intended to have written to the Macedonians; and then shows that he did not change his intention without good cause. Αὐτὸς. χαρών. Many Commentators explain the χαρών, as οἴκημα, or, benefit; and Dr. Burton 'a second distribution of the spiritual gifts.' This, however is rash; and it is better to take it, with the ancient Commentators, and some moderns, as meaning χαρών, gratification. It should seem to mean benefit generally, every spiritual advantage, natural and spiritual, imparted by his presence; including, of course, the gratification of his society.

16. τοῦτο μὲν ἢ εἰς. by a popular idiom 'your part of the country.'

17. τούτου βουλευόμενον] 'when I thus purposed.' Μήτι ἀρα τῇ ἐλαφρῇ ἐξησάμην; [ὁ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ἡ παρ' εμοί τὸ ναόν. The repetition of ναόν and οὗ makes no difference in the sense, is taking too much for granted. Considerable error has arisen from the mistaken notion, that the Apostle here has in view inconstancy; whereas the antient Commentators have shown) the κατὰ σάρκα βουλ. has reference to various worldly views and carnal passions; and the one here adverted to by example, seems to be (as Chrys., Theophyl., Ócæcum., Theodoret, and Phot. suppose) a headstrong self-willed spirit, which will either do things, or not do them, as it please, without giving any reasons. The force of the repeated ναόν and οὗ may be illustrated by the usual expression of such positive persons, ὁ γέγραφα γέγραφα, or ἄ τετραχα τετραχα. The ην γαί το γαί ναόν refers to any purpose to be effected; the οὗ το οὗ, to what is not to be done; as Theophyl. well observes; and another remains on address with which the Apostle turns off what was matter of accusation into a ground of praise. Thus the construction is: ἵνα το ναόν ἵνα ναόν, καί το ναόν οὗ ναόν.

18. πιστῶν δὲ οὗ Θεῶν—οὗ] This, as Chrys. observes, is meant to anticipate an objection, q. d. if you say not be firm and stable and you often say ναόν, and it is found οὗ, may we not fear lest your word (doctrine and preaching) be found such? viz. ναόν καὶ οὗ, ἵνα unsuitable
and unerring. To which the Apostle answers: ‘My purpose in coming was my own, wherefore I did not; but my doctrine is Christ, and what is such, cannot deceive. Now God is true (πιστὸς, σεβάς), so that, as he is true, neither is his word to you, which we preach, inconsistent and unstable.’ ‘Oτι, wherefore.’ With the πιστὸς of Θεος compare Heb. x. 28. x. 11. 1 Joh. i. 9. This use of πιστὸς to signify σεβάς, is also found in the Classical writers, as Thucyd. viii. 51.

19. By Ιησοῦς Χρ. is meant his λόγος, or doctrine. ‘Ἐν αὐτῷ, apud eum, i.e. Christ. Ναι, i.e. most true and certain.

20. οὐκ ἂν γὰρ ἄμην] Abp. Newc. paraphrases as follows: ‘for all the promises God has made are confirmed to mankind through him; and the truth of them is and will be conveyed through him; to the glory of God by our preaching.’ Bp. Middill. well renders: ‘for how many soever be the promises of God, in Him (Christ) is the Yes, and in Him the Amen;’ i.e. whatever God hath promised, He will through Christ assuredly perform and accomplish. ’ οὐκ ἂν γὰρ ἄμην. All known asseverations of the truth.’ Τῷ Θεῷ πρὸς ἄμην is, by transposition, for πρὸς ἄμην τῷ Θεῷ.

21. ὁ δὲ βεβαιῶν &c.] The scope of the passage is referable to God, as the author both of their original conversion to the Christian faith, and of their confirmation in it. So Newc. paraphrases: ‘But I do not arrogate any thing to myself, when I use the expression by us. God establishes both me and you with respect to Christ, as disciples of Christ.’ ‘Ο βεβ. εἰς Χρ. may be rendered, ‘who makes us firm in [the faith of] Christ.’ Χριστοῦ, i.e. who hath solemly called me to be an Apostle as it were by the right of unction such as was used to it among King and Prophets. ’Ο σφηγαγ- 

24. ‘οὐκ ὃς νοίμων] There is in οὐκ ὃς (as Beza and Grot. remark) an answ-

25. ἐκανέτωι] And that for παρ’ ἑαυτῷ, The sense is: ‘I determined with myself.’ For the common reading ἐλθέω in ἐν λόγῳ πρὸς ὑμᾶς several MSS., some Versions, and the Ed. Princ. have what I have edited, with Beng., Matth., Griesb., Titim., and Vater. And certainly has more of the character of genuineness. ’Ἐν λόγῳ must not be confined to Paul, or the Corinthians, but be extended to both; as was pointed out by the antient Com-
The sense is: 'so as to give myself and you pain,' viz. by censoring your irregularities. This view is, I find, confirmed by the opinion of the learned Emmelung in his recent edition of the Epistle. See his Notes. Compare 1 Cor. iv. 21, in ejusdem p. 38.

2. ei γὰρ εἶναι ἀνάμεσα ὑπὸ αὐτὸν There is here some obscurity, occasioned by the refined delicacy of the remark; which was, I conceive, meant to be explanatory of the ἐν λυπεῖ ἐλθομεν. Various interpretations have been propounded, which see in Recens. Synop. The true one seems to be that of Grot., Rosenm., Doddr., Mackn., Jaspis, and Emmelung. It may be observed, that the καλ., like the θερ., increases the force of the interrogation, and may be rendered quaesum. In the interrogative τις is implied eximie in the answer. The τις εἶναι τῶν ὑποφίλων is expressed populariter, in the sense: 'And who then is there (i.e. would there be) to soothe my sorrows but the grievest persons,' i.e. the grievest persons; for the singular is, as Rosenm. observes, put for the plural; as in collectives. Here that designation might be said, in some degree, to embrace both the sound and the unsound part of the Church. But then it would appear too sympathetic with the latter, as to afford the Apostle but little cordial consolation; and the latter could not be expected to do it, unless in the event of entire repentance, and through reformation, which the Apostle would not stay to see put to the proof. And thus his comfort with both of them could be but small.

3. έγραφα τοῦτο αὐτῷ Some Commentators understand this of the present letter; but most take it of the former one, taking τοῦτο αὐτῷ to refer to the order given to excommunicate the incestuous person, and the general epistle on their moral conduct. Perhaps, too, εγραφα is emphatic, .preference. I expressed my reproof and reproofs in writing. Τοῦτο αὐτῷ, i.e. what I did. ἔδει, 'it was proper and reasonable,' as in Matt. viii. 33. xxii. 23. Ἀφ. αἰτία, 'at the hands of those who.' Πετιθέμενος, 'being assured.' Ἡμῖν πάντως ὑμᾶς, respecting you all. οὖτι ἐμὴ ἡμείς ἑστίν, 'that whatsoever I have said and done, I express towards you all,' i.e. the sound and far greater part of them.

4. εἰ πολλας καρδίαις] The sense is: 'out of such afflictions and heartfelt distress.' Συνοχή Vol. II.

properly signifies the being so hemmed in as not to know which way to turn, and figuratively denotes great distress; as Joh. xx. 3. εὐπρόσφερον καὶ ταλαιπώρια έγραφα. I wrote, what I did, in the first Epistle. Οὖν εἶναι λυπαται. The sense is: 'The purpose, however, was not that ye should be grieved and pained, but that [sensible of the motive which had urged me to so write] ye might recognize therein my love, which I bear very abundantly towards you.'

5. The Apostle now comes closer to his purpose in writing thus: and the words may be rendered: 'But if any one (meaning the incestuous person) have occasioned sorrow, he hath not so much grieved me as, in some measure [that I may not bear too hard upon him] all of you. The true punctuation here is doubtless that which I have adopted, with Gresch., Emmelung, Vater, and Gratz. Αὕτη, οὖν, we may supply τίνα, or, with Emmelung, take it intrinsically, in the sense 'ne quid gravius dicam,' i.e. ne dicam nos solos. This is confirmed by the Syriac version. Of this sense of εἰσήκουσαν τινι, we bear upon, two examples are adduced by Wets. and Beza.

6. The Apostle suggests reasons for showing mercy to the penitent offender. Η εὐπροσφέρα. This word signifies in Philo and the later writers the fine, or other punishment affixed to any offence; and in the earlier Fathers it denotes any Ecclesiastical punishment promulgated by the Canons of the Church. Αὕτη, itself, i.e. without any more Τοῖς πᾶσι πελεφυσοι, 'at the hands of the many,' the general body of the Church. Comp. I Cor. vi. 4. συνεκδηγοῦσαν τῶν ζωλών. 7. ἢς] 'insomuch that.' Τόναντιον, i.e. instead of further rebuke. Καρπασθή, 'to forgive.' This, of course, implies that he had repented of his sin. Δίκαιος καρποθή, 'be swallowed up, overwhelmed, by the excess of his sorrow.' A metaphor derived, I conceive, not from the devouring of a beast, as is generally supposed, but from drowning. Comp. Ps. cxlv. 2, 3 & 4.

8. καρακάζαι εἰ αὐτῶν συνοχή] This is rendered, 'to confirm your love to him.' But the proper sense of the word, and the context and circumstances of the case, rather require the sense 'make him assured of your love,' namely, by some public testimony of it, i.e. the annul-
ment of the act of excommunication in order to make sure that reconciliation is to be formal, as the excommunication had been. *Kurósséi* δυνάμει seems to have been a popular brevity of expression.

9. εἰς τὸν γὰρ ἐγγύτητα τοῦ Χριστοῦ. The full sense intended in this briefly worded passage seems to be, ' [Forgive him, I say;] for the chief object I had in writing [that you should punish him, is answered, and that] was that I might know the proof of you, (i.e. that I might put you to the test) whether you be obedient in all things.' Comp. Phil. ii. 22. τὴν δὲ δοκιμήν ἀυτοῦ γίνωσκέτε.

10. τίς δὲ τί χαρίσσει, καὶ ἕγα. Sub. χαρίσσει. The sense intended by the Apostle is best expressed by *Zeus* as follows: 'in omnibus judicibus, quia sequi tatem et mentatem anima producant, nemo liberalius vos sequitur, quium ego.' So Dr. Shuttleworth: 'where you feel disposed to show forgiveness in cases like the present, I am no less disposed to do the same.'

καὶ γὰρ εὐδοκίας ὑμᾶς ἔχω. The sense seems to be: 'for whatever I have hereby forgiven and the Epistle bears me out in this, I have forgiven it for your sakes, and to testify my regard for you.' At τίς κεχρ. sub. κεχρ., which was suppressed to avoid repetition. The next words εἰς προσώπῳ &c. are variously interpreted. See Recens. Syn. By almost all Commentators they are joined with the words immediately preceding. And indeed thus a good sense arises; but one, I conceive, not very agreeable to what follows, ἵνα μὴ πλεον. ὑπὸ τοῦ Σαρ. I therefore agree with the able Bâle Editor, that the words καὶ γὰρ—ὑμᾶς are parenthetical, and that εἰς προσώπῳ &c. belong to the καὶ ἔγω (χαρίσσει). And this is supported by the general view of the sense taken by Dr. Shuttleworth and Mr. Scott. 'Εν προσώπῳ Χρ. signifies acting in the name and in behalf of Christ, as it were in his person. So Theophyl.

11. ἵνα μὴ πλεονεκτήσῃ. &c.] These words seem meant to give a reason why he and they should be always disposed to show lenity on repeated, not on the first, but on excessive severity, Satan might obtain advantage over them, by tempting the offender to despair or to apostacy; and thus bringing Christianity into evil report as a stern religion, deter others from embracing it; or by exciting division in the Church, prevent the success of the Gospel. See Newe. and Scott. The words οὐ γὰρ ἐγγ. seem to mean, We are not [I trust] ignorant; for admonition; and the same may be intended.

12, 13. The Apostle says this, to suggest a further proof of his affectionate concern for them, and his desire to visit them; namely, that he went to Troas to preach the Gospel, and had good opportunity of success; yet, because he found not Titus there, who was to bring him an account of the Corinthian converts, he could not rest, but must go in search of him into Macedonia. Perhaps, however, the οὐς ἔχομεν may be referred to regret at the absence of Titus not affording him the means of making the most of that opportunity, which was offered of spreading the Gospel. By ὑπ. is meant the country of the Troas. At τοῦ εἰς sub. ἐν, at or on account of. By αὐτοῖς must be understood the Trojans.

14. τῷ δὲ Θεῷ—Χριστῷ] On account of the happy turn affairs had taken at Corinth, and the good account he had received of the Corinthians from Titus (See vii. 6.) the Apostle breaks forth with a general wish for God to be pleased with his Evangelical labours. The θαυμαζ. &c. shows the grounds of the thanksgiving, namely, 'because he maketh us to triumph.' The word properly signifies to triumph over; but here is used (as the best Commentators antient and modern suppose) in a Hiphil sense; and Schleus. cites a similar use of the word in Eurip. Her. Fur. 1596., also of other verbs, as βασιλεύει, ἐπιτευχεῖ, αὐτερεῖ, κληρουμένει, &c. The sense is: 'cause us to triumphantly overcome all difficulties, ‘go from city to city as triumphing conquerors in the cause of Christ.’ Others, as Chrys., Kyjke, and Wets., assign the sense, 'to lead one triumphing, to give the victory to one.' But see Recens. Syn. The expressions παντοτέ &c. εἰς τέσσαρα are not to be rigidly interpreted, but understood of what, upon the whole, was the case. Indeed when the Apostle was least successful, there was always some kind of victory obtained over the kingdom of Satan.

καὶ τὴν ὁμοσ.—θαυμαζόντη] The sense is: 'And who diffuseth, by us, every where the odour of his Divine knowledge.' There is, as the best Commentators are agreed, an
allusion to the fragrant odour of flowers and aromatics scattered around conquerors in going in triumph. Some confusion of metaphor exists; but, by a lively allusion to the wide spreading of aromatic and medicinal odours, it represents the wide diffusion of the Gospel and its salutiferous influence.

15. ὑμῶν τῷ θεῷ ἐν τοῖς σωκομένοις καὶ ἐν τοῖς ἀπόλλουσιν, ὁ δὲ οὐρά. 16. καὶ πρὸς ταῦτα τίς ἱκανός; ὡς γὰρ ἔσμεν, «Οὐ γάρ ἔσμεν, ἵνα ἥμων ἐν ταυτί τοῦτο. ἦτοι Χριστοῦ εὐδοκία.» (1 Cor. 1. 18. 4. Luc. 2. Inf. 3. 5. 6. 17. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γὰρ ἔσμεν, ἵνα ἥμων ἐν ταυτί τοῦτο.» (1 Cor. 1. 18. 4. Luc. 2. Inf. 3. 5. 6. 17. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γὰρ ἔσμεν, ἵνα ἥμων ἐν ταυτί τοῦτο.» (1 Cor. 1. 18. 4. Luc. 2. Inf. 3. 5. 6. 17. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γὰρ ἔσμεν, ἵνα ἥμων ἐν ταυτί τοῦτο.» (1 Cor. 1. 18. 4. Luc. 2. Inf. 3. 5. 6. 17. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γὰρ ἔσμεν, ἵνα ἥμων ἐν ταυτί τοῦτο.» (1 Cor. 1. 18. 4. Luc. 2. Inf. 3. 5. 6. 17. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γὰρ ἔσμεν, ἵνα ἥμων ἐν ταυτί τοῦτο.» (1 Cor. 1. 18. 4. Luc. 2. Inf. 3. 5. 6. 17. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γὰρ ἔσμεν, ἵνα ἥμων ἐν ταυτί τοῦτο.» (1 Cor. 1. 18. 4. Luc. 2. Inf. 3. 5. 6. 17. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γὰρ ἔσμεν, ἵνα ἥμων ἐν ταυτί τοῦτο.» (1 Cor. 1. 18. 4. Luc. 2. Inf. 3. 5. 6. 17. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γὰρ ἔσμεν, ἵνα ἥμων ἐν ταυτί τοῦτο.» (1 Cor. 1. 18. 4. Luc. 2. Inf. 3. 5. 6. 17. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; Οaterno is the prevailing. As 2 Cor. ii. 14. at the word ἐσμεν. 2 Cor. iii. 1. at the word epistle. 2 Cor. iii. 12. at the word ceili. Eph. iv. 8. at the word ascended. v. 12. at the word light. The matter is indeed parenthetical, but not so much so as to justify an affixing of the marks of parenthesis.

17. οὐ γάρ ἔσμεν—τῶν λόγων] These words are by some thought to refer to those immediately preceding. But the best Commentators are, with reason, agreed, that the reference in the γάρ is to the words of v. 15 & c. "We have been so highly esteemed so favoured by God, that we are caused to triumph, and are permitted to scatter the odours of the Gospel: and we do this both with zeal and acclivity; for we are not as the many," &c. The use of the participle and verb substantive for the finite verb, denotes custom. The gospel and the grace of God have set all the expression κατήλθον τῶν λόγων τοῦ Θεοῦ will be seen by bearing in mind the proper signification of κατήλθον. Now this will depend upon that of κατήλθον, which is not derived from κακων and πάλας (as the Etymologists say), but is cognate with the σαρπος of the Latin, and both derived from caper, caper, and other cognate words of the Northern languages, denoting to sell by retail. Thus κατήλθον meant a retail dealer, one who sells at second hand; as is plain from two passages of Plato (which have escaped all the Commentators) p. 531. Κατάλειψεν ἐλεητερία παραδεχόμενοι. Δεύτερα. κατήλθος. κατήλθεν. κατήλθον. κατηλθείσαν. ἔνας. ἔνας. 540. As St. Hesych. explains κατήλθον by μεταπαλι. Eschyl. Theb. 541. by a bold figure, formed on the foregoing sense, says ἔλθων ἐτοικεν κατήλθησαν μάχη, 'he will not fight by retaill; i.e. in a peddling way. Thus the κατήλθον were petty chapmen, and that chiefly in eatables or drinkables, exactly corresponding to our butchers. And as such articles are, more than others, susceptible of that adulteration, which is most likely to be practised by petty vendors, so these κατήλθοι were, from a very early period, accused of this trickery. So is 1. 22. οἱ κατήλθοι σοι μεγαλύτερον τῶν ὀρέων ὑπάρχει κατήλθος, therefore, came to mean ' make a gain of;' (as Clem. Alex. 60. οὐ κατήλθεται ἡ ἀλθεία.) and also, as here, to corrupt for the purpose of gain. The sense, then, is, ' corrupting the Gospel in order to make a gain of it, by representing its doctrines and requisitions as otherwise than what they really are.' What these mixtures were, may easily be conceived, for this business was conducted in different teachers; sometimes consisting of Jewish superstitions, and sometimes, of philosophical fancies and the dreams of the Sophists. The idea is further unfolded in the words fol-
louing ἀλλ' ὦς ἐξ εἰς, which signify 'with sincerity and integrity.' At ὦς ἐκ Θεοῦ sub. λέγοντες, which arises from the idea of λέγει suggested by κατηκ. τον λόγον. The sense is, 'as persons who speak from God, and not themselves, κατηκὼν τοῦ Θεοῦ, as in the preface, and with a view to His approbation alone.' Ex Xp., in the name of Christ, as his legates.'

III. 1. 'Ἀρχόμεθα—συνιστάνειν.] This is meant to anticipate an objection, that by thus mentioning his sincerity, he was recommending himself. In the interroegation is implied a strong negation, No! The next words τι με κρίνομεν are to be considered as having reference to others omitted for brevity's sake, i.e. 'Nor have we any occasion so to do.' Thus there will be no reason to receive με for μι, as Griesb. and others have done, from a few MSS., Versions, and Fathers, (to which Rinck's collations add nothing) though contrary to the most certain of Critical canons.

Συντ. ἐπιστ. These were letters of introduction, and, more or less, of recommendation, often mentioned in the later Classical writers, as Arrian, Diog. Laert., Stobæus, and Pliny. They were much employed among the Greeks and Romans, and the Jews, from very early times. Beyond a doubt, was immediately derived the frequent use of them in the primitive Church, though the origin may have been the παρεξεργάζεσθαι early Greek.

The ὦς τινες may allude to the false teachers, who had thus introduced themselves to the Church at Corinth.

2. 3. ἦτε συνιστ. ἦμαν ὑπὲρ ἔστε &c.] i.e. ye are, in fact, our recommendatory Epistle, one written by Christ, through our instrumentality; not, with ink, but with the Holy Spirit; not on letters of stone, but on the heart; q.d. your conversion to the Christian religion by my doctrines and miracles [and that reformation implied in true conversion] is a sufficient recommendation of me as a true Apostle. Now this conversion and reformation (from the extensive communication of Corinth with almost every part of the world) was known by all, and read by all; and (what seems meant by the ἐγγυπ. ἦτε τιμία προς ὑμᾶς) was especially imprinted on the mind of the Apostle, and he himself was the means of bearing about this knowledge to all parts of the world. For ἦμαν, indeed, a few MSS. and Versions have ἦμαν, after the τις καρδίας, which is preferred by Olerius, Dodd, Barrington, Wakef., and Rinck.

— Φανερούμενοι ἦτε ἔστε &c.] For ἦτε φανεροῦμεν ἔστε, 'it being manifest that ye are &c.' The same metaphor is here continued, but with a more direct and a different application. When it is said that they are even Christ's Epistle, the latter must be understood in a different sense to the former; and this sense may be thus traced: 'Ye bear the commands of Christ on your heart, and transcribe them into your practice. This is, as it were, a letter dictated by Christ to me, and by me written on your hearts.' In some sense, too, it might be said that they were a letter commendatory of Christ and the Gospel to the heathens. By the επιστ. Xp. is meant the Gospel; and to this the term ἐπιστολή is very applicable, according to the sense in which it is here used, namely mandatum. The term, indeed, is applicable to any revelation of God's will to man.

The remainder of the verse is meant further to unfold the sense of ἐπιστολή, and to show the superiority of the Gospel to the Law. Besides, in the Law there was a bare command; in the Gospel that was rendered effectual by the ministry of the Holy Ghost, and by the performance of extraordinary operations. 'Ἐν πλαξί καρδιών σαρκ. are, by transposition, for ἐν πλαξί σαρκ. κ., i.e. on fleshly tablets, namely those of the heart. Comp. Jerem. xxx. 33. The same figure occurs in ἐσχ. From 814. ἐν γράφον ὡν μηθοσα χελο προφι θέου.
power and sufficiency is [alone] from God.' The
οις εις εαυτον serves to enforce the αφ' εαυτων; though the former refers to the former to the will, the latter to the people. The context, by the way, confines the latter, by the way, to be limited to denote any thing relative to the peculiar doctrines of the Gospel, and the method of salvation revealed in the new co-

6. οι και ακανωσεν ἡμας] Sub. ειναι. 'And it is He who enableth us to do the ministers.' The words αυτοι signifie 'not of letter, but of spirit,' i.e. not a literal, but a spiritual one. By literal is meant resting on written documents, or Scripture only, like the Law of Moses. And, in a figurative sense, it may also denote 'consistent in outward sense and ceremonies.' By γραμμα, is meant 'what is literal,' viz. the Law; and by του νου, 'what is spiritual,' viz. internal and spiritual religion, the Gospel. Such (in opposition to the Mystics, who take these words of the literal and the spiritual interpretation) Bp. Marsh, in his Lect. p. 369. has proved to be the only sense which the context admits. 'The Apostle (says he) is not speaking thus metaphorically, but straightforwardly; meaning by the spiritual interpretation, but is between the law of Moses and the Gospel of Christ. The former 'killa' insomuch as it denounces death without hope on all who disobey it; nay sometimes occasioned death by the multiplicity and difficulty of its ceremonial rites. See Rom. iii. 20. and Gal. ii. 19. On the contrary, the nymi, the Spiritual Sys-
tem of the Gospel, τουτοι, 1st, brings life and immortality to light, and affords the means of salvation; 2dly, it imparts life, a new life, by the Holy Spirit. There is also an allusion to that expiatory sacrifice by which this vivification is effected. The two Dispenations, there-
over, are contrasted as to their tendency; that of the Law was punishment; that of the Gospel, reformation rather than punishment, salvation rather than condemnation.'

7, 8. The Apostle now further evinces this superiority, by showing, 1. that its glory is greater; inasmuch as the law had only a cor-
poreal and external glory. Its glory was the glory of the face of Moses; but the New Dispensation an intellectual and spiritual one, which no one perceiveth with his senses. (Theophyl.) I have in Rec. Syn. shown, that the sense of the verse is this: 'If the ministry or office of promulgating a covenant which, when written on tables of stone, brought nothing but death with it, was glory (namely the glory of the law), with the law, and a glorious that the children of Israel were not able to look at the face of Moses, because of the shining of his countenance, which glory was soon to vanish; how much more shall not the ministration of the Spiritual Dispensation (i.e. the Gospel) be rather glorious! To advance the argument, he makes the words of that glorious that glory was temporary, and would cease at death, so was the Dispensation, of whose Divine origin this was the sign, meant also to be tem-
porary.' In τοις ουν... δοξαι there is an argumentum a minori ad majus. Του τουτου, i.e. the vivifying and Spirit-bestowing religion, the Gospel. 'Εν δε, for ἐν τοις. 9. ει γαρ της διακοινωνιας... δοξαι The Apostle here (as Theophyl. says) 'gives another turn to the same thought.' Indeed, δια της τακτος is meant to further illustrate what was said at v. 7., 'the diakonia of the θανατου εν γραμμαις. The condemnatory Law, and the justificatory Gospel are contrasted; the former as a ministry of condemnation, the latter as one of justification; or which confers justification on all who heartily embrace it. Δοξα, for δοξαι; which use of a substantive for its cognate adjective is also found in the Classical writers. 10, 11. Here the sentiment is further strengthened. It is repeated in the words, meaning the Mosaic Dispensation. Render, not 'made glorious,' but 'esteemed glorious or excellent.' So 1 Pet. i. 8. χαρα δοξασμενοι. Thus ουδε δοξα signifies, 'is in a manner of no glory,' 'is not to be accounted excellent.' 'Εν τοιτω
περί μερει, ἐνεκεν τῆς ὑπερβαλλούσης δόξης. εἰ γὰρ τὸ καταργοῦμεν διὰ δόξης· πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.

"Ενοχητος οὖν τοιαύτῳ ἐλπίδα, πολλῇ παρόρειᾳ χρώμεθα· 12 καὶ οὗ καθάπερ Ἔσωθ ἐτίθησα κάλυμμα ἐπί τὸ πρόσωπον 13 εἰς τοῦ, πρὸς τὸ μὴ ἀτενίσαι τὸν ὑπὸ Ἰσραήλ εἰς τὸ τέλος τοῦ καταργοῦμενον—ἀλλὰ ἐπορώθη τὰ νομίματα 14 αὐτῶν· ἢ χρὴ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μὲνεν, μὴ ἀνακαλυπτόμενον, ὅτι ἢν Χριστῷ καταργεῖται ἂλλ' ἐστι σήμερον, ἡμῖν 15 ἀναγνώσκεται Ἔσωθ, κάλυμμα ἐπὶ τῇ καρδίᾳ αὐτῶν τῆς μερει·" 

This may either mean, 'in respect of this, i.e. its ministration;' (See Newc.) or, 'in regard to it, i.e. in comparison with the glory that so greatly exceeds it. 'Ενοχητος may mean either 'as respects,' i.e. in comparison of; or, 'by reason of.' For οὖν, οὗ is found in very many MSS., Fathers, and early Edd., and is adopted by Matth., Griesb., Tisch., and Venetian.

11. The comparison is here continued, and made between the Law, as transient, and the Gospel, as permanent. Τὸ καταργ. Not 'which is done away,' but 'which was to be done away.' Τὸ μένων, 'what was to be permanent,' μόνον, viz. until the end of the world; and so called, as being the last Dispensation of God, and to be succeeded by no other. Αἱ σήμερον, 'attended with glory,' both at its delivery and in its use.

12. ἔνοχητος οὐν τ. τ.λ. Some eminent Commentators explain, 'having such confidence in the glorious perpetuity of the Gospel ministration.' But this seems too confined a sense. It is better, with Chrys., Newc., and Mackn., to regard the words following as I agree, the French say; i.e. with reference to the comparison with the glory that so greatly exceeds it.

The τέλος τοῦ νόμου is understood by the best Commentators to mean, 'the end and object of the law is Christ:' and the words πρὸς τὸ μὴ ἀτενίσας—καταργοῦμενον may be paraphrased thus, 'So that they did not see what was accomplished under the Law that was to be done away with in Christ. The Law, therefore, the end and object of the Mosaic law, which was to be the complement of the Law,' which seems to refer to a clause omitted, and the full sense to be this, 'Nor has this only been in old time, but it has ever since been the case, that their understanding and perceptions have been such as to lead to the view that the Law is the true end of the Law, which is discovered by the Gospel of Christ.'

15. Here there is a repetition, in somewhat
plainer terms, of what was said in the preceding verses.

16. ἡνίκα δε ἐν ἐπιστ. πρὸς Κύριον. Here must be supplied either ἡ καρδία αὐτῶν, according to most Commentators; or (as I proposed in Recens. Syn.) Ἰσραήλ, i.e. the sons of Israel) taken from v. 13. This latter seems to be adopted by Dr. Buell. The present tense is peculiar here as an allusion to Exod. xxxiv. 34, which is quoted by Origen, ἡνίκα δὲ ἐν ἐπιστρεφ., ὃς πρὸς Κύριον. When Moses turned towards God, he took the veil off his face; and when the Jews turn to Christ, the veil of ignorance will be taken from them. Perhaps, however, it may be better (with Cappel. and Menochius) to regard ἡνίκα ἐν ἐπιστ. as put impersonally, e. i. the whole Ἰσραήλ mentioned above. The phrase ἐπιστ. πρὸς Κύριον signifies to be converted to the religion of Christ. Acts xii. 21. Περισσαῖται, 'is to be, will be removed.'

17. ὅ τι Κύριον τὸ πνεῦμα ἐστὶν. On the sense of these words some difference of opinion exists. The true interpretation, however, seems to be that of Abp. Newe. and Bp. Middl., 'The Lord and his doctrine is the spiritual and life-giving religion,' (mentioned above, v. 6.) or, 'the Lord Jesus is the author of that spiritual Dispensation.' Οὐ δὲ τὸ πνεῦμα Κύριον, 'where the Spirit is, there the Lord is also.' Ἐλευθερία ἡ. The sense seems to be, 'there is freedom from the bondage of the Law.'

18. ἡμεῖς δὲ πάντες—πνεύματος. On this beautiful passage much variety of interpretation exists. See Rec. Synop. The true sense seems to be that expressed in the following paraphrase of Mr. Hold. 'We all (i.e. all the true Christians) with open face,' or rather 'with unveiled face' (i.e. clearly and plainly) beholding as in a glass (or mirror, 1 Cor. xiii. 12.) the glory of the Lord' displayed in the Gospel; i.e. we do not, like the Jews, see the truth veiled in types, and shadows, and faint representations, but we behold clearly and distinctly, the glorious manifestation of the Lord Jesus in the Gospel, as if it were reflected in a mirror; and thence 'are changed (or transformed) into the same image' and resemblance as that of the Lord which we behold in the Gospel, and go on 'from glory to glory,' i.e. continually increasing in every thing excel. and be. the Lord Jesus, which worketh in us, and produces this transformation.—Rom. viii. 29. Col. iii. 10. See also the excellent Note of Mr. Scott. The idea suggested in αὐτὲς, προσώπῳ is that of clear and distinct knowledge. And τῶν δόξας κατοικ., may signify, 'beholding the clear and resplendent image of his doctrine, and recognizing its glory in its saving efficacy on the hearts of men,' and thus having our minds enlightened by it. On κατοικ. see Note on 1 Cor. xiii. 12. At ἐκδοθ,—δόξα (which alludes to the changing of the face of Moses) is held by the Scholiast to mean, 'there is an elision of κατοικ. which is expressed in a kindred passage of Col. iii. 10. τῶν αἰνακοίμην κατ' ἐκδοθ. τοῦ κτίσαντος αὐτῶν. The words απὸ δόξας εἰς δόξας imply that the more we behold this resplendent and glorious light, the more do we reflect back its rays, i.e. (casting aside the figure) the more we contemplate the great truths of the Christian religion, the more do our minds become imbued with its spirit; we are enabled to go on from one degree of holiness to another, until we come to the glorified vision of God in heaven itself.

The sense of καθάριστα τὸν Κύριον πνεύματος cannot, indeed, be defined with certainty. But perhaps Κύριον πνεῦμα. is best regarded, with Bp. Middl., as having the same sense here as in the preceding verse. Thus the meaning will be, 'even as we might expect from the spiritual religion promulgated by the Lord.'

IV. The Apostle now resumes the subject left at v. 13. of the preceding Chapter. See Note there.

1. ἡλευθερίας] This word is often used of the grace of God shown in bringing men to salvation, as Rom. ix. 15. seqq. iii. 30 & 32. 1 Cor. vii. 25. 1 Pet. ii. 10. Οὐκ ἐκκαθάρισε, we faint not,' viz. under the labours and perils we have to undergo. On the sense of the term, see Note on Lu. xviii. 1.

2. ἀπεισοδεύας] we have renounced and do renounce,' 'have nothing to do with.' Τα κρυπτά τῆς ἀλογ. is usually explained 'all such base practices as men from shame conceal.' It may, however, denote all underhand and foul dealings, and especially hypocrisy, such as the false teachers, whom the Apostle is supposed by all to allude to, were chargeable with. Μὴ περισ. ἐν πανοργίᾳ, 'not adopting a crafty line of conduct.' Δολούοντες τῶν λόγων τοῦ Θεοῦ is synonymous with the καταδεικνύων τῶν λόγων τοῦ Θεοῦ at ii. 17. By συνιστάται &c. is meant specially hypocry, such as among the false teachers, whom the Apostle is supposed to be alluding to, were chargeable with. Of this sense of συνιστάται, another example occurs at v. 11. Ἐνεπίσπου τοῦ Θεοῦ, 'as in the presence of God.'
ςυνείδησιν ἀνθρώπων, ἐνόπιον τοῦ Θεοῦ. Ἐι δέ καὶ ἐστὶν κεκαλυμμένον τὸ εὐαγγελίον ἡμῶν, ἐν τοῖς ἀπολλυμένοις, ἐστὶν κεκαλυμμένον ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τοῦτον ἐτύφλωσε τὰ νομίμα τῶν ἄπιστων, εἰς τὸ μὴ αἰγασάσαι [ἀυτοῦ] τοῦ φωτισμοῦ τὸ εὐαγγελίον τῆς δόξης τοῦ Χριστοῦ, ὥστε ἐστιν έἰκών τοῦ Θεοῦ. οὕτω γαρ ἐναυτῶς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰσούν Κύριον ἐαυτοὺς δὲ οὐδέποτε μιά Ισούν. ὅτι οὖν τὸ Θεὸς οὗ εἰπόν εἶκόν τοῦ φῶς 6 λάμπας, ὃς ἐλαμψεν ἐν ταῖς καρδιαῖς ἡμῶν, πρὸς φωτισμόν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰσούν Χριστοῦ.

3. The figurative language before adopted is here continued. The fault (the Apostle says) is due to the blindness of those who will not receive it. Κεκαλυμμένον, 'hidden, as it were, under a veil [like the Law],' i.e. its excellence unperceived by some. At τοῖς ἀπόλλανσι, we may regard the term as denoting those who are lost and are perishing, namely, through unbelief; as is clear from the next words. Gen. v.13. 5. Inf. A. 1.

For they persuaded their disciples to call themselves after their names. 'Ἐναυτῶς κηρύσσοντες, is explained by Mr. Scott, 'they were living an example, and were in danger of being our own advantage or credit in preaching. Which may be admitted as a secondary sense: but the principal one seems to be that propounded by Grot. and Emmel.:' We do not speak as principals, as if in a business of our own; we merely act as ambassadors on the part of another, namely, Jesus Christ.' Here, we, rely upon Gen. i. 1. for our authority. For οὕτως, who bade. There is an allusion to Gen. i. 3. 'Let there be light, and there was light.' Ὡς ἐλαμφύνω, 'he is who hath communicated light.' We may repeat φως, taking the ἅ. in a Hipil sense. The Apostle has reference to the state of ignorance and prejudice to which he had formerly been so wedded, when (in a two-fold sense) the light of heaven broke upon him. The words πρὸς φωτισμὸν &c. denote the purpose for which the light was vouchsafed. Πρὸς φωτ. γ. &c. seems to be put for πρὸς τὸ φωτισμὸν [ἀλλοῦ] περὶ γ., 'for enlightening others in the knowledge of the glory of God.' Ἐν προσώπῳ Ἰ. Χρ. The full sense seems to be, as Mr. Scott explains, 'in his person, miracles, character, righteousness, atonement, and mediation; which being thus stedfastly beheld with open face, as in a mirror, transformed the soul into the glorious image of God exhibited in it.'

7. The conclusion now proceeds from this verse to Ch. v. 10. to advert to a very different subject, namely, his own infirmities of body, and the ills under which he suffered, to preclude the idea (no doubt, entertained by some) that these were inconsistent with the possession of those
illustrious gifts, and that dignity as Apostle of the Gentiles which he held. He showed that this was the appointment of God for most important purposes, is profitable to them, and not without benefit to us.

—έχομεν for κατέχομεν. Τον θεσαυρόν τις, i.e. the precious benefits of the Gospel. Εν ἄστροι. τις, i.e. (by an allusion to a proverbial saying of rich treasures deposited in earthen caskets) bodies mean and weak in substance, and fragile in form. The term σκέπασις has an allusion to the body's being the depositary of the soul. Οὐσίαν properly signifies a shell, (of which material the primitive vessels were formed:) and, 2dly, a vessel of baked earth. And as that is proverbially brittle, οὐσίαν (which word is only found in the later writers) denoted weak, fragile, both in a natural and a metaphorical sense; and therefore was very applicable to the human body. Indeed, there was an ancient saying, to be traced as far back as Herodotos, that men are but earthen vessels. See Recens. Syn.

—ὑπερβολὴ τῆς δυνάμεως] `summa vis, the exceeding great power [committed to me as an Allusion in Acts 17.] That this phrase is metaphorical and many recent Commentators) be considered in its effects, the mightiness of the things effected, whether miracles, or the amazing work of conversion effected with such insufficient means. Ἡ, for φανεροθείς, might clearly appear to be of God, (Comp. Ps. lxv. 9.) and not of us. Compare i. 9.

8. ἐν παντὶ ὑμίλουμεν ecc.] `So great is God's power and support, that although we be earthen, and encompassed and beaten about by so many trials and tribulations, we are not broken down, or destroyed.' The participles are put for finite verbs. Αἰ εἰς παντὶ ὑμίλουμεν, or παντὶ ὑμίλουμεν. In ἐν παντὶ, as Thucyd. iii. 37. ἐμποτισθένθαι thorotheoumenos. In ἐν ὑμίλουμεν, as in Thucyd. iii. 37. ἐμποτισθένθαι thorotheoumenos. In ἐν ὑμίλουμεν; but the other similar terms employed in this figurative passage, most Commentators recognize agenetical metaphors. But we may rather, with Theophyl., suppose military ones; the allusion, it should seem, is to the storm, which is represented as so severe as scarcely to know whether to turn itself, yet not utterly reduced to despair. To this view ὑμίλουμεν, and ἐν παντὶ (the latter of which is the stronger term) are far more suitable. Ἐξαποτείχοντα (where the ἐκ signifies utterly, as in ἐξαποθεοῦνται) is used in the same sense as at i. 8. ὡς ἐξαποθεοῦνται υμῖν καὶ τοῖς ὑμῖν. The word is found in the later Classical writers. 9. ἔχομεν. ὡς ἐξαποθεούνται υμῖν καὶ τοῖς ὑμῖν. The term ὁ δὲ τάλαντο σαρκί ἡμῶν. I. 11. ὡς ἐξαποθεοῦνται υμῖν καὶ τοῖς ὑμῖν. The word is found in the later Classical writers. 10. ὡς ἐπέκαλε ἡμᾶς ἐπὶ τῷ παραδότῳ γενομένου ἡμῶν. Ἐτέρτους, διὸ δάδοι. 1. 5. ὡς ἐξαποθεοῦνται υμῖν καὶ τοῖς ὑμῖν. The word is found in the later Classical writers. 11. ἐξαποθεοῦνται. Ἐπί εἰς τῷ παραδότῳ γενομένου ἡμῶν. Ἐτέρτους, διὸ δάδοι. 11. 5. ὡς ἐξαποθεοῦνται υμῖν καὶ τοῖς ὑμῖν. The word is found in the later Classical writers. 12. ὡς ἐξαποθεοῦνται υμῖν καὶ τοῖς ὑμῖν. The word is found in the later Classical writers. 13. ὡς ἐξαποθεοῦνται υμῖν καὶ τοῖς ὑμῖν. The word is found in the later Classical writers. 14. ὡς ἐξαποθεοῦνται υμῖν καὶ τοῖς ὑμῖν. The word is found in the later Classical writers. 15. ὡς ἐξαποθεοῦνται υμῖν καὶ τοῖς ὑμῖν. The word is found in the later Classical writers. 16. ὡς ἐξαποθεοῦνται υμῖν καὶ τοῖς ὑμῖν. The word is found in the later Classical writers.
duced to preach the Gospel at all hazards, through the very same principle of faith (namely, in the resurrection) which David had. (I’s. cxvi. 10.) Κατά τὸ γεγραμμένον, means 'to adopt the words of Scripture.' On this sense of πενευτὴς τῆς πίστεως, see Schleus., Wahl, and Rose’s Parkh. Καὶ ἡμῖν πίστις, &c., ‘thus we have the same faith as you,’ the next words do nothing else than Eἰδοτε, 'assuredly knowing.' Δι’aut, 'by the power of Jesus.' Παραστήσει, 'will introduce us together with you,' namely, into the presence of his glory in heaven, as objects of his love.

15. τὰ γὰρ πάντα δέν δι’ υἱὸς] The scope of the words, which has not been well traced by the Commentators, seems to be this: 'We hope to enjoy your society there, and for that reason have done what we have; for all those sufferings and perils [are encountered for] your sakes.' There is an ellipsis of ἐν. The next words ἰδίως τοῦ Θεοῦ are further explanatory of the δέν δι’ υἱὸς, and the sense is, 'in order that the abundant grace [of God displayed in the Gospel] may, through the means of many, [for their conversion] redound to the glory of God.' On the construction &c. see Recens. Syn.

16. διὸ οὐκ ἐκκακός &c.] The words may be paraphrased, from the antient Commentators, as follows: 'Seeing you were in such great danger and encounter perils of various kinds, yet, knowing the power of God, and feeling assured that as he hath delivered us now, he will continue to deliver us, and finally raise us up at the last day, we faint not, nor despair under our sufferings.'Ὁ τὸ τὸ διὲ, signifies the body, as οὗτοι διέθαμεν, the mind. See Rom. vii. 22. Ἰδαφὸρος, 'is impaired [in its strength],' for φθείρωτα. Ημέρα καὶ ἡμέρα, by Hebraism, for καὶ ἐκάθεν τοῦ ἡμέρας. Ανακαινίζεται, 'is renovated,' διὰ τὴν ἐνεργίαν, 'acquires fresh strength,' namely, the strength of faith and hope.

17. τὸ γὰρ παραστάτικα &c.] This is meant, as Theophyl. observes, to be explanatory of the phrase δεν δι’ υἱόν, and thereupon it acquires fresh strength even under such trials. There has been some doubt as to the sense of τὸ παραστάτικα—θηλικὸν ἡμῶν. Very apposite to the present purpose (though the Commentators have omitted to adduce it) is the following passage of Thucyd. iii. 56. καὶ ἵππος τὸ παραστάτικον θηλικόν ἡμῶν αὐτός οὖν ἦν. The Commentators have our own advantage for the present is consulted. The τὸ there may be taken as belonging solely to ὑφ.; and thus the παραστάτικα will be an adverb for an adjective, as a little before: εἰ γὰρ τοῦ σωτηρίου ἡμῶν—τὸ δοκεῖον λήφθησθαι. In both these passages παραστάτικα means 'at present;' which, indeed, is the literal sense of the word from παρά, at, and αὐτίκα, present. Thus it would seem that the sense here is that which the Syriac Translators and most of the recent Commentaries on the Epistles (who, however, agree in this literally and not allegorically) render. The phrase καθ’ ἐνεργίαν εἰς ὑμᾶς, is properly light affliction. But the antecedents generally, and almost all the earlier moderns, took παραστάτικα to mean momentary; regarding the words as put for ἡ θηλίκη ἡμῶν ἡ παρά καὶ ἐνεργία ὑμῶν. Our affliction, which is but momentary and therefore light. And this interpretation is the most natural and least likely to be the true one. The sense 'for the present' readily suggests an idea of what is temporary, which, indeed, seems to be the best version of the word, and is required by the antithetical ὑμῶν. The phrase καθ’ ἐνεργίαν εἰς ὑμᾶς is of high significance; the repetition having an intensive force, like the Hebr. יְנַשֵּׁא. The phrase יְנַשֵּׁא is for בֶּן בֶּן, the epithet being used to correspond to the ἐνεργία, just before. Κατεργάζεται, produces, as Joh. vi. 27. And so Dionys. Hal. 1. 25. 18. μὴ σκοτουτῶν &c.] These words are explanatory of the foregoing position, and meant to show how it comes to pass, namely, that the afflictions seem light. Now that is not only because they are temporary, but because we consider them as things of this present and temporary scene only, as compared with those of an eternal existence. Σκοτουτῶν is by the best Commentators taken as a participle for verb and conjunction, 'since we look at,' or rather keep our minds intent upon. Such is the sense of the word in Phil. ii. 4. iii. 17. and sometimes in the O. T. and the Classical writers. By the βλέπων are meant all the visible and sensible things of the world, all that is passing by; the more, as the phrase was, there where called τὰ εἴγναται, and τὰ εὕ κόσμο. Πρόσκαιρα should be rendered temporary. By the τὰ μὴ βλεπόν are meant the things not corporally seen, but which are realized by faith.

V. 1. This is closely connected with the last verse of the preceding Chapter; and in it the Apostolic teaching is, 'though you may, at the present moment, suffer the felicity of a future state, to enlarge thereupon up to v. 10.; showing the strong support which the consideration of it afforded him under the greatest
perils, afflictions, and trials of this present scene.

— εορμαντες — 'we assuredly know.' The év is by some eminent Commentators explained as a presens potential, as in Joh. xii. 52. But the sense thus arising is feeble compared with the common signification, 'if' or 'though.' And εορμαντον should not be rendered 'were dissolved,' but, 'be dissolved,' as the Syr. renders. The sense is, 'though it is to be dissolved.'

With ἡ εντευεια ἡμων οἰκία τοῦ σκῆνου the Commentators are somewhat perplexed. Some, as Rosenm., and Wakef., regard the oikia as redundant; since σκῆνος, they say, of itself signifies the human body. That, however, is merely evading the difficulty. It is, indeed, true that in the Classical writers (especially the Philosophers) σκῆνος has sometimes that sense. The Plato calls the body τῆς σκῆνος. And Wisd. ix. 13, το ἀντέχει σκῆνας. Hence some Commentators (as Michaelis, Schleus., Middl., and Burton) take it here to denote simply the body, rendering 'our earthly abode of the body.' But Bp. Middl. is more successful in showing the incorrectness of our common version, than in establishing the new one. It is plain that, as παρεια must stand here in a temporary sense, τοῦ σκῆνου must be meant to be exegetical of the ἡ εντευεια. οἱ ἕμων οἰκία. And yet, according to the sense assigned by the Bishop, the explanation was unnecessary, and yields a frigid sense. Moreover that signification, as it is no where else found in St. Paul's writings, nor, indeed, in the New Testament, inspires me to doubt it. O. T. ought not to be here introduced. Why may we not translate 'of the tabernacle,' (this being, as Grot. says, a Genitive of explanation) which is not liable to Bp. Middleton's censure, and yields an excellent sense; it being meant to suggest that the earthly house of the soul, the body, was a tabernacle, which, if it stands, it is formed for speedy decay and ruin. There is a reference to the πρὸσκαταρα just before, and the αἰτήσων just after. Michaelis, indeed, grants that the Apostle may have adverted to the literal meaning of the word, and may have contrasted the temporary test, the body, with the eternal and immortal habitation which it in another. It should seem that when a Genitive of explication is used in the place of its cognate adjective, the Article is required. We may render 'our earthly tabernacular house.' At v. 4, of δια τῆς σκῆνης means 'we who are in the tabernacle just mentioned,' namely, the earthly house of the soul, the body.

'Εκ θεοῦ, 'supplied at the bands of God.'

'Εν τοῖς οὐρ., for οὐρανόν, as opposed to the εντευεια before.

2. 'Ιδο τοῦτος scil. το σκῆνα, this tent. Supply οὐρανόν. See v. 4., Olear., Wolf., Emmen., and Dr. Burnet, indeed, render, 'on this account,' (as Acts xvi. 16.) i.e. on account of the knowledge we have of the dwelling prepared in heaven. And this interpretation is supported by the Syriac version: but the common one seems preferable. Στενακομευς, viz. under the various distresses and evils to which the frailty of our tabernacle subjects us.

— παρεια — το σκῆνος — 'not oromagia] The Apostle here changes the metaphor, by which the body was compared to a habitation, into another, by which it is compared to a garment; both of which similes had been in use among the Greek Philosophers, the former by the Pythagoreans, the latter by the Platonists. He has, moreover, blended the two together; which has caused a misapprehension of the sense by some Commentators. Οἰκητήριον is here used, not σκῆνος, because a permanent, and not temporary building is meant. Τὸ εἰς οὖρ. Sub. διδομένον, which is supplied in Joh. iii. 27. Most Commentators, however, take τὸ εἰς οὖρ. for ἐντευεια. 3. 'Εν τοῖς οὖρ. 'supplied at the hands of God.' There are few passages on which the opinions of Commentators are more various. To remove the difficulty, some antient ones read ἔκδ. That, however, rests on slender authority, and is rejected by the most certain of Critical Canons. The interpretation of the antients cannot, I confess, puzzle me, because of the various forms and usages, each of them, liable to some objection. The best founded one appears to be that of Bos, Hardy, and Wets. (adopted by Slade, Emmel., and Rinck) who assign the following sense. 'If indeed it may be so, that we shall be found [when the change takes place] clothed with a body, [that body] as it were, in one sense, it is supplied for speedy decay and ruin. There is a reference to the πρὸσκαταρα just before, and the αἰτήσων just after. Michaelis, indeed, grants that the Apostle may have adverted to the literal meaning of the word, and may have contrasted the temporary test, the body, with the eternal and immortal habitation which it shall occupy hereafter. But why then must be thought not to have so adverted—' because,' says Mich., 'the house of the Tent would not be very intelligible in English or German.' That, however, would only prove that the Article may sometimes have a use in one language which has nothing correspondent to it in another. It should seem that when a Genitive of explication is used in the place of its cognate adjective, the Article is required. We may render 'our earthly tabernacular house.' At v. 4, of δια τῆς σκῆνης means 'we who are in the tabernacle just mentioned,' namely, the earthly house of the soul, the body.
state may be put an end to by an immediate entrance into an immortal life. This interpretation, however, especially the latter part, is very much objected to, many objections which seem in Rec. Syn. The true sense of the passage appears to be as follows: 'For (1 repeat) while we are in this tent or tabernacle, though groaning under the weight of many afflictions, yet our wish is not so much to put off this body, and thereby be rid of those evils; but rather our anxious wish is to be clothed upon with, i.e. put on, celestial bodies. At ἐνενεθ, we must repeat, from the preceding context, το ὅποιον ἐγείρωμαι. As to the real meaning intended to be conveyed, many eminent Commentators have thought it to be, that the raised bodies of the just will be covered and surmounted by another body, which shall be bright, aerial, and resplendent, and shall somehow communicate a principle of immortality to the raised mortal body. And this is supposed to be countenanced by 1 Cor. xv. 53 & 54. But there, it may be remarked, we have only ἐνενεθαιασθει. And it should seem, as Mr. Scott says, that 'the Apostle did not mean to determine any thing concerning the resurrection, as to external circumstances, in which the body subsists after the resurrection.' It may be best, with some eminent Commentators, to understand the boldly figurative language of the Apostle in ἐνενεθαιασθαι and ἐπενεθαιασθαι of the acquirement of some principle of incorruption and immortality, (to use the words of Mr. Chrys., Theophyl., and Theod., 'that thus the moral principle may be absorbed and annihilated by the vivifying and immortal one.' Compare 1 Cor. xv. 54.

5. ὁ δὲ κατεργασάμενος—Θεός] I have in Rec. Syn. shown at stage that the sense is: 'Now He who hath created and prepared us for this very thing, is God.' The words following show the certainty of the thing; 'since God hath evinced this by previously giving us the pledge or earnest of the Spirit.' On the term μαρτυρεῖται, see Note supra i. 22. By τοῦ πνεύμ. are meant the Gifts of the Spirit, both ordinary and extraordinary, which have been in every age a pledge of the other blessing, of a happy immortality. See Eph. i. 13. seq. compared with Rom. viii. 23.

6. θαρρούμενες—Κυριόν] At θαρρ. sub. εἰσίμεν, or take it as a participle for verb finite. Moreover, the participle is fitted to the form of the adjective 'confident' or 'of good courage.' So x. 1 & 2. Hebr. xv. 6. Πάντοτε, 'at all times.' Kαι εἰσίμεν, Rosenm. and Wakef. render 'though we know.' But that is at variance with the scope of the context, which is to point out the ground of holy confidence amidst dangers. The full sense of the passage is, I conceive, as follows: 'In reliance, therefore, on these gracious aids, which are the pledge of resurrection and glorification, we are courageous in encountering danger, nay, even death; especially since we know this &c., which last words are meant to show the nature of that courage as it respected death. Ενενεθαιασθεῖσα is ill rendered by E. V. and Macka. 'while we are at home.' Dr. Clarke, Dodd., and others, render 'whilst we are sojourning,' which appears equally ill-founded. The true sense, and that required by the antithetical term ἐκδοθή, seems to be the one assigned by Grot. and some ancient Versions and some eminent modern Interpreters, 'for me to live;' as at v. 9, where our Translators did seem to use the sense. 'Εκδοθήμεν, when followed by ἁπάντως, always denotes separation from. So Thucyd. i. 70 contrasting the Athenians with the Lacedaemonians, describes them as ἀποδοχῆμεν πρὸς ἐκδοθήμενα.

7. διὰ πίστεως—εἰσίμεν] This is meant to be further illustrative of the preceding ἐνενεθαιασθεῖσα—Κυριόν (there being at διὰ πίστεως an ellipsis of μόνον) q.d. 'for in our present state we live (i.e. lead our spiritual life) by faith [only] in Christ, not in the sight of Him, as when released from the thralldom of the body.' This view is adopted and well illustrated by Mr. Scott.

8. θαρρούμενοι δὲ—Κυριόν] This is resumptive of what was said at v. 6. Render: 'Now (I say) we are confident, and are desirous rather (or should prefer) to be absent from the body, and to be present with the Lord.' Πρὸς, apud, in the company of, a sense of frequent occurrence in the Scripturals, and not unexampled in the Classical writers.

9. διὰ καὶ φιλοτ.] The sense is: 'Wherefore [since we have such exalted hopes] we strive to the uttermost;' as Rom. xv. 20. ἐνορθοτονοῦσι ἀυτῷ εἰναι is equivalent to εἰσαρέστησαι αὐτῷ,
κεφ. ν. προς κορινθιούς Β. 189

μᾶς φανερώθηναί δει ἐμπροθέν τοῦ βήματος τοῦ Χριστοῦ, ἡμᾶς κοιμήται ἐκαστός τὰ διὰ τοῦ σώματος, πρὸς ἀ ἐπραγματεύθη τοῦ ἐγγύτητος, εἰτε ἄγαθον, εἰτε κακόν. Ἕποδεῖσθε οὖν τῶν φθόνον τοῦ Κυρίου, ἀνθρώπους πειθόμεν, θεοὶ ἐπὶ πεπέραξαμεθα: ἐπίτιμοι ἤστατοι καὶ τῶν συνειδήσεων ὑμῶν πεφανερώθησατ "οὐ γὰρ τὰλην ἐαυτοὺς συνιστάμενοι ὑμῖν, ἀλλὰ ἀφορμὴ διὰ ὑμῖν καυχητικόν ὑπὲρ ἡμῶν ἢ ἐγγυτη ἡμῶν τοῖς ἐν προσωπίσησι καὶ καρδίας, εἰτε γὰρ ἐξήστημεν, εἰτε συφρονοῦμεν, ὑμῖν. Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ τὴν κρίμαν τούτοι, ὅτι οἱ εἰς ὑπὲρ πάνων

Hebr. xii. 6., 'to be well pleasing and acceptable to Him.' The expression γὰρ πᾶντας ἡμᾶς φαν. &c.] The γάρ refers to a clause omitted, q. d. 'And there is need to strive to act so as to approve ourselves in His sight: for both we and all persons must appear' &c. Φανερώθησαι. Some ancient and several modern Commentators explain this 'to be made manifest,' i.e. our immortal soul be displayed, and all the secret springs of action laid open. But most of the best Commentators are, with reason, agreed that it signifies compare, literally, 'be made to present ourselves;' which interpretation is most agreeable to what follows, and is confirmed by the Syriac Version. Εἰς κοιμητικά reportet, 'may receive.' Τὰ δέ των σωμάτων πεπερασμένα, (from the context) which is expressed in Aelian H. A. v. 26. τὰ διὰ τοῦ σώματος προστάτευμα. The διὰ is by some early moderns rendered by per; but the best Commentators have been long agreed that διὰ τοῦ σώματος is for ἐν τῷ σώματι. This is confirmed by the Syriac Version. So Lucian cited in Rec. Syn. διελέγουσα τὰ πεπερασμένα τοῦ σώματος τοὺς βίους. It may be observed, that κοιμητικὰ, as it properly signifies 'to carry off as our own,' may very well be applied to the receiving the reward of any action, whether for good or evil.

11. τῶν φόβων] This is used, by a metonymy of possession, to denote the terrible judgment of the Lord. Ἀνθρώπων πρεσβ., i.e., as the best Commentators paraphrase, 'we use our utmost endeavours to persuade men, by pressing on them these awful considerations, to embrace the Gospel, and obey what it enjoins, that they may avoid the evil, and attain to the good.' — θεοὶ δὲ περ. The perplexity, and consequent variety in the interpretation of these words might have been avoided by supposing an ellipsis of some such words as οὕτω ποιουστες. 'And in what we do we are made manifest to God,' implying, in an under sense, 'our fidelity and sincerity is approved unto God.' In the words following οὕτωσι must be supplied from the context; and πεπερασμένα be taken in the same double sense of being manifested and approved. Συνειδήμεν is here taken as at iv. 2. Render: 'And I trust, too, that I am manifested and approved to you, in your judgment and conscience.'

12. τὸν ὑπουργὸν] This, as Scholting observes, meant to anticipate an objection, viz. 'Why, if your views be so manifest to us, commend yourselves to us.' The answer to which is: 'Not so; for we are not commending ourselves; that is not our purpose.' See Theophyl. 'Αλλὰ ἀποκρίνεται, 'but the intent is to afford you matter for boasting of us,' or, as Dr. Burton paraphrases, 'I have mentioned this as a topic which you may use, when speaking favourably of us.' At ἡμᾶς sub. τί λέγεις οὐ καίρια. The words τῶν ἐν προσώπῳ καρδ., και ὑμῖν καρδή must, as all Commentators are agreed, be meant for the false teachers, and the best Commentators rightly interpret the words of their being proud of their external advantages, which excite the admiration of the multitude; to the neglect of the virtues of the heart, and the testimony of a good conscience.

13. εἰτε γὰρ ἐξήστημεν—ὑμῖν] the exact sense here Commentators somewhat differ in opinion. See Rec. Syn. The best, however, both ancient and modern regard ἐξήστημεν. as used after the example of the false teachers when speaking of St. Paul, to denote speaking boastingly, i.e. to exceed due measure in self-conceit. Consequently συφρονοῦσιν will denote the opposite to this, namely, the speaking moderately of himself. This idiom may be easily accounted for, since the phrase ἐξήστημεν καὶ τοῦ ἄνω was often used to denote being a fool, which frequently carries the sense of boasting of oneself. So further on, xi. 1., ἀφοροήθη is used of praising; and at θεοὶ ἀφοροήθη, to be a fool, i.e. in boasting. See also 21. &c. 6. & 7. & 8. &c.

Τὸν Χριστοῦ τοῦ Ἱωάννη τοῦ Ἱησοῦ μᾶς] The connexion seems to be this 'For your benefit, I say, and that of others;' for the love' &c. 'Ἀγάπη τοῦ Ἱουνίου means either 'the love we bear to Christ,' as Joh. xvi. 9 & 10. or, rather, as in Eph. iii. 14., 'the love which Christ bears to us.' So δύναται τοῦ Θεοῦ in Rom. v. 8. 2 Cor. xiii. 13. Εἰς τὸν Θεοῦ, strongly urges, constreins, συνειδήμεν, as Κεκυρωμένος, explains. So in Acts xviii. 5. The sense of κρίματα is best expressed by a verb and particle. The τῶν ἂν is for ὑπουργό, 'since we thus judge or reason.' Ei signifies 'if [as in the case] i.e. since. So Theophyl. explains it ἐν ψυχῇ. Ei, 'one [even Christ].'

Ὑποκλίσεως, [ἀλλ' ἐπιθύμησιν] for the sins of all. I have in Recens. Synop. shown how utterly untenable are the views of the
sense here and in the next words pronounced by many of the German Commentators. "Ara oi πάντες απέθανον. Almost all Translators render απέθανον, 'were dead.' But by Professor Schoefeld (on Middh. Gr. Art. in loc.) this is pronounced to be a sense which the word never did and never could bear. Where (continues he) the Apostle wishes to express were dead, as in Eph. 2:1. Rom. 8:10. Gal. 6:10. 1 Cor. 15:51. and 1 Tim. 6:10. On the contrary, he uses απέθανον frequently in its proper sense, they died or are dead. See Rom. v. 15. vi. 2. 8. vii. 2. Galat. ii. 19. Coloss. ii. 20. iii. 3. Once only, in Lu. viii. 53. it is properly translated 't's dead,' but this is owing to the difference between the Greek and English idiom, the latter properly taking a past sense after a past, while the former, by a very common anomaly, admits the present. I agree with the learned Professor, that the word ought to be translated 'then all died,' or 'are dead,' as Col. iii. 3. And so, I find, Tyndale renders. Thus the sense is: 'Then all are by nature spiritually dead, in a state of condemnation, liable to eternal death, and, as it is implied, need to be brought into a state of salvation by the Gospel. The Article in oi πάντες is not pleonastic, but, as Professor Schoefeld remarks, 'being inserted on the renewed mention of πάντες, refers us back to πάντες preceding, and from the meaning of the two words as co-extensive.'

15. ἵνα 'in order that.' Οἱ ζωτες, 'those who are brought to a spiritual life by Christ.' Μηρι. εὐαντοὶ εἰσοφοι, i.e. should not live subsequently to their own carnal inclinations, or worldly views. 'Ἀλλά τίς καὶ τε, 'but to the glory of &c., subsequently to his plans for the salvation of men.'

16. The sense in this whole verse is obscure, and consequently disputed. The ἐστε may have reference to the universality of Christ's redemption mentioned in the preceding verse. The ἐστε must, I conceive, neither be limited to St. Paul, nor extended to all Christians; but be supposed meant of the Apostles, and others their fellow labourers. And the σοφα must not, with several eminent Commentators, be confined to circumcision, i.e. the being a Jew, but be referred to all those external advantages and carnal privileges on which men, even teachers of religion, are so much set so vain. So Mr. Scott: 'They had no respect to men's persons because of nation, sect, rank, or personal attachment.' The ἐστε τοῦ νῦν, as it may refer to past, is to be understood of the period of their spiritual regeneration by the Gospel. Ὁδ' ὑμεῖς signifies 'we have reached and do regard.' The next words...
19. οὐ θείον θεόν ἡν ἐν Χριστῷ
κόσμου καταλλασσόν εις αὐτῷ, μὴ λογίζομεν αὐτοί τις παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλαλαγῆς. Υπὲρ Χριστοῦ οὖν προσβέσυμεν, ὡς τοῦ Θεοῦ ἐν οὕτωσίν ἐστιν ἁμαρτίαν ἐπίσημα, ὅπως ἡμεῖς γνωρίζομεν διακοσμοῦν Θεόν ἐν αὐτῷ.

20. γιντὶ τῷ Θεῷ· τὸ γὰρ μὴ γνώτο τοῦ Χριστοῦ ἃναπαύει μᾶς· τὰς εἰς κενοῦν ἡν ἐν καρπῷ τοῦ Θεοῦ δεξασθαι ὑμᾶς· ἵνα λέγει γάρ Καρυφόν.

21. τὸν γὰρ μὴ γνώτα ὡς θεοῦ καὶ καταλαλαγῆς· ὡς τοῦ Θεοῦ ἐν αὐτῷ.
even the best Jewish Interpreters admit) represented as saying to Messiah that he had heard his intercession in behalf of the Gentiles in an acceptable or favourable time, and at the day of salvation (that destined for salvation) had resolved to succour him. This scripture the Apostle in the next words applies, q.d. "And mind—now is an acceptable time, now is the day of salvation; the time is now come when God will fulfill his promise respecting the salvation of the Gentiles through Christ; and that salvation is now offered to those who are chosen in grace, is confirmed by signs and wonders and mighty deeds; and is regarded as the accepted time or day of salvation to all who seek an interest in the Redeemer's kingdom."

'Επιτίκους should be translated, 'I have heard, or listened to thee,' as in Gen. xvi. 2. 2 Chron. xii. 20. The notion of listening is contained in the ἐστι, which denotes that the person not only hears, but turns his ears εἰς towards the speaker, and thus, as we say, lends an ear; implying a disposition to grant the request.

3. μηδείς—δίδακτε προσο. This closely connects with the παρακολούθων at v. 1. 'We beseech you, we, I say, who ἐστι. The Apostle proceeds very energetically and pathetically to remind them of his most meritorious conduct, and unspiring sacrifices for their spiritual benefit, as an additional reason why they should not remove him from his post in view. Render: 'putting no stumbling-block (πρόσκομμα, Rom. xiv. 13.) in the way of Christians, by which any might be shaken in his religious faith, or turned from it, or by which the ministry might be made less efficient.' The next words are exegetical. 'Ετι διακονία signifies the ministry of reconciliation, the offer of preaching the Gospel mentioned at v. 18. The use of some Versions here should have no place in a translation: and though ἡμῶν after διακονία be found in some s.e MSS., it is manifestly from the margin, and was, no doubt, introduced from some ancient Versions and Commentaries. My μηδείς, 'do not incur censure or contempt.'

4. συνεισφέρων λατρείας, 'manifesting, approving ourselves as.' This signification (occurring also in a kindred passage of vii. 11.) arises out of the primitive one to place together and imports the junta-position of two things, for the purpose of showing their comparative size. 'Ετι διακονία, 'as God's ministers.' The true ellipse here is doubtless ὑπός, q.d. evincing ourselves to be persons entrusted with a Divine legislation. Dr. Burton, indeed, objects that that would require διακόνους. And he maintains (as Mr. Locke had done) that the sense is, 'striving to recommend ourselves as ministers of God ought to do.' But this sense is by no means free from objection; and συνεισφέρων will not admit it. Besides, the minute criticism which respects διακονία would only be in place in one of the purest Classical authors. In εἰς τον ἅγιον τοιχῆ της συναγωνίας, 'in purity and sanctity of life.' Even
The sense is disputed and uncertain. The interpretation generally adopted by recent Commentators is that of Schlesius, (also preferred by Mr. Rose ap. Parkh.) 'a practical knowledge of religion,' which shows itself in actions. And indeed the best Commentators ancient and modern are generally agreed that the Apostle is speaking of practical virtues. But it may be observed, that he intermixes certain ones which cannot be referred to that head, as εν πείραις αγίων and εν δόμαις Θεού. It may be best interpreted, with Chrys. and Theophyl., of the wisdom that is from above, which St. James, iii. 17., also distinguishes with purity: (προς τον αγίον εστι) not that human wisdom on which the false teachers prided themselves. Thus γνώσει may here be regarded as nearly equivalent to the λόγοι γνώσεως and λόγοι σοφίας mentioned at 1 Cor. xii. 8., and to the λόγοι διακώσεως mentioned just after.

The εν πείραις and εν χρηστότητι seem, as Theodoret says, to have reference to the mode of exercising the ministry, namely, by patience and forbearance towards those who oppose themselves, and by a benignity of disposition, as opposed to sturdied austerity. 'Εν πείραις αγίων must not be interpreted of the Holy Spirit in the personal sense, but (as Bp. Midd. observes) must be understood of the influence of the Holy Spirit. Thus the sense will be, 'by evincing those dispositions which proceed from the influence and aids of the Holy Spirit.' See also Ext. Menoch., and Dodd. It may facilitate the understanding of this and the following clause, to remember (as I think we are permitted to do) that the Apostle intended, in the words εν πείραις, αγίων, εν δόμαις Θεού, to further illustrate what he had before said in εν γνώσει, εν μακροθυμία, εν χρηστότει, meaning to say, that the knowledge is Divine and inspired knowledge, and the more emphatically, the word of truth: also that the forbearance and benignity is genuine undismayed love to man for the sake of God; not like the hypocritical and selfinterested love of false teachers. So Rom. xii. 9, εί δύναται διενεργοῦντας (εστι). See also 2 Tim. i. 5. 1 Pet. i. 22. The Apostles evinced their character by preaching the word of truth, εις καταλύσεις ου διαλύσεις τον λόγον τοῦ Θεοῦ. The expression εν δόμαις Θεού is variously interpreted, chiefly from its being by many joined with the words following; whereas, as was seen by the antiquity and a few modern Commentators, (as R. Stephens, Grieseb., and Emmerl.) it ought to be taken with the preceding, and a colon placed after it. The expression must, with the antients and the earlier moderns, be understood of the mighty supernatural and miraculous Gifts enjoyed by the Apostles and others; and seems intended to complete the idea before represented by δια πέραις. The modern Commentators evinced their true characters as Divine legates, not only by the ordinary graces of the Holy Spirit, but also by those miracles which they were enabled by God to work. And so Emmerling, who well remarks "Simillimus nostro loco est C. xii. 12. nisi quod Paulus ut Pseudonymus hic singulorum enumeratione describit, et sola voce δυναμεις complectitur, quae aliis nomen et titulum appellat." 7. δια των ἄνθρωπων δια νοηματων As the διωκεΤος Θεου adverted to Divine aid, so the words δια των ἄνθρωπων etc. are meant to suggest the human means of defence under the attacks of the enemics of the Gospel, namely, the armour of righteousness; i.e. as Mr. Scott explains, strict integration and universal adherence to the will of God; rejecting their slanders by good deeds. The words δια των ἄνθρωπων καὶ δια νοηματων are usually supposed to allude to the sword and shield of ancient warfare. But they may better be understood to allude to the complete armour of an ἡρώας, who, when thoroughly encased, was said to be δυναμεις. The expression therefore simply means 'on all sides.' The sense is: 'We employ no other arms on all occasions than the panoply of righteousness.' 8—10. δια δοξης ευφημιας. The δια signifies not the means, but the manner, and may be rendered 'through,' 'amongst' (of which sense Schlesius, and Wahl supply many examples, q. d. 'Such is our conduct under all circumstances and consequences whether good or evil.' Here (it may be observed) the reference to the circumstances under which they employed the armour of righteousness is converted into a sort of description of the situations in which the Apostles did all things, and not only the real character with that which their calumniators promulgated; and showing, in some other respects, their real as compared with their fancied situation, by which, indeed, it might appear that their life was made up of seeming, though not real, contradictions. All the above is confirmed by the one adopted by Emmerlin. Some obscurity has been occasioned by the irregularity of the construction; to complete which, we must, after παλαιοι, supply διτε, to suit with the participles in the clauses following, where the και is for καιτοι, ου δαιμονιας, (as Joh. iii. 11.) correspondent to the δια δοξης and δια νοηματων τιτατ οιετιτι q. d. our adversaries represent us as impostors; but we are true legates from God. Παλαιοι (deceivers or impostors) is no doubt the term which had been applied to Paul and others by their adversaries the Pagan priests and the Jewish rabbins; as it had formerly been done by the Scribes and Pharisees to Jesus, Matt. xxvii. 63. Thus Athenæus p. 20. gives a list of the most notorious παλαιοι. It is well observed by Chrys. that the ωτ παλαιοι και δαιμονια refer to the preceding δια δοξης και δαιμονια, as also the ωτ αγιω και εντος, to the θεως. και υπουρτος. By αγιωνομεταυτωμενος is meant (as ους αγιωτης, δια νοηματων signifies) 'well known as the dispensers of spiritual good.' In ωτ αποθεωτοι ete. there is a sort of
Oxyronon, and the sense is, 'near to death, devoted to death by our enemies.' See 1 Cor. xiv. 31. For, idem, γάμεν, 'and yet, strange to say, we live;' expressed Hebraice, for καὶ γάμενες. Here Grot. compares the Latin saying "Semper causis similis, nunquamque cadentes." Παραδοσίαν many eminent Commentators explain punished, or corrected by the magistrates; as in Lu. xxiii. 16 & 22. But it is evident, the sense is not so. It is somewhat frigid; and the word is no where used of any suffering such punishment of himself. It is better interpreted, with all the antient and most modern Commentators, as Erasm., Pisc., Calvin, Whity, Dodd, Schleus., Wahl, and Val., 'chastened,' viz. by the Lord, in his filial correction; there being an allusion, It should seem, to Ps. cxviii. 18. παιδεύων ἐπαλείποντι μὲ ὁ Κύριος τῷ δ' ἁγνῷ σοὶ παρέδωκε με. And so 1 Cor. xi. 32. κρύσωνον δὲ ὕπον Κύριον, παραδοσία, where see Note. Thus the sense is: 'We are permitted to fall into these tribulations, as chastenings for our good in the end. See Heb. xii. 6.

The words following αὐτὸν γάμενον &c. naturally arise out of the preceding, q.d. Under these afflictions and corrections we seem to be suffering grief, and are thought the most unhappy of men; yet, in fact, we are rejoicing in the testimony of a good conscience, and in the consolations of the Gospel. The very idea of making them [spiritually] rich.' See Matt. vi. 10. Μαῖνετε, i.e. having nothing that they could call their own, no property. Καὶ πάντα κατέχοντες, i.e. 'and yet possessing all things [essential to their real happiness] and, in the promises of the Gospel, what must infinitely outweigh all that the world could give. See Whity.

11. τὸ στόμα ēμαυν ἄνευγε &c.] The sense is usually thought to be: 'Our heart is so full of affection towards you, that we cannot but speak thus unreservedly to you.' The Apostle, however, does not, I conceive, so much apologize for his freedom of speech, as he means to say, that what he has uttered, comes from his very heart. So Theophyl: 'γὰρ θερμὸς τὴν ἀγάπη καὶ τὸ στόμα μου ἀνέσει, καὶ τὴν καρδίαν μοὴν ἐνέλατε. The force of the term ἄνευγε will appear by considering that the mouth may be said to be opened, when the oratorical faculty is exercised. And in the use of the word αὐτός just after, there is even philosophical exactness; since in joy the heart feels as if loosened and enlarged, and thus pours forth its feelings in correspondent words; as in the impassioned and fervid strain of this most noble passage, which, for long sustained point and antithesis, may be compared with the immortal parallel between the character of the Athenians and the Lacedemonians in Thucyd. i. 70., to which, in pathos and real sublimity, it is far superior.

12. αὐτὸν γάμενον—ἀνέψω] It is well remarked by Chrys., that the foregoing expression of fervent affection was intended to introduce a reproof to them for the want of a correspondent feeling. And many eminent Commentators have much misunderstood these words, of which the sense is sufficiently plain, if they be considered as founded on the metaphor of the verse preceding. Thus Chrys., Theophyl., Beza, Grot., Hamm., and others rightly make the sense to be: 'Non versamini in nobis, velut in angusto loco, (i.e. our affections for you are not contracted) sed vos angusti estis in pectore vestro,' i.e. but you are straitened in your affections for us, your affections for us are contracted. Thus any one who is hated is said to have no place in our affections. The term στάλαγχα denotes the tender affections, supposed to be seated in the heart.

13. τῷ τρείς οὖν ἀντίμισθ.] Sub. κατά. Render: 'Be ye also thus enlarged in your affections for us, according to (i.e. by making) that equal return of affection, which is due to us.' The αὐτόν γάμενον ἄνεψω (with which may be compared Rom. vii. 1. 1 Cor. vi. 5. 2 Cor. xi. 23.) is the essence of the claim, namely, on the score of paternity.

14. αὐτὸς γάμενος, ἀνέψω] The great difference of opinion which exists as to the sense of this injunction, has chiefly arisen from inattention to the nature of the metaphor here adopted. Now ἀγαπó (which is admitted to be the root) denotes a beam of a balance or steelyard; and στάλαγχα ἀνέψως was applied to steelyards that draw one way, when they should draw equal. The sense, however, thence deduced is harsh; and it is better, with most antient and modern Commentators, to derive the word from ἀγαπός and ἄνεψως, a yoke. Thus ἀνέψως will denote to draw on the other side of a yoke another, to be a yoke-fellow. And the sense will be: Do not maintain any close connexion, or intimate society with unbelievers. So 1 Macc. x. 15. ἐκσφηκαί τοῖς ἑνανι. I have in Rec. Synop., shown at large that the Apostle did not intend here to forbid all communication with them; which would be impossible. See 1 Cor. v. 10 & 11. Also, that though the marriage of Christians with Heathens is not directly adverted to, yet it is virtually comprehended in the prohibition, at least in the spirit of it; since such a connexion could not subsist without extreme
danger to the Christian principles of the believing party.

14—16. Here is contained the reason why they should abstain from heathen society, and that expressed populariter, q. d. There is not the idem velle atque idem velle, no affinity: as opposites, they can no more unite than things the most dissimilar. One cannot admire the διαθήκης displayed in the disposition of the clauses, and the rich variety of expression in the words which point each; as μετοχι κοινωνια, συγκατάθησις, συγκαταθήσεις. Δικαιοσύνη and δικαιος are for δικαιοσ γι ακρεος; and φως and σκωρτε denote those enlightened by the Gospel, and those in the darkness of heathenism.

By ἴσως and Βελεια the systems of virtue and vice, good and evil, are, as it were, personified. Βελεια is from the Heb. ṣebel, wickedness (derived from šebal, not, and ša, evil, evil, literally signifying that which profits not, but injures) which word occurs in 1 Sam. xxxv. 26., and is applied (abstract for concrete) to denote κἀκεφον the Evil Spirit, Satan, as the Peshito-Syrac renders it. See Job xxxiv. 18. There is here a slight variation in reading. The Ed. Princ. and the textus receptus have Βελεια. The Eranian, Stephanie, and other early Edd. have Βελεια. In the Vulgate the text is Βελεια, with Mattath., Griesb., and Tittm.; and justify; for both external and internal evidence are in its favour; it being found in the majority of the MSS., in many early Ecclesiastical writers, and Greek Fathers: and, considering its derivation, and that the Vulgate has Beelzeb., it is more likely that Beelzeb should have been changed to Beelzeb. than the contrary. Beelzeb is rightly supposed to have been a Syro-Chaldean form, since in Syrac. λ is often changed to μ. — τίς δὲ συγκαταθήσεις &c. Συγκαταθήσεις signifies properly a putting together. It should be here rendered, not concord, or agreement, but community, i. e. common sentiment; or, with Doddr., consistency, q. d. 'what has a temple to do with idols?' All our English Translators (except Wakef.) wrongly render 'the temple of God;' though there is no Article in the original, and the sense of the context rejects it. By Συγκαταθήσεις is popularly denoted idolaters and idolatry.

The words following οἱσείς γὰρ Ἰωνᾶς are illustrative of the preceding; the image of a temple being transferred to Christians. They may be rendered: 'For ye [Christians] are [each of you] a temple;' as 1 Cor. iii. 16 & 17. vi. 19. The διαθήκη may, however, be understood of the whole Christian Church, considered as a temple; as in Eph. ii. 20 & 21. The epithet Ἰωνᾶς is applied to Joseph as denoting a real and existing Being, in opposition to the pretended gods of the heathens, who were but stocks and stones. The words καθὼς εἶτεν δ Ὀσθα are a formula of application. The Apostle means to argue, that the ancient promises of God, to dwell among his people Israel, should to be renewed to them in the Gospel Covenant renewed to believers, and belonging peculiarly to them. In this quotation there is some alteration in the words, but no change of sense. V. 16 is taken from Levit. xxvi. 11 & 12; and the alteration is, in fact, no more than a change of the person. V. 17 is taken from Is. lii. 11 & 12., and the general sense of the Prophet is correctly represented; i. e. according to the mystical sense, which some of the best Jewish Commentators admit. See Be. Louth. in loc. Λέγει Κύριος is an insertion of the Apostle. V. 18. is supposed by Mr. Scott, Mr. Horne, and Dr. Burton not to be taken exactly from any passage of the O. T., but to have reference to the general declarations made by Jehovah concerning Isaiah in various parts of Scripture, namely, Exod. iv. 22 & 23. Jerem. xxxi. 1—9. Hos. i. 9 & 10. But surely the words bear as strong a resemblance to 2 Sam. vii. 14, (to which passage they are usually referred in the Church,) as in Boreel., Bals. (with Matth., Griesb., and Tittm.; and justify; for both external and internal evidence are in its favour; it being found in the majority of the MSS., in many early Ecclesiastical writers, and Greek Fathers: and, considering its derivation, and that the Vulgate has Beelzeb., it is more likely that Beelzeb should have been changed to Beelzeb. than the contrary. Beelzeb is rightly supposed to have been a Syro-Chaldean form, since in Syrac. λ is often changed to μ.)

17. Here (as Emmel, observes) ἐξέλθετε ἐκ μέσου καὶ ἀφοροθεντε καὶ ἐκλαθορουμεν μ επιστεων form one and the same sentiment expressed by three enunciations, first directly, then by implication. The two first, however, are so closely connected as to form, in fact, but one, q. d. ἐξέλθετε ἐκ μέσου: and it may be doubted whether μ επιστεων can be said properly to signify 'have no familiar intercourse with Pagans,' as Drus., Mackn., Emmel., and Schleus. explain it; for of that signification no authority has been adduced. Thus must be taken of things. Render: 'Touch not any unclean thing,' such as idol-meats. This sense of ἐκλαθορουμεν is frequent both in the Scripture and Classical writers. At the same time, the other may have been intended as a secondary sense; for (as Grot. observes) the wise Jews supposed the prohibition not to touch unclean animals meant of abstinence from society with idolaters. Λέγει Κύριος signifies 'I will receive you into my especial favour.'
VIII. After having added to the words of Scripture to inculcate this important truth, and, after contemplating them with the promise therein attached to its observance, the Apostle proceeds to subjoin his own admonitions, and that in the way of inference.

1. καθαρισμοῖς ἐμέ, 'let us endeavor to purify ourselves.' Απὸ παρὰ μόνο. The παρὰ is, I conceive, emphatic, q. d. not only from the defilements of idol-meats and idolatrous society, but from every sort of defilement. Σαρκός καὶ πν. By the former are denoted the pollutions of the sensual appetites, as exhibiting the outward expression of sin by the body, in word or deed; by the latter, the pollutions of the passions, as shown in the inward workings of sin in the mind and affections. Εἰσέλθοντες ἄγιοι. This is inadequately rendered by most recent Commentators. The phrase denoting 'to be strongly attached to;' as ἔγειν ἐν καρδίᾳ elsewhere. Εἰς τό for ἄστε, often occur, especially in Hellenistic Greek. The sentiment is of the same kind as that in Athen. p. 249. (cited by Wetz.) τούτῳ δὲ οὕτως ὠφελεῖ ἄνθρωπον καὶ σωτηρίαν, and ὁ λοιπὸν ἀγαθόν ἐφικτέον ἀνθρώπων. And so Mark xiv. 31, εἰς ἡμέρας τέκνων ὀλίγας. And so Mark xiv. 31. εἰς δὲ συνασπασμὸν σοῦ & c.

2. ἁμαρτάνει· This is explained by the most recent Commentators, 'receive kindly our admonitions.' But the antithesis and many moderns seem right here recognizing a continuation in the metaphor employed at ἐπανερχόμενος, and εἰσέλθοντες καὶ εἰσέλθοντες ἀγιότατοι, the intermediate portion being (they think) parenthetical. The sense then is: 'Give us, I say, an adequate place in your affections.' The next-words suggest that there is no reason why they should not do so; for he desires to hold that place in their affection not having been guilty of any such conduct as alienates the affections of a people from their minister. Εἰς οὕτως καὶ ἐν αὐτῷ are special terms, generally explained of corrupting any one's morals or principles, or coveted his property. But the latter interpretation cannot be maintained; and therefore the former is scarcely tenable. It should seem that the words import a modification of the thing; and I agree with many of the best Commentators of the last century, that οὕτως means 'we have not wasted your substance,' and οὕτως ἐναντίον 'we have not made a gain of, or oppressed you.' So xii. 17. δι’ αὐτοῦ ἀναλύεται οὕτως; & 18. μὴ τί ἐν πλευράσσειν οὕτως Ἰησοῦς. So Thucyd. iv. 86. ἄνατα ἐκφυγετε αὐλογίῳ πλευρακήτα, ἡ βία ἀμφατι. This language may be compared with that of the Prophet Samuel, 1 Sam. xii. 3, seq.; and, no doubt, there is reference to what had been done by the false teachers, who not only did receive a stipend for their office, but shamefully fleeced their devotees.

3. ὡς πρὸς κατάκρισιν λέγω· προ-
eiγύρα γάρ, ὅτι ἐν ταῖς καρδίαις ἠμῶν ἐστε ἐκ τοῦ συνα-
θείναι καὶ συν. 'pollYe μοι παράσια πρὸς ὄμοι, πολλή μοι κακίστρες ὑπὲρ ὄμοις' πεπληρώματι τῇ παρακλησίᾳ, ὑπε-

4. ἤματι οὐδὲν ὁδηγήσαμεν, οὐδὲν ἐφθείραμεν, οὐδὲν ἐπενεκτήσαμεν. 'οὐ πρὸς κατάκρισιν λέγω· προ-
eiγύρα γάρ, ὅτι ἐν ταῖς καρδίαις ἠμῶν ἐστε ἐκ τοῦ συνα-
θείναι καὶ συν. 'pollYe μοι παράσια πρὸς ὄμοι, πολλή μοι κακίστρες ὑπὲρ ὄμοις' πεπληρώματι τῇ παρακλησίᾳ, ὑπε-

5. ἡ σφαλματ. This may be meant to soften the harshness of the preceding exhortations; and may be interpreted, with the generality of Commentators, 'I venture to use this freedom, which I know will take good part.' That sense, however, involves so much harshness, that it is better, with most recent Commentators (as Schleus., Rosenm., Parkh., Wahl., Lenn., and Emmerli.) to render παράσια reliance, or confidence, 'I have great reliance or confidence in you,' optimum quavis de vobis spero; a signification of the word frequent in the N. T. And this is supported by the authority of the Syriac Version. Pro, 'quod attinet ad.' Πολλῆ-
5 περισσούναι τῇ γορῇ ἐπὶ πάντῃ τῇ θλίψει ἡμῶν. 6 Καὶ γὰρ, ἐλθοῦντο ἡμῶν εἰς Μακεδονίαν, οὖν οὐκ ἦσαν ἔσχηκεν ἀνεφθείρα ἡ σαρκὶ ἡμῶν, ἀλλὰ ἐν πάντῃ θλίβομεν· ἐξεδέχθη μάχαι, 7 ἐσόθην φόβοι. ἀλλ' ὁ παρακάλων τοὺς ταπείνους παρελήκτησεν ἡ παρακλήσει τοῦ Θεοῦ ἐν τῇ παρονία Σίτου· οὐ μόνον ἔδωκεν τῇ παρονίᾳ τοῦ Θεοῦ τὸν οὐκ ὁμολογήσειται τοῦ παρθένου ἡμῶν ἐπιπόθησα, εἰς τῇ παρονίᾳ τοῦ Σίτου, ἐφ' ἡμῖν, ἀναγγέλλων ἡμῖν τῆς ἡμῶν ἐπιπόθησα, ἐν τῇ παρονίᾳ τοῦ Θεοῦ, ἐπὶ ἡμᾶς ἐπετείμησεν. 8 οὕτως διὰ τὸν διαδέχοντα τοὺς ἐκ πόλεως, ἐγένετο, καὶ μεταμελομαίνοντας βλέπων γὰρ ὅτι ἐπιθέτοντος ταπείνων ἐν τῇ παρονίᾳ, εἰς τῆς ἡμῶν ἐπιθέτους, ἐπιθέτονται γὰρ κατὰ Θεοῦ, ἐν ἡμῖν μεθ'dεις ἐμ' ἡμῖν.

vii. 37. 'Eri, at, under, amidst. Of these tribulations the nature and origin is then pointed out. 'Otor, and repent. 5. γὰρ] 'nemp' exempli gratia.' Η σαρκὶ κ. τ. The best Commentators are agreed that σαρκὶ is here (as often in the N. T.) used for the person, meaning simply. 'We have no rest,' namely, from the persecutions of our unrelenting foes, the Jewish and Heathen zealots. The expression may, however, by Leun. and others, be understood of the body as opposed to the mind. The next words are estrapical, of which εἰς πάντῃ θλίβει is a general expression, (see supra i. 8. & ii. 8.) Εἴτεθεν-φοβοί a particular one. The sense is: Externally (i.e. in our body) we were exposed to opposition and violence; internally, in our mind, to anxieties and tears. And as the mind presses on the body, the latter could have no dèvoun, or respite. See the excellent exhibition of Thoedor ap. Rec. Syn. 6. τῶν παρακλήσεων] 'those that are cast down and afflicted.' God is frequently in the O. T. so described. See Ps. cxvii. 6. 7. ἐν τῇ παρονίᾳ] 'by his coming,' meaning his society. The next words are obscure, and, in making out their sense, many eminent Commentators take παρελθεῖν, to denote the narration of the comfort. This, however, is harsh and scarcely admissible. We may take the sense simply as it stands; and render, 'but also by the comfort and encouragement with which he was comforted, or encouraged, with respect to you.' The Apostle means, that he rejoiced in what was related, both as it had given such pleasure to Titus, and as it was in itself a matter of rejoicing. So v. 13. ἔχομεν εἰς τῇ γορῇ Σίτου. Τῇ ἐπιθείᾳ ἡμῶν is best interpreted, 'your longing [to see me];' as Rom. xv. 23. επιθεῖ. δὲ ἔχων τῷ Θεῷ πάντα ἡμῶν. 'Οδορά, is best explained 'heard it, was sorrow for what had been said.' Τῇ γορῇ κατὰ Θεοῦ, 'your zeal and well-affectd towards me,' implying a readiness to perform his injunctions. 'Ὅτε με μάλλον γὰρ, 'so that I rejoiced the more,' i.e. in addition to that at his coming, by what I heard. 8. et gai elutheia—μεταμ. The best Commentators are agreed that the sense is: 'Wherefore, if I even did pain your feelings in the Epistle [which I wrote to you], I do not [now] repent, nor do I blame myself. For I had sent it off, and before I saw Titus. This mode of rendering removes all ambiguity. It cannot be hence inferred, that the Apostle had written with undue severity; still less need we stumble at the idea of repentance for what was done under the guidance of the Holy Spirit; for by this metou, we are only to understand that misgiving which a good man feels, not from the consciousness of having done wrong, but from tenderness for the feelings of others, and an apprehension lest his well meant reproofs may have been too severe. Just as (Mr. Scott observes) a physician may give a powerful medicine to a patient, persuaded that his case requires it; and yet his anxiety about the event may induce him sometimes to wish he had not given it. —βλέπ. γαρ κ. τ. The sense of these words is thus laid down by most recent Commentators: 'For I perceive that that letter grieved you only for a season, and was not meant to be taken as a strict reproof. Such, however, cannot be proved to be the sense, which rather seems to be as follows: 'For I perceive that that letter did pain you—though it was but for a season.' Now as the οὐ μεταμελ. preceding implied, 'I am glad,' the Apostle, to soften what might seem harsh, and to explain his meaning, adds νῦν χαλω κ. τ. The οὗ πρὸς ἄραν, is meant to suggest that the pain was temporary, the benefit permanent.

9. νῦν χαλω κ. τ. The sense is: 'Now the gladness I speak of is not that ye were pained, but that ye were [so] pained as to be brought to repentance and reformation.' The next words are explanatory of the foregoing sense. Γὰρ, selicet. Κατὰ Θεοῦ, 'in such a way as God requires,' with reference to His will and glory, i.e., as Rosenm. explains, 'arising from causes out of which He would have it arise, and productive effects such as He wou'd wish.' In loc. in medeli Συμβ. i. i. the ημ᾽ may, with the best Commentators, be supposed to denote result. Reader: 'So that in no respect were ye aggrieved or injured at our hands.' Some, indeed, as Rosenm., Mack., and Emmerl., translate, 'that you might not require any punishment from me.' But see Rec. Syn.
10. The Apostle here proves that, so far from having been injured by him, they have been benefited: and this he does by showing the salutary nature of the λόγια κατὰ Θεόν, with which he then contrasts that κατ’ ἀνθρώπου; the worldly with the religious. — καταργεῖ. [produces; as Rom. iv. 15. Metavola here signifies a change of mind producing reformation. Bsc σωτ., ‘which leads to final salvation.’] "Amer. The Commentators are not agreed whether this is to be referred to σωτηρία, or to metastew, in the sense certain, immutable. The former is ably supported by Schleus. and Mr. Scott; but the latter (adopted by most Commentators, and recently by Leun. and Emmerl.) is the more natural and agreeable to the manner of St. Paul, which deals much in this kind of paragraphation. Render, ‘not to be regretted,’ is not a sense of reform. So Amenon then., cited by Wets., says τὴν ἐνδομάδα εἶναι τὴν αμεταμελήμεν. By the τοῦ κόσμου λόγια is meant a sorrow about worldly objects, which, when separated from the fear of God, tends to death temporal and eternal, and will produce it, but for the preventing grace of God.

11. ἵππος γὰρ ἐπὶ τοῦτο τὸ δικαίωμα τοῦ αὐτοῦ, This same godly sorrow of yours. Σπώδον. The word properly denotes bustle; but here the ardour, diligence, and earnestness with which they strove to clear themselves of the charges made, and remove the abuses canarded by the Apostle. ‘Ἀλάζ., immi- etiam. The above general term is then followed up by particular ones, of which, Emmerl. observes, some, as ἀντολὴν, φόβος, ἐπικρατία, καὶ κατὰ, pertain to the Apostle, to whom the Corinthians were anxious to clear themselves, from whom, when he should come among them, they feared just retribution. The other terms, ἀγάπας, and ἐκκίνησις, belong to the incestuous person. The words may, however, refer to others, who had been in a less degree guilty, as those who attended at or encouraged attendance at the idol-festas. Ἐνικῶθεν and καταργεῖ are to be taken as at v. 7. Ecd. should be rendered punishment, as in Rom. xii. 19. and elsewhere. It has reference to the excommunication of the incestuous person. See Mackn. and Scott, of whom the former shows, and the latter admits, that the Apostle is not here describing (as Calvin supposed) the marks of true repentance, but the different ways in which repentance or regret showed itself in different persons of the Church at Corinth. Eis τὰ πράγματα, ‘ye have approved yourselves,’ i.e. (as Scelcr. Dodd., and Scott explain) as a Church or Society; which removes all scruples about the applicability of the term ἀγαψείτε. Ἐν τῷ πράγματι, ‘in the affair,’ namely, of the incestuous person; as almost all Commentators explain. And it is observed by Emmerl., that the Apostle accursae cunctis, and speaks of anything disgraceful. I. Thess. iv. 6.’

12. Here the Apostle explains his purpose in writing as he had. Ἀρα, utique, profecto. Αὐτὸ τοῦτο διὰ τοῦτο, ‘for this same godly sorrow of yours.’ Compare v. 7. By the next words the Apostle means, that his own joy was exceedingly increased at the joy which Titus manifested at his reception among them. The words ὅτι αὐτοὶ ἐνεργεῖται—ὑμῶν are illustrative of the καθαρоз. Comp. I Cor. xvi. 18. ‘Ἀπεκαλύφθης, thus signifies ‘made public.’

13. διὰ τοῦτο—ὑμῶν. The sense (rendered obscure by brevity) seems to be thus: ‘Wherefore we were comforted in the exhilarating news of you which Titus brought.’ Compare v. 7. By the next words the Apostle means, that his own joy was exceedingly increased at the joy which Titus manifested at his reception among them. The words ὅτι αὐτοὶ ἐνεργεῖται—ὑμῶν are illustrative of the καθαρόν. Comp. I Cor. xvi. 18. ‘Ἀπεκαλύφθης, thus signifies ‘made public.’

14. εἰ τι ἐπι- for ἐπι, ‘whatever.’ In ὅπερ κατηγορίας, we have the effect for the cause; and there is a meiosis. Ἐπί Τίτου by some explained as put for ἐπι Τίτου; but by most it is better interpreted ‘apud Titum,’ as the context requires. And this is confirmed by the antient Versions.
The reading ἐπὶ Τίτων, found in 8 MSS., and preferred by Dr. Burton, is evidently a gloss.

The sense seems to be: 
I believe that, from the experience I have had of you, I may in every thing feel confidence in your ready obedience to all my admonitions or suggestions. 
This sense of θαρρὼς is pointed out by Tiren., Menoch., Est., and Grot., and is found in Tyndale.

Vi. VIII. The mention the Apostle had made of his confidence in the Corinthians gives him an opportunity of again introducing the subject of the collection then making for the relief of the poor Christians at Jerusalem; and, after informing them of what had been done elsewhere, exhorting them to follow so good an example. They would thus, he says, testify their firm faith, by imitating their Saviour; they would justify the Apostle's boasting of them; and whatever they bestowed, the Divine blessing would amply compensate; besides that they would have the prayers and intercessions to God on their behalf, of those whom they had relieved.

The mention of the word θαρρὼς, ['θαρρός] there has here been some doubt as to the sense. It is generally agreed that τὴν χαράν here means (as often in this Chapter and elsewhere) gift, or liberality. But on the τοῦ Θεοῦ difference of opinion exists. Some (as Hamm., Knuttcb., Fylle, Newc., and Wacke.) take it as used by Hebraism, to mean to give. This expression is of limited application, and cannot have place here. The word must have its usual sense; and we may suppose it, with the best Commentators, antient and modern, used to suggest that it was God who, by His grace, put it into their hearts to bestow this charity, which was given for His sake; the cause (as Grot. remarks) being here, as often, put for the effect. Perhaps, however, it may be correctly rendered 'the God's-gift.'

At all events, a principal reason for so calling it was (as Theophyl., observes) to spare the feelings of the persons relieved.

The Apostle now, in order to enhance the merit of the gift, shows it was done under the most unfavourable circumstances. 'Ἐν πολλῷ δόκησιν, εἴ τις δοκιμῇ, 'in affliction most trying.' Comp. Acts xvi. 20. xvii. 5. So Rom. v. 4. ἢ ὑπομονή δοκιμῇ καταργάζεται. and supra ii. 9. 'Η περισσεία τῆς χαρᾶς α. is usually rendered 'their abundant joy,' i.e. joy from the doctrines, promises, and consolations of the Gospel. As, however, this is a sense not very apposite, the recent Commentators take χάρα for χάρις; which, however, is quite unauthoritative; it should we not take χάρις in the sense alacrity, viz. to give. As giving is the subject of the context, there can be no difficulty in assigning such a sense, by which all difficulty is removed.

κατὰ βαθύν is a phrase for an adjective: and, as βαθύν is often applied to riches, so it may to poverty. Πλούσια, τῆς αἰκής, is another idiom to denote rich liberality, or free-heartedness; for that is the literal sense of αἰκή, like simplicitas in Latin. 'Εκείνα, εἰς may be rendered 're-dounded' or 'conducted greatly.' Thus the sense may be expressed as follows: 'their abundant alacrity, and [yet] deep poverty have redounded greatly to the glory of God, and their alacrity to give even amidst deep poverty has abundantly shown their rich free-hearted liberality.'

3. αὐθαίρετοι] Sub. ήσαν, and διδόναι from δοομένοι before.

4. τὴν χάριν καὶ τὴν κοιν. τῆς διακ.] The interpretation of this passage depends upon whether the words διεξεθῆμεν ἤμας after τοῦ δόλου be genuine or not. They are not found in 34 MSS., many Versions, Fathers, and Greek Commentators, were rejected by Mill, Beng., and Wets., and are cancelled by Matth., Griesb., and Valer. They are, however, ably defended by Rinck, who ascribes the omission to the usual custom of the scribes of inverting the order of the words. And he shows that such words or phrases thus taken out of their order, are often omitted by other copyists. He truly observes, that we are not to suppose, because words or phrases are transposed, that they are therefore interpolated; of which he adduces several examples. The great difficulty, however, is how to make out a construction without the words. Those who expunge the words suppose χάριν καὶ κοιν. to be governed of δόλων in the next verse: and διεξεθῆμεν they render 'entreat us to permit.' but that is too harsh. It is better to take the words as I proposed in Rec. Syn.: namely, to regard τὴν χάριν καὶ κοιν. as an Headsiadys for τὴν χάριν τῆς κοιναίας. Reader, they entreated us to do them the favour of taking part
in the transmission or distribution of the collection for the saints. This mode of interpretation is, I find, supported by the opinion of Emmerli. After all, however, the words in question are probably genuine; and they are, I perceive, retained by Wakefi, who well renders: 'they besought us with much entreaty to accept this liberal communication of relief to the saints.'

At δει. sub. δωται.

6. καὶ αὐτῇ ἡμεῖς ἡμῶν ἡμῶν; both frequent ellipses. The sense may be thus expressed: 'And not only this—which was what we hoped they would do—but they gave themselves first to the Lord [to do his will,] and [then to us,] i.e. to observe our directions. 

Διὰ δὲ τὸ τὰς δυνάμεις is best rendered, with Emmerli, τὸν ἐλεφανταζόμενον μετὰ πάντων τῶν καὶ τῆς ὁμολογίας. τοῦτος δὲ ἡμὼν. 'The grace, namely, that of liberality in relieving your Christian brethren. A grace of the Spirit, implying His influence on their hearts, is very properly brought in after the Gifts of the Spirit.'

8. ἀνάλληλον ἐν παντί συνεστευτεῖ, καὶ ἐπιταγήν λέγω, ἀλλὰ διὰ τῆς ἑτέρων συνδυάσεως, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνώσεως δοκιμαζόμενον. 'I now see in many of you, I now see in many of you, 1Pet. i. 5. ἡμῖν ἕνας ἐν ἑαυτῷ, ἔνας ἕνας τῷ Ἱσοῦ Χριστῷ, ὅτι δι’ ὑμᾶς ἐπιτυχεῖται, πλούσιος ὑμῖν, ἵνα ὑμῖν,ἡμῖν ἑαυτῶν ἐκείνων.'

*Ἐν ἑαυτῷ is for εἰς ἑαυτόν. At ἑν τῷ παρεσκ. sub. ὀρθάτε, or, as the best recent Commentators propose, we may suppose the εἰς with a Subjunctive as put for an Imperative. And this is supported by the Peshito Syriac Version. Ταυτάτη τῷ ἀγάπη τί, this grace, namely, that of liberality in relieving your Christian brethren. A grace of the Spirit, implying His influence on their hearts, is very properly brought in after the Gifts of the Spirit.

2. ἀνάλληλον ἐν παντί. λέγω] The best Commentators are agreed that this means: 'I do not speak by way of command, or injunction, as if I would dispose of your property authoritatively; [for works of charity should be voluntary.]

St. Paul is induced to press the duty on them, because of the alacrity of others, viz. the Macedonians, q.d. lest ye should be outstripped by them. At ἀνάλληλα ἐν παντί. λέγω. The words καὶ τῆς δοκιμαζομένης contain the other reason for enjoining the duty on them; namely, that he might put to the test the genuineness of their love to God and man. The construction is: καὶ τῆς δοκιμαζομένης καὶ τῆς ἑτέρως καὶ τῆς ὑμετέρας. Such is the view adopted by the best Commentators: though some make ἐν παντὶ δοκιμαζομένης one clause, suspending διὰ τῆς ἑτέρως συνδυάσεως ὑμῶν. This, however, is not so agreeable to the Apostle's style, and yields a harsh sense. 

τῷ γνώσεως, for γνώσεως τῆς ἐκκλησίας. 9. This verse is, in some respects, metaphysical, and the argument the same as at 1 Joh. iv. 19. They are exhorted to give liberally, as bestowing some portion of those riches conferred by the Lord of the universe; who, for their sakes, left his own supremely exalted state in the bosom of his Father, and, emptying or divesting himself of those glories, assumed the condition of lowliness and poverty, that they might become spiritually rich, rich in the blessings of his religion, in the means of grace afforded them here, and in the hopes of glory hereafter. It is obvious how irreducible a proof is here supplied of the pre-existence and divinity of Christ. It has been shown by Abp. Magee on the Atonement, Vol. ii. p. 621., that in all the passages of the Sept. or Classical writers where παρασκεύω occurs, it signifies to become poor, or be made poor; implying a change of state, or transition from opulence to poverty, from possession to privation. The same word is used by Mr. Slade in loc. have showed how utterly unfounded is the Socinian gloss on this important passage. I would add, that
10 τετειχεία πλουτισθείσης, καὶ γυνώμην εν τούτῳ διδώμεν. τοῦτο γὰρ υμῖν συμφέρει, οἴτως οὐ μόνον τὸ ποιήσω, αλλὰ καὶ τὸ θέλειν προσέχασθαι ἀπὸ πέρεσι. νυνὶ δὲ καὶ τὸ ποιήσω εἰπτέλεσαι ὡς καθὰ πρέπεια τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτέλεσαι ἐκ τοῦ ἔχειν. Εἰ γὰρ ἡ προθυμία προκειμένου, καθὸ ἐὰν ἔχῃ τις, εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

13 οἱ γὰρ ἑαυτὸς ἀνεσίς, υμῖν δὲ θλίψις ἀλλ', ἐξ ἵστοτε τοῦ νῦν καιρὸ τὸ ὑποστήματα εἰς τὸ ἐκείνων νυότερον ἑαυτῶν καὶ τὸ ἐκείνων περίσσειμα γεννάται εἰς τὸν θελεῖν καὶ γίνεσθαι τὰ πλούτου ὑπὸ ἡγεῖται θύμα καίγεται.

14 ϝατὰ ἑαυτῶν ἀνεσίς, υμῖν δὲ θλίψις ἀλλ', ἐξ ἵστοτε τοῦ νῦν καιρὸ τὸ ὑποστήματα εἰς τὸ ἐκείνων νυότερον ἑαυτῶν καὶ τὸ ἐκείνων περίσσειμα γεννάται εἰς τὸν θελεῖν καὶ γίνεσθαι τὰ πλούτου ὑπὸ ἡγεῖται θύμα καίγεται.

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and the next verse may be rendered: 'But [my meaning is] that, by an equalization, your superfluity at the present time may be a supply of their want; so that, in like manner, their superfluity [at another time] may serve to relieve your want; that there may be [as I said] an equalization, or an equal reciprocity of giving and receiving good offices between you. This view of the sense is much confirmed by the ancient Commentators, and, of the modern ones, by Grot., Mackn., and Leus. The sense comprehended in 'at another time,' though not expressed, is implied in γένσαι. 15. καθὼς γέγρα. agrees accordingly to what is written [of the manna], i.e., as Abp. Newc. explains, 'So that there may be a good resemblance to the case of the Israelites in Exod. xvi. 18. At τὸ πόλεμος may supply not, with the Commentators, new, but καθὼς γέγραμαι from the preceding συνελέξαι. The verb ἔλεγται. is found in no work earlier than the Sept.' 16. The Apostle now returns to the subject of Titus, which had been left at v. 6, and gives thanks to God for having put it into his heart to hearken to his request. Διότι ἐν τῇ καρδίᾳ για για αὐτῆς τῇ καρδίᾳ. Συναφῆς is to be taken as at supra v. 7 & 8, 'the earnest care for you which I feel,' 'τῷ πόλεμῳ, for your welfare and benefit.' 17. τὴν μὲν παρακλ. ἐδέξατο. 'he, indeed, complied with my pressing request.' Συναφῆς δέ ἐστι. I suspect that no comparison is here intended; and Abp. Newc. has, I think, rightly rendered 'being very earnest.' If any be intended, it must, I think, be, not what the Commentators suppose, but this: 'being ready to engage in this service than I to put him upon it.' Of this I have given several examples in a Note on Thucyd. There may seem some inconsistency between the former and the latter part of the verse; but this merely arose from brevity of expression; and will disappear when the sentiment is fully expressed as follows: 'He truly complied with my exhortation, and [not only that,] but being &c.' 18. τῶν ἄδελφονν ὦ &c.] It is not agreed, nor is it possible to exactly determine who it is that is here meant. The best founded opinion, (as being that most supported by the testimony of antiquity) is that St. Luke is meant. Be that as it may, the best Commentators are agreed, that the words εἰς τῷ ἐνεγκ., do not mean, 'for writing the Gospel,' but, 'for preaching it;' as x. 14. Phil. iv. 3 & 15. Compare 1 Cor. ix. 14 & 18. 19. ὃ ὁ μόνον ἰδ.] The sense is: 'And he not only过剩es that praise, but also &c. Χειρόν. being constituted or appointed,' as Acts xiv. 17. Τῇ ἐφικτῇ, &c. the God's gift mentioned at v. 1. Διακονομοῦν, 'conveyed and distributed.' Προφητεύων ὑμῖν. Repeat the πόλεις, 'for the manifestation of &c.' 20. στελλόμενοι τῷ τῷ. This depends upon συνετέμασεν at v. 18., and is used in an uncommon sense, as 'an act of bearing this,' which is confirmed by 1 Thess. iii. 6. The signification arises thus. Στελλέωσαι, in the middle voice, signifies to go on an expedition, and, generally, to go off, retire, keep off. Hence it came to signify keep off from any person, or thing, beware of, guard against him or it. — μὴ τῷ ἡμῖν μάρτυς.] The sense is: 'Let any one should have a handle for slander or calumny, as if I appropriated any part of the large sum collected by me to my private use.' 21. προσονόμονυ — αὐθοίς.] The same sentiment, and in nearly the same words, occurs at Rom. xii. 17., where see Note. 22. τῶν ἄδελφον ἡμᾶς.] Who the person here meant is, is uncertain, as in the case of the τῶν ἄδελφον at v. 18. But the point is of no great consequence; for, as Mr. Scott truly observes, 'curiosity rather than edification is concerned in determining these questions.' 'Οὐ δοκίμαι, &c. The sense is, 'whom we have by experience found to be diligent.' Πάσα ἡ παύλη τῇ ἐ. ο. I would render this, with some ancient and modern Commentators, 'upon the great confidence which he hath in you,' i.e. in your kindness and liberality. It may, however, be referred (as in most versions and Commentaries) to συνετείμασεν, by which the sense will be,
Upon the great confidence which we have in you. There is here an ellipsis, which most supply by λέγω τιν. But the δει εξείλει of the Greek Commentators seems better. The mildest method is that of Grot., who supplies 'agito.' It may, however, be best rendered, with Emmerli., 'quod Titum attinet.' The Porphyrio Syr. Translator has 'Sive igitur Titus [consideretur]'; which method, however, is more applicable to the εἰσ ἀδέλφου ἡμών. Eις ὅπειρα, 'apud vos.' 'Ἀπόστολοι ἐκκλ., 'messengers, or legates of the Churches,' persons sent to despatch their business; according to the primitive sense of the word, as Phil. ii. 25. These are called the δόξα Χρ., by metonymy, as instruments for spreading the glory of Christ and his Gospel.

The best Editors have long agreed that the και before τρέφειν, is an anacrasis. Indeed, a mere insertion of Erasmus from the Greek Commentators, and not to be found in the Ed. Princ. and other best Ant. Ed., nor in any of the best antient Versions, and, accordingly, it has been cancelled by Wets., Griesb., Matth., Tittm., Val., and Emmerli. Agreeably to the true construction, we may render, 'Give therefore to them, in the presence of the churches, this evident testimony of your love to them, and of [the truth of] our boasting concerning you.' In δοξεία, we have a very common idiom. Now whatever they did in this matter, might truly be said to have been done in the presence of the churches, not only because Titus would proclaim it wherever he went (as Rosenm. suggests), but because Corinth was in all respects placed in εκτελεία; and, from its perpetual communication with all parts of the civilized world, the tidings would soon spread to all the Churches, i.e. the Gentile Churches planted by Paul.

The μέν here has reference to the δε at v. 3. The γεωργικ connects this with the last verse of the preceding Chapter. This particle is used not only in transitions, but, as here, in what may be called quasitransitions, when a writer stops short; in which case it has the same sense as ἀλλά γεωργικ, and this is to be completed by supplying the elliptical words. Here it may be done thus: 'But I need say no more,' for as to the ministering &c. So περί μοῦ γεωργικ is used at 1 Cor. vii. 1. viii. 1. xii. 1. xvi. 1. Δικαίωσις, i.e. the subject of the contribution for the relief &c. That subject is here continued; and (as Emmerli. observes) to the reasons deduced by honestiae are now subjoined those of utilitate.

The proper, your readiness [on that head], as viii. 12 & 19. 'Τινά ὡμών is not pleonastic, but λέγοντα is supplied, 'when speaking of you.' Καθὼς πρακτικοὶ σαλέος. At 1 Tim. sub. λέγοντα is the subject-matter. By 'Ἀγιασμα is here denoted that Province of the two into which Augustus distributed Greece, consisting of Greece proper, namely, that portion to the South of Thessaly, Epirus, and Illyricum, which, with Macedonia, constituted the other province. Παρασκευάσαται need not, with many, be interpreted of the matter only, without as opposed to ἔργον; for (as I have shown in Ren. Syn.) it may denote 'has been preparing itself,' viz. by contributions for the general collection to be made when St. Paul should go. See 1 Cor. xvi. 2. 'Αντί περεύοντο may (as at viii. 10.) mean 'for a year back,' i.e. during the course of that year.

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The Apostle says, 1 Cor. xvi.
λέγεται τινος, τινής τίς κακής.

4. ἐν τῇ ὑποστάσει τῆς κακής.

The sense is, 'on account of this confidence of boasting,' i.e. confident boasting; for so ὑποστή is rightly explained by Calv., Vorst., Capell., Wets., and most recent Commentators. And the word may well have that sense, since it properly denotes a foundation, or support for any thing, and then easily comes to mean any ἰδία or στοιχεῖον of the parallel passage of xi. 17. Yet it is confirmed by the Pesher Syr.

5. προκαταρτ. 'should make up and complete before-hand.' Τῆς προκαταρτικῆς παλαιώματος. Some MSS., Versions, and Fathers have προκαταρτικον, which is preferred by Beng., but without reason; since it is manifestly a gloss. The common reading must be retained; though the sense seems not to be that expressed in our common Version, but this, which had been so much spoken of before [by you] and announced to me and the public.' With respect to τῆς εὐλογίας, it is by most recent Commentators simply taken to denote a gift; but they do not give any tolerable account how such a sense can arise from the primitive signification of the word 'an expression of good will to any one.' Abp. Newcome’s solution is the most satisfactory; namely, that it is so called from a metonymy of the effect for the cause, i.e. because it produces blessing. The best mode, however, of viewing the idiom seems to be (as I suggested in Recens. Syn.) to refer to deliciy. The Apostle often employs such terms, denoting alms or a gift, as are calculated at once to spare the feelings of the receiver, and remind the giver that he is exercising a duty towards God. Thus we may compare this use of εὐλογία with that of χάριν and συγχαρεῖσθαι elsewhere: and it may be rendered 'a thanks-gift,' or gift bestowed on man in gratitude to God for his goodness. This view, I have since found, is supported by the opinion of Mr. Scott, who says ‘the term may either intimate that it should be given as an expression of gratitude to God, and as an act of praise and thanksgiving to him; or that it should spring from love, and a disposition to bless and do good to their brethren.' The same principle may be applied to its use at Gen. xxxiii. 11. 2 Kings v. 5. Sept.

5. At ταυτήν ἐτοιμάσαι εἰπαι. The words ἐτοιμάσαι εἰπαν are illustrative of the foregoing sense of εὐλογίαν. Render: 'that
and found in Eccles. So Rom. xii. 8. \( \text{ὁ λογίας.} \) With the sentiment I would compare Find. Pth. 18. κεφάλοι τὰ συναπαράστασ \( \gamma' \) 'κατά τοις \( \text{ἠμῶν φήμες.} \) Thucyd. ii. 40. ult. where Pericles says of the Athenians: καὶ \( \text{τὰ \ ἐπὶ \ ἐστὶ \ καὶ \ ἐμπλήρωσά \ τοῖς \ πολλοῖς: \ μόνοι \ οἱ \ ἐμοὶ \ οὕτως \ ἡ \ λόγιας \ τῆς \ λόγας. " \) This is (as Chrys. and Theophyl. observe) meant to anticipate an objection: ‘But if I give, I shall impoverish myself.’ To which the answer is: God is able to (and, as he sees fit, will) make every sort of beneficence abound unto you. So some of the best Commentators ancient and modern (see also Brem., Grot. and Rosenm.) understand it of the gifts of God. The accumulation of παρά, πάντα, and πάσας much strengthens the sense. Αὐτάρκεια, an entire sufficiency. Περιανέκτητη, you may have to spare, to bestow on every kind of beneficence.

9. καθὼς γέρον. ‘Thus the saying of Scripture will be made good.’ Σκορπίζει signifies to scatter, as in soeing, agreeably to the metaphor at v. 7. ‘Ἡ διακοσμία, for οἰκομοιάς, as the best Commentators are agreed. Μόνοι, viz. in its consequences. There is a sort of Oxymoron, similar to that at Prov. xii. 24, which the Apostle probably had in mind: εἰς, καὶ τὰ εἰς στειροτο πληθείς τοιοῦτος εἰς δὲ καὶ οἱ συνοικοτοι διατίθενται.

10. \( \text{ὁ εἰπιφόρος-μῶν} \) The connection here is ably traced by Chrys. and the Greek Commentators, who see in Recens. Syn. The words \( \text{oμων τοιοοῦσαι} \) are a paraphrase of God (or the Good Being), who giveth us all things richly to enjoy. It is formed on Is. lv. 10. In χορηγ. καὶ πληθ. (‘may he supply and multiply’) there is a Hendiadys for ‘may he abundantly supply.’ Τῶν σώματος \( \text{μοί,} \) ‘the seed you sow,’ by which is denoted the money or goods bestowed in alms, and thus ‘sown unto the Lord.’ Περιβαλλοντος τε \( \text{τοῦ} \) (borrowed from Hos. x. 12.), signifies ‘the effect or produce of your liberality.’ The sentiment, according to some, is, ‘may He richly reward your liberality;’ though others make it otherwise. But the true view seems to be that of the antient Commentators, who take γεων. τῆς \( \text{δικαιώματος} \) τοῦ \( \text{θεοῦ,} \) for δικαίωμα. ‘The benefit arising from their charity;’ i.e. may their charitable spirit find more scope for doing good, may they have more to do good with. And this is, I find, adopted by the learned Emmeril.

11. \( \text{ἐν \ πάντι \ πλουτιζόμενοι-σπλήντ.} \) This is exegetical of the preceding καὶ ἀξιόποιοι. The subject is the produce of your liberality. There is a sort of Oxymoron, in tracing which it is best to regard \( \text{πλοῦτων,} \) as a nomin. pendent for Gen. abso., and that for \( \text{πλούτως} \) as scil. ὑπὸ τοῦ θεοῦ. The εἰς denotes end or tendency, and σπλήντ. has the same sense as at viii. 2. — \( \text{για ταυτα εὐτατών—αὐτώ.} \)

The sense is, which being ministered by us, produces, by our instrumentality, thanksgiving to God; namely, both from the indigent Christians who received the bounty, and from the Apostle who procured and administered it.

12. I have in Recens. Syn. shown that this verse is explanatory of the sense of the foregoing, and may be freely rendered, ‘for the ministering of this supply [to the wants of the poor] not only relieves their necessities, but is abundant to the glory of God by many thanksgivings,’ i.e. produces abundant thanksgivings to God, viz. both from the poor thus relieved, and from all true Christians. So in a parallel passage at v. 16. οἱ \( \text{πλοῦτως} \) τοῦ \( \text{θεοῦ} \) περιερχόμενοι εἰς τὴν \( \text{δόξην} \) τοῦ \( \text{θεοῦ.} \)

13, 14. These verses are further illustrative of the preceding. \( \text{Δέξας,} \) is a nomin. pendent, like \( \text{πλοῦτων,} \) at v. 11. Emmeril, who learnedly discusses the sense of the passage, says it is put for \( \text{δικαιώτερον \ τοῦ} \) διὰ τῆς \( \text{τιμῆς} \) ταύτης. \( \text{Εἰς} \) \( \text{πλούτως} \) τοῦ \( \text{κοινωνίας \ εἰς \ αὐτῶν \ κ.} \)

Keph. IX. ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β. 205

8 δότην ἀγαθα τὸ θεός. δύνατος δὲ ὁ θεός πάσαν χάριν μετασείει καί εἰς ὑμᾶς· ἵνα εἰς πάντα τάντας πάσαν αὐτάρκειαν ἔχοντες, περισσοτέρο πᾶν ἐγγόνον ἀγάθων· καθὼς γέγραπται. Ἐσκορπίσεις, ἠδοκε τοῖς πένησιν, ἡ δικαιώματα τῆς αὐτοῦ μὲν εἰς τὸν αἰώνα· τὸ δὲ εἰπιφόρον τοις τε σπειροντι καὶ ἀρτοῖς εἰς βροσίν, χορηγησάς καὶ πληθύναι τοῦ σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γενειματα τῆς δικαιοσύνης ὑμῶν· ἐν πάντι πλουτιζόμενοι εἰς παντα ἡ λογία, ὅτι ταυτα ἐντευχεῖται ὑμῖν εὐχαριστίαν τῷ θεῷ. ὅτι η δικαιοσύνη τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προς αναπληρώσαι τὰ υπερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσοτέρο. διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ (διὰ τῆς δοκιμῆς τῆς δικαιοσύνης ταύτης) διὰ τῶν θεον, ἐπὶ τῇ υποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἀποτελεῖ τῆς κοινωνίας εἰς αὐτούς καὶ εἰς πάντας,) καὶ αὐτῶν δεδει ὑπὲρ ὑμῶν, ἑπιποθοῦντων ὑμᾶς, διὰ τὴν υπερβαλλ.
He connotes with entitling them by "the meekness of Christ," as pointing to an example which might justify his forbearance, and his delay in punishing those who had offended.

1. αὐτὸς δὲ ἐγὼ Πάπας παρακαλῶ ἡμᾶς διὰ τῆς προσέγγισης τῶν Χριστιάνων, δόμω τῇ Θεῷ ἐπὶ τῆς ἀνεκδοτήτως αὐτοῦ δώρου!

X. ΑΥΤΟΣ ΔΕ ἐγὼ Πάπας παρακαλῶ ἡμᾶς διὰ τῆς προσέγγισης τῶν Χριστιάνων, δόμω τῇ Θεῷ ἐπὶ τῆς ἀνεκδοτήτως αὐτοῦ δώρου!

The force, however, of τῆς ἀνεκδοτήτως αὐτοῦ δώρου, is disputed. It seems best to suppose it, with Bux, Sclater, Rosenm., and most recent Commentators, as put for τῆς ἀνεκδοτήτως αὐτοῦ δώρου, 'their professed or avowed obedience. Καὶ ἀπέλυσε τῆς κοιν. Reader, 'by the liberality of this your ministering to the necessities both of them, and of all who are in need.' It is, I think, clear that the whole of this verse is (as many eminent Commentators suppose) parenthetical; and that the καὶ αὐτῶν δοθήσεται of the next verse connects with ν. 12. To clear the construction, we must (as I suggested in Rec. Syn.) take δοθήσεται as put for eis δοθήσομαι. For the Apostle has before said, that this supplying of the necessities of the saints would redound to the praise and glory of God, so here he adverts to another effect which would thence result. "It will also (he says) tend to [excite] their prayers for you." ἐπιθυμία εἰς τούς εὐθυμία is to be referred to αὐτῶν. The expression ἐπιθυμία εἰς τούς may be best rendered 'having a great affection for you,' as in Phil. i. 8. And so the Syr. Version. Thus the words following will yield a more suitable sense; where the χάρις τοῦ Θεοῦ signifies the grace of God in them, and thus unequivocally evinced by this obedience to the requisitions of the Gospel in the Church. A precise method of taking the passage is confirmed by vii. 16. χάρις δε τῆς Θεοῦ τῆς διδύτης τῆς αὐτῶν σκοπίου ὑπὲρ ἡμῶν ἐν τῇ καρδίᾳ Θεοῦ.

15. τὴν ἀνεκδοτήτως δωρεὰν] This may, with many Commentators, be explained 'the gift of the Gospel of Christ, or of Christ himself;' or, with others, 'the grace of charity,' though the epithet would thus perhaps be too strong. The true sense, however, seems to be that assigned by Schleus. and others, who take δωρεὰν here in the sense benignity and kindness. And so Ephes. iv. 7, τὴν δωρεὰν τοῦ Χριστοῦ, and Joh. iv. 10. εἶδες τῷ δωρεᾶν τῷ Θεῷ. Rom. v. 15.

Thus the expression will mean the inevitable benignity of God as shown in the redemption of men by Christ.

X. Now commences the third part of the Epistle, termed by Emmerl. the epilogus, in which the Apostle speaks more directly against the false teachers, and vindicates himself from their calumnies. A slight difference of style is here observable. The preceding Chapters bear some marks of haste, and slight incoherency, as if written on the spur of the occasion, in the course of journeying from place to place. The following portion is more connected and finished, and was probably written at some fixed place, and with deliberation.

3. ἐν σαικτε ἐν στρατ. Here it is proper to bear in mind the difference between ἐν σαικτε and κατὰ σαικτε, and the use of περιπατεῖν in the sense to be or live, as Joh. v. 7. The former imports to live in a human body; the latter, 'upon merely human views.' The sense and the force of the allusion in στρατ. are disputed. The saint and some modern Commentators suppose an allusion to his office and commission, as Apostle; as 1 Tim. i. 18. And the recent Commentators think the expres-
ation has reference to St. Paul's _strong supports_, as Apostle. The former view is far preferable: but there seems to be also an allusion to the strong context, which the Apostle had to maintain against various opponents. The sense is well expressed by Mr. Scott as follows: 'did not war against sin and Satan, or conflict with their numerous opposers, according to the maxims of carnal policy, with craft and dissimulation, in dependence on their own wisdom and strength, or to do as angels at their leisure or by chance. The false teachers (for whom this is, I conceive, chiefly meant) found it more difficult to subject their cogitations and reason to the obedience of Christ than their actions. Against this the pride of human reason has ever rebelled. Thus of those who now reject the Gospel few are indisposed to admit the excellence of its moral precepts; but against any submission of the thoughts or reason of men they loudly protest. _Eis την ἐντακονία τοῦ Ἱησοῦ, may best be rendered 'into obedience to Christ,' i. e. his Gospel, the _γνῶσις τοῦ Θεοῦ_. The Genit. is used because _ἐντακονίων_ takes a Genit., and verbs follow the case of their verbs. Thus it is for _εἰς τὴν ἐντακονίαν τῆς Ῥουσίας._

6. _ἐν ὑπομονῇ _ἐχοντες_ 'having in readiness, for _εὐθύνεις ἢν_ 'being ready.' _Ὅταν πληρῶ ὧν_ ἡ ὑπομονή is meant the obedience of the sound part of them. We suppose, not, with many recent Commentators, to suppose that the Apostle waited till the greater and sounder part were reduced to obedience, in order, by their aid, to punish the disobedient. For the _ἐκδίκαιων_ mentioned he needed not their aid. It should seem that he deferred exercising the supernormal power of _τὸ δικαίω αὐτοῦ_ intrusted to him by God, until, by warning and giving time for repentance, he should have brought back as many as possible to obedience, who would help to keep the rest so; and thereby render it the less necessary to resort to severer measures. 'When (to use the words of Mr. Scott) all proper means had failed to restore _lapsed Christians_ to obedience, then, not so much the censures of the church, as miraculous punishments denounced by apostolical authority, and made effectual by the power of God, were the weapons to which they had recourse.'

7. The Apostle now comes closer to the subject, and directly meets the criminations of the false teachers. (Emmerlin.) 'He turns (says Theophyl.) from the deceivers to the deceived. _Τὰ κατὰ τρῆρα βλάπτει._ The sense is: Do you form your estimation of things [concerning a Teacher] according to external circumstances? such as person, manners, learning or eloquence, wealth, birth, rank, or lastly the adventurous advantages of former conversion under Christ himself. Compare 1 Cor. ix. 1. In the τις there is an allusion to the false teachers, and especially one who took the lead. _Πέντεθεν λαύτρι_ should be rendered 'is confident in himself,'
vix. by placing reliance on some personal merit of his own. Ἰδίως, scil. διόυς; implying, by the context, one especially approved by Him. The pupil of His school, the model of which He rendered, 'let him, in turn, consider this with himself,' or, reason thus of himself; meaning, he will find by all those arguments by which he concludes himself to be Christ's minister, that he may conclude the same of me also. Compare 1 Cor. vii. 8.

3. Here St. Paul shows that he may justly claim far more than the being a minister of Christ; which was all that the false teachers pretended to. Πιστος, is ill rendered 'some what more.' Rather, 'far more.' So 1 Cor. xiv. 10. περισσότεροι αὐτῶν τάκτων εκκλησίας. The authority given to me,' namely, by Jesus Christ personally. The words ἔχειν ὁ Κ. ἡμῶν refer to that personal commission which he had received from Christ. And the next words εἰς ὁλοκλήρως, εὐμαρ sont levellled against the false teachers, whose measures tended not εἰς ὁλοκλήρως, but εἰς καθ' εὐμαρ, viz. by throwing impediments in the way of salvation, and hence a rejection of all the teaching of the false doctrine. Οὐκ ἀληθινοῦσι, i.e. I should have no reason to be ashamed, as if I spoke falsehood; say the truth of facts would justify me.

4. Ἡ μὴ δόξῃ[ἐπιστολῇ]. Here is there an appearance of abruptness, and an obscurity, which most Interpreters antient and modern, regarding the ἡ μὴ δόξῃ as a praecisatio, endeavour to remove by supplying some clause introductory of the words. The most probable one is ἀλλ' οὐ καθάροι, q. d. if I were, I say, to boast. But this I will not do, in order that &c. As, however, this seems too arbitrary an ellipsis, it may be better, with some antient and several eminent modern Commentators (as Grieseb, Tittm., Vat., Leun, Emmerl., and the Basle Editor) to regard v. 9 as forming a provasisis, to which there is at v. 11 the apologia; i.e. v. 10 being parenthetical. After the ἡ μὴ δόξῃ is inserted by some antient MSS. and Versions; but, no doubt, from the margin; since the Asyndeton is here, as often in St. Paul's Epistles, introduced to impart energy to the expression. It is, however, quite clear that the very antient Critics who made the insertion, must have adopted the view of the construction first mentioned. The same may be said of the Critics who formed the text of the very antient MSS. D, E, F, G, and some Italic Versions where, for δόξῃ is read δόξῳ

5. With these Commentators need not have been perplexed; for the ἐκ after τῆς and ἐκ εἰς belongs to the preceding particle, not to the verb following. And εἰς ἐκ is often, as here, put for ἐκ ἐν, as it were; of which many examples might be adduced from Thucyd. and others of the best writers. Stephens in his Thes. seems justified in saying that in such a case we should write ἐκ σωφρόνου, which I have therefore edited.

6. αἱ μὴ ἐπιστολαὶ. This will not prove that they had previously received more than one; for, as Bp. Middl. suggests, ἐπιστολαὶ might (as is the case in all languages) be used generically, as denoting the character of them; though only one letter had been received. Besides, an Abp. Newc. observes, St. Paul's Epistles were sent from one Church to another, to be publicly read. See Col. iv. 16. Φιλεῖ, Sub. τις. (See Win. Gr. § 41. 2.) Meant of the person supposed to make the observation, and probably the leader of name among the false teachers. Βαρειαὶ καὶ λογικ̄, 'authoritative and severe. Ἡ δὲ παρ. του σωφρ., is for παρὰ τοῦ σωϕ. as in Thucyd. vii. 86. τοῖς παρὰ τῆς ἑστίας παροικίας. 'Ἀδεθήνης,' 'mean.' This is supposed to have reference to the very diminutive and crooked form, and the ungraceful departure of the Apostle; including other personal defects which the evidence of antiquity records of the Apostle. See Note on 1 Cor. ii. 3. ὁ λόγος ἐξουθ. This is supposed to have reference to the weak and shrill voice, and the defect in enunciation, under which the Apostle is thought to have laboured. But the λόγος may also refer to his elocution, including his phraseology, which was, we may suppose, not refined enough for the fastidious critics of Grecism at Corinth.

7. λογικ̄ος, let him suppose [as he may]. Theophyl. explains by γνωμοκρέτας. ὁ γὰρ is transitive, q. d. But we will say no more; for &c. Οὐκ ὄλω, 'non sustinumus, we cannot bring ourselves; as Rom. v. 7. and 1 Cor. vi. 1. Ἐγκ. and συγγεγραμμένα are well explained by Theophyl. συγγραμμένα and αὐτοπραγματεία. By τοῖς the Apostle means the false teachers against whom he directs the pointed sarcasm following.
false teachers. Compare a similar sentiment at Rom. xvi. 20. The Apostle then hints at a result from the gospel more peace and honour. We have, he says, a hope αὐδαμο-
μένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλουχία κατὰ τὸν
κανόνα ἡμῶν, εἰς περισσείαν, εἰς τὰ ὑπέρεκειαν ὑμῶν εὐα-
γελισάσαθαι, οὐκ εἰς τὸ ἀμέτρα καυχόμενοι εἰς τὸ ἐτήσιον καὶ
χήσασθαι. Ὅ δέ καυχόμενος, ἐν Κυρίῳ καυχᾶσθω.

16, εἰς τὰ ὑπερέκεια—εὐαγγ. ] Sub. ἄστε, ἢ εἰς τὸ. The sense seems to be: 'The result, which I hope, from this abundant success of my labours among you is 'εὐαγγελισάσαθαι (scil. me) εἰς τὰ ὑπέρεκειαν ὑμῶν,' that I may spread the Gospel to the parts beyond you.' Οὐκ εἰς ἀλλοτρίον—καὶ. Render, 'So, however, as not to aim at boasting over that which is ready obtained, and in another's bounds.' Εἰς τὰ ἐτήσια is for εἰς τὸν ἐτήσιον. Emmerli. would clearly the construction by regarding the Infinitive of purpose and the object therefore he lays down the sense as follows: 'Hanc scilicet laudem, opinor, consequeturus sum, tantum abesse, ut in campo alieno e rebus j am expeditis et preparatis gloriam quiesciverim, ut etiam ultra fines vestros vel tradiderim. The general sense of the whole passage is well expressed by Mr. Holden thus: 'St. Paul would not boast of any thing out of the province which God had assigned him, a province extending to Corinth, v. 13., but though he would not boast of other men's labours, he hoped that, when the Corinthians were confirmed in the faith, his province would be enlarged, so that he might preach the Gospel in countries beyond Corinth.'

17. The Apostle concludes with a most weighty sentiment, found also at 1 Cor. 1. 31. (and supposed by some to be derived from Jerem. ix. 23. sq.) but here levelled against the false teachers. On the construction it is ably remarked by Emmerli. 'Equidem puto, cum verbiis, subito, séquemur—dixit v. 12. cohæeteres, ibis, que interjacent, tantum pro parentes habendis, quippe quorum unus traxit alterum (ἐγκρίνεις—συγκρίνεις, hoc συγκρί-
XI. "ΟΦΕΛΟΝ * ἀνείχθε& η μοι μικρόν τῆς ἁφροσύνης. 1 ἀλλά καὶ ἀνείχθε& η. μοι. ἐξελό γὰρ ὡς θεοῦ ἕησ& ἡ ἡμισάμην γὰρ ὡς ἕνα καὶ παρθένον ἀγνήν παρατη& τὸν Ἱκτιτ. 2 ἄφοβοιμᾶς καὶ μήτως, ὅσο ὁ ὅφης Ἔραν ἐξήται- 3 τρεν ἐν τῇ πανοργία αὐτοῦ, οὕτω φάρεται τὰ νομίμα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Ἱκτιτ. 4· ἵδε μὲν 4 ἄφορ ὁ ἐρχόμενος ἄλος ἤσσον κηρύ& τοῦ ἐν οὐκ ἐπιρ& μαζευ&.

18. σω& νη& έ& ε& i.e. shows to be δόκιμος, not so much by importing spiritual gifts, (as many Commentators supposed,) but rather by giving a blessing on his Evangelical labours, and prospering them.

XI. 1. As vv. 17 of the preceding Chapter was intended to deprecate the ό φροτικόν, or indignation which arises at hearing self-praise, so is the present verse so meant, where it was the more necessary, since there was a danger that he would be misunderstood. The words may be rendered: 'Would that ye could bear with me a little in my folly [of boasting]! Now do even bear with me!' Ο& δ& φε& λον, utinam, see Matth. Gr. 'Αλλά καν, quinetiam, as in Lu. xii. 36. xlii. 11. Τ& ἀφρ., 'folly of boasting,' i.e. what his opponents called such; though it was not so, but arose from necessity, and was resorted to solely to rescue his converts from the arts of false teachers.

Here there is some variety of reading. The common text, supported by several MSS., has ἀνείχθε& η μοι μικρόν τῆς ἁφροσύνης. But the reading which I have adopted, with Wets., Matth., Griesb., Tittm., Vat., and Emmelr., is supported by the early Edd. and Versions, and is stronger in internal and external authority. 'Awily, is required by the usual loquendi of the N. T.; and the Article τ& γλαστίνι, by propriety, the sense being 'my folly.' The τ& arose from the margin.

2. 'Σ& γάρ &c.) The general sense is simply this, 'I bear the greatest affliction and feel the most lively concern for you,' or, as others explain, 'I feel a godly or holy jealousy over you.' The metaphor, however, was adopted in conformity with that just after introduced, of presenting the Church as the bride of Christ. So Dr. Burton paraphrases: 'I may be allowed to speak of my affection for you, since it is through my means that all that is good and salutary over you: I have been anxious to present you as a pure virgin to the one husband, to whom I betrothed you, even to Christ.' In ἄρμος. the Apostle is thought to have had an allusion to the ἐρμιότατος, or persons who negotiated marriages for their friends. (See Prov. xix. 14. and Rom. vii. 4.) or to the ἀρμιόνοι among the Lacedemontians, who formed the morals of the young maidens, and so prepared them for the discharge of their conjugal duties. The former is the more probable opinion. The allusion, however, is not to be pressed on; and the general metaphor only to be attended to, by which is simply denoted the close affinity between Christ and his Church. Upon the whole, the sense seems best pointed out by Krebs and Mr. Mall as follows: 'adaptaevi enim vos (Christianis doctrin et virtutibus imbui, instituti, paravi, composui) ut uni viro tarnve virginitem puram sitem, nempe Christo.'

3. Φοβούμας δὲ—Χριστόν] The Apostle (Rom. reminds) proposes the example of the woman being deceived by the serpent, because he had just compared the Church to a virgin. It has been hence justly inferred by the best Commentators and Theologians, that Satan used the serpent as the instrument whereby to seduce the human race; that the serpent is regarded as an accountable agent: in short, that the history of the fall is here recognised as a real transaction, not an allegorical narrative.

'Απλ. denotes the simple and unadulterated truth as it is in Jesus. 'Εν τ& τ& πανοργία, 'by his craftiness.' Νομίμα, minds, habits of thinking.

4. ὁ ἐρχόμενος This is by many Commentators supposed to designate the false teacher. But it rather seems to mean any teacher, 'any one coming to you [as I do, a teacher of religion].' Now the Apostle supposes a case which does not exist: and by ἄλος is meant, by implication, 'another,' and a better teacher than what ye have accepted: ye might have been right in bearing with him and assenting to his views: 'But this is not the case, for I account myself &c. Above clause, which was omitted, is necessary to complete the sense, and there is an evident allusion to it in the γάρ. Its omission, indeed, may be attributed to
modesty. "The ground of censure (Phot. ob-
ervs) is this, that when the false teachers
preached only the same Saviour, Spirit, and
Gospel, as the Apostle, yet they abandoned him,
and held with them, though they had not to
prove their doctrine, but to obey the Apostle's
charge. In καλῶς ἦσιν, there is not, as the Commen-
tators imagine, irony, but sarcasm. Compare
vv. 19 & 20. For ἦσιν, however, many of the
best MSS. and the Ed. Princ. have ἦσιν, which
was, with reason, adopted by Wets and edited by
Matth., Griesb., Tittm., Vater, and Emmel.
5. [of the καὶ ἦσσαι φασιν.] The best Com-
mentators are agreed in supporting Peter, James,
and John meant, who are in Gal. ii. 9, called
"pillars of the Church." What St. Paul here
says was, I conceive, meant against those fol-
lowers of Peter or Cephas, who (as we find from
1 Cor. i. 12. & ii. 12.) formed a party at Corinth.
6. [παρὰ λόγῳ (which we have adverb for
adjective) may be compared with the words οὐκετα,
and ὑπερετοῦσι.] Indeed compounds with
παρά are frequent in the Apostle. As the Com-
mentators adduce no classical illustration, the
following may be not unacceptably. Thucyd.
vii. 70. τῶν κτίστων μέγας λάιν.
6. The Apostle here adverts to one of the
greatest deceptions made to, and by his oppo-
onents. Εἰ δὲ οὖν, etc. "but though I be even ".
7. ἦσσαι τὸ λόγῳ. On the true sense of ἦσσα,
see Notes on Acts iv. 13. and 1 Cor. xiv. 16.
It may here denote rude and unpolished; and λόγῳ
is meant to complete the sense, and to corre-
spond to γνώσει just after. Thus the sense is:
'My language and address is plain and unpol-
ished.' So too the Apostle describes himself at
1 Cor. ii. 1. The Commentators here cite a
similar sentiment from Xenoph. de Venat. xiii. 4.
ἔγγενος ἐστὶν ἀνάμνησις μεν εἰρίᾳ, ἀρετῶν ἰδίων
καὶ κατακρατήσας θεοφράστους. ἐν δὲ οὖν τίνος
μεν ὀνομάσω ὑπὸ συνοπτισμοῦ λέγω ("do not
speak like a Sophist") οὐ δὲ δέομαι εἰς ἀρετῶν
οἱ καλῶς πεπαιδευμένοι ὄρθων εὐγνωμονία ἦσσαι
λόγῳ. And in Josephus Antiq. ii. 12. 2, calls
Moses an ἀνάμνησις, inasmuch as he had not the
gift of eloquence.
By the τὴν γνώσει is meant Divine knowledge,
Θεωρεία, as Theodoret explains; the knowl-
edge of the great truths of the Gospel. Origin
(cited by Eecker,) with reference to this pas-
 sage, says: θεωρεῖται τὸν νόμον τοῦ αὐτοῦ ἐν ἰδιωτήτι,
τῇ λέγει καὶ μεγάλα περιστάσεως. — ἦσσαι τὸν ὅπως
τοῖς ἦσσαι φασιν.] This means to carry
the allegation still further, q. d. 'I not
only preached the Gospel among you cost free,
but, that I might be enabled to do this, I, in
the case of other Churches, even abandoned my
rule of supporting myself; thus, as it were, spoiling
them; for ἔστιν LinkedIn must be taken comparare.
It is probable (as Emmel. supposes) that the
expression had been used by his adversaries with
reference to his conduct in receiving money from
those Churches. This the Apostle was compelled
to do, since his ministerial labours at Corinth
had been so great as not to allow sufficient time
to support himself by his trade. We may ob-
serve that, not λαβὼν, but λαβών ὄνομαν is
needed, to show he had earned the money he
received from them.
— ὑπερετοῦσι.] 'when I was in straits.' Thus
in Phil. iv. 12. ὑπερετείθησα is opposed to ἑπετείθησαι.
Οὐ κατακρακήσας. "I was no encum-
brance to you." Jerome says this is a Cilicism for
catēkhomēra. And as he testifies that κατακρακήσας,
is used in Cilicia, it might be much, if not
apt, in Plutarch, so it is probable that both
that and κατακρακήσας were provincialisms or
words of the Idiomatological Greek. On the thing
itself see Phil. iv. 15.
9. ἀβαρήτως 'unburthensome.' The word is of very rare occurrence; but three examples are adduced by Wets. from Later Greek writers. Kai τοντὼν d. I say not this in order that I may henceforth receive of you. Compare 1 Cor. i.x. 15.

10. This the Apostle confirms with a strong asseveration (like that at Rom. i.x. 1.) bearing affinity to an oath; since it appeals to Christ for the truth of what is said. Of the sense may be this: 'Let the bonds of the law be broken in me; for I will not do what I ought to do, but what I like to do.' Or, more exactly: 'I will not do what I ought to do, but what I like to do,' as Theodor. well explains it by: ούδεν ἔμφασαι. Hence the phrase ἐπεβάλλει, καὶ ἄνευ αὐτοῦ, ἀποστόλους Ἰδρυτοὺς ἀπομαχήσει, ὁ Θεός ὑπεύθυνεν ἑαυτοῦ, ἔργα ἔδωκεν. The sense is well illustrated by Mackn., 'It would seem (say he) that the false teachers at Corinth, in imitation of the Apostle, pretended to take nothing for their preaching, and boasted of their disinterestedness. Nevertheless, on other pretences, they received presents from the faithful, and thereby extorted them. See v. 20. Wherefore to put these impostors to shame, and to oblige them really to imitate him, the Apostle declared, that he never had taken anything, nor ever would take anything from the Corinthians, either in public or in private, on any account whatever.'

11. Kai τὸν τοιοῦτον μετοχαίνω. 'In the sense of' (see Bp. Mill. i. 252). The καὶ renders the sense of 'and.' They have therefore no communion with the Lord in the kingdom of God, 2 Tim. iii. 17, because they are possessed of the spirit of Satan, and not of the Spirit of God. The saying of the Apostle is proved by the history of the Corinthian Church, as it is also by the experience of all Christian Churches since the first generation of the Christian Church. For see the case of the Phil., 1 Cor. i. 11; of the Galatians, Gal. iv. 19; of the Ephesians, Eph. iii. 17; and of the Thessalonians, 1 Thess. i. 6; and, above all, of the Corinthian Church. The same thing has happened to all Churches since the Apostles' time; and especially to all Churches that have once been under the immediate influence of the Apostles. As to the case of the Cyprians, see the answer to Cyprian's Epistle in his Life of Cyprian, iii. 21; and to others. The only case in which the Church has been under the immediate influence of the Apostles, is that of the Corinthian Church; and in that case the Church was under the influence of the Apostle, not of the Cyprians.
16. Having stated broadly the true character of his opponents, the Apostle returns to his subject by a formal ἐργα, which does not import that he is going to commend me, as he had before said; but only that he returns to the same subject, which had been interrupted by what had been said of the false teachers. The expression, however, which he employs is also, like the former one, of a softening kind, deprecating censure for venturing on self-praise. Thus the sense is: 'I address myself, not to exalt, or to thrive a vain-gloryous person, for this self-praise.' Why, the Apostle does not here say; but he adverts to it at v. 11. of the next Chapter. He is induced to thus boast, since the importance of the occasion demands it of him, and because, as he alleges at xii. 6., he says no more than the truth.

17. ὅ λαλῶ—καυχάσωσαι] I am still of opinion (as in Rec. Syn.) that the various endeavours which have been made to extract a satisfactory sense from this passage are fruitless, and that the only way of removing the difficulty is to suppose the Apostle to be speaking (as in the verse preceding, and that following) not seriously. It is said, as Sclater, Beza, Vorst, and Newc. agree, per concessiomen. This is confirmed by the ὡς at ὦς in ἄρρηφ. The sense may be expressed as I have laid it down in Heeren. Syn.: 'Be it so, if you please, but that I am going to speak, I speak not [as I profess to do] according to the Lord, (i.e. by inspiration, or suitably to the purposes of his religion, but speak it, as it were, in folly, in the confidence of boasting.' Abp. Newe. expresses it thus: 'I am ready, at all ages, that is to speak by way of self-praise I speak not, it/hin an inconveniently; v. 1.; and not in a manner becoming a disciple of Christ.' 'He first asserts, (remarks the same Commentator) v. 16, that his glorying was justifiable; and then he modestly grants that such glorying has the appearance of inconsideration, and may be imputed to it by some. ἐν τῇ πρεσβ. τῆς καυχής, is (Emmer. remarks) put for en τῇ ἐν πρεσβ. τῇ καυχ. ταύτης. On the sense of this expression ὑπόστ. καυχ. see Note supra ix. 4.

18. κατὰ σάρκα] i.e. for their external advantages, as learning, eloquence, birth, rank, &c. See Note on x. 3. The argument here is popular.

19. ἠδέως γὰρ ἀνέχετο.] The γὰρ has reference to a clause understood, q.d. '[I may be permitted to do this;] for ye &c. ἀνέχετο·' ye bear patiently with foolish persons, since ye are the superior wisdom enables you to bear with the inconsideration of others.

20. γὰρ] exempli gratiā. The words following are intended to place the faults of the false teachers in the strongest point of view. They must not, however, be too much pressed on, nor explained as if any had not [acquit me of this charge]. Κἀν ἐάν ὃς ἐξερευνήσῃ με, 'why then even bear with me as a vain-gloryous person, i.e. suffer me to be such. The expression ἐξερευνήσῃ ὃς, here is synonymous with ἀνέχετον; at v. 19; of which Elan. adds an example from Plutarch. The κἀν, Emmer. remarks, is elliptical for δέχεσθε με, καὶ εάν ἐντεῦθεν ὅς ἑξερευνήσῃ. The next verse κἀν ἔχων, tiv ἐκ καυχ. should be rendered, 'in order that I too [as well as the false teachers] may boast myself a little.'
'wherein any one may be proud of any thing.' Simil. Phil. iii. 20. This is soothed by the qualifying insertion in ἀφρόνα in βιβέλον, and is equivalent to the paraphrasen λαλά at v. 23.

22. Ἐβραϊοι—Ἰσραήλιται] Carpus and Rosenm. remark on the distinction here preserved between Hebreus and Israelites; the former being a religious, the latter a national designation. His enemies perhaps had represented Paul as a murderer. In v. 21, it is implied that he is Ἐβραῖος, Ἰσραήλιται, i.e. a Hebrew by both parents, i.e. genuine. On Ἰσρ. compare Rom. i. 4.

23. ἀφρόνα λαλά] Here ἀφρόνα signifies more than ἀφρόν, and should be rendered 'I speak as a very fool,' i.e. an absolute boaster. Thus, Emmerl. remarks, the Greeks used the term of excessive boasting. So Aristot. Plut. n. 2. has ἀφρόνα, which the Schol. explains by παρὰ τὸ εἰκόν φονείν. 'Ὑπρ, like some other prepositions (See Kypke) is used as an adverb for σίων. θανατοί, 'extreme perils.' See supra i. 9 & 10. These are exemplified in the next two verses.

24. κατὰ μίαν] which was all that they could inflict. See Deut. xxv. 3. And as the whip was formed of three cords, and every stroke was allowed to go for three, the number of strokes never exceeded thirteen, which made 30 stripes.

25. τίς ἀφρόν.] viz. by the Gentiles; for it was a Roman punishment. One instance only is recorded, that at Philippi, Acts xiv. 19. Ἀπαξ ἅλθα, viz. at Lystra, Acts xiv. 19. — τίς ἀφρόν.] None of these shipwrecks are recorded in the Acts; for that at Acts xxvii. took place later, and must have been the fourth. Νυχθεμερος, i.e. about 24 hours. This word is very rare, but some examples are adduced. So the Latin trinectum. Το διπλα, 'that is, as we say the deep.' A signification occurring in Is. xlv. 27. and Λευίαν Η. An. viii. 8, 7. αθεα-τῶν, νιγχεσαὶ ἐν βωβ. I would compare a similar passage in Lycoiph. 753. Πώστος δ' ἐντιχ- νος ἐνασαρμενος μνησιος. The other senses assigned by some Commentators to βωβ, namely, a wall, or a prison, are (as Ep. Midd. observes) inconsistent with the Article. Πετοινκα, 'I have passed,' as in Acts xx. 1. And so the Hebr. πεω and Latin facio. On the mode in which we took the place of Commentators variously speculate. One thing is certain, that it cannot be (as some of them suppose) that Paul merely passed the time on a rock; for that is inconceivable. This remark applies very well to some such sense as the ἄνθρωπος (i.e. ἄνθρωπος) κυματών ἐν ἁγκάλιας of Aristoph. Ran. 704. Now there would be no difficulty in supposing him to have been miraculously supported: but as the Almighty usually works by second causes, it is better to suppose, with the best Commentators, that he was supported on some fragment of the wreck; which is very consistent with his being ἐν βωβι.
κεφ. ΧΙ. ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β. 215

τολλάκις, εν λιμῷ καὶ δίψαις, εν νυστείαις τολλάκις, εν
28 ψυχεὶ καὶ γυμνότητι. χωρὶς τῶν παρεκτῶν, ἡ ἐπιστή-
σις μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.
29 τίς ασθενεῖ, καὶ οὐκ ασθενεῖ; τίς σκανδαλίζεται, καὶ οὐκ
30 εὖ γενὶ πυροῦμαι; Ἔι κανακασθαὶ δεῖ, τὰ τῆς ασθενείας μου
31 κανακασθαί. ὁ Θεὸς καὶ πατὴρ του Κυρίου ἡμῶν Ἰησοῦν
Χριστὸν οἶδεν, ὃ ὡς εὐλογησεν εἰς τοὺς αἰώνας, ότι οὐ ψεῦ-
32 δο. εἰν Δαμασκῷ ὁ εὐθαράχτθα Ἀρέτα τοῦ βασιλέως ἐφ
33 ροῦρε τὴν Δαμασκηνίαν πόλιν, πιστὰς με θέλον· καὶ διὰ
θυρίδος ἐν σαρκαγνῇ ἐχαλάσθην διὰ τοῦ τείχους, καὶ εἶ-
1 φυγὼν τῶς χείρας αὐτῶ. Χ. Κανακασθαί δὲ ὦ συν-

most wearisome journeys, and even his more
tsettled sojournings, Móche is a stronger term
ean than that of the place, and may be used in
such a case. Comp. supra vi. 4 & 5.; for the two passages
mutually reflect light upon each other.

28. χωρὶς τῶν παρ.] Some Commentators
antient and modern (as Chrys., Cassab., Wolf,
Rosenn., Schleus., and Wahl) take this to mean
'sides the things which I have omitted,' which
interprets it as alluded to, and not as a separate
expression. Others (as Beza, Erasm., Pisc., and Schmid)
explain, 'things not of the regular routine of his
office and labours.' Others, again, (as E. V.,
Wakef., Abp. Newc.), 'the external troubles
already mentioned.' The first mentioned inter-
pretation is preferable to the second; but I
would now adopt the third, which is confirmed
by a passage of a Pythagorean writer cited by
Wets.: τι δὲ απ' τῶν ἑκτῶν ἐπηρειμένα κατὰ τὰς ἀπορίας, καὶ αὐχάς, ὑπερβολάς κα-
μάτων, ὑπερβολάς ψύχως.
— ἡ ἐπιστήσις μοι ἡ καθ' ἡμ.' There is
an ellip. of ἑτεί, and the ἡ μέριμνα πασῶν
τῶν ἐκκ. is in apposition with and explanatory of
the whole passage: 'And besides external troubles, there
is that crowd of labours and anxieties which
perpetually beset me—the care of all the Churches.'
This view is supported by Chrys. of the antient,
and by the best modern Expositors. Of ἐπιστή-
σις in this sense an example is adduced by
Wets. from Sert. Epis. By μέριμνα ἐκκ. are
supposed to be meant all the churches he had
planted. But as from Coloss. ii. 1. it is plain that
others also are intended, it should seem best
to understand all the Churches among the
Gentiles, of which, as Apostle of the Gentiles,
he might be said to have the care.
29. τίς δὲ τοῦτο; &c.] This is, I conceive,
meant to mark the natural sequel of the preceding,
and show the interest he took in all the Churches.
Ἀσθ. may, with most Commentators, be under-
stood of weakness in the faith; and πυρ., of
anxiety to recover a sinning brother. The sense
will thus be: 'Who among my converts is weak
in faith, and I am not also weak!' i.e. as com-
pared to his weaknesses, if I were weak, as (the
Rom. xii. 15. and 1 Cor. ix. 22.) 'who is per-
verted in his Christian principles, or erring in
Christian practice, and I burn not with grief
and zeal to recover him?' Some, however, as
Neoselt and Emmerl., assign the following as
the sense: 'quem affictum dicas si me non
dicas! quem calamitates oppetere, si me non
hinc percipias? in quibus, me suppletas, non
del. will not admit of such a sense; which, it
is plain, is meant to designate the effect of
the preceding ἀσθενεία, to which it corresponds.
Thus the two words are united in Rom. xiv. 21. μιδὲ
ἐν ὃ τὸ ἀδήλου σου προκοσκῦτε ἡ σκανδαλί-
ζεται ἡ ἀσθενείαν.' 30. ὁ εὐθαράχτθα &c.] If then, I must needs
boast, (see v. 18.) 'as I am compelled so to do'
I will boast of &c. Τα τῆς ἁθ. Put for τοῖς
ἀδήλους, 'my sufferings and tribulations;' as
the best Commentators here are agreed.
31. ὁ Θεὸς—ὁτι οὐ ψεῦδος.] This must not,
I conceive, be referred (with the antients and
some moderns) to what follows; but (as the best
Commentators have seen) to what precedes;
namely, the affecting detail of his various suffer-
ings for the Gospel's sake, the truth of which he
avers by the present solemn asseveration.
32. 33. This circumstance (which, as Dodd-
 thinks, took place not when he was first con-
verted, but when he had preached about three
years in Gal., when at Laodicea, he was, as it
were, κατ' ἐπιστήσιν. It is related in Acts ix. 20—25.
With respect to the word σαραγωνία it may be
observed that it is derived, not from σαράντα,
but from the Chald. ʿṣar, from ʿṣ, to twist. The
Etymology explains σαραγωνία by πλέγματα γυμνά-
θωμία. See more in loc. Syn., from which it ap-
pears that it is uncertain whether the word was
signifies a large hamper of wicker work, or
a large stiff fishing-net of braided cords.
Considering the σωφρίνος of St. Luke, the former
is most probably what is meant.
But to advert to a seeming discrepancy in the
accounts of St. Luke and St. Paul as to the
escape in question, in the note it is said that
the Apostle let down διὰ τοῦ τείχους, 'by
the wall,' i.e., as Doddrell explains, by the side
of it. Which seems not to agree with the ac-
count of St. Paul. Yet there is no discrepancy
in the original; for διὰ may mean through
the wall, i.e. through an aperture of the wall,
a loop-hole, embrasure, window, or perhaps lattice,
by which the officer was either opened or closed.
See the Note on Acts xx. 8. Such is the sense of
διὰ τείχου in St. Luke: but St. Paul makes
the thing clearer by using both διὰ τοῦ τείχους,
and διὰ υπαίδους.
XII. The Apostle now proceeds to treat of
other matters, whereof he might boast, but which he kept from the former, as things of another and very superior nature, namely, the exalted Supernatural Gift he has received from Heaven which had been vouchsafed to him, and which were proper to be mentioned on this occasion, as fully establishing his claim to a high superiority above his opponents and depreciators, the false Apostles. Yet, with the same prudence as elsewhere, St. Paul introduces this fresh cause for boasting with an expression meant to deprecate censure.

As to the var. lect. δι, for δι, and the omission of the γαρ, (approved by Griesb.) I have, in Rec. Syn, shown that they are mere enemations of the ancient Critics of the Alexandrian School, and that the real and complete sense is as follows: 'The whole of the thing is composed of things which I desire to boast; i.e. κατά σάρκα. (see xi. 18.) [but I am compelled to do so, and I have causes now to justify me] for, to proceed, as I shall now do, to visions and revelations from the Lord &c. Equally remarkable omissions of clauses occur elsewhere in St. Paul's writings. The terms σν. and ἀποκαλύφθης are, not, as some imagine, synonymous. The latter is a stronger term than the former. They are thus distinguished by Abp. Newc.: 'Οπτασία is an appearance presented to the mind of a person sleeping or waking; a revelation is a suggestion of a truth, or fact, by the Spirit of God.' Surely, however, the use of σν. in the N. T. requires the interpretation to be added to the natural sense. As far as it was presented to one awake, it might be called a trance; for though awake, the external senses of the person were bound up. See Slade, who refers to Bp. Lowth, on Is. i. 1. Emmerl. observes that δραμα at Acts xvi. 9. comprises the senses included in both terms. The problem, however, is by most recent Commentators supposed to be taken generically. And if the Apostle refers solely to what took place when he was called to the Apostolic office, it may be admitted. But St. Paul had doubtless many more visions.

2. ἀνθρωπον ἐν Χρ. scil. διὰ. The best Commentators are agreed that this expression signifies a disciple or servant of Christ; the Apostle thus speaking of himself in the third person through modesty. So (Emmerl. observes) St. John, in his Gospel xviii. 15. xix. 35. xxii. 24., means himself when speaking of a μαθητής. That the Apostle here means himself, appears from vv. 6 & 17 πρὸ τοῦ δεκ. On the year meant by the Apostle, the Commentators are not agreed. Some say A. D. 44; others as early as A. D. 38. See Doddr. and Benson.

3. εἴτε ἐν-οὖν οἶδα] The Commentators explain this to mean, that in the rapure in question, he lost all consciousness of any thing around him, (as in the case of Pete.'s trance, Acts x. 9.) and that his outward senses were so entirely closed, (the whole perception being by the powers of the mind) that he could not say whether his soul was then in the body, or removed from it. It is, however, remarked by Doddr. that, 'what the presence of an immaterial soul in a body can be, distinct from the capacity of personal and individual action is yet to learn.' In this difficulty, I confess, I participate. But it must by no means be removed in the summary way adopted by some recent Commentators, or by supposing the Apostle only to mean, that the things were represented in so lively a manner, as to leave it doubtful whether they had not been realised as to have actually been as he was quasi raptus extra se, &c. By retaining the natural sense, though confessing the difficulty, we, at least, are enabled (with Whityb.) to regard this as a proof of St. Paul's belief that the soul may have perception when out of the body, and consequently have an independent existence.

--- ἀπαγάγεται-ὑπὸ τρίτου οἰσ.] This is accommodated to the language of the Jews of that age, who held that there were three heavens, 1. the region of the atmosphere; 2. the sidereal or place of the stars; 3. the heaven properly so called, the abode of God and the angels. The Philological Commentators have failed to remark this, which they should have done by the author of Philopatris. Lucian iii. 597. fin., where it is said of Paul: Παλαίλον ἐναφαλλαντις ἐπιφώνοις, ἐν τρίτω οὐράνων ἀφοβαστήσας καὶ τὰ κάλλιστα ἐκμεθαυβίσκως. Where there seems a sort of allusion to Aristotle. Nub. 223. where Socrates says: ἀφεσταίνω καὶ προ- φάσω σα. 91. 113. 4. ἡπαγὰ τ εἰς τὸν παρ.] It is debated whether this rapure, or vision, be the same as the last, or another. Most of the best modern Commentators are of the former opinion: while the ancients and several moderns (as Grot., Bp. Bull, Whityb, Doddr., and Rosenm.) are of the latter, understanding by the παραδ. the place of departed souls. So Lachm. on Lu. xxi. 43. Either may, in a certain sense, be true. Chrys. seems to have supposed the latter.

--- ὁ ἀπαγ. ῥήματα] The best Commentators are agreed that this signifies 'words which cannot be uttered.' The αὐτοὺ ἐν ἀνθρωπω λας may mean, 'which, and which, if they could be uttered, it would not be lawful for man to communicate.' But the best Expositors antient and modern are of opinion that these words are only exegetical of the former, and mean 'which it is not possible for men to utter.'
Κεφ. XII. ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β. 217

5 μαται, α' όμως άνθρωπως λαλήσας. 'Ιπέρ τοῦ τοιοῦτου ού κανώνμαι, ει μη έν ταις
6 άσθενείαις μου. εάν γάρ θελήσω κανώνσαθαι, όμως εστιν άφρος, αλλ' ήμερος, άφρος, είδομαι, μη τις εις εμείς
λιγίστηται ήπέρ ο βλέπει με, ή ακούει τι εξ εμού.

7 Καὶ τῇ ήπερβολῇ τῶν αποκαλυφθην ἢ μη ήπερεί.

8 Καὶ τῇ ήπερβολῇ τῶν αποκαλυφθην ἢ μη ήπερεί.

5 καυς.] The sense is, ‘I may and will boast.’ άθεσθαι, afflictions, as in xi. 30.
6. The sense is here only to be completely seen by tracing the connexion with the preceding words. Taking ήπερ εμαυτοῦ—μου from thence, we may express the sense as follows: ‘As to myself, I will boast of nothing but my weakness, and of my unfitness for boasting, not far more. Of these will not speak in my own name, though I might do so;’ for if I should choose to boast of them, I should not foolishly, (i.e. it would not be foolish boasting) since I should tell the truth: but I forbear to do it, lest any one should fancy of me beyond what he sees me. The sense of the word, but I refrain from the mention of what is true; desiring no other opinion of me than what is suggested by my miracles which you have seen, and my inspired doctrines which you have heard. To have claimed merit for what had not and could not fall under the observation of men, would have been too much like the false Apostles. Eἰς δὲ, ‘quod attinet ad me.’

7. έδόθη μοι σκόλον τῇ σ. In this passage the word is used for that which arouses the indiscretion of his high privileges might excite.

The most probable opinion is that of Whitby, Lord Barrington, Benson, Dodd., Mackn., Rosem., and the most eminent Commentators, that it was a paralytic and hypochondriac affection, which occasioned a distortion of countenance, and many other distressing effects, which would much tend to impede his usefulness. It is probable that the expression of excitement of the senses and revelations which had been vouchsafed to the Apostle, and that arising from his excessive labours in spreading the Gospel, would bring on, especially with Diabolical cooperation, a chronic paralysis, such as would produce many most mortifying infirmities.

This disorder might be called θεραπεία τοῦ Σατανᾶς sent by Satan, as being partly inflicted by Satan.

8. τοῦ Κύρου.] i.e., Christ, as appears from the next verse. See Whitby and Mackn., who rightly adduce this as an example of prayer to Christ, and consequently a proof of Christ’s Divinity. Παρεκ. is well rendered by Schleus., ‘precibus addit.’ Της is considered by the Commentators the appellation of an idiot, but is used in large number, (i.e., often-times). To the passages cited by them, I would add the following. Eupr. Hippol. 46. Μηδεὶς ματαιος εις της εξάσθαι Θεος. Job xxi. 28. In which I would render, ‘So all this God worketh unto (i.e. as far as) three times with man,’ where our common Version renders oftentimes, and Symmachus τέ τρίς (for which, should be read εἰς τρίς).

9. εἰρήκει μοι.] Namely, expressed either by vision or by the Bāthā kōl mentioned in 1 Kings xix. 12. ‘Αρκείς σοι signifies, ‘is sufficient for thy help,’ implying a promise of support, as supra ix. 8. ‘God is able to make all grace abound to thee.’ Thus έγας μου signifies the gracious support of God, both internally and externally. Τελείωται, ‘plenius esse exserit,’ is more completely manifested.’ See Grot. ap. Recens. Syn. ‘Εν αὐτῷ, i.e. in the weakness of the instruments I employ,

- ήδυστα οὐκ—αὕτου, μου.] There is some appearance of incongruity between ήδυστα and Σατανᾶς; ήδυστα rather requiring προσώπως, as in 2 Macc. ii. 28. (which St. Paul seems to have in mind) ήδυστα των κακοποιων ιδωλολατρο

This, however, may be removed by supposing in καυς a significatio prae parentis, thus:

Most willingly therefore will I bear with, nay, rather rejoice in and boast over my infirmities.
diō eudokōi en ἀσθενείας, en ὑβρισίν, en ἀνάγκαις, en διωγμοῖς, en στενοχωρίαις, ὑπὲρ Χριστοῦ ὅταν γὰρ ἀσθενῶ, τότε διωγμῶς εἰμι. b Γεγονὰ ἄφρων [καυχόμενος]· ὑμεῖς 11 μὲ ἡγακάσατε. ἐγώ γὰρ ὠφειλὼν ὑπὸ ὑμῶν συνίστασθι· οὐδὲν γὰρ ὑπάρχον τῶν ὑπερλιῶν ἀποστόλων, εἰ καὶ οὔδεν εἰμι.

1 Cor. 4. 1-12.
2 Cor. 6. 1-11.
1 Thess. 1. 1-12.
1 Cor. 10. 11-13.
2 Cor. 12. 11-13.
1 Thess. 1. 1-5.

1 Cor. 9. 13.
Supr. 11. 1-5.

1 Cor. 10. 13.
Act. 20.

1 Cor. 11. 1.

Tā mēn simeia tōu ἀποστόλου κατεργάσθη ἐν ὑμῖν 12 εἰς πάσα ὑπομονήν, εἰς συμείωσιν καὶ τέρατι καὶ δυνάμειν. d τι 13 γάρ ἐστιν ὁ θετήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ, ὅτι αὐτός ἐγώ ὁ κατενάρκησα υμῶν; Χαρίσασθε μοι τὴν

1 Cor. 13. 1-12.

[than be discouraged under them.]"  "Iwā ē̄pι-σκεπτασ̄-XP. The sense is, 'that the power of Christ may rest upon me [to strengthen and support me].' The Iwā may, however, denote result.

10. eudokōi en dō]. The sense is well explained by Emmel., 'I cheerfully bear up under tribulations.' By dō, ὑβρ., ἀνάγκ., διωγ., στεν., is meant distress of various kinds; dō, being a general term, as in v. 5., and the following particular ones, by way of illustration and example. The dō XP. belongs to all these. In ἀσθενείας, τότε διωγ. εἰμι there is a sentiment expressed populariter, and so to be interpreted. d q. 'The more I am brought down by tribulation, the more do I experience the support of Divine strength.' So Phil. iv. 13. παρασκευάζω ἐν τῷ ἐνώπιον μου ἐν Χριστῷ. See also Hebr. x. 34. and Deut. xxxiii. 25. Philo cited by Wets.: μὴ ἀπαντήσετε, τὸ ἀσθενεῖ ὑμῶν διαφέρει ὑμαῖς.

11. γέγονα ἄφρων καυχ.] As the Apostle began this detail of his merits and spiritual endowments with the deprecatory softening ἀνεκάθευτος μοι τὴν ἄφρ. ἐκ. and ἄφρων διεγείρα, so he ends it with an apology introductions of the other XP., so that I have made myself a fool in boasting. But ye have compelled me so to do, viz. by rendering it necessary to do justice to myself, and for your good, by disabusing you of your prejudices. It is well observed by Fuller, in his Holy State, that 'self-praising comes most naturally from a man where it comes most violently from him in his own defence. For though modesty binds a man's tongue to the peace in this point, yet, being assaulted in his credit, he may stand upon his guard, and then he doth not so much praise as purge himself.'

Καυχόμενος after ἄφρων is omitted in many ancient MSS., Versions and Fathers, and is cancelled. The text may, indeed, be suspected of being an interpolation.

The next words show how he was compelled, namely, by the want of that commendation from them which was his due, since he was nothing inferior to the chiefest Apostles. His merits and endowments ought to have been summed up by them, so that he could not have been necessary to praise himself. On the subject of self-praise, see my Note on Thucyd. ii. 26. No. 14. (Transl.)

The words εἰ καὶ οὔδεν εἰμι may, with most Commentators, be taken as said in earnest, and as expressive of genuine humility, his own weaknesses being considered apart from the strength of his Lord. Many eminent Commentators, however, regard them as said sarcastically, and ex opiniis, "Ecce mentula, ecce mendax...." What he meant is plain, and am, it seems, a nobody. This may be confirmed from Soph. Trach. 1109. κάτω τὸ μηδέν ὥσ. & Αjie. 767. κάτω τὸ μηδέν ἄνω. Thus the phrase οὔδεν εἰμι, to be a nobody, occurs in Joh. viii. 54.

12. τὰ μὲν σημεῖα Τὸ μὲν is for μέσοτα, saltem. Τοῦ ἀν. is rightly rendered by Wahl, 'of the Apostle,' for the Article is not without its force, but has the hypothetical use. See Middl. Gr. A. Ch. iiii. §. 2. So we should say, he gave proofs of the general, or the hero. Κατηρεύ.,'have been effected,' scil. ὑπὸ ὑμῶν. Here by simeia are denoted documents, proofs, as in Matt. xvi. 3. Rom. iv. 11. 1 Cor. xiv. 22. and Thucyd. i. 10. 'Εν πάσῃ ὑπομονῇ is taken as supra vi. 4. ἐν πάσῃ συμπτωμάσει καὶ ἐν πάσῃ διάκονοι· ἐν ὑπομονῇ παλλ. ἐν ὑπομονῇ. Thus the phrase οὔδεν εἰμι, to be a nobody, occurs in Lu. viii. 15. Rom. viii. 25. Heb. xii. 1. Here σημα, τέρα, and δούν are associated like the δων, τέρα, and σημα at Acts ii. 22. It is well observed by Emmelr., 'Hic non different, etis pr se diversas inviret. Et hic autem nunc quidem ἀναφέρεται ad διάκονον.'

13. Having shown that no signs of an Apostle were wanting in him, he inquires whether there be any other deficiency, which should leave them inferior to other churches. q. d. [What have you to complain of?] for in what δων. At ἀναφέρεται. Τέτρα, here signifies to be in an inferior condition; of which sense some examples are cited from the Classical writers. Τέτρα here signifies beyond, standing for μᾶλλον. 4. The αὐτὸς ἐγώ is, I think, emphatic, q. d. I have not, whatever others may have. On the force of the αὐτὸς, see Note on x. 1. Οὐ κατ. may be rendered, 'I have not been and am not burden-some.'

14. Emmelr. observes that this and the next verse are parenthesis, v. 16. being closely connected with v. 13. The scope of the passage is to exclude any misrepresentation of the false teachers, that he was only urging his past moderation to pave the way for future demands upon them. The sense is, 'I have not been burden-some to you [as I am now for the third time purposing in mind to do] I will not be burdensome to you.' So xii. 12. δέ τούτῳ καὶ τούτῳ. The best Commentators are agreed that the τριτον
is to be referred to the ἐτοιμως ἔχω; since it appears from i. 15. that his last visit could only be the second. After τρίτων Griesb. and Tittm. insert, from some MSS. and Fathers, τότο; but rashly; since no reason can be given for its rejection, but many for its insertion. It was, no doubt, introduced from the parallel passage at xiii. 1.

— οὕτως ἡμας) q. d. I seek not your substance, but only desire the salvation of your souls. οὐ γὰρ ὁφειλεῖ τέκνοις. An adagial sentence (perhaps formed on Ezek. xxxiv. 2.) expressed populariter, and referring to what is usual and natural, and in the regular order of things. Grot. here cites the law dictum "Ratio naturalis, quasi lex quaedam tacita, libera parentum hereditatem adducit."

15. δαπανημα καὶ ἐκατώμ. q. d. I am ready to spend my time, substance, health, strength—nay, my very life for your sake. ἐκάτωσσι signifies to be utterly exhausted by labours &c. Thus the expression is similar to that at Acts xx. 24. ἀλλ' οὕτως λόγοι παροιμιαί, οὔτε ἐγώ τῷ πνεύματι μου τιμῶν ἐμαυτόν. The next words εἰ καὶ ἀγαπῶμαι are well rendered by Emmelr.: "Si vel amorem vestri, qui in me summissus est, vester erga me amor parum auget,"

16. ἄνωθεν δὲ ἐστάτως) The Apostle here speaks in the person of his calumniators, making their words his own. ἄνωθεν ἡμας ἐστάτως is supposed by almost all Commentators to mean "I took you in, made a gain of you by artifice and various stratagems." The sense, however, seems simply to be: "I practised upon you a piece of refined artifice, to accomplish my selfish purpose by the instrumentality of another person."

17. Here τινα—δι' αὐτοῦ is put, (as Emmelr. observes) by a popular mode of expression, for δι' αὐτοῦ ἀκείνου, ou, &c.

18. παρεκαλεῖ. Titon &c.] This has reference to what was said supra viii. 6 & 18. The Apostle appeals to facts, which they themselves could not deny. And the interrogation implies a strong negation. The sentence, arranged according to the regularity of Western composition, would run thus: 'Did Titus, whom I requested to go to you, or the brother whom I sent with him, make a gain of you?' This the Apostle follows up with a sentence in which the consequent is put for the antecedent. He does not say, 'No, they walked only many steps,' but deliberately substitutes, 'Have we not walked in the same disinterested spirit, pursued the same course?' ὁ δὲ should be rendered 'the brother,' i.e. the one whom ye well know. Who this was, is not ascertained. See Note supra viii. 18—21.

19. πανετεῖτε. This is said in order to prevent the anxiety he shows to justify himself in all respects from being ascribed to improper motives, whether timidity or selfishness. The πανετεῖτε refers to ii. 1. & v. 12. Now the Apostle does not reply to this by a strong negation, οὐκι; but leaves that to be implied, by stating, with a solemn protestation (which attests the truth of what he says) that his views, in acting and writing as he has done, have been solely their edification and spiritual benefit.

20. This verse also, Emmelr. observes, is parenthetical. It is meant further to apologize for his refutation of the calumny circulated against himself, and the language of reprehension above addressed to them. Οἷς τέλωμαι, i.e. reformed. οἷς τέλωμαι, οἷς τέλωμαι, οἷς τέλωμαι. In οἷς τέλω, there is, as at x. 2., punishment hinted at, which is more fully expressed at xiii. 2. οἷς φήσομαι. At εἰς, ἐξελικτικῷ &c. repeat φθάνῃ, μητέρα ὡς 'lest there be found.' The change of construction may be attributed to delicacy; since if the Apostle had finished the sentence as he had begun it, he must have used instead of the denoting vices, nouns denoting the persons guilty of those vices, q. d. lest, namely, I should find you zealots, quarrelsome, backbiters, &c.; as Rom. i. 30. The terms εἰς, ἐξελικτικῷ, οἷς, οἷς, denote the more violent forms, and καταστασιν, refers to that confusion which must thus arise. Comp. Jam. iii. 21.
21. Here the Apostle hints at something worse, immorality. The παλίν may be taken either with ἐλθόντα, or with ταπεινώσε. But the former seems preferable. Μή με ταπειν. ὁ Θεός μοι π. ἦν, 'lest my God should humble me in respect of you,' i.e. lest I should be mortified, and grieved to find in some of you so little profit of my labours. Πενθ. πολλ. &c. The sense is, 'I fear I shall have to bewail many who have not repented, and forsaken their sins. Πενθήσεως is rightly explained by Chrys., Theophyl., and Grot., have the grief not only of seeing impenitence, but of punishing it.

XIII. 1. τρίτον τοῦτον ἐρχ. for ἐστομάτω ἔχω ἠλέην. See Note supra xii. 14. Ἐστι στόματος ἐρχόμενος. The purport of these words is not a little debated. By many the meaning is supposed to be, 'When I come, every matter or complaint respecting impenitent offenders shall be decided according to the rule laid down in the Law, (Num. xxxv. 30. Deut. xvii. 6. xix. 13.) and sanctioned by the Gospel, (see Matt. xviii. 16.) that by the testimony of two or three witnesses given in the Apostle, of his purpose to come and inflict punishment on the impenitent offenders at Corinth, would, as it were, testify against them, and make way for these judgments.' The following, however, is the sense assigned (and I think rightly) by Mr. Scott: 'When at length he should come, he would proceed against them according to the law, or to the rule laid down by Christ for his disciples. (Matt. xviii. 15—18.) In the former Epistle he had before told them of his purpose; in the preceding part of this Epistle he had again warned them, as if present with them; and here again at the conclusion, being yet 'absent,' and giving them a little longer time to think, he therefore assures those who had before sinned and continued untractable, and all others who might countenance them, that when he came again, he would 'not spare' the offenders, nor appear so timid and weak as they before had concluded him to be (x. 1.11—xii. 17—21. 1 Cor. iv. 18—21. v. 1—5.)' especially as some of them boldly demanded 'proof of Christ's speaking 'in him' as his Apostle; though this had already been confirmed by no feeble evidence, but by his mighty power working in and among them, in various ways.

2. προειρήκα καὶ προλέγω. The sense is, 'I have just told and warned you, and I now say it before-hand.' It is, Emmers. says, put for the πολλάκις ἔλεγον, νῦν λέγον Phil. iii. 19. and the προλέγον ὡς καθόλως καὶ προειρήκον of Gal. v. 21. With respect to the ἕκ παραγων, the best Commentators are agreed that the sense is, 'as if I were present the second time, though now, as yet, absent.' Eis το δεύτ. for εἰς το παλίν, like eis το ἐπίτευτα. The construction is cleared by the parenthesis. Γράφω is wanting in several MSS. of the Western recension, and is cancelled by Griesb., Titm., and Vat.; perhaps rightly, in the working of a miracle, either to cure or to inflict disorders, and the communication of the spiritual gifts. This δύναμις ex-
entered through the instrumentality of Paul, attested his Divinelegation as Apostle. Nay his very contexture to the Church, so that they had recollected that Paul was also another testimony that God worked with Paul. See Whitby. The sense of v. 4. is well expressed by Whitby in the following paraphrase: 'For though he was crucified through [the] weakness [of that human nature which he took upon him, and in that manna, without others as weak.] yet he liveth [and discovereth efficaciously that he doth so] by the power of God [so gloriously attending the invocation of his name, and faith in him]: we also [Gr. and so we also] are [as yet in your apprehension] weak in him, but we shall [appear to] live by the power of God [exerting itself by us] towards the salvation of all men, such as is pointed out by Mr. Scott as follows: 'For though Jesus was crucified, as if he had been only a weak helpless man; and was despised as unable to 'save himself,' yet he was raised from the dead, and lived in glory, 'by the power of God,' to 'put all enemies under his feet.' In the power of this Saviour, the power, which they spake of, seemed to be dead, because they did not exercise it: yet they were assured that it would revive, and that they should be evidently quickened, and endued with the power of God, exercised in their behalf towards the disobedient Corintheans, by inflicting miraculous judgments upon them.'

5. εαυτον πειράζετε έτεστε έν τη πλειστε. [1 Cor. 11. 28.]

εαυτούς δοκιμάζετε ή ούκ επιγεινωσκετε εαυτούς, ότι έστον
6. Χριστός εν ήμιν έστω, ει μιτι άδοκιμοι έστε. έλπίζω δι’
7. ότι γνώσεσθε ότι ήμείς ουκ εσμεν άδοκιμοι. εινόχοι δε’
πρός τον Θεόν, μη ποιοσαν ήμις κακόν μηδέν ουν ή ναι ήμείς
δοκιμοί δαμώνει, αλλ’ ένα ήμείς το καλόν ποιήτε, ήμείς δε’
8. εσ άδοκιμοι ομεν. ου γαρ δυνάμεθα τι κατα της αληθειας,
9. αλλ’ υπέρ της αληθειας. χαίρομεν γαρ όταν ήμείς ασθενε’
νόμεν, ήμεις δε δυνατοί ήτε’ τούτο δε και εινόχεθα, την

5. He entered the Church and Christ through the instrumentality of Paul, attested his Divine mission as an Apostle. Nay his very contexture to the Church, so that they had recollected that Paul was also another testimony that God worked with Paul. See Whitby. The sense of v. 4. is well expressed by Whitby in the following paraphrase: 'For though he was crucified through [the] weakness [of that human nature which he took upon him, and in that manner, without others as weak.] yet he liveth [and discovers efficaciously that he doth so] by the power of God [so gloriously attending the invocation of his name, and faith in him]: we also [Gr. and so we also] are [as yet in your apprehension] weak in him, but we shall [appear to] live by the power of God [exerting itself by us] towards the salvation of all men, such as is pointed out by Mr. Scott as follows: 'For though Jesus was crucified, as if he had been only a weak helpless man; and was despised as unable to 'save himself,' yet he was raised from the dead, and lived in glory, 'by the power of God,' to 'put all enemies under his feet.' In the power of this Saviour, the power, which they spake of, seemed to be dead, because they did not exercise it: yet they were assured that it would revive, and that they should be evidently quickened, and endued with the power of God, exercised in their behalf towards the disobedient Corinthians, by inflicting miraculous judgments upon them.'

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νόμεν, ήμεις δε δυνατοί ήτε’ τούτο δε και εινόχεθα, την
curing a distorted limb. Here it denotes 'your restoration to a sound and perfect state.'

10. διὰ τούτου κ.κ.] This is, as Theoph. observes, meant to apologize for the reprehension and minatory language he had employed, namely, as wishing that it would have to be extended no farther (ἀχρι) than τῶν γραμματῶν, and not shown in deeds. The next words are a repetition of what was said at x. 8.

11. καταρτίζεσθε] See Note on v. 9. The meaning seems to be: 'strive after reformation and perfection.' Thus our Lord says, Matt. v. 48. ἐσεσθε ὑσυ τέλεσιν, by which can only be meant, 'aim at, strive after being perfect.' That God hath his part in this work, as well as man, is clear from Hebr. xiii. 10. καταρτίσεις (scil. ἁ Θεός) ἐν παντὶ ἑργῷ ἀγαθῷ.

— παρακαλ.] 'take comfort;' or, as some explain, 'comfort each other.' To αὐτὸ φρονεῖτε, 'aim at concord in your religious sentiments, avoid dissensions and factions [one saying, I am of Paul; another, I am of Cephas].’ The Apostle then fortieth his exhortation by proposing a strong motive to the practice of this unanimity and concord, namely, that the God of all love, the Giver of peace and all other blessings, will be with them, namely, for their protection against all who seek to interrupt that peace and concord.

12. ἁγίων φιλ.] See Rom. xvi. 16.

13. ἡ χάρις—ὑμῶν] I would render: 'May the favour of Christ, from which so many blessings flow, rest upon you, and the love of God, which bringeth salvation, be upon you, and may the Holy Spirit impart to you His Divine gifts and graces.' Here Whitby justly recognizes a proof of the personalty of the Holy Spirit. ‘The names (observes Mr. Holden) of the Three Persons in the Trinity are here expressly mentioned, and joined together in a petition for spiritual graces, which infers their co-equal and essential Deity.'
This was among the earliest of the Epistles of St. Paul; being written probably at the beginning of A. D. 52. The Galatians had been converted to Christianity six or seven years before, chiefly or entirely by St. Paul. But after his departure, Judaizing teachers had crept in, who maintained the necessity of circumcision, and the observance of the rules of the Mosaic Law; and, in order the more effectually to work their purposes, had depreciated the authority of St. Paul, representing that he was no Apostle, having only a deputed commission from the Apostles and elders at Jerusalem, who had always, they said, required or encouraged an adherence to the Mosaic Law. To counteract these errors, St. Paul in the present Epistle first proves his Apostleship, by showing that he had received it directly from God, appealing to the history of his conversion, and his subsequent conduct. He then proceeds 1. to refute the notion of the necessity of circumcision of the Jewish Law to salvation; showing not only that those who embrace the Gospel are freed from its observance, but also, that whoever depends on it for acceptance with God, will lose all the benefits to be expected from the Gospel. 2. To vindicate the doctrine he taught on the important subject of justification by faith without the works of the Law. Or we may, according to Winer’s accurate analysis, distribute the Epistle into three divisions. His words are these: “Una est de Pauli auctoritate apostolica (i.—ii.) altera legis Mosaicae causas, consilia, abrogationem denique, quae per Christum facta est, persequitur (iii.—v. 13.); tertia praecepta recte ac honeste vivendi repetit et explicatione tradit (v. 14. vi. 18.).” Hence the present Epistle relates to the same subject as that to the Romans; though a difference is perceptible in the manner of treating the subject, arising, Paley thinks, from the difference in St. Paul’s situation. In this Epistle to the Galatians, whose Church he had founded, he rests much upon authority; in that to the Romans, where he was not personally known, nor his authority established, he rests entirely on argument. It is truly observed by Winer, that there is in the former (though united with a conscientiousness of expression, which has often occasioned obscurity) far more of skill, order, and, in short, consummatedness displayed. He truly observes, “Nihil sic addiderit quipsum, et nihili tunc remissum, invenit argumentum incommodum viam augerit, nihil demiserit, quod absque anima aut debile, nihil trajecerit, quod alieno loco positum videatur. Bene omnia composita absolutaque sunt, aquilabiter fluunt, et his, qui legant, assensum pene extortum.” See more in Borger’s elaborate argument. Epistola in Recens. Syn. and Winer’s Prolegomena. C. 1.—5. Here is contained the inscription and salutation. Ἀπόστολος—ἀνθρώπων, scil. ἀποστολικῶν, commissioned. The ἀνθρώπων and ἀνθρωπος are not, as Koppe and Borger suppose, synonymous. The ἄνθρωπος signifies “on the part of,” and the ἀνθρωπος ‘by the agency or mediation of.’ The sense is (as Winer points out) ‘not commissioned from men, but from God, nor by the agency of man, but by Jesus Christ.’ By the expression ἀνθρώπων are meant the Apostles and Presbyters at Jerusalem. It is plain that ἀνθρώπος (which signifies any mere man) points to the Divine origin of Christ. Hence the passage was justly regarded by Origen and the other Fathers as one among those proving the Divinity of our Lord.

— διὰ Ἰ. Χρ. καὶ Θεοῦ π. i.e. of Divine appointment. So Bp. Newc. explains: ‘by the ministration of Christ who appeared to me; and ultimately by the act of God.’ Τοῦ εὐαγγ. αὐτοῦ εἰς νεκρῶν. The reason (not perceived by Koppe and Borger) for adding this was doubtless, as Winer points out, to show the grounds which approved Jesus as Son of God and supreme Ruler of the Church, especially as on this rested St. Paul’s claims to a Divine Legislation.

2. ἀδελφοὶ I have in Rec. Syn. proved that this cannot mean, as some Commentators suppose, ‘brother Christians;’ but, quod argumentum, antientes, and, of the moderns, Beza, Hammm., Whitby, Doddr., Koppe, Rosemm., Michael., Jaspis, and Winer explain) ‘brother ministers,’
to the words of Winer. Compare 1 Cor. i. 1. 1 Thess. i. 1. 1 Phil. iv. 21. Πάντες, it may be observed, is often applied to a small number, as three or four. Why these words are put into our text, I cannot determine. Ταῖς ἑκάστι, i.e. all of them. Τῶν ἄγων, is here omitted, not by accident, as Koppe imagines, but on purpose, and suitably to the reserve of a reprehensible Epistle.

3. χάρις ἡμῖν &c.] See Note on Rom. i. 7. Τὸν δὲ κυρίον ἐκτείνοντο ἐκ τῶν ἀν. The sense is, it gave him life because of our sins, i.e. as a sacrifice for their expiation. Several MSS., some Fathers, and the Ed. Princ. have, indeed, πειρι, which was preferred by Mill, and has been edited by Matth., Griesb., Titm., and Winer. It is difficult to say which reading deserves the preference; since πειρὶ ἀμαρτιῶν and πειρὶ τῶν ἀν. in this sense are both of the four in the N. T., and one as frequent as the other. And πειρὶ and πειρὶ are often confounded in the MSS. of the Classical writers. Here, however, while internal evidence is equal for each; external evidence is in favour of πειρὶ. Of πειρὶ (though capable of that perversion to which it has been subjected by the Socinians) the sense is nearly the same as for, say, τελειοθέτων. See remark, πειρὶ τῶν ἁμαρτιῶν, according to the language of Scripture, denotes a sin-offering, implying an atonement for the sin committed. This, Chrys. observes, is mentioned, to show the vast superiority of the Gospel over the Law, in respect to the expiration for sin. Compare 1 Macc. vi. 44. 

— ὅπως ἔξελεται—ποινῶν — in order that he might [thereby] deliver us from this present evil age; by which is meant, might deliver us from conformity to its corrupt manners, and the condemnation consequent thereon. See Chrys., Theophil., and Theod. Ἐξαπρεπεῖα signifies to rescue any one from evil, and, by implication, to bring him to good. Τοῦ αἰῶνος, i.e. the present state of things in the world, (marked by sin and misery) this world, as compared with the future and heavenly one, where sin and sorrow shall be done away; or, the corrupt men of the world, as ναγγελοί νεκροί, Acts ii. 40. 

Εὐαγγελίζεται, τοιῷτι, i. e. 'agreeably to the will of God, even our Father,' or rather, 'of our God and Father.' A formula, Winer observes, frequent in St. Paul's writings. And he refers to 1 Cor. xv. 24. 2 Cor. i. 3. xi. 31. Eph. i. 3. 

5. ἡ δόξα] This is perhaps rightly rendered by faith and Winne as 'the glory of this deliverance and salvation.' So in Rom. ii. 8. xvi. 27. Eph. iii. 21. Phil. iv. 20. 2 Tim. iv. 18. 1 Pet. iv. 11. The common version, however, is defended by Acts vii. 2. ὁ θεὸς τῆς δόξης, from which it seems that δόξα is one of those nouns, which, when used in their most abstract sense, take the Article. See Midd. Gr. N. Ch. x. 1. 

Whiby observes that the words of this important passage must be connected thus: 'Christ gave himself for us according to the will of God, viz. that he should die for our sins; our justification by faith in Christ's death is according to the will of God: he died in pursuance of God's decree to establish that new covenant. His bloody sacrifice, which we believe is not isolated from that wrath and state of alienation from God, in which the world lies, and have obtained peace with God, and are become his church and people.'

6. μετατίθεντο] The word signifies, in the middle voice, properly to change one's place; and, more usually, for the sake of its better sense, to change one's side, and go over to another. See Kypke, Munthe, and Winer. We may render, 'that ye are gone over or turned from him' &c. Τὸν καλ. may, with several eminent Commentators, be referred to Christ: though as the office of calling is elsewhere ascribed to God, the antient and most modern ones so apply it here. See Mr. Scott, that it is more obvious, for the reasons he assigns, to understand Paul as speaking rather of the instrument of their outward calling than the Agent in effectual vocation. ἔν χαρίτι is by many Commentators taken for ἐν χρίτω. But the antient and some eminent modern ones, as Koppe and Win. render it, by or through the grace of the Lord. See the passage of Chrs. i. 23, of Böckh, concerning ἐν χρίτω; as Rom. v. 15. 2 Cor. i. 12. 2 Thess. ii. 16. Which latter mode seems preferable. Εἰς ἐναγγ. i.e. as it were another, being so corrupted by the admixture of the dogmas of another religion, Judaism.

7. ὅ ὡς ἠστή ἄλλο, εἰ μὴ &c.] There is here some difficulty in the construction, and consequently uncertainty as to the exact sense of the words. The antient and most modern Commentators, supposing the ὅ to refer to εἰς ἐναγγ., take the εἰ μὴ as put for ἄλλα. And they lay down the sense either as follows: 'Which, however, is not another Gospel, but there are some &c.; or there are others &c.' But however. "Quem res nihil in se habet aliud, quæm quod," i.e. Cuius rei nulla alia est causa, quae quid quidam
8 θέλωντες μεταστρέψαι τὸ εὐαγγελίον τοῦ Χριστοῦ. *ἀλλὰ* ἐκεῖνος, καὶ εἰάν ἡμεῖς ἡ ἀγγελία ἐξ οὐρανοῦ εὐαγγελίζηται, υἱοὶ σεβαστοί, ἵνα προειρήσωμεν καὶ ἀρτὶ πάλιν λέγω· εἰ τὸν υἱὸν τοῦ Θεοῦ, ἐκ ἀνθρώπων ἀρέσκων καὶ ἀριστήρων, ἐνόμισεν ἡγεῖται καὶ αὐτὸν ἔγγραμμον τοῦ Χριστοῦ ἰσοζυγείαν ἔφεσιν, ὡστε νὰ μὴν ἐτίθεται στὰς ἑπερατορίες τοῦ Χριστοῦ. *πρὸς τὸν θαυμάζοντα* ἐπέμενεν, καὶ ἀρτὶ πάλιν λέγω· εἰ τὸν υἱὸν τοῦ Θεοῦ, ἐκ ἀνθρώπων ἀρέσκων καὶ ἀριστήρων, ἐνόμισεν ἡγεῖται καὶ αὐτὸν ἔγγραμμον τοῦ Χριστοῦ ἰσοζυγείαν ἔφεσιν, ὡστε νὰ μὴν ἐτίθεται στὰς ἑπερατορίες τοῦ Χριστοῦ. 8 ἐπίκουσα γαρ τὴν εἰμὶ βασιλεύς τῆς Σικελίας ἡμῶν. 9 ἐπίκουσα γαρ τὴν εἰμὶ βασιλεύς τῆς Σικελίας ἡμῶν.

...
13. The γάρ refers to a clause omitted, as follows: 'It is scarcely necessary to show this by reference to the well known events of my early life;' for ye have heard &c.' 'Ἀναστορηφὴν here is synonymous with the Bionis of Acts xvi., an at of one's life, character, and conduct; as often in the Old and New Testament, and sometimes in the later Classical writers. The ποτέ is for προτέρα, which occurs in Eph. iv. 22. 'The argument, Rosenm. observes, is, that from his former life, it is plain that he must have received his doctrine by divine revelation. For since he was such a persecutor of the Christian religion, how could he have been so suddenly changed, had not a Divine revelation influenced him.'

καθ' ἐπερ.; for σφόδρα, as often. The expression ἐκλ. τοῦ Θεοῦ is used, as Winer remarks, to set in a strong point of view the criminality of his conduct. Ἐπιστροφὴ is a more forcible term than ἔστιακος, and should be rendered, 'laid it waste,' namely, by dragging its professors to execution. See Acts ix. 21.

14. Προέκοπτον εν τῷ Ἰουν. 'made proficiency in a knowledge of the rites and forms of the Jewish religion.' Πολλοὶ σύνθηκα, 'many of my age,' and, by implication, fellow students. Εκλ. τοῦ Θεοῦ, as often, especially in the N.T., signifies a positive knowledge, a more decided and thorough, the verb σπερματίζω, is an expression frequently occurring in the Apocrypha. The τῶν πατρ. παραδ. serves to show what was especially meant by ἰδωρεύω; this expression (which occurs also in Acts xxvi. 4 & 5.) well designated the Judaism of the Pharisees, as a religion handed down from their fathers, and containing, together with what was of Divine institution, much of tradition merely, and what pretended to no more than human authority, that of their forefathers. Compare Matt. xv. 2. Mark vii. 3. Acts xxvi. 4. Here Wets. aptly cites Joseph. Antiq. xii. 6, 2. τῶν πατρίων θέων, καὶ τῆς τοῦ Θεοῦ θρησκείας, ἐπέθεμον μοι. Πατρ. here, like the πατρ. in Joseph., is for πατροπαραδ.}

15. εὐθύ τε [thought good, 'was pleased,' as it is; but, by implication, destined me to preach the Gospel.' See Acts xii. 22. xiii. 14. sq. Rom. i. 1. 'Ο Θεός is wanting in four MSS., the Syr. Version, and some Fathers, and is by Griesb. thought to be probably an interpolation; but without sufficient reason. For it is more likely that it should have been accidentally omitted because of the word so necessary to the sense (if plainly expressed) should have been left out in almost all the MSS. As to the testimony of the Fathers, it is here of little weight. 'Ἀφορ. must be referred, with the best Commentators ancient and modern, to the foreknowledge of God. See Hamm., who shows that the term comes with grafted upon him, without any irreligious decree of his person to heaven and bliss.' "It was (says Slade) foreseen by God that he would be a fit instrument for the propagation of the Christian religion. And therefore He decreed, even with the foreknowledge of His bitter enmity against the Church, to set him apart for the Apostleship: just as the Gentiles were chosen, though in a state of actual idolatry." On the expression καλ. see Theophyl. in Rec. Syn.
footing with the Apostles, even those who had been invested with that office by Christ himself, may, even above them, since he had received the illumination in a more extraordinary manner than the rest.

17—19. On the circumstances here adverted to, see Acts ix. 25—28. and Notes, and especially my Note in Rec. Syn. on the present passage. The differences which occur in the two accounts may, in a great measure, be attributed to the difference of the circumstances in which the general history is placed, as compared with the writer of a personal narrative. The former speaks in general terms; the latter descends to particularities of time, place, and persons. See Paley. As to the journey into Arabia not being mentioned by St. Luke, it may very well be accounted for on that principle. See Rec. Syn. So little, indeed, is known by Kid. and others about the chronology of the Apostle's life is difficult. See Acts ix. and Notes. As to the reconciliation of the diversity which seems to subsist between the Apostles, in order to settle the chronology, no method I have yet seen proposed appears satisfactory. I may, therefore, be permitted to observe, that there seems to be nothing in the words of St. Paul to show that he stayed in Arabia otherwise than short; nor need we suppose that the journey was a very long one. It was probably taken, in a great measure, for the purpose of restoring his health, since it is said at Acts ix. 19. he ενησχυναν, which implies that he was then only in a state of convalescence. And to this very period (when, according to the words of St. Luke, we find the Apostle had remained at Damascus some days) I would fix the first journey into Arabia, which, as having occupied but a short time, and affording no circumstances of moment, St. Luke omits, continuing his narration with εν ταις συναγωγαις διακονησαν, the portion of the ευθειας will not be affected by this short interposed journey. Certain it is that the portion και ευθειας—Christ must refer to another narrative. For I cannot acquiesce in the opinion of Kuinoel, that with the levan ημαιρα may be numbered the ημαιρα τινος mentioned at v. 19. The state of the Apostle's health would not allow of his immediately resuming his evangelical labours at Damascus; and that, as we see, is not at variance with St. Paul's account. Finally, I would understand the words of St. Luke δε ηκληρωμενον ημαιρα levan of the whole time of St. Paul's second sojourn at Damascus, which, by his own account here, must have extended to not much less than three years. Or we may suppose the narrative of what took place in his second stay at Damascus to commence at v. 22. ιεσοραθιων δε του Κυριου. And though that may seem a bare statement, yet the whole tenor of the passage must be remembered, that the expression ημαιρα, by an Hebraism, has often only the general signification of time: and levan is a term of extensive application, and is often used of a somewhat long period. Upon the whole, there can be no difficulty in understanding St. Luke's words of considering a time as St. Paul's words require.

18. ιστορησας Π] 'Ιστορείν των signifies to visit for the purpose of becoming better acquainted with any one by personal communication; which usually implies an expectation of seeing something more than ordinary. So Joseph. Bell, η εκθεσις (cited by Kypke,) του (κατα Ιουλιανον) ιστορησα, 'whom I became acquainted with.' The word rarely occurs in the Classical writers. See Acts ix. 26, 27.

19. 'ιδακβαν] To which of the three Jameses this is to be referred the Commentators are not agreed. I have considered the subject at large in Rec. Syn. and have, with greater, adopted the opinion of most Commentators ancient and modern, that this James was not brother, but cousin or kinsman of our Lord, and a son of Alpheus. This opinion was also maintained formerly by Winer, who, however, is not disinclined to think that adelf. must here be taken in its usual sense, should be brother. It is supposed, was James the Bishop of Jerusalem. Such is also the opinion of Dr. Burton, who says he seems to be called an Apostle here, as Barnabas and some others were. Winer takes the ει μη for αλλα, and repeats ειδον.}

20. Here we have a solemn assurance by oath (justified by the high importance of the occasion). See DC. 1. of the truth of what he had said on this head, similar to those at Rom. ix. 1. 1 Tim. ii. 7. 2 Cor. xi. 31. 'Ibid.' mind! Before δει sub. δινωμι. The argument, as Whitby observes, is this: 'Having, therefore, preached the Gospel so long before I saw them, and staying so little while with them, and going then on to see, not having learned that he could not be conceived I should receive my instructions how to preach the Gospel from them.'

21. Syl. Winer observes that by Syria is here to be understood (as appears from Acts ix. 30.) that part of Syria which is elsewhere called Phenice.

22. τω προσωπω] 'by person.', personally.
Ioudaios, i.e. (as Koppe and Win. remark) the country of Judea, exclusive of Jerusalem, where he was well known.

"εν εκαί][ on my account," on account of my conlevances.

2. \( \delta \varepsilon \delta \) τὰς ἀνέβην κατὰ πάντα καὶ Ἄφιον. \[ Koppe and Borger show that this is not inconsistent with the account at Acts xxv. 2, for though he went up as appointed so to do by the Antiochians, yet his determination to comply with their request (which he had many reasons to decline) might be suspected to appear, was the Divine order. \( \alpha \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \varepsilon \v…
adopted when there. “All was done (to use the words of Mr. Scott with an intent to counteract the designs of ‘false brethren,’) professed Christians and teachers, who had, in an unsuspected manner, got admission into the church at Antioch; and who came as spies to observe the liberty, which the Gentiles convert, and even those of the Jews, used in reference to the laws according to the truth and will of Christ; in order that they might bring the Gentiles into bondage to the legal ceremonies, as well as oblige the Apostle and his coadjutors, to be more observant of them.” I have pointed accordingly.

Παρασιμενό, ‘who had been introduced,’ or had introduced themselves to the society. So παρασιμενον is used in παρασιμενον, i.e. παρασιμενον, &c. By the μαθαι must be understood not only Paul and Titus, but the congregations at large in Antioch. Οδοι προς αριαν is a popular phrase, denoting ‘not for an instant,’ or not at all. The not yielding to them is to be understood of the matter in dispute, the necessity of the Law to salvation. Τη δυνατη is for προς δυνατην, &c. For δυναται, is a much stronger term than εικειν. The Apostle was inclined, it seems, to yield as far as was allowable, in tenderness to weak consciences, but not to abandon the important matter in dispute. This firmness was adopted by the Apostle, i.e., that the pure and unadulterated Gospel might remain with the Gentiles, and not be perverted or destroyed by Judaizing teachers. By the μαθαι are to be understood not the Galatians only, but the Gentile Christians in general, q. d. you Gentiles.

6. In this verse again (as the best Commentators are agreed) there is an anacolouthon—οδοι μοι προσανατολθη, οδοι προσταλβαμενου; though by reason of a somewhat long parenthesis he lost the thread of the construction, and thus changed the Gentile. into a Nominative; as it were resuming what was said before the parenthesis. The γαρ is resumptive, των δοκουτων εισαι τι; Render, ‘those who were of repute,’ or thought to be of consequence. Οτοιοι τωτε, quaequecumque. The Apostle means to say that their dignity or reputation as great as it may, it is not so great as to render it necessary for him to be taught by them. The αστειοι και απατολλην, conceivably means, ‘it does not affect my authority as an Apostle.’ On προσωπων—ναμβ. see Acts x. 34. In αι δοκουται—προσωπα there is a parenthetical, q. d. those who were thought something [great] in conference added nothing to my knowledge of the Gospel.

7. Αλλα τουων q. d. may, so far from teaching me any thing, or supposing that they had anything to teach me, they acknowledged my divine commission, and seeing that I was intrusted with the dispensation of the Gospel, as Apostles to me and Barnabas. At πεποιηται, supply απο του; for a divine communication is implied. See 1 Cor. v. 17. Rom. iii. 2. and Notes. Τη ευαγγελια της αρκουβοστιας signifies the preaching of the Gospel to the uncircumcised. The nouns αρκουβοστια and ευαγγελια are frequently, as here, put for the particulars of αρκουβοστια και ευαγγελια. St. Peter was chiefly but not entirely occupied with the Jews, and St. Paul chiefly but not wholly with the Gentiles; the former had for his assistants principally James and John; the latter, Barnabas, himself divinely appointed to this office, whom the Greeks have therefore not ill styled the fourteenth Apostle.

8. This verse is parenthetical; and the γαρ has reference to a clause omitted. [And this is very true;] for He who &c. ‘Enerpyon properly signifies ‘to work an effect in or on any thing or person’ and (as Win. observes) is often translated ‘affecting’ or ‘influencing’ by the Greek Christians both in the LXX. and in the New Testament; as in Eph. i. i. 17. Phil. ii. 13. 1 Cor. xii. 6. He aptly compares a similar construction in Prov. xxxi. (xxix.) 12. γυνη ενεργει τω αρια τε αγαθων and correctly assigns the following sense, ‘qui in Petro hoc effect, ut provinciam instituendi Judaeos caperesser ac tentaretur, qui Petro adovit muneri apostolici in usu Judaeorum suscipiendo.’ The εν, however, has reference to the immediate and extraordinary mode in which each of the two Apostles was appointed to his peculiar charge. Εν αυτω η περι εις την αληθεν των νομο των πεπετυμενον. And εις την αληθη εις εις αποστολην των ενων, as the Syr. translates it.

9. γραψε 27] This is added and inserted at v. 7. are in apposition with the Nominative. case to the verb εισεχων, which are ‘ειδωκαί και Κηρους και Ιανανης. Την χαριν ολικη της αποστολης, ως χαριν και αποστολην (said by Hendiad.) in Rom. i. 5. The χαριν may have reference to the superfluous idea that was occasioned by discharge of the office. Or we may, with Borger, render, ‘the favour bestowed upon me in concerning the Apostleship.’
καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες στόλῳ εἶναι, δεξίας ἐδοκαν ἐμοὶ καὶ Βαρνάβα κοινωνίας ἦν ἡμεῖς εἰς τὰ ἑδύν,

αὐτοὶ δὲ εἰς τὴν περιποίησιν ἔμοι τῶν πτωχῶν ἦν μὴν

μονομαχόν γάρ καὶ ἐποιήσαμεν αὐτὸ τὸ τούτο ποιήσαμεν. 'Ὅτε δὲ 11

ἡλθε Πέτρος εἰς Ἀντίοχειαν, κατὰ πρόσωπον αὐτῷ ἀντ

εστήν, ὅτι κατεγνωσμένοις τὐν πρὸ τοῦ γὰρ ἑδείν τινὰς

ἀπὸ Ἰακώβου, μετὰ τῶν ἑδύν συνήδενεν ὅτε δὲ ἠλθόν,

Oi δοκοῦντες στόλῳ εἶναι is incorrectly rendered, "who seemed or appeared &c.; for there is (as Chrys. observes) nothing of doubt intended; to exclude which, many eminent Commentators take it for οἱ ὀρτοί. That, however, is too arbitrary a method. The sense is, 'those who were accounted or reputed to be. So the Pes. Syr. 'qui reputabantur quod essent,' 'who had the repute of being.' And Winer. ἕνδοκαν εἰναι scil. ἐκκλησίας, ὡς τῆς πιστεύσεως: an arithmetical expression may be a matter of importance in an ecclesiastical society compared to an edifice, such as the Temple, of which the main pillars are the Apostles. See 1 Cor. iii. 16. 2 Tim. iii. 15. Eph. ii. 21 & 22. 1 Pet. ii. 5. So Maimon. cited by Wets. calls the Prophets 'columns generosi humani in recta fide.' Euph. ap. Wets. calls them, 'filiis sociorum.' And there is a close connection by Barger says that good men κλονεσ εἰς, ἐδομον ὑπερεύροντος. Pinard, too, in his Olymph. ii. 146. calls Hecato Τριάς κινών.

9. δεξίας ἐδοκαν—κοινωνίας] By this is not (as Rosenm. and Koppe imagine) indicated merely friendship and consent in doctrine, but chiefly, acknowledgment of his Apostleship in common with themselves, which it seems to have been a principal purpose of St. Paul to bring them to acknowledge. The giving the right hand is to be regarded as a symbolical action, denoting union, whether of fellowship in any office, or of compact, or accord generally. Here, it should be observed that union and compact, or accord, are meant, the former principally, the latter secondarily. And indeed such seems adverted to in the γνα &c. following. The full sense, then, is: 'They formally acknowledged us as fellow-Apostles, and it was agreed that &c. At ἡμεῖς and αὐτοῖς must (as Winer observes) be supplied ὑπαγαγόντως and ἐναγαγόντως, &c. τὸ ἐν Τήτ., at v. 7.

10. μονον τῶν πτωχῶν ἦν μὴν. [Sub. αὐτοῦντες ὡς παρακαλοῦντες. An ellipse, Koppe observes, frequent before μονον in St. Paul's writings; as 2 Cor. viii. 7. Eph. v. 33. Compare v. 13. 1 Cor. vii. 39. The complete sense is, Koppe says: 'They did not wish to impede or check the voluntary giving on the part of the Corinthians; but only desired that we would be mindful of the poor.' In μὴν, (as in τα, Ps. viii. 5.) there is, as often, an ellipse of some verb of relieving or helping, from delicacy omitted. By τῶν τῶν, the best Commentators from Calvin downwards make no exception for Jews generally, but those of Judea in particular; the reasons for which I have at large discussed in Rec. Syn.; though most of them, I have since found, had been before urged by Calvin.

— δι καὶ ἐποιήσασα ποιήσαι] Koppe and other Commentators here recognise a plenaun in αὐτὸ τοῦτο, which they compare with a similar use of the Hebrew demonstrative m in the relative γνα. Plenunam, however, were here unaccountable. And to take the δ, with some, for διο, wherefore, is a mere expedient to get rid of a difficulty. We may, with Win. and Bornemann, suppose an anacoluthon, the δ being suspended on ποιεῖται, and the αὐτὸ brought in to explain the pronoun relative; on which idiom see Hermes. on Soph. Phil. 115, cited by Bornemann. But I should add that the clause is the usual expression of a blending of two constructions, (viz. δ τοῖς ὑπερεύρονται καὶ αὐτὸ τοῦτο ὑπερεύρονται) which usually has an intensive force. Render: 'Which very thing I was myself even forward to do;' or rather, 'Which very thing I have been even forward to effect.'

11. Ἡ Ἰακώβου τοῦ δὲ Καφᾶς] On the time of this visit (not mentioned in the Acts) the learned are not agreed. It was, no doubt, after Paul's return from Jerusalem to Antioch. And it is, with most probability, supposed by Koppe (who refers to Acts xix. 37.) to have taken place a short time after that period, and made for the purpose of personally inspecting the state of the Anabonic Church, and by his authority and influence, composing the yet remaining differences. Κατὰ πρὸς has the same sense as ἐμπροσθεν πάντων at v. 14. The phrase αὐτουσι κ. τρ. occurs also at 2 Chron. xiii. 7 B & Deut. vii. 24, and antileγει κ. τρ. at Job, xvi. 8. Κατὰ πρὸς is on the other hand, more frequently, in the Classical writers, 'Ἀντίστατος is generally rendered 'I resolutely withstood;' but by the Syr. Grot., Trom., and Pisc., redargui, which is more agreeable to what follows. But both senses may be included.

— ὅτι κατεγνωσμένοις ἦν] The best Commentators regard this as an example of the participle pastable for the Latin past participle in dus, and as put for καταγνώσσωσι, i.e. καταγνώ

σως ἐξέκοψα, 'erat reprehendendus,' as Barger renders. Some, however, as Luther and Winer, take it to mean, 'he had incurred blame,' 'a complaint had been made against him.' But the other interpretation appears to be the more best founded, as it is the only way the words follow ing. On the degree of blame to which Peter was liable, and on this whole question of the dispute between Peter and Paul see Paley's Horse Paulinae and Scott in loc.
Gentile Christians. Συμφορά, must here chiefly denote eating with; though it may include the sense of partaking with.

12. ὑποτελεῖ. There is no occasion to suppose supply ἑαυτῶν, since the ἑαυτῶν just after seems to be meant for both ὑπ. and ἐφ., the latter of which terms is the stronger. Τοῖς ἐκ περιτοι, i.e. the Jews, or the Jewish converts, as Acts x. 45. It is well observed by Dr. Burton, that "we are not so to suppose that the persons who carried on James again raised the question which had been settled at the council, or wished to bend the Gentiles by the Law of Moses. They only declined eating with them; which they need not have done, because the decree of the council had provided against the Gentiles offending the Jews at their meals."

13. ὑποτελεῖται.] \[\text{dissembled with him,}\] 'practised the same dissimulation with him.' The word occurs only in the later Greek writers.

So συναντάμεθα ἑαυτῶν τῇ ὑποκρίσει just after; where ὑποκρ. should be rendered dissimulation. It is properly an Histrionic term. Böger recognises a metaphor taken from a toten, which forbids you any one away with it. But it seems to be rather from a σωκελ. So 2 Pet. iii. 17. ἵτι μὴ τοῖς ἀδελφοῖς πλαίσιν συναντάμεθα. See also Note on Rom. xii. 16. Schecht, here appositely cites the following very curious passage of Arrian in Epict. ii. 9.

Τί ἐξαιτία τούτου πολλὰ; τι ὑποκρίσις Ἰουδαίων ἐκ ντολο. Εἴη ἔνα, ἐκ ἀστέριοι ἐκκαινίων ὅλη ἤλθεν Ἰουδαίων; πῶς ὑπον. πῶς ἄγνωστος καὶ οὐαν. οὐ μήτη τοῖς Ἱουδαίοις ἄλλο ὑποκρίτερα. "Ὅταν δὲ αναλάβῃ τὸ πάθος τοῦ ἱεροῦ ἔστι σωματικώς ἤλθεν, ἐάν οὗτος Ἰουδαίος, ἀλλ' ὑποκρίτερα. Ὁταν δὲ αναλάβῃ τὸ πάθος τοῦ ἱεροῦ ἔστι σωματικώς ἤλθεν, ἐάν οὗτος Ἰουδαίος, ἀλλ' ὑποκρίτερα." Οὔτω καὶ καλοῦσθε Ἰουδαίος. Ὅταν δὲ οὐ μήτη Ἰουδαίος, ὅταν δὲ οὐ μήτη. Οὔτω καὶ καλοῦσθε Ἰουδαίος. Ὅταν δὲ οὐ μήτη Ἰουδαίος, ὅταν δὲ οὐ μήτη.

14. οὐκ ὅσπερτονοι πρὸς κ.τ.λ. The sense is, that they did not act uprightly and agreeably to the true nature of the Gospel, viz. by thus compromising the truth contained in it. The word ὅσπερτον occurs no where else. It properly signifies one's softer temper, as by the preceding verse.

- εὐθύκεια ἡγεῖσθαι [ἡ ἐν τω δολεί τοις] 'live like the Gentiles,' i.e. in non-obversion of the Mosaic Law. 'Ἰουδαϊκή ἡγεῖσθαι γινομένως, "to observe the Jewish Law." Ἀναγνωρίζει the compulsion of strong influence; for Peter seemed to employ his influence, at least by example, to induce the Gentile converts to observe the return, and put themselves under the Jewish Law.

For τι several MSS. almost entirely of the Western recension and some Versions and Latin Fathers have πᾶς, which is added by Griesb., Tittm., Vat., and Winer: but I, think, on insufficient grounds. Versions are, in such a case, not good evidence; and the MSS. in question are not many in number, being of the Western recension, might be corrupted from the Vulgate to follow argumentum adesse, while the sense, as one example of πᾶς in this expostulatory sense, there are perhaps twenty of τι; and indeed, had πᾶς been originally written, it is impossible to suppose it should have been so generally altered to τι.

15. It is not agreed among Editors and Commentators whether the Apostle's address to Peter terminates at v. 14., or is carried forward; and if so, where it terminates. Many think it is continued to the end of the Chapter; while some suppose it to terminate at v. 17.; others, at v. 16.; others, again, at νόμον in v. 16.; and others, at v. 14. Great authorities are alleged in favour of almost all the above opinions, especially the first and last. The question is, I apprehend, one that cannot be brought to any absolute decision. But it should seem that if we suppose the address to extend beyond v. 14. (and the nature of the construction obliges us to do so; for otherwise, as Winer observes, the Apostle would certainly have added some word, to indicate that he was addressing the Gentiles, and οὐκείον ὅτι, διότι δύο &c.) we cannot regard it as terminating until v. 17. Though whether it terminates there, or at the end of the Chapter, I would not positively affirm; but the latter is, I think, the more probable. The decision of the question is, however, of no importance. For which reason, in the preceding verse, the words of Crell. suum ad Petrum sermonem persequatur Paulus, sive ejus ubi liberando causa hac addat, [i.e., as Vat. expresses it] whether it be a general exposition of the arguments on which that answer was founded illud satis appareat, eum hic ad principale hujus epistole, ut quod hic, hominem non justificari ex operibus legent, sed per fidem Jesu Christi.

The οὐκείον should (though the Commentators notice it not) be construed with εἰσόδες, forming nominatives absolute, put for a verb and particle. And at Ιουδαῖοι must be supplied ὅτι, like Ιουδαῖος in the preceding verse. The sense is, 'Since we who are Jews by nature or birth; a sense of φύσει sometimes occurring in the Classical writers. After εἰσόδες Griesb. inserts δὲ, from several MSS., the Vulg., and some Latin Fathers. The authority, however, is too weak; and it arose, I suspect, from ignorance of the construction or connexion; it is rather meant to come in after ἡγεῖσθαι. 'Εν εἰσόδους δὲ is a periphrasis for δικαίοις; δὲ, being a customary appellation of the Gentiles, with reference chiefly to their idolatry and alienation from the knowledge and worship of the true God. The Apostle's argument is well stated by Winer as follows: 'Nos Judæi habebamus legem divin.,
qua conservata ad Dei favorem attingere poteramus, sed ipsi non nos judicantes, hanc non suferere ad vitam eternam consequendam. Christo nomen dedimus abjecta, cui ipsius natalibus obstricti eramus, legem; quid igitur gentilibus hanc talem legem imperemus, unde nosmet ipse nullum spectabamus fructum?

16. On the doctrine here inculcated see Rom. iii. 20 & 28. and the Notes. Mackn. and Bp. Middleton on Romans iii. 28. is in substance i.e. any law. The διά is for διὰ. Ex πίστις, Χρ. should be rendered 'by faith in Christ.' With respect to the term δικαιοσύνη, Tittm. and Borger, after a long discussion on its sense, determine it to denote not only to be delivered from the punishment which God has denounced against the deserts of His law. But as 'omnem omnino gratiam salutarem adipisci, beari, salvari, honorum omnium participem fieri, quorum demum per Christum et sedem in ejus Evangelium, in hoc et futura vitâ participes fieri possimus.' The εἰς μὴ is supposed to be put for διὰ λαόν, which Winer accounts for by supposing a blending of two sentences.

17. θετ. δικ. εν Χρ.] The best Commentators antient and modern are agreed that the sense is: 'while we seek to attain justification from Christ, resting all our hopes of it on Him.' See Chrys. and Win. Ευθυδίας−ἀμαρτ., 'we are found sinners,' i.e. it is discovered that we stand before God as sinners, and that those who are of the Jewish Law, Baumgarten and Win. rightly reject the criticism of most recent Commentators that εὐθ. is for εἰς ἐθνα. In most other passages where this principle is introduced, it pares down this sense. Εἰ εὐθ. ἀμαρτ. signifies, 'if we are discovered to be still in our sins,' i.e. by having recourse to the expiations of the Law. After this, regularity would have required ἀναθεματισμὸν (without the interrogation) 'then it will follow that Christ is the author of sin;' a sort of reductio ad absurdum. And this, adopted by Semler, Borger, and Cramer, is edited by Vater and Winer. But as ἡ γενομαι follows, which is everywhere else in St. Paul's writings preceded by an interrogation (see Schleus. Lex.) that cannot be safely admitted; and it is better to suppose, that the Apostle stops short in the conclusion which he was going to draw, and changes it into the more spirited form of an interruption, employing ἀναθεματισμὸν, not ἀναθεματισμός; which ephemeristic and adduce strongest exceptions to such a conclusion, by μὴ γενομαι! The whole sense of the passage is well expressed by Mr. Scott thus: 'If it should at length be found, that they were yet sinners, unpardoned, unjustified, through the insufficiency of his righteousness and atonement to justify them, or of faith to give them an interest in it; except they returned back to the law, and taught the Gentile converts to Judaise: it would follow, that Christ was 'the minister of sin;' and the Gospel 'the ministration of condemnation' instead of 'the ministration of the Spirit;' and 'of righteousness.'

18. eἰ γὰρ ἐν κατέλεσι−σωμητης] The γὰρ refers to a clause omitted, which is thus supplied by Newc.: 'It will follow, I say, that Christ leads us to sin, and we shall be found yet under sin;' for &c. Win. observes that the γὰρ shows in what the true cause of sin consists. Hence it follows, that it is not in Christ. The first person singular is (as Rosenm. and Borger observe) used through delicacy; though the first person plural would be more suitable, a general assertion being meant. In κατέλεσι, is (as often in St. Paul's writings) an architectural metaphor. By κατελεσι, is meant 'observe or enjoin or countenance its observance, as necessary to justification'; by κατελεσι, is used, as of necessity.
the γερ. The words cannot, I think, be better rendered than they are done in our common version, except that ἀνεβάζων should be translated, not I am dead,' but (with Wakef. and Middl.) I died.' The expression ἀνεβάζων τῷ νόμῳ means not only, as Bp. Middl. explains, re-nounced the harsh [and impracticable, — Ed.] conditions on which alone it offered me salvation,' but 'abandoned my hope from it for justification.'

It is not, however, so easy to settle the meaning of διὰ νόμου, which admits of more than one sense. Many ancient and modern expositors (as Theophyl. and Abp. Newc.) explain it, 'by the tenour of the law itself, which foretells that better covenant which Christ has introduced, I am wholly freed from observing the law.' This, however, is harsh, and not very suitable to what follows. It is better, with Calvin, Pareus, and Beza, to understand it to mean 'by the condemning and terrifying nature of the law, which, by driving me to desperation, deprived me of all confidence in it.' The sense is, however, most completely unfolded by Crell., who, after observing that διὰ νόμου is said 'ad minuendum dicti invidiam,' adds, 'quasi dicat: Ipsa lex minea causa fuit, ut cum desererer—quia nimirum sæpissime in nos et nos in eam discermonem et justificationem adipiscit, quin potius suam voce me damnavit; adegit igitur me, ut alio me conferrem, et eam disciplinam ampleret, per quam et longe melior, quam eram sub lege, et longe felicior evaderem, hoc est, justificationem consequerem.' The sense may be expressed in a few words thus: 'from the extreme strictness, extent, and spirituality of the moral law, as well as the onerous minuteness of the ceremonial law, which left me no hope of fulfilling all that was required.'

It is strange that Bp. Middl. should so strenuously contend for νόμος and νόμου being rendered 'la law itself,' inasmuch as there is no Article. For as the Mosaic Law is, in a great measure, the subject of the whole context, the Article might very well be omitted as unnecessary. And consistency requires the same thing to be meant throughout, as the Apostle is arguing in continuity. A similar error may be seen pointed out in the Note on Rom. ii. 25. It is true, indeed, that the Apostle does frequently inculcate that the defect of all law is its inevitable condemnation of imperfect obedience; but that could not well have been introduced here. And though what is said holds good of any moral law also, yet that has nothing to do with Jesus, whose law included a moral as well as ceremonial part. 

—VENDES [ένορ.] These words are added in order (as Crell. observes) to suggest that his purpose in dying to the Law, was not to lead a more lawless and careless life, but to live unto God, i.e. to serve, honour, and obey him, or to be under the profession of the Law of grace, and the performance of all those good works which are required by Him. Thus the expression is nearly equivalent to that at v. 20.
21. "οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ" εἰ 21 γὰρ διὰ νόμου δικαιοσύνη, ἀρα Χριστὸς διωρεῖ ἀπέθανεν." III. "Τῷ ᾿ΑΝΟΝΤΟΙΓαλαταί, τίς ὑμᾶς ἐβάσκανεν [τῇ 1 ἀληθείᾳ μὴ πειθοῦσα]; οἷς κατ᾽ ὀφθαλμοὺς ἵσσους Χριστὸς προσεγράφη ἐν ὑμῖν ἐσταυρωμένος. τούτῳ μόνον θέλω 2 μαθεῖν ὁ ὑμῶν εἰς ἐργὸν νόμον τὸ πνεῦμα ἐλάβετε, ἡ ἐξ ἀκόης πίστεως; Οὕτως ἀνοίγοι ἐστε; ἔναρξάμενοι πνεύματι, 3

— ὡς κατ᾽ ὀφθαλμοὺς—ἐπτ. Προσεγράφη is a pictorial term, used with reference to paintings being publicly (παραφ.) exhibited. But is here used metaphorically: and the best Expositors are agreed that the sense is, 'You, to whom the great doctrine of the crucifixion and death of Christ [and the atonement by his blood, and not the rites of the Mosaic law] has been so plainly set forth [and fully expounded both in its causes and effects].'

2. τούτῳ μόνον θέλω σου ὑπὲρ ἐμοῦ. [ἐκ Μ.] From the example adduced by Wets. this appears to have been a common formula, resorted to in order to bring any argument to a speedy decision, as being alone sufficient to determine it. I have in Rec. Syn. shown that by τὸ πν., must (with the antient and most modern expositors) be understood the gifts of the Spirit both internal and external. But in the external gifts, which are all natural, of course, the latter, namely, the supernatural gifts, must be chiefly intended. And this is confirmed by the use of the Article, which Bp. Middl. justly supposes to denote notoriety, q.d. the well-known gifts. As to the gloss of some recent Commentators, as Mor., Koppe, and Rosenmüller, it is refuted, and the common interpretation placed beyond doubt by the words of v. 5, ἐκτίθησαν ὑμῖν τὸ πνεῦμα, καὶ ἐνέργειαν δυνάμει ἐν ὑμῖν. where ἐν. δυν. is plainly ejective of the preceding.

Ἄκοιης is not, as many Commentators imagine, put for ὄντας, but denotes the hearing, or being in attendance: and this signifies the Gospel, as being opposed to νόμο. So in 1 Thess. ii. 13. λόγον ἄκοιης is equivalent to λόγων ἀκούων. The ἐργον is prefixed to νόμο, as in a kindred passage of Rom. ix. 32., to hint at the nature of the Law, as one of words. And ἄκοιης, ἀκοίης, ἄκος, because, as the Apostle says, Rom. x. 17. 'faith cometh by hearing [the word of God preached].'

3. ἔναρξάμενοι—ἐπτελείοις] Render. Having begun in the Spirit, do ye finish with the
flish!' i.e. having begun with a Spiritual and moral, are ye finishing with a carnal and ceremonial religion? do ye take up with those external ordinances of the Law which were mere forms, and only typical of the internal and spiritual grace of the Gospel? &c. Bp. Midd. indeed, would take πνευμ., i.e. σαιρα as put to pseudeutically and σαρκικως. This, however, is a paring down of the sense, which the learned Praelate would not have resorted to, had not his theory of the Greek Article been a mote in his eye. And yet, in fact, no Canon is broken; for the Article might very well be dispensed with, as the context would supply it. Or πνευμα may mean a spiritual religion; and σαιρα, a carnal one. And so I find Abp. Newc. interpreted.

4. τοσαυτα παταθετε εικη Almost all the best Commentators for more than a century have taken τοσαυτα in a good sense, of the favours and benefits before mentioned, i.e. Have ye received so many tokens of Divine favour to no purpose? A sense very agreeable to the context, but not required by it, as Crell. has proved; who, with Bos and Wolf, has ably maintained the interpretation of the antient and earlier modern Expositors, 'have ye suffered so many evils!' i.e. persecutions. The great objection to the other interpretation is, that it was impossible to adduc in the Classical writers of παχω used, without the addition of εις or such like, in a good sense; yet not one has been produced from either the N. T. or the Sept. Whereas examples of παχω in a bad sense, without any addition, are common in both the Scriptural and extraScriptural writings. E.g. Luke xii. 38. τον αυτην παχωτην. Besides, the εις and εικη (sicl. εικ.) have more point according to the old interpretation, by which, too, the argument of the Apostle is diversified. See the elaborate discussion of the sense by Crell. Blye και εικη strictly 'If indeed it should turn out that ye have suffered them in vain.' See Abp. Newc.

5. ου] This particle is here resumptive, and may be rendered now. Ἐν εικονι is most Commentators, even Koppe and Borger, regarded as a participle put for a finite verb, by an ellipsis of η. But it seems better to regard the sentence as high elliptical; something in the latter member εξ εργων—παταθετε being supplied from the former one, namely, ἐνεκηρυγγες from ἐνεκηρυγγων, which is the participle imperfect, not present, and ἐνεργος from ἐνεργος. This, I find, is supported by the opinion of Stolz and Winer. Our common version wrongly renders it, 'ministered and worked,' i.e. ministered and worked, are required by the context, and are found in the Syr. Version, and in Newc. and Wakef. Indeed the participles are participles imperfect, which occasionally occur in all writers, though often unperceived by the Editors.

This verse proves, as Dr. Burton observes, that St. Paul was by no means des Galata, and imparted the miraculous gifts of the Spirit.

6—9. The Apostle here (as in Rom. iv. 1. seqq.) supports the doctrine of justification by faith, by a reference to the example of Abraham, the father of the faithful, and celebrated for the many illustrious proofs he gave of faith in God. See the Note on the passage of Gen. xv. 6. K k k k
must not be rendered, with Mackn. 'seeing.' The word has here its usual illustrative and comparative force, and may be rendered quamenmodum. It also involves an ωτως, with reference to the thing compared, q. d. 'Even as Abraham had faith in God, and it was counted unto him for righteousness; so it is in your case.' You must have entire confidence in God: wherein the correspondence of the two cases especially consists.

7. οι εκ πιστεως] Supposed to be a phrase like οι εκ περιτημενοι for οι περιτημενοι, and equivalent to οι πιστεωτες. It seems, however, to be a stronger expression. We may render the passage, 'And these things were done by faith, as Abraham's was, and rest on that only, as he did, and seek to be justified alone by it, they are alone the true [spiritual] children of Abraham.' On the force of the υιος see Note on Romans iv. 1. and also Rom. ix. 7.

8. Quod in genere docet quod Apostolus, homines minus habuerit in Christo quosque, hoc enim secus atque Abrahamus; id nunc nominat etiam de genibus scripturus testimonio docet: ne quis forte putet, justificantionem ex fide, quia Abrahamo contingat, et ejus semini promissa fuerit, ad gentes nihil pertinent. (Crell.) By διακονη must be understood, per prosopopoeiam, the Holy Spirit, which inspired the words; as Rom. iv. 19; Job. xvi. 38. Προδοσην, having foreseen and foreknown. Διακονη, 'is to justify,' i.e. would justify. A not uncommon sense of the present tense. Προσωπην, το Α. The sense is, 'announced before the giving of the Law, nay, even before the birth of Isaac the glad tidings.' Prosopoeia, is a very rare term; but it is found in Philo. "—ἐνενυγηθησαται—ἐδοθεν"]] The citation is founded neither on the Hebrew nor the Sept.; and is, Borger thinks, formed from two different passages, "ἐνυλογενος, ἐν σοι from Gen. xii. 3, and παταθετε τα ἐνυλογηθησαται from Gen. xxii. 18, where της γης is added. For ενυλογηθησαται, is rightly edited by Westcott, with Ew., and by Winer, from many MSS, and all the early Editions. 'Εν σοι, γα, i.e., as Newc. explains, by
the birth of Christ among thy descendants. The words are thus paraphrased by Scott: 'By virtue of their relation to the promised Seed, which shall descend from thee, sinners of all nations shall, through faith, be made completely happy in the favour of God, and the enjoyment of everlasting life.'

9. ἢς οἱ ἐκ πίστεως—Ἀβραὰ. Render: 'So then those [only] that have a like genuine faith with the believing Abraham are to be blessed [with him],') viz. by having their faith counted for righteousness. So Bp. Warburton (Works V. vi. 14.) truly observes that 'the Apostle is here convincing the Galatians, that the Gospel of Christ is founded on the same principle with that which justified Abraham, namely, Faith.'

10. From 10-14. The Apostle urges other arguments in proof of the doctrine of justification by faith. And first he shows, that those who sought to be justified by their observance of the law, so far from obtaining the blessedness of Abraham, abode under the curse of the law, and were liable to divine punishment. There is, Borgia thinks, this enthymeme implied: 'Those who trust to the law for salvation must completely observe it; for vengeance is denounced against the transgressors of it. But all have transgressed it; therefore all are liable to its punishment.' ἐξ ἐργῶν νῦν is well rendered by Luther and others, 'those who depend upon the works of the law for justification.' There is an allusion to the ἐκ πίστεως at v. 7 & 9. Ἡ ἡμετέρα ἡ κατάρα ἐστὶ—'are under curse,' i.e. the curse of the broken law, are ἐπικάταρατος, as in the passage of the O. T. then quoted, to show the reason. The quotation in question does not quite correspond with either the Hebr. or Sept.; but the sense is the same. ἐμφανεῖς is used both in the Scriptural and Classical writers with a Dative of some noun expressing, or implying, engagement, or obligation, and may be rendered 'to abide by an engagement, continue in its observance.' Αἵτω ποιήσει there is an ellipsis of ἄνεκα (as in our old English for to do;) and thus it is equivalent to ἐπικάταρατος. 'Dik. is nearly equivalent to the ἐνλογίσθαι at v. 9. ἐγκλήματι scil. ἀπότις, (viz. as Abp. Newc. explains) 'from the tenour of the Christian covenant.' This the Apostle forfites from the words of the Prophet. At ἢς ἂν sub. γεναιται. The passage is also cited at Rom. i. 17. and Hebr. x. 38. Some (as Mackn. and Knapp) would construe: ὁ δικαίως ἐκ πίστεως ἤστε. But it is well observed by Bp. Middl., that 'that would require ὁ δικ. ὁ ἐκ τ. or else ὁ ἐκ πίστεως δίκ. ,' and would then yield a weak and inappropriate sense. Whereas to affirm that the good man, he whose obedience, though imperfect, is sincere, shall reap life everlasting from faith (as opposed to a law of works) and from faith alone, is a most important declaration; and it agrees exactly with the context.' Bp. Warburton, (Works Vol. v. p. 400.) ably states the argument thus: 'That no one can obtain eternal life by virtue of the Law is evident from one of your own Prophets [Hab.] who expressly holds, that the just shall live by faith. Now, by the Law, no rewards are promised to faith, but to works only. The man that doth them (says the Law in Levit.) shall live in them.' 'The Apostle (continues he) is showing that justification, or eternal life, is by faith.' This he does even on the concession of a law, the law of Zachuk, who expressly owns it to be by faith. But the Law, says the Apostle, attributes nothing to faith; but to deeds only, which if a man do, he shall live in them.'

12. The sense of this verse is excellently laid down by Bp. Warburton ubi supra. Suffice it to remark in this place, that the law depends not upon faith,' i.e. has nothing to do with faith. In ἐκ ἐργῶν (where the π. is emphatic) is implied ἀλλὰ ἐξ ἐργῶν. Though that is suggested in the following ἀλλ' ἐξ ἀλλ.' which belongs, I conceive, both to the clause omitted, and to the one to which it is affixed, where it may be rendered t. See also Theodor. ap. Rec. Syn. Ἀναβλ. is wanting in several MSS. of the Western recension, and not a few Versions and Fathers, and is probably from the margin, being introduced either from the Sept. or from Rom. x. 5.

13. Χριστὸς ἤματα—κατάρα. Here we have a further argument, derived from the intent and object of Christ's death: that we are justified by faith, and not by the works of the law, because Christ has redeemed us. Vater, however, thinks the connexion is, Non lege, sed per Chri tum paratur salus. ἐξ ἐργῶν, literally, 'hath bought us off from the curse of the law,' there being an allusion to the prose of the LXX. ἐξ ἐργῶν the idiom is used for the verb to buy off. And ἐξ ἐργῶν often signifies 'to liberate a captive by the payment of his ransom.' Where the ἐξ denotes the liberation. It is not agreed whether the ἤματα has reference to the Jews only, and by the 'law' be meant the law of Moses; or, to both the Jews
and the Gentiles, and by the law, the law of nature as well as the law of Moses, is to be understood. The latter opinion is ably maintained by Grot., Whitty, and Macka.; and the former, by the ancient Expositors generally, and of the modern ones, by Crel., and most of the recent Commentators. It is pithily remarked by Winer: "Judaeus, quibus propriis scriptis erat lex Mos.; et pagani, ad quos et ipso pertinere, si perpetuum virum haberet, si a Christo non esset sublatum." Ty¬
ner remarks, by bequeathing to the Christian the κατάρας, τοιούτος, abstr. for concrete. So Abp. Newc. explains, "as it were accused, treated by men as if he had committed a crime worthy of death. Schleus. says it denotes an expiatory sacrifice, one by whose death death is avenged from a whole people. Dp. Pearson on the Creed, Art. iv. par. paraphrases thus: 'Christ hath redeemed us from that general curse which lay upon all men for the breach of any part of the Law, by taking upon himself that particular curse laid only upon them who underwent a certain punishment of the Law to which was added a crime, 'Deut. xxi. 23.'

15. "οὐ εἰσὶν οὐδὲν ἐκ τούτων κ. c.] The words are closely connected with the εἰς τὸ γεγραμμένον κ. c. a little before, and the sense is, 'with the intent that the blessing [promised to the posterity] of Abraham might come, by (or through) Jesus Christ, unto the Gentiles [also].'

By the 'blessing' is meant that of justification and salvation. 'Ἰδοὺ τινὲς — ἡμῖν τε καὶ τοῖς ἀλλοις. Render, 'that so we (both Jews and Gentiles) may be blessed in him,' or 'that all mankind may be made perfect in him (i.e. the promised Spirit) through faith,' i.e., as Abp. Newc. explains, on the sole condition of faith. See Acts i. 4. and Rom. iv. 9, 16. The ἵνα denotes result.

15—18. Here the Apostle further illustrates the argument from the nature of the Abrahamic covenant. 'He means (says Borger) to show, that this covenant, or promise, was in no respect made void; and that the law then promulgated has by no means taken away its force.' Κατὰ ἅμα, λέγων. An idiom also occurring in Rom. iii. 5. vi. 19. 1 Cor. ix. 8. and frequent in the Rabbinical-writers, signifying 'to make use of an example drawn from the common practice of men.' Thus Win. renders, 'exemplum et vitæ hominum communi petam.' The Commentators need not so many of them have stumbled at the ὄμως, or wished to read ὄμω. It is rightly rendered by Borg. and Win. quamvis, and in our common version though. Winer 'truly observes, that it is often similarly used in the Classical writers. In such cases, the difficulty arises from two clauses being blended together, and the true force of the word is seen by dividing them. Thus here: No one disannuls or alters a covenant, though it be but a man's covenant. 'Ακόμη, for the ἀκόμη at v. 17. 'Εκπαίδευσις is rightly explained by Schleus. and Borg. 'adds new and contrary conditions or stipulations.' So Joseph. Bell. ii. 3. uses εκπαίδευσις. Here διαθήκη is by most explained fœdus; by some, testamentum. The former interpretation is preferable. But Win. seems to best express the sense by the general term dispositionem, which will include both fœdus and testamentum. Kekurp., 'when established by attestation.'

16. τῷ δὲ Ἀβραὰμ ἐρήμησαν καὶ τῷ ἐπαγγελιαία, τοις πέρας ὁ λόγος ἀνθρώπων κεκυρωμένη διαθήκη. The plural in ἐπαγγελιαία must be supposed to regard the repetition of the original engagement. To the Apostle's interpretation of τῷ σφέραμα, and to the mode of taking σφέραμα, adopted by the Apostle, several recent Commentators have the presumption to take exception; maintaining that the σφέραμα in the promise to Abraham is meant not of the Messiah, but of Christians in general. But the former view (which was retained by almost all the ancient Expositors) is ably vindicated by Beza, Whitty, and especially Koppe and Borger. The two last mentioned Commentators in particular have shown that the interpretation is found in the Rabbinical writers, and that the mode of argumentation here adopted is quite Jewish, and therefore suitable to the occasion; and, moreover, that this does not at all affect the general argument, since the Apostle only asks this postulate, that the promises made to Abraham had all of them a reference to the Messiah. Thus Mr. G. D. Holden considers the promise to Abraham was essentially concerning the Messiah, consisting in justification by faith, must come through Jesus Christ. I have in Rec. Syn. shown that the assertion made by recent Commentators, that γνῶσις and σφέραμα were never used in the plural except to denote the seeds of vegetables, is untenable. The use of the O. T. will not prove that γνώσις was never used to denote knowledge or families. And as to σφέραμα, it is used in the plural for σώμα in Soph. (Ed. C. 509), and occasionally, it is probable, in the sense races or families. And it is remarked by Mr. Slade, "that σφέραμα is nearly analogous to the English word progeny (or offspring), which denotes, even in the singular, all the descendants of one man, however numerous; but if we had occasion to speak of the descendants of different men, we should use the plural." The sense is well stated by Mr. Scott as follows: "Neither did the Lord include all the descendants of Abraham in those promises, as so many distinct kinds of seed: but they were limited to him, and all his Seed. in the singular number, which implied that Christ's principally meant, and others only as related to him, and regarded as one with him," "The promises, (observes Mr. Holden) strictly speaking, were not made to Jesus, but the Apostle uses this expression, inasmuch as Christ was a party in the covenant."
piestos there is no pleonasm of pisteos, but eis pistein. For it is for eis pistein. Osa. Render, 'in order that the promised blessing which depends on faith in Jesus Christ might be given to them that believe.'

23. Having refuted the former objections, the Apostle proceeds to show the use and intent of the law. Pro tou de k. t. pistein, 'before the faith,' (i.e. the dispensation which requires faith in Christ as indispensible, or the Gospel covenant) was introduced. See Rom. ii. 27. xi. 8. The word 'pistos' is the same as 'euveroumese, euverounos, are illustrative of the metaphor in the preceding. So Dr. Burton observes 'that while men were under the Law, they were hindered by their sins from obtaining eternal life, and were not at liberty: they were like persons shut up in a place from which they cannot get out.' The words, Winer says, may be interpreted in two ways; φορουμενοι are either 'lege Mos. obstruicti tenebamus, tanguam presidio, usque ad &c., or, 'lege obstruicti custodiebamus, asservavamus in &c.; as in 1 Pet. i. 4. tnei en dunameas theou foroumenous eis swthmian. The latter sense is preferable, especially as it may, in some measure, include the former. Et tnei pistein. This word signifies 'the end of the faith which was afterwards to be revealed.'

24. ουτε ο νομος-Χριστον. As the law was before compared to a sailor, so it is here likened to a παιδαγωγος, by which term the best Expositors have long agreed is not meant a Schoolmaster, (for that would have been διδασκαλος) but the person (usually is freeman, or slave) who conducted children to and from School (whence their appellation), attended them out of school hours, formed their manners, superintended their moral conduct, and in various respects prepared them for the διδασκαλος. See Chrys. cited in Boiger. The leading idea here introduced, is that the blessing, a σωτερον, to an end, was prepared for; hinting also at the restraint and discipline under which boys were held till they reached manhood; as if those under the law were νεπιτοι compared to the τελειοι of the Gospel. See Chrys. and Boiger in Rec. Syn. 'The law was our conductor to Christ (says New.) by its objects, its proscriptions, and prohibitions; and by showing the difficulty of performing a law of works.'

25. ουκ ειτε ο παιδ.] i.e. because it is no longer necessary to us, and therefore no longer obligatory upon us, as in the case of boys when grown up. The better covenant being established, the introductory one ceases.

26. ταςτεις] i.e. all of every nation, both Jews and Gentiles. By νομος is meant, 'are admitted to a sort of onship by adoption,' with the adjunct notion of liberty from unnecessary restraint.

27. ουν γαρ-ενει.] Koppe and Boiger render, 'For as many of you as, having received baptism, know the Christian doctrine [whether circumcised or uncircumcised, are united with Christ by the closest bond.' The same view is adopted by Calvin in an able Note. On the phrase ενυπακοεθαι Xρ. see Note on Rom. xiii. 14.

28. ουκ ειτε &c.] The general sense is, 'there is under the Gospel no discrimination in privileges, no distinction of natum, nor of condition or sex, but ye are all one family by the religion of Christ Jesus—all alike entitled to the same benefits, those of sincere believers.'

29. ει μεινει χρ. scil. viol. Του Α. σπερμα, i.e. the true spiritual seed. Και κατα επαγγελ. κληρ., and heirs by Divine promise (of the blessings attached thereto), 'without any need of legal or religious Stewards.'

IV. 1. Κεφ. IV.
suppose the word to refer to the minor having no control over their management. Of both the ἐπιτρ. and oikoum. we have mention in Gen. xxiv. 1. Compare xv. 2. At the ἐπιτρ. supply ἠμέρας, the period previously fixed. The word often occurs in the later Classical writers. Τοὺς ἐπιτρ., for ἐπιτρ. τοῦ πατρὸς; which is the better accurate and complete knowledge of Divine things which pertains to the ἀνδρεῖον τέλειον mentioned in a kindred passage of Eph. iv. 14.

ὁδοιαὶ τοῦ κόσμου. Στοιχεῖα denotes figuratively the elements, or rudiments, of any branch of knowledge, consequently what is superficial, and only suited to the less informed; not intended to be stationary, but to give way to the more complete knowledge of a further advanced period of study. See Col. ii. 8. Here it designates, in conjunction with the qualifying term τοῦ κόσμου, that state of religious knowledge, which subsisted both among Jews and heathens before Christ; and which was, from its rude and ceremonial nature, (dealing chiefly in externals) and in the main, not suited to the capacities of the recipients, but was only calculated to be temporary. How δεδουλ. is to be understood, will appear from the Note on iii. 26. The Apostle means to suggest the inference, that, however useful might be the Law of Moses, or the law of nature, (each as introductory dispensations, more or less perfect) the obligation to both must cease when the more perfect religion of the Gospel was promulgated, by which both were alike superseded.

4. 5. Here St. Paul carries on the illustration drawn from the ἐπιτρ. and oikoum., q. d. For as the son, for a time, is subject to the governance of these but when the ἄνευ τῆς ἑλέους is accomplished, is, as it were, liberated, and becomes his own master; so we, so long attached to ὁμοστοιχεῖαι τοῦ κόσμου, are liberated from them, by the Son of God being sent into the world for the purpose of delivering us. (Borger.)

πατρις τοῦ χρόνου. The phrase occurs also in Gen. xxiv. 24, 21. Eph. i. 5, 6. and denotes the end of an appointed time. So πατρις τῶν καρπῶν, Eph. i. 10. Thus ἢθελα πατρις τ. χρόνου is equivalent to ὡς ἐπιτρεπότως ὁ χρόνος. An expression occurring in the Classical as well as Scriptural writers. See Winer. It here denotes the time appointed by the Father for delivering all nations from the bondage mentioned at v. 3. Ἐξαίρεσις is not synonymous with ἐφωτίσεως; but is more significant. Γενομένου, 'born'; a significance found in Rom. i. 3. Gen. iv. 25. and also in the Classical writers. Γενομένου εἰς γνωσθείην, κακίας, διδάσκειν, ὑπὸ νόμον is a Hebrew phrase formed on παρενιώθη in Job xiv. 1. and elsewhere. It here denotes that Christ was not to be understood as teaching or exalting human nature. See Phil. ii. 7. ὡς κράτους some render 'subjectus legi'; others 'sub lege'; i. e. for 'Ιουδαίου. Both senses, however, may be included; the latter primarily, the former secondarily. Τοὺς ἐπιτρ., for ἐπιτρ. τοῦ πατρὸς; which is the better accurate and complete knowledge of Divine things which pertains to the ἀνδρεῖον τέλειον mentioned in a kindred passage of Eph. iv. 14.

5. ὑμᾶς. ὡς τοὺς ἐπιτρ., for ἐπιτρ. τοῦ πατρὸς; which is the better accurate and complete knowledge of Divine things which pertains to the ἀνδρεῖον τέλειον mentioned in a kindred passage of Eph. iv. 14.

ἐπιτρ. τοῦ πατρὸς; which is the better accurate and complete knowledge of Divine things which pertains to the ἀνδρεῖον τέλειον mentioned in a kindred passage of Eph. iv. 14.

ἐπιτρ. τοῦ πατρὸς; which is the better accurate and complete knowledge of Divine things which pertains to the ἀνδρεῖον τέλειον mentioned in a kindred passage of Eph. iv. 14.
well as the Greek, Expositors are not agreed. I am of the opinion of Winer, that the Chaldee term was used because the Jewish prayers ordi-
narily commenced with 'אָבָּרָא; and the Greek was meant for those who did not understand the Chaldee term.

But I shall not have the conclusion. See v. 1. Compare the similar passage of Rom. viii. 17.

iii. 29, where see the Notes. The εἰ is supposed to be for ἐστε. But it may be observed that the singular is adopted to make the application, by its individuality, more forcible. There is a sim-
ilar transposition in Rom. xii. 19 & 20. 1 Cor. iv. 6. sq. In the ἐστε it is implied that the person in question has received the Holy Spirit given through the Son, to seal them as the children of God. Καὶ ὁ Θεός conjunctions, signifies heir, i.e. a partaker of the blessings bestowed on men through Christ, vix. justification and redemption, and which are very often denominated an inheritance, to denote certainty of possession.

8. 10. Postquam ostendit Apostolus, Judaeos ex pristina servitute in libertatem fuisse per Christum vindicatos, et Galatas ejusdem libertatit consors, fuisse factos; nunc eos reprehendent, quod ea libertate prodist, in servitutem redeant; et ostendit, eos prope absurdius nunc facere, quam si in suo tempore, Denunciat. Νενομιζομενος, Dis servirent, quod Deo ejusque voluntate per evangelium cognita legalem servitutem subire vellet. (Crell.)

ὅλης ἤλλα] Of this particle no satisfactory ac-
count is given by the Commentators. It is not, indeed, easy to express its force. It belongs to ove, see 9, or rather to ἀλλασωμετερα, taken a second time; q.d. Ye did, indeed, then worship those who were no Gods; but however ye did it through ignorance of God, which ye have not now to plead. By the τοῦ means the time when they were ὑπὸ τὰς στοιχεῖα τοῦ κόσμου δεδομ. τ. 3. The οὐε ἔλθεν, Theος is equivalent to the δὲs in Eph. ii. 15. By the τοῖς μημενεις, Theοις the antient and many modern Ex-
positors suppose are meant those who have no existence in nature, but are mere stocks and stones. The best modern ones, however, as Winer, render 'τις, qui non naturâ [see ex ho-
minum tantum opinione] Dei sunt, 'the legi-
nomæi, Theoi of 1 Cor. viii. 5. The latter inter-
pretation is more agreeable to the words, unless we read, from some MSS., τοῖς φύσιν μὴ ὄνωσι. But the best Critics are agreed that this is probably an altered reading. It was, we may sup-
pose, introduced from the Scholastics. It is, how-
ever, not impossible that the Apostile intended both senses. The μῆς of this verse and the δὲ of the next are adopted in order the more forcibly to contrast their former with their present state. Μᾶλλον, 'or rather,' a formula corrigendi occurring also in Rom. viii. 34. and often in the Classical writers. Γνωσθεῖται, unto Theou, is rightly explained by Luther, Grot., Newc., and Winer, 'recognized God,' and his sons, or those thus infected, shall be such by the Spiritual gifts imparted to them. See supra. 5. 1 Cor. viii. 3. 2 Tim. ii. 19. Wisd. iv. 1.

— τῶν ἐνστρέφ. &c.] how is it that ye are turning back &c. The Apostle expresses his wonder that they, who have been set free from the bondage of atheism or polytheism, should return to bondage, even to a dispensation, which however of Divine institution, was not of suf-
ficient efficacy to procure them salvation; for that is all that is meant by the ἐσθενη and πτωχα, of which the latter is a further illustration under another metaphor, of the idea contained in the former. See Grot., Crell, and Dodd. Theo-

phyll. explains: τα μηδεμιαν δύναμιν ξενισαν προς τα προκειμενα, δια πλην αρχινημε τευ-

κοματικα εις υληναι. How the Law of Moses was weak, appears from Hebr. vii. 18 & 19. x. 1.; and how the law of nature, appears from the Epis-
tile to the Romans passim. For that the Apostle has both in view, is very evident. He will show the tem-
sitors. In πάντες ἔνθεν, we have a common pleonasm, of which and other similar ones examples are adduced by the Commenta-
tors.

10. ήμερας—ἐνιαυτοῦ] Some recent Editors place a mark of interrogation after ἐνιαυτ. ; by which, it is evident that this period is not meant. But that does not appear to be the case. Ren-

der, 'So then ye observe days and months, and times and years.' Besides, the change in ques-
tion is countenanced by neither MSS., nor Ver-
sions. The ἡμερα refers to the Sabbaths; the μη-

mè, to the novilunial festivals; and ἔν, to the Sabbatical year and jubilees. By καίονες are supposed to be designated the stated festivals. Παρατηρεῖται signifies to superstitiously observe by scrupulously distinguishing them from other days.'

11. In φοβοῦμαι &c. is (as Winer ob-

serves) a kind of attraction; ὡς, which belongs to the clause following, being thrown back to the preceding one. The force of μῆς with the Indicative is (as Win. observes) to show that the writer or speaker supposes the thing feared to have already taken place. So Thucyd. iii. 55. νῦν δὲ φοβοῦμαι, μη αριστέρως ἐμα ἡμερη-

κινουμαι. Κατηχοῦ is often used by St. Paul of his labour in evangelizing.
12. ἵνα ἐνίθι ζήση, ὥστε κἀγὼ ὑμεῖς, ἀδελφοί, δέομαι. 1 Cor. 2. 2. ὑμῶν ὑμεῖς οὖν ἦσαν με δικαίωσατε. 3 Cor. 2. 12. 13. καὶ τῶν πεπραγμένων μου τὼν ἐν τῇ σάρκϊ σου ὑμῶν ἐξαιρεθησατε. 3 Cor. 11. 12. 14. σαρκών εὐθυγενεσίαμην ὑμῖν το πρότερον καὶ τῶν πεπραγμένων μου τών ἐν τῇ σαρκί μου ὑμῶν ἐξουθενήσατε διὸ ἐξεπετάσατε. Αλλά ὦ ἀγγέλου Θεοῦ εὐδοκήσατε με, ὡς Χριστός ἐγέρθη ὑμῖν. 5 Joh. 13. 20. 15. στοὺς Ἰησοῦν τὸν ὁμοίως ὑμῖν, ὑμῶν ἐν τῇ σάρκϊ μου ὑμῶν ἐξορύσσετε ἐν τῷ ἐνθάλτῳ μοι. Ὅτα πρὸς ὑμῶν γέγονα ἀλήθεια, πρὸς ὑμῶν ὑμᾶς, ὡς κἀκεῖνοι. 4 Cor. 11. 2. 16. ἐξαντλεῖς τὸ ἐνδοκατε ὑμᾶς. Ζηλούσιν ὑμᾶς, οὐ καλῶς. ἀλλὰ ἐκκλησία ἡ Ἰερουσαλήμ. 17. ὅτα πρὸς ὑμῶν γέγονα ἀλήθεια, πρὸς ὑμῶν ὑμᾶς, οὐ καλῶς. ἀλλὰ ἐκκλησία ἡ Ἰερουσαλήμ.
an honourable or praiseworthy intent, or from proper principles, i.e. (as I would understand it) not from a real desire to promote your salvation, but from selfish motives and party feelings. This explanation is strongly confirmed by the next words, which seem intended to be illustrative. And, viewed in that light, they need not have been so variously interpreted. The perplexity, however, has partly arisen from the reading ὑμᾶς, introduced, on conjecture, by Beza, and transmitted into the Elzevir Edition and the textus receptus. Though for this reading there is not any direct evidence; MSS., Versions, and Fathers all uniting in ὑμᾶς, which was with great judgment retained by the authors of our common version, and has been very properly restored by Beza, Griesbach, Tittmann, Wetstein, and Winier. It was, in fact, discarded by Beza because he did not believe the sense of the ἐκκλείσας ὑμᾶς just after; which is certainly not, as many interpret, 'the desire to exclude you from the Church and salvation;' but must be (as Wahl, Bretsch., and Winier explain) 'the wish to separate me from you, in connexion with me, or (as Abp. Newe. understands) from my affection] to, as it were, monopolise you to themselves.' The words ἵνα αὐτοὺς ἤματι plainly mean, by the force of the antithesis, 'that you may attach yourselves to them and their party.'

18. καλὸν δὲ κκ. These words (which have also been wrongly interpreted) were suggested by the οὐ καλὸν just before. The difficulty in them will vanish, if the words be considered as forming two sentences blended into one. Thus the full sense will be: Zeal and attachment in a good cause ['καλόν' and ' hardcoded于是我'] is laudable: it should be felt and shown always, [with constancy] and not merely when I am with you, [but when, as now, absent from you].' It is not necessary to take ὑμᾶς, with the generality of Expositors, in a deponent sense, which would be harsh after having been twice used just before in an active one. It may be taken as an Infinitive treated as a noun (ὡς λέγεται), and standing for a noun, as in the case of τὸ to a neuter participle. It is scarcely possible to conceive a more delicate mode of censoring than what the Apostle has employed. Real love (he means to say) exists in absence as well as when present. 19. τεκνία μου ὑμῖν These words are by most recent Editors and Commentators, as Semli., Newe., Borger, Vat., and Winier, connected with the preceding; a comma being placed after the ὑμῖν. But that, I conceive, detracts from the elegance and pathos of this most affectionate address. It is better, with the antient and most modern Commentators, to suppose τεκνία to commence a new period, i.e. quasi (as Croll. says) amore erga Galates et summum solutum eorum studio animi dolore abruptus, ita eos alloquitur. The metaphor in τεκνία, ὑμίν is frequent in St. Paul, and scarcely less so in the Rabbinical writers. The term ὑμίν refers to the whole process of gestation and formation in the womb, to which the words following ἄγας to μακρὸς Χρ. ἐν ὑμῖν are skilfully accommodated. Perhaps St. Paul had in view Ps. vii. 14. (Sept.) ὑμίν σε κάι δέκα, κυνηγάς τόν μοι, καὶ ἔκει αὐτοῖς. The sense, when divested of the metaphor, is: 'The same anxiety which I formerly felt in converting you, I again feel, till the Christian doctrine and disposition be thoroughly formed and perfected in your minds.' There is, as Calvin and Pisc. saw, a metaphor derived from an imperfect actus. And Theodoret well explains: Ἀνέπεφται καὶ ἔτη καὶ χρόνων ὑμῖν, εἰπεὶ τῶν πρώτων δήμαρτον, ἀμβροχόντων ὑμῖν γενομένων. With respect to the punctuation after ὑμῖν, some recent Editors place a colon; while the older ones place a period; and rightly; for the δὲ which introduces the next sentence, shows that it is independent of the preceding. The first mentioned Editors seem to have wished to connect τεκνία, as a vocative, with ἄγας κκ.; in order that the construction thus would be made by destroying the pathos of the preceding words; the force of which is well pointed out by Theodoret, who observes, that the Apostle says this imitating μητέρα πμοράδος τριμνοσσάναι καὶ δεόντομιν (like Rachel, Jer. xxxii. 16.) μητέρα καὶ βοστράτων ὑμῖν κκ. Hence it is plain that this is an exclamatory sentence left imperfect from pathos, and consequently requiring no complete construction. I have pointed accordingly, though reading in the steps of no preceding Editor. 20. ἔθελον—αὐτὴ The best Commentators are aγαθόν to ἔθελον, to be understood. Indeed Imperfects Indicative are often used for Pluperfects Subjunctive, by the ellipsis of ἐν; as Herodot. ix. 45. ἐμαχείτο. ix. 77. ἑλάτωσιν. And so Acts xxv. 22. ἐβολοῦμαι καὶ αὐτοῦ τῷ ἀνθρώπῳ ἐκκλείσαι. It is plain that ἔθελον is wrongly rendered in our common version 'I desire.' Better by Mackn. and Newe., 'I could wish.' But the most literal version will be, 'I could have wished,' i.e. had it been possible, as much as to say, it is not. Indeed, in this use of the Imperfect there is in general a reference to some such clause omitted, to which the ἔν may also have a reference. See Note on the above passage of Acts, where Newe. falls into the same error as the Common Version here: and the Vulg. and Erasm. commit the same blunder as Wake. in the present passage, by rendering νεώλαμι, 'I was wishing.' The δὲ is perhaps remissive, with reference to the ἐν τῷ παρείαι με πρὸς ὑμῖν at v. 18. I could wish, I say, to be present with you now. The sense of the words following καὶ ἐλάται τὴν φωνήν μου is not very clear. Some, as Pisc., Wolf, Wet., Doddr., and Rosenm., take it to mean 'change my tone, [to praise instead of censure; which I cannot do] for I am in doubt about you.' This,
however, is harsh, and violence is done to the sense of ἀνόημα. The true sense is (I doubt not) that assigned by Theodore, (Ecumen., Est., Menoch., Grot., Hamm., Whitby, Locke, Wells, Schleus., Jaspis, Vat., Borger, and Winer, viz. to alter and vary my tone, namely, by accommodating my addresses either for reproof or condemnation, according to circumstances; for while absent I am quite at a loss with respect to you, what to think of you, whether you have been truly converted or not, and how to adapt my language to your real state of mind or temper. See 1 Cor. iv. 21. In ἐν ὑμῖν the ἐν corresponds to the Hebr. יָבִבע, 'ἐν,' used in this sense of hesitate at Joh. xiii. 22. Acts xxv. 20. and often in the Classical writers. Schleus. compares this use of the word with that of ἀρρένων in James iii. 11.}

21. The Apostle now turns to the Judaizers, and resumes the refutation of their error, (interrupted by the expression of his affectionate anxiety for the welfare of the Galatian Church) which formed the principal purpose of his Epistle. He proceeds to prove, by an allegorical interpretation of a passage of the Old Testament, referred to the coming of Abraham, that Christians, whom he compares to Isacc (not Ishmael, whom he likens to the Jews in bondage to the law) are liberated from the dominion of the law; nor has the law any power to obtain justification; q.d. (to use the words of Dr. Burton) "Persons who trust to faith in Christ, and persons who trust in the law of Moses, may be compared to Isaac and Ishmael. The former inherit by promise, the latter are in bondage." The λέγετε μοι is, however, not an Epanalepsis or ἀνακύωνες, as the Commentators suppose; but an expression of affectionate, yet authoritative, reproof, not unlike our epistema, and ἡγεσία in Is. i. 18. 'Τότε τῶν νόμων is an expression often used by St. Paul, as here, of being subject to the ceremonial law. — τῶν νόμων οὐκ Ακρ. The sense seems to be, 'do ye not hear and observe what is written in the law and what you have read continually in your ears. (See Rom. ii. 13.)' See Newe. and Winer. Some recent Commentators, however, render, 'do not you attend to, nor understand the law [you profess to receive].' But that sense cannot well be extracted, and is not so simple or appropriate as the former. As the error of the persons in question was from a misapprehension of the scope and true intent of the Law, the Apostle now endeavours to remove their mistake by a reference to the Law.

22. γέγραπται γὰρ κ.κ.] The γὰρ may be rendered scilicet, or exempli gratid, q. d. The History of Abraham will illustrate what I mean to say, since it contains an apt emblem of the twofold lesson, which you are misinterpreting.

23. τῆς παιδείας — τῆς ἁν. The Article may be thus expressed, 'One from the bond-maid [the concubine,] the other from the free-woman [the wife].' 'Ἀλλ' now. Κατὰ σάρκα, i.e. after the regular order of nature. In the antithetical words διὰ τῆς ἐκκαθήμ. something is to be supplied, and the full sense is, 'out of the common course of nature, and by virtue of the promise made to Abraham.'

24. ἀτιμία ἑστιν ἀληθορομένα. There has been no little difference of opinion as to the exact sense of these words, on which see a full discussion in Recens. Syn. The antient Expositors in general, and most of the earlier modern ones, take the sense to be such as is represented in the Vulg. 'quem sunt per allegoriam dicta,' or 'quem per allegoriam dicuntur,' meaning, as Koppe expresses it, that when these things concerning Sarah and Hagar were written by Moses, God intended the religion of Christ, and the accession of the Gentiles to the Jewish people, to be obscurely prophesied. Or, in the words of Mr. Holden, that 'the events referred to were so ordered by Providence as to be an apt representation of the different conditions of Jews and Christians, and that the literal history contains a spiritual and mystical meaning.' But some eminent modern Expositors, and almost all the recent ones, take the sense in general to be, 'quem sunt allegorizata,' an interpretation strenuously maintained by Chandler, Sykes, Dodd., Pearce, and especially Koppe, Dr. A. Clarke, Borger, and Bp. Marsh. Let. p. 356. seqq. Difference, however, exists in their modes of rendering some translating, 'these things have been allegorized,' viz. by ἐστιν. liv. 1.: others, 'have been,' i.e. may be allegorized; others again, 'are to be allegorized.' Thus, Koppe observes, it is supposed, that the narration in question was merely historical, but seemed to the Apostle worthy of being accommodated to the Jews, and the Gentiles, and even that some resemblance thereto. One thing is certain, that our common version, retained by Macrn., 'are an allegory' does not properly represent the sense. "It is one thing (observes Bp. Marsh.) to say that a history is allegorized; it is another thing to say that it is allegory itself." If we only allegorize an historical narrative, we do not of necessity convert it into allegory. Perhaps, however, the venerable framers of our common Version while so rendering, intended the sense 'furnish matter for allegory.' Be that as it may, it has (I think) been fully shown by Koppe, Borger, and Bp. Marsh, that the interpretation first mentioned is by no means to be condemned, but that the second must therefore be adopted. It, however, contains two or three modifications, between which some may hesitate. The version 'are to be allegorized' can, I think, no more be defended than our common one. And to say 'are allegorized' meaning by others, would be forced and frigid. Nor can the version 'have been allegorized' be well defended. It is better to render, with Abp. Newes., 'are here allegorized [by me]' or, 'are [and may be thus] allegorized,' i.e. accom-
modated to the case of the Law and the Gospel. In this sense ἄλλαγος ἐστίν often is used by Philo. The author of the life of Homer, too, speaking of the marriage of Jupiter and Juno in that poet, says: δοκεῖ ταῦτα ἄλλαγον ἔχειν ὅτι θὰ πρὸς μὲν νόηται δὲ ἄθροι, δὲ ἄθηρ. But after all, the coincidence of circumstances in the two cases is so exact, and the manner of the Apostle's words such as to convey, I think, far more than the sense of accommodation. Indeed, correspondence, in itself, suggests the idea not only of accommodation, but adaptation. So that we cannot, I think, suppose the Apostle meant to express less than what Winer assigns as the sense, 'are habent hunc sensum sublimiorum;' or Schleus. as follows, 'Hec narratio Moses etiam sensum sublimiorum admirat, quam ipsa verba proprie intellecta monstrant, or rather, 'may be considered as emblematical, namely, by the correspondence of type and antitype. The same sense is adopted by Ch. viii. 28. (says the latter) τὴν ιστορίαν ἀνελευ, ἀλλ' ἐπὶ την τὴν ιστορία προτοσπάθητα διδάσκει. Also by Camer., Beza, Grot., and Calvin. 'Non intelligit Paulus (says Calvin) Mosem eo consilio scripsisse, ut historia in allegoriam vertetur (quod perperam fecit Origines) sed adnotatione probabere quae nemo se figurasse in famula Abrahæ delineatam nobis Ecclesiæ imaginem observavit.' So Bp. Marsh also well observes, that 'when St. Paul allegorized the history of the two sons of Abraham, and compared them with the two covenants, he did nothing more than represent the first as types, the latter as their antitypes. Though he treated that portion of the Mosaic history in the same manner as we treat an Allegory, he did not thereby convert it into an Allegory.' And after censuring Macn., for confounding the terms allegory and type, the learned Prelate continues: 'An allegory is a fictitious narrative; a type is a real representation, picturing a mind's eye imagination; a type is an historic fact. It is true, that typical interpretation may in one sense be considered as a species of allegorical interpretation; that they are so far alike, as being equally an interpretation of things; that they are equally founded on resemblance; that the type corresponds to its antitype, as the immediate representation in an Allegory corresponds to its ultimate representation. Yet the quality of the things compared, as well as the purport of the comparison, is very different in the two cases.' This is alike true and instructive; but it does not the less demonstrate that the literal and proper sense of the two terms in Greek, Latin, and English may not have been occasionally so confounded, that allegory may have been used for type. Thus Calvin remarks that ἄλλαγη, is here used cactuscrestœct. And it is plain that the Syriac Translators, in rendering these events are not the less follow that the literal and proper sense of the two terms in Greek, Latin, and English may not have been occasionally so confounded, that allegory may have been used for type. Nay J. Capell., Gomar, and others render, ' sunt typica, vel figurata.' Finally, when Crel. translates (and that not amiss) 'que sunt allegorica,' he evidently takes allegoria in the sense typica. 'Docet enim Paulus (observes he) hanc historiam continere typum quendam rerum quae future erant. Cum autem hic, quod de duobus Abrahæ filiis, Ismaele et Isaaco, sunt scripta, allegorica esse dicit, non id vult, ea nuncquam, prout verba ipsa sonant, contingisse; quod in allegorici fieri solet, in quibus mundi con- citur aliquid significatur, vel intelligitur. Sed ipsis idem quidem intelligi quod dicitur, verum non hoc solum; sed aliquid praeterea, cujus istic sit figura quendam et typum.' With the excess to which it has been shown the Jews carried their allegorical interpretation of the O. T. we are, I think, here, not concerned; because a due reverence for the inspired Apostle must forbid all comparison. It should likewise be observed, with Chandler and Dodd., that this portion is here introduced, not as a direct argument, but as an illustration of the subject.

αὐταὶ these, i.e. these persons, Sarah and Hagar. Εἰςων signifies, that was Matt. xiii. 38. (where it is often in the N.T.) were emblems of the covenants, the Mosaic and Christian. Al after αὐταί is not found in the early Editions, (except the Complut.) nor in the best MSS., and is with reason rejected by every Editor of eminence from Mill downwards. Bp. Middl. has shown that it is not necessary. τὰ ὑπερὰνθρωπιάν ἅμα εἰς γεννήσεις Σαουρίμ. whom came from Mount Sinai [brought by Moses]. Γεννησία scil. τεκνία. The sense is, 'is a covenant which brings forth children unto bondage [to the law and to sin]. Ἡτίς ὁ. 'Α., 'And this covenant is represented by Hagar.'

The difficulty which the earlier modern Commentators found in these words, and which induced Bentley, Kuster, and Valckn. to cancel them, as a gloss, is much lessened by throwing them into a pa- renthesis, with Capell., Wolf, and some others. To advert to a great source of difficulty: the most eminent Commentators antient and modern are agreed, that τις ὁ ἀληθινός Πληρωματικὸς ἀρχιπρεσβύτερος τοῦ Ἀγαρ. Thus we may render: 'Now this word Ἀγαρ is [the name given to] Mount Sinai in Arabia.' That this was an appellation of Sinai among the people of the surrounding country, we have the testimony of Chrysostom and the an- tient Commentators, which is confirmed by the accounts of modern travellers; And it might well have it, since ἡρι in Arabic signifies a rock, or rocky mountain; and as Sinai, by all the descriptions, is remarkably such, it might be κατ' ἑξώνια called τὸ Ἀγαρ.

The γὰρ signifies scilecit; the words being, not argumentation, but illustrative. They are well paraphrased by Chandler: 'And what makes this similitude the more just, is &c.Ἐρ Ἀραβία is not inserted without reason. It is intended to suggest 'namely in the very country where the Ishmaelites dwelt.'

ἀντιστοιχεία δὲ scil. ἢ τοῦ Ἀγαρ. The best Expositors of the sect believed that the sense is, 'and this Ἀγαρ corresponds to Jerusalem.' Τῇ πόρῳ, 'which now is,' i.e. in its present state, (which Winer explains) antequam solemniter instau- retur regnum messianum, dum manet res judic.α.
26 Ierousalēm, douleuei de meta tōn tēkōn autēs. ἤ' δὲ ἐν Ἰερουσαλημι ἐλευθέραι ἑστιν, ὡς ἕστι μήπερ πάντων ἡμῶν. "γεγραπται γὰρ ἐν τῷ Ψαλτηρίῳ τιτουσα ρήζον καὶ βοσον οὐκ ὁμοίως οὐκ ἡμῶν.

27 πολλά τά τέκνα τῆς ἥμου μάλλον η τῆς ἐχόμενης τόν ἄνδρα. ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαάκ, ἐπαγγελια ἡμών. Τό τέκνα οὗτοι οὖν ἐκ Χαραλάμπους τεκνικέως εἰς τήν ἐρήμων ἡμῶν. "Αλλ' ὥσπερ τότε ο κατὰ σάρκα γεννηθεὶς οἱ παπάδοι ἐκ Χαραλάμπους.

28 Τῶν τεκνῶν αὐτῶν, 'her inhabitants,' as in Luke xix. 43. (of Jerusalem) Ἰάκωβου καὶ σιλ. καὶ τα τέκνα του εν σοι. Δούλους, scil. τα μισμά. Many are the opinions as to what is meant by ἂν ἰ. See Recens. Syn. But the best Expositors antient and modern are in general agreed, that it must signify the Christian Church, the Gospel Dispensation; as is plain from its being opposed to the Mosaic economy. And this representation required the wonder to be of the Prophet Isaiah, which cannot well be understood of any thing else. As to the opinion of Schoettg., Meuschen, Wets., and Winer, that it signifies the heavenly and new Jerusalem mentioned in Hebr. xii. 22. and Revel. xxi. 2, it is too far from the text. There may, indeed, be an allusion to that, which, however, (as plainly appears from the present passage) must be understood figuratively of the Christian Church in that new and perfect state which it will assume at the coming of the Messiah.

The construction here is thought to be very elliptical; there being much to be supplied from the corresponding clause. See Koppe in Rec. Syn. It is laid down by Dr. Burton as follows: ἤ δὲ, (the other woman) ἡ διάβολος ἐστιν ἡ αὐτής ἡ μόνη, εἴσ αὐτής ἡ μέγα γενεά, ἡτί ζητά χάριν, συντομεύει δὲ τὴν αὐτήν Ἰερουσαλήμ, ἡτί ζητά μήπερ ἤμων. This, however, is inconsistent with ellipse, and only shows what St. Paul might have written, if he had chosen. It would make the correspondence complete. As it is, the sense is rather suggested than expressed. ἑλευθέρα, free, viz. from spiritual bondage. Μήπερ πάντων ἤμων, i.e. of all true believers. The πάντων, however, is wanting in several MSS. V, single, as by Matt. 20. 16, and Beng., and cancelled by Griesb. and others. Μὴ εἶναι ἁγιοῦ, it cannot be. But the Apostle (as Winer observes) is accustomed to join παραδίκας with ἡμεῖς or ὁμήρους; as Gal. iii. 28. 2 Cor. ii. 3. vii. 15. Phil. i. 4. Though as that is not very agreeable to the usage of the best writers, it must be here removed by the early critics. 27. καὶ λυτοποιηθηκεν ἀπα. This is quoted precisely from the Sept. Version of Is. liv. 1. And the passage represents the Jewish state, though then labouring under great distress, as to be hereafter restored to its pristine glory. But it is, we find by the Apostle's application, to be referred, at least in a sublimer sense, to the Christian Jerusalem. With respect to the correspondence, the στείρα is to be understood of the Christian Church, in a great measure composed of Gentiles: and the τῆς ἑχόντος σῶν διόρθω, of the Jewish Church. See Chrys., Theophyl., and Whitby. Στείρα is brought in with reference to the barrenness of the land of Sarah. At ἥξιον sub. φωνή. The phrase is common both in the O. T. and the classical writers.

28 Here the Apostle adverts to the promise itself of offspring held out to the heavenly Jerusalem, i.e. the Christian Church; q. d. If you would know who are meant by the prophet, it is we Christians; we are the παραγγέλων τίκε, for τα τέκνα τα παραγγελών, children divinely promised not to an angel, but to man (rather as a neglected unmarried, or a forsworn married woman. Ed.) because the Gentiles were not constituted the church of God, nor taken into a special covenant with him, but were generally abandoned to idolatry and vice. And she is ordered to shout for joy for the hapless nation which God intended to make in her circumstances, by espousing her to himself, and giving her at length a more numerous posterity than the married wife, viz. than the church of the Jews could ever boast of, who are represented as betrothed to God, because they were under his peculiar protection, and brought into a special covenant with him in the Mosaic law.

29. 'Here (observes Koppe and Borger) the Apostle, dwelling on the same similitude, adds, that as Ishmael vexed Isaac, so do the Jews persecute the Christians.' It was not, however, done mere to trace another point of coincidence, but to suggest (as Chrysost. and Theophyl. remark) that Christians are not to be surprised at similar persecution, from a similar cause, envy, but may comfort themselves with reflecting, as the persecution of Ishmael did not prevent Isaac from being the free born son of Abraham, and the persecutor's expected birth. As (observes Chandler) being born after the flesh, and after the Spirit, are here opposed; the being born after the Spirit must mean, Isaac's being born in a peculiar manner by the extraordinary influence of the Spirit and power of God.' Διακόνησις will here denote the peculiar treatment of every kind, both in deeds and words. And although the Mosaic history records only one instance of
insulting treatment, namely on Ishmael mocking Sarah, when she weaned Isaac; (See Gen. xxii. 9 & 10.) yet when we consider the disappointment which both Hagar and Ishmael must have felt on the birth of Isaac, it was not unnatural for them to feel ill-will, and show it on every occasion to the real heir of the promise. And many such warnings are recorded from tradition in the Rabbinical writings. See Mackn. and Paley's Horae Pauline.

30. ἀλλὰ τὰ λέγει ἡ γραφή; Ἐκβάλε τὴν παιδίσκην καὶ τὸν νεον αὐτῆς, οὐ γάρ ἡ κληρονομία ὁ νεον τῆς παιδίσκης μετα τοῦ νεον τῆς ἐλευθέρας; ἀρα, ἀδελφοί, οὐκ ἔσενται παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

V. Ὑπὲρ τῆς ἐλευθερίας ὑμᾶς Χριστὸς ἐλευθέρωσε 1 ἀπὸ τῆς σκληρύνσεως, καὶ μὴ πάλιν ὅσοι δύνανται ἐνέγχεσθε. 2 ἀφελείσθη, ἐγὼ Παύλος λέγω ὑμῖν, ὅτι ἐὰν περιτύμησης, Χριστὸς ὑμᾶς ὁ ἁγιος ἀπελευθησε. μαρτυροῦμεν δὲ πάλιν παντὶ ἀνθρώπῳ 3

2. ἐγὼ λέγω &c.] This mention of his name may be meant, (as at Eph. iii. 1. and 2 Cor. x. 1.) to give weight and authority to what is about to be said. So Theophyl.: τῆς τοῦ οἰκείου προ- σώπου ἀποτελοῦμαι αὐτή πάσης ἀποδίδομεν τίθες. But it seems also intended to contrast his doctrine with that of the false teachers; nay, as some suppose, as really what he is by certain persons represented as teaching. The ἔδω, mind! hints at the great importance of what he is going to say.

— ἐκ τῆς περιτύμης. i.e. if ye undertake the ritual law, namely, as necessary to justification, ἐν τῷ ὁμοίῳ ὁδῷ, i.e. the Christian religion will be of no avail to your salvation. (Koppe and Winer observe) is said in opposition to the false teachers, and, as occasionally elsewhere, with harshness; though sometimes the Apostle uses mere indulgence. See Acts xvi. 8. 1 Cor. ix. 17. 20. Rom. ix. 14. seqq. The remark, however, is founded in error, and proceeds upon a very objectionable principle. The indulgence spoken of was only to weak brethren, and not extended to violent partisans. Besides, the indulgence was to Jews, who still continued in the observance of the Mosaic law, not, as here, to Gentiles. Nor is there any inconsistency; for though the Apostle does say, that circumcision would exclude a man from the benefit of Christ, it is not at variance with his position at iii. 26. and vi. 15. that circumcision is a thing indifferent; since, though circumcision, of itself, could do neither harm nor good, yet when considered in conjunction with all the other rites of the law which it drew after it, and accompanied with a trust in it as necessary to justification, it could not but do harm, nay exclude from salvation by grace, since the two modes of salvation in the Law and the Gospel are inconsistent with each other. See Chrys. and Theoph. in Recens. Syn. and Whitby. "The Jews (Grot. and Michaels is observe) might adopt circumcision as a national rite; but the Gentiles, having no such political reason, could only use it as necessary to justification; which would make void faith and grace, and is therefore strictly forbidden."

3. μαρτυρή.] I solemnly declare; as in Acts xx. 26. μαρτυροῦμαι ὑμῖν ὑπὲρ &c. The παλιν signifies furthermore. Ἐνέχθης ἐκαί is used as in Rom. viii. 12. where see Note. St. Paul means to say, that circumcision, like baptism, binds the person who undergoes it, to the other rites of the religion undertaken; and thus the undergoing circumcision is a virtual abandonment of Christianity. The verse, then, serves to further illustrate the former, and gives the
5. In this verse the Apostle shows that those are aiming at an absurdity, who think that both
religions may be conjoined; and wish to be ac-
counted Christians, even though they seek to
attain justification by an obedience to the law.
This he does by tacitly contrasting the carnal
with the spiritual faith. The γὰρ has a very
elliptical use. Much circumscription is required
to fully express the sense. In translating, we
may render it 'wheresoever.' On the sense of the
προμετέχων Expositors are not agreed. The antient
and earlier modern ones understand it of the
Hereof, others of the Pet., and Rom. interpret,
'by the internal feeling.' This, however, is too
vague; and it is better, with Wolf, Koppe, and
Borger, to take it of the doctrine of the Gospel,
which is spiritual as opposed to the carnality of
the Law; or, as Newc. explains, the Gospel
covenants, which the Spirit attests, and which
communicates the Spirit. These two last inter-
pretations, indeed, merge into each other. Both,
however, as also the first mentioned one, would
require the Article. And I am now inclined to
agree with Bp. Middl., that the sense is, 'spi-
ritually,' as at iii. 3. and xv. 16, 18 & 25 of this
Chapter. 'Ἀπαντᾷ ἡ λοίπα is not, I conceive, a
pleonasism (as some recent Commentators ima-
gine) but a very strong mode of expression,
denoting anxious longing and hoping for any
thing. The word ἀπαντάνει, like ἀποκαρα-
δεύει, signifies properly to thrust forward the
head and neck, in any anxious expectation of
hearing or seeing something. See viii. 19. 1 Cor.
i. 7. and compare Deut. xxvii. 20. However,
πιστεύει δικ. may mean, as some eminent Expo-
sitors maintain, 'the justification to be expected
[from the promises of God].'
6. ἐν γὰρ Ἐρ. q.d. [I say in faith, and faith only.] for &c. This is (as Chandler ob-
server) 'the winding up of the whole argument,
or the conclusion to be drawn from it.' Compare
1 Cor. vii. 19. and Gal. vi. 15. and see the Note
on Rom. ii. 28 & 29. To preclude, however,
the supposition that a bare and ineffectual faith
was meant, the Apostle cautiously subjoins the
limitation of ἀγάπης εἰσπέρα, on the sense of
which there has been some doubt. But the best
Expositors are agreed that εἰσπέρα signifies
what shows itself, exerts its force in action, as
opposed to mere speculation, what is operative,
as opposed to what produces no fruit. 'Ἀγάπης
some understand of love to Christ or to God:
others, of love to man, as shown in charity.
In practice. The latter interpretation is preferable; but it
rather denotes love to God and to man for God's
sake (as in 1 Cor. xiii. 1 seqq.) or it may mean
universal obedience to God's commandments;
love being the grand principle (in which view it
is said that love is the fulfilling of the law)
to which all others may be referred, and from which
they flow from Chald. and Newc., and, especi-
ally Theodoret.
7. ἔτρεξετε k. j. 'ye did run well,' i.e. did
go on successfully in your Christian course. An
agonistical metaphor. See Note on v. 22. and
1 Cor. ix. 24.
— τί διδας ἵνακοψα. The common reading
is δικοψα, 'hath beaten you back;' of which
word examples are adduced by Elam., Krebe,
and Loener. in the sense beat back, and conse-
quently check the course of those who are ap-
proaching. Thus we should explain it 'hath
 retarded, hindered. And this reading might be
very well, with Newc.; but a much better sense,
more consonant with the context is yielded by
all the early Editions except the Erasmian and
Stephanic ones, and many Versions and Fathers
have δικοψα, which yields a yet better sense,
and one more agreeable to the foregoing agonistic
metaphor, it is preferable, and has been with
reason adopted by Beng., Matth., Griesb., Tittm.,
and Vat. Indeed, δικ. may be a mere error of
the press of the Erasmian editions, though the words
are often confounded by scribes. 'Byk. signifies
to signify, to show forth. Of this I have shown the
true nature and proved that there is, in fact, no
pleonasism, in various Notes on Thucyd. (Edit.)
as Vol. i. pp. 17. 47. 102, 110. 118. 144, 205.
Vol. ii. p. 4. Vol. iii. pp. 58. 84. 117. 168. 'Ἀρ-
βελα here means the true religion as it is in
Jesus, the true doctrine of Christ. The τίς is
not simply interrogative, but implies grie and
indignation, as at iii. 1. τίς ὤμη διάπανεν;
Newc. paraphrases, 'Who! what Judaisers,
what perverters!'
8. η παισμονή [The sense of the word is disputed. Many modern Commentators, and especially the recent ones, take it to mean power or skill of persuasion; referring it to the false teachers. This, however, is harsh, and not agreeable to the context, which (and especially the paronomasia between πείθομαι and πείσθαι) requires the interpretation of the antient and most modern Expositors (as Grot., Schleus., and Win.) who render 'this facility of belief, credibility,' εύπιθετα, 'qua (as Croll adds) factum est, ut veritate non obsequeremini, but take up the notion of the necessity of mixing Judaism with Christianity.' The word παισμονή is so rare that it has only been found in Eustath. and Hesych. Τοῦ καλούντος ὑμᾶς may be taken as at i. 6. where see Note.

9. μικρά ζυγί-ζωμοι] A proverbial saying, also occurring at 1 Cor. v. 6. The word ζυγί is often used in the N.T. of false doctrines; as Matt. xiii. 38. v. 6. With respect to the application here, many refer it to the false teachers, q. d. a few false teachers may corrupt the whole congregation. So 2 Tim. ii. 17. ὁ λόγος αὐτῶν ὡς γάγγαρα νομίμως ἔζει. While others refer it to the false doctrine concerning the necessity of circumcision, and such limited observance of the Law as those Jews might then be content to enjoin. The Apostle means, that the yielding on those points would entirely corrupt their Christian principles. So that this is parallel to what was said at v. 3.

10. ἐγὼ πόροις—Κύριος] This is intended to soften the harshness of the preceding expression. The word πόροι is translated 'remuneration' in them. The asyndeton (destroyed by some tasteless Critics, antient and modern) has here great force; and the ἐγώ is emphatic. Render: 'I, for my part,' &c. Πέτοιμα—Κύριος may mean either, 'I have confidence in you, through the goodness and assistance of the Lord,' or rather, 'I trust in the Lord concerning you,' between which modes of rendering the Expositors are divided in opinion. Perhaps both senses are intended, and there may be a blending of two modes of expression. Thus the sense will be, 'I trust in the Lord, [relying on His help,] and I place confidence in you.' Οὕτως ἀλλο φων. Here there is something left to be supplied, as often from modesty. It is not agreed among Expositors whether the words mean, 'that you will be of the same opinion as myself,' namely, on the subject of this Epistle; or, 'that you will entertain no principles contrary to the doctrine I taught you.' The latter sense merges into the former. — ὁ δὲ ταρασσόν ὑμᾶς] 'However, be that troubleth you,' or rather, perplexes and unsets you,' as if that was all he could do, not teach them. So Galen cited by Wets.: ταραστότερον μιν τῶν μαθητῶν, διάδοκτορες δὲ ὁδόν. The use of the singular will not prove that there was no more than one false teacher; since it may be used collectively. Yet the Apostle seems to glance at one, the principal of them: and by the όντες ἐν ὑμῖν we may infer that he was a person of some consequence. Βασίλεια τοῦ κρ. I would render, 'shall or will bear (i.e. receive) the punishment [suitable to his offence], whether excommunication, or the infliction of bodily disease.' See Matt. xxiii. 24. Rom. xiii. 2.

11. ἐγὼ δὲ—τί θέλεις?] The Apostle here glances at one of the present calamities respecting him disseminated by the ὁ ταρασσόν and his partizans; namely, that he had, on some occasions, and when it suited his interest, preached the necessity of circumcision, or at least allowed it to some other Churches, while to the Galatians he interdicted it. 'Ετί, 'even yet,' i.e. after having become a Christian and Apostle of the Gentiles. 'If I yet, as they say, preach the necessity of circumcision [to justification].' Τί ἐτι διὰκ. should be rendered, 'how is it that I am yet persecuted,' viz. by the Jews and Judaizers. This sense of τε occurs in Lu. i. 62. and elsewhere both in the Scriptural and Classical writers. This is an anagoge, that his being yet under such furious persecution from the Jews was a decided proof that he did not preach circumcision and the law. In that the case (ἐπα) then (he says) κατηργητικόν το σκάφαλον τ. σ. of which words the best Commentators are agreed that the sense is: the chief matter of contention in question, Jews and Judaizers (namely, that salvation was only to be obtained by believing in the Messiahship of one who was crucified) was done away. So 1 Cor. i. 17. ο σταυρός (called at v. 18. ὁ λόγος τοῦ σταυροῦ) is said κυνοῦσιν. And the doctrine is said at v. 23. to be lousaios ekkalein. By σταυρὸς is signified the doctrine of the sacrifice of Christ on the cross, and the necessity of that sacrifice for the salvation of men. And as by this death not only eternal salvation was procured, but deliverance from the burdensome ceremonies of the Mosaic law was effected (thus making void the law), it is no wonder that such a doctrine should have been a stumbling-block to the Jews.

12. ὁδείλον καὶ ἀκοῦσθηναι ὑμᾶς] There are few passages that have more perplexed Expositors than this. The antient ones almost universally, and some of the most eminent moderns (as Beza, Grot., Selden, Raphel, Kypke, Mor., Neander, Cranmer, Koppe, De Witt, Schleus., Wahl, Breitsehn., and Winer) recognise a sarcastic paronomasia between πείθομαι and ἀποκόντωσι, q. d. 'I wish
they who are so fond of circumcising would not only circumcise, but even cut off the parts usually circumcised. But although this is supposed to be followed by a year, and therefore is not liable to the objection of Doddridge, 1 it is inconsistent with the Apostolic character to wish any bodily evil were inflicted by human violence 2 but I agree with Ew. 3, Croll, 4, Le Clerc, 5, Whitby, and others, that this sentence has too much of bitterness and levity, (not to say severity) to be supposed likely to have come from St. Paul; (even with all the allowance which Koppe and Borger claim for the change of manners and difference of ideas between ages so distant as St. Paul's and our own) especially as we find no approach to any such thing in other parts of his writings penned under equally great commotion of mind. 5 As to the passage of Phil. ii. 17, that 'it be not only a paronomasia between κατασταυρωμα and περιτομα, but no aim at a scurrilous jest. Of the other interpretations, that have been proposed, only two seem to merit attention, 1. that of Ew., Koppe, Newc., and others, who take the sense of the word to be, 'they may be cut off by some disease, or even suicide. 6 But this that yields a sentiment even less suited to the character of the Apostle, and is liable to almost insuperable grammatical objections. 2. That of Pisc., Menoch., Par., Est., Croll, Whitby, Chandler, Dodd. 7, Jortin, Desig., Michael., Jaspis, and others, who assign the following sense. 1. I would that they were cut off from your society by excommunication, or would cut themselves off, by leaving it, and thus were prevented from giving you any further trouble.' The ellipsis of αυτου εως is very mild, and like that at iv. 17 & 30. And the use of the fut. middle for the fut. passive, is by no means uncommon. The connection between ουκ αληθευων, & ουκ εξερευνηται, is indeed rare; but examples are added from Arrian and Aristaeus. The uncommonness of the word in this sense may be tolerated from the paronomasia; for, as Win. observes, ubi paronomasiam efficiens studio ducentur, optimi quique scribares verba rariora ponere haud dubitatur. See Note supra v. 6. I cannot, however, think, with Dr. Burton, that the allusion is to the word ανευκυθη at v. 7; but rather to the thing in question, περιτομα, which at Phil. iii. 2. the Apostle calls κατασταυρωμα. In confirmation of this last interpretation it may also be observed, that the Apostle had alluded to excommunication at i. 8 & 9. And indeed it is placed almost beyond doubt by a similar passage of 1 Cor. v. 6 & 7. adduced by Whitby and Chandl., where having said, as here, a little leaven leavethen the whole lump, he adds, 'Purge out therefore the old leaven and put away from you the wicked person.' The Apostle wishes they would do it, rather than it should be done to them. See also 1 Cor. i. 5-13, on i. 13. (because to the words of Mr. Scott) 'the infection had spread so wide in the churches of Galatia, the persons to be censured possessed so great influence, and so very many were concerned in some degree, that there was little prospect, except by the intervention of miracles, that such a command would be obeyed. Besides, the Apostle did not command the Corinthians to excommunicate the false teachers, their conduct not being of the scandalous nature of that of the incestuous person.

The διαστατωσας here, is like the διαστατωσας την οἰκουμένην at Acts xvii. 6., and is equivalent to the ταραξομος at i. 10.

13. ουκ ηγατες &c.] The recent Commentators in general suppose there is here a connexion with the preceding. The γαρ, however, thus requires much to be supplied; and it may rather refer to the words περιτομα εις όμοιον ουκ αληθευων, & ουκ εξερευνηται, the intermediate ones being, in some measure, parenthetical; q. d. [Do so and avoid the sin.] for being scandalous the γαρ may be rendered, with Mack., now.

--- ετελευθ.] The ετελευθ is rendered by Ros. and Borger, 'hac lege et conditione ut' &c.; as Thucyd. vii. 82. ετελευθεται ετελευθεται εις σφαι αντιανων. But the sense here must be, 'to the intent that you should be free [from the sin].' See also Thuc. iv. 7. ουκ εκπαλαις ήμαι ο θεος ετελευθεται. On the mention of Christian liberty, the Apostle gives a seasonable admonition in its right use, warning them against a carnal, and urging them to a spiritual life, contrasting the one with the other.

14. μονων μη &c.] Here there is an ellip. not of φασειν and δειν, as the older Expositors supposed, (See Note supra ii. 10. and Win. Gr. Gr. § 53. 2.) but only of the latter, or rather as Win. says, τρεπθετε. Of which ellip. two examples have been adduced from Arrian. There, however, a δε follows the μονων, 'Αρφορρεν, an occasion for an exception, τοις δε μοι κακοις φρονων. The word is generally understood of what is bad in itself, or become cause of abuse. Την σαρκι, for εις την σαρκα, well explained by Ecum. εις το δουλεια της την σαρκι εκτιμειαν. Compare 1 Pet. ii. 16.

--- δια της αγαπης δουλ. &c.] The expression δουλειαν δε αγαπαται it is not (as Koppe regards it) put for δουλειαν, but is more significant, denoting inimicis commodii mutius; the δουλ. marking, as Chrys. observes, the extreme of love. The term is meant to correspond to the λευθερ. before. For, though the Apostle takes away the yoke of the law, he lays upon them another, which, though light to affection, is yet stronger than the other. See Chrys., Locke, and Chandl. 14. την γαρ παν νομωσις και αγαπαται By the παν νομων, is meant the whole law, whether Jewish or Christian, as it respects our fellow-creatures; hence called by St. James ii. 8. νομων βασιλικων, the prince of laws. Πληρο. may signify, as many Expositors think, 'the whole law; but this is far from the language of the best Commentators in general agreed that πληρο. is equivalent to ανεκαθαλωμαι, 'is comprehended'; as in a similar passage of Romans xiii. 9. The sense, then, is: 'as it is ra-
duced to this maxim.' So Isidor. Epist. iv. 15. (cited by Borger.) 'τα γάρ κατ' είδος επιρρο-
μοῦνα τῶν αριστῶν κατορθώματα με γενική ἀρτίη περιλαμβάνει, ὅπερ ἀγάθη τοῦσκανον. The
αυτή, Koppe observes, refers only to the kind, not the
degree of love. We are to love others (τοῦ πλήθους being put for ἄνθρωπον) in the same
manner as we love ourselves; though, from the principle of self-love which the Creator hath
wisely implanted in us, to love them in the same
degree is impossible, and therefore could not
have been enjoined. In short, the love meant is the ἀγάθη so finely described by St. Paul,
1 Cor. xiii., denoting social virtue; and this will
certainly be rendered 'the love of kindness' by an English translator.
The best commentary on the present passage is Rom. xiii. 9 & 10., especially the
latter: ἡ ἀγάθη τῷ πλήθους κακῶν οὐκ ἐγκατά-
ται: πλῆθος οὖν μόνον ἡ ἀγάθη.
15. Here the Apostle urges the practice of this
duty from human motives, viz. the evils which
would result from the breach of it. In the
κατεστ., (of which the latter is the stronger term,
and denotes the accomplishment of the evil meant
by the former ones) we have metaphors taken from
wild beasts, expressing backbiting disputes and bitter
quarrels. To the Classical passages cited by the Philological Commentators I would
add the following opposite one from Philodemum.
ap. Brunck. Analog. 11. 88. γρήγορα φιλεῖν
ταύτ᾿ τόν φιλέων, καὶ τόν με διακόνη δα-
κεῖν.
In βλέπετε—αναλ. the αναλ. is accommo-
dicated to the foregoing metaphor; and the best
Expositors are agreed that the sense is, 'Take
care to be kind to each other—usual Greek for mutual
distinction as individuals, and of ruin as a society.'
This verse (as Borger observes) contains the
sum of St. Paul's injunctions to the Galatians;
and the verses following are explanatory and
illustrative of it. Pericr. 'live,' 'act,' re-
ferring to the habitual manner of life. Πνεῦ-
ματι. This should be rendered, with Newc.,
'by the spirit,' i.e. conformably to its guidance,
cata pneuma, as Ecumm. explains. By pneuma,
most of the older Commentators understand the
Holy Spirit. But as there is no Article, that
cannot be admitted. Besides, it is plain, from
the words following, and from v. 18. that the
sense is what the antient and many eminent
modern Expositors suppose, the spiritual part of
man, or the spiritual principle in man, their
reason and conscience, enlightened by the
Gospel, and sustained by the Holy Spirit. So
Theophyl. explains περιτ. pneumatιν to pneu-
mati εν υἱοις. We must render pneumatι 'spiritually.' This, however, seems
an unwarrantable paring down of the sense,
which may be attributed, in the case of the latter,
to an anxiety to save the breach of one of his
Canons of the Greek Article. But this was
necessary; for when any word so remarkable as
pneuma is used κατ᾿ ἐξοχήν, the Article may be
dispensed with, because it will easily be under-
stood. Πν. is rightly explained by Ecumm. as
put for κατὰ pneuma. And nothing is clearer
than that the sense is the same as in the kindred
passage of Rom. viii. 4. seqq. τοῖς μιᾷ κατὰ
σάρκα περιστατόσαι, ἀλλὰ κατὰ pneuma, up
to v. 15., which will be the best commentary on
this whole passage. It is true that Bp. Middl.
rests much upon the presence of the preposition in
κατὰ pneuma and εἰς pneumati. But that is,
I apprehend, a weak point in his system. I am
persuaded that the anomaly in question occurs
more much frequently than he seems to have
been aware of. At the same time, such ins-
stances, even were they more numerous than
they are, would not destroy his hypothesis of the
Article, since, as he himself observes in Ch. vi.,
'they are omissions of the Article where it
might have been inserted, not insertions irrecon-
cileable with its alleged nature.' Besides, the
very principle of not inserting in the implied use
of κατ᾿ ἐξοχήν will always account for this. It is
indeed vain to hope always to give reasons for
the omission or insertion of the Article in these
cases, especially in a writer so little subject to
rules as St. Paul. Thus, in the two portions of
his Epistles now under consideration, we find in
pneuma, denoting the spiritual principle in man,
the Article sometimes inserted, sometimes
omitted; but generally the latter. And as Bp.
Middl. himself admits on Rom. i. 17. that omis-
sion of the Article is one of the chief character-
istics of St. Paul's style, it might have been
expected that he would have been more cautious
not to insert so much of restitute of the Article.
May it not be supposed, that, in cases of the
insertion and omission of the Article when used
of the same subject and in the same context, the
Apostle chose sometimes to employ it, in order
to prevent any mistake that might have arisen
from his omission of it altogether?
— κατὰ pneumati—σέλλε. The best Ex-
positors are in general agreed that the sense is,
'And thus ye will by no means fulfil any longer
the lusts of the flesh.' This, too, is confirmed
by the antient Versions. The phrase τελευ-
tαυτιντην την εὐθ. is also cited from
Arch. Tat. p. 91. Salm.
17. η γὰρ σάρξ κ. ξ.]) The γὰρ refers to a
clause omitted, ' [And need have ye to strive to
walk after the spirit,'] for the flesh 'ἀναλ. 'Ἐν-
θυμεῖται is for ἐνθυμεῖται ἐγείρῃ. By the σάρξ is
meant the animal principle of man's nature,
which incites him to gratify sensual appetites.
These principles, it is said, antikeifai διὰ, 'are mutually opposite to each other.'
The Commentators compare Sext. Emp. antikeifai de ταύτα ἄλλοις. And Porphyry. de Abst. i. 56. τοῖς νόμοις τοῦ σώματος ἀνθελεὶ, χαι-
νὸς ὡς, καὶ ἀντικείμενος τοῖς τοῦ νόμου νό-
μοις. On this subject see the Dissertation of
Schrott. (annexed to his Hor. Hebr.) de Luctu
carnis et spiritus ad mentem priscorum Hebraorum.

18. κατα τής σαρκὸς ταῦτα δὲ αντίκειται ἡ ἀλλήλοις, ία μὴ δὲ ἄν θηλῆτε, ταῦτα ποιήτε. 'Ει δὲ πνεύμ.
19. ματι ἀγέεσθε, οὐκ ἐστὲ ὑπὸ νόμον. Ἡ φανερὰ δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς ἕτειναι ἐστὶ [μοιχεία], πορνεία, ἀκαθαρσία, αδέλφης γεία, εἰδωλολατρεία, φαρμακεία ἔχθραι, ἔρεις, ψυχολ. ὕμων. 20. ἡ μοιχεία καὶ ἡ πορνεία(Rom. 6. 14, et 8. 2. Col. 3. 5, 7. Eph. 5. 3. Col. 2. 8. Col. 5. 5. 1) εἰδωλολατρεία, φαρμακεία ἔχθραι, ἔρεις, ψυχολ. ὕμων.

18. 19. 20. See Note on v. 16. By ἐὰν the apostle does not mean that a person must chiefly have meant the law of Moses; but the same applies also to the law of nature, which likewise requires what man cannot perform. And that the Apostle had this also in mind, would appear from v. 23. κατὰ τῆς τ. οὗκ ἐστί νόμον.

19-21. From the enumeration of the works of the flesh, the Apostle goes on to speak of their corruption, and of the corruption of the heart. For the heart must not only be outwardly regulated, but the principle which is there must also be renewed. Hence the Apostle adds καὶ τὰ ὑμια τοῦτοι, that the list was not meant to be complete; which was, indeed, unnecessary; they being, as the Apostle says, manifet, viz. (as Mr. Scott observes) "to every one who considered the conduct of unconverted men, and the state of the world in general." Besides the Apostle adds καὶ τὰ ὑμια τοῦτοι.

The ἐργα must be taken with some latitude, since some of the particulars are, as Whitby remarks, errors of the mind; others, evil dispositions of the heart. Σχέδη denotes, as Theodoret explains, τὸ σαρκικὸν φρονήμα, our corrupt nature, the πνευμὴ τῆς ἡμί τὰ χείρω ροτῆν, extending, as Doddridge says, to the powers of the mind as well as the appetites of the body, and opposed to the new nature communicated by the renewing of the Holy Spirit. See Tit. i. 15.

Of the groups into which the vices now in question are thrown, there are four: 1. Those of ἕθη, μοιχ., πορ., ἀκαθ., ἔρεις. 2. Those of superstition, or impurity, εἰδωλ. and φαρμ. 3. Those of anger, discord, enmity, reviling, and contentions, ἔρως, ἐχθρ., διαθ., ἐχθρ., ἀλογία, φιλον. 4. Of drunkenness and debauchery, μεθ., κώμοι. With respect to the first group, it may be observed, that the terms μοιχ. and πορν. are often coupled, both in the Old and New Testament. Μοιχ. is, indeed, wanting in six MSS., some Versions, and Fathers, and is cancelled by Griesbach and others; but rashly; since the external evidence for this is very insufficient, and the internal not strong. The omission arose, I suspect, from homovaleuton in MSS. The recently collated MSS. have almost all of them the common reading. By ἀκαθ. and ἔρεις are denoted the unnatural lusts and depravations of the heart. 20. εἰδωλ., φαρμ. I cannot agree with Koppe, Borg., and Win., that εἰδ. is placed after fornication as being spiritual fornication. It has, I conceive, no connexion with the preceding (hence it is separated in all the antient Commentators, and forms the commencement of a fresh sentence, as bearing an affinity thereto. Notwithstanding what some recent Commentators say, εἰδ. must be taken in the usual signification of the word, being rightly numbered among the works of the flesh, (or those things to which human nature is especially prone) since it originates in a growing and sensual pride. It is as being the power of God in spirit, nor have any conception of his perfect holiness, but brings Him down to the senses, and represents him to corporeal eyes by images; and, in the folly of polytheism, deifies imaginary beings of like passions and corruptions with men, may personizes certain of the evil passions under the characters of Bacchus, Venus, &c. Φαρμακεία is by many of the most eminent Commentators supposed to mean poisoning, a crime dreadfully prevalent in the then corrupt state of society both among the Heathens and the Jews. This, however, cannot, I think, be admitted as the true sense; not, indeed, for the reason assigned by Slade and Scott, because it is included in φόνος (for, as I shall show, homicide rather than murder is meant there), but because the sins and evil dispositions contained in this enumeration are, as Chrys. and Theophyl. have pointed out, such as our corrupt nature is prone to. Now it cannot be meant, that man is by nature prone to poisoning. In fact, the works in question are, almost all of them, such as were by the Heathens regarded as but slight delinquencies; and scarcely any of them punishable by law. It was therefore not unnatural for the Christian converts to treat them in general as venial delinquencies, not inconsistent with salvation. To remove this misconception, the Apostle solemnly assures them that they will (i.e. if persisted in, and unrepented of) exclude from the kingdom of heaven. On the contrary,
to the enumeration of vices which closes the first Chapter of Romans, is subjoined not the present declaration, but that ‘the perpetrators of such things are desecrably adjudged to spiritual death.’ Moreover, the sense in question of φαρμακos, is inconsistent with the word following; and the true interpretation seems to be that adopted by the ancient Expositors in general, and most modern ones, i.e. sorcery of every kind, including charms, divinations, incantations, fortune-telling, and attempted intercourse with evil spirits, real or pretended; and other arts, employed sometimes by the heathen priests for the suppression of disease, sometimes by impostors similar to our conjurors, for the purpose of gain. In all which cases there can be no doubt that there was a mixture of sorcery and legerdemain; of which the former, in all its branches, was closely connected with the making up of powerful medicaments to produce deception of the senses, and otherwise effect what might be in vain attempted by incantations or such like. How feasible this was, as well as other illusions, by methods now familiar to all who are versed in natural philosophy, (by phantasmaria) is fully proved by Dr. Hibbert on Apparitions. Nor was this all; for such impostors ‘use sorcery and strive evil.’ Injurious darts, spells, and medicines, by the use of actual poisons, as in the case of Sir T. Overbury in modern times. It may also be observed (with Winer) that idolatry is in Scripture frequently mentioned in conjunction with sorcery. See Deut. xviii. 9, 10. xix. 15. Exod. xx. 17. Also Lev. xx. 27. If there be any criticism of the Deity, or the things he has done, or what he has required, such as profane or prohibited, it is called idolatry. Finally, it seems that the Apostle has in view as much the person as the works of sorcery or divination, but rather those who resorted to them. This would exclude from salvation, as being inconsistent with any true dependence on God, and would, in fact, as Mr. Scott says, ‘worshipping the devil,’ since in 1 Cor. x. 20. the gods of the heathens are by implication called devils, i.e. when real, and not mere stocks and stones.

The terms of the next class are such as we find frequently united both in the N.T. (as Phil. i. 15. 2 Cor. xii. 20.) and the Classical writers. See Rec. Syn. The plural is used for greater force. And it should seem that the terms ἐρωμένος, ἀνεμός, ὀνομαζόμενος, are meant of private enmities, bickerings, emotions, and angry disputes; and ἕρεθαι, ἀνομοῦς and φθονος, of public and party strife, and its results in uncharitable divisions or separations, and heresy or sectarianism in general; viz., as Abp. Newc. explains, the adopting of doctrines, and the forming of parties in maintenance of such doctrines, from secular views or contentious motives.

See Whitby, Chandl., Doddr., and Mackn. By φθονος may be designated the temper which, as the Poet says, ‘inly pines’ at the happiness of others. Or it may be meant to be conjoined with the preceding, So Soph. (Ed. Col. 1228. (cited by Wetz.) φονοι, σταυρος, ἐρεις, μαχαι, καὶ φθονος. Several eminent Editors and Commentators would cancel the φθονος, on the authority of some six MSS. and a few Latin Fathers. This, however, is very uncritical, since it appears to have been omitted by the scribes from homoeoteleuton, and by the early Critics from the same vain notion that induced them to drop other members of the same sentence. Indeed it is true, and strange that murder should be included in the list, as being punishable rather by the civil magistrate. But not to say that adultery was also punishable by the civil magistrate, and yet is found in the list; (compare also Eph. iv. 28. 1 Cor. v. 11. vi. 10. Rom. ii. 22. seq.) that objection may be fully removed by supposing, that the Apostle here does not mean murder, but homicide; which was among the antients often committed in the excitement of strife, anger, and envy. This is confirmed by a parallel passage of Rom. i. 29. μετετρεπτον φθονον, φθονον, ἐρυθον, where the sense seems to be, ‘full of envy and wrathful;’ and it should seem that in placing φθονος in both those passages St. Paul was led by his fondness for paronomasia. See the tract of Bottcher de Paron. Pauli p. 116. sq.

The last group is μεθανατος, καμως, joined also in Rom. xiii. 13. and often in the Classical writers. By the latter are denoted those nocturnal revels, orgies, saturnalia, orgies, cereus, Bacchanalia, consisting of licentious singing, dancing, and parading the streets with drunken riotings. At a − θρεῖα may be, as Borger says, a synchysis of particles. See Note on i. 11. Or we may supply κατα ‘quod attinet ad.’ Pορολογία should be rendered, ‘I tell you before-hand,’ "forewarning, warning;" "as you may see, just so will it be;" "fear that the breake of the day will bring forth the day of judgement;" 22. καρπὸς τοῦ πνεύματος. The best modern Commentators take καρπον, as put for ἔργα, to correspond to the ἔργα τῆς σάρκος before; referring to Matth. vii. 16. and Eph. v. 9. But the truth seems to be what is excellently expressed by Chrys. and Theophyl. as follows: ‘Evil works come from ourselves alone; therefore they are called the works of the flesh; but virtuous ones require not our own exertions alone, but the aid of Divine grace; therefore the Apostle calls them the fruits of the Spirit; the seed (namely, the intention) being from ourselves, but the fruit resting with God. Αγνωστος is placed first, as being the germ of all virtues, and a general virtue comprehending many particular ones, being love of God, and of man, for God’s sake. Χαρὰ may denote joy of the spirit, as 1 Thess. i. 6.; or rather, as the context suggests, and the best Expositors understand, a rejoicing in the happiness of others, opposite to envy and hate; a happy and salutary work of the flesh. Ἐβρυμος denotes a peaceable
temper of mind, opposed to ἀρετής, δικαιοσύνης, ἀληθείας; as μακροθυμ. seems to be to ἵππος, which may be paralleled with the τὸ ἐπιλαθήνων ἐξ Ὀμυροῦ, iii. 92. So also 2 Tim. iii. 4. ἀποστείξις. The above view is supported by Theodor. who distinguishes μακροθυμ. from μακρότης as follows: τὸ τὸν μὲν μακρόθυμον πολὺν ὡτὸν ἐν φροσύνῃ, μὴ ἀδίκως, ἀλλὰ ἐπικλῆσε τὴν προσκομίσαν δικαία τὸ παρατινεῖσθαι τὸν δὲ πρὸς αὐτὸν παρατασσεῖν. To proceed, ἡμετ. and ἀγαθ. are modifications of the same root, and the former is derived from that constitutional good-temper with which some are blessed. The terms are often combined, (as Rom. xv. 14. Eph. v. 9. 2 Thess. ii. 11.) and the former denotes benignity, affability, and good humour; the latter, kind-heartedness, which delights in doing good. The term is confined to the Scriptural saint, and the heathen. Its rise is thus intelligently interpreted. It may denote (as most recent Commentators suppose) fidelity and integrity; which is a not unfrequent sense of the word. From the context, however, it should seem to mean that modification of fidelity that consists in sincerity, which does not, in the words of Homer. "think one thing, ἄλοι ἄνεσιν. Ἐγκατέβαινα denotes not only temperance in the gratification of the appetites, (as opposed to sensuality) but in the indulgence of the passions; a general moderation about earthly things.

23. τῶν π. i.e. 'such dispositions and actions' as were described in the enumeration at v. 18. οὐκ ἄρτι νόμος. The sense is: 'Against such dispositions no law, whether the moral law of Moses, or that of nature, is directed; and to these neither can have reference, being not promulgated against virtue, but vice.' For the law was not made for the righteous, but for sinners &c.

24. οἱ δὲ τοῦ Χριστοῦ—ἐκθη. There is much diversity of opinion as to the connexion of this sentiment. See Recens. Syn. It should seem that the Apostle means to still further enforce what he had said at v. 21. 'they who do such things shall not inherit the kingdom of God,' q. d. 'No! I repeat, they shall not inherit the kingdom of God. For those only are Christ's, and can possess the inheritance, who have crucified and do crucify and mortify those carnal lusts.' This obedience to the law, and earnest striving after conformity to it, is represented as the test whether persons really belong to Christ or not. 'προσευχ. is, as at v. 4. and παθ. and ἐκθη., are nearly synonymous, but may be rendered 'passions and appetites;' for by crucifying the former as well as the latter, we purge the fountain. On the present subject, see Rom. viii. 13. and vi. 4.

25. οἱ [ἡμεν—στοιχ. is here somewhat abrupt. Hence the connexion is disputed. The οἱ is by some rendered since. This however cannot be admitted. The connexion is certainly with the preceding verse, and if that had been fully understood, there would have been no difficulty in discerning it. As there St. Paul says they only are really Christ's, who thus crucify the flesh [whether they profess to have the spirit, or not], so here he means to say: If then ye profess to be living by the spirit, shew forth the fruits of the spirit. 'A caution (observes Bp. Middl.) against trusting to the all sufficiency of faith.' On the force of the term στοιχ. see Rom. iv. 22. Phil. iii. 16. and Notes. This, I would observe, is not a mere Heresiasm, since examples of the sense are adduced by Wets, from Philo, Plato, and Sextus. κενόδ., and ἀλληλ. φθόνοι, seem to chiefly regard their conduct in spiritual matters. So also ἀλληλ. προκαλοῦμενos seems not to have regard to a provoking spirit in general, but in religious communication, admonishing them to suppress whatever tends to excite irritation. As, however, ἀλλ. φθόνοι, follows, it may seem probable that what is meant is the word properly signifies to 'call out or challenge any one to any combat in trial of skill' denotes the provocation and exasperation of competition in publicly exhibiting their spiritual gifts. See supra iii. 5. and Note.

VI. 1. Contemplating the probability that there would be breaches of the foregoing rules, (as is clear from the καὶ, even) the Apostle subjoins an admonition to certain persons who, however spiritually minded, had not yet mortified the desire of vain-glory; and especially the gratification of their vanity by venting harsh reproofs, and by using a haughtiness of demeanour.

1 καὶ καὶ προκαλθῆς &c.] 'If any person be overtaken in and hurried into any fault whatsoever,' (i.e. before he is aware, and not with deliberation, or habituality) do you οἱ πνευματικοὶ, i.e. who possess the spiritual gifts mentioned at iii. 5. and consequently advanced in Christian knowledge, and who are (adrecedly to the above admonition) walking by the Spirit. These may have been, as some say, the persons who held Ecclesiastical offices in the Galatian Church; but the last mentioned sense is probably what the Apostle chiefly intended. See
Scott. Ἐπιστολή Κεφ. VI.

τοι καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι προδότης. σκοτῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῆ.

αλλὰς τὰ βάρη 2 βαστάζετε, καὶ ὡς ἄναπληρῶσατε τὸν ὅμοιον τοῦ Χριστοῦ. "εἰ γὰρ δοκεῖ τις εἶναι τί, μὴν ὅνω, ἑαυτὸν φρεν

ναπατᾶ "τὸ δὲ ἔργον ἑαυτοῦ δοκίμασθε ἔκαστοσ, καὶ τότε 4 ἔαυτὸν μόνον τὸ καύχημα ἐξεῖ, καὶ οὐκ ἐὰν τὸν ἔτερον

"ἐκάστος γὰρ τὸν ὃδον φορτῶν βαστάσαι. "Κοινωνεῖται δὲ 5 ο κατάχυμονεσ τὸν λόγον τῷ κατηχοῦντι ἐν πάσιν ἐγέρα

θοῖς. "μὴ πλανάσθε "Θεός οὐ μυκτηρίζεται "ὁ γὰρ εὰν 7

εἰσὶν.

1. σκότων—πειρασθῆς. The sense is, 'each of you considering thyself, lest thou also be [so] tempted [as to fall in like manner].'

2. ἐκάστος—βαστάσαι. The sense is, 'Bear with each other's infirmities and faults;' called βαστάς, as being burdensome not only to the person himself, but to others with whom he has intercourse.

3. ἐκάστος—βαστάσαι. The sense is, 'And thus fulfill [as ye will do] the precept of Christ, who has enjoined us to love one another;' as in Joh. xiii. 34. xv. 12.; thus also following his example.

4. ἡμῶν—οὐκ ἐν ἐνέγκει. It is objected that this is not an address to those present, but to the readers of the Epistle. It is said to be addressed to the Philippians, because they were a church of strict discipline. But it is an address to the Ephesians also, as it contains a general exhortation to all Christians.
subject of the support of the teachers; (as at 2 Cor. ix. 6,) and then, in the next verses, has a field of application. There is a metaphor in which the head of the spirit is compared to fields, in which the seed of each is sown, and yields crops according to its nature; q. d. that he who neglects the duty in question, and charity to the poor, aiming only at his own gratification, and seeking only his own interest, will reap the fruits of such selfish and sensual life in corruption both temporal and spiritual, namely, perdition. But he who soweth to the spirit (i. e. what is spiritual generally) by living according to it (see Note on v. 16—25,) shall reap [not only the present fruits, in inward consolation, but] everlasting life.

11. ἐκ θαλαμοῦ.] The Apostle here shows that what he has said is meant to be applied particularly to works of piety and benevolence, such as the support of the Christian teachers, and the relief of the poor. The same agricultural metaphor is continued. Ἐκκακεῖν signifies 'to give up from being tired out,' as in the more complete phrase ἐκκακεῖν ταῖς ψυχαῖς in Heb. xi. 3. Ἐκκακεῖν signifies to be wearied, and is very often used both in the Scriptural and Classical writers as opposed to θερέσιος, of which examples are adduced by Kyrke and Borger. It refers to that tiring of charity which the frequent calls on their benevolence and the ungrateful returns they might meet with, would be likely to cause. The loss of the use of ἐκκακεῖν and ἐκλύσασθαι as applied to benevolence, I would compare Eurip. Bell. frag. 28. 2, ξένοι τε οἰκταίρεις, οὐδὲ ἐκκαμφίες εἰς φλοιον. Athen. 276. C. οὐκ ἐκοπιάσα τα αὐτά παραγράψασα. See also 1 Cor. xv. 58. 2 These. iii. 13.

10. ἀρα—προσευχήματι.] The ἀρα is used like ἀστεί at 2 Cor. v. 16, and the sense is: "Having, therefore, these strong motives to sow onto the Spirit, by making pious and charitable contributions, let us do good." It seems to have been the especial care of the Apostle, in this concluding admonition, to show that this duty was to be performed not only towards the ministry, but towards Christians in general, and not towards Christians only, but towards all their fellow-creatures. "De καίρον ἐξ ἐμοί may mean 'whilst we have the opportunity of this life, and as occasions present themselves.' "Ἐργα, is a more significant term than ῥουεῖν, and implies diligence in this work. The phrase ἐργα ἁγίων occurs also in Herodotus. Ἁγιος signifies 'one who belongs to any family, who is connected with it, either by consanguinity or affinity, and also one who is closely connected with another,
as an acquaintance, of which sense examples are adduced by Wets. from Herodian and other authors. It is obvious to notice the superiority of the Gospel, in liberality of spirit, over the law; nor was the admonition here of the Apostle given in vain. Thus even Julian (cited by Wets.) εἴρημος πᾶν ὁ δοσολογεῖται Γαλαται. But there was the admonition here of the Apostle given in vain. Thus even Julian (cited by Wets.) πρέφετον ὁ δοσολογεῖται Γαλαται. προς τοῦς ἑαυτοῦ καὶ τοῖς μετατρήσει. It may be observed that the Apostle has mentioned the Christians by his usual opprobrious term ὁ δοσολογεῖται, yet he was not ashamed to steal from their sacred book, and appropriate one of its most sublime precepts. Thus in his Frag. ap. Op. p. 290. 291. edit. Span. he says: Κευσθησαι αἰτεῖν ἀπόλυτον, ἀλλά τοῦ μιν ἐπιτελείον ἐκ δοσολογικοῦ.

11. πηλίκοις ὑμῖν γραμμάτων εὐγραφα τῇ ημὶ χείρι, as Philo. 3.

12. όσοι θέλοντις εὐπροσωπηταί εἰς σαρκί, ούτοι ἀναγκαζόμενοι.
there occur. And plausible arguments are by the Rhetoricians called ἐπιστολέα. The ἐν σαρκί is not well explained ἐν ἀρωτώσιοι. The true sense seems to be that pointed out by Winer. As (says he) the term σαρκις comprehends every thing that is not of the spirit, nor belongs to it, ἐπιστολέα in σαρκί are those who endeavour, not by that disposition of mind which proceeds from the spirit, but in another way, by outward appearances, to recommend themselves (viz. to the Judaisers). Ὁ ἀναγκαζόμενοι must here, as elsewhere, be understood of the consolation of earnest persuasion, which will take no denial.

Τὸ σταυρὸν τοῦ Χρ. is explained by almost all the recent Commentators (as it was by Luther and Calvin) of 'punishments such as Christ suffered.' But it is better, with the antitotes and most modern Expositors from Fiscator to Borger, to take the ὑπὸ τοῦ νόμου λατρείαν (of which many examples are adduced in Borger) and σταυρόν to denote 'the doctrine of the cross,' since the death of Christ abrogated the Mosaic law, and the doctrine of the atonement thence made for the sins of men, effectually excluded the use of circumcision. See Note at v. 11. as also the excellent annotation of Dodd.

13. οἱ περὶ τοῦ μια. Many Commentators refer this to the persons who had thus submitted to undergo circumcision. Others, however, with more propriety, refer to the Judaisers. The var. lect. περιτεματισμοί, found in many antient and excellent MSS. of all recensions, and several Paraphs, is Early English, and is much approved by Matth. and Griesbach, and adopted by Rinck. I have not ventured to edit it, since the reading appears to have arisen from a gloss; though it strongly confirms the interpretation I have adopted, as showing its high antiquity. The persons in question did not, indeed, intend to impose the whole law; and they acted as they did to keep fair with the Jews, and have to boast of their influence in procuring the reception of the rite of circumcision; for that is (as Borger and Win. have pointed out) the sense of the ἵνα ἐν τῷ ὑμ. σαρκὶ καὶ καύς; where τετεματισμοὶ is to be supplied from the περὶτεματισμοῖ, preceding, 'Your circumcised flesh' is equivalent to 'being circumcised,' your circumcision.'

Bp. Middl. here strenuously maintains that by νόμον is meant 'moral obedience.' This he thinks clear from the parallel passage at Rom. ii. 25. περιτομή γὰρ ἄψευδε, ἐὰν νόμον πράσσῃς, when he (in conjunction with Mackin, and Schleus.) remarks of κόσμου, that we cannot have that sense. But I have, conceive, in the Note on that passage, shown that such is not the sense there; and that it is not so here, may be imagined from the fact, that not a single Commentator has adopted that interpretation. The learned Prelate would probably not have resorted to so far-fetched an interpretation, had he not been anxious to prevent the breach of one of his Canons; but, as I have shown in the Note on Rom. ii. 25. and elsewhere, a sufficient salvo may be supplied. In both those passages, it can be only by the context and course of argument required) the whole law, i.e. including the moral as well as the ceremonial.

Of the persons in question it is observed by Bp. Middl. that 'they were hypocrites and unworthy of attention.' But this may be going too far. See supra. As far as the neglect of any part of the ceremonial law, it argued insincerity or ignorance; as far as they neglected any part of the moral law, it argued insincerity in their religious profession: but to affirm that they were utter hypocrites, we have no evidence to justify us. They evidently wished to engrat the Gospel through the Law, and thus effectually promote their own ambitious and secular views.

14. The εἰκόνι is emphatical, there being an implied comparison with the Judaisers. The sense may be expressed by the following paraphrase: 'But, for my part, I leave them to glory in an antiquated rite; such is not my course; God forbid that I should feel proud of the imitation of any doctrine, [and least of all circumcision] except the plain unimixed doctrine of justification, not by my own merits, but by the atoning merits of a crucified Redeemer.' See the excellent Note of Calvin. Δι' οὗ, 'by which scil. σταυρόν, doctrine of the cross.'

—ἐικόνι καὶ καύς: Between εἰκόνι and καύς is meant 'is crucified and dead,' i.e. is nothing to me. Κόσμος should not be interpreted 'the Jewish nation,' or the 'Jewish economy,' or non-Christian, with many recent Commentators. It must mean, as the best Expositors antient and modern understand, the things of the world, i.e. its riches, honours, and pleasures. Bp. Middl., indeed, stumbling at use omission of the article, and having remarked that whenever in the N.T. κόσμος, the world, occurs in its common acceptance, it has the Article, except here and in 2 Cor. v. 19. (of course, not reckoning passages like Rom. ii. 12 & 15, where the omission may be accounted for by the rule) thinks that, in both these passages, there is reference not only of the nature of a proper name, and can therefore dispense with the Article. He instances Plutarch p. 470. δὲ Ζεὺς καὶ Κόσμος, 'Jupiter and World.' And he might have added Shakespear, 'O World, thy slippery turns!' Since, however, it seems impossible to adopt that view where here he means to bring out the nature of its harshness, (supposing a sort of conceito such as we should not expect in the Apostile) and because αὐτῶν and αὐτῶν immediately follow; so it should seem unsafe to adopt it here; which is also forbidden by the τῷ with κόσμῳ just after; for though the Article is not found there
in seven or eight MSS., yet it has never been cancelled by any Editor. Indeed, it was more likely to be omitted (on account of the omission before) than inserted. The interpretation, in short, may be considered as a learned and ingenious, but unfounded fancy. And the common mode of taking the word must certainly be preferred; which is supported by Acts xvii. 24. ο κόσμος καὶ τὰ πάντα τὰ ἐν αὐτῷ.

The Dativic here appears to be for the Accusative with εἰς, 'quod attinet ad.' Koppe and Win. suppose that we have here one sentiment expressed reciprocally by two formulas; as in Joh. vi. 36. 2 Thess. i. 12. 1 Cor. vi. 13. 2 Cor. xi. 35. This, however, is a precarious principle. See the Notes on the passages adduced. We have here two formulas, because there is, as Chrys. and Theophyl. point out, a two-fold death indicated, οὔτε γὰρ κἀκεῖνα δὴ καὶ με ἑως τοὺς νεκροὺς γὰρ οὐκ ἦν αὑτὸς προσδραμεῖν εἱκότας καὶ προσδραμεῖν γὰρ εἰμι. See also Bp. Hall cited by Mant.

15. τι οὖσιν] This, found in all the most ancient MSS., as also many Versions and Fathers, was approved by Mill and Beng., and has been edited by Griesb., Koppe, Tittm., Val., and Win.; rightly, I think, since the common reading is plainly a gloss, probably from v. 6. Nay longius, Rinck says, would involve a petitio principii; whereas, with οὖσιν the γὰρ has its force, denoting the reason why he did not boast of circumscription, as did his adversaries; 'for circumcision is nothing,' Compare 1 Cor. vii. 19. 'Ἀλλὰ καὶ τὴν κτίσιν.' The full sense is: 'But the being a new creature, moral regeneration, is every thing, all in all, the substance of the Gospel. On this subject see the full illustrations in Rec. Syn. and the Note on 2 Cor. v. 17.

16. τῷ κανόνι τούτῳ στοιχεῖον.] On the force of στοιχεῖον see Note supra v. 25. and on κανόνι see Note on 2 Cor. x. 13. By 'this rule' the Apostle means the doctrine just mentioned, of salvation by grace, and the necessity of moral regeneration. By τὸν 'Ισραήλ τοῦ Θεοῦ is meant the true spiritual Israel. See Note on Rom. ix. 6. In εἰρήνη εὖ αὑτῶν we have not an asertory, but a praecutory form, nearly allied to that of benediction by bidding adieu. The Epistle probably was meant to terminate here, just as the Epistle to the Ephesians concludes with εἰρήνη τοῖς ἀδέλφοις. and v. 17, added afterwards. 17. τοῦ λοιποῦ] This is by some rendered 'quod reliqui est.' But it seems rightly taken by Koppe, Beng., and Winer for λοιπὸν in 2 Cor. xiii. 11. 1 Thess. iv. 1. henceforward. Κύριοι παρ. is for the more Classical πράγματα παρ. The sense seems to be, 'let me have no more trouble, by either my doctrine, or sincerity and integrity being questioned; for [of the latter] I bear strong attestation in the στιγματα or wounds of former scourgings, beating, and stoning of the Jews, and others for the sake of Christ and his Gospel. Βαστάζω is here used for περιφέρω, and only means that this is wherever he goes an evidence of his sincerity.

18. μετὰ τοῦ πν. ὅ.] The best Expositors are justly agreed that πνεύματος stands for mind and heart. But it is not simply, as they say, for ήμας, being more significant, and pointing to the great doctrine of the influence of the Spirit of God upon the soul of man, So 2 Thess. iii. 5. ὁ δὲ Κύριος κατευθύνει ύμᾶς τὰς καρδιάς εἰς τὴν ἀγάπην τοῦ Θεοῦ.
ΠΑΤΔΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ
Η ΠΡΟΣ
ΕΦΕΣΙΟΤΣ ΕΠΙΣΤΟΛΗ.

1. ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή-
    ματος Θεοῦ, τοῖς ἁγίοις τοῖς οὐσίων ἐν Εφέσῳ καὶ πιστοῖς
    ἐν Χριστῷ Ιησοῦ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πα-
    τε ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

C. I. This has been pronounced the richest and noblest of the Epistles. And certainly, in variety and depth of doctrine, sublimity of metaphor, and animated fervour of style (occasionally rising to what has been called rapture), and Apostolic earnestness of exhortation, it so interests the heart, that, to apply the words of Dr. Johnson with respect to Law's Serious Call, "if the reader have a spark of regard for the Gospel, it will blow it into a flame." The reason for its peculiar character seems to be that assigned by Mr. Scott, namely, that "the Apostle's heart was much enlarged in writing to those, whom he had had occasion to rebuke, and to whom he was not under the necessity of engaging in controversy; so that entire confidence of affection took place of the caution, reserve, or sharpness, which were requisite in the three preceding Epistles." None, indeed, of the reproofs which are so frequent in the preceding Epistles, are found in the present. It was written, it should seem, to confirm the Ephesian and other Asiatic Churches in the true faith and practice of the Gospel, of which he first, i. 1 & 2. shows the great end, that it was meant for all mankind, and that he himself was appointed the preacher of it to the Gentiles. After exasperating on the love of God, the dignity of Christ, and the excellence of the Gospel, he warns his converts against the evil practices in which they had formerly lived; and which, as Christians, they had renounced. And while he guards them against errors, he establishes them in the great doctrines of the Gospel, fortifies their minds to contend for and persevere in the faith of Christ, and animates them in their Christian warfare. He next earnestly exhorts them to a zealous discharge of the relative duties, and all others becoming their Christian profession. The Epistle is universally admitted to be from St. Paul, and, as appears from various allusions, was written during imprisonment at Rome. Commentators are not agreed on the date, varying from A. D. 57 or 58 to 62. The learned are also not agreed as to the Church to whom it was addressed. Some think it was to the Christians at Laodicea, and is the Epistle to the Laodiceans referred to by the Apostle in Col. iv. 16. While others, to reconcile conflicting testimonies, suppose it to have been a clement Epistle, intended for all the Churches of Asia Minor. There is, however, not a shadow of external proof that it was not addressed to the Ephesians, (see the able Notes of Bp. Middl. and Rinck) though intended for the use also of the other Churches of Asia Minor. And the Apostle is justly supposed to have directed the Ephesians, through Tychicus, the bearer of this Epistle, to send a copy of it to the Laodiceans, which should also be afterwards transmitted to the Colossians.

1. διὰ θελ. Θεοῦ] See 1 Cor. i. 1. 2 Cor. i. 1. Gal. i. and Notes. Τοίς ἁγίοις. See Note on Rom. i. 7. Καὶ πιστοῖς. This term seems to be e ephluatlon of the preceding, q. d. even to all true believers in Jesus Christ.

3. "The twelve verses, from 3-14 inclusive, properly speaking, form one sentence. The Apostle's mind was so full of his subject, that he was not very exact about his style; and this renders a double degree of attention requisite in those readers who would fully enter into his meaning. —Reflecting on the great things which God had done for him, and by him, especially among the Gentiles, the Apostle breaks out into rapturous thanksgivings unto God on that account." (Scott.)

— ἐνοργ. ὁ Θεὸς καὶ παντικ. &c. The sense is, as at Rom. xv. 6., where see Note. With respect to the accumulation of cognate terms here in ἐνοργ. ἐνοργήας, and ἐνοργίας, that was by the antients rather aimed at than avoided. ὁ ἐνοργήτης—ἐνοργή., 'who hath blessed us with (i.e. hath liberally bestowed upon us) every spiritual blessing.' The Commentator in general are not agreed whether this is to be understood of the supernatural gifts of the Holy Spirit, or the sanctifying graces of the Spirit, including all the ordinary, though invaluable, blessings of salvation; whatever may conduce to the conso-
loration of our souls here, or prepare them for glory hereafter. It is best, with Chrys., Theodoret, Whitby, Wells, Chandler, and others, to unite both senses.

Even more diversity of opinion exists as to the sense of the word ἤμας in καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. 5 μοις κατενώπιον αὐτῶν ἐν ἀγάπῃ, προορίσας ἤμας εἰς οἰκοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτούς, κατὰ τὴν εὐδοκίαν. 6 τοῦ θελήματος αὐτῶν ἐν ἑαυτῶν δόξῃς τὰς χάριτος αὐτῶν ἐν πάσῃ εὐλογίᾳ πνευματικῇ.


4. Χριστοῦ, ὁ εὐλογήσας ἤμας ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθώς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἤμας ἅγιοι καὶ ἀμώμους. Καθώς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἰς τὴν καταβολήν. Καθὼς ἐξέλεξατο ἤμας ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἰς τὴν καταβολήν.
ΕΠΙΣΤΟΛΗ
Κεφ. Ι.

...μεν την άπολύσεως δια του αίματος αυτού, την άφεσιν των παραπτωμάτων, κατά τον πλούτον της χάριτος αυτού... ἡ ἐπεξεργασίας εἰς ἡμᾶς εἰς πάση σοφία καί φρονήσει... ἡ γνώσις ἡ το μυστικῶν του θελήματος αυτού, κατά την της Πρωμάτων των καιρών, ἀνακεφαλαίωσασθαι τα πάντα εἰς την Χριστό, τά [τα] εἰς τοὺς οὐρανοίς καὶ τά ἐπὶ τῆς γῆς εἰς αὐτοῦ, εἰ καί ἐκληρώθησαν προορισθέντας κατά πρό...
pleasure.' We have here a description of the omnipotence of the Deity. How the terms προσχ. and ἐνεργ. are reconcilable with man's free-will see Doddr. and Chandler.

12. εἰς τὸν εἰσε-Χριστὸν] Render, ' in order that they who first hoped and trusted in Christ should be to the praise of his glory.' i.e. an occasion for his praise and glorification. Locke and many recent Commentators take the ἡμείς of the Gentiles. But though a plausible case is made out by the former, thus, the προ must be sunk, or have assigned to it a frigid sense. It is better to suppose, with the antient and most modern Expositors, that it refers to the Jewish Christians. See Chandl. and Mackn. And the προ may mean 'before he came into the world,' (as Chandler and Mackn. explain) or rather we may interpret it, with others (as Chrys., Theophyl., Koppe, and Wahl), 'already and before the Gentiles,' which is most agreeable to the context. The before δύνατος is omitted in several MSS. of all recensions, some Fathers and the Ed. Princ., and is cancelled by Matth., with the approbation of Rinck.

13. ἐν ὑμῖν καὶ τῷ ὑμῶν] There is here an apparent irregularity, which several Commentators seek to remove by supplying something after ὑμῖν. It seems after ye heard the word of truth, the glad tidings of your salvation; in whom [I say] ye also (i.e. the Gentile Christians) were before following after ye heard the word of truth, the glad tidings of your salvation; in whom [I say] ye also [having believed] have been sealed with the Holy Spirit of promise (which is the earnest of our inheritance) unto the redemption &c. The τὸ εὐαγγ., τῆς σωτηρίας (the Gospel by which ye are saved) is explanatory of the τοῦ ὁλοκληρον. Of ἐκκλησίας τῆς πασί, τῆς ἐπαγγ., the sense seems to be, 'in which ye have been confirmed and attested as true believers by the promised gift of the Holy Spirit; τῆς ἐπαγγ., being, by Hebraism, for τῶν ἑγγελμ., 'promised,' namely, by the Prophets and by Christ himself before his ascension. On ἐκκλησίας, see B. i. 1. 38, and compare infra iv. 30. Considering the persons of whom this is said, we are, I think, bound to understand the extraordinary and supernatural gifts of the Spirit, as well as His ordinary influences and graces; though most recent Commentators, and also Mr. Scott, take it of the latter only.

14. διὰ for, as the Commentators say, enlarging much on this common idiom, but without inquiring into the reason why it should have been here employed. The Apostle, I conceive, wrote διὰ for, from considering the Holy Spirit as one of the persons of the Godhead; and therefore, by association of ideas, accommodated the gender accordingly. This, the Fathers, strong though undesigned proof of the personality of the Holy Spirit. On ὅρασθε. see Note to 2 Cor. v. 5. ἐποτίσαντο, τῆς περιποι. may, with some, be referred to ἀφορίσατε, q.d. a pledge that the redemption which has been procured for us [by Christ] shall actually be ours, τῆς περιποι. being for περιποιηθεῖσαν σειρ. ὑμῶν, for τῆς περιποιοθείματα. See Koppe and Wahl. Compare 1 Thess. v. 9. 2 Thess. ii. 4. 1 Pet. ii. 9. λαὸς ἕπερ περιποιον. Or it may, with others, be referred to ἐποτίσατε, i.e., as Abp. Newc. explains, 'unto,' or, as Dr. Burton, 'with reference to the purchased possession, i.e., redemption of those whom Christ hath purchased with his blood.' Compare Acts xx. 28.

15. διὰ τούτο] ' for this reason,' namely, (as Theoph. explains) 'that ye were sealed with the promised Spirit.' Ἀκούσας τινὶ κ. ὑμῖν πιστ. &c. It is well observed by Locke, Doddr., Mackn., Roseum., and Mr. Holden, that this language will not prove that the Apostle and no other has ever visited those whom he is addressing, (since he speaks in the same manner to the Thessalonians, Colossians, and Philippians) but only imports that he had received good accounts of them during his absence from them of five or six years. Ἀγαπητικ, affection and kindness, the Philadelph. at Thess. iv. 13.

17. διὰ τοῦτο] The best Expositors antient and modern are agreed, that our Lord is here spoken of only in his human nature; as when he speaks of his God, John xx. 11—17. 1 Cor. xi. 3. iii. 23, where see Notes. So that the Unitarians have no argument at all against the Deity of Jesus Christ, since this passage will only prove that he had a human nature as well as a divine one; which we readily admit. 'O
...
races, and delicate proprieties of style, in order
to more forcibly inculcate weighty sentiments,
and important truths. "En tois éntoν, 'in
the heavenly abodes,' A more forcible ex-
pression than en tois oýnouron.
21. It is truly observed by Koppe, that the
substantives áρχη, éξουσία, Ðc. are abstracts
for concretes, namely, the persons who fill those
dignities. They are, he adds, συνήμφυοι, and
only import that no notion of power is excluded
from the exercise of these offices and of the
sovereignty. However, áρχη and Ðc. seem to
denote the superior, and ὑπό and κυρ. those next
in dignity. See Note on Matt. xxviii. 18. 'Οµο-
ματος, 'title of authority.' "En to áîانيا τ. 
and en to µελλ. import that the power of Christ
is infinitely above (υπεράνω) all created power,
whether by name or nature.
22. Koppe observes, that in πάντα—αὐτοῦ
(on which compare Matt. xxviii. 18. and see
Note) there is suggested the subjectio to which
his very enemies must be reduced, and its
results in their punishment. On the contrary,
to his friends that power will be exercised for
their support. Thus, then, it is suggested that
in his capacity of supreme Head over the Church
Catholic (those of every age and nation, com-
pare Heb. xii. 23.) he will exert his power, not
in the way that earthly supreme Potentates
usually do, but exercise it for the benefit alone
of his people, as the head exerts itself for the
benefit of the members for the good of the body,
of which it is chief, and with which it is
indissolubly united. 'Εδώκε, for τέθεικα or
δότηκα, by an idiom formed from the use of
the Heb. ἐδώκα, Στράτω πάντα, 'over all per-
sons and things.'
23. τὸ πληρώμα—πληρωμένων] These words
are in apposition with σώμα. And the Church is
called his body and fulness, as consisting of many
members, being an exceedingly numerous soci-
ety, under the government of Him who filleth
all with all [things]; for so τὰ πάντα εἰς τὰς
πληρ. should be rendered; by which is meant,
' filleth all his members each with their peculiar
spiritual gifts and graces.' See Joh. i. 16. and
1 Cor. xi. 6. On πληρώμα, see Note on Rom.xi.
12. Πληρωμένου is to be regarded as a depo-
nent, of course with an active sense; of which I
have noticed an Example in £Sch. Agam. 304.
Ἤλλοι παρ’ ἄλλου διαδοχαί πληρωμῶν.
II. 1. καὶ ὡμ. ἐστὶ—ἀλητείας There has
been some doubt about the correctness of these
words with the context, namely as to their con-
struction, and the verbs to be supplied. Many
antient and most modern Expositors connect
them with v. 5., supplying εξουσιοῦσας from
συνέχεσσα οὐφρονία before, where there is thought
to be a repetition per epanalepsia. Thus, what
follows, up to v. 4., and καὶ at v. 5., must be
taken as pleonastic, after the manner of the
Hebrews, who often interpose their 'v. (which
signifies Íκ and καὶ), or the Íκ is to be rendered
σιμά, and the καὶ, σιμά. The words are, however,
by the recent Commentators, generally connected
with the πληρωμένου in the last v. of the
preceding Chap., both being so united
together, that only a comma is placed after πλη-
ρωμένου, with the following sense: 'He who
hath filled thee [with spiritual gifts and
graces] hath also filled you, who were dead in'
'dc. But the former method (supported by
many similar instances of anacoluthon, and also
by the parallel passage at Col. ii. 13.,) is more
natural and probable. Some, indeed, connect
the words with the 19th verse of the preceding
Chapter, and Mr. Locke thinks that the train
and connexion from v. 18—20, which he
says, are formed by καὶ joining ἐκάθεν v. 20.,
and συνέχεσσαν v. 5. together; Íκ v. 1.
and ὡμ. v. 5. being governed by συνέχεσσαν.
Thus: 'God by his mighty power raised Christ
from the dead; by the like mighty power, you
Gentiles of Ephesus being dead in trespasses and
sins; what do I say, you of Ephesus, nay, us,
all converts of the Gentiles being dead in trespasses
and sins, hath he quickened and raised from the
dead, and seated together with Christ in his
heavenly kingdom.' "St. Paul—20, prays
that the Ephesians may be so enlightened, as to
see the great kindness of our Lord and Saviour
Gospel: among those that he specifies, is the
mighty power exerted by God on their behalf,
which bore some proportion to the raising of
Christ from the dead, and placing him at his
right hand: upon the mention of which his
mind being full of that glorious image, he runs
into a description of the exaltation of Christ,
which lasts to the end of the Chapter, and then
he re-assumes the thread of the discourse: and
having mentioned their being dead in trespasses
and sins, he enlarges upon that formost estate
of the Gentiles before their conversion; and then
comes to what he designed, that God out of his
great goodness quickened, raised, and placed
them together with Christ in his heavenly king-
dom.' The above able Note, though it does
not, I conceive, establish the verbal connexion
in question, yet plainly marks out the connec-
tion of thought in the Apostle's mind.
Τοῖς παρευτ. (for ἐν τοῖς παρευτ.) may be ren-
dered 'those among the present' or 'of the
present.' By νεκρός εἰσιν εἰς τὰς ἀμαρτίας is meant,
to be entirely enslaved to sin, as a dead body is
to the power of death, and to be as incapable of rising
from it to spiritual life as a corpse is of being
restored to natural life. This use of the word
νεκρός is also found in the Philosopher, who
called backsliders from philosophy and virtue to vice and sensuality, dead. "Onitas is the particular. Imperfect.

2. ουτε i.e. before your conversion. Κατά τὸν αἰῶνα τοῦ Κόσμου τοῦ χωρίς τὴν ἐξουσίαν τοῦ άέρος, τοῦ πνεύματος τοῦ νῦν ἑντατικοῦ, δώτοις τοῖς νῦν. The best Expositors agree in general, that ἐξουσία is put for αρχή, "power (says Chand.) for those who exercise the power, or rule, throughout the various degrees of subordinate agency." So Theophyl. explains, ἀρχικά τῶν ἐναρέων δυνάμεων καὶ ἐξουσιαστῶν παντῶν ἑντατικῶν, "these are the powerful spirits which hold their residence in the air. See Jude v. 6. Mede, Whitby, and Wets. have shown at large, that both the Jews and the Gentiles (especially of the Pythagorean Sect) believed the air to be peopled with genii or spirits, under the governance of a chief, who held his seat of empire. So, among the passages cited by Wets., Philo p. 31. 28. ἄστυ ὅλῳ καὶ κατὰ τῶν ἄνω φύσεων συμμόνας ἑντατικός ἥχος, which writer also in various other passages represents them as innumerable. Diog. Laert. viii. 32. εἰσὶ τὰ χάτα τῶν ἀνών φύσεων ἑντατικῶν. These spirits were supposed to be powerful, but malignant and existing to evil. That the Jews held the opinion in question, is plain from the Rabbinical writers. So in Pirke Aboth. fol. 83. p. 2. (cited by Wets.) they are represented as filling the whole air, arranged in troops and under regular subordination; which illustrates the ἐξουσία of the Apostle. This belief was common among the ancient oriental nations; (so Ignat. ad Ephes. § 13. εἰς τὰς πάλιν κατάστασις ἐρετίται αἰρέων καὶ ἐπηχούσων πνεύματων,) and came down even to modern times, as appears from Sir W. Scott's interesting Letters on Demonology. We are, however, neither, on the one hand, to ascribe to St. Paul all the dreams of the Oriental exorcists (so supposed by Mr. Tytler) that he disbelieved this notion, and yet countenanced it for a temporary purpose. The Apostle everywhere recognises the reality of demoniacal existence and power on this earth, and that in perfect consistency with what we read in the rest of the N. T. Indeed, the case rests on the same ground with that of the Demons. And to argue that because there may seem to be no demoniacal influence now, there was none in the Apostolic age, was as irrational as to suppose that because no miracles are now worked in proof of the truth of the Gospel, none were then worked. To confound the ordinary with the extraordinary dispensations of Providence, were both irrational and presumptuous.

Τοῦ πνεύματος is said to be put for πνεῦμα, by a slight lapse in construction. Which may be true; but the reason for it seems to have been this, that the κατὰ just before signifies according to the will of. Now as a Gent. is, in thought, immediately connected with Providence, it is interpreted rather to that than to the grammatical construction. Thus the Syriac translation by rendering κατὰ τοῦ, "just voluntate principis," removes the anomaly. Newc., Mackn., and Scott endeavour to do away the difficulty by inserting a καὶ before τοῦ, and interpreting αρχὴ τοῦ, "author (i.e. cause) or ruler of the evil disposition" &c. But this is, in every view, objectionable. "Ενέργη, is wrongly rendered by Mackn., "inwardly works." It means, literally, "exerts his energies and manifests his influence." So Matt. xiv. 2. αἰ δύναμεν ἐνέργουσαν ἐν τῷ μάτω, "he because he had risen from the dead. Hence Doddr. observes, ἐνέργουσαν denoted Demoniacs. The meaning is, that "the Evil Spirit powerfully and manifestly, by their actions, opposed the power of the Gentiles, who are called νοίο τῆς ἀπειθείας;" which expression is not synonymous with ἀπειθεῖα, but a stronger term, to denote "devotedly and habitually disobedient." So Lu. xvi. 8. νοίο τοῦ αἰωνος τοῦτον, "devoted to this world." Matt. xxiii. 15. νοίο τῆς γενεσίας, like νοίο τοῦ πνεύματος in the O. T.

3. εἰς ὡς καὶ ἡμείς. The Apostle here, applies what has been said, to the Jews also, and shows, as in the Epistle to the Romans, that they as well as the rest of the world had been under the dominion of sin. Thus the best comment on this whole passage is the 2d Chapter of the Roman book, of which we are strictly interpolating.

With respect to the ὥς, Expositors are not agreed whether it is to be referred to νοίο τοῦ ἁμαρτώλου to v. 1. The latter, which is supported by the Peschito Syr., has much to countenance it. See Rec. Syn. More, however, may be urged against it: and the objection as to the comparison of humanity with an angel, is one of the last to be urged against the idea of a person, not thing, will not hold, because it is here construed with εἰς τάς ἐνιαὶ τ. τ. (which words, according to the other view, would be useless); and as here we have ἀναστήριν, εἰς τάς ἐνιαίας, so at 2 Cor. i. 12. we have εἰς ἀποτελήσει καὶ ἐλευθερίας Θεοῦ ανεπαράβασιν εἰς τοῦ βασιλείαν. We are here strictly interpolating by inter; but we may suppose it taken in a later sense, for ὡς (meaning "as well as they") of which Schl. Lex. will supply examples. This is confirmed by the καὶ joined with ἡμείς. See Note on v. 5. Θελήματα. The plural of this word (occurring also in Acts xiii. 22.) is not found in the Classical writers, though it is in the Sept. Thel. τοῦ διανοῶν is not well rendered the mind." It denotes the passions, as σοφίας the appetites, of our corrupt nature. This natural corruption is implied in theol., (which should be rendered propernesses) and is distinctly expressed in the next words, which seem added for that very purpose. Though the φάσεις there is tortured by many learned Commentators to yield some such sense as shall exclude the doctrine of the natural corruption of the human heart; namely, either custom or acquired habit. But in all the passages cited the sense natural disposition always peeps forth. My own examination of the passages was not so much intended to confirm the remark of Mr. Scott, that the
KEPH. II.
PROS EFEISOUS.

πάντες ανεστάφημεν ποτέ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοῶν
καὶ ἡμῶν τέκνα φύσει ὁργῆς, ως καὶ οἱ λοιποὶ.  ὁ δὲ Θεός,  ἔκ  Ῥωμ. 12.

πλούσιος ὦν ἐν ἐλέει, διὰ τὴν πολλὴν ἁγάπην αὐτοῦ ἡ ἁγάπη
πυρὸς ἡμῶν, καὶ οὕτως ἡμῶν νεκροῦς τοῖς παραπτώμασις.

6 συνεξωποιοῦσι τῷ Ἰσραὴλ, χάριν ἔσται σεσωμένοι καὶ συνήγερε, καὶ συνεκακέθησαν ἐν τοῖς οἴκοις τοῦ Ἰσραὴλ
ὑπερβάλλοντο πλοῦτον τῆς χάριτος αὐτοῦ ἐν χριστοτηπία.

7 ἦσαν χριστοτηπί Ἰσραήλ, δὲ γὰρ χάριτε ἔστε σεσώμενοι διὰ τῆς πίστεως καὶ τοῦτο οὐκ εἴπερ διὰ Θεοῦ ἐν δῷ

9 ροὴν οὐκ ἕχει ἐργῶν, ἵνα μὴ καθυστηται αὐτοῦ γὰρ ἡ πίστεως.

10 σμένη ποίησαι, κτισθέντες εἰς Ἰσραήλ Ἰσραήλ ἐτίρη ἐργοῦ ἀγάμην.

word was never used of any other customs than such as resulted from innate propensities." In short, a far greater portion of learning and ingenuity than have been employed in the cause in question, would be insufficient to set aside the common interpretation, and establish a sense unsupported by the norma loquenti, and at variance with the context. And all merely to get rid of a doctrine plainly revealed in Scripture, and confirmed by the experience and confessions even of the most virtuous and pious persons. Indeed, the very heathens themselves acknowledged the truth of the doctrine, as I could show by many examples, one of which may suffice. Eurip. Beller. frag. "Os ἐμφυτοὶ μὲν πᾶν ὡς ἄρθρωτα κατά.
The expression τέκνα δρόγις signifies persons worthy of wrath and punishment. So the Hebr. ἡ πατὴρ ὑμῶν in Deut. xxv. 2. (where the Sept. has ἄνδρος αὐτῶν) 2 Pet. ii. 14. κατάρα τάκην. B. i. viii. 4. τέκνα ἀδρελιάν. The same idiom has been observed both by the Septuagint and the Hebr. 12) but sometimes the substantive following is found not in a passive sense, as here, but in an active one, as τ. 2. vi. 20. vioi ἀδρελιάν. Finally, οἱ λοιποὶ should be rendered, not others, but 'the rest of mankind,' the other nations.

4—6. The Apostle now returns to the subject he was treating of at i. 19.; and what is there only indirectly hinted at, he here distinctly propounds; namely, that as God raised Christ from the dead, so He will raise us up.

5. καὶ] for καὶτέρ. ὁ σῶν in συνεκακ.', signifies as well as, i.e. both you Gentiles and us Jews. Some, however, take the expression here and at Col. ii. 12., figuratively, of the raising up those dead in sin, to a life of righteousness. And this may be the sense. See Note on v. 3. On χάριτι ἐστε σεσωμένοι, see Note on Rom. iii. 24. and on v. 8.

6. συνεκακ.' εἰς τοίς ἐτοιμοῖς.] This denotes the great dignity of our Christian profession, the participation with Christ in the society of God and the angels, and that by a right of citizenship obtained by Christ, so that we are entitled to all the privileges of the Church and family of God.

7. ἐν τοῖς αἰῶναῖς τ. ἐπερχόμενων. 'In all future ages, i.e. all futurity, both of this world and the next. ἄνθρωπος εἰς τὸν χριστὸν καὶ τὰ σεσωμένα αὐτοῦ ἐν χριστοτηπίᾳ.] There is a participle understood, and the sense is, 'his richly abundant grace and mercy shown towards us' in the blessings conferred through Christ and his atoning merits in the Gospel.

8. ἐστε σεσωμένοι.] The best Expositors have been long agreed that this must, as restricted by the subject of the context, signify 'are put into a state of salvation,' brought to the knowledge and profession of true religion. See Note on Matt. i. 21. 'Διὰ τῆς πίστεως, 'through faith in the gospel of Christ.'

— καὶ τοῦτο οὐκ ἐξ ὑμῶν.] It has been debated among both antient and modern Commentators, whether the τοῦτο should be referred to τῇ χάριτι, or to σωτηρίας διὰ τῆς πίστεως. The former is adopted by the older Commentators, especially the Calvinistic ones. But this is liable to objections both grammatical and doctrinal, which are in vain attempted to be removed by Dodd. The latter mode of interpretation is adopted by the modern Commentators. See Chandler, Dean Tucker, and Dr. Tomline, the first mentioned of whom paraphrases: 'this your salvation by faith is not of yourselves; you were dead in trespasses and sins, and therefore could not quicken and raise yourselves. No: your salvation is the gift of God, who &c. To show that this interpretation is not a mere novelty, I need only refer to Theophyl., who thus explains: Οὐ τῇ πίστεως λέγει διάρυμ θεοῦ, ἀλλὰ τῇ διὰ πίστεως σωτηρίας τοῦ διαρύμ θεοῦ. The ἡμῶν is emphatic, and therefore may be rendered yourselves, i.e. not derived by any work of yourselves.

9. ἵνα μὴ τις κακός.] The best Commentators are in general agreed that ἵνα here, as often, has the eventual sense. Render, 'So that no man can boast [as if he had done anything to deserve salvation].' See Rom. iii. 26. 28. iv. 1—5.

10. αὐτοῦ γὰρ ἐ. τοιμα—ἀγαθοῦ.] The γάρ has occasioned some difficulty, to avoid which, Macka. would render it yet. That, however, is a sense unauthorized. Indeed, the particle may retain its ordinary sense, as meant to give a reason for what has been just said, q.d. No: for we are his &c., i.e., as Chandl. explains, 'what we are as Christians, that God
hath made us: our reformation, faith, and privileges, are owing to his power and goodness." The next words are, I conceive, added (as Theophyl. and Phot. point out) to prevent any misunderstanding of the foregoing words, as if they could be saved by faith only. Thus the sense may be laid down as follows: 'We are his workmanship, [both naturally and morally] made anew [at the same time] in God created spiritually, by Christ and his gospel, for the performance of good works.' On this sense of κτισθ., which is required by what follows, the best Commentators are agreed, comparing Deut. xxxii. 6. Is. xiii. 21. xiv. 21. "Εσείς here design curvata, as often both in the Scriptural and Classical writers. See Schleus. Lex. and Steph. Thees. The next words are meant to further enforce the sense intended in κτισθ., εκ ευς αγαθών. And (resolving the οἰς—εν αὐτοῖς into its proper equivalent) the sense may be thus expressed: 'since in them God hath before prepared us to live;' i.e. (to use the words of Mr. Holland) "to the performance of which [good works] God hath before prepared us [by the calling of the Gospel and the influences of the Spirit,] that we should live in the practice of them." This mode of interpretation is ably supported by Grot., Chand., and others; though some recent Commentators have, at the same time, mentioned υποδειγματικός, as a word used of ecclesiastical as well as civil polity, as it is here especially, since in the case of the Jews, the one was closely united with the other. οἰς is used for ἀποστολομενοί, (to correspond with the ἀπελθον, and consequently with the regimen of a particular. Διακονιών τῆς ἐνεχθείσης. Here the Gentile is a noun of the second declension, and was used of ecclesiastical as well as civil polity, as it is here especially, since in the case of the Jews, the one was closely united with the other. ἐνοικοί is used for ἀποστολομενοί, (to correspond with the ἀπελθον, and consequently with the regimen of a particular. Διακονιών τῆς ἐνεχθείσης. Here the Gentile is a noun of the second declension, and was used of ecclesiastical as well as civil polity, as it is here especially, since in the case of the Jews, the one was closely united with the other. οἰς is used for ἀποστολομενοί, (to correspond with the ἀπελθον, and consequently with the regimen of a particular. Διακονιών τῆς ἐνεχθείσης. Here the Gentile is a noun of the second declension, and was used of ecclesiastical as well as civil polity, as it is here especially, since in the case of the Jews, the one was closely united with the other.
ό ποιήσας τα ἄμφωτερα ἐν, 15 καὶ τὸ μεσότοιχον τοῦ φραγµοῦ λῦσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τῶν νόµων τῶν ἐντολῶν ἐν δόγµασι, καταργήσας ἵνα τοὺς δύο κτίσεως ἐν εαυτῷ εἰς ἕνα καὶν ἄνθρωπον 16 τῶν, ποιῶν εἰρήνην καὶ ἀποκαταλλάξῃ τοὺς ἄμφωτερος ἐν εἰνὶ σωµατὶ τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἐχθραν ἐν αὐτῷ 17 καὶ ἔλθων εὐγενεστάτης εἰρήνην ὑµῖν 18 οί τοις μικραν καὶ τοῖς ἐγγὺς, ότι οἱ αὐτοῦ ἔχουν τὴν προσαγωγήν ὑμῖν ἄµφωτερος ἐν εἰνὶ Πνεύµατι πρὸς τὸν πατέρα. ἢ ἅρα οὖν οὐκετί ἐστε ἐξονι καὶ πάροικοι, ἀλλὰ συµ- 20 πολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ἐπίσκοποι διοικητεῖτε. "Ἐν εἰσαγωγεῖ, ἀ. Τ. Χρ., see Acts ii. 13 & Gal. iii. 13 & iv. 1. 14. ἡ εἰρήνη ἡμῶν. Put, by metonymy, for ὁ ποιῶν εἰρήνην ("the author of our peace [and reconciliation with God]") in the next verse; just as the Jews call the Messiah their ζωή or Peace. Τὰ ἀμφώτερα. The force of the Article may be expressed by rendering, as the sense requires, 'both of the parties.' Sub. μεσότοιχος. The words following are illustrative of the sense of the foregoing, by an allusion to the partition wall of the Temple which separated the Court of the Gentiles from that of the Jews. The word μεσόστιον is very rare in the Classical writers; though an example is cited by Wets. from Athen. p. 281. τὸν τὴν ἡμῶν καὶ ἀρχῶν μεσόστιον διόρθωσεν. It is properly the neuter of the adjective μεσόστιον. Τοῦ φραγµοῦ is a Genit. of explanation, for διὰ τοῦ θανατοῦ ἡμᾶς ἐξ ἄλλων ἔθνων. It here alludes to the ritual Law of Moses, which was intended to keep the Jews apart from the Gentiles, but which, by the death of one to whom the Apostle proceeds to advert. 15. Τὸν ἔχθραν may be taken either with the preceding, or the following words; whence the same sense will arise. But it seems more naturally to connect with the following. Τῶν νόµων is in apposition with ἔχθραν, denoting the cause of enmity, which the Law was, since it generated in one party an antisocial and supercilious spirit, and in the other a deadly hatred. Ἐν τῇ σαρκὶ ἐκ, i.e. by the sacrifice of his body on the cross, namely, to bring in that everlasting righteousness of which Daniel prophesied. The ἔντω καὶ δόγµα. refer to the ceremonial part of the law, and are specified, as being the cause of the disunion. Ἐν καταργ., see Rom. iii. 31. Gal. iii. 17 and Notes. — ἵνα τοὺς ἀνθ. literally, 'in order that [thereby] he might by himself form the two classes of men into one new mankind.' At τῶν ἰδον. sub. ἀνθρώπους, from ἀνθρώπου. following. The two first names of each class are given in friendship and having a common spirit of affection; as a man is inseparable from himself: and "one new man," since each party would be brought to a new and reformed religion, with new and infinitely better principles. See Chandl. "Ἐν εἰσαγωγῇ, ἀ. Τ. Χρ., see Acts ii. 13 & Gal. iii. 13 & iv. 1. 14. ἡ εἰρήνη ἡμῶν. Put, by metonymy, for ὁ ποιῶν εἰρήνην ("the author of our peace [and reconciliation with God") in the next verse; just as the Jews call the Messiah their ζωή or Peace. Τὰ ἀμφώτερα. The force of the Article may be expressed by rendering, as the sense requires, 'both of the parties.' Sub. μεσόστιος. The words following are illustrative of the sense of the foregoing, by an allusion to the partition wall of the Temple which separated the Court of the Gentiles from that of the Jews. The word μεσόστιος is very rare in the Classical writers; though an example is cited by Wets. from Athen. p. 281. τὸν τὴν ἡμῶν καὶ ἀρχῶν μεσόστιον διόρθωσεν. It is properly the neuter of the adjective μεσόστιος. Τοῦ φραγµοῦ is a Genit. of explanation, for διὰ τοῦ θανατοῦ ἡμᾶς ἐξ ἄλλων ἔθνων. It here alludes to the ritual Law of Moses, which was intended to keep the Jews apart from the Gentiles, but which, by the death of one to whom the Apostle proceeds to advert. 15. Τὸν ἔχθραν may be taken either with the preceding, or the following words; whence the same sense will arise. But it seems more naturally to connect with the following. Τῶν νόµων is in apposition with ἔχθραν, denoting the cause of enmity, which the Law was, since it generated in one party an antisocial and supercilious spirit, and in the other a deadly hatred. Ἐν τῇ σαρκὶ ἐκ, i.e. by the sacrifice of his body on the cross, namely, to bring in that everlasting righteousness of which Daniel prophesied. The ἔντω καὶ δόγµα. refer to the ceremonial part of the law, and are specified, as being the cause of the disunion. Ἐν καταργ., see Rom. iii. 31. Gal. iii. 17 and Notes. — ἵνα τοὺς ἀνθ. literally, 'in order that [thereby] he might by himself form the two classes of men into one new mankind.' Τῶν ἰδον. sub. ἀνθρώπους, from ἀνθρώπου. following. The two first names of each class are given in friendship and having a common spirit of affection; as a man is inseparable from himself: and "one new man," since each party would be brought to a new and reformed religion, with new and infinitely better principles. See Chandl.
III. “ΤΟΥΤΟΥ χάριν ἐγὼ Παύλος ὁ δέσμος τοῦ Χριστοῦ ἱκανοῦ τοῦ Ισραήλ ἤλθεν εἰς τοὺς ἁγίους τῶν εὐθύνων—ἐξελεφθεὶς κοινοποιήσας τὴν εἰς ὅλη τοῦ Θεοῦ ἐν Πνεύματι ματις.

21. ἐν φύσι Ἰσραήλ ἤλθεν εἰς τοὺς ἄγιους τῶν ἐθνῶν—ἐξελεφθεὶς κοινοποιήσας τὴν εἰς ὅλη τοῦ Θεοῦ ἐν Πνεύματι ματις.

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some suppose; but, as the best Expositors are agreed, Office of Apostle or herald of the grace of God. The dōdeias, though grammatically belonging to χάρις, yet seems (by an idiom found in Thucydides and other of the best writers) to be meant for observer. Thus in the parallel passage of Col. i. 25, it is united. In εἰς υμᾶς the εἰς denotes the end or purpose, q.d. for your benefit.

3. οὐκ [also that.] Κἀτα ἀπόκαλυψιν. Compare Gal. i. 12. Τὸ μνήματι, i.e. of the calling of the Gentiles. Καθὼς, for καθ' ἑαυτὸν ἐν ἀλγῇ, 'I have before briefly glanced at,' namely, i. 9 & 10. ii. 11 sq.

4. οὐκ ἑξ' οὗ) This may be taken with Koppe, for εἰ σ', or resolved into δ' ἄναγιγνώσκεται ὑπακοή νοῦσα πρὸς αὐτῷ, i.e. in autó. Σύνεσις denotes intelligence and sagacity (whether natural or acquired) as evinced in a complete and accurate knowledge of any thing.

5. ἡ [in the same manner as; i.e. with the same extent and clearness as.

6. Συγγελ., εὐθὺς; and συμμ. are all very rare words. Εὐπροδίκησις belongs to all of them except εὐθὺς, which is inserted to denote close union. Σύναψωμα answers to the Latin incertor, and denotes 'many members of the same body,' the Church. Συμμετοχὰ τῆς ἐπισκοπῆς; joint partakers of his promise [of salvation] by Christ.

7. ἐγένετο  ἄναγιγνώσκεται i.e. had committed to me the διακονία mentioned at v. 2. The same expression occurs at Col. iv. 23. Διὰ πάντων οὖν  χάριτων, 'the gracious and free gift.' Ἐνεργεῖαν τῆς  διακονίας signifies, 'by the great [and supernatural] efficacy of his power.' See supra i. 19. & 20.

8. οὐδὲ άγίου The sense is, 'To me [I say] who am beyond comparison the least of all saints.' Τοῦτο before άγίου is cancelled by Beng., Wets., Matth., Griesb., and Tittm., being not found in many MSS., Fathers, and early Edd. Ἐλαχίτως is a comparative for a superlative (διάκονος as πρῶτοτοσς, καλλιτερός, μείζονος. Also ἐλαχιστοτέρος is used by Sext. Emp.

The Apostolic means to say, that of all persons now Christians, he was, by reason of his former bigoted adherence to Judaism and persecution of the Gospel, humanly speaking, the least worthy of the supernatural call and Divine illumination which had been vouchsafed to him. At ἐναγγ., sub. οὖν or εἰς τό, ἄνευς, 'unsearchable and inconceivable.' So Orat. i. 6. νεμ. τὸ ἔλεος. See Note on Rom. xi. 23.

9. φωτισάω) This term is more significant than διάδοσεν, and is very suitable to the light of God's revelation. So Isgnat. cited by Grot. περιπτωμένων εἰς διάδοσιν θου. Instead of the common reading kai a great number of MSS., Versions, and Fathers, together with the Ed. Pr. &c., have οἰκονομία, which has been justly adopted by Beng., Wets., Matth., Griesb., Tittm., and Vater. On the sense of the expression, see Note supra v. 2. The common reading might arise either from an error of the scribes, or from a gloss, or correction of the early Critics. Απὸ τῶν αὐτῶν signifies 'from the ages [of eternity].' Κίασαντι is by many of the best Commentators taken figuratively of the new creation of the Gospel; but by the ancient and most modern ones in its natural sense. I would, with Wells, Doddr., and Chaunc., unite both; which, as the last mentioned Commentator best preserves, adds to the dignity of the sentence. So Hamm. well paraphrases: 'And to let all men see what this mystery is which hath so long lain hid in God, (who, as he created all things at first by Jesus Christ, so he hath now wrought this great work of new creation, of regenerating the Gentiles out of the Gentiles, and bestowing the blessings by Christ also) but is now communicated to the world.' Dia τοῦ Ἰησοῦ Χριστοῦ, which is not found in some ancient MSS., Versions, and Fathers, was rejected by Mill and Beng., and cancelled by Griesb.; and justly; for it may be suspected,
with Rineck, to have been an alteration of the same early Critics who, as we find from Tertullian, cancelled the εν just before.

10. ήν γνωσθεὶ—Θεοῦ 'to the end that' &c. By ταῖς αἰρ., καὶ εἰς, are denoted the various orders of angels. See Note ι. 1. 10. &c. 20. ἐν τοῖς πνεύματα 'in the heavenly mansions.' See i. 20. and ii. 6. Πνεῦμα implies the communication of more light and knowledge even to Beings of such wisdom. 'As observes Chandl., the knowledge the angels derived of this mystery of the calling of the Gentiles was, as the knowledge of all God's dispensations, meant to be as gradual as the dispensations, consequently the accomplishment of the Divine purposes must afford new proof of the wisdom of God variously exerted to bring about its own designs.' Πνεύματος signifies 'in various regards conspicuously excellent.' Δια τῆς διήλευσεις, i.e. by the founding, propagating, and governing of the Church.

11. κατὰ πρόθεσιν—προτίθεν εἰς Χ. Ι.' The words mean, as Chandl. explains, 'that the angels understood the manifold wisdom of God, by the gathering the Christian Church, in that disposition of the ages, which he formed or settled by Jesus Christ; all which had a reference to him, and led to the promotion of the Divine purposes of mercy and favour towards mankind, in and by him.' See also Whitby and Locke. Προθεθ. signifies the disposition which any one makes of any thing, whether in act, or in intention. See Acts xi. 23. and Note. Some, however, are of opinion that ἀρνεῖς means dispensions, or evidences, the Parousia, the Μοῖσας, and the Christian, and the Christian. But that is not so apt a sense.

12. παρεξήγως καὶ προσάγας is, by hendiad., for 'a free access [viz. in prayer].' (See Rom. viii. 15. Gal. iv. 6.) and also an admission to all the privileges of the Church of God, implied in that access.' See Note on ii. 18. The εν πνεύματι is added in order to explain and strengthen the preceding. 'Dia τῆς πίστεως.' Ρείδε, 'through the faith we have in him, and confidence in his merits.' See Theophyl., So πίστεως. Χριστοῦ Phil. iii. 9. Col. ii. 12.

13. οὐκ εἰς, as Chandl. explains, 'since ye are made partakers of these inestimable privileges, by the Gospel, which I have preached to you.' ἐν ἀλλοιαί μη ἐκκαθεῖν &c. there is some obscurity arising from extreme brevity. There is a want of some pronoun at αἰτ. Several recent Commentators supply μον, and take αἰτ. in the sense of God's might I may not be 'saint' &c. That, however, cannot be admitted. The context requires αἰτ. to be taken in the sense 'I earnestly intreat,' which necessarily implies προσάγει. The difficulty chiefly turns on the words ἐν τοῖς πνεύματι μοι υπὲρ ὅμων, ἢτις εἰστὶ δόξα ὅμων.—τούτῳ 14. χῶρας καὶ τὰ γόνατα μοι πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς οὓς πᾶσα πατριά ἐν οὐρανοῖς καὶ 15. under the εἰς, not to be discouraged in your Christian profession, at the evils I suffer (which, however, I suffer for your sake and in your cause, by preaching the equality of the Gentiles with the Jews;) since those afflictions are so far from being a reproach to me or you, they are rather matter of glory to you, in behalf of whom I suffer, when you consider the freeness with which I endure them, as an attestation of my sincerity in the Gospel I preached to you; so that ye may be proud of being converted by me.' By the ὅμων, I think, I must understand the Ephesians only, but the Gentile Christians generally. Η ἤτις is for αἰτιῶν: an idiom common to the Hebrew, Greek, and Latin; by which the relative is accommodated in gender either to the former or the latter of two substantives. So Cicero: 'ignibus quae sident vocatas.' It is well remarked by Chandl., that 'though the Apostle had conversed near three years with them, and been the instrument of their conversion, and gained much by them a good share in their esteem; yet when they saw him subject to such persecutions, it might occasion in them some suspicion of the goodness of his cause, and the truth of his doctrine; especially as they saw even the Judaizing Christians were amongst the number of his enemies, if not occasioned or rejoiced in his sufferings.' 14. τοῦτον χῶραν is Note on v. 1. ἔντεκα Ἐρμ. π. ἡμῶν 'I X. is (Rosenm. remarks) used instead of Θεοῦ, to intimate that it is on account of this mysterious connexion that salvation redounds to Christians. From the connection of subsisting between God the Father and the Son, the Apostle was led to introduce that which subsists, though of a very different kind, between all created beings and the Father.

15. ἢν δὲ 'may, Mr. Holden remarks, refer to the Father: to whom both saints and angels are named, i.e. are designated the family and sons of God, ii. 19. Lu. xx. 36. Joh. i. 12.; or to Christ, by whom saints and angels are incorporated into one family or society of which he is the head.' The expression πατρία is supposed to be adopted from the Jewish manner of speaking, by which the angels are called 'saints' above, and the chosen people on earth his family below. The πάσα shows the universality of that incorporation, as much as to say that it
extends to both earth and heaven; and, as respects the earthly family, it implies the admission of the Gentiles together with the Jews to the benefits of the Gospel; meaning that all such a dispensation is from Him; God is the Head of every family or nation of men.

From there being no Article with πατρία, Bp. Middl. strenuously maintains that the sense must be, not, 'the whole family,' but, 'every family.' This sense, however, runs, I apprehend, counter to the argument carried on in the context. And as to the support which he would derive to his view from the antient Commentators, it is, in fact, rather fancied than real, being merely founded on an incomplete quotation in Suicer. Indeed the words immediately following seem to show that the Apostle recognized but two such families; the ἐν ὑπαρχεῖ καὶ ἐν γῇ γίνεται ἔν δόξῃ μικρῷ καὶ ἐν γῇ γίνεται, as the Peshito Syriac Translator evidently took them. Finally, it is not very likely that the Apostle should have here observed a nicety respecting the use of the Article, which is, I apprehend, not uniformly adhered to, even by the Classical writers. Besides, it must be borne in mind, that the error (if such it may be called) consists not in the improper use of the Article, but in the omission of it as unnecessary, or, at least, where it may on examination be dispensed with. And the Bp. himself admits, on more than one occasion, that it is difficult to fix limits to the license respecting the omission of the Article.

16—19. This portion contains the substance of the prayer, and may be compared with a parallel passage of Col. ii. 1—10. — καθοτῆ σοι τῆς τοῦ τοῦ. τ. τ. δ. α.] The sense seems to be, 'according to his abundant beneficence and mercy, which is His glory.' διόνυσε κρατανοθήναι, 'to be powerfully strengthened,' διόνυσε being for δύνασθαι. This is not to be understood, with Chandl., merely of firmness of resolution and courage in professing the Gospel amidst persecution; but must comprehend (as Mr. Scott suggests) all the holy dispositions of their renewed souls, in faith, reverential fear, love, gratitude, hatred of sin, hope, patience; that thus they might be steadfast amidst temptations and persecutions, enjoy comfort, and glorify God in every situation. Διὰ τοῦ πνεύματος, 'by the influence of the Holy Spirit.' Eis, 'quod attinet ad. On the expression ἐν δύνασθαι, see Notes on Rom. v. 12. 2 Cor. iv. 16. So Plato (cited by Koppe) says τοῦ ἐνδυνάμωσον ὡς ἐν τοῖς ἀθώσιοι ἐστιν ἐγκατεστάτου. The Philosopher probably derived the expression from the East, where it was prevalent, and perhaps originally proceeded from the Jews. 17. κατοκουσι—ὑμῶν] Sub. ὑπέρ, for εἰς τὸ, denoting result. In κατοικουσι, the heart of the Christian beiever is compared to a temple fit for the abode of God; and, from the verse following it should seem that the Apostle had here in mind the celebrated temple of Diana at Ephesus. See Chandl. and compare 1 Cor. iii. 16, 18 & 19., also Joh. xiv. 23. 'And we will come and make our abode with him.' At the same time, this indwelling of Christ in the heart of the true Christian must chiefly be understood of fervent love to Christ considered (as Mr. Scott says) as the Sovereign of their affections, and actions, and the source of their joys.' This, indeed, is plain from the ἐν ἄγατῳ &c. of the next verse, which is meant to explain the preceding.

18. ἐν ἄγατῳ &c. i.e. love to Christ and his religion. In ἐπὶ and τεθείμαι, it means that the love should be deep and sincere. In τεθείμαι, the architectural metaphor is kept up; and, indeed, so in ἓπειρο; for though the word be properly applicable to trees, yet it was sometimes (see Wets and Rec. Syn.) used of the building of many edifices. In which case, however, it is almost always accompanied with some word which has reference to building. 'Epexidh, is a strong word, implying that the thing mentioned is to form an adequate conception.' Πλατνός, μικρός, ἐνδυνάμως, and ὑμῶν are terms here used to denote immense extent, viz., as some explain, of his spiritual temple, the Church; or, as others, of the love of Christ. If the former be adopted (as it is by Beng. Wolf. and Koppe) we should, I think, point εἰς. But the construction not being accurately kept up in the words, is adverse to this mode of interpretation. And, indeed, the common one is by far the more natural. 19. γενειαῖ—τοῦ Χριστοῦ] The sense is, 'And in [short] to know the immense love of Christ;' (i.e. the immensity of redeeming love;) though, indeed, to completely know it surpasses the powers of all men being. — ἐν πλατυθείμαις &c] The sense here is disputed; but the one assigned by Grot., Crel., Whitby, and Mackn., as being the simplest, most natural, and of most extensive application, deserves the preference. The Apostle means to say, that, by thus attaining the Holy Spirit, and having suitable conceptions of the great mystery of redeeming love, the mind may be filled with the spiritual gifts and graces, both ordinary and extraordinary, which God imparts to his faithful worshippers.
20. 21. The general sense of this dogmatics (in which, as Chald., observes, is a noble description of God the Father) is clear, and therefore no petty exceptions are to be taken or scruples raised at the phraseology; as, at the difference, of ὑπὲρ πάντα and ὑπὲρ ἑκείνου; since this accumulation of the same or similar terms, like the repetition of words, serves to strengthen the sense. But, in fact, the irregularity (if such it may be called) arose from blending two clauses into one. When separated, the sense will run thus: 'We Him who is able to do for us all things that we can ask—nay, who is able to do all things infinitely beyond what we can ask, or even conceive.' Compare 1 Cor. ii. 9. Ἐτοι τῶν διων, τῶν εἰρήνης, ἡ ἀληθινή. The sense is, 'agreeably to that powerful influence of the Spirit which now worketh in us.' See 1. 19. 20. 'This power (explains Chald.) was exerted in their being quickened when dead in trespasses and sins, and recovered from the dominion of the power of darkness, and in building them up to himself a church and people, that they might be to the praise of his glorious grace; now the same power which they had already experienced in producing this wonderful change, a change which they neither asked nor thought of, was about to confer on them real and valuable blessings for the future, suitable to all their wants, far exceeding all their thoughts, and even greater than they themselves could ever directly ask for.'

— ἐλεοῦσαν δόμους Αἰωνόν] An exceedingly strong and animated expression, signifying, 'through the succession of all generations unto the latest period of eternity.'

IV. Having concluded the argumentative part of the Epistle, showing God's gracious design in the Gospel dispensation, and the benefits and privileges that appertain to all the faithful in Christ Jesus; as also the manner of His calling the Gentiles into His Church, and how precious was the blessing—the Apostle now subjoins, (agreeably to his custom) various practical directions, and with affectionate earnestness exhorts them to walk worthy of their high calling. And first he presses upon them the duties of unanimity and concord, from the consideration of their being all alike members of the same body, of which Christ is the Head.

1. ὧν] Therefore, i.e. such being your high privileges and hopes. 'Ὁ διότι ἐν Κυρίῳ,' the prisoner in the Lord;' or, the person who is a prisoner; which represents the force of the Article, the use being here κατ' ἐξοχήν. See Middl. Gr. A. 'Ἐν Κυρίῳ is for διὰ τοῦ Κυρίου, 'in the Lord's cause.' Κλάσμα, i.e. the state to which they were called and admitted by the grace of God.

2. ταπ. καὶ παράσ.] 'humility and gentleness.' The terms are not synonymous; but the latter virtue is connected with the former, as usually resulting from it. In ἀνεχόμενοι, for ἀνεχόμενοι, there is a slight apocope. Ἀνέρ, ἀλλ., 'bearing with each other's provocations.' 'Ἐν ἀγάπῃ,' in the exercise of charity. 'Ἐν ἀγάπῃ ... πάντα παρακατασκευάζει, καταρτίζει, πάντα ἐλεγίζει, πάντα ὑπομένει.'

3. τὴν ἐνότητα τοῦ πνεύμ. The word πνεῦμα must not here be lowered (with many recent Commentators) to the sense 'mind;' neither need we, with Mr. Valpy, suppose it to be put for πνευματικόν. The sense seems to be this: 'the unity so suitable and agreeable to the dictates of the Holy Spirit,' whose influence they possessed. 'Ἐν τῷ πνεύμ. τῆς εἰρήνης, i.e. by the cultivation of that peaceable spirit which binds all together. So Ovid cited by Wets.: 'Dissociata locis concordia pace ligavit.'

4. εἰς σωμα κ. ε.] The sense is, 'There is one body [of you all, namely, the Church] and one Spirit [by whose gifts and graces (as by one spirit) is communicated even the Holy Spirit].' See 1 Cor. xii. 11 & 13.

— καθὼς καὶ—[ὁμών]:] Render, 'even as also ye were called [by one spirit] unto one hope of your calling,' i.e. to one hope of the blessings resulting from that calling. The best Expositors are agreed, that 'ἐν μιᾷ δόξῃ is for εἰς μιὰν ἐλπιδίαν. Thus the clause is equivalent to μιὰ ἐλπὶς τῆς κληρονομίας μιᾶς. The one, throughout this whole passage, means 'one and the same.' The Apostle enumerates every thing in the religion in which there is an ἐνότης. The argument to unity here employed may be compared with the following in Aristid. ad-duced by me in Rec. Syn.: ὡμείς τοίνυς ὑστεροί ἔλυγγαν τούτα κατὰ τήν σταυροῦ τῆς ἐπουρανίου πατομένου εὐαγγελίου τῆς κατανοημένης καὶ τῆς κατανοημένης καὶ τῆς ἐνοτητῆς καὶ τοῦ ἄγνωμος, καὶ τῆς ἐνοτητῆς τῶν εἰς τὰ μέγατα προστρεχεῖται. The same argument is used by Malachi, i. 10., to induce the Jews to cultivate unanimity. For a refutation of the Romish perversion of μιὰ πίστις see Whitby, whose able Note I must omit in order to introduce another even more important Note of the same able writer, in refutation of the Socinian perversion of έις Θεός.

6. ὃ ἐστὶ πάντων.] "We deny not (says he) that God the Father is one God over all, or that
there is one who is both one God and the Father: only we add, that there is also one, who is one God of the same essence, and the Son; and hath his principaliy in all things; and so also say we of the Holy Spirit: and that as the one Lord and one Spirit here do not exclude the Father from being both Lord and Spirit, so neither doth the one God and Father exclude the Son or Holy Spirit from being God, but only from being God the Father." 

8. The Apostle now proceeds to prove the gift of the Spirit to be from Christ, by advertising to Ps. Lxxviii. 18. The argument is this: "In the Scriptures one is said to have ascended up from heaven, and from the face of God, and distributed gifts unto men. But since God himself cannot be said to have ascended up unto heaven, inasmuch as He always is in heaven, and never descended from it, the Prophet must necessarily have had in mind some other person, who, after he had descended from heaven to earth, afterwards ascended from thence unto heaven. And he can be no other than Jesus the Messiah, whom we know to have descended from, and again ascended up to heaven." 

At the supply of the gifts: a frequent ellipse. The lasci, however, does not necessarily imply a regular quotation: and the passage following is not intended to be such; as appears from the change of the second person into the third. The only variation is, that, for δώρα δόματα τοῖς ἀνθρώποις, the Sept. has ἀλαβάσεις δόματα ἐν ἑρμήν. The ἀνθρώποι, however, agrees neither with the Hebrew nor the Greek of the Apostle, and yields no tolerable sense: and, in short, argues corruption. Some MSS. have αὐθρώποι, which is doubtless the right reading. But the error rests chiefly in the ἐν, which I would read ἐν, answering to the "of" of our English Version. Now ἐν and ἐν are perpetually interchanged. Thus the only variation will be in the use of ἀλαβάσις ἐν τοῖς ἀνθρώποις for ἀλαβάσεις ἐν τοῖς ἀνθρώποις (for so, I apprehend the Apostle read in the Sept.) and that is no discrepancy: the meaning being the very same; for the sense of the Hebrew ἀλαβάσις τοῖς ἀνθρώποις, ἐν τοῖς ἑρμήν, can be no other than 'thou hast received gifts on account of men,' i.e. to give to men. And the Apostle only says ἠλαβάσις to make the sense plainer, as also does the Chaldee Paraphrase, and the Syriac and Arabic Translators. The application made of this passage by the Apostle to the Messiah was, no doubt, according to the mystical interpretation of the Jews themselves, and not, as many suppose, a mere accommodation.
reason why the neuter was employed in preference to the masculine seems to have been, that the Apostle regarded the persons in question as members (μέρος) of the same mystical body of Christ, the Church. So at v. 12. ἐστιν οἰκοδομὴ τοῦ σώματος τοῦ X. Also v. 16. τὸ σῶμα—

**: Observe how the nautical terms are used in this passage.**

11. The Apostle now illustrates and exemplifies this πλήρωμα, in its various degrees, and shows that in all cases they were given [not to excite self-conceit, but] εἰς τὸν καταρτισμὸν τῶν ἁγίων. Now we have here only an exemplification of the variety of spiritual gifts, we must not expect in the present passage any such exact enumeration as that in 1 Cor. xii. 8-11 & 28-30. The o πνευματικός, however, are evidently placed in the order of dignity, as in 1 Cor. xii. 29 & 30, to which last passage this bears a strong affinity. The προφ. and διάδακται here seem exactly to correspond to the προφ. and διδ. there. With respect to the ἐφήγη, however, much difference of opinion exists. In the only two passages where the word occurs in the N.T., Acts xxii. 8. and 2 Tim. iv. 5., it simply denotes preacher of the Gospel. But here something more particular is evidently meant. Now we learn from Euseb. Hist. Eccl. v. 9. and other writers cited by Suicer, that in the Apostolic Church εὐφηγευτης was the appellation given to those preachers who aided the labours of the Apostles, (and we may suppose, also the προφ. or principal Teachers of 1 Cor. xii.) not by taking charge of any particular Church, but by acting as itinerant preachers and teachers wherever their labours might be needed, and thus building on a foundation previously laid by the Apostles. This is the account which the antients give of the duties of the εὐφηγευστης. But when we come to the list of the gifts of the Holy Ghost given in 1 Cor. xii. we find εὐφηγευστής only a few years before, of whom Philip formed one, (Acts xxi. 8.) we can scarcely doubt, that to those above mentioned may be added that of evangelizing the heathen, in fact, discharging the kind of duty performed by the Missionaries of modern times. To these εὐφηγευστης there is, I apprehend, nothing corresponding in the enumeration at 1 Cor. Or rather the διδ. there includes the εὐφηγ.; for it should seem that the διδ. here are not the same with those in 1 Cor., and that the term is here closely conjoined with ποιμένας, to show that it was not, properly speaking, a separate order; though the ποιμένες appear to have been superior in dignity to the διδ. and are supposed to have been the same with the ἀμβωτροποι at 1 Cor. xii. 28. (See, however, the Note there,) or of the προφ. of Rom. xii. 8. and the ἐπίσκοποι of Acts xx. 28. It is thought that the ποιμ. were those who had the more important pastoral charges in cities and large towns; the διδ., the smaller ones. See Theodoret. Thus it would happen that the ποιμ. would have first an influence with, and then authority over, the country Pastors. Hence gradually their offices would vary and become distinct; the ποιμ. at first discharging all the ordinary pastoral duties, and afterwards, when they became regarded as superintendents, and were then styled ἐπίσκοποι, either discharging them, or not, according to circumstances.

12. The Apostle now points out the sole intent of God in bestowing these gifts, and to which they therefore ought to be made subservient. Πρὸς τὸν καταρτισμὸν τ. ς. This does not mean 'to the bringing forth of one's mind,' or ' the fitting of holy men to the ministry;' but, (as is required by what follows, and as the antient and the best modern Expositors understand,) 'for the complete edification and perfection of Christians, by fully instructing them in the Gospel.' So καταρτιζόμενον is used at 2 Cor. xiii. 11. On this term see Gal. vi. 1. Grot. and Kever remark that in πρὸς τὸν καταρτισμὸν—ἀγίου there is a transposition for εἰς ἐργον διακ. πρὸς τὸν κατ. των ἁγ., (as in the Ethopic Version) and that for εἰς τὸ δικαιοῦντο τῶν ἁγίων πρὸς τὸ κατατηρεῖν, as though one with διακονοῦντες is used elsewhere. The next words εἰς οἰκοδ. τ. σώμ. τοῦ X. are another mode of expressing the same sense, namely, 'for completing the building of the edifice of the Church of Christ,' i.e. by thoroughly edifying and instructing its members.

13. μέχρι καταρτ. οἱ πατέρες κ. ἐκδοτ. εἰς τοὺς πατέρες οἱ νεοσοφοῦς of the N.T.; and that for εἰς τὸ δικαιοῦντο τῶν ἁγίων πρὸς τὸ κατατηρεῖν, as though one with διακονοῦντες is used elsewhere. The next words εἰς οἰκοδ. τ. σώμ. τοῦ X. are another mode of expressing the same sense, namely, 'for completing the building of the edifice of the Church, of Christ,' i.e. by thoroughly edifying and instructing its members. And by μέχρι κατατ. can only be meant, that they should make it their constant endeavour to reach. Αλ. τῇ τής ἐπίγν. τ. ν. τ. θ. repeat τήν ἑνότ. The sense of ἑνότ. τῆς ἑπίγν. seems to be, 'agreement in doctrine and views respecting salvation by the Son of God.' The words following εἰς μετρόν—τοῦ X. are further explanatory of what was expressed in τὸν καταρτισμὸν just before. Εἰς ἀνδρά τέλ., to a complete man,' i.e. unto complete manhood. So τέλος occurs in this sense at Hebr. v. 14. also 1 Cor. xiv. 20. ii. 6. Phil. iii. 15. The words εἰς μετρόν ἡλικίας are, I conceive, of the same sense with ἀνδρά τέλ., and are only used to introduce the τοῦ πληρ. τοῦ X.; for ἡλικία here does not signify stature, but full age, as Joh. ix. 21. And so it is taken by the Vulg. Translator, Erasm., Zanch., Zeger, Koppe, Schleus., and Wahl. That ἡλικία may mean manhood, as in Joh. ix. 21., is proved by the various examples added by the Commentators. Μετρόν is here used as in Philostr. cited by
Wets. το μέτρον τῆς ἰδικίας—γρήγορος ἄρχω, as also in Lucian cited by Raphel. To which I would add Bion. Od. ii. 13. Ἡ δ' ἄνωθεν εἰς μέτρων Ἀλβης. Theoccr. Idyll. xiii. 15. It tends to strengthen the sense. Τοῦ συμπ. τ. Χρ. signifies, 'of that which is authentic and holiness which becomes the fulness of Christ,' mean the Church, as at i. 23. or his doctrine, as v. 20.

14. The connexion is well traced by Koppe as follows: ' All this was done, these various orders were instituted by Christ, for the perfecting of the saints, (v. 11–25.) in order that thereby we should be no more tossed &c. This is supposed of that which is authentic by Chrys. and Theophyl. In μὴ ἴνα the above metaphor is continued. Μὴ γινεῖται, says Koppe, that they whom he is addressing had been or were so tossed. ἐν θεωρ. τ. κ. τ. λ. signifies, 'with concerted or deliberate planning of deceit.' There is some participle wanting, to be taken with πρός. 15. ἐκ νησίων. But on the contrary. 'Aλρα. ἀναγέ. This is variously interpreted. See Rec. Syn., where I have fully shown that, as this is manifestly meant of Christians in general, not of ministers, the sense usually ascribed is inadmissible. The meaning seems to be, 'maintaining the truths of the Gospel in the spirit of charity,' (as fully described in 1 Cor. xiii.) so as to let no love of truth militate against it. Εἰς αὐτόν, 'in respect to him,' as Rom. xi. 36. Eph. i. 3. Col. i. 20. Ατ τα πάντα supply κατὰ.

16. ἐξ οὗ πάντα &c. The Apostle here returns to the figurative representation at v. 12 & 13. (interrupted by the hortatory matter in v. 13 & 15); and, agreeably to the proper sense of καταρτ., employs the same image, from the human body, which he had before done at ii. 21. Compare the parallel passage at Col. ii. 19. The words may be thus arranged: ταν το σώμα την ἀνήφθην του σώμων του Χριστοῦ. Common to the whole, grows up to maturity; so the body of Christ, h Church, being held together by each member doing his utmost for the good of the whole, grows into a common body fit for the service of Christ; and thus is upheld by the mutual support and love of the members, being preserved by the authority and care of the Head, Christ.

17. Having exhorted them to walk worthy of their vocation, and especially to cultivate unity among themselves, as being all members of one body, the Church of Christ, the Apostle proceeds to caution them against the corruptions of the Gentiles, and to inculcate other duties and virtues suitable to their Christian profession. 

Τούτου λέγω καὶ μαρτυρομαί, a very energetic expression denoting, 'This I charge and earnestly entreat. Ἐν Κυρίῳ, by the Lord, &c. by the love you bestow, and by the debt you owe to him. Τα λαοτα ἐθν. the rest of, i.e. the unconverted, Gentiles. 'Εν ματαιώτητι του νου α. Render, 'in vanity of mind,' i.e. modes of thinking and feeling. So Rom. i. 28. παράδοξα αἰτούν εἰς ἀδύνατον νοῦν. On the exact sense, however, of ματ. Expositors are not agreed; some explaining it folly or error of opinion and reasoning; others, error in practice, impiety; others, again, idleness. The first interpretation seems to deserve the preference; but the last mentioned may be included. This passage περισσεῖται ἐν ματ. τ. νοῦς α., ἀποκτ. τ. διανοο. is altogether a kindred one with Rom. i.
21. where, speaking of the ματαιότης of idolatry, St. Paul says the heavens ἑματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐκκοστήθη ἡ ἀδόντεσ αὐτῶν καρδία ἴ.ẹ. νοῦς. folly of imagination and reasoning led to idolatry and immorality; as, on the other hand, immorality darkened the understanding and perverted the judgment. on the force of the term ἐκκοστ. see Note on Rom. i. 21. as the Commentators have here added no very opposite classical examples, the following may be not unacceptable. Joseph. p. 400. 14. καὶ τὴν διανοίαν ἐπεκοινωνεῖ τιμαρ. 1538. 15. ἐπεκότος γὰρ αὐτῶν ταῖς γνώμαις ὁ Θεός.

18. ἀπελλυμένοι. This is considered as if it were an adjective, (so the Syr. has 'alieni') and may be rendered 'alienate from,' as Milton, Parad. lost, 'O alienate from God!' τὴν καρδία τοῦ Θεοῦ is for τήν κατὰ Θεόν καρδίαν, 'such a life is as according to the will of God.' And as the will of God is our sanctification, (1 Thess. iv. 3.) so it denotes, as Theodoret explains, τινὰ ἐν ὀρδέσιν καρδία. This use of the Genit. for the Accus. and κατὰ is formed from the Hebrew. See Ps. li. 18. the next words suggest the cause of their blindness and aversion to religion. They are so, it is said, διὰ τὴν ἁγιασμα καρδιάς αὐτῶν, where διὰ τὴν παραφ. must not be regarded (with Koppe and others) as merely synonymous with διὰ τὴν ἁγιασμα; nor ought it to be separated from it, (as almost all Editors have supposed) but closely connected with it, as tracing the origin thereof. Render: 'because of the ignorance that is in them owing to the callousness of their hearts or consciences, and that produced by immorality.' On παραφ. see Note on Rom. ii. 7.

19. απελλυμένοι. This term has been variously interpreted, (as its extent of signification will admit) but generally in too limited a sense. the notion implied is perhaps very complex, and may admit of all that sense which Chandl. expresses; but as the term seems to have been meant to be explanatory of the παραφ. just mentioned, it may chiefly denote a being past all the feeling of remorse or shame, insensible to the stings of conscience, callous to all senses of right and wrong. 'Apelлυμένοι is treated as an adjective with ὑπάρχει understood, and is put for διὰ τὴν ἐπαλγησίαν αὐτῶν. This sense of απαραφ. in composition (by which it denotes ceasing from the action expressed by the verb) see my Note on the same use of ἀπαλλαγήσεως in Thucyd. ii. 61. fin. (transl. & Ed.) And ἀπολυμαφίως. ii. 46. ἐναυτῶν παραφ. τῇ ἁγιασμα, 'abandoned themselves to all sorts of lasciviousness and corruption,' as described in Rom. i. 29. seqq. 'εν παραφ. is meant to further develop the idea in παραφ. εν αὐτῶν, q.d. not only gave themselves up to the perpetration of all vice, but with a greatness of sensuality never to be satisfied.

20. ἀπελλυμένοι εὑρίσκεται τὸν Ἰησοῦν. rendered 'euneis de ὑεὰρ 20. ὀς εὑρίσκεται τὸν Ἰησοῦν. 'εὑρίσκεται καὶ εν 21. αὐτῷ εἰσδιάκοنθε, καθὼς εἰστιν ἀληθεὶα ἐν τῷ Ἰησοῦ, ἀποδεδείξατο ὑμᾶς κατὰ τὴν προτέραν ἀναστροφήν ἐν τῷ παραφ. 22. αὐτοῖς, ἐν παραφ. to the construction of ἀπελλυμένοι at the beginning of the next verse, which cannot, without great harshness, be supposed to depend upon λέγει καὶ παραφομαία at v. 17. it is better, to take the ἐπιγνωσία, as it has been done by the best Commentators for the last century, in the sense inasmuch as, which is supported by the ancient Greek Commentators, and occurs also at iii. 12. by the αὐτῶν and αὐτῶν must be understood the doctrine of Christ, as corresponding to ἔποιεσα in the preceding verse. 'Εἰσδιάκονθειτε scil. ὑπὸ ἐμοῦ. though the Apostle does not express this, yet he suggests it in the words following καθὼς ἐπιγνωσέω ἐν τῷ 1., being very suitable to the instruction of one who was taught by personal revelation from Jesus Christ, (see Gal. i. 12. and the Note,) and who therefore must be supposed to fully know the pure doctrine of the Gospel.

22. απελλυμένοι ὑμᾶς] Sub. εἰσδιάκονθε. 'You have been [I say] taught that you should put off.' Κατὰ τὴν παραφ. αὐτῶν. these words yield no suitable sense as they are taken by almost all Expositors, and expressed in almost all versions; namely, as if they formed an independent clause. it is rightly observed by Grot. and Vorst. that they are closely connected with the words following, and are further explanatory of the τῶν παραφ. αὐτῶν, i.e. 'eum qui in priore esto vivendi generi;' in which, says Grot., we have an example of transposition. so also Koppe who takes the construction to be: τῶν παραφ. αὐτῶν κατὰ τὴν παραφ. 'the old man of your former life,' as Wakef. renders; 'your former selves,' as Chandl. perhaps, however, the true sense may be that which I have assigned in Recens. Syn., 'which is suitable [only] to your former mode of life.' tōn φερτίμ. is added because αὐτωτ. is a vox medium significations. it may be rendered, 'which was corrupt,' i.e. become corrupt. thus κατὰ τὰς ἑα., will be for διὰ τῶν ἑα., 'through the influence of deceitful lusts;' τῆς αὐτοῖς being
λαίν άνάρων τόν θημόμενον κατά τάς επιθυμίας τής
23 απάτης, ἀνακούσηα δ' τῷ πνεύματι τοῦ νοοῦ ῥμᾶ,
24 καὶ ένόμασθαι τόν καίνον άνάρων τούν κατά Θεόν κτι-
σθέντα εν δικαιοσύνῃ καὶ οὐδέποτε τής άλθείας.
25 διὸ ἀποθέμενοι τῷ ἄρειός, ἀληθέειαν ἐκα-
στός μετά τοῦ πλησίον αὐτοῦ ὅτι ἐσμέν ἀλληλών
26 μέλην. Ὁ οργίζεσθαι καὶ μη ἀμαρτάνετε· ὁ ἄνδος μη h Psal. 4. 5.

κατά Θεόν] Τοῦτο ἀρνεται, ἐν ζώον έν τό πνεύματι καὶ κατ' χάριν.
1. Προς Εφεσοὺς. 279
κατά Θεόν] Τοῦτο ἀρνεται, ἐν ζώον έν τό πνεύματι καὶ κατ' χάριν.
κατά Θεόν] Τοῦτο ἀρνεται, ἐν ζώον έν τό πνεύματι καὶ κατ' χάριν.
κατά Θεόν] Τοῦτο ἀρνεται, ἐν ζώον έν τό πνεύματι καὶ κατ' χάριν.
80. μηλάνδα τώ διαβάλει. Κ. Ο κλέπτων μηκετί κλέπτεται, μᾶλλον ἐπὶ 28 κοπιῶν ἐργάζομενος τό ἀγάθον ταῖς χερείσιν, ἐνα ἐχεὶ με- ταδόνα τις ἥρας ἐχώσιτι. 1 Πάς λόγος σαπρὸς ἐκ τώ 29 στόματος ὑμῶν μη ἐκκρεστήσεσθαι ἀλλ έτ εἰς ἅγαθον πρὸς οἰκοδομή τῆς χρείας, ἵνα δὲ χάριν τοῖς ἀκούοντοι. 30 καὶ 30 μη λυτέτε τὸ Πνεῦμα τό ἅγιον τοῦ Θεοῦ, εν οὐ ἐφορά- ης εἰς τούτο." (Thou shalt give him (i.e. the labourer) his hire; neither shall the sun go down upon it (viz. unpaid).

27. μηλάνδα κτηματωρίας ἐκ τοις διάδημας, to mean 'the adversary. That sense, however, is at once frigid and unsuitable; and the only true interpretation is that of the ancient and most modern Expositors, 'the Devil;' a use of the word found (and always with the Article) in 2 Tim. ii. 36. Heb. ii. 14. Lk. x. 18. (as Kepepe admits) supported by the constant testimony of the Church, which insinuates the existence of a Being, who, by himself and his agents, tempts men to sin; and especially when any of the violent passions are in motion. From the Note of Schoettg, it appears that the Rabbins held that violent anger was excited by the Devil. It is, therefore, supposed, that in violent anger the Devil is tempting us; and it is meant that when giving way to a nourishing hatred, we are yielding to his temptation.

28. ο κλέπτων 'he who has stolen.' This is the participle. Impref. Theft was then very prevalent among the heathens, and in some countries is said to have been tolerated by the law. See, however, Recens. Synop. At least the Apostle means only such sort of pilfering, as was praised by necessarians and idola persoms. Thus the Apostle enjoins industry as the best preservative from this sin, since then there will be no temptation to commit it. The construction and exact sense of κοπιῶν—χεριῶν should seem to be as follows: κοπιῶν ταῖς χερεῖσιν ἐργαζομαι, 'let him labour with his hands (i.e. need not steal) at what is good.' In Christian society, this occupation is supported by the authority of the Pesitico Syr. Version. Some take ἐργαζομαι to mean 'a livelihood.' But of this signification there is no proof and little probability. Whereas the former one (supported by Pesh. Erasm., Menoch., Est., Zanch., Vorst, and Grot.) is liable to no objection; for ἐργαζομαι may be supplied. In fact, to ἐργαζομαι (which may be rendered 'what is good.') So Thucyd. i. 131. οὐκ ἐκ τοῦ ἐργαζομαι, 'for no good purpose' is equivalent to ἐργαζομαι τῷ ἄνθρωπῳ, i.e. (as Theodoret explains) ἐργαζομαι ἐργασίαν, as opposed to the evil industry and pernicious activity of the thief, so graphically described by Cowper in his Task ii. iv. The sense is also very suitable to the context, for, to use the words of Wolf: 'in so far Apostolus ut ad virtutes studium cohortaretur; and it is well observed by Grot: 'Bene hic addit, ne quas putet quiescit quasnam probari.' This, too, is confirmed by what is said in the next verse, where the discourse is enjoined to be "what is good," as here the occasion is to be what is honest and creditable.
Κεφ. V. ΠΡΟΣ ΕΘΕΣΙΟΥΣ. 281

31 γλύσθητε εἰς ἡμέραν ὑπολυτρώσεως. * Πάσα τικρία καὶ θυν - Col. 3:19.

μοι καὶ ὀργή καὶ κραυγὴ καὶ βλασφημία ἀρνητῶ ἀφ' ἑνῶς,

32 σὺν πάθη κακία. * γιγαθεθεῖ δὲ εἰς ἀλλήλους χριστοὶ, εὐ-

σπλαγχνοι, χαρίζομεν εἰς οἰνοτικός, καθὼς καὶ ο Ἰησοῦς ἐν Χρι-

1 στὶ ἐγερτάτο μέν. V. * Γιγαθεθεῖ δὲν μοιράται τοῦ θεοῦ,

2 ὄν τέκνα ἁγαπητὰ, καὶ πρεπεῖ τείνει ἐν ἁγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἐαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν, τῷ θεῷ εἰς ὁμοίαν εὐνοίας.

3 Πορνεία δὲ καὶ πάσα ἀκαθαρσία ἢ πλεονεξία μὴ ὑπομα-


other Versions. And this (as Bp. Middl. has shown) is required by the use of the Article. Of course, this will prove the personality of the Holy Spirit. Many eminent Commentators, however, for the last century, take the τὸ τ. τ. α. τ. θ. as put for τὸ θεῖον, i.e. τοῦ Θεοῦ. But why it should have been so written they do not tell us. It should seem that this is an expression (perhaps occurring no where else) compounded of two forms of speaking, each very frequent, viz. τὸ Πνεῦμα τοῦ Θεοῦ, and τὸ Πνεῦμα τὸ ἁγιόν. Thus the τοῦ Θεοῦ is omitted in some MSS., Versions, and Fathers, (as Chrys. and Athen. etc.) which at least shows the sense they put on the passage. That Πνεῦμα must be taken in the personal sense, is clear from the kindred passages of 2 Cor. i. 22. καὶ σφαγῇ, Πνεύμα, καὶ τὸ ἀνωμάλιον τοῦ Πνεύματος, and Eph. i. 13. τῇ ἁγ. (seil. Χριστοῦ) πιστωταίνου, σφαγῇ γενόμενῳ τῷ Πνεύματι τῆς ἐπαγγελίας τοῦ Αἰων. Of course, the passion of being grieved (which, it must be observed, implies personality) is to be understood, as Whitby says, per anthropopathiam. On the sense of ἐνώθες, see Note on Rom. viii. 23. and Eph. i. 14.

31. πικρία] See Note on Rom. iii. 14. In the placing of this and the following words, the Apostle intended, I conceive, a sort of climax, proceeding from ascerity of spirit and manner to brazening and gross abuse. Συν πάθη κακία, i.e. all other demonstrations of a malicious and revengeful disposition, and especially, we may suppose, secret calumny.

32. Χρηστοί, εὐσπλαγχνοι, καὶ χαρίς, are not (as Koppe supposes) synonymous, but the latter is the stronger term. See Note on 2 Cor. vi. 6. and Gal. v. 22. They may be rendered, gentle (or kind) compassionate, mutually forgiving. The words following suggest the reason for this, when they are enjoined to be for giving to others as God had been to them, by graciously placing them, through the atoning merits of Christ, in a state of salvation. Compare Matt. xviii. 21—35.

V. 1. This is closely connected with the last verse of the preceding Chapter, q. d. "Be ye, therefore, [as being thus mercifully accepted] imitators in this respect of God, who hath set you an example, in which, as children beloved and favoured, you are bound to follow Him." Children, it is presumed, will follow the example of their parents; (compare Matt. v. 44—48.) and children beloved are doubly bound to attend to their injunctions. In the τέκνα ἀγαπηταὶ there is, I think, an allusion to the τικρία and its benefits, on which see Rom. viii. 15. and compare 19 & 21, & ix. 11. Gal. iv. 5. Eph. i. 5.

2. πρεπεῖ τείνειν ἐν ἁγαπῇ] This is more significant than ἁγαπᾶν ἀλλήλους would have been, since it denotes the whole tenour of life. Καθὼς is used as at iv. 32., and carries with it ὠνεῖαι καὶ ὀμείς ἀλλήλους ἁγαπᾶν. In the sacrificial terms προσφορὰς καὶ θυσίας (in θεῷ καὶ προσφορὰς at Heb. x. 5) we need not make the distinction of bloody and unbloody sacrifices, or sin-offerings and peace-offerings, which some eminent Commentators do; but the two terms may be regarded as both expressed, in order to denote the completeness of the sacrifice. So in Ps. xxii. Sept. (xl. 6. Hebr.) which passage the Apostle, I apprehend, had in mind, θυσίας καὶ προσφορῶν οἷς ἥμασιν. To correspond to these sacrificial terms we have εἰς ὁμοίαν εὐνοίας, an expression derived from the Jewish sacrifices, and denoting such as God would receive with approbation and pleasure. See Gen. viii. 21. The εὐνοῦ is a Genitive of substantive put for its cognate adjective. See 2 Cor. ii. 14. and Phil. iv. 8.

3. πορνεία δὲ καὶ] The Apostle reverts to the immoralities which they had formerly been addicted to, and into which, by the evil communication of their heathen neighbours, they were likely to fall. On the sense of πλεονεξία here the Commentators are by no means agreed. Most understand it in the common acceptance, of covetousness. As, however, that does not comport with the πορνεία καὶ πάσα ἀκαθαρσία, many recent Expositors take it to mean prostitution for lucrum sake, or getting money by acting as panderers to the lust of others. But of such a designation no proof is adduced; and, indeed, the sense is forced and frigid. Some antient and many eminent modern Commentators, from Calvin and Hume down, explain it, "greediness in the indulgence of the lewdness just mentioned." That interpretation, however, is liable to insuperable objections, stated by Salmasius, Wolf, and Scott. Nevertheless, the above Expositors, especially Hamm., Heins, and Locke, have, I think, satisfactorily shown that the common interpretation is inadmissible. Why covetousness should not be one of the names among Christians, cannot be imagined. I am still of opinion, as in Rec. Syn., that the term signifies an inextinguishable desire of or intemperance in even lawful carnal indulgences. So supra iv. 19. ἠμῶν παρέδωκαν τῇ σαλαχίᾳ εἰς εὖρον ἀκαθαρσίας πάσας ἐν πλεονεξίᾳ. Nor is what is
said at v. 5. at all at variance with this. For excessive sensuality is as much idolatry as covetousness. So Col. iii. 5. porouch, ἀκαθαρσία, τάδε, εὐπρεπία ὑπακοή, καὶ τε ἐν εὐπρεπίᾳ, εἰς ἐννοίαν εἰδελατρεία. It may, indeed, be said, that thus the sense is not plainly developed. But nothing is more frequent than this in the writings of St. Paul. And here it may (as Mr. Locke observes) be imputed to the characteristic modesty of the Apostle. In the above manner, I find, the term was also understood by Doddr. and Dr. A. Clarke. And that St. Basil so interpreted, is pretty certain. See Matthaei.

With respect to the μοῖχος ὥνομ., it is interpreted by Expositors according to their view of the sense of πλεονεξία. Many are of opinion it is equivalent to ἀκονεδώμα, to be heard of. But as that does not account for the μοῖχος, where μοῖχος = μοῖχος; so we shall think (as in Rec. Syn.) that the sense must be, 'let not such vices and excesses be even named [much less practised] among you.' For, as Theophyl. observes, λόγοι δόκετε πάτα πράγματα. 4. αἰσχρ. καὶ μοῦρον ἐνυπέρ. These are meant, I conceive, to exemplify the λόγος σαφῶς a little before, iv. 29. Αἰσχρ. denotes obscurity of speech and manner, and, in a manner, literally 'foolish trifling, talking, and jesting,' but here are used, per κοιναρέμα (a figure very frequent in the phraseology of antiquity. See my Note on Thucyd. iii. 82. 4. Transl. & Ed.). And they denote, the former, the same with the θερ. τοὺς, 'the naughtiness of the mouth,' the multiformium of Plautus; the latter, βαθύλογος, scurrile jocining, (so Aristot. Eth. defines εὐπρεπεῖα by παχανεμένη ψεύδος) or rather the double entendre, in which (as Chandl. says) indecency is couched in a witty turn, and is, being thought ingenious, the more dangerously corrupting. With these words we must repeat ὅνωμαζωθῆσαι ἐν ὑμῖν, with a slight accommodation of sense, i.e. 'let none of these be heard of among you.' So 1 Cor. vi. 1. προσεληναί, ὅσιος ἐν εὐθείας ὁμοιομοίωσα. The τὰ οὐκ ἀνήκη may be rendered 'things which are not useful [viz. to our holy calling, as children of God, members of Christ, and temples of the Holy Ghost].' 'Ἀλλὰ μᾶλλον εὐχαρ. Mackn. supplies 'is proper'; Whitby, 'let your employment be.' But the true ellipse seems to be 'εὐχαρ., to be practised among you [in society]. On the sense of the term εὐχαρ. there is some doubt. Many learned Expositors suppose it to be, 'polite and innocently pleasant,' as opposed to scurrility. But (as Koppe admits) this sense of the word is not found in the N.T.; and, indeed, the sentiment itself would not be sufficiently weighty for an Apostle. Most Expositors adopt the usual sense of the word, 'giving of thanks.' This, however, yields a forced and frigid sense, and quite destroys the paronomasia between εὐπρεπεῖα and εὐχαριστία, which had the Commentators perceived, they would have seen that the true interpretation is that of Hsteen, 'edifying and instructive discourse,' such as may (in the words of the Apostle a little before in admonishing them to abstain from the λόγος σαφῶς) ἐν χαρίᾳ (spiritual edification) τὸ αὐτοκρατορικόν. So Col. vi. 6. δέ εἰς χαρίαν (scil. εὐτυχία) πάντως ἐν χαρίᾳ. Now the paronomasia is sufficient to justify this use of the word; for in that figure, the παρανομασία is not strictly observed. There is a very similar paronomasia at v. 17. μὴ γίνοντες ἀδιόρθως ἀλλὰ συνιέστε. The Apostle, however, may also have intended thanksgiving, i.e. what causes it, in the sense assigned by Mackn. viz. 'discouraging on the order and harmony of God's work of creation, the delverences wrought for us, and the benefits conferred on us by the providence of God; the great blessing of redemption from sin and misery, and the gift of eternal life consequent thereon, with whatever is necessary to prepare us for these benefits which (as here is supposed) Essays and other works have several Versions and Fathers have istringstream, which is preferred by the recent Commentators and editors by Griesb.; but rashly; for in external evidence it is inferior to the common reading. Versions in such a case being of no weight, and Fathers but slender authority. Internal evidence, too, is quite as strong; for the words above are frequently confounded by the scribes, and ἀνηκή is just such an emendation as would occur to the early Critics. The common reading, then, must, as being the more difficult one, be preferred. And moreover, γινόσκω. would, according to the other reading, be worse than useless. Ἐκεῖ γινόσκω. must not be taken (with most Expositors, and, it should seem, the antiquit Translators) as put for the Imperative γινόσκετε: but it is merely a stronger way of expressing the ἱδικ. q.d. Ye are knowing, i.e. 'ye are yourselves sensible.' &c. So Thucyd. vii. 64. αὐτόλ ἴστε. The Apostle (as Scott observes) supposes his readers to know it: as he justly might, since in his former Epistle (doubtless in great circulation among the Gentile Christians) he had often expressed this; as, for instance, 1 Cor. v. 11 & 12. vi. 9, 10 & 11. It may be added that in both of those passages πλεονεκτεῖτε does not mean a contentious person, but an extortioner, as Grot., Est., and most eminent Commentators for the last century are agreed. And if there could be a doubt in the former passage, it is quite removed by the position of the word in the latter. Two things, it is, a sense of the word frequent in the Classical writers. So Thucyd. i. 40. οἴδα βιασός καὶ πλεονεκτὰς elai. It should seem that the term there denotes such a kind of extortion and cheating as borders on robbery; while the ἀποῖκος signifies what we commonly understand by rapacity, a taking any advantage of others in bargaining. Here, by the context, the Apostle has in view one who is wholly devoted to sensuality, and who is thus, as the Apostle says, an idolater, or, as he elsewhere expresses it, Phil. iii. 9. (an Epistle written nearly at the same time with Ephesians) "whose God is his belly." See also Rom. xvi. 18. With ἐν τῷ ἴδιον τοῦ Ἱσχ. καὶ τὸν θεὸν may be compared 1 Cor. vi. 10. βασιλ. ὁ τὸν ὑπερθεῖναν χρήστην ἀποδείκτη γίνεται γινόσκω.
κληρονομισμοὺς. Though here the phrase is somewhat different; and Bp. Middl. has fully shown that the words ought to be translated, 'of him who is the Christ and God;' which is therefore a decided declaration of Christ as God. "Thus it preserves the learned Prelate (on the established principle that attributives connected by copulatives are understood of the person or thing signified in the Article preceding, the Article being inserted before the first attributive, and omitted before the remaining ones. Thus ἡσσχύλ. ὁ περίγεγος καὶ συνεφάρτης δημαρχός, referring to the same person. The contrary of this, as applicable to different persons, we have in this example: ὁ γαρ σύμβουλος καὶ συνεφάρτης διαφέρουσιν. Demosth. This is because the Article is a pronoun representing some substance, of which the attributives, whether nouns, adjectives, or participles, are predicated, and consequently, is not the Article of the first attributive, but of all collectively. Θεός must be here meant as a joint predicate of του: and both Χριστός and Θεός are plainly to be considered attributives, the former retaining its more usual sense, and not being taken as a proper name; and Θεός never using its license with respect to the article, in all cases of combination with other nouns subject to the rules, in such a way as to interest with the common noun in the case of the most cases upon appellative." 6. κενός λόγοι] In this the Apostle seems to allude to the empty reasonings of the heathen sophists, or those led away by them; who pleaded that the vices in question were τὰ ἀδίσφωρα, things indifferent, or at least venial offences. It should seem, too, from the next words, (where ἔρξας is, in its emendation, emphatical) that some even urged that the denunciation was not so formidable, since God would not put his threats into execution against these comparatively light offences. The μὴ ἀπατήτω — λόγοι κενός is well illustrated by Col. ii. 4. μὴ τὰ παρελθόντα ἠλάτρευτα ταῦτα τοιαῦτα καὶ καταβαίνεις. Οἱ νόμοι τοῦ θεοῦ, see Note on ii. 2. 7. συμμετοχοί αἰτίων] for συμμ. αἰτίων; but the adjective is treated as a subter, 'partakers with them [in the punishment which must fall upon them]. 8. ἄρα γιὰ ποτὲ—Κυρίοι] The Apostle shows the inconsistency of this conduct, (compare supra v. 4.) q. d. "For ye are not, as formerly, in a state of moral darkness [which might extenuate your vices], but are now enlightened in the knowledge of the Gospel of Christ." And he exhorts them to remove it by living suitably to their high calling. Σκότος, for ἐν σκοτεῖ, or οὐκοσκοτοῖς in Rom. ii. 19. and 1 Joh. i. 6. ἐν τοίς σκοτεῖς περιπλανάτες. Light and darkness, from the earliest ages, figuratively denoted good and evil. Thus the very antient Magians, or worshippers of the Deity by fire, made fire the symbol of the good principle; darkness, that of the evil principle. 9. πνεύματα] About 12 MSS., several Versions, and some Fathers, read φωτός, which is approved by most Critics, and edited by Griesb., Koppe, Tittm. and Valpy. I have not ventured to follow them, since, from the character of the MSS., it seems to me more probable that φωτός is an emendation—proceeding from those Critics who wished to reduce the expressions of the passage to strict logical accuracy—than (as the Commentators suppose) that σπύρα was an alteration of those who would make the expression the same as at Gal. v. 22. The Critics who formed the text of those MSS., dealt much in the former kind of alteration, but little in the latter. Besides, it may be observed, that the Apostle here uses πν., to show that that light must be expected alone from the influence of the Holy Spirit. As, too, this verse is parenthetical, such an irreligious flight of the latter to be treated. Καπρονδές denoted the practical effect. On σιώθη, see Note on Gal. v. 22. ἀληθ., true. 10. δοκιμάζοντες εἰς] This is closely connected with v. 8. ἀς τέκνα φωτός περιπ. The sense of δοκιμία is disputed; but it seems to be, 'proving by trial or search [in order to know and practice]." 11. μὴ συγκοινώνειτε — σκότος] This is meant as a supplement to the exhortation at v. 8. ἀς τέκνα φωτός περιπ. The expression συγκοινώνειτε ἐργοῖς, like κακοῖς τοις ἐργοῖς τοισιοῦ, at 2 Joh. 11. and κοιν. ἀπαρτάται at 1 Tim. v. 22., signifies 'to partake in evil deeds, either by practising or by approving and countenancing them.' See Rom. i. 32. ἀδικία, by a litotes, signifies that which is pernicious and mischievous. Such adjectives, chiefly with a privative, are frequent. See Note on Rom. iii. 12. and my Note on Thucyd. i. 91. δεσμαφορός. Ἐλέγχεται. Most Expositors supply αἰτίων, meaning the doers of the works: and they render ἐλέγχεται, viz. by wholesome correction. This, however, is so harsh that it is better, with Theodoret, the Peshito Syr., Wake, Schaff, Wahl, and Dr. Burton, to supply αἰτία, (i.e. the ἐργά του σκότους) and to interpret ἀ.
'bring to the light and evince their evil nature, namely, by showing in contrast the opposite virtues. So Photius ap. Eucum. ελέγχετε τα παραδειγματα του οικελου βιοι στουδαλου. This sense is required by ν. 13, with which the present closely connects. And so ελέγχοι is used both in the Scriptural and Classical writers.

Nay, such should seem to be the primary sense of the word.

12. τα γαιρ κρυφα—λεγεις] This is meant to place in a strong point of view the abominable vices of those persons with whom he has just exhorted them to have no society. The αυτων, of course, refers to those persons. The γαιρ has reference to a clause omitted, q. d. 'For [as to censoring their actions in words], it were a shame &c.' The sentiment contains one of the most cutting reproofs ever uttered, and is pointed by the emphasis on γαιρ. and λεγεις. Many similar sayings are adduced by Wets. There is supposed to be here an allusion to the abominations of the nocturnal mysteries, on which see Whity.

13. τα δε παιτα—φανερωται] The sense is here disputed; and, indeed, is not very clear. I have in Rec. Syn. shown, that the interpretations of the recent Commentators cannot be admitted, and that the most natural and simple one is that of the antient and most modern Expositors. By τα παιτα must be meant all the evil deeds just mentioned; and, in fact, ν. 18. is closely connected with the μελλον δε ελεγχ. at ν. 17. So Wets, and many other expositors; and it is plain, that a reason is here meant to be given why Christians should study to correct the bad morals of the heathens. But it should rather seem that, as at ν. 12., the Apostle mentions how those deeds of darkness could not well be reproved and made to appear what they are, so, in ν. 13., he shows how they might be most effectually made to appear in their true character, viz. by being brought into contrast with the deeds of light from the children of light, or true Christians.

The sense, then, may be thus expressed: 'Now all these [deeds of darkness and vice] being made to appear what they are by the light of the Gospel, as evinced in the children of light] are made manifest or exposed (i.e. their moral turpitude discovered).'

With respect to the words ταν γαιρ—εστι, they are variously interpreted. See Recens. Syn. The preference has generally been given to the sense assigned by Grot., adopted by Newc., Slade, and Holdcn: 'For it is the light [of severe truth] which makes everything manifest and in its true colour.' But though this sense is a good and suitable one, it cannot, I think, be extracted from the words without great violence.

Παιν is plainly in the Nom., not the Accus. Φανερ. cannot be taken for φανερους. The Apostle would thus have written φας γαιρ εστι τα φανερους τα ταιν. And the common interpretation (as concerns φανερο;) lies open to the same objection; though the sense yielded is suitable. The true interpretation seems to be that of the antient Expositors almost universally. Φανερ. is to be taken in a passive or a reflected sense, q. d. 'Whatsoever showeth itself [to the world and doth not seek concealment], as the life of true Christians may do,' (so Matt. v. 14. 'ye are the light of the world: a city set on a hill cannot be hid') that is light [and adapted to discover darkness].' See Chrys., Eucum., and Theophyl. in Rec. Syn.

14. οδι λεγεις &c.] There has been no little controversy as to these words, which, while they seem to be introduced as a quotation from Scripture (or at least for the form of speech which occurs in St. Paul, it serves to introduce a citation) are nowhere found in Scripture. The antient and many modern Expositors regard the words εγεραι—Χριστος as a quotation, from Is. xli. 1 & 2. Others, again, suppose them taken from a lost canonical, or, as some say, apocryphal book. But that a canonical book should be lost, cannot be admitted without proof; and that the Apostle should speak of an apocryphal book in the same manner as a canonical one, is very improbable. Many recent Commentators take the λεγεις for λεγειται, and suppose that the words form part of a spiritual song then sung or recited in the Churches. This, however, rests on mere conjecture. The words may best be left unexplained, as the sense is perfectly plain. (Especially Is. lx. 1-3. το Πνευμα being understood.) It is well observed by Zanch. that this contains the sense of what the Prophets teach, consisting 1. of an exhortation to repentance; 2. of a prediction of the light of salvation by the Messiah. 'Ενηφ. ουι seems formed on Is. lx. 1-3. which passage, Wels. remarks, the Jews have always interpreted of the Messiah, and he well illustrates the ενηφαιας from Orph. Hymn. oiv εθελει θυμοι τα δανεαιται ενεφαιας. On this metaphorical sense of καθ., see Rom. xiii. 11. and Note; on νεκρυ, ii. 1.; and on the figurative sense of light, see Joh. i. 4.

15. βλαττετε—περιη.] This is not, I conceive, (as it is by many Commentators regarded) a new admonition, namely, to Christian prudence; but, as others have well pointed out, a continuation of that of ν. 3 & 8. 'Ακριβως περιη signifies to conduct oneself carefully and circumspectly, cautiously minding one's steps.' The παιν is said to be for οτι; to account for which, we may suppose that this is a blending of two modes of expression, βλαττετε παιν περιη, and βλαττετε οτι ακριβως περιη. In μη ακριβως, αλλα γυνοψ there is a parallelismus athesiticus, (such as is found in the Classical as well as the Scriptural writers) where, for emphasis sake, a proposition is expressed both affirm


The above view of the passage is greatly recommended by its being equally suitable to the parallel passage of Colossians, where the ἐφοσία περιπατεῖν is equivalent to the ἀκριβῶς περιπατεῖν of the present Epistle; and though πρὸς τοῦτο ἠκρίβω is not here expressed, yet it is understood in πρὸς αὐτόν, which may be supplied, with reference to the ἀυτὸν at v. 12, which relates to the ἀυτὸς τῆς ἀκεραίας at v. 6.; and that cannot but refer to the heathens. Indeed, the heathens are unquestionably meant at v. 14. The admonition, then, clearly is, that they should adopt a discreet and circumspect conduct towards their heathen neighbours, thereby making use of the truth and power, by this tacit reproof of their evil ways, of bringing them to the light of the Gospel.

16. ἀσοφοῖ, ἀλλ' ὡς σοφοί; ἐξαγοραζόμενοι τὸν καὶρὸν, ὧν, καὶ ἰματισμοῦ, καὶ ὀνομάζουσιν καὶ φανερῶς, καὶ ὑμοί, καὶ ὅσας πνευμα-

tively and negatively; as Joh. i. 20, ἀμοιλόγητος καὶ ὁ πνεῦμα. 16. ἐξαγοραζόμενοι τὸν καὶρὸν &c.] This is acknowledged to be one of the most difficult passages in Scripture; and hence it is variously interpreted. See Rec. Syn. Some eminent Commentators, as Grot., Hamm., Whitby, Locke, and Maclk., explain it of the caution to be observed in avoiding persecution, viz. that they might draw out their time as long as they could, by not provoking their enemies to cut them off. This view, however, is agreeable neither to the context, nor to the parallel passage of Colossians iv. 5. adduced in illustration; and yields a sense in the manner of the Apostle. The common interpretation, adopted by Mr. Valpy, is, "endeavouring to recover and buy back the time that has been lost, by diligently making use of what remains, and improving it to the most valuable purposes." But this has no support from the context, and is not agreeable to the parallel passage of Colossians. It should seem that in order to ascertain the sense, we must first carefully trace the connexion, according to which ἀνέγυρος. τ. κ. must, I think, have reference to ἀκριβῶς περιπετείη, in the preceding verse. And that expression must also refer to the ἀνέγυρος, and the whole of v. 14. The Apostle, I apprehend, means to teach them how that ἅγια and φανερῶς might be brought about, namely, by the ἀκριβῶς περιπατεῖν. And the words μιαίς ἀσοφοί, ἀλλ' ὡς σοφοί and ἀνέγυρος τοῦ καὶροῦ are, I think, meant to further urge this circumspection, by showing that thereby they will act truly wise men, (so Liban. Epit. 627. σαφεύρωνων ὁ ὀμοίως καρποῦσαι τοῦ καὶροῦ, ὅν μιαίς παρελθοῦνα τοῦ καὶροῦ ἡμῖν.) namely, by diligently making use of the opportunity for presenting such a contrast as may rouse those who are in the deep sleep of pagan ignorance and vice; so that standing reproved thereby, they may be brought to Christ, who will give them the light of the Gospel and the Holy Spirit. It is proper to observe, that at v. 14. the heathen is apostrophised.

The remaining words ὅτι αἱ ἵμαρα ἰματισμοὶ εἰσὶ are somewhat obscure, and admit of more than one suitable sense. If they be referred to ἀνέγυρος τοῦ καὶροῦ, the sense will be, "because the times are dangerous, the season of their usefulness precarious, and the opportunity is to be carefully made use of. They may, however, be referred to ἀ νέγυρος, τοῦ καρποῦ, but (with the Pesnito Syriac) to ἀκριβῶς περιπατεῖτε; and thus the sense will be, not that the times are dangerous to their safety, or unfavourable to the conversion of the heathen; (as Bp. Middl. explains) but that they are dangerous to their virtus, being full of temptations, trials, and various hindrances to religion: so that they will have need of all their circumspection and care to walk aright.

19. λαλοῦντες ἑαυτοῖς φανερῶς &c.] These words are, I think, meant to illustrate and exemplify the preceding verse, meaning that, when
in their families, or in society, they feel elevated beyond ordinary conversation, and seek for hilarity, not to express this cheerfulness, as did the heathens, in singing or reciting solute songs, (called ecloga) but in the use of psalms, hymns, and spiritual songs, either by recitation, to each other, or by singing them, singly or together. On the discrimination of sense in ψαλμοι, ὕμνοι, and ἀθ. τν. I have fully treated in Rec. Syn. It does not appear that by ψαλμοι we are to understand the ψαλμοι of the LXX. or Vulgate, but also the compositions of persons who had the Spiritual gifts (so 1 Cor. xiv. 26. εἶτε ψαλμοὺς ἔχει, where see the Note). And it may be added that in Eusebius (Hist. Eccl. L. v. 28.) these are distinctly mentioned and appealed to: ψαλμοῖς καὶ ωδαί ἀδελφοί ἀπ' ἀρχῆς ἐπὶ πιστῶν γραφεῖση, which, he says, τὸν Λέγων τοῦ Θεοῦ τὸν Χριστὸν ὑμών, ἑλκοῦσιν, 'speaking of him as a God.' Such ψαλμοῖς differed in no material respect from ύμνοι. See Rec. Syn. How the ωδαὶ πνευμ. differed from the ψαλμοὶ and ύμνοι, is not clear. The difference should seem to have been, that the two former celebrated the praises of God in strains adapted to be sung in chorus; while the ωδαί were pieces on some religious subject, and it is probable they were usually only recited; or, if sung, as our Solo anthems; but though we find they used in singing of psalms or hymns, the antiphonia, yet it appears from Justin's Resp. ad Orthod. p. 107. that they sang only with the voice, ἀνευ ὀργάνων.

This the Apostle directs to be done ἐν τῇ καρδίᾳ, i.e. so that the affections of their hearts should go with the outward melody of poetry and singing; meaning that this was not to be done in a formal or pharisaical manner; or be regarded as always to be done, but only when they felt so inclined. Thus we shall fully comprehend the force of the admonition at James v. 10., at which so many have stumbled: καθὼς τις: ψαλλόντα; it does not mean that our cheerfulness must always be shown in singing of Psalms; but that if any one be elevated more than ordinarily, let him express it, not in the use of dissolute songs, but rather in hymns of praise. And as that passage cannot be supposed to refer to public worship, so neither, I apprehend, does the present. And as in neither passage is there an injunction to sing psalms and hymns in all seasons of joyfulness and mirth; which Mr. Holden thinks "would bring all harmless gaiety and be impracticably rigid;" so it is quite unnecessary to remove that fancied objection, as he does, by understanding the passage not of private societies, but of public assemblies for Divine worship. His proofs are utterly invalid; for v. 18. has no such reference to the heathen feasts in honour of Bacchus as to limit what is said in v. 19. to the religious assemblies of Christians. And his rendering ἀναγίνεσθαι 'when you speak' is utterly indefensible, and does violence to the passage. I would further observe, that ψαλμοὶ and ἀθ. are synonymous, but the terms are used, the former to correspond to the ψαλμοὶ, the latter to the ύμνοι.

20. ἐν εὐχαριστ. &c.] This forms another head of adoration as to their private conduct, illustrating the αἰμαῖον περιπατεῖν. It must relate solely to the expression of thankfulness "to God even the Father" in private devotions, or in family prayer, and that under all events, whether prosperous or adverse. See Whitby in Rec. Syn. Εν οἴνῳ, τ. Κ., 'in the name and through the mediation of Christ.' See Theophyl. in Rec. Syn.

21. ἐν ποιμ. &c.] This forms another head of adoration, namely, to that subordination, the violation of which was, there is reason to think, the origin of early Christian strife, and more than any thing else tended to bring Christianity into discredit with Governors and magistrates. They are, therefore, exhorted to submit themselves to every ordinance of man for the Lord's sake. And the Apostle, from this verse to Ch. vi. 10. (following up the general injunction ἐν ποιμ., &c. with particular ones) adverts to various departments of subordination both natural and social, each in order, and the discharge of the relative duties. See Dodd., and compare 1 Cor. vii. 19-20. and 1 Tim. vi. 1 & 2. 'Εν φεβίῳ Θεοῦ, 'from reference to the authority of God.' See Rom. xii. 11. and Note.

22. ἵδιοι] This is not prefixed, but is put for ἤδιοι [as Col. iii. 10.] ; a use not found in the Classical writers. Θεοῦ τις κ., 'as a duty rendered to the Lord,' and therefore to be discharged with alacrity.

23. ἵστη κεφ. τῆς γυν.] See 1 Cor. xi. 3 & 7. and Notes. Κεφ. τῆς ἑκκλ., 'Head of the body of the Church.' See Rom. xii. 5. and Note.

24. This is illustrative of the preceding verse. 'Εν ταύτῃ, i.e. in every thing lawful and right.

25. The Apostle here points to the reciprocal duty by which the submission before enjoined
would be rendered more easy and beneficial, namely, by kindness and affection, a liberal indulgence to the frailty of the weaker sex; for protection was implied in the authority vested in the husband. Kē autōn. pαροικοῦν. See Gal. i. 3. and Note.

26. ἵνα ἀντὶ τῆς σεμασίας ἤρματος, i.e. that he might by his Spirit consecrate it to his service, having cleansed it by the washing of water (i.e. by that baptism which is the laver of regeneration. See Tit. iii. 5.) and through the word, i.e. the Gospel as the means of their conversion and sanctification. See Whithby and Scott.

27. ὑπηρέτητα. The sense is, 'that present her to himself in his own presence (viz. at the resurrection), or unite her to himself, (2 Cor. xii. 2.) or simply make her a glorious and beauteous Church, not having one remaining spot of sin, but made complete in holiness, without the least remaining blemish.' See more in Doddr. and Pearson ap. Slade. Ἐπιλέγειν, from σεμάσιον, signifies a spot on a garment, or a freckle on the skin: and the washing here mentioned is supposed to remove it. Ἀμεθηματίζω is from αμέθημα, which is derived from the Hebr. דְּמֵת, a blemish.

28. The argument in this and the three following verses is founded on the nature of the conjugal union, whereby the husband and wife become as it were, 'one flesh.' Thus the wife is regarded as the husband's second self. ἰδίω, however, not to be too much pressed on. Thus Aristoph. Eth. p. 233, says any one's son is 'οὐκ ἐρῶταί αὐτοῦ, and then adds: 'αὐτὸν ἐπιτρεπται βλέπειν ὑπόδει.' We would here compare Hom. ii. i. 340. 'ὅτι, ἔκαμεν, ἐγὼ ἔγραψα καὶ ἐγραφή ἥ τινι ἀντίτοις (scil. γυναικί) φιλέται καὶ κηδεύται.'

30. ὑπηρέτητα. The sense is probably to be supplied from the preceding verse as follows: 'The Lord so nourishes and supports us who are his Church' because we are [in that view] members of his body.' The next words urge the comparison more closely, by an allusion to what Adam said of Eve, Gen. ii. 23; thus representing the relation as being equally intimate with that of Eve to Adam. And then to place what is said in a stronger point of view, the Apostle introduces the very words spoken of the woman. The answer (obscene Neor.) is this: 'On account of this strict union (v. 28, 29.) the relation of a wife supersedes all other relations; as Adam declares.'

32. ἐγγύς ἢ ἐγγύς-ἀντίτοις. Literally, 'This mystery is a great one,' i.e. 'in this is contained a great mystery, representing a most important truth [though long unknown].' The Apostle recognises an allegorical sense in that passage, involving an image of the intimate union between Christ and his Church. ἐγγύς ἢ ἐγγύς-ἀντίτοις. The sense seems to be, 'But in saying this, I especially advert to [the union between] Christ and his Church, [that you may apply it to yourselves].' 'The mystery (says Neor.) was that Christ should leave the glory which he had with his Father, and would himself to his spouse, the Church; purchasing this Church by his blood.'

33. ἐγείρω, however, not to enlarge on this truth respecting Christ let &c. [Neor.] The ἐγείρω, however, seems to be transitive, resuming what was said at v. 29.; and may be rendered εἰμι, εἰμί, a sense occurring in the later Classical writers. οὐ καὶ ένα, This mode of expression is very rare, and not found in the Classical writers. 'I am pho. sub. bλεπεῖν, expressed supra v. 15.'
VI. 1. τὰ τέκνα] The Article may be thus expressed, 'The children,' i.e. those of you who are children. En Κυρίου, i.e. in deference to the authority of the Lord, ἐν φόβῳ Κ., v. 21. Τούτῳ γὰρ τὸ 3. It is meant, that this is right and just, both by the law of nature and that of revelation.

2. τιμὴ τ. πατ.] Τιμῶν properly signifies 'to perform one's duty to any one,' and here reverence must comprehend the offices of affection, care, and support suitable thereto. There is the same complexity of sense in the Classical τιμᾶν τῶν λατρῶν. In ἄνεν ἐστιν ἐν εἰκ. some limitation is intended. Most eminent modern Commentators understand by προςβή the first with a special and appropriate promise annexed to it; that in the second commandment being only a general declaration of God's mercy to all who keep the commandments. If this be thought unsatisfactory, we may, with the antient and some eminent modern Commentators, (as Ilamn., Wet., Koppe, Rosenm., Jasp., Schleus., and Wahl) take προςβή, i.e. to mean a principal commandment, as, from its peculiar importance, it may very well be termed. Of which indefinite sense of προςβή, Schleus. and Wahl aduce many examples, though not all to the purpose. Thus the εἰκ. will mean that, too, with a promise annexed.' This latter mode, however, is not necessary; for as to the objection that some have made, that the former sense would require the Article, that has been refuted by Bp. Middll., who has shown that προςβή may very well be taken for ἡ προσβή.

3. ἵνα εἰ — τῆς γῆς] Rosenm. and many recent Expositors represent the sense of the promise to be, that the Jewish state should be flourishing and permanent, if the children were educated. Now that the education of children is of great consequence both to the welfare of families, and of the community at large, cannot be denied: but there is nothing said here of education; nor was the commandment meant for children in age, but offspring, whether children or adults. I see no reason to abandon the view taken by the antient and early modern Expositors, that the promise was meant for individuals. Though it would, of course, apply to whole societies, as composed of individuals. Besides, the promise was especially adapted to individuals, and like other promises to the Jews, was temporal. We are not, however, hence to infer, that the same temporal blessing may now be with certainty expected to attend the performance of this duty. For the promise is only mentioned as a proof of the high importance of the commandment. Still it seems to be implied, that what was attended with so much a blessing under the Mosaic Law (even the performance of a part which constituted part of the Moral law, engraven into Christianity) would experience a corresponding portion of blessing under the Gospel of Christ; though the reward might be not so much of this world, as of the world to come.

4. παροργίζετε i.e. 'irritate by undue austerity or unnecessary severity.' At the parallel passage of Col. iii. 21, is added ἵνα μὴ διώκητε, i.e. lest they fall into that discouragement, and despair of doing their duty, which undue harshness generates. The words following seem meant to suggest the mode by which the duty and obedience of children might be most effectually secured, namely, by giving them (in the words of Doddrt.) 'such a course of discipline and instruction as properly belongs to a religious education; which ought to be employed in forming them for the Lord, by laying a restraint upon the first appearances of every vicious passion, and nourishing them up in the words of faith and of good doctrine.' 1 Tim. iv. 6. Παιδεία καὶ νοοδ. should be rendered 'education and discipline,' implying a reference to the instructory part of education; and the latter the corrective part, by forming their morals. Κυρίου is added, to suggest that the whole of this education, and moral instruction (and training) should be suitable to their Christian profession.

5. οἱ δοῦλοι] 'bond-servants.' Κατὰ σάρκα, 'earthly;' said in allusion to their Master in heaven. Thus the Apostle does not interfere with any established relations, however morally and politically wrong, but only enjoins the discharge of duties which the very persons themselves recognized. Μετὰ φόβου καὶ τρόμου. See Note on 2 Cor. viii. 15. Ἐν ἀνελότ. τ. κ., 'with hearty sincerity and good-will.' Οὐ τῷ Χρ., 'as if the service were unto Christ, the heavenly Master, in Ps. lii. 8. Sept.) and denote a more eminent sense, the Lord of the Christian.' 6. μὲ κατ' ὀφθαλμοδουλ. &c.] This is further illustrative of the preceding verse. They are told how the service is not to be rendered, and how and on what principle it is to be rendered. The terms ὀφθαλμ. and ἀνθρωπ. are both of rare occurrence, (though the latter is found in Ps. ii. 9. Sept.) and denote a more eminent sense, the Lord of the Christian.
Kef. VI.

PROS EΦΕΣΙΟΥΣ.

829

ος δουλει του Χριστου, ποιουντε το θλημα του Θεου
7 εξ ψυχης, μετε ευνοιαι, δουλευοντε το Κυριου, και ουκ αι-
8 θραποτε· εινδοτε ότι ε αν τι οκαστον ηγαθου
τοτε κομεται παρα του Κυριου, ετε δολος ετε ελευ-
9 θεος. Και οι κυριοι, τα αυτα ποιετε προσ αυτους,
eινδοτε την απειλη εινδοτε ότι και υμων αυτων ο Κυριο
ετιν ευφαιν, και προσωποληψια ουκ ετι παρ αυτως.
10 το λοιπον, αδελφει μου, ενδυμασωθε εν Κυριω, και
11 εν τη κρατει της εισω της αυτων· ενθοσαθη την παισλαι
του Θεου, προς το δυνασθαι υμας στηνα προς τας μεθοδι
12 δεια του διαβολου. οτι ουκ εστιν ημιν τη παλιν προς αυτα

8 Cor. 6. 6.
9 Cor. 10. 10
10 1 Pet. 2. 2
11 1 Cor. 13. 5
12 Col. 3. 12

Captain of their salvation against Sin, the world, the flesh, and the Devil. Without this they would have been unequal to the contest, and they only can be strong in the Lord by seeking his strength, as communicated by his Holy Spirit, and to be obtained by the prayers of faith to the throne of Grace. 

Eνθοσαθη την παισλαι του Θεου may be rendered, 'by the force or efficacy of his strength.' The Apostle first compares generally the strong motives to steadfastness in the Gospel supplied by the consolation and aid it imparts here, and the glorious hopes it gives. Then follows up this military metaphor, evolving it into a kind of spiritual allegory, in which he compares the spiritual arms with which the Christian ought to be furnished with the panoply of the Greeks.

11 του Θεου] i.e. as it were supplied by God, as the παισλαι of the antients (on which see Mau&nti;ure. Ant. Expl. Vol. ii. p. 21.) was by the Monarch, or the state. Στηνα, to withstand, oppose; properly applied to persons, but metaphorically to things, when closely connected with persons. Με&nti;δε, must, in this context, be regarded as a military term, denoting με&nti;δεις, especially as in some passages cited by the Commentators μη&nti;δεις and τεκνα are used as synonymous. See supra iv. 14. and Note. 
Του Του Διαβολου. I have in Rec. Syn. shown that it is in vain many recent Commentators endeavoured to exclude all notion of Diabolical agency, by explaining Διαβολου to mean an adversary; since, when taken in conjunction with what follows, and what we find in other parts of Scripture, we cannot but recognise a reference to the spirit of Evil, and consequently a proof of his personality and power. We may, however, discern a reference, though only a subordinate one, to the arts of malicious adversaries; not only Jews and heathens, but also those of the false Judaising teachers.

12 δει την παλιν Literally, for to us the contest is not with &c. Παλιν is properly a gymnastic term; but the Apostle often unites military with agonistic metaphors; and here the agonistic is not less suitable than the military. As the Philological Commentators have failed to exemplify this, I may appositely compare a similar passage of Max. Tyr. Diss. v. 9. Vol. i. 79. (Risik.) where we have mention of Socrates
wrestling with Melitus, with bonds, and poison: next the philosopher Plato, wrestling with a tyrant's anger, a rough sea, and the greatest dangers; then Xenophon, struggling with the prejudices of Tissaphernes, the snares of Arius, the treachery of Meno, and royal machinations: and lastly Diogenes, struggling with adversaries even more formidable, namely, poverty, infamy, hunger, and cold. Alc. *Elian* V. ii. ix. 41. says of Pausanias, who was atoned to death in the temple of Minerva: διέσκευα τον ιεύμ. And so Clarendon cited in Johnson's Dictionary in voc.: 'He knew not how to wrestle with desperate contingencies.'

At αἷμα καὶ σάρκα sub. μόνον, 'merely human enemies, ἀνθρώπων ομοσώθητε ήμίον καὶ διάβολον.' Theophr. explains: namely, as opposed to Demoniacal foes. See Matt. xvi. 17. and Gal. i. 16. So Hebr. ii. 14. τάλη πρὸν σάρκα. That Demoniacal opponents are adverted to is clear by the force of the antithesis, as also from the τὰ δήλη τοῦ πονηροῦ at v. 16. By τὰς ἄρχας—τὰς ἕξοχας, the best Expositors antique and modern are agreed, must be meant (by an anthropopathia frequent in the case of good angels) the various orders of evil angels (as is plain from the τῶν Διαβόλου in the preceding verse) who had long revoluted from, and been in opposition to God and his kingdom. See Rom. viii. 38. and Note. The words πρὸς τῶν κοσμ. τ. σκ. τ. αλ. τ. π. are by some recent Commentators supposed to refer to the Jewish rule in Rome, under Tiberius. See. It should seem that they are not meant to denote a different order of persons; but rather, I conceive, to designate more particularly the fore-mentioned evil angels, and show how they are connected with this world, and are enabled to oppose the supporters of the truth; namely, as being the Rulers and directors of the spiritual darkness of this world, namely, of those who uphold ignorance and iniquity in this world. Κοσμοκ. is a strong term, and properly denoted the Emperors of Rome, the kings of Persia, and other powerful monarchs. So Satan is in Joh. xii. 31. called αἵρας τοῦ Κόσμου τοῦτου, and examples of this use are adduced by Wets. from the Rabbinical writers. Irenæus, too, says Διάβολος διέσκευε κοσμοκράτορα καλόν, plainly alluding to the present paczator, and consequently confirming the common interpretation. Of course, with these demoniacal rulers are included their human agents, Jews, Judaisers, and Heathens.

The next words πρὸς τὰ πνευμ. &c. must be regarded in the same light as the preceding clause, and are, I think, explanatory of what was there said, τῆς πονηρ. being exegetical of τοῦ σκότους. Thus πνευμ. is rightly explained equivalent to τα πνεύματα: which is confirmed by the Syr. Version. There is, I conceive, an ellipsis of τάγάματα, suggested by the foregoing imagery. Τῆς πονηρᾶς is, by Hebraism, for πονηρ. Of the next words εἰς τοὺς ἑκοῦρ. the sense is disputed. See Recens. Syn. Some would supply πράγματα, i.e. in things relating to heaven and the Gospel; which sense is very about maintained here see Note on 13. αὐτοπολίται. for στάνα πρὸν at v. 11. Τὴν τού τοῦ, i.e. the day of persecution and temptation. So v. 16. αἰ σήμα τοῦ πονηρᾶ εἰσ. The concluding στάνα, as anthyrarchically opposed to the αὐτοπολίται, before, must denote 'to stand triumphant over, survive the contest.' So Thucyd. v. 102. καὶ ἠμίον τὸ μὲν εἰς ἑδονήν ἀνέλιπτον, μετὰ δὲ τῶν ὄρμον ἐπὶ καὶ στάνα ἐκκεῖ ἐρήμω, where see my Note and Note on 2 Cor. iv. 8, which will place this interpretation beyond doubt. Κατηρίγ. is not well rendered 'having done, effected, or accomplished all [things].' It seems rightly explained by Beza, Zanch., Kypke, Wets., Koppé, Schluss, and Wahl, 'having conquered all our enemies (neut. for masc.) namely, those above adverted to.' The word is so used by Herodot. and Xen. cited by Raphael.

The Apostle repeats for the third time this exhortation, and that in order to develop the nature of the duty, by tracing its various parts. In the accommodation of this we may observe admirable skill and address. Στὰτε signifies 'stand to your form,' the first thing the soldiers learn. Περισσοτέρων, for περὶ τ. τ. ὑ. α. ἦτο ἐστὶν σοφήματι, or περὶ σοφήματι. There is an allusion to the belts with which the flowing veats of the Orientals were to be girded up for any active employment, the τοῦν. 'Εν αἰθιοπία, 'truth and sincerity,' true and sincere belief, the bracer up and support of spiritual constancy. Similar expressions occur in Philo Judah, and Josephus. By διὰ. must here be meant the constant practice of the moral and Christian virtues, (so Theopyl. τὸν καθὸν ὑδρευτὸν βίον) which would be the surest safeguard against the calamities of Pagan adversaries. It would also be a strong internal support, like the nil conscire sibi of the heathen Poets.

καὶ υπεξηπόμενον—εἰρήνην. Of this dis-
facult passage, the most probable interpretations are detailed in Recens Syn. (see also Mr. Rose on Parkh. p. 320.) and it has there, I think, been fully shown that the following is the true sense of the passage: 'And [like as soldiers] have their feet shod with sandals, armed with iron as a preparation, or defence, against the roughness, and a security against the slipperyness, or mininess of the roads,) so do ye arm yourselves against the slippery temptations of your Christian course, by being, as it were, shod with the preparation and defence supplied by the Gospel of peace, (i.e. which alone gives peace) even the strong motives to constancy in religion, and a holy, safe, and sure path, by the Gospel.'

16. ἐν τῷ πάθῳ. 'above all.' or rather upon or over all. At εν δυστυχεῖσιν—σφάλαι there is no incotgruity, as some suppose, in the metaphor. The βῆλη πέτρας. (more properly termed βῆλη πέτρας, or οἰστοι πύργοι; though πυρεμεία, occurs in Apollodorus) were slender arrows of cane, to which ignited combustible matter was attached, and when shot would set on fire wood-work, tents, &c. The earliest use of these I have seen recorded is in Herod. viii. 52. (a passage strangely omitted by the Commentators) where they are said to have been used against the wooden walls of the Areopagus at Athens. In Rec. Syn. I have restored the word πυρός, in two corrupt passages of Diod. and Zosimus; also indicated allusions to the πυρός. oisitai in Eschyl. Theb. 441. and Aristoph. Av. 1248. Now it was the aim of the persons so assailed to intercept and quench these burning arrows. And that could by nothing be so effectually done as by the use of their shields, which would extinguish them, since they were easily put out by a sudden jerk, and required only some soft substance on which to fix themselves. Of course, the term will here denote sharp trials and strong temptations. With the ψυρός τῆς πίστεως I would compare Ps. xxviii. 15. ἴσαρσιμοι σωτηρίας and Eschyl. Ag. 1412. αὐτῆς θράσους.

17. τοῦ σωτῆρος. For τοῦ σωτῆρος, as in Is. xxviii. 11. Ps. lxvi. 6. Lk. ii. 30. iii. 6. Acts xxviii. 28. Here it must mean the hope of salvation, as in Thees. v. 18. ἐνδυσάμενοι παρεκ- φαλαῖς ἐλείνα σωτηρίας. Τοῦ Πνεύμου. (as I have in Recens. Syn. proved) must (notwithstanding what some recent Commentators say) denote the Holy Spirit: and ῥῆμα Θεοῦ, denote both the revelation of the Holy Spirit to man in the Scriptures of the O. T. and also in the promulgation of the Gospel of Christ with such glorious power in that age. Now this would supply the best offensive weapon against all the attacks of adversaries, as supplying abundant matter to refute every objection.

18. 'ἐν τῷ πάθῳ.' 'using prayer of every kind.' Δεός. is added to complete the idea. 'Ἐν πνεύμα, fervently and heartily.' By engraving this on what immediately preceded, the Apostle intends to suggest the mode by which the sword of the Spirit can be made effectual. The prayer must, however, be real prayer; supplicative, if need be, always hearty and fervent, and restored to the utmost, (which is meant by ἐν τῷ πάθῳ προεκ.) at all seasons, early and late. Λόγου. To earnest application for spiritual aid under various trials, they are to add prayers for the support and welfare of Christians in general.

19. καὶ στέρον Κ. The καὶ signifies 'particular.' The λόγος is interpreted by some of a power of speaking; by others of permission to speak; by others of opportunity to speak. The second sense seems preferable, especially as the third is, in some measure, contained in it. And it is confirmed by the parallel passage of Col. iv. 3. Ἡ θέση αὐτῆς ἡμῖν ἔθελεν τί θερέν τοῦ λόγου. The ἐν δικοίᾳ—καθησία should, I think, be rendered 'by opening my mouth with freedom.' Probably St. Paul expected soon to be brought to a public hearing, and then to be permitted to vindicate both himself and the Gospel. On μωτ. τοῦ ἐνεργεία, see Note on 1 Cor. ii. 7 and Abp. Whately's Essay on the difficulties of St. Paul's writings, p. 203.

20. προσβεβάζω. i.e. I act the part of προσβεβάζω, ambassadour. So νῦν ἔνας προσβεβάζων at 2 Cor. v. 20. In ἐν δόξης there is thought to be an allusion to the custom of all nations, to hold ininvolate the person of an Ambassador. The expression is not well rendered by Mackn. in a chain.; a sense unwarily adopted by Mr. Holden and Dr. Burton. Whenever διὰ is used with ἐν, it has a generic sense, to denote chains, or, figuratively imprisonment. So here the Peshito Syr. renders, 'in catenis.' And even Wakefield, who so often errs by inserting an a where no Article is expressed in the Greek, here renders 'in chains.' The word is often in the Versions of the O. T. by Sym., Aquila, and Theod. used
in the singular to express the Hebrew terms in the plural.

21. τα προσφέραν] This, is exegetical of the τα κινει. see scil. προσφέραμεν before. It is a popular phrase occurring also in 1 Sam. xvii. 18. Δρό-
κοινος και Κυρίου προσφέραμεν. In the preface of the Gospel. 'Ο τιμητικός should not be rendered 'a beloved,' as in almost all our Versions; for that is neg-
lecting the Article; nor 'the beloved,' with Wackel., though the common Version so renders at Rom. xvi. 12. Περαιτέρων της διάκονων, and 3 Joh. 1. Γαλαταί τιμητικός. It is clear from
Rom. xvi. 12, that the Article cannot be meant to
mark notorious, or celebrity, and therefore the
cannot be tolerated. It is, I conceive, used for
the possessive pronoun. Thus in Phil. 1 & 2.
our common Version rightly renders Φίλα, του
διακονοῦντας and Ἀπόλλωνος τον φίλον, by our beloved
Philemon, and our beloved Appius. It fact,
there is in these cases an ellipsis of τοιοῦτος or
κατ' ὑμᾶς, which is supplied in Acts xv. 25. Rom.
vi. 5, 6 & 9. 2 Pet. iii. 15. The pronoun be-
longs to the subj. διάκονος or διάκονος omitted,
which is expressed at 2 Pet. iii. 15. and the pre-
sent passage. Thus at Rom. xvi. 12. and 3 Joh.
1 & 2. the pronoun should be supplied, as is
done in the Peshito Syr.

23. δικαστήριον] i.e. faith united
with love and charity; in which, it seems, they
had been deficient. See Gal. v. 6, and compare
2 Pet. i. 5.

24. ἐπίθημα] This is by most recent Com-
mentators explained 'constantly, unceasingly.'
But it is better to come closer to the literal sense;
and we may either (with the antient Versions and
Commentators) understand such a love as shows
itself in incorruptness of life; (See Joh. xiv. 21-
24.) or render 'with sincerity and truth ;' as
2 Joh. 1. and 3 Joh. 1. ἐν ἀληθείᾳ ἀμη-

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This is with reason supposed to have been written later than the Epistles to the Romans, Ephesians, Colossians, and Philemon. Dr. Burton thinks it was written towards the end of A.D. 60; while others assign it to A.D. 62; nay Mr. Scott to 65. Its authenticity, and consequently canonical authority has never been doubted. The Church at Philippi had been founded by St. Paul himself, about eight or nine years before. And the Epistle was written in consequence of an affectionate letter which he had received from the Philippians by the hands of Epaphroditus their Bishop, or chief Pastor; wherein they had informed him of their perseverance in the faith, and declared their constant attachment to him; offering at the same time a supply of money for his more comfortable support in his imprisonment. To this the Apostle replied in the present Epistle, which is written in a strain of peculiar affection, confidence, and approbation, containing no censure, but only confirming them in the faith, and exhorting them to continue the practice of those virtues which are the fruits of a genuine faith.

C. I. 1. ἐπισκόποις] On this word see the Note on Acts xx. 17 & 28, and especially the elaborate Note of Whitby, who (inter alia) observes: 'The Greek and Latin Fathers with one consent declare that τὸν πρεσβυτέρον οὖν ἔκλεισα, the Apostle here calls their Presbyters their Bishops.' So Chrys., Theodör., Òcum., and Theophyl., among the Greeks, and, among the Latin, St. Jerome, Pseudo-Ambrosius, Pelagius, and Primasius; and that not only for the above-mentioned reasons, that 'there could be but one Bishop, properly so called, in one city,' but for another alleged by them all, viz. that τὸν ἐκκλησίαν τοῖς ὑμῖν, 'then the names were common to both orders,' the Bishops being called Presbyters, and the Presbyters Bishops. 'And this, Theodoret says, is manifest in this place, because he adds here Deacons to the Bishops, making no mention of their Presbyters.' The term, it may be observed, was at length appropriated to denote what we understand by Bishop, and was probably so employed with reference to Is. ix. 17. Sept. διὸ ἡ τούτων ἁγιασματι καὶ ἑαυτῶν, καὶ τούτων ἐπισκόπων τοῖς ἐκκλησίαις.

2-4. See Rom. i. 7-9, and Notes. And on εὐαγγ. τ. 9, see Note on Eph. i. 15 & 16.

5. ἐν τῇ κοιν. ὑ. ε. εὐαγγ.] On the sense of these words no little difference of opinion exists. The antient and some eminent modern Expositors, as Ceder, Michael., Wells, Pyle, Hardy, Storr, and Wakef., assign the following as the sense, 'for your liberality in contributing to the furtherance of the Gospel;' citing in proof of this signification of κοιν. several passages, one seemingly very weighty, 2 Cor. ix. 13. αὐτῶν ἡ διακονία ἡ κοινωνίας εἰς αὐτῶν. That, however, will only justify the use as applied to persons, not things. In fact, the sense is, I agree with Mr. Scott, neither sufficiently important, nor in the Apostle's manner. It is better, with most eminent modern Expositors (as Crel., Sciliter, Whiby, Grot., Menoch., Heins, Mack., Valck., Rosenm., Scott, and Vater, supported by the authority of the Syr., Vulg., and other antient Versions, and also nearly all our English ones) to suppose the sense to be 'participation in [the blessings of] the Gospel.' This signification of κοινωνία is far more frequent than the other, and needs no proof. It is, indeed, urged that thus εἰς will
here be used for ιν; which would be rather harsh. Yet many examples of that use may be seen in Schleus. and Wahl. In the present case, however, (and in most of the examples adduced) there is not so much an absolute use of ιν for ιν, as rather a blending of two modes of expression. Thus here the sense will be, 'that you have been converted to the Gospel, and are become partakers of its blessings;' implying that they had been constant in the profession of the faith which Schleus. and others wrongly make the only sense; though it must, I think, be admitted as a secondary one. See Theodor. Ap. Rec. Syn. 'ΑTwo πρωτινα ημι ηκι της κοινωνιας ιμας. The words refer to and are expletive of the παιτο τεμα της δενε της παλιος τ. q. d. 'And this I have done from' &c.

6. πεποθως &c.] This states the grounds of his gladness in praying for them. 'Ερον αναθανηθης έτερον τον θην, &c., where the end of our mortal course and the coming of Jesus Christ are considered as the same; the period of death and that of judgment being, to all practical purposes, the same.

7. καθας οντη—ημας δοτας] The sense is not very clear; but it should seem to be that expressed by Abp. Newc. as follows: I may justly be thus comforted, because I have a well-grounded affection for you from your past conduct, and because you show such strong attachment to me: since, both in my state of bondage, and in my public defence of myself, and in that confirmation which I occasionally give to the Gospel, you are all so full of sympathy as to appear joint-partakers of the favour which God extends towards me.' 'Εχεις τινα εν κοινωινις is an idiom common to most languages. Compare 2 Cor. vii. 3. The αναλωσις is supposed to refer to the time when he pleaded his cause at Rome before the Emperor Nero. 'Εχες is repeated at the end of this long sentence to show the reference of δωτας. Οτι ημας δοτας may be inmost or absolute.

8. γαρ] This refers to the δια το αγενας ιμας in the preceding verse. On μαρτι, see Rom. i. 9. and Note. 'Ετειν, is a stronger term than 'Εχειν εν κοινωινις.

9-11. Here there is a sort of compendium, by specimen, of the prayers which he is accustomed to address to God on their behalf. By αγενας is meant, not 'love to himself,' as some Expositors antient and modern suppose; but, in its most extensive sense, love of God, his religion, commands &c., and of man for God's sake; in fact, the principle of love so finely described in 1 Cor. xiii. 'Ετειν denotes knowledge generally, but especially of divine things. So the Syr. adds spiritualis. Αλεθ., signifies a quick perception of truth or falsehood, right or wrong, which, though sometimes natural, is mostly the result of use and practice. 'These combined enable the Christian (says Scott) to judge at once in a variety of cases, even as the healthy eye distinguishes objects, the ear sounds, and the palate meats.'

10, 11. δοκιμαζειν] This refers to the result, or effect of knowledge and discernment in that experience, which often enables us to decide at once on the comparative excellence of things. The expression δοκιμαζειν διαφεροντα may signify, as some explain, to approve (i.e. to put to proof and ascertain by trial) the excellence of any thing. But, from what goes before, it seems rather to mean (as the best Expositors are agreed) 'to distinguish between, and, after examination, decide upon things which differ,' a signification of δοκιμαζειν occurring in Rom. ii. 18. 1 Cor. iii. 13. And it is confirmed by Theodoret. St. Paul may have reference, as many eminent Commentators suppose, to the genuine gospel as compared with the adulterated system presented by the false teachers, Judaiizers, and others: but the sense was, I conceive, intended to be general, and to be applicable to all cases, as denoting a power to discern the differences of things. Ειλικρινεια και απροκειματισμος. The former term has reference to purity of faith and doctrine; the latter,
to integrity and rectitude of conduct. So Acts xxiv. 16. ἅρπακτον συνήθεσις ἦσαν. Thus it is nearly equivalent to ἀρματαίοι at ii. 15. ἣν γενήσατο ἄρματα. Ei δέδρα κ. X. must denote the end of their course. See Note supra v. 6. The words πεπληρο. κ. δ. are an enlargement on the idea contained in the preceding clause, and represent a state of the Church that was as abundant as well as excellent, and evincing by such fruits the purity of the tree of faith which produced them. By διὰ 'I. X. it is hinted that these works are only the effects of his grace, and accepted through his mediation. Εἰ δόκη. κ. ε. Θ., 'would redound to the glory of Christ and the recommendation and reception of his religion.'

For κατά τόν τε σεβόμενον σωματίους εἰς. The common reading is also more agreeable to the style of the N.T. (So James iii. 17, says the άνθρωπος σωμάτων εἰς κατά τον σωματίους εἰς.) and is confirmed by the Pesh. Syr. ver. 16. And although κατά τόν τε be the more difficult and on the account which is adopted, yet even that rule is not applicable to a manifest violation of propriety.

12-14. As the Philippian might be apprehensive lest his imprisonment should hinder the progress of the Gospel, he gives his friends to understand that what had befallen him, had conducted rather to the furtherance of the Gospel. Τά κατ’ εἰς.- Sub. πρόγονα τοις κατά τόν τε σωματίων εἰς, and have been received into the text by Griesb. and Knapp; but without sufficient reason; since the use of the singular in the Vulg. Version may be ascribed to an attention to the idiom of the Latin language in which fructus rarely occurs in the plural in a metaphorical sense. The MSS. too are such as Latinize. Besides, κατά τόν τε and κατά τόν τε are perpetually confounded. The common reading is also more agreeable to the style of the N.T. (So James iii. 17, says the άνθρωπος σωμάτων εἰς κατά τον σωματίους εἰς.) and is confirmed by the Pesh. Syr. ver. 16. And although κατά τόν τε be the more difficult and on the account which is adopted, yet even that rule is not applicable to a manifest violation of propriety.

15. This and the ensuing verses show the existence of a party at Rome, like that at most other places where Paul presided, hostile to him. These are supposed to have been Judeans, 'who (as Scott states) concealed part of their sentiments, and preached the substance of the Gospel, in order to form a party under their influence, and in opposition to the Apostle and his friends; so that they might gradually impose the Mosaic law on the Gentile converts.' They were doubtless worldly-minded persons, to whom the humbling doctrines of the Gospel preached by Paul were unacceptable. Nay they must have been, in some measure, insincere in their profession of the Gospel. There were, we find by the Apostle's words, two parties of those who preached the word; one party who were actuated in what they did by envy of Paul's popularity, and by contentiousness, οὗ ἔρωμεν, for εἰς ἄρειν or the εἰς ἄρεις of the next verse; like the οὗ ἐρι- θείας, 'those who act from a contentious spirit,' Rom. i. 8. Others οὗ εὐδοκίας, out of good-will and love to man (especially Paul) for God's sake, as opposed to a party spiritual, and thus implying censure in the profession of the Gospel.

16, 17. These verses are explanatory of the preceding, v. 16. of the τινες μέν δες. v. 17. of the τινες δε δες. Though in several MSS. of the Western recension, Versions, and Fathers, the verses are transposed; which method has been adopted by Griesb. and almost every succeeding Editor, as also by Newc. and Wakef. But without sufficient reason; for though the transposed order is more agreeable to Classical usage, by which μέν is referred to the nearer, and δε to the more remote, and is found in 2 Cor. ii. 16, yet the other is more suitable to Scriptural usage. Indeed, to make the adaptation the more obvious, St. Paul placed the portions in the same order, and that the more natural one. This natural correspondence is, I find, perceived by Rinck, who aptly compares 2 Tim. ii. 20, where μέν refers to what precedes, and δε to what follows. And it is acutely remarked by Beng. that as καταγγελλεῖ belongs to both verses, it is put in that verse which comes first.

Οὗς διηγεῖται signifies not 'not from pure motives,' but those of selfishness and contention; implying more or less a want of sincerity in the profession of the Gospel, as is plain from the ἐν προφάσει at v. 18. The words οἷον...—μου are usually
supposed to mean, 'They are desirous to add yet more affliction to that of my confinement, by strengthening the hands of my adversaries.' But the ancient MSS. and modern Expositors take the sense to be, 'They are desirous to bring upon me severity of usage, in addition to confinement.' Both senses were probably intended, since either motive may have actuated different persons, or even the same persons. 'Εξ' αυτῶν, 'out of love [to me and to the Gospel]. The words following refer to both. Now those who really loved the Gospel could not but love Paul, as being appointed for its defence. Κείμαι. This may either mean 'am placed where I am,' q. d. appointed to this post; or 'am ordained to this ministry.' So 1 Thess. iii. 3. εἰς τούτο γαρ κείμαι, and Luke ii. 34. κείμαι εἰς παπέριαν καὶ ανάστασαν τοῦλα. The two senses, indeed, merge into each other.

18-19. τι γάρ; scil. δεισδέκει, q. d. not to enlarge on the motives of either class of persons. The προφήτας is not well rendered 'nevertheless' or 'notwithstanding.' It is, I conceive, put for προφήτης.)). I have found in several MSS. and Fathers, but doubtless from a gloss. The sense (as Grot. points out) is 'Suffice it to say.' Προφήτης, 'with pretence, i.e. a pretended or professed one.' (1 Thess. ii. 16. 1 Cor. v. 16. See also 1 Cor. v. 8. Χαιρὸς καὶ γαρ. There is no occasion to stumble, as some do, at the Apostle's rejoicing in the spread of error; since we are not told that the doctrines of the persons in question were very erroneous, but only that their motives were not pure. At all events, there would be in any case reason to rejoice at the Gospel being made known to the Heathens. Besides, it must be observed that εν τούτῳ means 'in this state of things,' and is plain from the words following, where the τούτῳ must have that sense. And the σωτήρ, though generally understood of salvation, may, with Chrys., Theodoret, Menoch, Zanch., Pearce, Newc., and almost all the recent Commentators, confirmed by the Syriac Version, be interpreted of temporal deliverance and welfare. So 2 Cor. i. 6. ἵνα τῆς ὑμῶν παράκλησις και σωτηρίας. But the words [διὰ] εἰκοσιτριῶν τοῦ προφήτου. 1. Χρ. are more in favour of the other interpretation. To remove this difficulty the best course will be to take σωτήρ, in the most general sense of the word, a benefit, welfare, (as in Acts xxvii. 34, and often) which may then be understood in the two senses of temporal and of spiritual benefit or good; the former as referred to in διὰ τῆς ὑμῶν δεσποτείας, (which is placed beyond doubt by 2 Cor. i. 11. συννεφοράς, and Acts xii. 5.) the latter, in εἰκοσιτριῶν τοῦ προφήτου. 1. Χρ., which must (notwithstanding what many recent Commentators say) mean 'by the supply of the Holy Spirit of Christ [procured by our prayers].'] Πλείστην ἐκπονείν τὸν Χριστὸν ϕάντασσα, (as Chrys. and Theophyl. explain.

So Gal. iii. 5. ὅ εἰκοσιτριῶν ὑμῖν πρόκειται. Compare also 2 Cor. i. 10. The Spirit is said to be of Christ as being procured by Him; (See Joh. xvi. 7. έν δὲ πορείᾳ, τοιούτων αὐτῶν πρὸς υμᾶς. And that Christ is considered as the bestower of the Spirit, is plain from 2 Cor. iii. 17. ὁ δὲ Κύριος τὸ Πνεῦμα ἐστιν. v. 18. ἀπὸ Κυρίου Πνεύματος. See also Joh. i. 16.) though, as He proceeds from the Father and the Son (See Matt. iii. 16. Joh. iii. 8. xv. 16.) He is often called Πνεῦμα Θεοῦ.

20. ἀστακάζας. 'anxious expectation,' as in Rom. viii. 19. 'Οτι εν ὑπόθει αὐξη, i.e. 'that in no respect shall I have reason to be ashamed by being frustrated in my endeavours, but rise superior to all my difficulties.' See Theodor. and Schleus. The word is so used in 1 Cor. x. 9. οὐκ ἀδικεῖτε. The view is also adopted by 1 Thess. iv. 28. To show that he seeks not his own glory in any success, he adds, μεγαλοθυμήσω. ο Χρ. Εν τῷ σωτηρίᾳ is more energetic than ἐν ἐμοὶ would have been, since martyrs and saints are said to glorify God in their bodies. See Joh. xxii. 19. 1 Cor. vii. 20. 21. ἐμοὶ γὰρ-κέρδος] The γὰρ has reference, I conceive, to a clause omitted, q. d. [And whether one or the other shall befall it alike to me] for &c. On the sense of the words following an opinion exists. Mr. Valpy (with more than his usual confidence) pronounces that 'the Apostle's meaning is not, that Christ was his life, and death his gain: but that both in life and death Christ is his gain. Χριστὸς is the subject of both members, and signifies the produce of both: a view, indeed, adopted by most Expositors from Pierce downwards. Yet it may be doubted whether the interpretation which Mr. Valpy rejects, be not the true one. It is not only supported by the ancient Versions, and adopted by most Expositors, but is required by the anatomy, which plainly subsists in this sense (see Wiclif). Theodoret (after Chrys.) admirably paraphrases thus: 'Ομοφώρως μοι αὐτήτη, καὶ
It is truly remarked by Whitby and Dodd, that this passage strongly confirms the doctrine of an intermediate state of life and sensation between death and the resurrection. See more in Mr. Slade.

The sense seems to be, 'And I assuredly know,' this I feel assured of,' for the τοῦτο and τέτω, must, with the antient and most modern Expositors, be connected. 'Oti men kai sumpt. t. oth. that I shall remain [in this life] and continue with you all.' Eic tin upo prokatothi-pistes. These words depend on προκαθορίσεως. as well as χάριν, and therefore are well rendered by Bp. Middl. 'to promote your advancement and joy in the faith,' i.e. for your religious improvement and your religious comfort.

The sense is, 'that your rejoicing on account of Christ [and his gospel] may be increased in me, by my return again to you.'

Conduct yourselves. See Note on Acts xxiii. 1. And on this elliptical use of μόνον see Note on Gal. ii. 10. "Ia, eite elēthen -στηκες. Render: So that, whether coming and seeing you, [I may see] or being absent from you and hearing of you, I may learn that ye stand fast.' etc. The ellisp. was used to avoid tautology: at τα περὶ δ. supply πράγματα. Στοιχ. εἰν τῷ τοῦ in supposed to contain an agnostic metaphor, further developed in the next clause. The simple sense, however, is, 'striving together, unanimously and strenuously, for the furtherance of the Gospel,' to which the living worthy of it would not a little contribute.

I. Have in Rec. Syn. shown at large the sense of this passage; and that cannot be better expressed than in the words of Mr. Holden: 'Which circumstance of your being in nothing terrifyed by your adversaries, is to them an evident token of [your] persidion, because they consider it obstinacy in error; but to you [it is an evident token of your eternal] salvation; because you consider it as a proof of the sincerity of your faith, and that of God; for unto you it
is given on the behalf of Christ not only to believe on him, but to suffer for his sake, being exposed to the same sufferings which you saw me endure, and which you now hear that I endure at Rome."

II. 1. The oun is resumptive; this being a continuation of the admonition at i. 26. στήτευ ἐν πίστει. We may observe a great energy in the sentence, chiefly from its being composed of clauses commencing with ei., which particle (as Rosem. remarks) does not imply doubt, but is strongly affirmative. It, indeed, obtains that force from a clause omitted, q. d. 'If [as is certain] there be &c. Ἀπαράδεξια, i.e. consolation under the sufferings endured for his sake; as supra i. 28.; or, as others explain, 'if I am to occupy any resort in Christ respecting you.' Παραμύθιον αἵτως denotes either the comfort arising from that love to God and to man which is the sum and substance of the Gospel, (See 1 Cor. xiii.) or the comfort arising from the pardon of our sins by Christ's love. Κοινωνία πίστεως, may (as the antient and most modern Expositors suppose) mean 'fellowship of the Spirit,' See Note on Rom. xvi. 30. and 2 Cor. xiii. 14. Though as there is no Article, almost all the recent Commentators render it consensio or conjunction animorum.

2. "παρηγ. π. τ. χαρᾶν; 'fulfil ye my joy,' i.e. give me full cause for rejoicing, or complete the joy I felt in converting you and have since felt; namely, by cultivating the mutual agreement in doctrine, and concord of mind before enjoined. With respect to the τό αὐτό φρον., and the τό ἐν φρον., they are by Phot., Heirn., and Schleusen. supposed to be synonymous. And so Polby. 441. (cited by Wets.) λέγουσεν ἐν και ταύτα πάντες. and Aristid. p. 509. ἐν και ταύτα φρονούσαν. On the other hand, Grot., Kypke, Mich., Storr, and Rosem., suppose that the former denotes consent in doctrine, the latter social concord. Bp. Middl., however, thinks that the Article before ἐν cannot be explained without supposing some kind of reference. This reference, he maintains, is to what immediately follows, μηδὲν κατ' ἐρήμιαν η̄ κενοδοξίαν, as if the Apostle had said 'minding the one thing, viz. &c.' An interpretation (says he) favoured by the Vulg. id ipsum sentientes. Nīhīl per contentionem nōuē per inanem gloriam. But what principally, he thinks, confirms this opinion, is the construction of the sentence following, μηδὲν κατ' ἐρήμιαν, which in having no verb assumes the form of a pro-verbal admonition, such as might be made a subject of reference.' But, pace viri tanti, this seems not a little far-fetched, and straining a point, to support a theory, which, however, may be as well maintained in another way. What Bp. Middl. calls 'the principal confirmation of his opinion,' is, I conceive, no confirmation at all, since the true elips in the next sentence is not τοιεῖτε, (for that is not a separate sentence containing a gnome) but τοιοῦτοις, as was seen by the Peshito Syr. Translator, and by many of the best Expositors. In fact, the clauses which follow, πληρώσατε μου τήν χαράν, ἓν το 2 αὐτό φρονεῖτε, τῇ αὕτην ἀγάπην ἐγγονοι, συμφωνοῖ, τό ἐν φρονούντες: μηδὲν κατὰ ἐρήμιαν η̄ κενοδοξίαν, ἀλλά τῇ 3
4. μη τα' εαντων εκατος σκοπειτε, αλλα και τα ετερων. 1 Cor. 10. 21 3 Cor. 1. 34. 5
5 εκατος. το τα' γαρ φρουεισθω εν μιν οι και εν Χριστω εν 15. 5 Matt. 11. 23.
6 Ιησου ος εν μορφη θεου υπαρχων, ουχ ερπαγον ηγη. 1 Joh. 13. 15.

This is commonly understood as a admonition against selfishness not as indicating a disinterested spirit. And many similar moral maxims are adduced by Wets. The interpretation might also have been supported by Thucyd. vi. 12. το εαντων μονον σκοταν. Appian i. 380. το εαντων μονον σκοταν. Soph. Elect. 1114. το εαντων μονον των σκοτων. Thucyd. iii. 17. το εαντων μονον προαριστων. But, considering what precedes and follows, it should seem that the word contain, not an injunction to a fresh duty, but a suggestion, which might enable them better to perform what had been just enjoined, of modesty. It was for want of attending to the gifts and endowments of others as well as their own that so many gave way to vanity and spiritual pride. It is in this that it is to be understood. The above view of the sense is not only adopted by many of the best modern Expositors, but by the antient ones almost universally, as the very emendation scendentur, for σκοτειτε (for an emendation it is, though edited by Griesb., Knapp, Heinr., and Tittm.) attests.

5. το το γαρ—X. I. 1] To illustrate and enforce, in the most effective manner, that conduct which he had enjoined, the Apostle here calls on Christians to cultivate and manifest the same kind, judgment, and disposition, which had been so conspicuous in Christ Jesus. (Scott.) Φρονεσθω is regarded by the recent Expositors as used impersonally: but, in fact, it may be said to be put for φρονηθαι etca, where φρον. denotes disposition, way of thinking and acting, as in φρον. των ααρον και φρον. των ενεκτοσ. Thus Thucyd. ii. 43. in a kindred passage: τον δε λοιπον χρη απαλεταιτε μεν εχεσα, απολυτετει εις μονον διελυσα φημα. 6. 3 εν μορφη— Isa 28. 6. 14 This passage is (as Doddr. says) remarkable for the contrary uses that have been made of it in the controversy respecting our blessed Redeemer. A full detail of the various interpretations may be seen in Rec. Syn. The antient Expositors almost universally, and by far the greater part of the modern ones, are of opinion that εν μορφη θεου εναρχη signifies being in the form and nature of God, i.e. being really God; μορφη being taken to denote, by metonymy, the φυσις and οιον, the nature and essence. And, indeed, when applied to God, the term can have no other meaning, since the Deity has properly no form nor shape. Of this signification of μορφη several examples have been adduced both from the Classical writers and Josephus. So Plato says that God μενε δε απλων εν την αει μορφη. And Joseph. says that the heathens defined the worst pantheons εις την φυσιν και μορφην διαπλαισαντες. That the Fathers took the word in this sense, appears from Suic. Thes. ii. 377. Some, indeed, both of the antient and modern Expositors think εναρχη may be rendered pre-existing. But as that is a point of doubtful disputation, it may be content to accept

plain 'subsisting in the real form of God, one with and equal to the Father.' This view is most naturally supported by the most eminent of the earlier modern Expositors, as Bps. Pearson, Bull, and Burnet, and recently by Abp. Magee (on the Atonement i. p. 71. and ii. 479.) Bp. Burgess, Mr. Parkh., and Dr. Burton. Some eminent Commentators, however, as Whitby, Ellis, Wolf, Carps., and Mackn., think the above view cannot be admitted, since Christ, when he became man, could not divest himself of the nature of God. And with respect to the government of the world, we are led by what the Apostle tells us, Heb. i. 3., 'to believe that he did not part even with that; but in his divested state still uphold all things by the word of his power.' By the μορφη θεου, therefore, they understand the visible glorious light in which he is said to dwell, 1 Tim. vi. 16. and by which he manifested to himself to the Patriarchs of old, Deut. v. 22., which was commonly accompanied with a numerous retinue of angels, Ps. lxxix. 17 and which is called the similitude of the Lord, Num. xii. 8, the face, Ps. xxxxi. 16, the presence, Exod. xxxiii. 15, and the shape, Joh. vi. 37. This interpretation, it is thought, is supported by the term μορφη, here used, which signifies a personal external shape, or appearance, and not his nature, or essence. But the learned Commentators seem here to confound the signification with the sense of the word. That μορφη has not properly the signification in question, may be admitted; but that it was sometimes so used by the writers on philosophy and science, is attested by the examples adduced by Elen. and others. The Socinian exposition of these words, I need scarcely notice, has been completely refuted by the great Commentators and theologians first mentioned.

But to proceed to the equally controverted words ουκ ἀπρεσμόντας ἐγες, the antient Expositors generally, and most modern ones, assign as the sense. 'Christ being in the form of God, did not think it a robbing of God of his glory to be equal with God,' i.e. to be possessed of the same Divine attributes and perfections. 'To this (remarks Mr. Scott) he was conscious of having a full right, without at all interfering with the honour due to the eternal Father. Thus the Gospel was given by the same example of justice, and the Isa be taken as put for Is. Isa, however, is, strictly speaking, not put for Is. Yet it is fully equivalent to it in sense. And no wonder; since Isa ειναι τινι is for [κατ'] Isa [μορφην] ειναι, 'to be at equal shares with, to be on an equal footing with, to be on an equality with.' That Isa has sometimes this use, has been proved by the many examples adduced by the Commentators. And if, with some, as Doddr. and Slade, we explain it 'to be even as, like as God,' equality is implied; for, as Mr. Holden observes, 'since infinite attributes admit of no increase or diminution, he who is as God, or like as God, must be possessed of...
Paul 22.

σατο το ἔλα Ἰσα Θεοί. ἀλλ' ἐαυτὸν ἐκένωσε μορφὴν δύναμιν

λαβὼν, ἐν ὑμοίκατι ἀνθρώπων γενόμενον

καὶ σχήματι

εὐρέθης ὡς ἀνθρώπος, ἐτατεινόμενον ἐαυτόν, γενόμενος υπὲρ

κοσ μέχρι θανάτου, θανάτου δέ σταυρόν. Ποι καὶ ὁ Θεός θρ.

Thus the antient and common interpretation of ὅ ἐστιν υπ' εὐρ.

ὁν. y. n. I am fully persuaded, the true one. And the force of the ex-

pression has perhaps never been placed in so striking a light as by Chrys., Theophyl., and Eurf., as follows: "When any one repents any dignity, he is afraid to lay it down; lest he should lose it, as being not his own; but when any one has it by nature, he can very well disregard it, knowing that he has something which he cannot lose: and if he chooses to lay it down, he can take it up again." The Apostle, therefore, means to say, The Son of God was not afraid to descend from his own dignity, since he had not this by usurpation, namely, the being equal with God the Father, knew it was his natural dignity.

7. ἐκεῖνος] τείπτημα ἀναστη, as the Vulg. renders, emptied himself, divested himself of Divine glory as the Pesh. Syr.; and, by implication, "esse ipsum ad statum teneum deprecat," (which Schleiermacher, indeed, makes). The words following should be rendered, "after having become like unto man," i.e. assuming a human body: and they suggest, as the Greek Commentators remark, the Divinity of Jesus Christ, being meant to show the difference between Christ's former glorious and his present humble state. The διόμεθα, however, imports not resemblance only, but real nature. See Note on Rom. viii. 3, ἐν ὑμεῖσιν εἰρή

σαρκὶ ἐμὶ ὡς εἰρήνη σαρκὶ ὡς εἰρήνη σαρκὶ ὡς εἰρήνη σαρκὶ ὡς εἰρή

καὶ ὁ παῦλος οὕτως ἐστιν. (Rom. viii. 3, 6, 17, 19.)

8. συγμα. ἔρις. ἅ ὡς ἐδαπ.:] Remaining what he was, he took what he was not; his nature was not changed, but he was changed in συγματικόν, i.e. ὡς εὐρ. (Theophyl.). The 

av is, I conceive, not put for τοπορκτ. (as many eminent Commentators), but for τοπορκτ. as the Pesh. Syr. Transl. (as is commonly used with allusion to the wide differences between the συγκεκριμένα which our Lord assumed, as compared to the μορφὴν Θεοῦ. Nay, the term εὐρέθησθαι may be thought to have some allusion thereto; though it is by the recent Commentators in general considered as merely equivalent to 

av. The scope of the verse (unperceived by almost all Expositors) seems to be this, to represent the humiliation and condescension of our Lord, as the preceding verse does his emptying himself of his glory. And as there the μορφὴν διαλύσατο καὶ ἔστάτησαν ἐν τῇ ἁμαρτίᾳ, show how that took place; so here the συγμα. ἐρις. ἅ ὡς ἐδαπ. and the συγκεκριμένα. show the nature and extent of the condescension; namely, as the Pesh. Syr. has it, on him, and in submitting to death. This view is confirmed by the Pesh. Syr. Version, 6. μορφὴν διαλύσατο καὶ ἔστάτησαν ἐν τῇ ἁμαρτίᾳ.

9. διὸ] on account of which [condescension].] "Τιτιφύς," has exceedingly excited amazement. "Since (observes Theodoret) one who is God cannot properly be said to be astonished, the elucidation in question must be understood of human nature." See John xvi. 1-16. Acts iii. 38. Hebr. ii. 9. Ὀφθαλμοὶ is by the best Expositors
interpreted dignity (as in Rom. ix. 17. Heb. ix. 4. And so Achmet cited by Schleus. υπερυψωσεν αυτω και ωνομα του θεον ταις αλλως παρακλησις, namely, the dignity of our Lord in his quality of Mediator. See Eph. i. 20. Dr. Tilloc ap. Valpy, however, would render ωνομα the name, viz. the name Ιησουν, which, he thinks, is the proper rendering of Κυριος at v. 11., attempting to justify this in a long Note. But though much that is true is contained therein, it is truth not in point here. What they at least seem to require the Article, the omission of which here, were a greater irregularity than can any where be found in the writings of St. Paul. Besides, ἐξαιρήσιον (which is well rendered by Mackn. "bestowed") would not thus be the proper term.

11. These verses show the nature and extent of the dignity; namely, by having paid to Him an act of the lowest obeisance, (which must here imply religious adoration, see Eph. iii. 14.) and being saluted with a title of dignity correspondent, namely, Κυριος. Most recent Commentators regard ευνοω as equivalent to την 'I; while the older ones superstitiously enlarge upon it, and the Romanists convert the bowing to the name of Jesus to a formal obeisance. But the Apostle, I conceive, only means to represent the supreme dignity of Jesus by such a form of expression as would designate that of a man in the highest dignity, namely, in not only having the knees bowed to him when present, but even at the pronouncing of his name; which is, I believe, an Oriental custom. Thus the words designate the profound subjection of all created beings to the supreme dignity of Jesus. In this fine passage the Apostle is justly supposed to have had in view Is. xiv. 23. ἐστοιχεῖα, ἐστίγμα, and καταγθεῖα refer, not to things, (as our common Version, adopting an error of Tyndale, expresses) but persons, i.e. beings, as in all the best Version, and the name of Jesus to a formal obeisance, is rightly supposed by Theodoret and many eminent modern Expositors to denote the souls of the departed, (over whom Jesus Christ is alike Lord, See Rom. xiv. 9.) a use of the word as early as the time of the Greek writers. We must not, however, refuse upon the expression, since, as Chrys. points out, it is only added to complete the idea of all persons in the universe. "Εστοιχεῖα, Κυριος, καταγθεῖα των, which redounds to the glory of God the Father." See Ecum. cited in Rec. Eun. 

12, 18. On the doctrine of the humiliation and obedience of Christ to God the Father, and the reward thereof resulting, the Apostle, by means of the δυνατημα, engrafted exhortations to obedience in its more general acceptance, as from man to God. See Theophyl. cited in Rec. Syn. Υπερμονετοτε, 'have been obedient [to my injunctions].' The words μη ως εν την αποκοφασια are by almost all Commentators referred to the ιτην preceding; but by a few to the words following; as which it would most clearly seem to require. But whether they had been much more obedient during his absence. Besides, την is thus not very suitable. The varr. lect. here found in the MSS. attest the perplexity of the antient Critics; and as they all tend only to make the sense easier, deserve no attention, except to show the opinions of those Critics as to the sense. Now the best moderns, as the day is, think, is to suppose that St. Paul has here, as often, blended two clauses into one. Thus if written at length, the sentence would stand as follows: Καθως παντοτε ιτησομαιτε, μη ως εν τη ταριφια μου μυον, αλλα εν τη ταφοσια μου μου αλλα των, μη ως εν τη ιτησια μου, κατηγορητικαι ης. The των δυνατημα του ιτης is rightly ιτης των μου ιτης της ιτης. See the Pesh. Syntax; and the αλλα την has a hortative force. Or perhaps the clauses μη ως εν τη ταφοσια μου μου αλλα μη εν τη ταφοσια μου μου μου, or perhaps the clauses μη εν τη ταφοσια μου μου μου μου αλλα μη εν τη ταφοσια μου μου μου, are referred to an elliptical ιτησομαιτε ( 'obey me,' taken from ιτης. Thus it will be for αλλα την ιτησομαιτε κατηγορητικαι. Be that as it may, μη μου και του του must not be construed (as it is by Pierce and Mackn.) with την του μου. But with κατηγορητικαι. and the best Expositors are agreed that the sense is, 'labour with all diligence, earnestness, and anxiety, to effect your salvation': a use of φθια και τα frequent in the Scriptural and the Classical writers. See Eph. vi. 5. and my Note on Thucyd. ii. 37. δυνατημαται, 'we are fearfully cautious of doing any wrong.' In ἀργαξα, there is a metaphor taken from agricultura or other land-labour. The εστοιχεῖα is justly supposed to adverr to the part taken by the person himself in working out his salvation. The next words ο θεος γερω ευδοκιας assign a reason why they should do this with the more alacrity: and the sense should, I think, be thus expressed, 'for there is God who, of his good pleasure, produceth in you both to will and to carry into effect [that will];' i.e. both the will and the faculty to act. Στη την αει should be rendered 'according to his own gratuitous benevolence,' as Eph. i. 5. κατα την ευδοκιας του θεον, δυναται αυτου.' The free grace and
mercy of God, as apart from all claims of human merit, is inculcated, in order to produce humility as well as diligence. When it is said, 'there is God,' &c. the Apostle, I apprehend, refers to the εἰς τῇ ἀποστολής μοι of the preceding verse, q. d. though I be absent, yet you have the continual aid of God, not only to stimulate your wills, but both in will and deed. It is well observed by Hamm., that 'to work in us the τὰ δεόντ' εἰς τοὺς μόρφους, is in giving us that strength, working in us those abilities required for our willing or working, as necessary to prepare, and assist us to do, either.' This working of God on the disposition and will must be so explained as not to make it inconsistent with the foregoing exhortation to labour earnestly and diligently to work out their own salvation. We are not to understand that God over-rules our wills; for that would be working in our stead, and we should thus be mere machines. We are to suppose (as Chrys., Theophyl., and Theod. suggest) that when God finds a disposition to do good, He augments it by the cooperating energy of His grace: and the εἰρηνευτικός, as regards our actions, must (as Chrys. remarks) denote the carrying them into effect, (εἰρηνευτικός being here for εἰς τέλος ἀγαθόν, as in Eph. i. 11.) of course in some such way as is consistent with man's free agency. That God's working is not to be considered irresistible, is manifest; and has been irrectrably demonstrated by Hamm., Whitby, and Macrn. in loc.; as also in two masterly discourses, one by Bp. Sherlock, Vol. ii. Disc. 4., and another by Dr. Bellamy, in a sermon for WhitSunday. In short, to sum up the doctrine contained in this most important passage; it is said of God, that of his good pleasure he worketh in us both to will and to do: it is said of man, that he is to work out his own salvation. Nothing can be more marked than the distinction which is here made between the agency of God, and the agency of man. Nothing can be more certain, on the one hand, than that, without the assistance of God, man cannot be saved at all: nothing can be more certain, on the other hand, than that by his own voluntary co-operation man ultimately is saved; and saved, be it remembered, in the very manner which the Scriptures themselves describe, and upon the very terms which God hath himself been pleased to appoint. The former of the two terms denoting a moral and insubordinate spirit, and the latter a disposition which seeks to excuse itself from per-

forming what is enjoined by raising doubts, based on some flimsy reasonings, and but magnifying difficulties. The πάντα ποιεῖται must, of course, be understood of the directions of the Spiritual pastors and masters.

15. ἵνα γένητε ἀμετροὶ καὶ ἀκέραιοι, τέκνα Θεοῦ αμύμητα 15 ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διστασθήσεις εν οἷς φαίνεσθε εἰς φωτίστρες εν κόσμῳ, 'λόγον 'εις ἐπέχοντες εἰς καί 16 χημα ἔρωτι εἰς ἠμέραν Χριστοῦ, οτι οὐκ εἰς κενὸν ἔδραμον, ὑπὸ εἰς κενὸν ἐκοπίασα. 'Αλλ' εἰ καὶ σπένδουμαι επι τῇ 17 θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαῖρο καὶ συγχαίρω

14. ἑντα ποιεῖται—[lax.] Having given a general exhortation to Christian diligence, the Apostle now reverts to the subject of concord, unanimity, and humility treated of at vv. 2, 3, 4. And by the words γογγ ς and διάλ. are designated the effects of the ἐρωτεία καὶ κενότοια, against which he has throughout cautioned them; the former of the two terms denoting a murmuring and insubordinate spirit, and the latter a disposition which seeks to excuse itself from per-
there is a fine sacrificial allusion, probably suggested by the association of ideas with the preceding notice of the labours and sacrifices he had made for the Gospel's sake; and it is meant, that for the same glorious cause he is ready to sacrifice life itself. The nature of the metaphorical allusions is fully discussed in Rec. Syn. Suffice it here to observe, that the faith of the Philip-pians is supposed to be a sacrifice offered to God; and his own life is compared to a drink-offering of oil and wine poured upon the sacrifice (Exod. xxix. 40, sq.). Thus the meaning is, that if his very life's blood should be poured forth, by martyrdom, in promoting so acceptable an offering to God as their faith, he should rejoice, as they would have reason to do, in the consolations of the Gospel.

19. ἐν Κυρ. I.) to whom St. Paul refers his hopes as well as every thing else. The καίγε is used elliptically, and the full sense of the words is, 'to send Timothy, that not only you may be fully assured of my fate, but I also, being assured of your condition, may be easy in my mind.'

20. ησόφορων] as it were 'one ended with the same soul and disposition,' a second self. The word is very rare, but occurs in Ps. lv. 14. The writing seems to signify with the same sincere faith and even parental feelings as he did. So Theophylact explains it πατρικός. Compare 1 Tim. i. 2. So in a funeral Inscription cited by Wets. on 4, 3. Μάριον Ἡσδύα τῆς ιδίας συμβίου ἄρτες ἔπαικε γέργης καὶ σφαιρῶν μετὰ αὐτοῦ, faithfully and virtuously.

21. οἱ πατέρες] for οἱ παλαι, the great bulk, supposed to be those of the Judaising party. And this may be taken with limitation for non tōn quam.

22. τὴν δοκ. αὐτοῦ γιν.] The sense is, 'the proof of him (i.e. his fidelity and constancy) ye have had and known.' So 2 Cor. ii. 9. 'I gav γνώ τὴν δοκίμασιν ὑμῶν, and ix. 22.

23. μὲν ὅν] The force of this particle is re-emphasized 'Him, then,' &c. 'and it is as soon as.' So 1 Cor. xi. 34. 'ὡς αὐτὸς. The sense is, 'as soon as I shall have seen the state of my affairs [so as to be enabled to say something positively].' 'Εξαιτίας (immediately) is to be construed with πείψαι.


26. ἄναγκαιον] ἤγγισάμην ἑπαρθότιον τὸν ἀδελφόν καὶ συνεργόν καὶ συστηριώτισσι μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργόν τῆς χρείας μου, πείψαι πρὸς ὑμᾶς ἐπειδὴ ἐπιτόθων ἡ πάντας ὑμᾶς, καὶ ἄδημων, διότι ἦδοτατε ὅτι 27. ἠθένησε, καὶ γὰρ ἠθένησεν παραπλησίων θανάτῳ ἀλλ' ὅ

27. παραπλ. θαν.] Heinrichs thinks that propriety of language would require ἐν τῷ θανάτῳ, as in Isaiah xxxvii. 1. This, however, is hyper-critical. The Greek Versions and MSS. there differ; and, probably, in the time of St. Paul, some Copies might have παραπλ. τῷ θανάτῳ. That St. Paul had that passage in view, is probable, since he has no where else used the word. To the adverbial use of παραπλησίων for παραπλησίων no reasonable objection can be made, since I have noted it in Thucyd., Herodot. Polyb., and Lucian, and sometimes with a Dativo, as Polyb. and others. The word 'that death is not strange, since Xen. Cyrop. v. 11, (Ed. Thiem.) has παραπλησίων διακείσθαι. And Aristotle ap. Steph. Thes. speaks of a disorder μανία παραπλησίων. But what decides this point is, that Hippocr. Epid. 1. (cited by Wets.) has καὶ οὕτως γε πλάσιον ἢκε τοῦ θανάτου κατ' ἑκείνην τὴν ἡμερὰν ἐπισφηνον ἀφέντεθα θανάτου, where πλασιον is in like manner an adverb. 'Ηλέσων μ. is used agree-
ably to the Scriptural doctrine, that recovery from
dangerous diseases is to be regarded as proceeding
from the interposition of the Deity, and as a
mark of his mercy. The words ὄν τινος—μετα τὴν
contain a delicate turn, and at the affectionate
tenderness of the Apostle's heart; as the words ὄν τινος—μετα τὴν, in the verse preceding do
that of Epaphroditus.

28. συνότο.] This is ill rendered in all our
English Versions. The true sense is doubtless
that of the Vulg. festinatius, and of Theophyl.

29. ἀναμετρητας, 'more hastily [than I otherwise
should],' namely, for the reason mentioned at

30. παραβολαλ. τῇ ψυχῇ, 'not regarding his
life,' literally, 'consulting ill for his life;' if at
least παραβολαλ. be the true reading: but some
of the most ancient MSS., a few Versions, and
some Fathers have παραβολαλ., which is preferred
by Salmas, Scaliger, Casaub., Grot., Newe,
Wakef., Winer, Wahl, and most Critics, and
has been edited by Griesb. and Tittm. The
common readings, however, have been ably de-
defended by Wolf, Heinm., Beng., Elsn., Matth.,
Mich., Knapp., Schleus., Storr, Heins., and
Nolan.; who urge, that, though παραβολαλεπιστα
does not elsewhere occur, yet no authority
is required for so ordinary a compound. As
to the authority of MSS. and Versions for the
other reading, the MSS. are but six in number, and
though very ancient, are such as have been every
where altered by early Critics, who changed the
popular expressions into Classical ones. And with respect to the Versions, they are worded so ambiguously, that it cannot be pronounced with certainty what the Translator read; though the sense 'not regarding his life,' or 'despising his life,' seems more to favour the
old than the new reading. As to the authority of celebrated Greek Scholars, it cannot decide a
question of this kind; for we may account for
their predilection in the same way as for the cor-
rection of those Critics who emended the MS.
A. B., &c., namely, from the perpetual occur-
rence of παραβόλασι and παραβολασια in a
sense not unsuitable to the present passage, and
the very great rarity of παραβολασια, which
verb has been found no where else except in the
Greek Fathers. But that is no argument against
the existence of it, since it is formed ana-
logically. Thus it seems derived from παρα-
βολασια, synonymous with κακοβολασια; and,
though that word be rare, it is found in Du
Cange's Glosses. Græc. accompanied with two
authorities, and παραβολασια in the sense
here required in Λεχγ. Suppl. 113. Also κακοβολασια in Earle. I. 677. ψυχα δ' ἄλγει κακοβολασια. Besides, the
new reading is contrary to analogy. Compound
verbs having frequently the termination —λειο
but not —λεω. See Ham. and Rinck, who
 strenuously defend the common reading.

From the nature of the expressions following, the
best Commentators are inclined to think that the
danger of life above adverted to was brought on by Epaphroditus's hastening forward to reach
Rome to fulfil his commission from the Philip-
pians, in spite of a severe fit of illness which
seized him, and with which he struggled so as to
reach his destination, and fulfil his commission,
though nearly at the expense of his life; since
the disorder was so aggravated as to become
nearly mortal. [13. τὸ λοιπὸν] This may be rendered
henceforth, or as to what remains; but the sense,
also that of ναρετε, depends upon whether
this verse be connected with the preceding, or
with the following; on which see Rec. Syn.
Χαπ. denotes such a cordial profession of the
Gospel, as results from an adequate conception of
the love of Christ. Τη αἰτία, i.e. (as the
best Commentators are agreed) the same things
which we have urged to you before, viz. by
word of mouth; for it is not necessary to take
γραφει as here put for λεγει, as some do.
We may, for γραφει, suppose λεγει in the
clause understood. Μη—δε should be rendered on the one hand, and the other, 'Ασθε-

A. η λεια, 'make yourselves safe,' since, in the words of the
adage, 'litera scripta manet.'

2. The Apostle now subjoins an exhortation
to depend on the Gospel alone for salvation,
without regarding the law; and warns them of
the evil arts of deceivers. Λεια, 'look to,' i.e.
beware of. The more usual παραβολασια with δε and a Genit., as in Mark viii. 15, and elsewhere.
The persons designated by the term dogs (a word of reproach common to both the East and
the West, and expressive of impudence and rapa-
city) are supposed to have been Jews and Judaei
ers who had privately crept in and were sowing the seeds of Judaism. As the persons in question had probably called the Gentile Christianus of Philippi by this name, (as Theophyl. observes) Paul retorts it on them. 'Touc κύνας should be rendered 'the (i.e. these) dogs,' and τούτω κακῶς ἐφέ' 'the evil workers,' i.e. those who are performing an evil work, viz. the introducing of the law. Indeed it might mean 'evil teachers' (for that sense of the word is frequent in the N.T. I like ἔφειναι διάλοι at 2 Cor. xi. 13. So Tornor, who explains: 'οὐ τὰ κακά τούτων ἀλλὰ τὰ κακά τῶν ἐπισκόπων τεσσαρεῖους εὐγενείους. The 'evil doers' of Newcome's Version suggests a wrong idea; for that such were not called wicked persons, the best Commentators are agreed.

To the προσφατή apparelpation τοῦ κύνας the Apostle subjoins a καταστική one in τὴν καταστο-

μην, which the recent Expositors in general re-

gard as adding the σαβελλόντας την καταστο-

μην to the στοιχεῖον, q.d. beware of this mangling of the flesh [for it is no more] which they call 
circumcision.' But that would perhaps require ταύτῃ τῆς κατ. At any rate, on account of τοῦ κακῶς ἐφέ, preceding, to which this cor-

responds, τὴν κατ. must refer to pereus, as indeed is plain from the next verse; μετὰ γὰρ 
ἐν αὐτῷ σταθμίσατο προσφατά. The extension seems quite rightly regarded by Vorst., Gatak., Grot., Rosenm., and Wahl as abstract for concrete, to denote those who maintained the necessity of circumcision, which is styled concision (or mangling) by way of contempt.

3. ἡμεῖς γὰρ συνήκαμεν ἐπ' εἰρήνην.] Render, 'for we are the Circumcision,' i.e. we Christians are the professors of true circumcision. "It was, Heim. observes, then customary with Christians to claim to themselves those appellations on which the Jews prided themselves." Ol πνευμ. Θεό λατρ. Render, '[we are those] who worship God spiritually,' i.e. pay that spiritual service enjoined by Christ, Joh. iv. 23., or the reasonable service mentioned Rom. xii. 1.

"It is here (observes Bp. Midd.) made the essence, as distinguished from the barren ceremoni-

al observances, on which principally the Jewish opponents of Christianity appeared to set a value. The very same argument is else-

where urged by the Apostle, especially Rom. ii. 25. to the end of the Chapter." For Θεό, very many MSS., early Editions, and Fathers have Θεοῦ, which is adopted by Wets., Matth., and Griesb., but without sufficient reason; since (as Bp. Midd. has shown) "the propriety of the Article, as well as the context, exclude Θεοῦ, and require Θεό," Ka kαυχ. ἐν X. I., 'and who make our boast [not in Jewish rites and privileges,] but in Christ Jesus [only]." Sarp., i.e. carnal and external, as opposed to internal and spiritual religion.

4. κατέστρεψα ἐπὶ ἡμῶν &c.] Supply εἰς, and render: 'Although I am having (i.e. one who) has) confidence,' The Apostle does not mean that he feels this confidence, but that he has or should have this ground of confidence, if such existed; and that he does not recognise such grounds, appears by the δοκεῖ of the following sentence; which therefore is not, as it is by some Commentators supposed, pleonastic. He means to hint, that he does not deprecate such grounds of confidence because he possesses them not. Nay more he goes further, to declare that such grounds of such confidence than any other; for that is undoubtedly the sense of the words ἡμών —μᾶλλον, which are considered by Comment-

ators as savouring much of Hebraism. Yet I have remarked something similar in a passage, bearing strong resemblance to the present, of Diog. Laert. ii. 43. in the Inscription on the tomb of Platae: Ἐλπίζει τοις μέγας ἐσχαῖς ἐπαυῶν, Τοῦτον (scil. τὸν ἐπαύν.) ἔχει πλείστον. The brevity at ἐγὼ μᾶ-

λλον appears to have arisen from the writer's wish to avoid seeming to recognise such grounds.

5. In proof of the assertion in ἐγὼ μᾶλλον the Apostle here states the principal grounds of confidence on which the Jews trusted. Περικράτεια. The sense of this idiomatic clause, as Middl. remarks, 'being in respect of circumciscion [circumcised] on the eighth day.' On the reading here there has been some doubt. The Edit. Princ. has περιτομή; while the Editions of Erasm., Steph., Beza, and Elz. have περιτομή. Yet περιτομή was afterwards introduced into the textus recentiorum, and the MSS. would seem to be decidedly in favour of it. It is moreover preferable; since (as Bp. Midd. observes) περιτομή would require the Article, ('my circumcision was an eighth-day one') and thus the usus loquendi, by which adjectives of time in —μέρος and —αἰος are applied to per-

sons, not things, would be violated. Dr. Burton has added περιτομή, because "St. Paul means to say, that he was not circumcised as a pros-

elyte. But surely that sense is contained in περιτομή as much as in περιτομή. The Jews re-

garded circumcision before the eighth day as no circumcision, and after that time as of little avail. 'Εκ γεν. Τερ. φυλ. Βενιαμίν, 'by na-

ture an Israelite, by tribe a Benjamite." This he mentions in order to show the genuineness of his Judaism, viz. as being a Jew by birth, (not one become so by proselytism) and that birth of a tribe not contaminated by foreign admixture. 'Εβρ. έτέρον συνεφέρεται, 'a Hebrew de-

scended from parents who were Hebrews.' The idiom is found also in Classical writers. Carps. observes, that the appellation is not properly
synonymous with 'Israelite,' which is a religious, as that is a political designation. 'Gnome.' This must, as the best Commentators are agreed, mean the 8th peculiar to Pharisaism: a very rare signification, but of which I have myself induced two examples in Rec. Syn., Aristoph. Av. 1348. and Thucyd. vi. 16.

6. κατα δικαιοι δικαιος την εκκλησια, κατα δικαιο-

7. τους, i.e. the things just mentioned and much like. 'Ενδιαφερενταντας,' regarded them as no more than occasions of loss, i.e. not only as useless, but injurious.

8. αλλα μονογενες—Kurios μου] This is partly explanatory of the preceding, and partly said for epanorthosin. The full force of the words (where much meaning is contained in the elliptical form αλλα μονογενες) is, 'And not these things only, but all other things of the flesh, which are thought honourable and profitable, did I despise. Nay, to the present time I continue to think all things but loss &c. The δια signifies 'on account of,' which implies comparison with. Το αριθμον της σωμενον την ιεραια, which I find, is confirmed by the Pesh. Syr. and Tittm. de Syn. N. T. p. 193., and is the sense adopted by Newc. from our common version. It was the excellency of that knowledge which induced the Apostle to make the sacrifice of whatever came in competition with it. Of course, by γνωσις 'H. Xp. is meant the revelation of Jesus Christ in the Gospel.' At το αριθμον sub. κατα. This may be popularly meant to express, that he wholly relinquished his means of livelihood. All these things the Apostle declares he accounts not only useless, but as meriting utter contempt. Εκβαιλα is by some eminent Commentators interpreted δρωσ, δρες, τρεμε. But of that signification there is no decided proof. In almost all the many examples cited by the Commentators it signifies dung. See more in Rec. Syn. Χριστων κερδ, 'obtain the benefits purchased by the sacrifice of Christ.'

9. και ερεθω ιν αυτω, μη έχων εμην δικαιοσυνην την εκ νομου, αλλα την δια πιστεως Χριστου, την εκ θεου δικαιοσυνην επι τη πιστει του γενομαι αυτων, και την ουδ—

10. και την αναστασιν aria auton, και την κοινωνια των παθε—

11. των αναστασιν αυτων, και την κοινωνια των παθη-

12. ματων αυτων, και την συμμορφωμου των δυνατων αυτων, ειτως και—

13. ηπιασι της εκκλησιας, κατα δικαιο, σαυτων την εν νομω γενομενου δικαιοτω.
often condescends to speak per κοινώνια. Thus in the next verse. Compare 1 Cor. ix. 27.

12 ταντήσω εἰς τὴν εξανάστασιν τῶν νεκρῶν. μ' ὁχ' ὅτι ἦν ἐκάτον ἡ ἡγαίων οὖν διώκει δὲ καὶ καταλάβω, ἐφ' ἐξαιρετικός καὶ καταληφθησαν. διὸ καὶ καταληφθησαν ὑπὸ τοῦ Χριστοῦ Ἰσσοῦ. ὁ ἀδέλφου, ἐγὼ 14 ἐμαυτὸν οὐ λογίζομαι καταληφθης. ὅπερ δὲ τὰ μὲν ὅπως ἐπιπλενθομένους, τοῖς δὲ ἐπιτροποθεῖ ἐπιτεκτεινομένοις, κατὰ σκοτὸς διώκει ἐπὶ τὸ βραβεῖον τῆς ἀνω κλήσεως τοῦ Θεοῦ 15 ἐν Χριστῷ Ἰσσοῦ. ὁσοὶ οὖν τέλειοι, τοῦτο φρονέμεν οὖν καὶ εἰ τι εὐρέως φρονεῖτε, καὶ τοῦτο ὅ θεος ὑμῖν ἀπόκει 16 λύμεν. πλὴν εἰς δ' ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖα κανώνι τὸ αὐτῷ βραβεῖον.

often condescends to speak per κοινώνια. Thus in the next verse. Compare 1 Cor. ix. 27. 

13 δὲ ἢ τὸ δηλάω! The full sense of this elliptical expression is, 'Not that I mean to say that I have already attained (the certainty of salvation).' See 1 Cor. ix. 27. ἔτετελ. is usually rendered 'were made perfect.' But the best Expositors ancient and modern are agreed in this, as well as in διώκω, καταλέβω, and other terms occurring in this and the next verse, there is an eustatic metaphor, as in Lu. xxxii. 32. Less aptly compares Philo p. 74, ὁ τῶν ἱεροπόρων καὶ βραβείων καὶ στρατιάδων διώκως, from which and other passages it is clear that this was a word denoting to reach the goal as victor, and receive the prize. At εἰ καὶ καταλ. there is (as at Acts viii. 22, and often) the ellipse of some verb of striving, i.e., 'striving that I may reach;' for εἰ is merely equivalent to ὅτι, though it usually expresses a modest doubt of success.

The words ἐφ' ὃ καὶ καταλ. are obscure, and variously, but in general incorrectly, interpreted. The ancient Commentators and Grot. were, I think, right in recognising an allusion to the extraordinary manner in which Paul was as it were carried off to the Christian stadium. Thus the sense appears to be, 'in order that I might obtain which, I was laid hold of by Christ [at my conversion]. 'There seems to be an allusion to the imprisonment of soldiers, sailors, or labourers, for the public service; of which we occasionally read in the Classical writers. Thus Thucyd. vii. 22. διὰ μιᾶς αὐτοτροπίας ἡ κατατάσκευα ἡμῶν εἰμὶ βασιλιάς. The word is wrongly rendered by our English Translators 'am' or 'have been apprehended.' Rather, was laid hold of, 'comprehensum sum,' as the Vulg. and Syr. rightly represent the sense; for that was the proper term to express the idea of imprisonment.

14. εἰ δὲ] There is here an ellip., of some verb, which is variously supplied. It may be either εἰσέρχω, or διώκω, from what follows. ἐπιστευτικὸς, 'unheedful of,' as in Heb. vi. 16. and elsewhere. Τὰ ὅτι εἰς must at least include all his past attainments and services for the Gospel. The term ἐπιστευτικός is highly appropriate to the racer, whether on foot, or on horseback, or in the chariot; since the racer stretches his head and hands forward in anxiety to reach the goal. So in the passage of Horace cited by the Commentators: 'Instat equis auri quorts vincentibus, illum Preritenum temp.
only; others, again, τὸ αὐτὸ φρονεῖν; and in some the words are transposed. Griesb. has cancelled all the words. Vat has bracketed them. Tittm. brackets only τὸ αὐτὸ φρονεῖν. The first-mentioned Editor seems to have been induced to cancel them, all, from a rule in Criticism, that a passage which is variously read in the MSS. is probably spurious. That rule, however, has many exceptions, and, among others, when, if a passage be obscure, there are many alterations, whether by omission, alteration, or transposition, all tending to remove the difficulty. Now to cancel such a passage would be as unsafe as leaving uncanceling a passage merely because it is difficult. Of this kind is the passage before us; and therefore I agree with Wolf, Wets., Matth., and Rinck, that the words must not be cancelled; nor even altered, since the transposition arose from certain words being first omitted, om homoeoteleuton, and then introduced in the wrong place. Besides, the cancelling committit to the same charge which cannot well be allowed: and, indeed, as Rinck, remarks, ἐν τούτῳ or ἐν αὐτῷ would have been required, as in Col. ii. 6. And the sense, "that they should use the knowledge they had attained unto, and apply it to practice," though good, seems not to be the whole of what was meant. The Apostle intended, I conceive, to exhort on that point, viz. to preserve unity of doctrine, and concord in general. So Rinck justly observes: "Particula τὴν restringit diversitatem quandam v. 15. (τι επέρωσ) admissam, quo minus tamen a normā generali docendi neque a concordiā aninorum dissedatur." Rinck, however, seems wrong in supposing only an exhortation to unity. The Apostle, I apprehend, intended to include both the above mentioned senses, the latter engraven on the former. Indeed, as in many other passages of St. Paul, two clauses are here blended into one, and consequently there is a peculiarity of phraseology as well as a brevity. If written at length, the passage would have run thus: Πλὴν εἰς ὧν ἀφήνομεν τῷ κανόνι τῶν νεκρῶν τὸ αὐτὸ πολλάκις ἡμᾶς. This is very elliptical, and may mean, 'But [be that progress what it may]. So in a kindred passage of Rev. ii. 25. τὴν ἐξετάζει, κρατήσατε ἄρει ὡς ἡ ἁμαρτία. Had Wakef. perceived the ellipse of δει, (which was well pointed out by Phot.) he would not have translated, as he did, so as to break up the construction of the whole passage. The expression τὸ αὐτὸ συνεγίνεται κανόνι is parallel to that at Gal. vi. 16. δοι τῷ κανόνι τῷ τοῦτο συνήχεια. Finally, τὸ αὐτὸ φρονεῖν, which is equivalent to τὸ ἐν φρονεῖν, is added by way of engraving on the exhortation to unity of doctrine a general one to concord and unanimity; as Rom. xii. 16. xv. 5. 2 Cor. xii. 17. ἐν πάση ἡμέρᾳ. The sense is, 'Be joint-imitators of me,' i.e. unite in following my example in all respects. Συναντήσει—ἡμᾶς. The sense is, 'And observe [for imitation] those who so act, as you see us acting, and have us for an example [therein].' On τίνως, see Note on Acts vii. 44.

18, 19. These verses are in some measure parenthetical. After ἀπέρωσιν, the Commentators suppose an ellipse of κακῶς, or ἐπέρωσ. But there seems rather to be an apophesis, for δικασκεῖν's sake. The place of the two elliptical concessive-participate, the conduct, the Apostle chuses to describe the persons, first generally, as enemies of the cross of Christ; then under their principal characteristics. First, they are designated generally as the enemies of the cross of Christ, i.e. inimical to the doctrine of a crucified Redeemer, through the sacrifice of whose death circumspect. If the doctrine of the cross was unnecessary (see Notes on Gal. v. 11. vi. 12 & 14.) and in general utterly avers to the humbling and spiritual doctrines of the Gospel. They are then characterized by their principal traits, sensuality; a shameless impudence in glorying in their false doctrines and licentious practices; a general worldliness-mindlessness. Of these the first is expressed by a comparison found in Rom. xvi. 18. and elsewhere. The καὶ ὑπαίτια φρονοῦσαι should be rendered, 'whose mind is devoted to earthly things,' of course to the neglect of heavenly ones. So Col. iii. 2. τὰ ἀνέφορα φρονεῖτε, μὴ ἐπὶ τῆς γυν. Wets. compares Hom. Od. xvi. 88. ἐκφοβοῖς ἡμῶν, τοιούτως. To which may be added Χαζηλ. ap. Stob. p. 98. τὰ γραφήματα ὅπως ἐφ' ἑαυτῷ φρονεῖν. Of these it is said ὑπ' ὑπολογίας, the sense of which is not, as Wakef. and Heinr. suppose, 'whose aim is the ruin of others;' for that would require ὑπ' σκάνδαλος; nay, perhaps that was more than could be said of many, or at least all. Nor need ἡμέρα be rendered, with some eminent Commentators, persona. The sense is, 'who must come to a bad end,' 'whose conduct must terminate in their perdition.' See Jude 13. This interpretation is confirmed by several passages of the Rabbinical writers. So Targum Hieroa. 'quorum finis est in destructionem.' 20. This verse connects with v. 17, to which the γρατιά refers. Πρὸς τὸ παραβάζειν, from which διασκεδασμός may be glossed, might be explained either conduct, mode of life, ἀναστροφή, as it is commonly interpreted; or citizenship, as many modern Commentators explain; or community, political society, as Parkh. and Wahl. The two last-mentioned senses are most suitable to the coa.
text and the doctrine of the N.T., as also that of the most enlightened heathens. See Rec. Syn. Either may be adopted, and indeed they merge into each other.

21. In touching on the redemption to be bestowed on all who make good their title to the heavenly citizenship, the Apostle, with admirable address, adverts to that which is (as we learn from 1 Cor. xv.) to be the commencement of the rewards he will bestow, and as it were, a pledge for the rest. On this point the Apostle has, with great judgment, taken his stand, since it suggests a strong argument to resist temptations to self-suitability, selfishness, and worldly-mindedness; namely, Why should I take so much thought for this wretched and perishible body—this pauperiself—when by resisting temptations I may expect that this very body will by my Saviour be changed into a body similar to his glorious body, and be susceptible of pleasures such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. Αμέτρητος, denotes anxious expectation. Μεταμόρφωσις, signifies to change the σώμα or form of any thing, as 2 Cor. xii. 13 & 15. 1 Cor. iv. 6. On τὸ σώμα τῆς τάσης, see Note on Eph. iv. 13. The words εἰς τὸ γένεσθαι αὐτὸ are not found in some MSS., are rejected by most Critics, and are cancelled by Griesb. They are probably an interpolation. Κατὰ τὴν εἰνεργείαν· πάντα. An argument, says Heinr., a majori ad minus, and, as Theophyl. observes, an argument to silence all unbelief; the power he hath to subdue all things having subdued even death. See 1 Cor. xv. Joh. xii. 25. Τὸ διόνυσσι, for τὴν διόνυσιν: but the verb is used in order to suspend upon it (οὕτως) οὐκ ἔπελεγμαι.

IV. 1. This verse forms the conclusion of the exhortation, (as at 1 Cor. xv. ult.) and should not have been separated from it. The οὕτως is conclusive, and may be rendered So then. ἕπιτιθέντως is not synonymous with γίγαντες, but a stronger term, also denoting his anxious desire to see them again. See 3. 27—30. Χαρὰ καὶ σοφία, i.e. a cause of rejoicing and of glorying to me. Οὕτως, ι.e. as I have above exhorted you. On the expression οὖν τὸν Κυρίον, see 1 Cor. xv. 1. xvi. 13. Gal. v. 1.

2. τὸ αὐτὸ φρονεῖν ἐν Κυρίω This expression may denote both unanimity in doctrine and concord in general. The persons in question were probably deaconesses of the Church.

3. οἷοι ἐφορταζόμενοι For all most of the best MSS., Versions, and many Fathers, and all the early Editions have οἱ, which is approved by almost all the Critics, and adopted by Beng., Wets., Matth., Griesb., Titm., and Vater. It is on all accounts greatly preferable, being so suitable to ἐφορτάζω, 'Now, I beseech you.' Indeed, there is reason to think that the οἱ was a mere misprint in the 3d Edition of Stephens. Nai has this sense of οὗτοι also in Phil. 20. , δεσμωτέρως, and Philm. 1. The word seems derived from the Ηνεκός Σουρμος. On the sense of this word Commentators are not agreed. It seems rightly taken by Heinr. to denote a closer connexion than συνεργος, supra ii. 25. Otherwise it might be supposed to designate ἐφορτίητος. It should, therefore, seem to mean colleague, and to be meant for the Bishop, or principal presbyter, of Philippi, (vide supra i. 1.) who was, in some sense, Paul's subordinate colleague. And this is confirmed by the use of γιγαντος, supra ii. 20. Συνεργων. The kind of assistance rendered is uncertain. Συνεργασία, denotes co-operation in the furtherance of the Gospel, (so at Rom. xvi. 13. he calls Priscilla his συνεργος) but in what precise way is uncertain. See Rec. Syn. Καθιστος. This is said by the antients to have been Clemens Romanus, one of the Apostolical Fathers: but the tradition has been generally rejected by the moderns. οὖν τὰ ὁμοτα ἐν ἐπισκόπῳ ζωῇ. This expression may, I think, with Heinr., be supposed to be employed in accommodation: or, to render by what is represented a little before (iii. 20.) as a πολιτεία, which supposes a list of the citizens' names, from which the names of the unworthy are erased. See Rev. iii. 5. Thus the names of the virtuous are often represented as registered in heaven. See Matt. iii. 5. and especially Rev. xiii. 8. So also in the Rabbinical writers we read of a book of eternal life in which the names of the just are inscribed. Nay, it is found in Mal. iii. 16. This Whitby and Doddridge, have shown, does not imply any certainty of salvation, by absolute election to eternal life; but only signifies their present title to the inheritance, by virtue of the obedience of faith. See Rev. xx. 15. xxi. 7.
5. τὸ ἐπιστολή. 6. ἐπιστολή. It should be rendered, not moderation, a version derived from the Vulg. modestia) but meekness, gentleness, implying lempity and a forgiving spirit. So the Pesh. Syr. lenitas. This signification is frequent both in the Pesh. Syr. lenitas. This signification is frequent both in the N. T. and the Sept. See Note at 2 Cor. x. 1. Γυναῖκας ταῖς αὐτῷ, 'be publicly manifested in your whole conduct.' ὁ Κύριος ἐγγύς. Most recent Expositors take the sense to be, 'The Lord, or God, is at hand for help,' comparing Ps. xxxiv. 19. But it is better taken, with the antient and earlier modern Expositors, of Christ; not, however, so as to understand, with many, the day of judgment. Nor need we, with others, interpret it of the second advent of Christ to the destruction of Jerusalem; though the opinion is ably maintained by Whitby. In Rec. Syn. I explained it of that advent of our Lord, which may be said to take place at the hour of death, as being, to every man, the same as the final advent of Christ to judgment. This, I find, supported by the opinion of Mr. Scott, who observes that it is the manner of the sacred writers to consider all temporal things as short, the end of them at hand, and the Judge as at this moment. Not long hence. Let every one be prepared. To him punishment belongs; to you placability and pardon. 6. μηδέν μεριμνᾷ. Render, 'be not anxiously solicitous about any thing.' See Matt. vi. 25. ἀλλὰ ἐν παντὶ σελλ. πράγματι. See Notes at Rom. xii. 12. and Eph. vi. 18. Μετὰ εὐφραῖα, 'with thanksgiving,' viz. for what God shall be pleased to grant; implying acquiescence in what he may see fit to withhold. 7. καὶ [and] [then], viz. by so doing; denoting the high advantages of such a practice, namely, as procuring that peace which God, by the Gospel and the influences of his Spirit bestows. (So Is. xxvi. 3. 'thou wilt keep him in perfect peace whose mind is stayed on Thee.' ) η ὑπερφ. τῶν νῦν, 'which surpasseth all human conception.' Φιλομ. τὰς καρδίας—'Tηγου. This is by many eminent Expositors supposed to mean, 'will support and preserve you in the faith of Christ,' i.e. guard you against all temptations to desert the faith. That sense, however, is frigid, and not agreeable to the context. The interpretation of many eminent Commentators, 'will preserve you in a Christian frame of mind' might be admitted, were it not certain that φιλομ. must be referred to μηδέν μεριμνᾷ a little before. The sense seems to be, 'will fortify your hearts and minds by Christ and his religion [against such over-anxiety].' The experience of that peace which God imparts by the Gospel is the mind's best safeguard against such a disposition. We felt fulfilled in us the words of the Prophet, Is. xxvi. 3. 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.' By the words of the preceding clause θεοῦ τῶν Θεοῦ the Apostle meant to show how that peace could be most surely procured in the time of need, and for the time of need; namely by prayer and supplication in the spirit. 8. 9. τὸ λοιπὸν &c.] The Apostle here comprises in a short compass the sum of the foregoing practical exhortations, and in a manner the most impressive: giving them to understand that Christian faithfulness cannot rest on the discharge of any one virtue, but on the consistent and uniform observance of the whole of what is enjoined in the Gospel, and had been urged upon them by himself: and that then 'the God of peace would be continually with them.' Α. Φίλ. signifies true or constant friendship. The word explains. Σεβαστός, 'honourable, or respectable. ἡ προσφ. is best rendered amiable, meaning that quality which conciliates love and respect. So Ecclesiasticus xx. 12. ὃ σοφὸν ἐλάχιστον προσφ. ποιήσεις.' By this the Apostle seems to advert to that in which religious persons are sometimes deficient; who by an austere and ascetic demeanour prejudice the cause of religion. ἐξ ἡς—ἐπιστ. &c. The sense seems to be, 'Whatever else there is of what is virtuous and praiseworthy—think of and study to practise them.' 9. Here the Apostle refers them to his own doctrines, precepts, and example, which as they follow, so will they attain the peace of God. 10. τὸ πάντα] 'now at length.' ἀνεθάλασσε τὸ ὑπάρχ. φιλομ. Some eminent Commentators take δικαιος in a Highel sense, 'have made your cause to flourish.' But for that there is no authority: and it is better, with others, to suppose at φιλομ. an ellipsis of κατά or etc. As to δικαιος, I have in Rec. Syn., shown at large that there is no reason to abandon the common interpretation 'that ye are revived in your care of me,' which, by hypallage, may mean 'that your
care of me hath refreshed.' Compare Ezek. xvii. 24. Φρονίμων is here for φρόντισσων. The next words ἐφ' ἀναγκαίώς are, like the last, rendered obscure by the delicacy and modesty of the translator. He means to suggest that he has not been for them, by presuming that they had not before had an opportunity of sending, or the means. Ηκαίρ. may be understood of either. See Note on Acts xxviii. 14—16.

11. οὐ ότι—εἶναι.] These deeply affecting words show that he had been suffering under a decrease of his usual means of subsistence; yet that he had, in means to suggest that he has not been for them, by presuming that they had not before had an opportunity of sending, or the means. Ηκαίρ. may be understood of either. See Note on Acts xxviii. 14—16.

12. ταπεινωθώσαται] This signifies to be in lowly and necessitous circumstances, as Levit. xxv. 29. καὶ ἐν ταπεινωθώσαται ὁ διδάσκων σου παρ' σου. and elsewhere in the Scriptural and Classical writers. The particle ὁδοιπόσον signifies to have a superfluity. The sense is rendered plainer by the following καὶ χριστ. καὶ πεινῶν. Περίσσιν. καὶ υπέρ. is a more significant expression than περίσσιν. καὶ περισσ. κα. υπέρ. signifying ‘to be in utter want of the necessaries of life.’ In the expression μεταφέρων (‘I am initiated’) there may be, as many Commentators suppose, an allusion to initiation in the Hebran mysteries. At all events, it is a very energetic term, signifying complete instruction by long experience.

13. πάντα] i.e. all things connected with my Christian duties. He then shows the source of his ability, even the assistance continually afforded to him by Christ, through the Holy Spirit.

14. ἀλλ᾽ ἐθισμένοις] This is added to preclude the idea of his depreciating the gift, or the intentions of the donors. Though he had learnt to endure poverty without murmuring, he was not the less inclined to assistance. And they had done a good work, in communicating aid to him in his distress; for that is the sense of the words συγκ. μ. τ. θ., which are for συγκ. μ. τ. θ. μου. The ἐν is supplied in Rev. i. 9. συγκ. τ. ἐθισμένοις. ἐν τ. ἐθισμένοις. 'at the beginning of the Gospel's being preached among them.' Euseb. 'Παλαιόντων ἐν τ. ἐθισμένοις ἐκάμψατο τ. ἐθισμένοις. This is by many Commentators supposed to signify 'very frequently.' But the plural must here be taken literally, as is shown by Doddridge, and especially Paley in his Hor. Paul., where he has illustrated vv. 15 & 16.

15. οὐ ότι—εἶναι.] Sub. λόγω, 'I do not say this because I seek a gift.' ἀλλ᾽ ἐκαίνιστα—ὑμεῖς, q. d. I feel pleasure in the gift, not so much in the gift itself, as such, considering the fruit that will redound from it to the praise of men, and the recompense of God. In εἰς λόγους τ. there is the same allusion as in v. 15.

16. ἀπεχθέλομαι] 'I have all things [necessary,] yea even abundantly.' Thus ἀπεχθέλω is for ἀπεχθέλω, as in Arrian Epict. iii. 24. (cited by Weis.) τοῦ γὰρ συναίσθημα στεναίσθημα ἀπεχθέλω ἐκ τοῦ νηστείου, ἐν τοῦ μεταφέρων τινών ἐμοί. ἐνεκριθεὶς is added to strengthen the sense, and to show that he wants not more. On the expression ἀπεχθέλω, see Notes at Eph. v. 1 & 2. 2 Cor. ii. 14. And on μεταφέρων, see Note at Rom. xii. 11.

17. Περὶ τῶν ἐπιστ. This seems to be said in allusion to the περί πράξεως. at v. 10. Render, 'will I doubt not abundantly supply.' Some take it
αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ δόξα εἰς τους αἰῶνας τῶν αἰῶνων. ἀμήν.

Ἀσπάσασθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζον-21 ταί υμᾶς οἱ σὺν ἡμοί ἀδελφοί. ἀσπάζονται υμᾶς πάντες οἱ 22 ἄγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ 23 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων υμῶν. ἀμήν.

Πρὸς Φιλίππησίον ἐγράφη ἀπὸ Ἡρώμην δι' Ἐπαφρο-δίτου.

for the Optative, 'may he fill up.' Πάσαν χρ. υμῶν, 'whatever you need.' So Thucyd. i. 70. αὐτελτιναστε ἄλλα, ἐπλήρωσαν τήν χρείαν. Κατὰ τὸν πλούτον αὐτοῦ, 'according to the abundant power and glorious omnipotence whereby, as Lord of heaven and earth, he can bestow what he will.'

22. ὁ ἐκ τῆς Καίσ. οἰκ.] i.e. either relations of Caesar, or, rather, his domestics. See Joseph. and Philo cited by Krebs and Loean. The dominus Caesaris often occurs in the Inscriptions, and the oikia Caesar in the Greek Historians, as Dio Cass. The ἀδελφοί are distinguished from the oi ἄγιοι, Christians; and probably were his fellow labourers in the Gospel mentioned at Col. iv. 10—14. Philem. 23, 24.
This Epistle was, no doubt, written immediately after that to the Ephesians, to which it bears the strongest resemblance, and that not merely, as has been suggested, "from the train of ideas being probably still in the writer's mind," but also from the circumstances in which both the writer and those whom he addressed were placed being almost the very same. Thus, as in the former case, nothing of expostulation and reproof occurs, but the Apostle, in like manner, commences with expressing his joy and satisfaction at the accounts he had received of their constancy in the faith, and the fervency of their love. He then enlarges on the mercies of redemption; cautions them against the seductions of certain false teachers (supposed to be Jews) who had disseminated very absurd and erroneous doctrines (derived probably from the Rabbins) respecting the worship of angels, self-mortification, and the observance at least of the Jewish festivals, (ii. 16–25.) if not of the ceremonial law in general. He also cautions them against the equally dangerous error of mixing Gentile Philosopjhy with the doctrines of Christianity. And after an interesting description of believers acting uniformly under the influence of the Gospel, he concludes with general instructions and salutations.

From a comparison of this with the Epistle to the Ephesians, it will be obvious that the substance of the former is found in the latter. The two consequently reflect great light upon each other, especially the former upon the latter, of which it is indeed the best comment. Insomuch that it will sometimes be only necessary to refer the reader to the parallel passage in the Ephesians, and the full explanations in the Notes thereon.

1. ἀδελφοί [our brother minister.] On this idiom I have before fully treated. Κολοσσαῖοι. Many MSS. and early Editions, and several Versions and Fathers read Κολοσσ., which is preferred by most Critics, and adopted by Wet. and Matth. Yet there can be little doubt that the common reading is correct, at least according to the orthography of the inhabitants themselves, as we find from the coins of every age which may be seen in Eckhel Doctr. Num. 1st Ed. Vol. iii. p. 147. sq. As the ἔως is found in all writers down to the time of Polybius, in whom we first find the a, there is little doubt that, after the time of St. Paul, the spelling was corrupted, from the provincial pronunciation, and the alteration introduced by those who lived distant from the place.

3. ἐγκυροι. &c. The πάντοτε belongs most properly to προσευχής, though it is by many joined with εὐχαριστία. See Eph. i. 15 & 16.

4. αὐτοίς. [since we have heard of.] This must be referred to both εὐχαριστία and προσευχής.

5. διὰ τὴν ἐλπίδα &c. These words are by some connected with those immediately preceding, in the sense 'which faith and hope ye have exercised in consequence of the hope' &c. or, as Mr. Valpy says, intimating that a partnership in this hope connected the hearts of good men. The words are, however, more usually and properly connected with εὐχαριστομεν, q. d. we give thanks for this hope. Yet v. 4 is not, I conceive, parenthetical; but only a subordinate clause suspended on εὐχαριστία. Υπότιμοι here denotes the thing hoped for. In συμείως, there is (by way of expressing the certainty of the thing) an allusion to money or rewards laid up in a treasury, to be distributed to the deserving, or to conquerors in the games; and of which they are so certain, that each one's share may be said to be laid up ready for him. So Plut. cited by Heinr. τοῖς εὐ βεβαιωμεν ἐν κοινωνίᾳ γενέσθαι γέρων ἐν ἑαυτοῦ. Compare 2 Tim. iv. 8.
The sense of προῖκ. is 'ye long ago [viz. at your conversion] heard of.' Τῷ λόγῳ τῆς ἀληθ. τοῦ εὐαγγ. i.e., in the true doctrine preached to you in the Gospel. See 2 Cor. vi. 17. 6. τοῦ παρ., for δὲ παρετ., 'which is connote or brought [by preaching] to you.' The sense assigned by some, 'subsists', 'has effect,' is implied in the preceding. Παντὶ τῷ κόσμῳ may be regarded as a popular hyperbole, (See Note on Matt. xxiv. 14.) though indeed there were very few countries of the civilized world to which the Gospel had not been brought, thus going far to make good the words of Ps. xix. 4. Καὶ ἐκ τοῦ καρποφ. 'and is bringing forth fruit [everywhere] as among you.' By καρπός is denoted the fruit of reforming and blessing men here, and giving them eternal salvation hereafter. After καρποφ. several MSS., Versions, and Fathers have καὶ αὐξανόμενοι, which is adopted by Griesb. and other Editors; but injudiciously, since it is evidently a marginal gloss, suggested by the αὐγ. at v. 10. See Matt. 'Εν ἀληθείᾳ, for ἀληθείᾳ (as in John iv. 24.) 'truly, really, and thoroughly understood the gospel of grace.' 7. καθὼς ἐμήθο.] The sense seems to be, 'which wide spreading and success of the gospel ye have [no doubt] learnt from' &c. 'Τῷ λόγῳ, 'for your benefit.' 8. μενυματικά, 'sincere and truly Christian.' 9. αὐθ. ἄνεμα—προσευχήν.] Comp. Eph. i. 15 &c. iii. 16. The substance of his prayer is, that they may have such an increase of knowledge in Divine things as may be accompanied with a conduct worthy of their high calling. Τῷ ἐνιόχ., τοῦ θεο. αὐτοῦ is by some eminent Expositors supposed to denote the λόγος γνώσεως, or spiritual Gift so called at 1 Cor. xii. 8. And Dr. Burton recognises an allusion to the boasted knowledge of the Gnostics. But the expression may be simply regarded as denoting a knowledge of what God would have men to believe and to do in order to be saved. Compare Acts xvi. 30, xxi. 10. and see Scott. 'Εν πάσῃ σοφίᾳ καὶ συν. πν. See Note on Eph. i. 8. Πνευματ., i.e., not any wisdom, but πνευμ., that suggested by, or proceeding from, the Holy Ghost; as 1 Cor. ii. 13. Eph. v. 19. Col. iii. 16. 10. At περιπ. supply [Εν περιπ., for εἰς τὸ, as much as to say, 'the end of knowledge is practice.' Εἰς τάς ζω. Sub. αὐτοῦ, for εἰς τάς πάντας ἀρεσκέσθη αὐτῷ. 'Ἀρεσκέσθη is generally used in a bad sense, but sometimes, in the later writers, in a good one. So Polyb. cited by Raphel: ἡ τοῦ βασιλε. ἀρσενικ. and Philo cited by Loecon. (of Adam) εἰς ἀρσενικόν τοῦ πατρὸς καὶ βασιλε. 'Ἐν περιπ. ὡς, αὐθ. καταθ. &c. reader, 'being fruitful in [the performance of] every good work, and in increasing in the knowledge of God,' i.e. of his will, v. 9.; one being materially connected with the other. There is the same allusion to a fruit-tree as in v. 6. In αὐξαν. εἰς we have a blending of two modes of expression. So Eph. iv. 15. αὐθ. εἰς αὐτοῦ. 11. En πάγια δω. δωμάτιον.] This alludes to something more than knowledge, namely, that power and mighty energy of the Spirit whereby they might be enabled not only to know God's will, and act according to it, but to suffer; and that not only with fortitude, but with a cheerful patience of endurance. That the strength in question is the strength of the Holy Spirit, is clearly shown by the parallel passage of Eph. iii. 16. 12. εὐγαριστ. &c.] This is meant to indicate the grounds of that joy, and how it should find expression, namely, by thankfully acknowledging in prayer the mercy of God, in enabling them, though Gentiles, to obtain the glorious inheritance destined for all true Christians. In λα. there is a small point of sound from English and Latin, as in 2 Cor. iii. 6. 3 καθὼς ἔθελεν] διακόνοις καὶ διαθέσεις. And the construction in eis ἐμῆς &c. is adapted to the latter sense. Μερίδα τοῦ κληρ. signifies 'the allotted portion.' In the application of this figure (frequent in the N.T.) there is, as Heinr. observes, 'an allusion to a state whose citizens have w-
13 εἰς τὴν μερίδα τοῦ κληρονομοῦ τῶν ἀγίων ἐν τῷ φωτὶ
ἐκφέροντο. ἦμις ἐκ τῆς ἐξουσίας τοῦ σκῶτου, καὶ μετε-
νήσαντο εἰς τὴν βασιλείαν τοῦ νῦν τῆς ἄγαντος αὐτοῦ,
ὁ ἐχομέν τὴν ἀπόλυτρωσιν [διὰ τοῦ ἀματοῦ αὐτοῦ,
τὴν ἀφεσιν τῶν ἀμαρτημάτων ἐδόθη ἐκ τοῦ Θεοῦ τῷ
ἀνώτῳ, πρωτοτόκος πάσης κτίσεως, ὡς ἐν αὐτῷ ἐκτίσθη
τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ

signed to each of them a μέρος, portion, or pos-
session (See Gen. xiv. 24.); and all these are
supposed to be assigned by λεγóν, κληρον. See also
Theophyl. in Rec. Syn. By φωτ. is meant,
either the light of heaven, where God is repre-
sented as dwelling in light; or, as Theophyl.
explains, the light of Divine knowledge, as
respects both the present and a future state,
where the light of the Gospel will be exchanged
for a still clearer manifestation of the glory of
God. This latter view is strongly confirmed
by 1 Cor. xiii. 12.

13. τῆς ἐξουσίας τ. σκ.) i.e. the dominion
of ignorance and idolatry, and the tyranny of sin
and its author: a sense of εἰς. occurring in
Rom. xiii. 1. κράτος. Heins. remarks on the
aptness of this term; "since it is not only
used of transferring persons from one country to
another, but of changing the form of government
under which they live, as from despotism, or
oligarchy, to freedom. So here those who had
been under the tyranny of ignorance and Satan,
are represented as being transferred to the king-
dom of knowledge, virtue, and Christ."

14. ἐχομέν τὴν κτίσιν. διά τοῦ αἰωνοῦ. This
has been explained at Eph. i. 7.

15. δὲ ἐστὶν εἰκὼν-κτίσιον] The best Ex-
positors ancient and modern are agreed, that the
sense is, 'who (i.e. Christ) is [in his human
nature] the visible image of the invisible God.'
In refutation of the Socinian gloss, (according
to which Christ is here called the image of the
invisible God, having his being and his having, through his Gospel,
made known to us the will of God,) see Theo-
phyl. and Theodoret. cited in Rec. Syn., as also
p. 72. ii. 487 & 707. "Christ (says Whitby)
is the image of God, as making him who is invis-
ible in this essence, conspicuous to us by the
Divine works he wrought, they being such as
plainly show that in him dwelt the fulness of
the Godhead bodily; for an invisible God can
only be seen by his effects of power, wisdom, and
goodness. He therefore who, in the works both
of the Old and New Creation, has given us such
clear declarations of the Divine power, wisdom,
and goodness, is upon this account as much an
image of God as any thing can be; to which
sense of image or likeness he necessarily
restrained, by the connective particle δει, he is
the image of God, for by him all things were
created." The present passage is manifestly
parallel to that of Hebrews i. 3.

On the interpretation of πρωτοτόκοι πάσης
κτίσεως the opinions of Expositors are very
various. But the most natural and best founded
view is that of almost all antient and many emi-
nent modern Commentators, especially Bp.
Midd., who take πρωτότοκος for πρώτος (as
in Joh. i. 15 & 30.) and assign the sense, 'be-
gotten before every creature,' i.e. before any
created being had existence. "Christ (says Dr.
Wells) may be so styled as, in respect of his
Divine nature, he was begotten of the Father
before all creatures, and as to his human nature,
he was the first that was raised from the dead,
never to die again." But all events in history
will not prove, as the Socinians pretend, that
Christ was a Created Being; since, as Bp.
Horsley observes, 'we have not πρωτότοκοι,
(i.e. πρώτος κτίσεως) but πρωτότοκοι.' Be-
sides, as Dr. Clarke urges, had he been so called,
the Socinians would have gained little, because
they contend that the Apocalypse is speaking
not of a natural, but of a spiritual or evangelical
Creation. See the able refutation by Whitby of
their shallow gloss on the passage. That Com-
mentator however and others (as Schleus.) seem
wrong in taking πρωτότοκοι, in a figurative sense,
to denote 'Lord of all things, as κράτος
κτίσματος, since (as Mr. Slade observes) the word
never is so used except in reference to a new
creation. See Gen. xxviii. 29 & 37. 2 Chron.
xxx. 3. Jer. xxxi. 9. And though in Rom.viii.
29. we have τὸν πατὴρ ἐν πολλοῖς ἀδελφοῖς, yet
these Christians are represented not as his cri-
tures, but as his brethren. On that and other
accounts, the first mentioned interpretation is
greatly preferable; and it is clear that vv. 15 &
16 are illustrative of the nature, as vv. 17 & 18
are an expression of the pre-existence and divinity
of Christ.

16. ὅτι ἐν αὐτῷ εἰκ. τ. κτάσι] This, I
think, I have fully proved in Rec. Syn., must be
taken, not (with the antient Expositors almost
universally and most modern ones) of a new and
evangelical, but of the natural creation of all
things by God. "Not one example (as Whitby)
is given where the creation of all things in
heaven and earth is ever used in a
moral sense, or concerning any other than the
natural. Moreover, in the first place, "all
things in earth" and "things visible" must
comprise things without life, the inanimate parts
of nature, concerning which it is absurd to speak
of a moral Creation. "Notly, "phrases in
heaven, invisible," &c. must be comprehended
the whole celestial hierarchy; ii. 15. Ephes. i.
20. vi. 12.; "but good angels cannot require a
spiritual renovation, and Christ came not to
convert fallen angels, but to destroy their em-
pire." "Indeed (continues Whitby) the words
in this sense were far from being true when the
Apostle spoke them. He afterwards speaks of
the moral creation at vv. 18, 19 & 20."
In fact, he engrafts it upon the other.
16. of αυτον—εκτ.] 'were created by God through Him, as Instrumental cause.' Eis αυτον, 'by Him,' explains the manifestation of his power and wisdom in preserving and governing what he had created.' See Phil. ii. 10 sq.

17. προ παντων] This evidently denotes pre-existence, not supremacy, as the maintainers of the sense of moral creation just before are obliged to interpret. And as little can the words following, και τα παιδα ἐν αυτη σωστηκε, be taken of the moral preservation and governance of Christ; for of such a sense there is no example. Whereas of σωζεται, in the physical sense many examples are adduced from Plato, Philo, Joseph., Diog. Laert., and Aristotle. So Arist., in a kindred passage; εκ του θεου τα παιδα, και δια του θεου μη λει σωστηκε. Render, not saving, but 'nurtured; the latter sense is unoflely this verse proves the omnipotence, omnipresence, and Deity of Christ. See Joh. i. 1-3. xviii. 5. 1 Cor. viii. 6. Heb. i. 3.

18. From the natural the Apostle adverts to the moral or evangelical creation. The sense is, 'He is, moreover, the Head of the body, namely, the Church.' (See Rom. xii. 5. and Eph. i. 22 sq.) [He it is who is the beginning (or author and first cause) of all things.] So Revel. iii. 14. he is called η αρχη της κτισεως του θεου. Christ is then said to be πρωτοτ. εκ νεκρων, as at 1 Cor. xv. 20. he is called στρατης των κοσμουμενων, the first who was raised from the dead, never to die again. See Note on 1 Cor. xv. 20. 'Εν παισι may be referred to both persons and things, and denote 'in all points of comparison.' See Eph. i. 10, 22, 23.

19. οτι εν αυτω—κατοικων.] There is here thought to be an uncertainty as to the nominative to εοινως, which some suppose to be Χριστος. But that is neither agreeable to the context, nor to the tonour of Scripture. See Peirce. Others imagine it to be το πληρωμα, 'in Him all the fulness of the Godhead.' The comparison is ii. 9. εν αυτω κατοικει παν το πληρωμα της θεοτητος σωματικων. Such a sense, however, of εοινως would be very harsh, and the sentiment unsuitable to what follows. It is, I think, quite clear that the true nominative is ἐν τω σωματι τω θεου, as was seen by the Peskh Targ., and the best Commentators. See also the Notes on vv. 12 & 13. And indeed vv. 14-18. inclusive are in some measure parenthetical. The above is, moreover, required by the construction in the next verse.

It is not so certain what is meant by το πληρωμα. It may denote either 'fulness of the godhead,' or 'fulness of power and authority.' See Ephes. i. 20. The latter sense is more agreeable to what follows. But it may include the plenitude of Divine perfections. See Scott.

20. On αποκατ. τα παιδα see Note at Eph. i. 10. Ελπις is a modification of the sense of αποκαταλαλαξαί, i.e. 'having effected mutual peace,' Dia του αιωνος του στ., 'by his bleeding death on the cross.' See Eph. ii. 14. Ελπις is used here of a συνηγμονος, and must be construed with τα παιδα, and denote all intelligent creatures on earth and in heaven, men and angels. We are not, however, to understand any reconciliation of the angels to God, but only the restoring that amity (ελπις συνηγμονος) between angels and men, which had been interrupted by the fall of man (as is fully shown by Dodd.). And which could only be restored by the reconciliation of man to his offended Maker; so that both, in virtue of that peace, (produced by the sacrifice of Christ on the cross) worship God as one society under one head. See Eph. i. 10. Hebr. xii. 22. Hence angels are said at Hebr. i. 14. to be 'ministering spirits to those who should be heirs of salvation.'

21. ινα] this is thus treated [for example]. Ἀναλλ., aliens from God, and consequently alienated or separated from, deprived of, the divine promises and benefits. Τη δικαιοσυνα in your hearts and minds,' denoting that the evil is deeply seated in the will and affections.

22. εν τω σωματι—θεου.] i.e. by his fleshly body given up to death; so said as opposed to his physical body. At παραστ. upon, upon. Compare ii. 13-18. and Eph. v. 27.

23. ελπις &c.] There is here an ellipsis, thus to be supplied: 'And so it will be with you;' if at least with. On the next words επιστολη...
tebēmeliomwēnai kai εἰδραῖοι, kai μὴ μετακινούμενοι ἀπὸ τῆς ἐλείδος τοῦ εὐαγγελίου ὑπὸ ἱκώσατε, τοῦ κηρυχθέντος εἰς πάση τῇ κτίσει τῆς ὑπὸ τῶν οὐρανῶν ὑπὸ ἐγενόμην γεγονός.

24 Παῦλος διάκονος. Ἀν ἔστω ἡ ἐκκλησία· ἐγενόμην ἐν γῇ διάκονος κατὰ τὴν εἰκονομίαν τοῦ Θεοῦ, τῆς δοξῆς μας, τοῦ αὐτοῦ, τοῦ σώματος αὐτοῦ, τοῦ σώματος τοῦ Θεοῦ, καὶ ἀνταναπληρῶ τὰ ὑποτήματα τῶν Θείων τούτων.

25 τοῦ λόγου τοῦ Θεοῦ, ἐν τῷ μυστηρίῳ τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νῦν δὲ ἐφανερωθή.

26 τοις αἵγοις αὐτοῦ. Ὁ δὲ ἠδέλθησεν ὁ Θεός γνωρίσαι, τότε πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου εἰς τοῖς ἑθεσιν.

27 ὅστις ἄρη τοῦ Χριστοῦ ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης. Πῶν ἡμεῖς καταγγέλλομεν, νοθετοῦντες πάντα ἀνθρωπόν, καὶ διδασκοῦντες πάντα ἀνθρωπόν ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν

28 μεν πάντα ἀνθρωπόν τέλειον ἐν Χριστῷ Ιησοῦ. Ὁ δὲ καὶ κοπῶν σαμωνίζομεν κατὰ τὴν ενέργειαν αὐτοῦ τὴν ενέργειαν.

1 μένειν ἐν ἐμοί ἐν δυνάμει. II. Ἡ Θελω γὰρ ὑμᾶς εἰδεναι ἐν τῷ πίστει τῆς καὶ εἰδραίοι, see Note on Eph. iii. 27. Μὴ μετακ. This term signifies to make a change of sentiment, compact, &c. by taking up some other. So in 1 Sam. ii. 30. It is used of being drawn this way or that by persuasion. By πάση τῇ κτίσει are meant all intelligent creatures both Jews and Gentiles; the expression being equivalent to the εἰς τῶν κόσμων supra v. 6. See also v. 16. and Matt. xxiv. 14. and Note.

24. νῦν χαίρω—σαρκὶ μου] The sense is, "Now I rejoice at these my sufferings [undergone] for you [Gentiles,] and I consider that I [the apostle] am the chief of the afflictions to be endured by me for Christ's sake." His sufferings and rejoicing therein seem mentioned to show that his profession is founded in solid self-conviction. Compare v. 11. The διάτις is not, as it is generally considered, πλοναιατικ, but has the sense assigned by Elsm. and Abp. Newc. in the following paraphrase: "I, who formerly persecuted the Church, now in my turn fill up, by my bodily sufferings, what remains behind in the course of my life of the afflictions allotted to me because of Christ." See, however, Whitby and Dodd.

25. σαλαφομίαν] "dispensation." See Note on Eph. iii. 2. Εἰς ὑμᾶς, "in order to your benefit." Philp. signifies "to fully promulgate the Gospel [to you Gentiles] so as to leave no part unexplained.

26. τὸ μυστ. "even the mystery." The apposition seems to denote explanation. So Newc.: 'By the word of God I mean the mystery of admitting the Gentiles into the Christian Church; which to speak comparatively, has been concealed from preceding ages and generations of men.' See Notes on Matt. xiii. 35. and Eph. iii. 2-6.

27. οὖς ἡδ. &c.] "to whom God was pleased to make known what are the glorious riches and preciousness of this mystery among the Gentiles." Π. τῆς δόξης, "the rich and glorious exuberance." "Οτὲ ἄρη Χρ. ἐν ὑμῖν. The δὲ refers in sense to the μυστ. (and indeed some MSS. have δ. but by emendation; which, however, shows the antient interpretation.) The words may be explained, with Newc. and Holden: 'Which mystery consists in preaching Christ among you as the author of the hope of eternal glory.' Comp. Rom. ix. 23.

28. ημεῖς] i.e. myself and Timothy. The sense seems to be, 'Which Gospel we preach, admonishing every man [of whatever nation] of the claims of the Gospel to be acted upon by every man who attends to the admonition the duties it enjoins.' Or we may, with Theophyl., take μνημ. as referring to moral instruction, and δικ. to doctrinal. The παραστ. is repeated for emphasis sake. On παραστ., see Note on 2 Cor. iv. 14. and Eph. v. 27. "Εἰς παραστ. must chiefly denote spiritual wisdom; but is meant to include, by implication, every sort of knowledge requisite for the purpose.

29. εἰς δὲ scil. τράγμα. Render, 'unto which purpose also I strenuously labour, according to the energy which operates in me powerfully.' See Phil. iv. 13. and compare 1 Cor. xv. 10. In κοιν. ἀπ. is a strong expression, illustrated by what is said at 6 Cor. 11, that he has the care of all the [Gentile] churches.

II. Cæsing to speak of himself, the Apostle now turns to the Colossians, admonishing them to abide constantly by the pure and genuine Christian instructions which they had received from Epaphras, and not suffer themselves to be led away by any of the devices of false teachers. An admonition, on account of the many errors of doctrine with which they were carried to and fro, especially necessary. (Heinr.)

1. γάρ] This refers to the ἀγόνις, 'I say, labour earnestly; for &c. 'Ἀγάπη, 'anxious soli-
κίνον ἄγωνα ἐχω περὶ υμῶν καὶ τῶν ἐν Λαοδικεία, καὶ ὅσοι ὅψιν ἑωράκασι τὸ πρόσωπον μου ἐν σαρκὶ, ἣν παράκλησιν ἀι καρδίας αὐτῶν, συμβιβασμένων εἰς ἀγάπην, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνεδρίας, εἰς ἐπιγνώσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ, ἐν ὧν εἰς πάντες οἱ θησαυροί τῆς σοφίας καὶ ἡγεμονίας ἀπόκρυφοι, τούτο δὲ λέγω ἵνα μὴ τὰς υἱὰς 6 παραλογίζηται εἰς πιθανολογίαν. ἔι γὰρ καὶ τῇ σαρκὶ ἀπειμα, ἀλλὰ τῶν πνευμάτων σὺν ὑμῖν εἰμὶ, χαίρων καὶ βλε- πόντων ὑμῶν τῇ ταύτῃ, καὶ τῷ στερεώματι τῆς εἰς Χριστὸν πίστεως υἱῶν, ἵνα ὑμᾶς παρέλαβητε τῶν Χριστὸν Ἰησοῦν ἐν τῶν Κυρίων, εἰς αὐτῶ περιτατέτε, ἐργαζόμενοι καὶ ἐποκο- δομοίμενοι εἰς αὐτό, καὶ βεβαιομένους εὐ τή πίστει, καθὼς εὐδακτύλη, περιστεραύοντες εἰς αὐτὴν εὐχαριστίαν.

citude and earnest care.' Πρὸς ὑμᾶς, 'on behalf of you.' This was natural, on account of the dangers they were in from the arts of many wily seducers, both Judaizing and Pagansing Christians, who had corrupted the simplicity of the Gospel. In esp. το πρόσωπον μ. ε. π. there is a Hebraism signifying 'to have personal knowl-
edge of.' It is generally supposed that the words καὶ δος ωὲν εσχιω. show that Paul had not been to Colosse and Laodicea. But thus we must supply ἀλλοῖ, which is uncritical. And yet it is highly improbable that he should have gone throughout Phrygia (Acts xvi. 6. xvii. 23.) without visiting two of its most considerable cities. Indeed, if an emphasis be laid upon the υἱῶν, the words will rather prove that the Apostle had been personally conversant with them.

2. παρακλ.] Here there seems an allusion to deprivation of the comforts of the Gospel, arising from the doubts and fears infused by false teachers. For συμβιβασμένων many MSS., Versions, and Fathers read συμβιβασθῆτε, which is edited by Griesb., Tittm., and Val. Much may be urged on both sides; (see Rec. Syn.) but there is no sufficient reason to prefer συμβιβασθῆτε. The term refers to the means whereby the schism might be closed, and amity restored. See Note on Eph. iv. 16. — καὶ εἰς πάντα δκ. 'As (remarks Heinz.) the ἐν in δεκάτη shows the instrument, so the εἰς here denotes the scope and end to which they were to be united, namely, that their minds might be imbued with knowledge more elevated than the false teachers knew.' And in order to heighten the representation, he, instead of εἰς πάντα ὅς εἰς πλήρην συνεδρίαν, says εἰς πληροφορίαν τῆς συνεδρίας, and, what is yet more, εἰς πάντα πλούτον τῆς πληροφορίας τῆς συνεδρίας. Then, by apposition, he at εἰς ἑνός τοῦ μυστηρίου adds the cause why he ascribes πλοῦτον, and πληροφ. to Christian knowl-
edge, namely, inasmuch as it leads us to under-
stand the μυστηρίου or divine decree for blessing may be hidden to us. See also, accor-
ding to others, μυστηρίου. Either yields a good sense; but much depends upon whether the words pre-
ceding, καὶ πατρὸς καὶ τοῦ Χριστοῦ, are, or

are not, genuine. There is, however, nothing like evidence to authorize any one word to be omitted, though Griesb. and others have can-
celled them all. Reader, 'of God even the Father, and of Christ.' See i. 26. 27. The is better, with most Expositors antient and modern, referred to Χριστοῦ. See Whitby in Rec. Syn. But Χρ. may be taken for his Gospel. Thus the sense will come to the same as μυστ. Of the θεοῦ τ. σ. καὶ τ. γν. αὐθεντ., the sense is, 'in whose Gospel are repose the most precious and bound-
less doctrines of Divine wisdom and knowledge.' I would compare Eurip. Alc. 614. εἰς τῶν ἀγαθαῖων δὲ παντί ἐνώπιος σοφίας (ἀδίκως) and Julian, Hymn in Solm. 2. αναλύοντος σοφίαν ἀναίμω δεσπόρων. By σοφ. is meant divine wisdom. Compare Eph. i. 8. and 1 Cor. i. 24. ii. 6. & 7. And it is implied that the Gospel alone hath it.

4. τούτω δὲ λέγω &c.] There is a reference to v. 2. &c. v. 3. being parenthetical. The sense is, 'This I say, meaning that &c., i.e. I mean to say that. Παρακλ. signifies 1. to make a wrong account; 2. to cause a person to reckon or judge wrongly, to deceive. Παθῶν signifies a plausible, but sophisticated, representation. The word is of the same form with ψηφοτομολογία in Rom. xvi. 18. In this sense παθῶμαι is often used by the best Classical writers.

5. εἰ γὰρ καὶ τῇ παρκὶ εἰμι] See a kind-
donned passage in 1 Cor. v. 3. & 4. Χαλκαὶ καὶ Βα. By Hendiadys, for χαλκοὺς βλέπειν. So the Pesh. Syr., 'gardeo quid videam;' of which idiom examples are adduced by Wets. The Βα. may be understood of the certain information received by Epaphras and others. See 2 Cor. vii. 6. ἄγας, for τὰ περὶ τῆς διακονίας — τὸν γεννητὸν (by the spiritual and metaphoric) denoting subordination to their spiritual pastors and masters. See 1 Cor. xiv. 40.

6. τὸν Χρ.] i.e. 'his doctrine.' Εἰ αὐτῷ περικ., 'act conformably to it.' See Eph. iv. 1. 7. ἐρώτ., καὶ ἐννο.] See i. 23. and Eph. iii. 18. Βεβαιωτ. is exegetical of ἐρωτ., and ἐννο. Περιστ. denotes more than the τὰ περὶ, just be-
fore. So Rom. xv. 13. περὶ ἐννοιαί. 1 Cor. xv. 58. περὶ εὐ γεία τοῦ Κυρίου. The ἐν ἐνχ. is for σὺν ἐνχ.
8. **Βλέπετε μή τις υμᾶς ἐσται ὁ συλλαγώγων διά τῆς φιλοσοφίας καὶ κείμεν ἀπάτης, κατὰ τὴν παραδόσει τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστῷ.**

9. Ὁτι ἐν αὐτῷ κατακοίμω το πλήρωμα τῆς θεοτόκου σωματικῶς καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι, ὡς ἐστὶν ἡ κεφ. 11 φαντάσεις ἀρχής καὶ ξενοφαίνει.

12. **ἀμαρτήσαν** ἡμᾶς ἐν τῇ παραπτώμα τοῦ Χριστοῦ, συνταφέντες αὐτῷ ἐν τῇ βαπτισμᾷ ἐν ὑπό καὶ συνυφάντες διὰ τῆς πλείωσης τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείρατος.

8. **Βλέπετε μή τις ἡττεῖς.** The general sense is, 'Beware lest any delude you by means of an empty and deceitful philosophy, which rests merely on what is handed down as wisdom, or what is agreeable only to the imperfect doctrines of the world; and not the Gospel of Christ.' Compare Matt. xxiv. 4. Συλαγώγων here signifies to lead off captive, make spoil of your Christian liberty. So 2 Tim. iii. 6. ἀκαλουχευόμενος τὰς γυναικεία. In διὰ τῆς φιλοσ. καὶ κεφ. ἀπ. many recent Commentators recognize a handiad. for φιλ. αὐθαυτῆς; for the Apostle, they think, does not condemn philosophy itself, but out of its proper limits, and exercised upon matters beyond its scope. See Schoettig. It should seem, however, that the Apostle does mean to condemn and caution them against the Grecian philosophy, as sure to deceive them on matters of religion, and which was a "wax deceit" by professing to be what it was not, and promising what it did not perform. This view I find supported by the authority of Bp. Warburton, Div. Leg. L ii. p. 4, who observes that "the Apostles always speak in terms of contempt or abhorrence of the Grecian philosophy." And he shows at large that they had good reasons for so doing. The persons in question were of two sorts, Judaisers and Pagans, of whom the former aimed at bringing Jewish Christianity in conformity with the systems of the heathens. See Whitby, who thinks it plain from v. 14—16. that the former are chiefly meant. The στοιχεῖα τοῦ κόσμου (on which see Note on Gal. iv. 3.) as well as the κείμενα τῶν αδριατομῶν may relate to both; referring, in the case of the heathens, to those systems of religion and philosophy handed down from generation to generation, but resting only on the opinions and authority of men. How the Gospel was corrupted by this vain philosophy, has been ably pointed out by Bp. Warburton, Works iii. 196. seqq.

9. **ἐτὶ ἐν αὐτῷ καὶ** q.d. Beware of any who would draw you away from Christ; for in Him we have. I have in Rec. Syn. shown at large that the sense of the passage (which is disputed) is, as the antients interpret it, 'For in Him all the complete perfection essential to the Godhead abides corporally, substantially, and really, (and not in the manner of types and shadows.) The three significations above assigned to σωμ. have each been adopted by one or other of the Expositors; but it has been shown by Wolf, in an able Note, (which see in Rec. Syn.) that they merge into one another. 'In Christ (says Whitby) the deity dwells in fullness, as nothing could be added to it, and so the body of the human dwells in the firmament, where the body of it is. The whole divine nature is not only in part, but fully, without absence of any part of it, in Christ; and that not by a species, or image only, but really and substantially: and consequently the will of God must be supposed to be so revealed in Christ, that there can be no need of any addition from the Heathen philosophy, or from the Jewish Law.' "The Apostle (he adds) thus indirectly expresses the Divine nature of Christ, partly to represent to the Jews his divinity, with allusion to the God of Israel dwelling in the temple; partly to oppose him to the παλαιομα of the Gnostics, which, according to them, was made up of their thirty oeses, and to the local and partial deities of the heathens, who of them all made up the plentitude of the Godhead." See also Dodd. 10. **τελλ.** i.e. 'amply provided by him,' or by his doctrine,' with whatever is necessary to salvation; without needing any additions from philosophy or from the law of Moses. 'Ἡ κεφαλὴ—ζωοενδεια, i.e. (as Mr. Holden paraphrases) who is supreme over every order of intelligent Beings, who exercise authority and power.' 11. 12. The Apostle here discourses against those who endeavoured to bring in circumcision. In the expressions περιτομή σχῆμα, καὶ εἰς τὴν ἀνέκδοσιν τοῦ σωμάτος τῶν αμαρτιῶν τῆς σαρκὸς, καὶ ἐν τῇ περιτομή τοῦ Χρ., we have the principal traits of the true spiritual circumcision required by Christ; on which see Rom. ii. 29. Phill. iii. 3. and compare Deut. xxxi. 6. Jer. ix. 26. The 2d and 3d of the above clauses are exegetical of the first. Thus the sense is, 'By him ye have been circumcised with a circumcision not corporeal [but spiritual], namely, that which consists in putting off the body of the sins of the flesh, (i.e. in renouncing those to which the body and the flesh are prone) even with the circumcision of Christ, (i.e. that spiritual circumcision which he requires) as it is typified by baptism, which corresponds to circumcision.' In v. 12, the Apostle illustrates this by a fresh image, though employed at Rom. vi. 2—4. The sense of συναπτόμενοι αὐτῷ εἰς τῷ βαπτισμῷ is, 'having engaged at your baptism.
to renounce sin and walk in newness of life."

Of ev δυναμεις, the sense is as in Eph. ii. 5 & 6, where see Note, Dια της προσωπικης—νεκρων.

Render, 'through faith in and dependence on the power of God, who raised him from the dead [and can therefore raise you].' The των is wanting in many MSS. and early Editions, and is cancelled by Beng., Matth., and Griesb., agreeably to the general usage of the N.T. The δυναμεις is put into it by his cross,' (i.e. the atonement through his cross) and therefore annulled it.

13. και υμας νεκρων—παραπτωματων.] This moral reformation is here illustrated by another figure, found in a very similar passage of Eph. ii. 1—5. See also Rom. vi. 3. Της ακροσθεσίας. This is usually explained, 'your carnal and corrupt state as heathens, as opposed to περιπολουμενοι ἐγκρινων, at v. 11. Several MSS. and some Versions, Fathers, and early Edd. insert υμεις after σωματα, which is received by Griesb., and others, for υμις, have υμις, which is edited by Griesb., Tittm., and Vat.; but, I think, injudiciously; for, (as Rinck justly observes) this is closely connected with the preceding, q.d. you who were dead in your sins, are quickened, your trespasses being forgiven. After which, at v. 14., the general number is resumed, and the introduction of the first person of the pronoun possessive.

14. ἐναλειψας—σταυρωσας] Compare the parallel passage at Eph. ii. 14. The Apostle here considers the Law as a note of hand, or bond, given by a debtor to his creditor; and, by way of explanation, he adds τοις δομησαι, where By. Middl. thinks there is an ellipsis, of which, however, perhaps unexamined in the N.T., and the sense arising, 'together with all its covenants,' is too feeble for such a writer as St. Paul. It is better to suppose an ellipsis of ev, which is supplied in the parallel passage of Eph. ii. 15. των υμας των ανθρωπων ἐν δομησαι καταστασιν. Thus it is for ὧν εν τω 3. Rend., 'consisting of the covenants,' namely, contained in the various expiations prescribed by the Levitical law. These ordinances, it is added, were in full force against them; for that is undoubtedly the sense of καθ' ἴμας, notwithstanding that some render 'with respect to.' The words δι' ὑμεων των ανθρωπων, which are variously interpreted by the recent Commentators (see Rec. Syn.) seem to be simply meant to explain the καθ' ἴμας, as the ἱμασ εκ μισου (from the Latin e medio tollere) is exegetical of ἐναλειψας, in which there is an allusion to defacing, and thus annulling, a writing. In προσωπικας αυτοι το σταυρον there is, as the Commentators have pointed out, an allusion to the ancient custom of annulling covenants or bonds by driving a nail through them. The sense, however, cannot be, 'nailing it to his cross; for that would involve too great a confusion of metaphor. Rather, it is joined with the N.T. Sin did men nail unto his cross,' (i.e. the atonement through his cross) and therefore annulled it.

15. ἐνπιστευμενως—ἀδιεγερθαι.] Here there is a succession of military metaphors. Ἀπεκληροθαι, alludes to the stripping and plundering of vanquished foes: ἀδιεγερθαι, to their being exposed to public view and derision; and ἄρχωμεν, (on which term see Εκκ. ii. 14, and Note) is added to complete the idea. Ἐν παρακλησις is equivalent to διαμορφωσις. By the φρον και ἔξω, are meant those so called at Ephes. vi. 12., namely, the evil spirits and their agents. See Joh. xii. 31. Ἐν αὐτῃ, 'by it,' viz. the cross of our Lord; though some refer it to Χριστου. 16. με ὑμις ἐκ των σπορων.] The sense is, 'Wherefore [such things, the pass with the ceremonial law.] let no one judge you in [respect of any rite connected with.] meats.' Ἐν τω μερει is used as εν τω μερει τω in 2 Cor. iii. 16. 10. ix. 3. On the thing itself, see Rom. xiv. 2—17. and Notes on 1 Pet. iv. 16.

17. αδ κειμα—Χριστων.] The sense is, 'which things [as compared to the future benefits to be obtained by Christ] are more shadowy, but the substance is what appertains to Christ and his Gospel.' The best Commentators are agreed that the Genit. Χριστου is put for the Dative with ev; q.d. the thing, (i.e. the truth itself) the future blessings themselves subsist in Christ, from whom alone they are to be sought. For it is not to be understood that these and all the ritual constitutions of the Law of Moses shadowed forth some Christian mystery, but only (as the best Expositors are generally agreed) that they were as mere shadows compared to that solid and substantial truth which Christ, by his Gospel, hath discovered to us.
disappoint any one of the prize he seeks; 2. to circumvent, like παραλογίζεται supra v. 4. And although some recent Commentators take the sense to be condemn, or damnify, or tyrannize over, yet it seems to be rather that assigned in the Vulgate and our common Version, 'beguil,e,' namely, by drawing you off from the true doctrine to a false and factitious one. Of θλευ the sense is not clear. It is by many eminent Expositors taken with οδομοφω and explained 'delighting in.' By others it is interpreted 'affecting,' viz. by an affected humility and modesty. These two senses merge into each other, and are greatly preferable to the one in our common Version, 'voluntary,' which is very frigid. After all, however, I am inclined to think it should be taken, as it is by some antients (as the Peshito Syr., and Theophylact) with κατάφ.; though not in the sense they assign. The meaning seems to be, 'Let no one gain his will or please himself by beguiling you' &c. From the context, πατεμωφ. must be taken in sensu deteriori, to denote an affected humility. ὑπηρεσία τῶν ἁγίων. It is not agreed whether this means 'a worshipping of angels,' the Gentile being considered as a Genitive of object; or, 'a worshipping of angels,' i.e. such as angels render, a sort of extotic devotion, called at v. 23. ἐθελοπροσελευρία. The latter interpretation, however, is founded on no certain proof, and is liable to many objections; and the former, which is adopted universally by the antients and by modern Commentators, is preferable. The persons in question (supposed to be Gnostics, adopting the opinion of the Essenies and Pythagoreans, maintained, from a sentiment of affected humility, that direct access in prayer to the Deity was presumptuous and impracticable, and that prayers could only be presented and accepted through the mediation of the angels, to whom, of course, as mediators at least, worship was paid.)

The next words ἀ μὴ ἐσπαρκέν ἵμμβ γεγονέναι meant to censure generally that prying and speculative spirit, on points not revealed, which had been introduced by the Gentile converts. The sense, though disputed, seems certainly to be, 'stepping out of his bounds, and intruding or pry into matters which he cannot know or understand,' i.e. the state of the invisible world. The words following trace this spirit to its origin, namely, in a vanity lightly taken up and engendered by a carnal disposition. So 1 Tim. vi. 4. τετύφωται μικρὸν ἐπιστῆμων. Compare Matt. ix. 22.

οὐ μὴ καὶ οὖ κρατῶν τὴν κεφ.]. These words refer to the whole of the preceding verse, and mean, that by such worship of angels, and such presumptuous intrusion into the secrets of the Lord, they did not hold fast their allegiance to Christ, the Head and sole Mediator between God and man, and Revealer of what was proper to be known. See Rom. xii. 3. Of οἴδ' οὐ παρὰ συμβιβασίαν. The sense appears from the Note on Eph. iv. 16. Αἰδεῖ τὴν αἰσθήσιν τοῦ θεοῦ may either signify 'the greatest increase,' τοῦ θεοῦ being taken as an idiom importing the superlative; either (see Note on Lu. xi. 48.) or rather, 'such an increase as God may grant.' See scholi. on αἰσθήσιν.

20—23. The general sense contained in these verses seems, from the full discussion of the phraseology in Rec. Syn., to be this: 'If ye be as ye profess yourselves at baptism dead with Christ from the rudiments of the world, i.e. have renounced both sin, ordinances, and ceremonies, and rites, abolished through Christ, (see Eph. ii. 15.) why, as in living in conformity to the world, do ye subject yourselves to carnal ordinances, such as Touch not this, taste not that kind of meat, (1 Cor. vii. 1. 1 Tim. iv. 3.) Handle not that, as unclean (all which restrictions tend, in use, only to the detriment of those who use them), inasmuch as they are only founded on the carnal words and doctrines of men, and not of Christ: which [ordinances] have, indeed, a semblance of wisdom, (i.e. religion,) by an affected devotion, humility, and mortification of the body—with no regard for the body so as to satisfy its cravings;' meaning, that these and all such things are but specious eminences, giving no solid or true worship in. The rest of the verse see Note on Gal. iv. 3. Δομιανιστέθει, suffer ordinances (namely, of the Jewish law) to be imposed on you. In μὴ δψ &c. there is a specimen of the δομιαν in question, expressed with the brevity suitable to absolute command. Yet the expressions are not (as some consider them) synonynous. The ἄψω and ἰδοι may refer to greater or less contact with things ceremonially unclean. Though the former may denote the same as γενέσιον: on which see my Note on Thucyd. ii. 50. The terms are supposed to have reference to certain meats; and indeed animal food in general, forbidden by the Pythagoreans to be eaten. Surely, however, it must also be meant of what was forbidden by the Jewish law.

Of ἀπετελέσατο εἰς φθοράν, the sense is not a little disputed. See Rec. Syn. If ἀπετελέσατο refer to the meat prohibited (as is generally understood) the best sense will be that assigned by the antients and many eminent modern Expositors, as Grot., Wolf, and Rosenm., 'which things are all so far from polluting the user, that they rather themselves perish by using, and tend only to corruption,' i.e. animal destruction;
conformably to the words of our Lord, Matt. xv. 17 & 18. But it may not refer to the prohibitions, Q. d. all which prohibitions tend only in their use, to the destruction of life. The words κατά τὰ ἐναέρια, are to be joined with ὁ ὄνα. The sense is, 'conformably to the commandments of men.'

23. άτίμως] scil. ἕσταται. On this use of the relative, by which it serves to connect propositions, instead of the demonstrative pronoun, see Matt. Gr. Gr. 5. 477, c. and compare Ephes. v. 6. and Col. iii. 6. Λόγος is by many of the later Expositors from Kypke to Dodd, explained pretest, pretense: but it seems best interpreted by the antient and most modern ones show. So Chrys., who adds ὁ δυνάμενος, οὐδὲ ἄλλοις.

The opposition is suggested by the μῖκα, which alludes to a ἄτιμος. The above sense, it may be added, is placed beyond doubt by 1 Cor. iv. 20. οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν σωμάτε. The ἐν ἐθελ. may be rendered, 'as evinced in an affected sanctity;' for on that sense of the term the best Expositors antient and modern are agreed; and Heirn. shows how it arose. So Theophyl. explains it τῆς ὑποκρίσεως μέταδεώσεως. That he also gives scrupulosity of worship. And so the word is used by the early Ecclesiastical writers. As to ἔθελο προσοφθησία in Epiphan. cited by Heirn. we have there, I suspect, two readings (ἔθελοι. and its gloss περισσοβρ.) blended together. Τακειοφρ must, from the context, denote that kind of humility under which lurks spiritual pride. With respect to δειμως. it denotes harshly treating (see 2 Cor. xiii. 2.) by a neglecting of the comfort of the body as to other things besides food, namely, clothing, warmth, rest, &c. And the word ως ἐν τιμή—ςαρκός are, I conceive, meant to be explanatory of the ἄτιμος, ως ἐν τιμή being for ἐν τιμῶσιν, cherish, as in 1 Cor. xii. 25. 1 Tim. v. 17. And άτιμος may only denote the fully satisfying the wants of the body so as to fit it for the service of the mind. If this mode of taking the ως be not admitted, the words might be rendered, with Wahl: 'not in any thing important or noble, but merely in respect to physical gratification.' Now all such ascetic severity is very consistent with spiritual pride, since, in the words of an eminent Poet, 'Pride may be pampered while the flesh grows lean.'

III. 1. The full sense contained in this verse seems to be as follows: 'If, then, ye have really died with Christ unto the observance of Jewish rites (see ii. 20.) and have risen with him to better hopes, and, by his example, profess to pursue better aims; no longer grovel in worldly and fleshly superstition, but seek after and embrace those observances which are spiritual and heavenly; set your affections on heavenly, not earthly objects; aiming at those blessings which are seated where your Redeemer will dispense them, who siteth at the right hand of God now and for ever, to bless and reward all his faithful servants.' Φιλοκινεῖ is a stronger term than θετεῖν, and is so used at Rom. viii. 5. Phil. iii. 10.

3. ἀπεθάνατο &c.; The sense is well expressed by Abp. Newc., in the following paraphrase: 'I say mind not earthly things. For ye have died to the things of this world (ii. 12.; and as Christ is invisibly with God, so your life (i.e., as Mr. Holden explains, your fruition of God, in which your future life will consist) is with God, concealed, deposited, or treasured up, with him, to be bestowed on you in his good time.' See i. 5. and 1 Joh. iii. 2.

4. &c.] This is closely connected with the preceding verse, and Abp. Newc. well paraphrases, 'This being a certain fact that when Christ is opposed to the φανερο and φανεροθ of v. 4., and therefore is explained by them. Ἡ ζωὴ καὶ ὁ διάδοται καὶ ὁ ζωή. Chrys. has here a fine comparison derived from the pearl oyster.'

5. νεκρωσάτω—γης The sense, I conceive, is: 'obtain a complete mastery over the earthly and carnal lusts, which war in your members. To make his meaning clearer, the Apostle subjoins some examples of the lusts and vices which ought to be suppressed. Πορνεία, however, may include adultery. By ἀκαθαρσία, and παθώσι aconic, are denoted those enormities mentioned in Rom. i. The latter term is ill rendered by Abp. Newc., 'passion;' and our common version 'inordinate affection,' can only be justified by supposing that the Translators meant by that expression the sense assigned by Tyndale and others, 'unnatural lust.' And that such is the sense is clear from the only two other passages where St. Paul uses the word. Rom. i. 26. παθῶσι κατὰ τὸν φαν. τοῦ Θεοῦ. Hence the Latin Patricius. And so in
those two passages πάθος is so connected with other words as to show that it must be taken in a bad sense, so here the words following ἐπιθυμίας κακήν are used for that purpose alone. So at 2 Pet. ii. 18, to ἐπιθυμίας σαρκῶν; with the Apostle subjuncts, for the same purpose, ἐν ἐνεργείας. Such words are not (as they are by some considered) redundancies.

Τὴν πλεονεξίαν is by most Expositors antient and modern interpreted caretumus. As, however, that cannot well be reckoned among the lusts in the members, it should seem better, with some antients (as Hilary and moderns, as Est., Harkh., Notke, Wiclif), and others (who understand it of an insatiable desire of lawful sensual gratification. So Wakef. not ill renders, 'inordinate desire.' See Note on Ephes. 4:17.

6. τῶν νιῶν τῆς ἀπειθῆς.] i.e. the heathens; as Eph. v. 6.

7. ἐν οἷς] This refers to the αἱ, 'which sins,' at v. 5.: and ... αὐτοῖς, to violate the πάθος. On this and the next three verses, see Eph. iv. 22-29, and compare 1 Cor. vi. 11. The ὅτε ἐξῆγεν ἐν αὐτοῖς may signify 'when ye were habitually moved by such affections.'

8. ἐν ὠργίᾳ, μυθοῖς, see Rom. ii. 8. And ... κακίαν, see Note on Ephes. iv. 31.

11. ἤτοιν γὰρ ἐν ... ἐλευθέρῳ?] in which new creation or regeneration it makes not whether Jew or Gentile. See is similar passage in Gal. iii. 28. and compare Acts x. 30. Of ἐλευθέρως the sense is shown by Heinek., to be, 'Barbarian, say Scynthia.' the two words differing as our barbarians and savages. The Scythians were the rudest of barbarians even to a proverb. The sense of ἅπας τὰ πάντα καὶ ἐν πάσιν Χριστός will appear from 1 Cor. xv. 28, and Eph. i. 23., where see Notes.

12. εἰς ἐλευθέρον τοῦ Θεοῦ] Whitby shows that as the exhortation is addressed to the Colossians in general as a Church, the Apostle cannot be understood to speak of any absolute election of particular persons to eternal life; but must mean the election of them as a Church to the privileges and blessings of the Gospel, as Matt. xxv. 22. 1 Pet. i. 2. compared with Rom. viii. 28-30. and Eph. i. 3-5. Indeed, the absence of the Article, and the close connexion of ἐλευθέρῳ with the words following, exclude any such application. On the metaphor in ἐλευθέρως see Rom. xiii. 12. Eph. vi. 11. and the Notes. For the command read ἐλευθέρως, to understand MSS. and all the early Editions except the Erasmian have ὀνειδίσκων, which has been adopted by almost every Editor from Beng. to Vit.; and, I think, rightly: the ὀνειδίσκων, it should seem, arose from those who wished to accommodate this to the usage of the Apostle elsewhere.

13. On this verse see the Note on Eph. iv. 2 & 32. and compare Gal. v. 22. and Phil. ii. 1.

14. On this verse see Note on Eph. iv. 3. Ἐκκλ. τῆς Τέκλ., i.e. the most perfect bond, namely, of union, concord, and harmony; so called because, as Newe. says, it unites Christians together, and renders them perfect and effectual in the fulfiment and perfection of the commandments. See Rom. xiii. 8-10. Eph. iv. 3. and 1 Tim. i. 5."

15. βραβευμένῳ ἐν ταῖς καρδ. The sense may be what some assign, 'Let that peaceable disposition enjoined by God for all Christians be as it were an umpire to compose all differences between you.' Since, however, Edin. and Raphel have shown that the word sometimes signifies

x 2
χαρίστοι γίνεσθε. ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτο ἐν ὑμῖν 16 πλουσίως ἐν πάσῃ σοφίᾳ, διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, ἦσαν καὶ ὑμνοὶ καὶ φωνάζεις πνευματικαῖς ἐν χαρτί φώνας ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ. ἦν γὰρ καὶ τὰ ἐν 17 ποιήματα ἐν λόγῳ ή ἐν ἔργῳ, πάντα ἐν ὑμῶν Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι αὐτοῦ.

Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς [ἰδίοις] ἀνδράσι, ὁ ἐν ἁγία καὶ ἀνθρώπου ἐν Κυρίῳ. 18 Ὁι ἄνδρες, ἀγατίτης τὰς γυναίκας, καὶ ἂν πικράνεσθε πρὸς αὐτὰς. 19 Τὰ τέκνα, ὑπακούετε τοῖς γονείσι καὶ πάντα τοῖς τοῖς αὐτὸς σώματος ἐν εὐεργεσίᾳ τῷ Κυρίῳ. 20 Οἱ πατέρες, μὴ ἐφεβίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθμῶσιν. 21 Οἱ δοῦλοι, ὑπακούοντες κατὰ πάντα τοῖς καθά σάρκα κυρίων, μὴ ἐν ὑπερβολῇ κυρίων, ἀλλὰ ἐν ἀληθείᾳ καρδίας, φοβομενοὶ τοῦ Θεοῦ καὶ τὸν τίνι ἐνάποδοισιν τῆς κληρονομίας τῷ γὰρ Κυρίῳ Χριστῷ δούλωσετε. 22 ὁ δὲ ἀδικοὶ κομιέται ὁ δήκησε, καὶ οὐκ ἔστιν τῷ τῷ ἐνέχυρον εἰς τὸν. 23 Πικρ. (corresponding to the ταξιωματια of Ephesians) signifies to carry oneself bitterly, to indulge a spirit of irritability and exasperation. In this sense the word occurs in Philo, but rarely in the Classical writers, though one example from Demosthenes is adduced by Schles. The adjective πικρός is used in this sense by the writers. For the common reading τῷ Κυρίῳ, many MSS., Versions, Fathers, and early εἰς τὸν Κυρίῳ, which is adopted by almost every Editor from Beng. to Yat.; and, it should seem, rightly, since this is the more difficult reading. For ὑπερβολὴ κυρίων, ὑπερβολή κυρίων, some of the more ancient MSS. and Chrons. and Theophyl. also the parallel passage of Ephesians, ὑπερβολὴ κυρίων, which was preferred by Beng. and approved by Griesb. So also Renck directs it to be edited. Observing that schrieb often commit an error at a final η. In the present case, it is probable that η was subjoined from the word following. At 24, εἰσόδημα—κληρ. the insertion is pointed at a possible objection, viz. what do we get by such fidelity. The answer to which is, "Perhaps from your master nothing: but from the Lord you will receive." In δικαίωμα τῆς κληρ. the Genit. is exegetical, and signifies the reward which consists in the inheritance of heaven is return [for your obedience]." See Eph. vi. 8. 0 δἰκαίωμα must be referred, not with some, to the master, but to the servant: though the words καὶ σωτηρία τοῦ σωτηρίατος is hinted that if the master do wrong, he shall be punished. See Theophyl. and Theodoret. To prevent, however, misapprehension, this is fortified with a strong injunction to the masters in the words following, which ought not to have been made the commencement of a new chapter. Τὰ δικαίωμα καὶ τῶν ἱερατῶν may be rendered 'the just and right thing.' So Thucyd. i. 27. εἰς τὴν θεοτ.
1 προσωποληψιά. IV. 1 Οι κύριοι, το δίκαιον και τὴν ἱσό-
τητα τοις δούλοις παρέχεσθε, εἰδότες ὅτι καὶ υἱὲς ἔχετε
κύριον ἐν οὐρανοῖς.

2 Ἡ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ
ἐν εὐχαριστίᾳ. προσευχόμενοι ἁμα καὶ περὶ ἡμῶν, ἵνα ὁ
θεὸς ἀνοίξῃ ἡμῖν θυράν τοῦ λόγου, λαλήσαι τὸ μυστήριον
τοῦ Χριστοῦ, ὅτι ο καὶ δέδειμα ἵνα φανερώσω αὐτὸ, ὡς ἰδοὺ
με λαλήσαι. Ἐν σοφίᾳ περίπατε πρὸς τοὺς ἐξω, τὸν
καυρὸν ἐξαγοράζομενο. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι,
ἀλατὶ ἡρτυμένοις, εἰδεῖνα πῶς ἰδοὺ υἱὲς εἰνί εκάστῳ ἀτοκρι-
νεσθαί.

3 Ἡ κατ' ἑαυτῷ πάντα γνωρίσει υἱῶν Τυκχιὸς ὁ ἀγαπητός
ἀδελφὸς καὶ πιστὸς δίκαιος καὶ σύνισκος ἐν Κυρίῳ
ἐπεμψα πρὸς υἱὲς εἰς αὐτὸ τοῦτο, ὡσ ἀγαπητόν πάντα υἱῶν,
καὶ παρακαλέσῃ τὰς καρδίας υἱῶν. ὁ ἰδοὺ ἐξ ἐξω καὶ ἐπὶ
ἀγαπητῷ ἀδελφῷ, ὃ ἐστίν ἐξ ἐξω πάντα ὑμῶν.

6 γνωριοῦται ἷ ὁ ὁ. Ἀστάθεια υἱῶν ἀριστοχροὺς ὁ συναι-
χαλωτὸς μοῦ, καὶ Μάρκος ὁ ἀνεφίξις Βαραβάβα, περὶ ὅν
ἐλάβετε ἐντολῆς, (ἰδοὺ ἐπὶ πρὸς υἱὲς, ἐδεσθε αὐτῶν) καὶ
Ἰησοῦς ὁ λεγόμενος Ἰούστος, ὁ ὄντες ἐκ περικομήν, ὁτιοῦ

ομοία. καὶ ii. 44, οί γὰρ ὁλὸν τε Ισόν τι ἐν δίκαιων
βουλευτίσαντι, οὐ. Compare also ii Cor. viii. 13.

4. 2. τὴν προσ. προσκαρτ. 1 assimilatively
persevere in prayer. The phrase is of frequent
occurrence. Γρηγορ. is here added to denote
watchful diligence in it, as 1 Pet. iv. 7. ἐνθάτε
εἰς τὰ προσευχῆς. The same sentiment, though
more fully expressed, occurs in Eph. vi. 18.
Ἐν σοφίᾳ. is for σοι σοφ. See Note supra iii.
15.

5. ἐν σοφίᾳ περ. 1 conduct yourselves with
prudence, namely, to avoid giving unnecessary
offence. Τά ἐξω, i.e. those who are without
the fold of Christ, whether heathens or Jews.
See 1 Cor. xii. 13. Ὁ τὸν καυρὸν ἐξαγοράζομεν,
the sense will fully appear from the Note on Eph. v.
15 & 16.

6. ἐν χάριτι] The best Expositors are agreed
that this is for ἐν χάριτι, courteous, agreeable, as
opposed to ascetic austerity, and therefore likely
to make them esteemed. This will tend to fix
the sense of the disputed phrase αὐτὰ ἐπρ.,
which must not, with many, be interpreted
of Divine wisdom, but have the sense 'seasoned
with the flavour of, made agreeable by being

blend with wisdom or good sense, (of which
salt was the symbol) and thus made more palat-
table to the hearers. The Apostle means, I con-
ceive, that kind of ability which shows itself in
 terseness and smoothness of expression. Thus
they would be enabled, as the Apostle adds, to
give an answer to any one who asked them a
reason of the hope that was in them, and would
make it more effectual by being skillfully pointed
and adapted to circumstances.

7—fin.] This portion corresponds to Ephes. vi.
21. On ἀγαθ. ἀδ., see Note on Phil. ii. 25. and
Eph. vi. 21.

8. ὑπὸ γνώς &c.] That he may obtain a knowl-
dedge of your affairs, and make report to me.
This anxiety of the Apostle to have that know-
ledge appears from ii. 1. Ἀ τὰ ὑπὸ συν. πρέπειται; as
Thucyd. vii. 25. πρέπει οὖν καὶ συνεχείς ὡς ὁ
φήμης φράσοις. ἤν ὅστις ἐξ ἡμῶν] This is generally ren-
dered 'who is of you,' though some assign the
sense 'from you.' It should seem to mean, 'who
is your countryman.' See supra v. 12. We learn
from Theodor. that this Onesimus was the run-
away slave of Philemon, converted by Paul, and
concerning whom he wrote his Epistle to Phile-
mon. Τῇ ὁδῷ, 'the present state of his affairs,'
including whatever would be interesting to them
as Christians.

10. ἐντολαὶ] 'instructions, whether by letter,
or verbal.

11. 1. ὡς ἦσθε ἐπ. i. περ.] i.e. who are Jewish
Christians. The ὥστε must be resolved into
καὶ ὄντος, as is done by the Pesh. Syr. Trans-
lator. Παραγωγα is used, according to the po-
pular idiom, (found also in our own language)
for παραγωγός, oi for υἱὸς καὶ παραγόνω.
An example of this idiom may be seen in Schleusen. Lex.

12. ἀγωνίζομεν ὑμᾶς] 'praying fervently for you.' Ἀγων., as Br.t.Holm., in his Serm., observes, signifies earnestness of contention. And he cites Dan. vi. 11. Sept. 1 Thess. ii. 2. The Apostle, he thinks, may possibly have alluded to Jacob's wrestling with the angel. Ἐν ταῖς προσευχ. seems to signify 'in his prayers.' Στίχος is not, as Heinr. imagines, for στίχος. Its force is the same as at Eph. vi. 13. καὶ πάντα κατεργασαμένοι στήναι, and Phil. i. 27. and Galat. v. 1. On τέλειον, see 1 Cor. ii. 6. and Eph. iv. 13. Πεν. i. e. thoroughly endowed with all spiritual gifts and graces. Ἐν παντὶ θελ., for εἰς τὸ πᾶν θέλημα. So Eph. iii. 19. ἦν πληρωθεὶς εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ. There is, however, a blending of two modes of expression, and 'complete in all the will of God' sufficiently well represents the sense.

14. Λ. ὁ ἱατρός, ὁ ἅγιον.] So I point, with the Pesh. Syr. and a few good Edd. Render, 'Luke the physician, our beloved brother.' See Note on Eph. vi. 21. There is, as I have shown in Rec. Syn., no good reason to doubt whether this was Luke the Evangelist.

16. ἢ ἐπιστ.] 'this Epistle.' See Notes on 2 Cor. x. 10. and Eph. i. 1 & 2.

— τὴν ἐκ Λαοδ.] These words have been thought to refer to a lost Epistle of St. Paul to the Laodiceans. But as no other instance is found of a lost Epistle of the Apostles, we may hesitate to admit that to have been the case here.

We have only to suppose, with almost all the best Commentators, that the Epistle in question was another copy of that to the Ephesians, that being in some measure a circular one. Dr. Burton thinks it probable that Tychicus landed at Ephesus, and passing through Laodicea on his way to Colosse, left there another copy of the Epistle to the Ephesians: and that the Colossians were ordered to send for this copy, because Laodicea was so much nearer than Ephesus. Αρχιππ. He is supposed to have been discharging the office of ruling Presbyter, i.e. Bishop at Colosse. From the words of the address βλέπε ἡκ., it has been generally supposed that he had been inattentive to the duties of his station, and that it is intended to convey a reproof. This, however, is so inconsistent with the commendatory manner in which he is mentioned by the Apostle to Philemon, that it surely cannot be admitted. Nor is such a conclusion at all necessary. We might as well suppose the admonition to Timothy, 2 Tim. i. 6. to 'str up the gift of God in him' implies reproof for negligence. Such language as this is only to be understood as exciting to renewed activity, for which, considering the then state of the Colossian Church, (beset with false teachers) there would be especial need. Τὴν διακοσμίαν, 'the office.' 'Εν Κυρίῳ, 'by the authority of the Lord.'
The date of this Epistle, as that of most others, is uncertain. Some, as Dr. Burton, fix it to the year 46., others as high as 52 or 53. It is by all admitted that St. Paul first planted Christianity at Thessalonica, but that in consequence of a persecution from the unbelieving Jews, was obliged to fly from thence, and after residing at Corinth wrote this Epistle from thence. It is almost universally supposed to have been the earliest written of all St. Paul's Epistles; and its genuineness and authenticity have never been doubted. The intent of it was 1. to confirm the Thessalonians in the faith, by evincing its Divine original. 2. To exhort them to a life worthy of their high calling in Christ Jesus. The manner is most affectionate and earnest, and the style clearer than most of the other Epistles of St. Paul.

1. Silvanus] Silvanus, or Silas, is first mentioned in Acts xv. 22. when he accompanied Paul and Barnabas from Jerusalem to Antioch with the decree of the council, A. D. 46. He is called αὐτῷ ἡγομένου ἐν τῷ αὐτὸδίδο, xv. 22. and προφήτης, 32. He accompanied St. Paul on his second apostolic journey, 40. was imprisoned with him at Philippi, xvi. 19, 23, and having gone thence to Thessalonica, xvi. 1. escaped with him by night to Berea, 10. He stayed there with Timothy, when St. Paul went to Athens, 17. afterwards joined St. Paul at Corinth, xvii. 5. (Dr. Burton.) Τιμόθεος. See Note on Acts xiv. 6. xvi. 1. and Dr. Burton in loc. At ἐν θεοῖ supply ὁσαγ. The sense seems to be, 'joined to God,' viz. as Mr. Holden explains, by that union which subsists between God the Father and the Son, and all true believers. The same expression is found with ἑξελεοντις or ηγεμόνις, or πιστοῖς, at the commencement of other Epistles.

2. ἐγχειρ. &c.] Compare a similar passage at Rom. i. 8-10. and Eph. i. 16. where see Notes. The best Commentators are agreed that the we here is not to be extended to Silvanus and Timothy.

3. ἀδιάλειπτως] for πολλάκις. See Note on Rom. i. 9. Τοῦ ἐργου—ἐλπίδος. This is by many of the more recent Commentators considered, by pleonasm, equivalent to τῆς πίστεως, καὶ ἐλπίδος, καὶ δόμων. The proofs, however, are insufficient. The ἐργον and κόσμο must have an intensive effect, and denote, in the former case, seal and constancy; and in the latter, alacrity and activity in the exercise. With respect to ἐποίησις τῆς ἐλπ., it must signify 'your patient persevering hope.' See 2 Thess. i. 4. And, were it not for the κόσμον τῆς ἐλπ. and ἐργον τῆς ἐλπ., we might, with Anselm, Grot., Beza, and others, suppose τοῦ ἐργον τῆς πίστεως to be for πίστεως ἐνεργομενης, effective faith; though, at the same time, the sentiment here is very similar to that at Gal. v. 6. πίστει δ' ἐγκατέστησε ἐργομενης. So Jerome cited by Pelt, (in a recently published learned Commentary on this Epistle), 'Illum fidem, quam et justitie labor et charitatis affectus et passionum tolerantia comprobant.' Του Κυρίου is a Genit. of object, for εἰς τῷ Κυρίῳ, 'hope reposed in the Lord, as the only bestower of salvation.' ἐναρακτητε κτένος. This form is by some Expositors ancient and modern referred to the three nouns πίστ. ἐλπ., and δόμ., and supposed to denote (by a Hebraism derived from πεῖν ὑπερε) the purity and sincerity of those virtues. Others, however, connect the words with μνήμ., and understand them of prayers to God. This latter view is supported by the Pesh. Syr., and is, not without reason, preferred by the recent Editors, Flatt and Pelt. Τοῦ Θεοῦ
καὶ τοῦ κόσμου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐλεήμονα ὑμῶν, ἵνα το ἐναγγέλιον ἡμῶν οὐκ ἐγεννήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δύναμει καὶ ἐν πνεύματι ματὶ ἀγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς ὁδηγεῖ οὖς ἡμᾶς εἰς ἑνώμενον ὑμῖν ἴδι ὑμᾶς.  
καὶ ὑμεῖς μιμηταὶ ἡμῶν 6

καὶ πατρὸς ὁ, may be rendered, ‘our God and Father.’

4. εἰδότες &c.] It is well observed by Pelt, that ’this is not to be referred to the μημ., but to εὑρεστητ. at v. 2. The μημ., (he adds,) explains the former sentence; and the εἰδότες is a sort of appended expression.’ To suppose, with some, an anacoluthon for εἰδότας is inadmissible. ’Το Θεοῦ, the best Commentators antient and modern are agreed, must be construed with τῆς, not with τῷ ἐκλ.; as propriety of language almost requires, and the usage of the Athenian audiences at v. 2. The εἰς of Matt. and_col. iii. 12.) confirms. So also the Pescho Sym. and Vulg. Versions. See Wolf and Pelt. We may compare the Hebrew phrase פָּנָי פָּנָי. The έκλογα is by some, especially the Calvinistic Commentators, understood of the absolute election of the persons as individuals to eternal life. But from iii. 6. v. 1. and 2 Thess. iii. 11, it appears that some were disobedient and in danger of falling away. We may, therefore, with the best Commentators, interpret it of their election to eternal privileges as a Church. To this, indeed, objections are urged by Mr. Scott, but not, I think, well-founded ones. It should seem quite clear that the Apostle does not mean eternal, but (as Zanch, Grot., and others suppose) temporal election, i.e. the being called and chosen out of the world by the Word and Spirit, (John xii. 19. Αξελεξαμένη ὑμᾶς ὑπὸ τοῦ κόσμου,) the being converted to the Christian faith. Indeed the word is, I conceive, used as at 2 Pet. 1. 10. συνεδότας βεβαιῶν ὑμᾶς τὴν κλησίαν καὶ ἐκλογήν ποιεῖν. There should seem, however, to be some foundation for the regenerate by the Holy Spirit, which follows effectual calling and true conversion. See Eph. i. 4. and Col. iii. 12. where are described the fruits of such an election.

5. Here, Pelt observes, are subjoined the signs by which that election to the Christian religion might be known. Το εὐαγγέλιον, ἡμῶν, the best Commentators are agreed, signifies ‘our preaching of the Gospel.’ as in ii. 4. Rom. xvi. 25. Gal. ii. 7. 2 Thess. ii. 18. 2 Tim. ii. 8. With εἰδέναι εἰς ὑμᾶς Pelt compares Gal. iii. 14. ἵνα εἰς τὰ ἔθνη ἡ εἰσοδία γενηται. The words εἰς ὑμᾶς καὶ ἐν πν. ἀγ., by many eminent Expositors understood of the miracles worked and the supernatural gifts imparted by St. Paul. See Rom. xvi. 19. 1 Cor. ii. 4. The sense, however, must not be confined to these; but (as the context requires) the words are to be understood chiefly (with Calvin, Bazar, and others down to Scott and Pelt) of the internal power of the Gospel on the heart, effected by the Holy Spirit, and attested by the fruits of the Spirit. This, too, is plain from the εἰς πληροφορία πολλῇ, which, according to the first mentioned sense, would have to be taken (unless a harsh transposition were supposed) of the Apostle, namely his παρθενία. The expression is well rendered by the Pesh. Syr. cum firmissima persuasione, a full assurance and complete conviction. Thus it is equivalent to εἰς πληροφορία πολλῇ, at Heb. x. 22. Whether, as the Commentators suppose, the Apostle by this expression had in view a ship under full sail, may be doubted. Upon the whole, the sense seems to be what Mr. Scott supposes: The confidence of the Apostle concerning them was based on what he had witnessed; for the Gospel had not been left to its natural efficacy, or merely to the power of argument and persuasion on their minds; but, by the new creating power of the Holy Spirit accompanying the word of God, had produced such a conviction of its nature and importance, and such an assurance of faith and hope, as had induced them decidedly to embrace and profess the Gospel.”

The scope of the next words καθὼς—δι ὑμᾶς seems to be, as Chrys., points out, to propose himself as their example. The comparison is left imperfect, and there is in οἴδατε a reference to the οἴδατε at v. 4. The full meaning is, as Pelt observes, this: ‘ut nos scimus, qua mente vocem tuam divinitus obligamus, et de tua scitis, quo animate etiam vos obiutelimus. Or, as Dr. Burton explains, We know the circumstances under which you received the Gospel, as you also know the manner in which we conducted ourselves in preaching it.’ I cannot, however, agree with Dr. Burton that the latter clause means ‘what we suffered we underwent for your sakes, though Theodoret and others so take the words, but very harshly. They should either be taken generally (as in the more fully expressed sentiment at ii. 10.) of the whole life and conversation of Paul, (So Thoephyl. αὐτὲς τραγῳδομήτων) which was distinguished by a variety of moral qualities of the most elevated kind, which, while they attested the singularity of Paul in preaching the Gospel, must have much tended to produce this πληροφορία. The δι ὑμᾶς signifies ‘for your good’ [not for our private interest, or to our own gratification.]’

6. καὶ ὑμεῖς μιμ. ἡμῶν εἰδέναι.] There is here not so long an ellipsis as the one supposed by Doer., Benson, and Mack., but only that of δι’ ὑμῶν, left to be supplied in the preceding clause. Thus the words are equivalent to τῶν γενομένων ὑμᾶς μιμητές δι’ ὑμῶν, which St. Paul perhaps would have written, but that the next clause so commences. The imitation here enjoined is not, I conceive, what most Commentators make it, an imitation of Christ and the Apostle in hearing afflictions, but as Zanch, Grot., Dodd., Scott, and Pelt explain,
in a general way. When the Apostle says that they were imitators of him and the Lord, he, I think, means imitators of him, and thereby of the Lord, whom he imitated. This was confirmed by a kindred passage of 1 Cor. xi. 1. *ιμιταται* μον* γενεσθε καθως καγω Χριστον.* 'Εν θλιψει τολλα seems to mean, 'though amidst much affliction.' By *μετα χαρας πνευμ.* εγ. is meant a joy inspired by the Holy Spirit, which accompanied and rewarded their alacrity in receiving the word, and their fitness in adhering to it, and 'which was' (as Benson and Mackn, observe) an evidence of their election, and a pledge of their title to a happy immortality.' Compare Rom. xiv. 17. and Acts xvi. 41. The Genit. here denotes author, or efficient cause.

7. *ωστε γεν.* 'Insomuch that ye became ex-emplars & c. On the term των. see 1 Cor. x. 6 & 11. Phil. iii. 17. and Notes.

8. *αφι υμων.* This is explained by most of the modern Commentators by 'by your instrumentality;' this being taken as a Genit. of cause, as αφι is used elsewhere. The physical sense, however, adopted by the earlier Expositors, must not be excluded. There is, in fact, a *sensus praegnans.* 'From you the sound of the Gospel first spread abroad, and the faith means the Gospel spread abroad in all Macedonia.' With the construction, indeed, of the sentence, owing to the *ου μον*—*αλλα* the Commentators are not a little perplexed. They are generally agreed in supposing a transposition of *ου μον,* which must be taken, they think, with εξεχυται. So Pelt lays down the sense as follows: 'Non in Ach. et Macedonia tantum sed vestra ubique laudatur, sed ipsius quoque effectus ubique terrarum conspicuentur.' But it should rather seem that the true idea can only be seized by considering the passage as blending two modes of expression into one, thus: 'For from you went forth the word of the Lord over all Macedon-ia and Achaia; and not only has your faith in God been well known there, but the report of it has been disseminated every where else,' namely, in most of the countries of the civilized world, with which Macedonia and Achaia had constant commercial communication. In *εξεχυται,* there is an allusion to the *κηρυσσεω* of the Gospel, and to that loud and distinct voice with which *κηρυκες* (like our *cryers*) were accustomed to speak. How honourable it was for the Gospel to issue forth anywhere from all the other places of a country, we may infer from 1 Cor. xiv. 36. *αφι υμων* ο λογος του Θεου εξεχυται.

9. *αιτο τερι μον.* *Joel* observes (by a construction per *το εις εσχατιον,* like that at Acts viii. 5.) *ιν επαντε των* γενεσιν. *τοιος* της *εοιρων,* those to whom the tidings of your conversion were brought. *Οιων εις εσχατιον εσχατιον.* Of this the sense has been debated (See Rec. Syn.) but it seems to be: 'What a successful entrance we had unto you,' i.e. what a favourable reception at your hands. For that is implied by *οιων* and *εσχατιον.* The word *και εις*—*εσχατιον* is explanatory of the *οιων εις* *εσχατιον.* Where *εσχατιον* is a formula occurring also in Acts xxili. 15. and 2 Cor. iii. 16., and which denotes, by a Hebrew and figurative phrase, *conversion* from idolatry and paganization or Judaism, to Christianity. The contrary is spoken of in 2 Cor. xii. 2, namely a going *tων τα ειδη τα ανθρωπ.* The words following show the purpose of this turning [*ους οτ εις τα*] *δουλων.* So at least Commentators in general supply; though, according to the more enlightened principle of Philolody promulgated by Hermann and Matthies, the Infinitive is put, like the Latin Gerund, as a complement of the agent, and with this sense *obedi-ence,* and the nature of the term suggests the idea of worship the most humble. On *τηρων και αφι* see Joh. xviii. 1-5.

10. *αισχυνειν* & c.] "Here," Pelt remarks, "we have those which distinguish the Christian religion from Judaism; and this and the preceding verse contain a brief summary of the most important doctrines of Christianity theoretical and practical." It may be observed that "waiting for Jesus Christ's second advent," is beautifully expressed for receiving him as their Redeemer, implying obedience to his precepts, and faithful profession of his religion. The same metaphor occurs in Rom. viii. 19 & 25. 1 Cor. i. 7. Gal. v. 5. 1 Cor. i. 7, 2 These. iii. 5. Here the expression has much propriety, being meant, as Pelt suggests, to lead to the principal purpose of the Epistle, which was to correct the errors which had arisen as to Christ's return from heaven. On the whole passage compare a kindred one of Phil. iii. 20. *Των ρουμηον.* Not 'which delivered,' as in our Common Version, but 'who delivered,' as in the Pesh. Syri, and the Sept. Syri, 'qui liberat.' And so it is rendered by Tyndale and Abp. Newe. The meaning is, 'who is our de- liberator by putting us in the way of salvation.' Thus it is unnecessary to suppose the present
II. Αὐτὸι γὰρ οἴδατε, ἀδέλφοι, τὴν εἰσόδον ἡμῶν τὴν 1 πρὸς ἡμᾶς, ὅτι οὐ κενὴ γέγονεν. ἀλλὰ [καὶ] προσπάθησεν ἡμᾶς ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ἡμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἁγίῳ. 2 Η γὰρ παράκλησις ἡμῶν οὐκ ἔστιν ἐκ πλάνης, οὐδὲ εἴ δὲ κακαθορίας, οὔτε ἐν ἄλλῳ ἀλλὰ καὶ 3 θυσίς δεδοκιμασμένα ὑπὸ τοῦ Θεοῦ πιστεύουσιν τὸ εὐαγγέλιον, οὔτε ἠλωμοῦν οὐχ ἀλλὰ ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 4 Οὕτω γὰρ ποτὲ ἐν λόγῳ κολακεῖς εὐγνώμονας, καθὼς οἴδατε· οὔτε ἐν προφητείᾳ πλευρεῖς, (Θεοῦ μάρτυς!) 5 οὔτε ζητοῦντες εἰς αὐτοῖς θρόπων δόξαν, οὔτε αἱ ἄλλοι ὡς ἀλλαμενοὶ ἐν ἑαυτοῖς· ἐν 6 καθαρίσματι καὶ ἀληθείᾳ τῷ δικαιωματίᾳ τοῦ Θεοῦ. Οὕτως γὰρ ἠκούσας τὸ ἐν 7 καθαρίσμα τῆς καρδίας ἡμῶν.
7 βαρεὶ εἶναι, ὡς Χριστὸν ἀπόστολον ἀλλ' ἐγεννηθμεν ἦπιοι ἐν μέσῳ υἱῶν. ὡς ἄν τρόφος θάλητα τὰ ἐαυτῆς τεκνά.

8 οὖτως ἐμυρομένοι υἱῶν, εὐδοκομεν μεταδοῦναι υἱῶν οὓς ὑμῶν τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς εαυτῶν ψυ.

9 χάς, δυτὶ ἀγαπητοὶ ἦμιν γεγένησθε. ἤμεμονευετε γὰρ ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον νυκτὸς γὰρ καὶ τὲμερα ἐργαζομενοι, πρὸς τὸ μὴ ἐπιβαρεσθαῖ τινα υἱῶν. 10 ἐκπραμευῇς εἰς υἱῶν τὸ εὐαγγέλιον τοῦ Θεοῦ. ἦμεις μάρτυρες καὶ Θεοῦ, ὡς σαίως καὶ δικαίως καὶ ἀμέμπτως υἱῶν. 11 τοὺς πιστεύουσιν ἐγεννηθμεν καθάπερ οἴδατε ὡς ἕνα ἑκατ.

is a popular way of expressing the carrying on any plan of avarice under a fair pretence, as the false teachers did. In the next words the Apostle adverts to another kind of avarice, the thirst of fame, termed by Milton, "the spur that the clear spirit doth raise (That last infirmity of noble minds) To scorn delights and live laborious days." A. ἑτούστες supply ἡμεῖς, from the εἰγενθημεν of the preceding tense, and that for ἐγεννηθημεν, on which ὑμωμεν is suspended. Δυναμεν, 'though we might.' With respect to in βαρει εϊναι, the Commentators are not agreed whether it signifies 'to be burdensome to you,' or 'to use authority.' The latter interpretation is adopted by most antient and many modern Expositors, chiefly because it appears more agreeable to the words preceding. But it should seem that the sentiment, in the clause ouετε ὑτούστε —大蒜, is subordinate to that of ouετε εἰγενθημεν in προφ. πεινων, (the Θεος μαρτιν being parenthetical) and that the words δων, in βαρει εϊναι refer to the principal one. This view is confirmed by the language of the Apostle elsewhere, when he speaks of the μηταρασια των υιων also 2 Thess. iii. 8, επιδοκιμαι. 2 Cor. xi. 9. in παντι δαρμα θημων ειμιντων απιρασα. Whereas the other signification of βαρεια is no where found in the N. T. Perhaps, however, the Apostle may have here intended both, meaning that he might, in virtue of his authority and privileges as an Apostle, have ruled them authoritatively, and been chargeable to them, by accepting a stipend. To the former of these he alludes in the next words, δὲλλ ην. 7. ἑτοιμαι i.e. as it were a mild parent. So the Homeric πατηρ δὲν ὅτι ἐχειν. To avoid an unnecessary confusion of metaphor, it is proper, with the best Expositors, to take the next words with what follows, not with what precedes. And this is confirmed by the Pesh. Syr. First the Apostle compares himself to a mild father; then to a tender mother, or nurse. In 1θηξηπα there is an allusion to the mode in which birds take care of their young; though it must here denote every sort of necessary care and sustenance. See Eph. ν. 19.

8. in μεμονευετε γὰρ—Θεου] Compare 2 Thess. iii. 7—9. Μηνμ., 'ye, no doubt, remember,' i.e. ye must remember. Κατον καὶ μεχθον, by herniaid, for 'my toilsome labour,' alluding to the hard labour of his trade. Νυκτον καὶ ἄμειας. This is by most recent Commentators considered as equivalent to διάλειτσιν, αἰμινιμεν. But it should seem to allude to his working much by night, in order to make up for the time occupied by day in preaching the Gospel.

9. δοξα] This regards duty towards God; δικα., that towards men; and ἀμέπτως denotes the εὐπρεπε of performing both.
11, 12. Παρακ. paraµ., and μαρτυρ. are not, as Koppe and Rosenm. think, synonymous. Παρακ. and paraµ. differ as our "short and persuade." The same sense of paraµ. occurs in Hom. II. 6. 417 & 680. Xenoph. Venat. vi. 25. Μαρτυρ. is a stronger term than the former, and signifies to solemnly urge, urgently press, as in a kindred passage of Eph. iv. 17, also Thucyd. vi. 80. & viii. 53. For μαρτυρούµενοι, I have, with Matth., edited μαρτυρούµενοι, from about 30 MSS. of various recensions, and the Ed. Princ. The common reading doubtless arose (as Rinck points out) from an alliteration with the preceding verse. As to the propriety of confining this sense to μαρτυρεῖσθαι there can be no question. See Note on Acts xxvi. 22. and xxvii. 2. and Poppo on Thucyd. viii. 53. 2. On εἰς τὸ περὶ τ. &c. compare Col. i. 16. Βασιλ. καὶ δόξαν, for βασιλείαν ἡνδοξα. 

13. Here we have, Felt observes, a completion of what was begun to be said at v. 2. Δία τούτου, 'wherefore (since we have been thus successful among you),' in παραλαβόντες—θεόν there is a transposition usual in St. Paul, by which the Genitive is separated from the noun which governs it, by intervening words. And so in Thucydides perpetually. Λόγον ακόια is not (as most recent Commentators imagine) for λόγον, οὐ ακοία. It is well regarded by Thoph. as equivalent to σηµάντα, &c. εἰς τοῦ χειροτόνου. And so Ecumen. explains. See Rom. iii. 16. Joh. xvi. 38. The Apostle had in view Is. iii. 11. τῆς ἐκποιήσεως τῆς ακοῆς θεοῦ. 'Εδέσθη well rendered by Nuece, 'ye embraced it.' So Thoph. προσέχετε. I would compare Thucyd. i. 95. εδέσθην τὸν λόγον, καὶ προσέχετε τὴν γραμμήν. The term differs from παραλαβόµενοι, as implying more or less of approbation. It may be observed that there is here a brevity of expression for ἐδέσθαι αὐτὸν εἰς οὐ λόγον &c. In δὲ καὶ ἐνεργεῖται the δὲ is by some referred to θεόν; but the best Expositors are in general agreed in referring it to the more remote subject, τ. θεὸς; which, indeed, is required by the context. 'Ενεργεῖται signifies 'is powerfully effectual,' or, shows itself in its effects, namely, (as is just afterwards shown) in producing an imitation of the best examples of Christian piety and virtue.

14. ιδίες γὰρ μιµ., &c. The point of imitation chiefly intended seems, from the context, to be bearing the same troubles and persecutions with the same fortitude. So i. 6. μαρτυρίας ἐπιθυμεῖ καὶ τοῦ κυρίου δεξαµένου τὸν λόγον ἐν τίθεν τοῖς θεσσαλιστ. &c. Ecumen. see 1. 1. and Acts viii. 1—4.

15. ιδίες] This has been cancelled by Griesbach and others; but rashly. We can hardly suppose that a marginal gloss should have crept into nearly all the MSS. It is far more probable that it was cancelled in a few copies, from a groundless fear lest it might countenance the heresy of Marcion, that the Jewish Prophets were not the Prophets of the true God; and, as an excuse for the omission, they would be likely to plead a corruption of the text; and to cast that on Marcion himself would clinch the argument. Or perhaps it was thrown out by some over much critics of ecumenism; this being not very Classical. In the expression ιδίου there is an emphasis, as in Tit. i. 12. ιδίου αὐτοῦ προφητικ. The full purport of the Apostle's words is well pointed out by Benson. 'Εκαµ. is more significant than ἱδίων, denoting 'to chase away and annihilate.' In θεῷ μὴ αρέσκοντι we are not, I apprehend, to take the μὴ αρέσκειν, as usually done, in the sense 'do not seek to please God:' but the term is to be taken, with the best Commentators ancient and modern, per meiosis, for 'are in disfavour with God,' θεονοµικεῖς, as Josephus himself admits them to have been. In ταῖς αὐτοῦ ἀρεσκοντις αὐτωριστὶ there is an allusion to that unsocial, or rather antisocial, spirit towards mankind which is so often described by Tacitus as the adversus omnem alias hostile odium, and of which the later Greek and the Latin Classical writers furnish striking proofs, some of them here adduced by the Commentators, Dio. Sic. p. 325.

16. καλούµντων] Not so much forbidding, as hindering: as the best Expositors from Thoph. downward interpret. This verb is not uncommon in the N. T. See Schleus. and Witzel; whereas the other scarcely occurs more than
once. By ἀλλήγοροι must here be meant generally giving instruction in religion. "Ivia σωθ., 'in order to their being saved [as well as the Jews]." Eise to ἀνάπληρα. This is rightly considered by the Greek Commentators as put for Ivia ἀνάπληρωσι, q. d. they act as if they meant to fill up &c. So our Lord, Matt. xxii. 30, 31, 32, showing that they are true sons of their fathers, who slew the prophets, ironically bids them fill up the measure of the iniquities of their fathers. That passage is, indeed, the best comment on the present, and was probably in the mind of the Apostle. Compare Gen. xv. 16. Some modern Commentators would render, 'so that they thereby fill up.' That sense, however, cannot, I think, be extracted from the words. Πάντοτε, 'at all times,' i.e. now as well as formerly. Ἐφασε δὲ τίτλος. The sense is, 'But the punishment [due to their offences, and predetermined by God] is, in a manner, come upon them, and that to terminate in their utter destruction.' So the best Expositors antient and modern interpret. The signal fulfilment of these words only a few years after is fully testified by Josephus. 17—20. Here the Apostle revert[s] from the Jews to the Thessalonians, and expresses his great desire to again visit them, and the reason why he has sent Timothy to them. Ἀντιφαίρεσις is a very significant term, (and rare, though I have in Rec. added one example from Archil. Choepl. 244.) properly denoting separation of children from their parents, but sometimes of parents from their children, as here. The expression is, in the present case, peculiarly apt, since, by a continuance of the metaphor at v. 7 & 11., the Apostle is considered as their spiritual father. Ὑπὸ καρδίας ὑμῶν. This is by many eminent Commentators taken for ἑπόκρως ὑμῶν ὑμῶν. But it should rather seem that we have here a blending of two synonyms expressions, in order to give a sense stronger than either separately. So Theophyl. and Theodoret rightly explain πρὸς ὑμᾶς ὑμῶν. In προσέταυτον, οὐ καρδία there is a delicate turn. And περίστερα, ἐπισκόπων, and in τολῆς ἐνθύμησις there is a blending of two modes of expression, denoting great desire, and earnest endeavours to satisfy it. Τὸ πρό-

sentence. A Hebrew or rather primitive expression, for 'to visit you.'

18. ἤδειον.] Render, 'we were desirous.' ἦν μὲν Παῦλος, i.e. I Paul at least. This insertion was intended to prevent any mistake in the use here of the plural for the singular, so often occurring in all the Epistles of St. Paul. Αὐτό ὁ δὲ. See Phil. ii. 1. Λόγος τοῦ ἰδίου μου ἢ Ὀκτ., 'Satan thwarted our purpose.' See 1 Cor. xi. 5. On εἰςκ. see Note on Gal. v. 7. Dr. Burton thinks this may merely allude to the ordinary attempts of Satan to injure the Gospel; or it may allude to St. Paul's infirmity.

19. τὸ γὰρ—παρονόμαζα] The γὰρ refers, I conceive, to a clause omitted, q. d. 'And no wonder we should be thus desirous of seeing you; for what &c.' The sentence following would have been plainer, if expressed declaratively; but instead of this, the Apostle elegantly employs an interrogatio, to which is subjoined the same sentiment expressed declaratively, with a γαρ. Alluding to the matter supposed to be given, q. d. 'Are not ye such &c.' I may with truth say that ye are; for ye are.' In ἀλ. γὰρ καὶ εἰςκ. there seems to be a climax. On the full force of the expressions, see 1 Cor. i. 14. Phil. ii. 6. iv. 6.

III. 1. μυχετὶ στεγονεῖ] Here, the best Commentators are agreed, must be supplied from the subject μυχ. τῶν τέθων μικρα (the desire of seeing you). See Note on 1 Cor. ix. 12. For a reconciliation of a seeming discrepancy between what is here said, from v. 1—7, and Acts xvii. 14. sq. xviii. 5. See Paley's Hor. Paul., Pelt in his Proleg., and Curt. cited by him in loc. Καταλείπουν. Dr. Burton remarks: 'When he came to Athens, he had sent to Silas and Timotheus to Athens; and when he as soon as they could, Acts xvii. 15. he appears afterwards to have countermanded this order, and to have sent to Timothy to go to Thessalonica.'

2. τερακαλέσαι.] The best Commentators are agreed that as παρακ. is united with στηρίζεται, πρέπει to do so; the sense is to exhort or admonish, as at Acts xv. 20., where στηρίζει and παρακ. are likewise conjoined.
3. τῇ ταύτῃ αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα. 
4. ὅτε πρὸς ὑμᾶς ἦμεν, προελέγουμεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἰδάτε ἵνα τοῦτο καγώ 5. μηκέτι στέγων, ἔστησα ὑμᾶς ἐν τῇ μία ὑμών, μὴ πρὸς ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ὑμῶν. ἀρτὶ δὲ ἐλθὼν τῷ Σωτῆρι πρὸς ὑμᾶς ἀφέσα ὑμᾶς, καὶ ἐναγγελισμένον ὑμῖν τὴν πίστιν καὶ τὴν ἀγαπημένην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ὑμῶν ἀγάθην πάντως, ἐπι- 6. ποδοῦντες ἡμᾶς ἵδειν, καθάπερ καὶ ἡμεῖς ἡμᾶς διὰ τοῦτο 7. παρεκλήθησιν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ βλίστη καὶ ἀνάγκη ὑμῶν, διὰ τῆς ὑμῶν πίστεως ὅτι ἐν τῷ κόσμῳ, εἰν 8. υἱῶν σαρκίσθητε ἐν Κυρίῳ, τίνα γὰρ εὐχαριστοῦν ὁ Ἰωάννης 9. τῷ Θεῷ ἀναπαυοῦντα περὶ ὑμῶν, ἐπὶ πάσῃ τῇ καρπῇ ἡ καιρο- 10. ρὸς δὲ ὑμᾶς ἐμπροσθεν τοῦ Θεοῦ ὑμῶν; κυνῖκος καὶ κυρί - ρος ὑπὲρ ἐκπερσοῦν δεόμενοι εἰς τὸ ἱδεῖν ὑμᾶς τὸ πρόσω- 11. 

10. et 12. 23.

3. τῇ ταύτῃ αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα, καὶ γὰρ 4. ὅτε πρὸς ὑμᾶς ἦμεν, προελέγουμεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἰδάτε ἵνα τοῦτο καγώ 5. μηκέτι στέγων, ἔστησα ὑμᾶς ἐν τῇ μία ὑμών, μὴ πρὸς ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ὑμῶν. ἀρτὶ δὲ ἐλθὼν τῷ Σωτῆρι πρὸς ὑμᾶς ἀφέσα ὑμᾶς, καὶ ἐναγγελισμένον ὑμῖν τὴν πίστιν καὶ τὴν ἀγαπημένην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ὑμῶν ἀγάθην πάντως, ἐπι- ποδοῦντες ἡμᾶς ἵδειν, καθάπερ καὶ ἡμεῖς ἡμᾶς διὰ τοῦτο 7. παρεκλήθησιν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ βλίστη καὶ ἀνάγκη ὑμῶν, διὰ τῆς ὑμῶν πίστεως ὅτι ἐν τῷ κόσμῳ, εἰν 8. υἱῶν σαρκίσθητε ἐν Κυρίῳ, τίνα γὰρ εὐχαριστοῦν ὁ Ἰωάννης 9. τῷ Θεῷ ἀναπαυοῦντα περὶ ὑμῶν, ἐπὶ πάσῃ τῇ καρπῇ ἡ καιρο- ρὸς δὲ ὑμᾶς ἐμπροσθεν τοῦ Θεοῦ ὑμῶν; κυνῖκος καὶ κυρί- ρος ὑπὲρ ἐκπερσοῦν δεόμενοι εἰς τὸ ἱδεῖν ὑμᾶς τὸ πρόσω-
ally accompanied with a desire to revisit them, expressed in prayer to that effect; for in εἰς τὸ δώδεκα τις εἰς τὸ δομήμα τοῦ Κυρίου τὸν ισόθριον τὸν εἰς τὸ δομήμα περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεῷ, ὡς περί περιπατεῖν καὶ ἀρέσκειν Θεобыти
that of the Greek Fathers and Commentators from Tertull. and Chrysost. downwards, and by many eminent moderns, as Luther, Calvin, Beza, Grot., and others down to Benson, Rosenm., Schleus., and Pelt, namely, 'his body,' of which signification many examples are adduced from the early Ecclesiastical writers, as also from the Philoso., and some allusions to it occur in the N. T. The sense is well expressed by Pelt as follows, 'Quisque corpus suum, quod animi est instrumentum, castum et sanctum habeat.' The eldērias is well explained by Beng. as denoting not knowledge, but faculty, as in Phil. iv. 12. Matt. xxvii. 65. 2 Pet. ii. 9., and sometimes in the Classical writers. The full sense of sēstai is well expressed by Turrettin. and Pelt thus: 'Qui sese affectibus carnalibus dedunt, non possident corpus suum, non sunt ejus Domini, sed sunt ejus servis. Is igitur to éautou skéon kathēna dicitur, qui corporis sui est compos, ut ipsus obteneret voluntati.' There is also a reference to abuse and consequent dishonouring of the body by lust. So Rom. i. 26. πάθη ἑτέρως. The next words μὴ ἐν πάσει ἑτέρως are exegetical of the foregoing, and meant to show the extent of sense intended by τορπειν. The best comment on the passage is Rom. i.

6. τὸ μὴ υπερβαίνει καὶ πλεονεκτεῖν ἐν τῷ πραγμ. There has been much difference of opinion as to the sense of these words. Most moderns understand them, as Pelt reads, of contentiousness, or rather cheating and extortion; and by τὸ πράγμα, business, i.e. commercial transactions; or they take the τὸ as put for τῶν. That use, however, is contra linguam: and τὸ πράγμα in the sense business is unprecedented, and is negatived by the use of the Article, which, as Bp. Middl. observes, 'limits the sense to the matter in question, namely, the conduct of the uncensurable person.' And 'Why (continues Bp. Middl.) should not the same words in this place be similarly explained? Business or commercial dealing has no relation whatever to the context. Vv. 3. 4. 5 & 7. enforce the obligation to chastity; would it not, then, be extremely unnatural, that the 6th should enjoin honest living in affairs of trade especially when τὸ πράγμα is a known euphemism for impurity.' This view is supported by the authority of almost all the Greek Fathers and Commentators, and some eminent Latin ones, as Jerome, Hilary, also by Ost., De Dieu, Hawn., Rapin, Heinr., Whitby, West, Mackn., Waker., Newc., Rosenm., and others. Of course, υπερβαίνει and πλεονεκτεῖν must be understood of lewdness; not, however, I think, as referred to the person whose chastity is violated, but to another who is grievously injured in the matter, namely, the husband or father. Υπερβαίνει, scil. τὸ δίκαιον, signifies to violate the rule of right, being for παραβ. as in 2 Kings xix. 12. Jer. xxiv. 18. and often in the Classical writers. The τορπειν. may be rendered, with most of the above Commentators, injured. And so the Pesh. Syr. Translator well renders the passage, 'et ne audentia transgressi, et iniqui afficiere quisque fratrem in hoc negoti. It is rather, however, meant to denote a kind of injury which is done not by force, but by circumvention, whereby any one is overreached as well as injured; as the word is used in 1 Cor. vi. 2. οὐδέν ἐπεκείναι μισίν. & c., xii. 18. And this is, I think, placed beyond doubt by the manner in which the word is employed in the following profound remark of Thucyd. i. 77. ἀδικήματοι τε, ὡς θεοῖς, ὅιοι δὲ παλαι κυριωτέρηται ἢ μικρότεροι: τὸ μὲν γὰρ ἀπὸ τοῦ ίδου δοκεῖ πλεονεκτεῖσθαι, τὸ δὲ ἀπὸ τῶν κρείσσων κατασκόπευσα, where πλ. signifies to be overreached and taken in an unfair advantage of. So v. 86. of the same writer: οὖν ένείπετο πλεονεκτημα των.

The words following διότι—τοτέων should be rendered, 'for the Lord is an avenger of all such things,' i.e. the vices just mentioned. I would compare Joseph. p. 169. init. νόμος κολαστ. γίνεται τῶν τοιούτων. Comp. Gal. v. 21. and Rom. vii. 21. and, in general, and the Pesh. Syr., and the Pesh. Syr.

7. ἐντός The sense here is 'for the purpose of,' i.e. that we should practice.

8. ὁ ἀθέτων scil. τὴν τοῦ ἄγιου κλησίν as the Pesh. Syr. οὐκ—άλλα, non tam—quam. On ἀθέτων, see Note on Gal. ii. 31. By ἀθέτων the Apostle means himself; hinting that any such disregard of him would be, in fact, disregard of God. Indeed, St. Paul seems here to have had in mind Christ's words at Lu. x. 16. ὁ ἀθέτων ὑμᾶς ἐκ μεθ' ἑτέρων & c. For ὑμᾶς, many MSS. some Versions, and several Fathers and early Edd. have ὑμῶν, which is adopted by Wet., Koppe, Matth., Tittm., and Vat. But I rather agree with Griesb. and Pelt, that the ὑμᾶς (which is found in the Ed. Princ.) should be retained, being far more suitable and natural. And as to the superiority of MS. evidence for ὑμᾶς, it may be observed that the words are so perpetually confounded that such authority is here of little weight. By the Πνεύμα ἄγιον are not so much meant the supernatural as the ordinary aids of the Spirit, given to every man to profit withal. Now this strongly confirms the reading ἑτέρων.
9. philod. From the context it appears, that we are chiefly to understand that sort of love to the brethren (i.e. Christians) as is evinced in what is described by the Apostle to be understood not merely or chiefly the teaching of God by the precepts of the Gospel, but of that teaching of God by the Holy Spirit, by which not so much the intellect is enlightened, as the heart touched, and the affections swayed. Perhaps the Apostle had here in mind Isa. 11. 2, "for all shall be taught of God." See also Joh. vii. 44.

10. και γὰρ π.] Render, 'indeed ye do show it.'

11. philot. ἵνα.] 'that ye earnestly study to be quiet.' So phil. is used at Rom. xv. 20. 1 Cor. v. 9. ἵνα is meant to be opposed to that restless, unsettled, and insubordinate spirit, which we have reason to suppose, was then very prevalent; and such as would easily arise from the extreme excitement of a new and most very religious; and not to say, that the introduction even of any merely intellectual cultivation to an unformed mind (and the early converts were almost entirely of the lower classes) is apt to dispose it to ordinary occupations, especially the body. For the reason why the Apostle says that λία is closely connected with the ἰνα. So Hesych.: λοιπαρειν, λια πράττειν, λογικά ἵνα, for the word should be pointed; the Lexicographer meaning to say, that λοιπαρα and ἰνα are combined. So Plato p. 680, ἰναγία ἤκου καὶ τα ἐντολα πράττουν. And the Schol. on Thucyd. i. 32, in like manner writes τα λοιπαραμείνων καὶ λογικά ἵνα. Instead of ἰνα in this phrase, elegance of Greek has been thought to require ἰνατω. But an example of ἰα is has been added from Galen. And I would compare Thucyd. i. 141, τα λοιπα πράττειν. On ἐργασάσθαι ται ἰνατω χρεία, see Eph. iv. 28. and Note. The ἰα is here added to strengthen the sense, and because of the τα ἰα before.

12. ἵνα παρασκ. εὐν. π. π. εἰς Σολ. iv. 5. ἐν συνελεγ. προς τον ἐκ. ἐναι, however, has here a more special sense, 'respectably, creditably;' which must be understood in the general sense, as applicable to all ranks and stations. Ταῦτα ὄντα, i.e. 'those out of the pale of the Church,' as often. Μὴ διεῖσαι χρ. εἰκ. The full sense, 'that ye may be sufficient in your own sub stance, and not be beholden to others.' The Apostle goes still further at Eph. iv. 28. ἵνα ἐκ μεταδοθέων τα ἵνατων ἐκτιν. It is obvious how hard this bears on the Romish Church, which, by her practice, raises up such numbers of idle drones, in her mendicant friars. Indeed, the superstitious of all denominations might, in the lapse of time, make a profit by the instruction contained in the following observation of an enlightened Jew. 'He who so gives himself to the study of the Law as to neglect his own proper business, and live upon alms, extinguishes the light of religion, and brings evil upon himself, and loss of life in a future state.' Maimon. de Instituto Legit. iii. 8. 13–18. The Apostle had in mind, what he wished to make the Thessalonians another visit, in order to perfect that which was lacking in their faith. Part of what he says here seems to be what he further wished to teach them. But having heard of their behaviour on the death of their Christian friends, he would not defer giving them this admonition and further instruction till he could go to them in person, but thought it fit to write what is here contained. Now, as the Christians at Thessalonica kept up various heathenish rites and customs, and sorrowed excessively upon the death of their Christian friends, the Apostle says three things to dry up their tears. 1. He briefly repeats what he had already taught them concerning the resurrection; the pious dead to a happy immortality in consequence of the resurrection of our Lord Jesus Christ, and according to his frequent and express promise. 2. He makes this new revelation, that the last generation shall not die at all, but be, on a sudden, changed into incorruptible. 3. He adds another, viz. that those who are alive at Christ's second coming, shall not anticipate the dead: but that when the dead are raised, both shall be taken up together to meet the Lord.

(— οἱ θεῖοι ὁ ἐγ.) A frequent form of soliciting earnest attention. Λιπεῖν—ἐκλείδα, i.e. are excessively grieved. The οἱ λοιποὶ must have reference to the οἱ ἐκ. Εἰσὶν εἰς εἰς, here signifies a sure and well founded expectation; for that the heathens had a hope and even a sort of expectation, is proved by the Commentators. Though that was, as Bp. Warburton thinks, rather in the esoteric than the esoteric doctrines. Benson, indeed, makes that difference consist only in the difference of the notions of the vulgar from those of the philosophers, as to the thing. He, however, admits that the ideas of both concerning a future state were clouded and groveling; that even their ablest reasoners expressed themselves with so much uncertainty and varia-
tion as only served to confound the common people, who were ready to fear that death might prove an utter extinction of the man.

14. εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ αἰνέστη, οὕτω καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἀξείς σὺν αὐτῷ.  

15. τότε γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυ- 

16. ρίου, ὅτι ἤμεις οἱ ζωτείς οἱ περιλειπόμενοι εἰς τὴν παρου-

17. σίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.  

18. εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ αἰνέστη, ἐν σαλπίγγῳ Θεοῦ καταβῆσαι ἐπὶ οὐρανοῦ καὶ νεκροὶ 

19. ἐν Χριστῶ ἀναστήσονται πρῶτον ἐπειτα ἤμεις οἱ ζωτείς ἐν σαλπίγγῳ καὶ νεκροὶ παρακαλεῖται ἀλλήλους ἐν τοῖς λόγοις τούτοις.

V. ἐπεὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ 1

was so near at hand that some then living might see it; and that having no certain revelation, he expresses himself indefinitely.

16. Here we have a description of the solemn advent of Christ, expressed by images and types derived from the triumphal entry of an earthly king taking possession of a kingdom with an armed force. (Kopp.) 'Εν κελεύσματι-θεοῦ Kopp and Rosenm. take as put for ἐν κελ. διαφοράς ἀρχαγγέλου καὶ σάλπ. Θ. The word κέλευσμα, as appears from the examples adduced by Wets., properly signifies the shout with which soldiers or sailors rushed to battle, or envoys exerted themselves in any common effort of strength. See my Note on Thucyd. ii. 92. ἐφ' ἑνὸς κελ. ἐμβόηταιν. How far this may be referred to figure, it were difficult to say, and presumptuous to pronounce. See Note on 1 Cor. xv. 51. Certain it is, that by of νεκροὶ ἐν καιρ. are meant those who have died faithful Christians; for the best Commentators are agreed, that nothing is said either here or at 1 Cor. xv. of the wicked, since when they rose could be of no moment to their friends, inasmuch as they would rise to perdition. The πρῶτον has reference to the whole clause, not to of νεκροὶ. The sense is, that the resurrection of the dead shall take place first, and then that of the living, who shall be caught up together with them unto the clouds, to meet the Lord in the air. ἐν ἐμβοηθεῖσιν for eis σεβ., as it is taken by the Pesh. Syr. and almost all Expositors; which is better than interpreting, with some Commentators, ἐν the clouds, by an ellipse of ὑποστησίων. Eis ἐναντίῳ is for ἐναντίων, as in Matt. xv. 1 & 6. Acts xxviii. 15. 1 Sam. ix. 14. Jerem. xii. 6. and sometimes in the later classical writers. It denotes as it were the being introduced to the Lord, preparatory to their being for ever with the Lord.

18. ὥστε] 'This being the case.' Λόγοι τούτων, 'these assurances.'

V. 1. The Apostle here anticipates the further inquiry of curious persons, 'shall these things be?' Bc. (see Matt. xxiv. 3.) and endeavours to turn their minds to something of greater importance, even the living such a life as that they shall always be prepared for the advent of the Lord, which, come when it might, would
surprise the wicked world. Ἰκαὶ ὁ ἐννοικούμενος is more significant than ἱερός, denoting the exact time. Γραφεῖσθαι, for γραφεῖν (scil. ἡμᾶς), as supra iv. 9. Though the passage may seem to be retained by supposing an ellipsis of ὑποτελεῖ, thus: 'There is no need that anything be written [to you]'.

2. οἰδήτε ἡμᾶς. Alluding to the saying of our Lord, Matt. xxiv. 38. This is usually interpreted of the advent of our Lord to judgment. But it may be taken for what is tantamount thereto, the day of death, which is to every individual the same as the day of judgment. Such is the view adopted by Chrys. and Bp. Jebb in his Sermon p. 20.

3. For greater impressiveness, the Apostle now adverts to the effect which the resurrection will have on the Gentiles, 'for all are supplied,' etc. ἐφιλοτομητοῦσας. An expressive term, on which see Lu. xxi. 1, 32 & 33 and Notes.

4. Here the Apostle represents the characters of the careless and disobedient, and of the watchful and obedient, under the usual figures of light, and darkness: and then at v. 6. on this figure he founds an exhortation; q.d. 'As then, as children of the day, not act like children of the night and of darkness, by sleeping at our post; much less by engaging in other pursuits usually thought appropriate to the night, as drunkenness. Such is the full sense, which, however, is expressed in an inartificial, but not the less forcible, manner.

With respect to the ὑποτελεῖται, the Commentators have shown by several passages from the Classical writers (to which may be added Athen. 279 & 433, and Hor. Sat. i. Ephrius et, magnum quod deducus, obdambeul Ante noctem facibus) that the being drunk in the day-time was thought the greatest disgrace. See also 2 Pet. 1. 13.

8. The exhortation to watchfulness now suggested to the Apostle a figurative comparison of the Christian to the soldier at his post on guard; and the various virtues and graces with which he is to work out his salvation, are compared to the various arms of a soldier; as at Eph. vi. 13—17. The application is well supplied by Mr. Holden, as follows: 'As those who sleep, or get drunk, do it in the night, so the spiritual sloth, and the sensuality of the Heathens are suitable to their spiritual darkness; but we who enjoy the light of the Gospel should be sober, putting on the breast-plate'.

9. The full sense is well expressed by Benson, as follows: 'The design of God in sending his son into the world, was not to condemn the world, but that the world through him might be saved. He did not reveal the Gospel unto mankind, that they might sin with the greater aggravation, and so be the more severely punished. But the motive was love, to adorn the design in his Son. And he hath appointed none to wrath but such as wilfully and obstinately refuse his gracious offers, and persist in vice and wickedness.' Eis περιτοίκοισας, for εἰς τὸ περιτοικεῖσθαι, and accommodated to ὄρθις. So also in 2 Thess. i. 14. Hebr. x. 39.

10. εἰς τὴν γέφυραν, εἰς τὸν καθεδρίαν. The best Expositors are agreed that this is put for εἰς τὸν καθεδρίαν εἰς ἀποθανοῦμεν. See Benson. The Apostle means to say, that whether we be alive or dead, at that day, it matters not; the living with Christ, or enjoying eternal happiness with him, (see supra iv. 17.) shall be equally our portion.
12—14. Having exorted them to comfort and edify one another, the Apostle adds other such exhortations as he found, from Timothy, were necessary. Let those who imagine they had no occasion for religious teachers, he enjoins them to show all due respect to their spiritual pastors and masters; and to those he hints their reciprocal duties to their people. (Or. and Benson.) Easí아 seeks to include a mixture of respect, obedience, and gratitude shown especially in making due provision for their comfortable subsistence. From this passage some learned Commentators have inferred the existence then at Thessalonica of the three distinct orders of the Ministry. See Mackina, and Rec. Syn. Koppe, however, maintains that the terms κουσταντιον και προστάσιμοι are not meant of various kinds of Presbyters (some Bishops, and others teachers, see Acts xx. 17. compared with 28. Phil. i. 1. 1 Tim. iii. 2, sqq.) but of the same persons comprehended, in this verse, under the more general term κουσταντιον. For is, indeed, a very general term to denote labouring in the promulgation of the Gospel; as Rom. xvi. 6 & 12. 1 Cor. xiv. 10. xvi. 16. Gal. iv. 11. Phil. ii. 16. Col. i. 29. and 1 Tim. iv. 10. v. 17. But, upon the whole, I see not how we can come to any determinate opinion on the nature of the ecclesiastical government of the Thessalonian church, for want of more exact information than we possess. Yet it seems probable that by κουσταντιον are denoted those who occupied the ordinary offices of teaching; and by the προστάσιμοι, the rulers of the church; and that κουσταντιον και προστάσιμοι is a general term applicable to both.

13. ἧγεισθαι αὐτῶν ὑπὲρ ἐκκ. This expression ἧγεισθαι ὑπὲρ ἐκκ. answers to the frequent Classical phrase περὶ ἱλατον ἧγεισθαι or ἰδείασθαι, 'to make very much of, to hold in the highest honour.' Ἐν ἀγάπᾳ superadds the idea of loving to that of honouring. The ἐργον denotes the work of instruction, or government, or both. Εἴρηνετε ἐν καύτων must have a general sense, and include the preservation of peace between the rulers and the people. See Eph. v. 11. The best Expositors are agreed that by ὑμᾶς ἀδ. are meant those spiritual rulers just before mentioned, and now apostrophized. To these the terms κουσταντιον και παρασιμ are especially suitable: and αὐτεῖς may very well respect the Deacons. Ἀτάκτου. This is properly a military term, but is of general application, and denotes insubordination. Ωλιγογύνχω, for μακραθ, often occurs in the Sept., and signifies one who is labouring under such trouble, that his heart sinks within him. It may here, however, mean those who are despairing of working out their salvation. Αὐτοῖς τῶν αὐθ. must from the context, mean 'support the weak [in faith];' a sense of αὐθ. occurring in Rom. xii. 13. It denotes those who are weak in their notions of religious liberty. Μακραθ, 'be long suffering and indulgent.' Πατέρε, not 'all men,' as Benson explains; but all persons of your Christian flock, all, of whatever disposition. Need is there of this μακροθυμία in Pastors, since, as Benson observes, the stupidities of some and the intemperancies of all, call for great patience and indulgence.

15. ὧρατε μὴ τί κακῶν &c.] This admonition (manifestly intended for all, both rulers and people) is founded on that of Christ, Matt. x. 39 & 44., where see Note. Compare xii. 38. Διακρίνετε. Not follow, but, earnestly endeavor to do; as Rom. ix. 30. xiii. 13. xiv. 19. 1 Cor. xiv. 11. Phil. ii. 13. To be constantly in opposition to κακῶν, must denote benevolence and beneficence. Εἰς ἀλήθα is well rendered by Professor Scholefield 'towards one another.'

16. πάντως ἡμεῖς] It is strange that some eminent Commentators should have explained this as equivalent to a sort of valediction. And Dr. Burton's version, 'be cheerful,' is not to be commended; since, connected as this plainly is with the admonition following, it must denote joy in the Lord, as most Expositors antient and modern are agreed. Nay in some MSS. is added ἐν Κυρίῳ; though, doubtless, from the margin. Thus it is equivalent to the admonition at Phil. iii. 1.
18. τοῦ γὰρ-ίωμα] The sense is: 'For this is the will of God [signified by Jesus Christ] regarding you; this is what God is pleased to offer by Christ Jesus.'

19. τὸ πνεῦμα μὴ σβέννυτε ἡ προφητεία μὴ σκέφτεσθε. The antient Expositors in general, and all the most eminent moderns, regard πνεῦμα as relating solely to the supernatural Spiritual gifts, which that some of the Thessalonians had, is plain from the verse following. They are not, however, agreed whether by that is meant the quenching them in others, (by discouraging and disallowing them) or in themselves, i.e. by neglect, abuse, or by a general principle. The latter is, I conceive, the sense chiefly intended; but the other may be included. But though we may understand chiefly the extraordinary influences of the Holy Spirit, surely we must include His ordinary influences and graces, given to πνεῦμα ἢ τὸ πνεύμα, for a proper church; and thus the admonition will be a kindred one to that at Eph. iv. 29, where the πνεύμα is ἢ τὸ πνεύμα τοῦ θεοῦ.

20. ἀναφέρετε τὸ χάρισμα τοῦ θεοῦ, as the last admonition was not to quench the Spirit in themselves, so this, I apprehend, is not to quench it, by disallowing and discouraging the exhibition of it in others. The sense here of προφητεία is, I conceive, the very same as in the three Chapters on the spiritual gifts at 1 Cor. xii. & xiv. See also Note on xii. 10. Indeed, those Chapters are the best comment on the present passage. See also Phil. i. 1-16. Eph. iv. 11-16. Rom. xii. 3-6. As to the sense adopted by many foreign Commentators and by Mr. Valpy, 'the faculty of interpreting Scripture,' it is inadmissible, since, as Benson observes, προφ. is no where so used in the N. T. And, indeed, the preceding and following vv. exclude such a sense. Mr. Holden, with less than his usual discretion and good sense, pronounces that προφ. must surely be understood in its most general sense, namely, of foreseeing future events. But both this and the foregoing Criticism would probably never have been proposed, had the writers remembered a passage, which is a good comment on the present. And was not the sense here had in mind by the Apostle, namely, Joh. iv. 1. Μὴ πατρὶ πνεῦματι πιστεύετε, ἀλλὰ δοκίμαστε τὰ πνεῦματα, εἰ ἐκ τοῦ θεοῦ ἐστώ ὅτι πολλοὶ δοκιμοφρονεῖς ἔχεις δόξαν εἰς τὸ κόσμον. By using the plural, St. Paul meant χαρίσματα προφητείας.

21. πάντα δοκίμαστε—κατηγέτερον] In δοκίμαστε, there is thought to be a metaphor taken from the assaying of metals, or rather the trying of money, by ringing or the touch-stone. To thus there seems an allusion in the κατηγέτερον. There are here two remarkable diversities of reading. Several MSS. have πάντα δε δοκ.; others, πάντα δοκίμαστε. The former of which is edited by Griesb., Knapp, and Tittm.; the latter, by Matth. But I see no reason to adopt either reading. Both were, I conceive, meant to point out the comparison of the words with the preceding, and make the sense plainer; and therefore deserve no attention, except as serving to show the interpretation of the earliest ages. From the context and the parallel passage of 1. John it is plain that the Apostle meant the injunction only of the χαρίσματα προφητείας, and the παντα δοκίμαστε seems to refer to χαρίσματα, intending, however, I apprehend, also the doctrines brought forward by the πνευματικός; for though only the προφ. be expressed, yet all the Spiritual gifts which ministered instruction are to be understood. Some, indeed, have supposed it meant generally of doctrines, by an ellipsis of δογματα. But that is quite inadmissible. The connexion of the Gospel in every part of the searching of the Spirits, διακρίσεις των πνευματων at 1 Cor. xii. 10. & xiv. 29., decide the point. At the same time, as the admonition regards the doctrines of such Scriptural persons, as well as the reality of their gifts, it may very well admit of being applied, mutatis mutandis, to the endowments and doctrines of the teachers and preachers of the Gospel in every part of the Church; and προφητεία, this δοκιμασία is shown by Whitby and Benson to be indispensable to those in whom it is obligatory to hold fast that which is good: and that the antient Fathers allowed this to their hearers, is certain from the citations adduced by Whitby. Wets. compares a passage of Aristotle, where speaking of reason, he says: ἔτι δοκιμάζεται τὸ καλὸν ἀπειροτίων, and add the following one from Mark. Anton. iii. 6. ἀναφέρεται και ἀληθείας ἐλεύθερον τὸ κρίστην καὶ τοῦτον ἀντίκεισθαι.

22. ἀπὸ πάντων εἴδους των, &c.] Expositors are not agreed whether εἴδους should be rendered appearance, or kind. The former interpretation is adopted by most modern Commentators, the latter by the antient ones generally, and some eminent moderns (as Hamm., Le Clerc, Buxtorf, Wets., Benson) and almost all recent Expositors, including Koppe, Schleus., and Felt. The former interpretation, indeed, yields a good sense; but this use of the word is no where else found in the Scriptural, and rarely in the Classical writings, and must have had some connexion with the preceding. Whereas, the latter has a very close one; on which, and other accounts, it is greatly preferable. That the word was so taken by S. Polycarp appears from an imitation of the present passage in his Epistle to the Philippians, C. ix. "Keep yourselves from all evil. For he that in these things cannot govern himself, how shall he be able to prescribe to another?" It is plain that he referred the words to the spiritual persons meant in the three preceding verses.

Bp. Midd., because there is no Article with των., will not allow it to be taken as a substantive, and renders, 'from every evil appearance.'
eirênhs áγιásai úmás óloteléis καὶ ólóklpren úmωn tò πνεῦμα kai tò ἰππχή kai tò σώμα αἰμέπτως εν τῇ παρουσίᾳ τοῦ Κυρίου ἦμων Ἰησοῦ Χριστοῦ τηρηθείη. 24 πιστóς ὁ καλῶν úmás, ὃς καὶ πούσαι.

Ἀδελφοι, προσεύχεσθε περὶ ἡμῶν. 25 ἀσκάσασθε τοὺς ὁρκίων υμᾶς τῶν Κυρίων, ἀναγνωσθῆναι τὴν ἐπιστολὴν πάσα τοῖς ἀγίοις ἀδελφοῖς. ἡ χάρις τοῦ Κυρίου ἦμων Ἰησοῦ Χριστοῦ μεθ' úmowv. 26 ἀμήν.

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

But it is surely more probable that the Apostle here (as often) neglected a nice propriety of the language, than that he should have used a phrase which has nothing like it in either the Scriptural or Classical writers. And, indeed, we may on such points rather follow Chrys. and the other ancient Interpreters than any modern scholar, however learned.

23. Here the Apostle, I conceive, speaks with reference to all the Church of Thessalonica. 'Aγιάσαι should be rendered, 'may he sanctify.' The expression θέσῃ τὴν εἰρήνην is used with reference to that peace, the cultivation of which was enjoined at v. 13., and the violation of which was contemplated in what was said of the Spiritual gifts. Yet a more general sense (namely, of favour) may be included. On the full sense of the term ὑψ., see Notes on Joh. xvi. 17. and 1 Cor. vi. 11. 'Óloteléis is for ólotelw; and ólókr. is nearly synonymous with ólów. Many eminent Commentators maintain that the Apostle, by distinguishing the τὸ πνεῦμα, the η ψυχή, and τὸ σῶμα, meant to advert to the opinions of those Philosophers, who represented man as consisting of three parts, spirit, soul, and body. See Whitby and Benson. And Vitringa shows that the Rabbins held that opinion. It is, however, unlikely that the Apostle should advert to such nice speculations. He may here speak popularly, meaning to denote the whole man with all his faculties and powers both bodily and mental.

24. πουσάσθε i.e. will do what He has promised. See Whitby. With vv. 24—26. compare 1 Cor. i. 9. Rom. xvi. 31. xvi. 16.


26. ἡ χάρις &c.] See Rom. i. 7, and Note.
This Epistle was certainly written not very long after the first; probably as soon after sending the first as the Apostle had had time to learn the situation of the Church of Thessalonica. It was, no doubt, written for the purpose of correcting a mistake, which had arisen from a misunderstanding of certain expressions therein contained; as if the day of judgment were to be in that age; an error which, if not corrected, might have proved very dangerous, and which had already occasioned much evil, by leading some to neglect the business of life. This the Apostle does by showing that the day of judgment will not so speedily arrive as they imagined; but that before it, an awful apostasy would prevail. The Apostle, moreover, takes the opportunity to reform the disorderly conduct which had been occasioned by the opinion in question.

The Epistle consists of three divisions, (corresponding to the three Chapters) of which the 1st is consolatory; the 2d partly prophetic and partly didactic; the 3d hortatory and exhortatory

C. 1. 1, 2. On these verses, see 1 Thess. i. sq. ii. 14, 19 & 20.

3. From hence to v. 12, the Apostle commends them for the steadiness of their faith, and their patience under persecution; assuring them that when Christ comes to judgment, they should be rewarded, and their persecutors punished. (Benson.) Εἰσχ. &c. Compare Rom. i. 8. 1 Cor. i. 4 & 5. Phil. i. 3 & 4. The we here and throughout the Epistle is, as the best Expositors are agreed, to be understood of St. Paul only. The ὅπελα, ἐγχ. is taken by Koppe as expressed populariter for αὐτίαν ἐχεῖν τοῦ εὐχ. This, however, is paring down the sense, which cannot be less than what Abp. Newc. expresses, 'We ought to thank God,' a rendering confirmed by the ancient Versions. ἐγχ. ἐτις, for καθῆκαν or διεκαίρου, par est, of which expression examples are cited by the Commentators.

As ἐκείνης is a stronger term than πλεονάστε, we may infer that their faith had increased in a greater degree than their ἐγχ. which includes all those kind offices by which Christians might assist Christians; and thereby mutually sweeten the bitterness of that cup of sorrow which their profession of a new religion everywhere spoken against, would be sure to expose them.

4. ὅπελα—θεοὶ] Doctoris summa laus posita est in discretum projectibus, 1 Thess. ii. 19 & 20. (Pelt.) So Turretin. (cited by Pelt) well expresses the sense thus: 'Tanta est fides vestra, ut nobis ipsis gratulemur de talibus discipulis.' 'Thus (says Pelt) the praise is ascribed to the power of the Gospel.' Καυχ. in this sense occurs in 2 Cor. xii. 5. and often. The ἐν is equivalent to the Hebr. ב, de; as in Gal. iv. 20, ἐν παρθένῳ ἐν ὑμῖν. i. 24, ἐστισμένῳ τοῦ Θεοῦ ἐν ἔμοι. as sometime in the classical writers. In ὑπομονήν καὶ πίστιν there may be, as most of the later Commentators say, an Hendiad. for ὑπομονὴν τῆς πίστεως, as ὑπομονὴν τῆς ἀληθείας. But it is better, with the antient and earlier modern Expositors, to keep the terms distinct, the latter being considered as productive of the former, patience being, as Calvin says, 'the fruit and testimony of faith.'
5. έν παί τοις διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἰς ἀνέχεσθε, ("ένδειγμα τῆς δικαιότητος κρίσεως τοῦ Θεοῦ") εἰς τὸ καταζωήν θηναίας τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἕκαστος καὶ πάσητε. Φανοῦτον τὸ πάντως ἀναπαύοντος τῶν θλιβομένων μιᾶς ἡμέρας έν τῇ ἡμέρᾳ τῆς ἀποκαλύψεως τοῦ Κυρίου Ἰσραήλ, ἐπὶ τούτων, μετὰ τῶν ἀγγέλων δυνάμεως αὐτῶν, εἰς τῷ προφήτα τῶν βασιλείων τῆς ἡμέρας. Κυρίος Ἰσραήλ Χριστός οἶκος τίς δένουν συρράξοντες, διὸ θροναίων, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης.

These words plainly refer to the preceding; but by what vinculum they are connected, is not very clear. If ἀνέχεσθε be supposed to be a Nominative, we may supply ζωήν; if an Accusative, we may supply εἰς, with the Pesh. Syr. The former seems to deserve the preference; and if the words be (with Chauncy and the Bâle Editor) considered as parenthetical, the harshness of the ellipsis will be lessened. Still the reference is the same; though what that is, the Expositors are not agreed. Some refer it to ἕνδειγμα κ. ζ. But by the best Commentators (as Chrys., Theophyl., Calvin, Zanchi, Wolf, Whitby, Dodd., Benson, Rosenm., KB. Joc. Cass. q. d. θηναίας τῆς βασιλείας τοῦ Θεοῦ) the latter is most generally referred to ένδειγμα καὶ θηναίας τοῦ κρίσματος, ἐν τῇ ἡμέρᾳ τῆς ἀποκάλυψεως τοῦ Κυρίου Ἰσραήλ, καὶ μετὰ τῶν ἀγγέλων δυνάμεως αὐτῶν. The Ellipsis is thus filled up, and the sense rendered more clear and forcible.

The felicity promised to God's faithful servants, which image is finely employed in a passage of singular beauty and pathos at Heb. iv. 1-11. Ἐν τῇ ἡμέρᾳ τῆς ἀποκάλυψεως τοῦ Κυρίου Ἰσραήλ, ἐν τῷ προφήτῃ τῶν βασιλείων, εἰς τῷ προσώπῳ τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης διά τὸν θρόνον αἴωνος, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης διά τὸν θρόνον αἴωνος, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης διά τὸν θρόνον αἴωνος, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης διά τὸν θρό

6-8. Εἴτε is here confirmatory, not dubitative, and may be rendered 'surely, if [as is the case].' So it is used in vii. 36. Ἐν τῇ δικαιότητι τῆς κρίσις τοῦ Θεοῦ, 'judge Deot. 'Αντιἐχνια is a word of middle signification; but it has here more point than a word which had decidedly a bad sense. 'Ἀνεχεσθε is also opposed to ἀλλὰ in 2 Cor. viii. 13. The word properly signifies release from labour or affliction, and thus is nearly equivalent to ἀνεχεσθε. It is figuratively used to denote the
10. In ἐνδο. ἐν τοίς ἀγ. a. and ἀθωμ. ἐν πάσι τοῖς πιστ. there is a parallelism, of which the two members illustrate each other, and the sense is: 'that God may derive glory from the eternal happiness which he will bestow on all faithful Christians.' The words ἐν τῇ ἡμέρᾳ ἐκ. are (as the best Commentators are agreed) transposed; as in Rom. ii. 12. κρίθησονται. to which, after a parenthesis of two verses, corresponds ἐν ἡμέρᾳ at v. 16. So here the words ὑμῖν-ὑμᾶς are parenthetical; and the sense (which has been variously expressed) seems to be, that our testimony among you (literally, apud, i.e. coram vos) hath been believed by you. Now the foregoing sentiment, which has respect to all believers, is in this parenthesis indirectly and mentally applied to the Thessalonians in particular. Thus the full sense is, 'And in you particularly this will be the case, because you have believed and obeyed the Gospel.'

11. εἰς μᾶς, 'in order to which,' i.e. that he may be thus glorified in you. The sense of the next clause ἐν ἡμίς-θεῶς ἡμῶν depends upon that assigned to the word ἡμίς, which some Interpreters explain 'would make you worthy,' i.e. make you to be worthy; equivalent to the ἵκως, at Col. i. 12. A supposition rare in the N. T., but found in the Classical writers, and here adopted by the Pesh. Syr. This interpretation, however, is somewhat precarious; and it seems better, with many eminent Commentators and our English Versions, to render it, 'may account you worthy of,' vouchsafe to bestow upon you.' So κατακαύσθαι supra v. 5. So the word is used in Lu. vii. 7, and perhaps in Heb. iii. 3, as also in the Classical writers. See Hesych. and Steph. Thes. Κάλλες the best Expositors are agreed in regarding as put, by metonymy, for the state of blessedness in the Gospel, to which they were called; as Phil. iii. 14. Eph. i. 18. Hebr. iii. 1. Compare Eph. iv. 1. The τῆς need not be rendered this; rather his i.e. the calling to which he hath called you. ἐν θεῷ-ἐν θεῶς. These words are not very perspicuous, and have been variously interpreted. The sense seems to be, 'that he would powerfully and fully accomplish all the benevolent designs of his goodness, and consummate your work of faith.' Βοδόκια signifies beneficium: and ἀγαθουσίων is added to strengthen the sense. See i. 15 & 17. Rom. x. 1. By πληρ. ἐφευρεῖσθαι (which is variously interpreted) seems to be meant, 'make your faith complete in those things which are its proper fruits.' See 1 Thess. i. 2 & 3. and James i. 3 & 4.

12. ἐν τῇ ἡμέρᾳ τὸ ὄνομα—ἀυτοῦ This points to the effect of the preceding. Ἐν τῷ ὄνομα τοῦ Κ. is not a pleonasm, but a stronger expression, meant, as Beng. suggests, to do the more honour to God in the work of man's salvation. 'Ἐν ὑμῖν and ἐν αὐτῷ may be rendered, 'by him and by you;' same meaning to 'by this world; the latter, to the world to come. But the ἐν may, as Beza suppose, have been adopted to hint at the union between Christ, the Head, and his members. Now this great work so far exceeds all that could have been imagined, or the greatest human merit have claimed, that it is well said in the words following to be κατὰ τὴν χάριν τοῦ θεοῦ κ. This passage, Beza remarks, beautifully expresses all those gradations in the salvation of the elect mentioned at Rom. viii. 30.

11. The mention of the coming of the Lord enables the Apostle to introduce that of the end of the world, and to correct the error, encouraged by a misunderstanding of his words, as if it were just at hand.

1. ἰσιωθαμαῖς] The full sense seems to be, 'we earnestly intreat and exhort you.' The τῆς must, with almost all the best Commentators, be taken for τελείως, concerning, as often. The early moderns, indeed, took it as put for διὰ, by; considering it as a particular obserclus. But on account of the preceding Chapter, this sense is not so suitable here; 'for the Apostle (observes Professor Scholefield in his Hints) is going to speak to them on a subject concerning which they had been troubled.' ἡμῶν ἐντ. ἐν αὐτοῦ, 'our gathering together unto Him.' Ἐπισταυρωταί only occurs once elsewhere in the N. T., namely, at Hebr. x. 25., where it is used of a Christian congregation. It is often employed in the Apocalypse to denote the congregation of the Israelites. The term corresponds to the ἐπάρτησις of 1 Thess. iv. 27., and is illustrated by Matt. xxiv. 31. σοφεῖντοι τῶν ἐκλεκτῶν αὐτοῦ. It is well observed by Salmas. cited by Pott, that 'the coming of Christ, and our gathering together unto Him, are here united as relation et correlatum.'
2. *εἰς τὸ μὴ ταχ. σαλευμ.* This depends upon ἐρωτ. in the preceding verse; *εἰς τὸ being for τοῦ. Σαλ.* signifies suffer yourself to be troubled; of which metaphorical sense of the word we have an example at Act. xvi. 13. Compare Eph. iv. 19. James i. 6. So Arrian cited by Wets.: μὴ ἀποσαλευμαθήσῃ διὰ τῶν σοφομάτων. A metaphor taken from a ship torn from its anchorage, and carried out to sea; which, indeed, seems to be what St. Paul had in mind in this passage, ἀπὸ τοῦ νοῦς ("from your mind") being for ἀπὸ τῆς ἀγκύρας τ. ν. In what that consists, the passage of Hebrews best shows, namely, faith in the revelation of God by his Apostle. Ὀρειστία is exegetical of σαλεύμ. Such a word is χαίλευμα, ὁρειστία. Thus the sense is, 'that ye be not hastily shaken from the hitherto settled persuasion of your minds, nor be thrown into unreasonable perturbation.'

The Apostle then adverts to the various modes in which they might be perverted, i.e. διὰ πνεύματος λόγου, and ἐπιστολάς, when, ἐπὶ, is not to be taken (with some) of a person, but simply, a pretended revelation of the Spirit. Διὰ λόγου is by most Expositors, from Grot. downwards, united (per hypostigma) with διὰ ἐπιστ., and thus the ὃς δι' ἡμῶν will be referred to both (as λόγον and γράφημα) in Polyb. iv. 24.; the former referring to something asserted to have been said by St. Paul; the latter, to a letter purporting to have been written by him. Render, 'neither by report nor by letter, as coming from us.'

3. κατὰ μὴ τρόπον] i.e. neither by these nor any other means.

The generality of Commentators consider this whole portion, v 3—12, as having reference to the grand heresy of Popeny and the corruptions of the Romish Church; taking the "Man of sin" to denote the series of persons who have filled the Papal Chair, and the apostasy of the abominable corruptions of the Romish Church. But though this view has been supported by the ability of Mede, Benson, Bp. Newton, Macknight, and others, and is much countenanced by several striking coincidences which exist between the characters of the apostasy, and those of Popeny, (not to mention the complete establishment of the figure by which a series of persons filling an office are spoken of as one,) yet it is liable to certain objections, which I think will appear from what is said further on), that I cannot venture to adopt it. As to that which refers the passage to Mahometanism, it may be considered utterly unfounded. That religion could not be called an apostasy, since Mahomet and the first Mahometans had no connexion with Christianity, and the interpretation of St. Paul, if they are not liable to inexpressible objections, and deserve little attention. Before I venture to point out where the prophecy probably lies, it may be proper to premise a few remarks on the nature of the passage; and to consider how far we are warranted in expecting to be enabled clearly to discern its full sense, and explain its complete application. And first, it is evident from the use of the Article with ἀποστασία in every one of the MSS., and the οὐ μημαθενετέ &c. of vv. 5 & 6., that the Apostle does not here communicate any new declaration, but that he only repeats one before made, and bids them "remember what he had told them," which implies that something was then said which is now omitted. The Apostle's object in this passage is not to give a new exposition of the Church, of the apostasy; but to warn them of the danger of supposing that the Church is apostate, and to impress upon them the truth of the Apostle's saying, that they were said to be apostate, but were not so. We are told that the Church, and we may presume that, with the aid of what had been before said, the Thessalonians were enabled to fully comprehend their meaning. But it is very possible that what was well understood by those who were present at the conversations in question, may to others be unintelligible, or at least very difficult of comprehension. It was, therefore, not only inexpedient but that much obscurity must hang over the passage; and, therefore, some harshness may be tolerated in the explication. And may it not be possible that the Apostle himself did not fully comprehend the circumstances, nor was informed as to the time when the events predicted would take place?

To proceed; it is of no small consequence to ascertain what general points, and those unconnected with any particular hypothesis, admit of being laid down as fully ascertained. That the day of the Lord here spoken of is not the destruction of Jerusalem, as some maintain; but the day of judgment, is quite certain. It is scarcely less certain that the ancient Expositors of that opinion) that the οὐ διεστραμμένος τίν πάντως of St. Paul has reference to the very same character as the ο Ἀντίχριστος of St. John, (1 Ep.
so will the power of Hell, introduced in the
person of a man, δεχόμενον (says Chrys.) τοῦ
Σαμάντη τῆς ἐνέργειας, appear when the apo-
stasy shall have become so ripe as to require
his agency." He is here called υἱὸς τῆς ἀπωλείας
as Judas is at Joh. xvi. 12. called by a similar
appellation. So also τέκνα ἀπωλείας at Is.
ixvii. 4.

4. ὁ ἀντικείμενος—σέβασμα.] In these words
the Apostle has doubtless in mind Dan. xi. 36.
The αὐτός and ὑπεραρχή are, as Pelt observes,
to be conjoined in one idea, denoting the exalting
himself over and opposing himself to God, and,
putting down all worship of the Deity, in what-
ever form, claiming to himself that adoration due
to the Deity alone, which is the object of worship.
The above mode of interpretation is also supported by most of the antient Expositors.
So Chrys. Οὐ γὰρ εἰς εἰδολολατρείαν ἀπεί
ἐκείνου, ἀλλ' αὐτόν τὸν ἑαυτοῦ, καὶ πάντας
καταλύσει τοὺς Θεοὺς καὶ κλέεισθαι προσκυνεῖν
αὐτὸν ἀντὶ τοῦ Θεοῦ καὶ καθυσθῆναι εἰς τὸν
ναὸν τοῦ Θεοῦ, οὐ τὸν ἐν Ιερουσαλήμ μόνον,
ἀλλὰ καὶ τὸν τάκτων θεουλίας, ἀρταγωνίαν τῷ
προφετείᾳ, Θεὸν αὐτοῦ ἀνοδεωκ
νυνί πειράμενος. Τὸ σεβάμα, (on which see
2 Cor. xii. 7.) expresses, Pelt observes, the ὑπε-
ροληπτία fastus. Οὗ τῶν λεγόμενων Θεῶν (on
which compare 1 Cor. viii. 5.) the above view
is supported by Grot., Koppe, and Pelt. The
word σέβασμα was used both of God and men,
i.e. such as were considered God's vicegerents
on earth, namely, Kings and Emperors. Σέ-
βασμα signifies 'whatever object is worshipped
or regarded as God.' See Theophyl. Thus in
Wisd. xiv. 20. and Acts xviii. 23. it designates
the idols of the heathens. 'Ὡστε αὐτὸν ὑπεραρ-
χή. The ὑπεραρχή should be separated from the foregoing by a colon, as Pelt observes "minus con-
silium quam sequelam innuevi videtur." Reader,
'insomuch that.' 'Αυτὸν—καθισταὶ is best re-
ndered, on the authority of the Pesh. Syr.
and several eminent Expositors, 'seat himself
in the temple of God as God,' i.e. as if God, in quality
of God. The words following ἀποτελεῖται ἀντὶ τοῦ
ἐν Θεοῦ, are, as Chrys. and Pelt observe (com-
paring 1 Cor. iv. 9.) put for ἀποτελεῖται πειρά-
μενον, i.e. σεβασμὸν Θεοῦ μοιζεῖσα, as
Philo said of Caligula. Considering the highly
allegorical or symbolical nature of the whole of
this portion, there can be no difficulty in sup-
posing that by ' the temple of God' is meant
(almost all the antient and many eminent
modern Expositors understand) the Christian
Church, as in 1 Cor. iii. 16. 2 Cor. vi. 16. 1 Tim.
iii. 15.

5. οὐ μνημονεύτε—μνημί.] It now seems to
have occurred to the Apostle, that to some all this
might be new and unheard; therefore he reminds
that this is no other than he had before
told them, having communicated to them the
substance at least of these things when he was
with them. 

(Pelt.)
καὶ νῦν τὸ κατέχων οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἐαυτοῦ καίρῳ. "τὸ γὰρ μυστήριον ἦν ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἀρτὶ ἐως ἐκ. μέσον γεννήται. καὶ τότε ἀποκαλυφθῆσαι τὸ ἀνώμοις ὃν ὁ Κύριος ἀναλύσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παροσιάς αὐτοῦ. οὐ ἔστιν ἡ παροσιά κατ' 9 10 ἅμοινον quoddam," a "vis quedam spiritualis simul cum ipso malo inimium habens." And Calvin (cited by Pelt) well annotates thus: "Hoc mysterium iniquitatis, iniquit, revelacionem opponitur; quia enim nondum tantas vires collegar Satàn, ut palam Antichristus Ecclesiam oppressit, dicit eum furitum et clanculum moti, quod auréti suo tempore facturum erat."

8. Here οἱ ἀνωμοί is, as Pelt remarks, the author of the μετα τῆς ἀνομίας. The words following are, as Chrys. remarks, added for the comfort of true Christians. The first clause defines the reference of the aorist in v. 3: οἱ ἀνωμοί are fated, as is shown in Ps. xxxiii. 6. And ἀναλύσεις is used for the ἀνεβλήσεις of the Sept., as being a stronger term, denoting total destruction. As to the reading ἀνεβλήσει here found in some MSS., it evidently came from the Sept.; and the common reading may be supported from Thucyd. viii. 65. καὶ ἀλλὰ τῶν ἀνεπτυγμένων αὐτοῦ κρύφα ἀνάλυσιν, made away with.

The πνεύμα τοῦ στόματος is well explained by Vat. 2' v. jussu suo efficacissimo', which is confirmed by Chrys. τὸ πνεύμα ἀνωμοίον. And Theod. φλέγεται μόνον, και παναλείψει παρασώφης (Read ἀναλύσεις). The next clause designates the ease and the speed of this destruction, (here represented by the equivalent term καταργετη, to utterly destroy: in any sense) namely, by and at his very presence. Bp. Jebb, Sacr. Lit. p. 152. after Chandler, is of opinion that ἀναλ. denotes gradual decay; καταργετη, total extermination; comparing Dan. vii. 26. (of the little horn) "they shall take away his dominion, to consume it, and to destroy it for ever." ἐνεργεῖν signifies his glorious presence, the expression is often both in the Scriptural and Classical writers used to denote divine majesty.

9. 10. Οἱ παροσιά, must, of course, be understood of the ἀνωμοί. The following description of the working of this μετα ἀναλ. is subjoined, not for consolation only, as Beng. thinks, but for warning and other purposes. See Gal. ii. 20. 21. 22. Joh. xvi. 4. 3. 19. 20. ἐνεργεῖται. The verb, Pelt observes, is here, as always in St. Paul, a middle one and joined with a pronoun, per prooporhein. Render, "exerts its force." In the next words μόνον — γεγένται there is an ellipsis common in the popular style. And the sense (as was seen by the Syriac and some other ancient Translators) is only to be expressed by dilating the words as follows: 'Only there is one who now obstructs; and who will continue to do so, until he be removed.' This use of μόνον (which corresponds to that of the Latin modo) is found in Gal. ii. 10. & vi. 12. With respect to the meaning of δι' αὐτerrals, that is generally explained according to the hypothesis of the annotator. It seems well observed by Pelt, that δι' αὐτές may be taken of a γενεσ
κεφ. ι. προς Θεσσαλονικείς β.

ενεργείαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείωσι καὶ
10 τέρασι γενοῦν, ἵνα ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ἐν τοῖς ἀπολλυμένοις ἀνθ' ὄν τήν ἀγάπην τῆς ἀληθείας οὐκ ἔδειξη.

11 οὕτως ἐν σωθήσαι αὐτούς. ὡσαί δὲ τοῦτο πέμψεις ἡ ἀληθεία, ἀλλ' εὐδοκήσατε ἐν τῇ ἀδικίᾳ.

12 Ἡμείς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περι ἵμας, ἀδέλφοι ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἰλετο ἵμας ὁ Θεός ἀρχής εἰς σωτηρίαν ἐν αἰώνιῳ πνεύματος καὶ πιστεύει ἡ ἀληθεία, εἰς ὁ ἐκάλεσεν ἵμας διὰ τοῦ εὐαγγελίου ἱμᾶς, εἰς περιποίησιν δόξης τοῦ Κυρίου ἱμῶν Ἰησοῦ Χριστοῦ.

15 Ἱμᾶς ὑς, ἀδελφοί στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, εἰς ἐν αὐτὸν ἐν ὅλῃ ἐνθεομοσίᾳ, ἐν ἱμᾷτον, ἀπὸ τοῦ Κυρίου ἱμῶν Ἰησοῦ Χριστοῦ, καὶ

pretended miracles. 'Εν τοῖς ἀπολλυμένοις must, as Pelt says, be joined with ἐνεργεία, quod latet in παρονοεῖται κατ' ἐνεργείαν. Now this implies a yielding to the arts of the Seducer, and therefore τοῖς σπολλ. may be rendered εἰς among those who are sure to perish, or εἰς among the wretched victims of their deceit. The next words add why they are thus devoted to perdition, and may be rendered ἀνασχία as they have not admitted the love or care of the truth, in order to their being saved. The reason, indeed, is disputed: but the best way of settling it is to suppose, as I have done in Rec. Syn., that we have here a blending of two modes of expression, 'They did not love or care for the truth,' and, 'they would not receive or admit it.'

11. διὰ τοῦτο i.e. because they have had no love of or care for the truth. "For (observes Benson) there is no effectual preservative from fatal error but the sincere love of truth and virtue." The best Commentators are agreed, as we are here to suppose that idiom by which God is figuratively said to do a thing which he only permits to be done. Τῷ γενοῦν, what is false.

12. ἡμᾶς καὶ ἀδελφοί i.e. Here the best Expositors are agreed that ἡμᾶς denotes, as often, not end, but effect. See Lk. xi. 50. ἐρωτευθείσον, for καταχρ.; τῷ ἔνδοκ. ἐν τῇ δρᾶσις, signifies willingly indulging themselves in false, and therefore wicked doct.

13. ἡμᾶς δὲ ἤμας.] A repetition of what was said at 1.3. Render: 'We are bound to give perpetual thanks to God for you, [namely, that it is not the case with you, but] that God hath, from the beginning, chosen you to salvation.' ἐν τῇ δρᾶσις gignesthai 'from eternity,' (as at 1 Joh. i. 1.) γινασμένοι (agreeing with the eternal purposes of God) in calling the Thessalonians to the Christian faith. See Chrys. and Benson. Εἰς ἐν τῇ δρᾶσις, for εἰς τῇ σωθήσει, or ἡμᾶς σωθήσει. In ἐν ἰμασμός πν. is denoted the means, or the mode of the salvation, i.e. by the sanctification of the Spirit, or, as Pelt explains, 'on condition of sanctification of spirit.' So at Eph. i. 4. to election is added the end and condition of it, εἰς ἰμασμός ἰμασμίας &c. And at 1 Pet. i. 1 & 2. Christians are termed ἀποστόλοι κατὰ πρόβασιν Θεοῦ πατρός εἰς ἱμασμός πνεύματος. By πιστεύει ἀλήθεια is meant 'faith in, belief of the truth,' i.e. the Gospel.


15. στήκετε.] See Gal. v. 1. I Cor. xvi. 3. and Notes. Κρατεῖτε τὰς παραδόσεις, for καταχρ. as in 1 Cor. xi. 2. τὰς παραδόσεις κατέχετε. By the παραδόσεις, the best Expositors (except those of the Romanist persuasion) are agreed in understanding by the doctrines and precepts delivered to the world by the Apostles,' either in writing, or by word of mouth, as a revelation from God. And so παραδόσεις is used at 1 Cor. xv. 3. See the able Notes of Calvin and Benson cited in Rec. Syn., and Dr. Miller's Plea of Tradition as maintained in the Church of Rome. The above view, it may be observed, is further supported by the authority of Theodotus, who explains ἐγένετο κανόνα διδάσκαλος τοῦ παρ᾽ ἡμῖν προσευχηθέντων ἱμασμόν, that καὶ προσφέρεται ἰμάσμα ἐκ φρονήματι, καὶ ἀπότελεσα ἐγέργειας. In εἰς δια-ἐν, the ἰμάσμα belongs to both λόγον καὶ ἐν αὐτοῖς; and the sense is, 'whether by our word or epistle.' The εἰς, as Gomar and Pelt remark, is (as in 1 Cor. xiii. 8. and xv. 11.) not disjunctive, but conjunctive, as frequently the Latin sive.

16. 17. This passage is very similar to those at 1 Thess. iii. 11-13. v. 23. ὁ Θεός καὶ πατὴρ ἡμῶν, Render, with Newe. 'our God and Father,' as at Col. i. 2. Παραδόσεις αὐτών καὶ ἐκκλησίας, i.e. the consolation arising from the well-founded hope of everlasting life and salvation. So at 1 Cor. 13. God is called the God of all consolation. The ἐκκλησία ἐγκαθίστατα is equivalent to the μακάρι ἐκκλησία at Tit. ii. 11. 'Ἐν χάριτι must be construed with δόντι, and signifies, 'through [His] grace [alone],' without any merit of ours. Παραδόσεις is by the best Expositors understood of that kind of com-
forting, which consists in quieting the mind, when troubled by anxious doubts and fears as to their salvation. See supra v. 2. Though surely the comforting them under affliction or persecution must be included. In στρεφείω—ἀγαθῶ the word must not, with some Expositors, take the λόγος of conversation, or, with others, of consolation; but, as the antients and best moderns are agreed, doctrine. Thus the sense of the passage is: "may he support and confirm you in sound doctrine and in the practice," or, in the words of Calvin, "ut det illius perseverantiam in eis, qui sanctae vitae currus, quam in san
dae doctrina." III. 1. προσευχάσθε ἡμῶν, ἵνα δ. The Apostle here, as occasionally elsewhere, directs the prayers of his converts, to set them an example of humility; and, as in the case of praying for them, to hint to them their duty of praying for each other. He, however, does not ask their prayers generally, or for any temporal good, but for what would be to him the greatest blessing—that the Gospel may, through his means, make its way rapidly, and be successful; for that, as the best Expositors are agreed, is the sense of πρέχῃ καὶ δοξάζῃ. In the former of those terms there is the same metaphor (taken from a race-course) (πρέχῃ) as in the LXX. render, ὕσον τάχος δραμαιται ἐνάντιον αὐτοῦ) which passage was probably in the mind of the Apostle. I would here compare Euphr. Ion. 531. τρέχον ὁ μῦδος ἄν οὐ τά μηνεῖν ταῖς. The δοξάζῃ has reference not so much to the Gospel being embraced by many, as its being glorified in itself by a faithful fulfilment of its requisitions, and recommended to others, by its producing the fruits of righteousness. Compare supra i. 10 & 12. The words καθὼς καὶ πρὸς ὑμᾶς contain a delicate commendation of those whom he is addressing. 2. καὶ ἵνα ρυθμοῦμεν δ. These words must be connected with ἵνα ἔρχηκαί. Render, 'And in order thereto' that we (meaning himself, Silvanus, and Timothy) may be delivered from [the opposition and persecution of] δ. In τῶν ἄνω καὶ τῶν. αὐτ. the ἄνω is by most recent Expositors regarded as synonymous with τῶν. And so the word is used at Lu. xxiii. 41. But, from the words following, some more special sense seems intended; and the term appears to include the notions of unresistance, and perseverance: (the latter of which senses is assigned by the Pesh. Syr.) the former regarding the heathens, the latter, the Jews or Judaizing Christian teachers, described in 2 Tim. iii. 8. as ἀδικημένοι κατερθήματι τῶν νο̅ν, and, by an explica-

tion of the foregoing, ἀδόκιμος περὶ τὴν πίστιν. The antient Expositors, indeed, confined it to the latter. —οἱ γὰρ πάντων ἡ πίστις] The sense here is certainly not what many Expositors assign, 'There are few men of integrity,' or persons whom we can trust; 'for that interpretation is neither permitted by the use of the Article, nor is it suitable to the context. And the sense assigned by Benson and others, 'for all men do not embrace the Christian faith,' is very frien
dly and inadequate. The true interpretation is, I apprehend, that of the antient and many eminent modern Expositors, especially Crel., Wolf, Le Clerc, Turretin., Wells, and Pelt, 'all have not the dispositions of mind to permit them to receive the truth,' i.e. the Gospel; but only the lovers of truth and virtue. Nay even admitting the Calvinistic interpretation, 'for faith is not in the power of all men,' yet that is susceptible of a satisfactory explanation, consistent with free
dom, such as is introduced in the masterly Notes of Grot. and Crel. See Rec. Syn. The true reason in such a case is that suggested by the Apostle at 2 Cor. iv. 3 & 4. 3. πιστοῖς δὲ ὁ Κύριος &c.] This is by the best Expositors taken as expressing the sense we have been suggested by the πίστει of the preceding verse. The con
cexion is ably traced by Pelt as follows: "Those bad men who oppose the truth do, indeed, lie in wait for us; but we may hope God will rescue us from their evil designs, who of his faithfulness and truth will never forsake us." Thus (continues he) in a similar passage of 1 Cor. x. 13. to temptations proceeding from men, is op
posed the faithfulness of God in performing his promises. See also 1 Cor. i. 8 & 9. and 1 Thess. v. 24. 'Ἄπο τοῦ πουρρ. Expositors are not agreed whether this means 'evil,' or 'the Evil one,' i.e. Satan. The latter interpretation is adopted by almost all antients and many moderns, and, among them, by Bp. Middel., who uses the use of the Article. That, however, will only show that the interpretation may, not that it must be, adopted. The other, which is adopted in our common version, and also by most of the later Commentators and Translators, is sup
dorted by the authority of the Pesh. Syr. That τοῦ πουρρ. may mean 'evil,' is clear from Rom. xii. 9. ἀποστασιών, and from the use of the Article. Therefore opposi
tion is generally the same meaning instead of the good.
necessity for the Divine assistance cooperating with our own earnest endeavours. See Chrys. and Theophyl. To trust, indeed, in the assistance of God, that they are doing what he enjoins, seems to involve something of inequity. Nor is the difficulty removed by taking the words, as Pelt does, thus: 'Confidemus autem, Domino ipso confirmante speram nostram, fore, ut quae &c.' The most effectual method of solution seems to be to regard the sentence as containing two members blended into one. Thus the sense will be, 'Now we hope and trust that [upon the whole] ye are doing the things which we command you; and we trust in the Lord's assistance that ye will be enabled to continue to do them.' It is well observed that the Apostle everywhere urges the necessity of divine grace, and yet, on the other hand, admits free-will, or human liberty of action. See Phil. ii. 12 sqq. 2 Cor. iv. 6 sqq. Rom. vi. 1 sqq.

6. ἰδίως Κύριος κατευθύνει ὑμᾶς τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.


7. ἡν παρέλαβε παρ ὑμῖν. 'Αυτὸ γὰρ ὁδητε πῶς δει μιμεῖσθαι.

8. τὰι χρόνοις, ὅτι οὐκ ἤπατησαμεν ἐν ὑμῖν, ἐν οἷον ἔδωκαν ἄρτον ἐφάγομεν παρὰ τινως ἀλλʹ ἐν κόπω καὶ μόχθῳ νύκτα καὶ κυρίεραις ἐργαζομενοι, προς τὸ μὴ ἐμπεραρχθησαι τινι ὑμῖν.

9. ὁν ότι οὐκ ἔχωμεν ἐξουσίαν ἀλλʹ ἵνα ἐαυτοῦς τύπων δοῦμεν

10. ὑμῖν εἰς τὸ μιμεῖσθαι ὑμᾶς, καὶ γὰρ οὕτω ὑμὲν πρὸς ὑμᾶς.

11. τοῦτο παραγγελλομεν ὑμῖν ὅτι, εἰ τις ὁ θελεῖ ἐργαζεθαι,

12. μοίσεις ἐσθενείας. ακονομεν γὰρ τινα περιποτατον ἐν ὑμῖν

13. ατάκτος, μονοῖν ἐργαζομενοι, ἀλλὰ περιεργαζομενοι.

7. The Apostle here calls in his own example in aid of his precepts. Αὐτοὶ γὰρ &c. The sense seems to be that assigned by Beng. and Pelt. 'For you yourselves know what manner of living ye ought to practise, in order to imitate us.' ὤτι οὐκ ἦσαν ἄρτον καταπίνοντες ἐπάρων ὑμῖν. On which see 1 Cor. ix. 6. Six reasons are assigned by Benson, why the Apostle showed this forbearance, which see in Rec. Syn.

11. ἐστὶν ὁ Θεὸς ἡ ἀληθινὴ ἐστίν τοῦ Ἰσραήλ· ἡ ἀληθινὴ ἐστίν τοῦ Ἰσραήλ."
δὲ τοιούτως παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι,
τὸν ἐαυτῶν ἀρτὸν ἑσθίωσιν. "ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακήστε,
ςτε καλοποιεῖτε. "Εἰ δὲ τις οὐχ ὑπακοῦει τῷ λόγῳ ἡμῶν, διὰ τῆς ἑπιστολῆς, τούτων σημειώσατε καὶ μὴ συναμι
µιγνυσθείς αὐτῷ, ἵνα ἐντραπῇ καὶ μὴ ὡς ἐχθρὸν ἅγιασθε, ἀλλὰ νοθετεῖτε ὡς ἀδελφόν. "Αὐτὸς δὲ ὁ Κύριος τῆς
τῆς ἑρήμων δω ὑμῖν τὴν ἑρήμων διὰ παντὸς ἐν παντὶ τρόπῳ.
ὁ Κύριος μετὰ πάντων ὑμῶν.

ο" ὁ αἰσχρὸς τῇ εἰμὶ χειρί Παύλου, ὁ ἐστι σημεῖον εἰς τῆς
πασή ἑπιστολῆς οὗτος γράφω. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἁθηνῶν.

12. μετὰ ἑσυχ.] Namely, as opposed to that unsettled spirit which indisposed them for work, and set them on a disorderly life. The phrase τῶν ἐαυτῶν ἀρτῶν ἑσθίεις seems to be adiaphor. Many similar expressions are cited from the Classical writers, descriptive of the contrary. So the phrase is said ἀλλοτριοφαγεῖς to eat cibum alienum, alienam quadrām.

13. μὴ ἐκκακαχθεί ταῦτα καλῶς.] This is certainly similar to the injunction at Gal. vi. 9. τὸ καλὸν ποιῶσαι μὴ ἐκκακάωσαι, 'let us not be weary of doing good.' by the exercise of charity; which passage, together with the connexion with the preceding (indicated by the δὲ) must determine the sense here to the subject of Christian charity; though most Expositors extend it to that of virtue in general. And as to καλοποιεῖν occurring in that sense at Levit. v. 4., these the context and opposition with κακοποιεῖν require that sense, as the context here does the other. The δὲ shows that the admonition was intended for those above the working classes, being meant to repress that disinclination to relieve and assist even the industrious and deserving, which was apt to be engendered by the idleness, or unworthiness of some individuals.

14. διὰ τῆς ἑπιστολ. Some Expositors antient and modern connect this with σημειώσας, placing a comma after ἡμῶν, in the sense, 'inform me of the delinquent by letter.' That, however, is negative by the use of the Article; for, as Bp. Midd. has shown, if such had been the meaning, there would have been none. And σημειώσας cannot well admit of that sense. Τὴν ἑπιστολὴν may be rendered (with Bp. Midd.) 'our Epistle;' literally, the Epistle which we wrote you. The sense of σημ. required by this interpretation is, indeed, not very frequent, but it is sufficiently supported by authority, and is confirmed both by the context here, and the etymology of the word. On μὴ συναμαίγ. see I Cor. v. 9 & 11. The expression is equivalent to the συγχάσω τοι of Joh. iv. 9. Thus it was a sort of excomm. such as was in use among the Jews. See Schöttg. on Matt. xviii. 17. 'Ἐν ἑντραπῇ, i.e. 'that the shame thereof may bring him to repentance.' Compare Tit. ii. 8. and I Cor. iv. 14. and Notes.

15. καὶ μὴ ὡς ἐχθρὸν ὑμᾶς.] 'and yet regard him not as an enemy.' These words are meant to show the nature of this sort of punishment, and how far it should extend. It was to be considered as a νοθεσία, having in view not so much the punishment, as the reformation of the offender. And the conduct adopted with regard to him was not to be so far removed from friendliness as to approach to hostility. The term νοθεσία is to be taken as at 1 Thess. v. 14. Compare Levit. xix. 17.


17, 18. See Note on Rom. xvi. 21-23. 1 Cor. xvi. 24.
On the authenticity, and consequently canonical authority, of this and the second Epistle to Timothy, there has never been a doubt; but on the time when they were written, much difference of opinion subsists. Most of the learned fix this first Epistle to A.D. 64; while Dr. Burton assigns it to 52, soon after St. Paul left Ephesus; and he thinks it might be written from Troas. "At the beginning of the year (continues Dr. Burton) he had sent Timothy to Corinth, intending him to return before his own departure (Acts xix. 22. 1 Cor. iv. 17. xvi. 10. 11.) but Timothy reached Ephesus either after St. Paul had left it, or but a short time before: and since St. Paul committed the church at Ephesus to Timothy, he sent this letter with instructions."

On the parentage of Timothy see Acts xvi. 1-3. and 2 Tim. i. 5. He was, as we find by the Acts and Epistles, frequently employed by St. Paul in going about to settle the state of things in various Churches. At the time when this Epistle was addressed to him, he was Bishop of the Ephesian Church. And it was written to instruct him as to the discharge of his important duties, and probably, through him, others similarly circumstanced. Certainly the instruction contained in this and the second Epistle, and that to Titus, as to the character of persons to be appointed to the sacred offices, must be of perpetual use; and even those parts which have reference only to the state of things in the primitive Church are nevertheless calculated to be profitable in all ages, and under all circumstances. The design of the Epistle was not only to remind Timothy of the sacred obligations he had undertaken, and give him directions for his conduct, both in a public and private capacity; but also to admonish and edify the church at Ephesus, which had been disturbed by the arts of false teachers.

C. I. This first Chapter is a sort of preface to the whole Epistle.

1. κατ' ἐπιταγήν Θεοῦ] If this be rendered, with most Translators and Expositors, 'by the command of God,' the meaning will be, that the Epistle is written by the commandment of God; a sense not supported by any other passage in St. Paul's Epistles. It should, however, seem that κατ' ἐπιταγήν signifies, 'by the appointment of God,' as Doddridge, Benson, Walton, and Newcomb render, following Montanæus, Erasmus, and others. And so most recent Expositors, who regard it as nearly equivalent to κατὰ τὸ θελήμα Θεοῦ, comparing 2 Cor. i. 1. Gal. i. 1. ἐπιταγὴς ημῶν, i.e. the author of our salvation, as iv. 10. Tit. ii. 10. &c. He is with reason so called, since, as Benson observes, 'the original of our redemption through Jesus Christ was the love and goodness of the Father, who planned, as well as the Son, who effected it.' Τῆς ἐκλείσεως, i.e., by metonymy, 'the cause of our hope.'

2. γενεσίων τείχ.] Render, 'my genuine, or true son;' (as the Pesh. Syr. 'טֵאָר') called son as being converted by St. Paul, (1 Cor. iv. 14 & 15. Gal. iv. 19.) and genuine son, as, from his zeal in propagating the faith and other dispositions, bearing that likeness to him, which true sons may be supposed to do to their parents.

3. καθὼς παρεγέλλεσ——Mais. The construction here is transposed and elliptical. Ποτὲ Μάκεδ. must be construed between καθὼς and παρεξ. The protasis at καθὼς is without its apodosis ὀτέρος, which must be supplied. The simplest and most natural method is to understand οὐτώς καὶ νῦν παρεκόλοθος. To seek the apodosis, with some, at v. 16. is harsh. Παρεγελλέρος, 'strictly charge.' Μην ἐπεστρ. should be rendered, not to teach any other doctrine (than such as the Apostles teach) and, as is said at vi. 3., contrary to 'sound words.' These
are supposed to have been the doctrines of the
Judaizers.

4. προσεχέως Sub. n.ων, ' give attention to.'
By the μνθ. are denoted the traditions and inter-
pretations of the Rabbins. So Tit. i. 14. μν
προσέχοντες Ἰουδαίων μοθος. And this may
serve to determine what is meant by the γενε-
αλογίας ἀπεράντως, which words are by some
referred to the Εἰςος of the Gnostics; but, as the
antient and some eminent modern Expositors
have seen, the expression must chiefly relate to
that attachment to genealogical study which ever
distinguished the Be's. The μνθ. may relate to
the stories connected with the genealogies of
Polyb. ix. 2. cited by the Commentators: Ξηρ
μείνοις τα περί τας γενεαλογιας και μό
θους. Some Expositors antient and modern take
the απεράντος to signify unprofitable. But of this
sense they adduce no example; nor is any one
furnished among all the numerous passages here
cited by the Commentators and Lexicographers.
I cannot find that the word ever signifies any
thing but endless: though occasionally in Izechyl.
and Aristoph. it is used for απεραντος; unless,
which I suspect, that be, in fact, the true read-
ing. The word is often used with λογον, or
some term implying that sense. The common
interpretation, then, confirmed by the antient
Versions, must be retained. The most apposite
Classical citations are Simpl. p. 94. τη απεραντ
τη γενεαλογιαν εκλή. Plutarch i. p. 255.
λόγον προ απεραντον διαιτησιαν εκφρα-
σετα. So Milton, 'And found no end, in
wandering mazes lost.'

The next words αἰτίως ξητήσεις &c. give
another reason why they are not to be attended to,
even less, inasmuch as they were useless, only
affording matter for discussion and controversy.
The μάλλον may, as the Commentators say, for
καλ όν. The sense of the words following depends
upon the reading, which is disputed. For οἰκοδο-
μιας, almost all the MSS., some Versions, and
most early Ed. and Fathers have οἰκοκοιμιας,
which is preferred by Grot., Hamm., and Mill,
and adopted by almost every Editor from Wetts.
to Vater. The question is one of no easy deter-
mination; for while critical reasons are in favour
of οἰκοκοιμιας, yet it yields, turn how we will,
(whether understanding it of the Gospel dispensa-
tion or ministry) so inapt a sense that I cannot
venture to edit it. It may be observed that the
rule of preferring the more difficult reading, has
an exception in cases of reading rare, to be (thought),
late the propriety of language and yield no
tolerable sense. As to the preponderance of
MSS. in favour of οἰκοκοιμιας, it is not fatal to οἰκοδ.
since in words very similar, likely to be con-
founded, manuscript authority cannot determine a
reading. How perpetually D and N were con-
founded, may well be imagined. Examples in
abundance may be seen in Schafes' Palaeogra-
phical Notes on Greg. Corinth. de Dialectis.
Moreover, though οἰκοκοιμιας is so rare, and οἰκοκοιμι
so frequent a word, that, by another critical
canon, we are bound to prefer οἰκοδ., since the
scribes perpetually make rare words for other
and common ones, very similar in appearance.
The οἰκοδομιας of one very antient MS. was,
doubtless, an emendation of the Critics. Finally,
the common reading is supported by the author-
ity of the Pesh. Syr., the Vulg., and other
antient Versions; and is required by what pre-
cedes, (for St. Paul would naturally say they
were future, or under instruction, which is not
the new reading he does not,) as also by what
follows, τέλος, scope, being more suitable to
οἰκοδ. than οἰκοκοιμιας. A Genitive of sub-
stantive for the cognate adjective, as θηματα
θεου in Rom. i. 16. 1 Cor. i. 18. Την εκ πατερ
scil. Ολοιου, which is found in the Gospel. So
at vi. 20. the contrary are called κενθεσιωνιών
βιβλιας.

5. το τέλος 'the scope, end, and object.
Την παραγγελια is commonly rendered pre-
cept, commandment; meaning the revelation of
God in the Gospel. But it is better taken, with
Crel., of the system or body of commandments
(παραγγελιαιματων) which we are to observe.
Many Expositors, however, from Benson down-
wards, understand it of the charge which Timo-
thy was to deliver; which last view seems
to deserve the preference, and is confirmed by v. 18.
tαυτην την παραγγελιαν. See Scott. The
interpretation of αγαπη will depend on the view
adopted of παραγγ. According to the former,
it will denote love to God and man according
to the Gospel. But it is better taken, 'Spreading
the words following show the kind of charity. It is
to be sincere (not founded on interested motives)
and resulting from motives of conscience,
and undissimulated conviction of Gospel truth.
6. των ' from which [virtues].' In ανθυ-
vagia and εξεταρα there are two metaphors, (each
very apposite) one of missing a mark, (and suggested
by the τέλος just before) the other, a wandering
from a road. So Joseph Antiq. L. xiii. 18. εξε-
tης του δουλου δικαιας. See also 2 Pet. ii. 15. Matt.
has a reference to the vain speculations, or end-
less and unprofitable ξητήσεις mentioned at v.
4., and called κενθεσιωνιών at vi. 20.
7. θελοντα] i.e., as many eminent Exposi-
tors adopt it, so, being a thought, affecting to
be, as Col. ii. 18. Νομος, i.e. doctors or
teachers of the [Christian] law. The term, in-
deed, properly signifies a Doctor of the Jewish
law; but the term is here used, because the per-
sions in question were Judeaizing Christians, and
therefore likely to cling to the old term, rather
than adopt the νομοθετουμενοι or other terms gen-
erally used among Christians. My
should be rendered, 'though understanding not what they say,' a popular phrase, to which is subjoined the recitande one μητε περι των διαβεβαιωντας, where διαβ. is used, as often in the later writers, of strongly affirming or strenuously maintaining anything. The sense is best expressed by Benson, 'nor those things about which they affirm so positively and confidently,' namely, the grand design, or true nature of the law, and the Law itself. The Law of the Gospel, to which the Apostle in the next words adverters, in order to make his meaning the clearer, and also to show that he does not despise the Law.

8. οиδαμεν] we know [and admit. ' Καλεω, 'excellent,' both in nature and intent, especially the moral law, though the ceremonial was excellent in the meantime. Νομος means i.e. live by it, agreeably to its design, which was to restrain and check, by the fulfilment of its moral precepts, vicious and evil habits; and, by its ceremonial ones, to lead them to that better law revealed in Christ.

9. ειδος τοις, ουτοι ειδος τοις.] By νομος many eminent Expositors understand the ministerial and severe enactments of the Mosaic Law; q.d. Those do not concern or apply to such as have a Christian law of righteousness; are of force only against such as contend and violate the law. See Crell., Rosenm., and Doddr. I am, however, inclined to prefer the interpretation of Benson and Bp. Middl., the latter of whom thus paraphrases: 'Recollecting that neither the moral nor the ceremonial law, in its direct and positive aspect, the just and good, but only against the lawless and disorderly.' So also (observes Bp. Middl.) at Gal. v. 23. St. Paul having enumerated the fruits of the Spirit, love, joy, peace, &c. subjoin, against such there is no law, ειδος νομου, which appears to be exactly equivalent to the modern συναινεις in the present tense; and do not deny (continues he) that the Mosaic Law is comprehended in νομος; I contend only, that νομος in this place is not limited to that Law, but that it comprises every law written and unwritten, human and divine; nor could the argument of the Apostle be stated with greater force, than by his extending what was primarily meant of the Law of Moses to Law universally: that the Mosaic Law, says St. Paul, was intended to restrain the wicked; against the just, neither it nor any other law was ever promulgated. [So Aristotle cited by Benson says: 'The law is not against the virtuous, because the virtuous are a law unto themselves.' Ed.] As to the following crimes being violations of the Decalogue, that will not be conclusive against this interpretation, since, even supposing St. Paul to have alluded more immediately to the Decalogue, this allusion will not be inconsistent with the supposition, that νομος was meant of law indefinitely; and in speaking of the vices, which all laws are designed to restrain, a Jew would naturally specify those which his own Law had particularly prohibited.'

In the succeeding enumeration of vices, the general terms ανωτερος and ανωτερετες (lawless and unruly) are, by way of exemplification, followed up by special names. The words are introduced by the connecting link of some which are partly general and partly special, as σεβεται and ἀνωτερος, ἀνωτερος, and μετά; and which rather consists in principle than in practice. Αμαρτ. may be taken, with some, to mean idolater; but, in fact, it is synonymous with the ἀσεβεις, with which term it is often connected both in the New Testament and Old Testament, and are also nearly synonymous, and may be rendered, 'impious and heathenish.' Next come the special terms, commencing with murder both of the worst and the less criminal sort, probably including homicide. By πλησ. must be denoted αδυναταιοι as well as fornicators. 'Αρπαν. seems here to denote sodomites of both kinds; namely, both the μαλαι και the δαμα, mentioned at 1 Cor. vi. 9. To murder and sins of uncleanness of the worst sort, the Apostle, in αναστατωσαι, subjoins robbery of the worst kind; for Expositors are agreed that it denotes kidnapping free persons to be sold as slaves, (see Schol. on Aristoph. Plut. 521.) a crime universally regarded as one of the deepest dye, and always punished with death. By the πρωτελαια and ἐνθαφοι are denoted different modifications of the same crime, (so Rom. i. 31. ανεπιλεγμένοι, ἀποθεωμενοι) the latter rising beyond the former as perjury exceeds perjury. For πρωτελαια does not, I conceive, simply mean, as it is generally interpreted, lawful, but desceives, utterly faithless, as in Rom. iv. 3, 11. 1 Tho. ii. 4 & 22. So Thuberti, in his inimitable description of the state of society in Greece at the time of the Peloponnesian war, L. iii. 83. throws together these two vices (namely, πρωτελαια and ἐνθαφοι) thus: οὔτω λέγοι ἐνθάφοι ἐνθαφοι· οὔτω δηρος φοβητος, which passage is exactly parallel to this of St. Paul, and the best comment upon it. The ις τι is for ὅ τι, q. d. whatever else, as Wacke, renders. Ατέρα θεία supply θον or such like. By ἀγαμ. δι is meant, by metonymy, 'what sound doctrine, or moral teaching, enjoins.' The γε. denotes what is both true in itself and salutary in its effects. So οἰνοιανται λέγοι at vi. 3. 2 Tim. i. 13. and Philo cited by Leon. Also Plutarch cited by Wets. has βασιλευμεν περι δεν ναιν οἰνοιανται και δαμακενται. The Article τοι is not pleonastic, but may be expressed thus, 'contrary to whatever is.'
11. κατά τὸ εὐαγγ. &c.] These words are closely connected with the preceding, and added to show that there is reference to the Christian law, as well as the moral part of the Mosaic law: which Benson thinks is the same as saying, that the law of nature, or the moral law, is adopted into the Christian system. Κατά τὸ εὐαγγ. signifies, 'which is agreeable to,' equivalent to τὸ εὐαγγ. Κατὰ δὲ τὸν κόσμον. So the Pesh. Syr. Translator well renders, 'et omni rei qua est contraria doctrine sanesi Evangelii' &c. Μακαρίως is an epithet ascribed to God at vi. 15. and also by Philo, who calls God μόνον μακάριον. It is meant to denote felicity infinite and beyond comparison.

12. τῷ ἐνθώ. Literally, 'who gave me the ability and qualifications [for discharging this trust].' Of course, implying all that Divine illumination and supernatural power (called δόξα, Acts i. 8,) by which he was enabled to fully comprehend and effectually preach the Gospel. Both these he constantly ascribes to Christ only. See Acts ix. 17. Rom. xv. 19. 2 Cor. v. 5. Gal. i. 1. 'Ὅτι πᾶν ὁ πάπας ἐμῆς εἰσίν τε, καὶ γέροντας, ἐμηρίζεται, eis diakonía.

13. In βλασφ. διὰ, and ὑπὲρ. there is a climax; the spirit of ill-will being in the second and third terms carried into greater and greater effect. On βλασφ., see Acts xxvi. 11.; on διὰ, Gal. i. 13.; and on ὑπὲρ, Acts viii. 3 & 11. ix. 1. In ὑπὸ ἀγώνων—ἀπείστα is there an originality and seeming incongruity, arising from the brevity of expression, two clauses being blended into one. The full sense is, 'because I did what I did in simple ignorance [of the nature of my conduct] and in sincere [though unfounded] disbelief [of the truth of the Gospel].' It is justly observed by Benson, that 'we use the word sincerity in two senses; 1. For a man's carefully inquiring into the nature and extent of his duty, and habitually acting accordingly; 2. For a man's acting according to his present sentiments; though he has not formally inquired into the nature and extent of his duty, with the care which he might, and ought to have used.' He then shows that in the former of these senses, Paul was not sincere before his conversion to Christianity; but that in the latter he was.

14. υπερεπτεύομαι—ἀγώνα The too, is, from brevity, obscure. The sense, when fully expressed, is as follows: 'And not only was I pardoned, but the grace of our Lord so superabounded [beyond my deserts] that I was also brought to believe and love Jesus Christ [whom I had blasphemed].' See Acts viii. 3. xxvi. 9. I Cor. xv. 9. 'The πίστις, (says Newb.) is opposed to the ἀπείστα; and the ἀγώνας to the βλασφήμων.'

15. Πίστις—跣ων] The sense is, 'Assuredly true and worthy of entire acceptance is the assertion that &c. Αὐτὸς ἢνῶν is often found in the later Classical writers and Philo. ξύλον denotes not only to put into the way of salvation, but also to furnish with such aids of Divine grace in working it out as are consistent with the free-will of men as moral agents. Οἱ πρῶτοι ἤμεν ἐγώ. At this strong expression the Commentators stumble. To remove the difficulty, Benson explains, 'the first who from a blasphemous persecutor have become a Christian.' That sense, however, would require the Article; and perhaps the truth of the sentiment may be doubted. Some, as Newc. and Valpy, render 'a chief.' This is one of the chief but neither preceding nor following has that sense ever been questioned; certainly not in Epb. vi. 2., where see Note. Nor will the absence of the Article countenance it; since, as Bp. Middl. Gr. a. i. 6. 3. shows, ordinals dispense with the Article. Besides, from the very position of the word, and the air of the clause, it is manifest that a superlative sense is here intended. The common interpretation must therefore be retained, and the words regarded as expressive of deep modesty and humility; like I Cor. xv. 9. ἐγὼ αὐτὸς ἡμῖν τῶν πρῶτοι.'

16. ἀλλὰ διὰ τοῦτο ἥλιος] The sense seems to be: 'Howbeit for this reason [also] I was &c. q. d. 'I was the first and chief of sinners, and therefore in me first [of all who had so sinned] did Christ shew mercy.' Τὴν χάμας, 'the greatest long-suffering.' Πρὸς τέσσαρας. Τοῦτο is well explained by Dr. Burton, 'a likeness made by impression,' and generally an exemplar.

'Now, no example (observes Mr. Holden) could be fitter both to show the mercy of God in pardoning sin through Christ, and to encourage sinners to repent and believe, than the pardon granted by Christ to so great a transgressor as St. Paul had been.'

17. Here the Apostle's gratitude for the mercy
of God breaks out (as often) into an expression of praise and adoration. 

The word is often applied to God, as being Sovereign of the Universe, King of Kings. Ἀφάρτας, as distinguished from earthly monarchs. Αὐτοὶ ὁ θεός καὶ προφητεία, οὐ τίνες ἢ ἐν τῷ θεῷ, ὡς ἐκ τῆς θρόνων, οὐδὲ λείψανος ὡστιν. vi. 16. Οὔ μόνον σοφοὶ, see Rom. xvi. 27. I have here pointed as I have, because it has been shown by Bp. Middill, that ἀρχ. and ἀρχ. agree not with ἀρχ. but with ἑρμ., and the true construction is, "To the eternal King, the immortal, invisible, only wise God," the Article before ἀφάρτας being, as frequently elsewhere, omitted before a Title in apposition. The σοφοὶ is not found in some antient MSS., Versions, and Fathers, and is cancelled by Griesb. and others. Internal evidence is certainly against it; and it may have been introduced by the orthodox from Rom. xvi. 27. It could not be removed by the Arians, since it does not occur in the Pesh. Syr. Version, made before their time.

18. The Apostle here resumes what he had said at v. 3. On παραγγ., see Note on Lu. xii. 48. There is a remarkable transposition in the words following. The construction is: τ. παραγγ. παρατιθ. οὖν, κατα τὰ πρὸς ἐπι σε προφ. παρατ. &c. With the words τὰς προφ. i. e. τ. πρ. the later Commentators are much divided, and propose various interpretations, which, however, are open to insuperable objections; (see Rec. Syn.) and the only true one appears to be that of the antient and most modern Expositors, by which the παραγγ. προφ. respecting Timothy are understood. The revelations made by the Spirit to Apostles, or persons possessing the Spiritual gift called the προφητεία, of the existence of which we have in dubitable evidence in the N. T. See Chrys., Theophil., Theodor., and Περί Ωμ. Theus. vii. 25.

20. οὖν παράκλησις τ. αὐτ. See Note on 1 Cor. v. 5. "Ὅταν παρ. μιθ. πρεσβ. does not mean that the sacrifice for the remission of sins was blaspemous," which would make what Heinr. calls "a severe expression" still more so. But βλασφ. may only allude to that speaking evil of the truth, to which error indirectly leads. Heinr. would not have handled this passage in the unskilful, not to say irrevocable, manner he has done, had he possessed the good taste to discern, that there is in it a kind of proverbial expression, as in a kindred passage of Soph. Antig. 1069. Ἡ γάμος τὴν ἀνέφερε, τὸ τῆν ἀνέφερε, "that he may learn to keep a stiller tone."

II. The Apostle now proceeds to particulars, and from directions for the regulation of the Church, turns to directions for the external state, commencing with the most important of external observations, public worship.

1. δέσις, προσευχής, ἐντ. εἰσ.] By the first of these terms (which, however, are regarded by some antient and modern Expositors as synonymous) may be meant depreciations of evil; by the second, supplications for good; by the third, intercessions for others; by the fourth, grateful acknowledgments to the Divine goodness for their preservation and prosperity. By τάντ. ἀνάρ. are meant all, both Christians and non-Christians.
in opposition, Benson thinks, to the narrow bigotry of the Jews. 2. on συνήθειας [These are equivalent to the ol τῶν of the Classical writers, 'those who hold any office in the State,' the διεύθυνσις of Tit. iii. 1. ἴνα προφανῆς—διάγγευμα. This certainly does not mean, as some imagine, 'Let us do this, that we live free from persecution.' It is, I conceive, meant, that the prayers are to be offered up chaste, and in a religious view, with reference to the will of God, by whom the powers that be are ordained; but purely, and in a political one, in return for that quietness, which can in no other way be attained than by good government; and without which, godliness and decorous propriety could be ill cultivated. The latter of these reasons is referred to in the καλὸν (for δικαίον) of the next verse; the former, in the ἀποδεκτὸν ἐν εἰρήνῃ, συνήθειας ἡμῶν Θεοῦ of v. 3. 3. διδότως] for διδότως in Acts xiii. 21. 4. πλεῖον] 'all men,' both Christians and non-Christians. This seems suggested by the reference in καλὸν of the former verse. Σωφρίνας, i.e., 'to be put into the way of salvation' and finally obtain it. The words following καλὸν—ἀδικίας suggest the means, namely, by coming to a full knowledge and recognition of the truth [of the Gospel]. The Commentators seem not to have perceived this sensus prosanem in ἐνεργεία, which word always in the N. T. denotes full and exact knowledge. And so ἐνεργεία is of the joint and implicit sense 'recognition' is founded in the verb at Matt. xiv. 35. Mark vi. 54. Lu. xviii. 8. Acts iii. 10. xii. 14. 5. ὕπο τῆς Θεοῦ ἰερουσαλήμ. This seems to be nothing, not, as Benson and Rosenm. suppose, to the praying for all; but to what immediately precedes; q.d. God our Saviour will have all men to be saved and come to the knowledge of the truth; for He is the God akce of all, and the Man Christ Jesus is the Mediator between God and man, (i.e. all men) who gave himself a ransom for all. Here it is implied, that only by a recognition of the truth, as regards God and the Mediator between God and man, can we be saved. As to the Socinian gloss on μετα, (by which it is taken as merely meaning one who makes known the mind of two parties to each other,) it concludes an agreement or covenant between them.) that is disproved by the words of the next verse, ὄ τις κατὰν ἀντιληπτον υπὲρ πάντων, from which it plainly appears that the principal notion of μετα, as applied to Christ, is that of atonement. This is irreproachably proved by Whitby and Abp. Magee, the latter of whom shows that this doctrine of Atonement is interwoven with the whole texture of the N. T. The words, as Matte, observes, hint, that Christ's mediation is founded on the atonement which he made for our sins in his human nature; and, as Doddr. says, suggest 'that it is in his human nature we are to consider him as discharging it.' On the whole subject of mediation, see some masterly illustrations in Bp. Warburton's Div. Leg. ix. Ch. 2; who there shews that large that mediation, to be effectual, must be enforced by some satisfaction; and that, as the mode of this mediation might have been either by interceding for the remission of the forfeiture, or by satisfying for the debt, so we find by Scripture, that both were employed, the intercession being by way of satisfaction for the debt. The price paid was the death of the Son of God. And what of that death, which had the efficacy of redemption, he shows that it must be (as it was) both voluntary, and offered up as a sacrifice. And thus the expiatory sacrifice of Christ on the cross operated for our Redemption. See the able Note of Whitby. As to the other Socinian perversion of the passage, which represents Christ as called a mere man, it has been abundantly refuted by Bps. Pearson, Bull, and Warburton, and Dr. Mack. If he was a mere man, how could he mediate between God and man? He would himself need a mediation. See Bp. Beveridge cited in D'Oyley and Mant. Assuredly this passage cannot contravene the doctrine, that Christ was both God and man; 'Had he not been (says Mr. Slade) more than man, there would have been no occasion for άνθρωπος, which word is never found so applied to any other person, as Moses or John.' And though in Numb. xii. 3. we have δύο άνθρωπος Μωυσῆς πράσευ (γαίες) yet there, it must be observed, the Article is found, (which it is not here, in any MS.) nay more, it is there required; for it shows that Moses had been referred to in that passage, and for there is surely no reason why άνθρωπος should not be so translated in that passage, as in Esther ix. 4. ἵππος οὐκ ἔσχε is 'this man Mordecai.' And here it may be remarked, that our common Version throws a needless stumbling block in the way of the ignorant by rendering the αὐτόν, αὐτός, and 3 3 in Hebr. iii. 3. vii. 4. &c. 24. viii. 3. and xii. 12. by 'this man.' It ought surely to be, 'this person.' But to proceed, in the present passage the Article is unnecessary, since, as Bp. Middl. has shown, Jesus Christ could not be called the man κατό έσχίν, since he did not possess the human nature in a pre-eminent degree. The learned Prelate rightly regards αὐτός, as used in the Title, in the way as Κυρίῳ Ἰ. Χ. Thus we may safely assert, with Mr. Valpy, that 'Christ is here named man [write Man. Ed.] by the title derived from his inferior or human nature, and that is attributed to one of his natures, which properly belongs to the compound nature of Christ: for he is mediator, not inasmuch as he is man, but inasmuch as he is άνθρωπος. This does not exclude the Son's participation of the Godhead, but distinguishes his mediatorial office, to which on many accounts the divine nature was also
necessary." Furthermore Jesus Christ (says Whittby) has here the Title adapted to his Humanity given him, in order to intimate to us, that having taken upon him the Nature common to us all, to fit him for this Office, he must design it for the good of all who were partakers of that nature." Compare Hebr. ii. 16, 17, 18, which is an excellent comment on the present passage.

6. The next words το μαρτύριον καροτιαστικά, from their abruptness, involve somewhat of difficulty, and hence diversity of opinion exists on their sense. As to the various readings, they seem only to attest the perplexity of the ancient Critics; and are of no value except to show what the antients supposed to be the sense. As to the interpretation of the moderns, Abl. Newc. renders, 'a doctrine to be testified of in its proper time.' This, however, is paying no attention to the Article, which chiefly occasions the difficulty of the sentence. And though Benson's version expresses the force of the Article, it cannot, I think, be admitted, since μαρτύριον in the sense of a personal witness, is unprecedented.

And to supply 'was to be borne,' as Mr. Holden does, in the text, and by many, and not only the Greek, cannot be admitted. It is far better, with Bp. Midd., to put the clause into a parenthesis, and render, 'the proof of it in due time.' And though this runs counter to the laws of parenthesis, yet not a few examples might be adduced even from Thucydides. Indeed we may render freely, for testimony (or proof), to be testified in due season,' which is confirmed by Tit. i. 3, iv. 4, where ἔδωκε is used in the same sense, as also at 1 Tim. vi. 15. Tit. i. 3. Compare Gal. ii. 7. and iv. 4. It means, 'at the fulness of the time.'

7. καθήγεσιν—ου ὕπόθεσιαν] This emphatic and very solemn form of asseveration occurs also at Rom. ix. 1. See also Joh. i. 19 & 20. And Note. 'Εν πνεύματι καὶ διάλογο, 'in the faith of Christ and the truth of the Gospel,' as Newe. explains.

8. The οὖν is resumptive, and refers to the direction at v. 1. Βοΰλομαι here and at 1 Tim. ix. 14. Tit. iii. 8, may be rendered, 'It is my wish.' Tόδε ἀνάρχε, 'the men,' as having opposed to it just after τας γυναίκας. Εν πνεύματι τοῦ θεοῦ seems to mean, 'in every or any place appropriated to public prayer.' Here there is, I apprehend, a reference to the superstitious attachment to certain places, as Jerusalem, supposed to be more than ordinarily holy, which the Judaizers fostered. See Benson. 'Ενεργεῖται τας γυναίκας refers to the action usually adopted in fervent prayer. So Ps. cxii. 2. στέφει τοὺς γυναίκας. Though similar ones occur in the best Classical writers. The use with an epithet is very rare; though I have in Rec. Syn. added one example from Philo, where the καθαράς there answers to the δαίμoνae here, which means 'unpolluted hands,' the best preserved of all the washed hands of the Jews and Judaizers. The ἄνθρωπος καὶ διάλογοι may best be understood (with many eminent modern Expositors) of animosity, disputing, and altercation. See Bens., Newc., and Heinr. This view is supported by the authority of the Pesh. Syr., the Vulg., and other ancient Versions. The common interpretation 'doubtful' yields, indeed, a satisfactory sense, but is liable to objection. The full sense seems to be, 'disputing about matters of doubt and scruple.'

9. οἵτινες καὶ τας γυναίκας &c.] Here almost all modern Expositors take the sense to be, 'And in like manner I wish the women to adorn themselves &c.' But thus there is no correspondence such as is suggested by the οἵτινες. Now, as it is likely the Apostle would address something to the women as well as to the men on the subject of prayer, I agree with the antients and a few eminent modern Expositors, as Grot., that we must repeat not only Βοΰλομαι, from the preceding, but also προσεύχεσθαι. Grotius, indeed, repeats, as he is usually wont; and this is harsh and unnecessary; for οἵτινες may be taken to mean in πνεύματι τοῦ θεοῦ—&c. There seems to be here, as often, a blending of two sentences into one; and thus a καὶ is to be repeated with κοινῶς. So at οἵτινες in Lu. xiii. 3. and 1 Cor. xi. 23. Ἀλαβας must be repeated from the preceding; and in 1 Tim. iii. 8 & 11. v. 25. Tit. iii. 3 & 5. οἵτινες is to be repeated from the preceding. In the present passage, however, the Apostle blends the two sentences, as meaning to say, 'I wish them to attend such prayers in modest apparel.' Thus adverting to two points in which both respectively would indeed be too apt to err; the former from a spirit of contention, the latter from vanity and fondness for exterior ornament.

1. In μετὰ αἰῶνος &c. the Apostle here further develops his meaning; q. d. 'And let this adornment be rather with modesty than with &c.' (the αἰών. καὶ σωφρ. answering to what Price in Thucyd. ii. 45. calls "the virtue of their sex and its greatest glory"); and who carries the εν πνεύματι καὶ διάλογοι even further, by saying that it is their greatest praise to be as little as possible the theme of conversation among the other sex, whether for praise or censure. It may be observed the αἰών in this kind of con-
verse construction stands for οὐκ—οὐλα, non tam—quam; as in a kindred passage of 1 Pet. iii. 3., where see Note, as also my Note on Thucyd. i. 6. The πλέγματα of St. Paul corresponds to the ἐμπλοκαὶ τριγώνων of St. Peter and the κρύβολον of Thucydides; both meaning a topping of braided hair. By the χρυσῆς are denoted the golden head-bands, bracelets, armlets, anklets, etc. By the μαργαρίται, ornaments made of precious stones. So aureus in Latin is used for ornaments of gold; as Virg. Æn. iv. 138. Crines nodantur in aurum. In illustration of the sentiment, Wits. cites Xenoph. Mem. 2. τὸ σώμα τῇ καθαρστίᾳ κοινωνίᾳ, τὰ δὲ ὄρματα αδιότ, τὰ δὲ σκήνα σαφροσύνης. To which I would add a passage still more apposite from Peter. Heeren, p. 188. ἐποιήθη τοις ἡσυχασθῆναι: ὦ γὰρ ἥσκετε τὴν κοῦμην, οὐδὲ ὑπέκειτο αὐτῷ, ἀλλὰ μόνη τὴν ἁπάτην ἐποίητο κόσμημα, where the sentence ω γὰρ ἥσκετε τὴν κοῦμην is qualified and explained by the following οὐδὲ ὑπέκειτο αὐτῷ.

10. ἐπαγ. This use of the word, by which it denotes the following a certain course of life, or adopting a set of opinions, is found also in the best Classical writers. θεωρεῖν, denotes the worship of God, and, as is implied, in its purest form. Thus it had been used of Judaism, but was now transferred to Christianity.

11. γυνὴ ἐν ἁμαρτίᾳ, &c.] The best Expositors are agreed that this injunction relates, like the foregoing, to public worship. And by the next verse the Apostle intended to make his meaning the clearer. Women are, at divine worship, to keep that silence which is suitable to subjection; not only not to pray, but not to instruct; to learn, and not to teach, nor in any way assume authority over the other sex, but be quiet. Thus the injunction is exactly the same as that at 1 Cor. xiv. 34. Αὐθεντέω signifies properly to slay with one’s own hand; 2. to do any thing (as we vulgarly say) of one’s own head, or take the law into one’s own head, αὐτοδίκασεν. Hence it comes to mean ἄφοιτοσε. Αὐτεὶ εἰναι ἐν θυγατρίᾳ, Heinr. supplies κελεύω. But I should prefer βοινοικαι from the preceding. Ἰερός, here cannot, as Rosenm. imagines, denote the public office (for the sense women occupied the Diocesan office), but that peaceable acquiescence (the θυγατρία τοῦ γάμου of 1 Pet. iii. 4.) which is the very opposite to a spirit of turbulence or disorder.

13, 14. Here are adduced two principal reasons for the foregoing injunction, showing why the female sex is in subjection to the male. As to the first, it is supposed to be founded on the Jewish notion, by which (as we find from the Rabbins) priority of creation was always thought to carry with it precedence. There is, however, no necessity to resort to that principle. We may regard the words as briefly hinting at an argument which is more fully stated in a kindred passage of an Epistle written at the same time, 1 Cor. xi. 8 & 9. Οὐ γὰρ ἔστιν ἄνηρ ἀπό τῆς γυναῖκος, ἀλλὰ γυνὴ ἀπὸ τοῦ ἄνδρος, ὅπως ἐκτίθη διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τοῦ ἄνδρος, which passage is the best comment on the present. Her being created as a helpmeet to man, implies an inferiority to and dependence on man. The ἐπέλαθῃ here is equivalent to the ἐκτίσθη there, and has reference to Gen. ii. 7. ἐπέλασεν ὁ θεὸς τὸν ἄνδρα, χων ἀντὶ τῆς γυναίκος.

With respect to the second argument, Ἀδαμ ὁ οὐκ ἡσατο, here the antient and most modern Expositors repeat, from the preceding, πρῶτον. This, however, is not a little harsh. The Apostle merely means to say, that the fault of being deceived rested on the woman. The full sense is, 'It was not Adam that was deceived [by the serpent] but the woman—who, being so deceived, was especially in fault;' and, therefore, from that original imbecility and persuasibility, was very properly subjected to the man, and thus must not usurp authority over him. The phrase ἐν παραβ. εἰς corresponds to the Latin in culp esse.

15. σωθεῖται δὲ—σαφροσύνης] This passage has occasioned great perplexity to Expositors; and all the interpretations proposed are more or less objectionable. The difficulties centre in τεκνογονοῦν, and has been attempted to be removed by ascribing to it some peculiar sense, as education, or offspring; the διὰ being taken for εὑρ. But thus the latter part of the sentence will not correspond (as it is evidently intended it should) to the former. And, indeed, both significations are destitute of any authority, and yield a forced and frigid sense. To take the expression as meant of the bearing the promised Redeemer, would suppose such an enigmatical mode of speaking on a plain subject as it is very improbable the Apostle should adopt. The difficulty has, further, been attempted to be removed by changing the sense of σωθῆναι, which many eminent Commentators think may here denote only temporal deliverances. So Abp. Newc. renders, 'Notwithstanding, she shall be preserved in child-bearing, if they continue' &c. This, however, lies open to the serious objection, that the deliverance has not been observed to be confined to Christian and pious women; and that the context requires σωθ. to
be taken of salvation. In short, the sense yielded is very forced and frigid. The true sense is, I have no doubt, as follows: 'The sex, however, which was the means of bringing such ruin on the human race, will not be excluded from salvation, or admitted to it on worse terms; but will be admitted in consideration of their childbearing. It will, I say, be saved, as a sex, and all the individuals of it, if they embrace and continue in the Christian faith, and practise those duties of loving obedience, holiness, and modesty, which it enjoins.' In fact, the διὰ τῆς τεκνείας is not to be very closely connected in sense with σωθ. (for thus those who die virgins, or bear no children, would seem to be excluded) but it is a sort of parenthetical remark, meaning that by their child-bearing (for that is the force of the Article) the evil done by the sex (for which, too, it is punished by the pains and perils of child-bearing brought on by the curse) is regarded as balanced by a correspondent benefit, and thus it will be admitted to salvation with the other sex, on the conditions of faith &c. The change from the singular to the plural was adopted to make what is said applicable individually.

III. The Apostle now proceeds to the cognate subject of the qualifications of those who are to preside in the above assemblies for prayer, or to discharge other and economical functions connected therewith.

1. πιστός ο λόγος Many Commentators antient and modern, thinking that what follows would scarcely require so solemn an introduction, refer these words to the preceding assurance in σωθείας τῆς τεκνείας, though the formula is used of what goes before at 5:9. But it has little before been used of what follows. And certainly the character of the formula is far more suitable thereto. Besides, it is not solemnity, but seriousness that characterizes it; q.d. "It has been said, and is a true saying and worthy of notice, that..." &c. I have fully shown in the Notes on Acts xi. 30. xx. 17. and Phil. i. 1. that originally the terms πίστις and προφθ. denoted the same offices of the Church; and I pointed out also how the office of Bishop (in the sense in which we now use the word) was introduced. It is not clear whether St. Paul here means to denote ministers of the second or of the first rank of the ministerial offices; but probably the former is intended. The question, however, is (as Mr. Holden observes) immaterial, since the qualifications for both the superior offices in the ministry must have been much the same. By calling it καλῶς ἐγραφον, an honourable work, the Apostle means to suggest that its weighty duties are to be considered rather than the honour, much less the emolument of it. See the examples in Wets.

2. Ἀνεκδηλωτὸς is properly an agnostical term, signifying 'one who gives his adversary no hold upon him; but it is often (as here applied), metaphorically, to one who gives others no cause to justly accuse him. So Thucyd. v. 17. τοῦ ἐφροίσθεν ἀνεκ. Of the words μιᾶς γυναικὸς ἀνδρα, νηφαλίων, σφυρον, κόσμων, νιφάδων, διδακτικὸν, μὴ τάρωνων, μὴ πληκτίων, μὴ αἰσ- 24. For νηφαλίων, the reading of many of the best MSS. and all the early Edd., νηφαλιῶν was introduced by Beza, but without sufficient reason; and the former has been rightly restored by Wets., Griesb., Matth., Titm., and Vat. Render 'vigilant' or circumspect; a sense occurring in the later writers. So the Pesh. Syr. 'mente sit vigilante.' And, indeed, the expression is so interpreted by all the antient as well as the most eminent modern Expositors. Ἀνεκδ. should, I think, be rendered 'sober-minded.' Κόσμοι, 'orderly,' 'decorous,' σεμνόκριτοι, as Theophyl. explains. Indeed the three terms form a class of cognate virtues. No wonder the Apostle should require thus much from Christian Ministers, since as much is expected of the heathen Priests. So Aschyl. Thes. 606, Ammiarea is described as being a model for priests thus: Οὗτος δ' ἀλήθειας ἱερον, δίκαιος, ἁγάθος, ἀγαθός, ἀνήδο, μέγας προφητής. On νηφαλίων, hospitable, see Rom. xii. 13. and compare Hebr. xiii. 2. Ἀνεκδ., 'fit to teach;' as possessing the knowledge and faculty necessary; (see Tit. i. 7.) which sense the context here requires, as it does that of docile at 2 Tim. ii. 24.

3. μὴ τάρωνων] Some Expositors, antient and modern, take this to be equivalent to ὀψιασ-τίνων or ὀψιασάδω; which is, indeed, much censured by three vices in the clause standing opposed to the three virtues in the next. But the expression μὴ ὀποια ἄλλη ὀποιακατανόησαι said of the Deaconas at v. 8., requires the physical sense to be here at least included; and, according to every principle of correct exegesis, it must stand first. The πληκτις is commonly rendered 'striker.' But, as the expression is opposed to the δέικνυς in the next clause, it is better explained, with the most eminent Commentators antient and modern, quarrisimo, littigore. Or it may denote, as Theod. and other antients, interpret, 'sementem, impetuous, and bitter in censuring,' the εὐμηχανός of Thucyd. iii. 82. Of this metaphorical sense, rare in the Classical writers, an example occurs in Dicamar- chus, p. 16., ἤσανείς ὡς καὶ ὄρφιαν καὶ ὄρφ.


1. Cor. i. 12.


3. Supra i. 15.

4. Acts ii. 17, etc.

5. i Cor. iii. 8.

6. Matt. xxv. 2, etc.

7. Matt. xvi. 18, etc.

8-10. The qualifications for Deacons are comparatively few, such being omitted as have reference to the office or teaching. Διδασκαι, "double-tongued," or double dealers, deceitfully saying one thing to one party, and another thing to another; one thing to the Minister, and another to the people. Μή οὖν πολλή προετοιμασία. On the propensiety or habit of excess in wine, I have noted a fine remark occurs in Philostr. V. Ap. i. 10. καὶ τὸν οἶκον ἐκπαιδεύει τῇ τινὶ σωτηρίᾳ, διαβολήν τὸν ἐν τῇ ψυχῇ αἰθήρα. 1. Kef. iii. 3. and compare I Cor. ii. 7.

10. καὶ οὕτωι 'those too," viz. as well as the Presbyters; for examination as to character and qualifications was to precede election.

11. γνωσικες] Most modern Commentators understand 'the Deacon's wife;' but the ancient ones interpret 'Deaconesses,' to whom certainly the qualifications mentioned are more suitable than to the former; and the voice of antiquity ought not lightly to be rejected. At the

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same time, it is probable that the same persons might often be both.

12. See supra vv. 2 & 4.

13. άμαν καλόν περίπτ. This literally, 'obtain an honoured post and step,' i.e. a higher degree, i.e. of Professor, or Bishop. Πολλάν, γάρ. Supply περίπτ. The sense seems to be, 'they obtain the privilege of speaking with freedom on matters of faith, i.e. beyond that of private Christians.'

15. άν δέ βραδύνω, ἣν εἴη. The best mode of removing the difficulty here seems to be to repeat ταῦτα γράφω from the preceding verse, i.e. 'And I write these things unto thee, not as if I should never come again, but that if I should be delayed, thou &c.' In the words following, the Church is represented (as often) under the figure of a general Temple, like that of Jerusalem, to which 'all nations may flow,' in the words of Isaiah.

The words στρόφα λεπτον καὶ εἴρ. τῆς ἀληθείας, have been variously interpreted. See Poole's Synopsis., Wolff's Curæ, and especially Delitz's Observ. Sacr. Vol. i. Dis. ixi. and Weber's Dis. in the Critici Sacri. The question is not so much what is the sense, as what is referred to in the words, and whether they should be taken with the preceding, or the following. Almost all Expositors refer them to what goes before, either as καθενελθών, or as καθεκκλείσα, but it is the matter of Timothy. Others connect them with what follows, referring them to τῆς εὐσεβείας μυστήριον. Of these modes the second and third are (as I have shown in Rec. Syn.) liable to much objection. The former breaks up the construction, and is inadmissible, since, granting that Timothy might be called a Pillar of the Church, or of the truth, it could not be called a foundation of the Church or the truth, much less the foundation; for the Article, though omitted, is implied in the very nature of the thing. Besides, the words have no vinculum by which they can be united with any part of the preceding context. But if εἴρ., have this sense, στρόφα must also have it. As to the latter mode, it overloads the sentiment at καὶ ὀμολογούμενος—μυστήριον, has a very frigid air, and would suppose an anti-climax, no where else, I believe, found in St. Paul. And, moreover, though the sense yielded seems a good one, it involves an incongruity; for this great mystery of God manifest in the flesh, is an essential part of the truth of which the Church is the pillar and foundation. The true interpretation, I doubt not, that of the antient and most modern Expositors, by which the words are applied to Christ's holy Catholic Church, administered under an external form of government, which by maintaining and recommending the Revelation of God and his religion, uphold it as the foundation, just as pillars support an edifice. In στρόφα, there is, as Grotius observes, an allusion to the magnificent columns of the heathen temples, supporting only falsehood, as compared with the columns of the Church of God, supporting truth. Compare Eph. ii. 20—22. The design of the Apostle was to give weight to his preceding instructions on the regulation of the Church, by suggesting the important purpose for which it was instituted.

16. καὶ ὀμολογούμενος—μυστήριον. This is closely connected with the preceding. The sense may be thus expressed. 'And, indeed, vast is the importance of the mystery of godliness contained in the long concealed, but now revealed, Truths of the Gospel, which that Church is to recommend and support, and of which the sum is, that God was manifested in the flesh.' There may, indeed, seem a abruptness, by a sort of hiatus in the sense between μυστήριον and Θεός. But that is not uncommon in the writings of St. Paul, and especially in passages, like the present, of great pathos; where he seems to have been hurried away by his feelings. See Rom. xi. 33—36. In these cases, I have, after eminent Editors, placed a break here, and given the above sense. The term μυστήριον is often used of the doctrines of the Gospel in general; but was here, I conceive, adopted chiefly with reference to that great mystery of 'God manifested in the flesh,' on which all the others depend, and which Timothy was especially to urge, v. 15.

It is true that the sense, as above laid down, depends upon the reading, which in the case of Θεός is disputed. Griesb. has for Θεός edited ὅς; but most rashly; for the external evidence in favour of it is next to nothing; only three MSS. having δ, and one δ; and those all of the Western recension, and probably altered from the Vulgate. As to Versions, though most of them favour the δ, I think that testimony is opposed against the great bulk of the MSS. The Latin Fathers, indeed, support the σ; as might be expected from its being the reading followed in the Vulgate. But as to the Greek Fathers, they are by no means, as Griesb. affirms, in favour of the ός. For it has been irretractably proved by Matthey, Dr. Burton, (in his Testim. p. 141. seq.) and Pack, that their testimony is opposed the whole decidedly in favour of Θεός. The false reasonings of Griesb. and Belaum have been fully exposed by Dr. Burton and the British
Critic, ii. 297'.; the former adding evidence of the mode in which the passage was understood by the Ante-Nicene fathers, by citations from Barnabas, Clem. Alex., Irenaeus, and Dionysius, Alex.; to which others are added by Rinck from Ignat. Ep. to the Ephesians § 19. Θεοί ἀνθρώπους φανερομένους. Bengel and Rinck are decidedly of opinion, that the reading Θ3 arose from Θ2; and not Θ3 from Θ2. Matthei, too, has shown, that in the uncial MSS. the line in Θ is not unfrequently omitted by scribes, as, for instance, in the next word ἐλπισθή, now in a question of testimony, like this, it might be sufficient to prove that external evidence is decidedly in favour of Θ2. But we may as confidently refer to the internal, since it is not less so. It has been shown by Bp. Bull, Abp. Magee, Mr. Nolan, Dr. Burton, the British Critic, and Rinck, that the Θ is liable to almost every objection in interpretation, and is as also in all Acts rules of construction. It cannot legitimately have any antecedent but Θεοί Χριστός. That, however, is rejected by the Socinians, since it equally inculcates the doctrine of the Deity of Christ, which they are resolved, at all events, to exclude. As to the sense thus produced, it has been shown by Mr. Nolan, and the British Critic to be quite unsuitable. No one, however, has evinced this more ably than Rinck in the following pithy annotation: "Nequit negari, hanc explanationem impeditorem esse, quae sublimiori dictioni hujus commatis minimé congruat. Et quum structura sex propositionum inter se admodum aequalis sit, valore disperite, primam pro relativa accipit, et inde a secunda apodosis statuit, licet omnino desit de eo esse aliquid, et quae a tertia seu quarta propositione apodosis incipere possit. Neque vero est critici, ejusmodi difficiles lectiones, easque testimonia externa parum firmas, praefereb, quibus admisso, constructio claudicat, atque locundiqui usus, offensitur." In short (to use the words of Bp. Pearson on the Creed) "St. Paul unfolding the mystery of godliness, has here delivered six propositions together, and the subject of all and each of them is God. And this God, who is the subject of all these propositions, must be understood of Christ, because of Him each one is true, and all are so of none but Him. He was the Word, which was God, and was made flesh; and consequently 'God manifested in the flesh.' Upon him the Spirit descended at his baptism, and after His ascension was poured upon His Apostles, ratifying His commission, and confirming the doctrine which they received from Him; wherefore He was 'God justified in the Spirit.' His nativity the angels celebrated; in the discharge of His office they ministered unto Him; at this resurrection and ascension they were present, always ready to confess and adore Him: He was therefore 'God seen of angels.'" The rest of the propositions need no proof or illustration. It may be observed, that ἡμιθη seems to be taken in an emphatic sense, for 'was beheld with wonder and admiration.' Εν Θεοῖς, 'in the Gentile nations [as well as Judea].'

17. 1. το ἐν Πνεύμα ἡ τούτω λέγεται, ὅτι ἐν ὑστέροις καιροῖς 1
2. ἀποστησώταται τινὶς τῆς πτέσεως, προσέχοντες πνευμα
3. πλάνους καὶ διδακτικὰς δαιμονίων, ἐν ὑποκρίσει θεοδολογῶν, 2

The connection with the preceding may be thus traced. '[Of such vast importance, then, are the doctrines involved in the mystery of godliness, ever to be carefully adhered to, especially] since the Spirit expressly assures us that &c. By το IV, some eminent Expositors understand that portion of the Spirit vouchsafed to the Prophets of the O.T.; as, for instance, Dan. i. 36—39. By most, however, it seems more properly referred to the Apostle himself; and, indeed, some think it is to be understood of the other Apostles also. Be that as it may, the expression has the air of a direct revelation; as Acts viii. 29. x. 19. xi. 12. Rev. vii. 5. ἀκούστω το ἐν Πνεύμα λέγεται ἀνεκπεπληγηθείς. By some, καὶ λέγεται ἐν Σαρακ. 17. Heb. i. 1. 1 Pet. i. 20., the times of the last or Christian dispensation. Compare also similar expressions in the kindred passages of 2 Tim. iii. 1. James v. 3. 2 Pet. iii. 3. Jude v. 18. 'Ἀποστησόμενοι τ. π., will fall away from the faith.' This has no doubt, the same reference as the ἀποστησόμενοι in a parallel passage at 2 Thess. ii. 3—12., where see Notes. Both these terms chiefly denote apostasy from the religion; but may include a falling away from the true faith. And how the latter tends to the former, it is easy to see, as the course of things at the present day exemplifies. Πνεύμ. πλάνουs (in which we have subject for adjective,) signifies persons who profess to speak by the Spirit, but in reality are impostors. They who speak in the name of the Spirit may, therefore, either with the same, or with another, be 'one professing a divine inspiration;' as 2 Thess. ii. 1. 1 Joh. iv. 1. iii. 6. With respect to διδάκτ. δαιμ., it is not agreed whether it means doctrines suggested by demons, or 'concerning demons.' The former interpretation is preferable, especially, as it may include the sense of deceptus, i.e. impious. So in James iii. 15. we have σοφία δαιμονίων. 2. ἐν ὑποκρ. θεοδ. The construction here is somewhat perplexed; but as to the antipsis supposed by some, it is utterly inadmissible; as is also the factitious mode of construction proposed by Heirn., who would supply ὁτε, or repeat προσέχοντες. The words depend, I conceive, upon one another. They are not, as with many eminent Expositors, be taken for ὁτε, ὑποκ. ὁτε or through. By ὑποκρ. is meant a pretense to extraordinary sanctity; such persons, in the words of 2 Tim. iii. 5., ἔχοντες μορφῶν εὐσεβείας, τὴν δὲ δόξαν αὐτὴς ἤγγικαν. In the figurative expression κακωτάτης τὴν ὑποκ. ὑποκαταστάσεως. Commentators are not agreed whether the metaphor is taken from the brandishing of persons for crimes, or from the croucuring or bearing employed by surgeons with mortifed flesh, which is, as such, insensible to all feeling. The letter view, which is supported by the authority of
Theodoret, is, on account of the adjective την ἱδίαν συνείδησιν, greatly preferable. So Eph. iv. 19. 5. οίκτισις ἀστήρικτης & c.

3. ἀείχεσθαι. Here Expositors in general are agreed that κελευθότων is to be supplied, taken from κελεύω. before; comparing 1 Cor. xiv. 34. 5.

4. It may be noted that the Classical idiom, by which in the first clause comes a verbum imperandi, with a negative; and in the second, the verb is to be repeated, without the negative. Now here the καλως in- cludes within itself both; yet, in the second clause, a verbum imperandi is to be repeated, as in a former case. On ὅμως. see Note on Acts ii. 44. ἐκ μελετών. ἀναπτήσονται. See Note on Eph. v. 4. οίκτις ἡ ἄνωθεν τῶν πιστών.

4. κτίσμα. This means 'any thing provided by God in the creation.' ἀποβλήθη, for ἀναβλήθη δεῖσον. Compare Rom. xiv. 6. 1 Cor. x. 31.

5. φιλοτιμίαν ἠκούσαν. These words do not mean give a man ben for the preceding, as limit the foregoing position, and show that every κτίσμα θεοῦ may become καλώς, (for that is what is meant by φιλοτιμία) namely, if it be partaken and enjoyed διὰ λόγου θεοῦ καὶ ἐντεύ- 

έως, in conjunction with, preceded by the use of, &c. Διὰ λόγου θεοῦ signifies, 'by the word of man uttered in honour of God.'

6. τάττα] This must denote all instructions that have been before given. 'Εκπεμπόμενον & c., [thou wilt be] one nourished up in the doctrines of faith.' The words following apply what was said generally of a καλῶς διάκονον to Timothy: and the διὰ refers to the Apostle's own instruction. The passage is well paraphrased by Mackn. 'Εμφερομένας and the Latin θεματιρία are often used with Datives denoting instruction. Παρακολ., hast attended to, followed up, and learnt.

7. διάκονος—παραστότων. The mention of ἐνδεικτικός. reminded the Apostle of a kind of instruction and learning to which Jewish youth particularly attended, namely, that of the Rabbinical traditions and speculations, such as we find in the Talmud, namely, the μνῆμα καὶ γενελ. ἐπαγγελτ. of i. 4. To these the epities here used are quite applicable: and διάκονος may refer to something akin to the Pagan superstitions. Πρασδεύς, silly, absurd; like the Latin amili. So Strabo cited by Wets. calls poetry γραψαῖος μυθολογικός. To which may be added Ἰαμβλ. Vitt. Pyth. γραψάεις ὑπόθεσιν. and, on the sentiment, Phil. Jud. 132. C. τοῦ δὲ θεου ἀποτ δεσποτεύεται προσευχής ἀλληλεοοίηθε, τὴν ἀμείβων μυθοτάτων χαίρει εἰς εἴσοδον. Πα- 

ρατοῦ γινώσκει, 'has nothing to do with,' as παραστάθηναι in Tit. iii. 9.

The next words seem meant to anticipate a plea for the kind of learning just condemned, namely, that it exercised the understanding. The Apostle directs Timothy to rather exercise himself in acquiring by daily study the most extensive knowledge of the religion he had to teach. See v. 13. Hence the τάττα, to be noted to have been thus employed, although it may also be meant to include exercise in the practical part of the religion by studying to lead a holy life.

8. 9. In γνώμ. σειατόν there is an agonistical metaphor, from which the Apostle seems to have taken occasion to show the high importance of this γνωματισμα by contrasting its benefits with those resulting from the χρυσηματισμα, while young men so devoted themselves, either by way of preparation for the games, or for honourable display in general: the advantages of the former being only temporal and temporary, those of the latter permanent, and extending to a future life. The argument is the same as in a kindred passage of 1 Cor. ix. 25. ἵστορος, ἐν καὶ ψωμίοις ἐκ τοῦ ἄγματος ἢ χρυσῆμα ἢ, ἐν τοῖς ἄθλιοις τῶν ἀθλητῶν. The above seems to be the most natural and consistent view of the sense; though many Expositors understand the γνώμ. of what we call "bodily exercise." But that is too limited a sense: and it certainly was not the intent of the Apostle, as Rosenm. imagines, to inculcate the advantages of mental over bodily exercise. Still less must it be taken, with some, of the mortifying of the body practised by certain Jewish and Heathen ascetics. For though there is something to countenance that interpretation in the context, there is more which discredits it. And indeed such a use of γνωματισμα, or even of γνωμα- 

καταιχαρα, is destitute of authority. Συμμακτικά is for τοῦ συμμακτικοῦ, as μυθολογικά is for τοῦ μυθολο- 

καταιχαρα, and means the exercising or training of the body. The term γνωματισμα must, however, not only be referred to the laborious exercises of the athlete, but to all the other parts of what we call training, as applied to pupils, and expressed by the term ἔμαρτεσθαί in 1 Cor. ix. 25. The whole was denoted by the term γνωματισμα.
gree and duration. ἔγεν τάς, 'in every way.' The ἐγένεται as regards this world must be understood of that spiritual peace which passeth all understanding: not to say that virtue and temperance preserve the health, and foster habits of industry which must be habitual to many temporal blessings. See Bens., Newc., and Scott.

9. δὲ λόγος i.e., as the best Expositors are agreed, the above, namely, ἡ ἐνεσθεία πρὸς πάντα ἁθέλων. The words πρὸς δὲ λόγος are, indeed, in some measure, parenthetical; the γὰρ in the next verse referring to the ἐγενέται ἐγενέται τῆς ἀγαθίας.

10. εἰς τοῦτο γὰρ, 'with a view to the promises and blessings attached to a godly life.' Κοπιοῦμεν—ἀνειδ. The sense seems to be, 'we undergo the toils [we do in speaking the Gospel] and the reproaches and persecutions we have to bear from its enemies.' Compare 2 Tim. vi. 5. xi. 23 & 27. 2 Thess. iii. 8. Ὕπειρακία, 'because our hope and trust is in the promises of God.' ἐστὶ σωτηρία πάντων. Many eminent Commentators, anxious to support the doctrine of universal redemption, explain, 'would have all men to be saved. But that sense cannot be extracted from the words. And though it may seem earnest to say what follows, and the same expression supra ii. 3 & 4., yet see Note there. The real and fundamental sense to be, 'who is the Preserver of all men, as well as the Saviour of mankind in general, whether Jews or Gentiles; i.e., holds out salvation to all who seek it. See Whitby and Scott. Τῶν πατέρων, i.e. true believers of whatever nation. Wels. here compares similar sentiments from Plutarch and Hierocles; though probably derived, at least by the latter, from the New Testament.

12. μυθεὶς—καταφρ. From the connexion of this with the next clause, by means of the ἀλλα, it is clear that the meaning is, 'Let no one have reason to despise thy youth,' i.e., despise thee on account of thy youth; as appears from a similar idiom common in the Classical writers. The Apostle then enjoins him to be an example, and adds how, first generally, εἰς λόγον, εἰς αὐτοῦ, εἰς στροφήν, in words and actions, conversation and conduct; then specially; where the διὰ must be taken of love both to God and man, the διὰ συνάντησιν of a similar passage in 2 Cor. vi. 6. Hieros. must here have reference to the outward profession rather than the internal sentiments. With respect to εἰς πνεύματι, it may seem not in place in a detail of outward qualities which shall be an example to others. Hence the ancient Critics (as we find from the omission of the words in a few MSS. and Versions) cancelled the words. In this they have been followed by Griesb. and others; but rashly: since for the insertion of them no reason can be imagined; while for the omission a very strong one may be assigned, namely that the πνεύμα was commonly understood of the Holy Spirit; a sense which they rightly judged could have no place here. Moreover, it might, as Rinck observes, have been inadvertently omitted by the scribes, on account of the similarity between τις εἰς and τιν᾽ (an abbreviation for πνεύματι). Or rather, I suspect, the eye of the scribe passed from the first to the second τιν᾽, and thus τινὲςστι was omitted. The words must therefore be retained, and are best explained, with Theophyl. and some eminent modern Expositors, 'in a spiritual disposition, character,' &c. So Scott, 'spirituality. Of course, in this and most other cases where this signification has place, (See Bp. Middl. Diss. on the word τινὲςστι §. 6. on Matt. i. 18.) the effects of the influence of the Holy Spirit are to be understood.

13. πρὸσεχεῖ τῇ ἀγαθ. This is not to be understood, as it usually is, only of the reading of the Old Testament; but includes all such reading or study as would enable Timothy to understand the Scriptures better, and fit him for the effective exercise of his ministry among enlightened heathens. On the utility, if not necessity, of profane literature to Christian ministers, we have the testimony of all the most eminent Fathers. See Rec. Syn. And what was necessary then, has become still more so now. See Professor Rutherford's admirable Concio ad Clerum on this text, and entitled "de artibus et doctrina quibus Theologia studiosi erudiri oportet." I would only further observe that as the Apostle put τῇ ἀγαθ. before παρακλ. and διασκ. for, he probably meant to hint the necessity of the former to the effectual exercise of the latter.

14. τοῦ χειρ. εἰς σοῦ. Notwithstanding this must chiefly allude to the Spiritual gifts which Timothy had received, which may include the ordinary gifts and graces, by which his endowments in learning would be sanctified. They were given διά προφ. i.e. according to prophecy; of which the passage at i. 18. is the best comment. The words μετὰ ἑπτ. τ. χειρ. τ. πρεσβ. are not at variance with what is said in a kindred passage at 2 Tim. i. 6. where τ. χειρ. μν. since the μν. here only denotes concurrence in the thing. How far that extended, we are not informed; nor is it necessary for us to know.
15. *προφητείας* *μετὰ* *επιθέσεως* τῶν *χειρῶν* τοῦ *προσβυ-
16 *τερίου*. *ταύτα* *μελέτα*, ἐν τούτων ἵνα *σοῦ* *ἡ* *προκοπή* *εἰ ἐν πᾶσιν*. ἔτερε* *σαντῶ* καὶ *τῇ* *διδασκαλίᾳ* *ἐπι-
-mene autóu. *τούτο γάρ* *ποιον* καὶ *σαντων* *σωτες* καὶ*
-toun ἀκούντας* σου.

16. *σαντω* καὶ τ. δ. *τῇ* *thy* *life* *and* *doctr.
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tēthke, kai taivta paragylgele, ema anepilatheto einai. 7 ei de tis tivn idioi kalai mawstas tivn oikies ou prosw, tivn 8 pistor hretpai, kai estin aivston xeiropin. Xeira matapa 9 legeosebo mi elattov etwv ekhkonta, gegovnia emos airopo-
gyvi, 'en eirnous kaloi marturoumeni'; ei eteunikostrophesin, 10 ou eivai, kai eivai koiro diasthras. 11 kai eivai koiro
etphereis; ei pantei eirnous egwthi eptkoleiendiei. Neostetan 11 de xhers paraitov, estan gar katapritmatwv tov
Xristov, gaumenv theloun, euxouv krivma, sti tivn proton 12
pistor hedeiasan 'ama de kal argaiei manbouan pere
rare; but its sense is plain from the context and from James v.6. eterekfrosistei kai epinplatise-
vate. The term comes from stamalh, the skin. But the metaphor is certainly not (as Schleus. imagines) 'e cutis pruritut, but 'e cutis
bene curati, a common figure to denote luxury. So Hor. Epist. i. 4. 16. De plinie et latium, bene curate cutis, vires. 
Tēthke, 'is spiritually dead,' i.e. in sin. See Eph. ii. 1. Similar sentiments are found in the Apocrypha, the Rab-
binical writers, and even the Grecian Philoso-
phers. It is implied, that such are not to be the persons appointed.
6. eti 'ti--xeiropin] This depends upon 
edoxan, in the preceding verse; and the 'ιερον is well rendered by the Pesh. Syr. ensian; q. d. that so they do not incur censure [from the heathen; for, indeed, whoever &c. At tov oikeion the Commentators need not have stum-
bled, as if it meant more than idious. The two words are, indeed, in their general use, synonymous; but idious denotes properly a nearer connection than idious. So Thucyd. ii. 51. tov
holofreusen tov anagynwmenov telentantas kai to oikeio ekxammon, sto tivn pollov kai
vivwmenon. This use of oikeion is founded on that of oikeion supera v. 4. Tivn pistor pio, 'he demised [by his works] that faith [which he pro-
fesses];' for that teaches him the xeiropi tov
theostrophesin. The word xeiropi is, indeed, a
less observant of the moral and relative duties than unbelivers; for such were often too defi-
cient in this respect; and indeed the lawsactically
required them to maintain their parents.
9. katalegeisthai 'be chosen' or approved, literally, 'be put on the list.' These (as I ob-
erved at v.3.) there is reason to think were
Deaconesses; and they are plainly distin-
guished by Epiphanius. They might, however, assist them in some of their duties. 'Eidos
di-
dro omoi. It is strange that some eminent Ex-
positors should have taken this to denote, or at
least include, preserving conjugal fidelity. The
expression plainly signifies the having had but
one husband. So Lk. ii. 28. xeiropi meta
ende
steli. xeiropi. It corresponds to the Latin univ-
ita.
10. eti for eti, for. Mart., 'borne testi-
mony to.' Et eterekfrosi. Here it is not neces-
ssary to suppose some rare sense of eti; but it
will be sufficient to repeat xeiropi katalegeisthai.
By xeiropi is meant 'educated,' and, as is im-
plied in the context, virtuously. So Eph. vi.
edrekfrosi avto en taideia kai wosteia Kuri-
ou. Of course, it must be meant of such
children as she has had, if any; for we are not to
suppose, with Heins., that the bearing of
children is here insisted on. Nay at a later
period we find, from Ecclesiastical History,
that aged virgins were received into the number of the
xeiropi. 'Eri' es. denotes hospitably entertain-
ing Christian brethren. Neostetan, we may suppose, travelling preachers, since eti taxov just after oc-
curs. On de idious see Note on Joh.
xiii. 14. This was usually administered by or
under the superintendence of the mistress of the house; and being in the East particularly grate-
ful, is meant to designate generally kind atten-
tion to the comfort of guests. 'Esvra, literally, 'has followed,' i.e. has lost no opportunity of
practising it.
11. eti gai katastrp.] There is not, as Heins. imagines, an inversion of construction; but the sense is, 'When they become wanton against Christ, rebel against the restraints of
Christianity [by which they are destined to
celibacy], they desire to marry.' The verb strpov
comes from strpovis, sti'f, and figuratively
stubborn, rebellious. Compare 1 Sam. ii. 29, and
Deut. xxxii. 15.
12. xeseuasi kriai--hedeiasan] Expositors are not agreed whether the pistor is to be interpreted of the Christian faith, and idious, of abandoning it; or whether it is to be understood of the en-
gagement to live a life of continency in the office of xeiropi, which marriage would render impossible; and idious of making light of and forsaking it. As to the former interpretation, I am not aware of any example of atexitv to pistor, or eti, being ever used of casting off a
religion, which, too, would not necessarily follow their marrying even with heathens, as appears from 1 Cor. vii. 14. Besides, thus the explici-
teness of the expression prostatv might be sculled;
since Paganism was their first religion. Whereas, according to the sense it carries in the second interpretation, it is very apt. And the phrase atexitv to pistor is frequent in the later Classical writers and the Sept. Indeed, the words preceding evidently allude to the engage-
ment to live a life of continency; and therefore to that xeiropi may most naturally be referred. 'Prostatov is for
proteron, as often in the N.T.; though there is no occasion to follow the idiom in any ver-
sion. The kriai will thus mean condemnation, severe censure; pistor, a solemn engagement, perhaps by vow.
13. xai de kal argaiei manbouan. &c.] This corre-
sponds to the gaumenv thlounen at v. 11; v. 12 being, in some measure, parenthetical; q. d.
They desire to marry, and moreover, learn to idly gad about among families. By which seems to be meant, that they made their duty of going about to instruct the women and children, or other parts of their office, rather a means of amusement than subservient to the purposes of their vocation. Thus they formed habits of idleness, and not only that, but, as is added, of trifling, prying, and meddling; a spirit which is admirably depicted in Theophrastus ἐφη λαλίας. See also the one τερετριαί. Between the two dangers are the publicans, we may observe a ratamomia, as in 2 Thess. iii. 11. Φίλαρμος comes from φίλος, a bubble: and to blow up such well designates the occupation of a trierer. Αἰλοῦσιν τα μὴ δ. may mean 'talking scandal.' So Eurip. Phoen. 205. Φιλόφογον γὰρ χειρί βαλείν ἐφιν' Σιμίρας ἀφόρημα ἃ αφόρημα ἅ απεναιτεῖ τοῖς λέγοντες, Πελευθέρων ἐπιστεφόμενον. Ηλιοῦσιν τὰ τε ἐναι; παῖς ἤν αυτὸ ἀλλήλαις λέγειν. 14. νεωτέρας i.e. the younger virgins, not women, as in our common Version and Wakef.; for of those the context alone treats. Indeed, χιρίς is added in several MSS., and expressed by the Greek Commentators. Βούλωμα is only to be understood of wish, not injury. The Apostle wished them to be left to marry, if they thought proper, and an opportunity offered. At τεκνογονεῖν and ὀικοδ. I would supply ὑπάρτε: and that is for ὑπάρτε τεκνογονεῖν και ὀικοδ., 'that they may be occupied in the duties of mothers and wives, and [thereby] give no handle' &c. Τῇ ἀντικειμένῳ is used in a generic sense, for τον ἀντικειμένον. Compare Lu. xxii. 13. 1 Cor. xvi. 9. Phil. i. 20. 2 Thess. i. 8. Δοτ. χέρια, for λοιπ. ἅνακα, and that for εἰς λοιπον. 15. ἐξετρ. ὑποτέλει τ. Σ. This may mean, 'have turned aside to follow the suggestions of Satan, by marrying, to the violation of their engagements, and to the virtual abandonment of the faith.' 16. τοὺς χίρας 'have near relations who are poor widows,' i.e. as mothers, grandmothers, daughters, or sisters. In 6 MSS. and 3 inferior Versions the words πιστῶτες ἢ are not found; and in others not ἢ πιστῶ. But in either case it was evidently an omission to remove an unusual expression.
be understood. The context favours the former view; but the air of the sentence, and the change of number, rather require the latter, which is preferred by the antient and most modern Expositors. The next words hint at the circuit of punishment, namely, the prevention of crime.

21. Διαμ. &c.] A most solemn charge, with which Heinz. compares Joseph. Bell. ii. 16. 4. μαρτυρομαι ύμων τα αίγια, καὶ τοῦρ εἰρών αὐγέλου τοῦ θεοῦ. It may partly extend to all the foregoing injunctions; but it chiefly respects the last; the τοῦρ meaning 'all these matters of discipline.' Χαίρεις προσκληρ., 'keeping yourself apart from prejudice or presoposition.' The word indeed seems formed from the Latin prejudiciatum. Κατὰ πρόσκλησιν. 'through partiality, or undue favour.' So Celsius' Epist. to Corinth. κατά προσκλήσεις.

22, 23. χείρας—ἐκτίθει.] Lay hands hastily or inadvertently on no man. Ἄμελες κοιν. ἀμ. ἀδιάλ., i.e. 'Do not [by thus ordering unfit persons] make thyself answerable for their disloyalties.' The next words Μὴ κατα ταυτόν ἒρωμαι are by many referred to what follows; but more properly by others, to the preceding; which is certainly more suitable to the gravity of the Apostle and that of the foregoing subject. And it ought on another account to be adopted, namely, because v. 24., according to the opinion of the best Expositors, is closely connected with v. 22, v. 23 being a parenthetical admonition. The abruptness of this thus accounted for by Mr. Scott: "It occurred to the Apostle's mind, when reflecting on Timothy's manifold cares and labours, that his frequent indispositions might be increased by too great a disposition, to the prevention of his usefulness, and the shortening of his days. He therefore broke in upon his subject, to counsel him, not to drink water any longer, at least as his only liquor; but to use a little wine to strengthen his stomach, and preserve his health." The judgment and taste of this observation is in strong contrast with the foolish and irrelevant remark of Benson, that there was no need of inspiration to give this counsel." It is justly observed by Mackn. that it was not unworthy of a place in an inspired writing, and might be meant to Discountenance the superstiti-
πάσης τιμής ἄξιους ἠγείρθωσαν, ἓν μὴ τῆς ἐνόμα τῶν
2 Θεοῦ καὶ ἡ διδασκαλία βλασφημεῖται. οἱ δὲ πιστῶν ἔχουσι
tες δέσποτας, μὴ καταφρονεῖταιν, ὑπὲρ ἀδελφοῦ εἰσιν,
ἀλλὰ μᾶλλον δουλεύονται, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ
οἱ τῆς εὐεργεσίας ἀντλημενοὶ. ταῦτα διδάσκει καὶ
3 παράκαλε. Ἐν τις ἐπεροδιδασκαλεῖ, καὶ μὴ προσέρχεται
υγαίνουσι λόγοι τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
4 καὶ τῇ κατ' εὐσεβείαν διδασκαλίᾳ, ἑτεροφωτεῖται, μηδὲν ἐπι-
στάμενοι, ἀλλὰ νοῦν περὶ ζητήσεις καὶ λογομαχίας, εἴ ὡς
5 γίνεται φθόνος, ἔρις, βλασφημία, ὑπόνοιαι πονηραὶ, δια-
δραμιῶν ἐνεργεῖαν ἀνθρώπων τῶν νοῦ, καὶ ἀντεστημε-
νῶν τῆς ἀληθείας, νομιζόντων πορισμῶν εἶναι τῆς εὐσεβείας,
6 ἀφίστασο ἀπὸ τῶν τοιοῦτων. Ἐστι δὲ πορισμὸς μέγας,
7 η εὐσεβεία μετὰ αὐτάρκειας.

parallel exhortations in Eph. vi. 5-8 and 1 Pet. ii. 18, where see Notes.
2, μη καταφρ. sc. αὐτῶν. This denotes their neglecting to obey their orders, as being false in religious matters. So Matt. vii. 24. ἔναν αὐξάνεται, καὶ τοῦ ἐπόρον καταφρονοῦσι. Ἀλλά μᾶλλον θυνα. Render, 'but let them serve them the rather, i.e. the more zealously and faithfully. So μᾶλλον ἀγαπ. in Joh. iii. 19, and elsewhere. At ἀγαπητοὶ, supply ἀδελφος. This serves to strengthen the preceding term προστέ. The next words οἱ τῆς εὐεργ. αὐτοῖς must not, with some, be referred to the slaves, (which yields a very frigid sense) but, with many eminent Expositors antient and modern, to the masters. Render, 'because they who enjoy the benefit [of their service] are believers and beloved [brethren].' Some, indeed, take οἱ τῆς εὐεργ. to mean 'who by Christianity are made partakers of the benefits obtained by Christ.' A sense pleaded strongly for by Mr. Rose on Park. p. 325.; who urges that the other is harsh. But there is surely no harshness in supplying τῆς δουλείας from δουλ. preceding. And as εὐεργείαι signifies benefit conferred on any one in the only other passage of the N. T. where the word occurs, (Acts iv. 5. εὐεργεία σὺνθωσων,) the above interpretation may well be better adopted here. Whereas Mr. Rose's sense 'but let them serve them the better, because they who are partakers of the benefit [of the Christian religion] are faithful and beloved' is not a little harsh and frigid. And indeed a truism is involved, if we take (καταφρονοῦσι) as we must, to the sense it just before bears, believing, or believers (as in numerous other passages of the N. T.); and ἀγαπητοῖ being joined with it, must have the frequent sense of 'beloved brethren,' on which I have before fully treated. Finally, the former interpretation recommends itself on a philosophical principle. The Apostle here touches a fine string of the human heart; appealing to the generous pride which would attend the consciousness of conferring a benefit, rather than yielding an unwilling service.
3. ἐπεροδιοῦ. See Note supra i. 3. Προσέρχ. accede to, acquiesce in. See 1 Pet. ii. 4. Τύγαι. λόγους. Render, 'sound words.' A medical metaphor, used several times in this and the second Epistle to Timothy, and that to Titus. By εὐσεβεία is meant 'the true religion,' the Gospel, as supra iii. 16. and elsewhere.
4. τετεύρωσθαι μηδὲν ἐπιστάμενοι. The sense is, 'he is puffed up with pride, though knowing nothing.' So Polyb. ii. 81. ἁγιοί καὶ τετεύρωσθαι. Tετεύρωσθαι is equivalent to the φινουμένοι of a similar passage of Col. ii. 18. Νομιζόντων is used agreeably to the mind and-practices of having a morbid fondness for, of which examples are adduced in Wets. and Rec. Syn., e. gr. Diog. ap. Athen. p. 104. Στοιχειοφορεῖν ἀνακρίνεις. Plato in Phdr. p. 282. ἀποταμίας τοῦ νοοῦντι περὶ λόγων ἀκοῦσα. Ταύτης τις are those mentioned at i. 4.; and λογος. the verbal alterations thence arising.
5. παραδοτομβᾶται. The reading here is very uncertain. Grieseb. edits, from 4 uncial and about 20 other MSS., διατηραῖται, which Schleus. prefers; but, I think, without reason. The compound διατηραῖται is almost unexampled. And good reasons are given by Tittm. de Syn. p. 233. why the reading cannot be admitted. Indeed the common one yields a far better sense. The word is well defined by Schleus. whom see in voc. The παρα, Heinr. observes, denotes in-

ity; and the δια vehement. Αποταμίαν Morris. 'dilute of;' literally, '[self] deprived of.'
Nomiz. παρωμιοῦ εἶναι τ. εὐς. Render, with Newe, 'supposing that godliness is gain,' i.e. regarding the Gospel or any other religion only as subservient to gain. The Aris. and Wets. observs. shows that εὐσεβεία is the subject, not the predicate. So Dionys. Hal. iii. 5. (cited by Wets.) οἱ ἐν χριστιανισμόν ἡγούμενον τὸν πόλεμον. Οιν ἀφίσται ἀπό τῶν τινι τι μες be comp-
pared Ecclesiasticus vii. 2. αἰτήσται ἀπό αὐτοῖο.

6. ἐστι δὲ πορισμὸν μέγ. ἀ. Where such a turn is skillfully given to the foregoing position as to make it express a weighty truth, namely, that Religion, if accompanied with that sanctified spirit which it inculcates, produces the truest gain, even the greatest happiness. So Philo, cited by Wets. τις ἐν εἰρν κερον δωτέστε-

ρου ὑπάρχειν. 7. σωμάτων γαρ εἰς ἀκο. The γαρ refers to a
clause omitted; q.d. Why should we be so anxious to secure what can stand us in so little stead, and fail us so soon? For there is nothing we can long enjoy. Loos. compares Philo p. 882. C. ἔχων εἰς κόσμον, ἀλλὰ μηδὲ σατύρους εἰσήγαγες. γυναῖκας μὲν γεγραμμένοι, γυναῖκας παῖδες ἀπέτισαν. 8. The Apostle here shows the nature of the above antipædia (v. 6.). And διάτριβα is put in the plural to answer to σεπτάνομαι, which answers to our clothes. With the sentiment Wets. compares several from the Classical writers, and others may be seen in Rec. Syn.

9, 10. In vain it is that Heirn. attempts to refine away and sink this impressive admonition into general and New testament allusion. As Apostles are indeed compared, both in the Old and New Testament; not that they are of equal enormity, but in order to show the great guilt of the former. And that it is so regarded in the Gospel, the strong language of the Apostles puts beyond a doubt. (οὐκ ἔνθα αὐτάκτον, means, 'those who study to be rich, and devote their thoughts to increase their wealth'; Julia and others; those who are already rich. Εἰς τοὺς παῖδις καὶ ταῖς, 'into ensnaring temptations,' namely, both in spending what they have, and in gaining more. The words following point out the effect; where ἀποτιμᾶται refers to all such gratifications as are beneath the dignity of a reasonable being. Blass. οὕτως, namely, as always more or less pernicious to health and happiness, ever cheering the sensualist with the shadow, but never giving him the substance of happiness. The metaphor in βαλαβράσις—ἀπέλευσα is bold, and I cannot but suspect that Longin. de Sublim. § 44. had in mind this passage (as he elsewhere quotes Moses) in the following citation by Wets.: ἕ γερ φιλοχρυσία, πρὸς τὸν Θεόν τὴν ἀληθινήν, καὶ η ἰδρυματικία ζουλοζωγόνως, μᾶλλον δὲ ἀν εἰσὶ τις, κατασχέθως αὐτὰν ὡς τοῦ τις βοίων. Thucydides, etc., it may be added, finely remarks (iii. 45.) that "the license of wealth imparts a grasping insatiableness to insolence and wantonness; and that the lower situations are not exempt from the same; being, by the impetuous and irresistible domination of some insatiable lust, hurried into dangers and ruin. Τῶν κακῶν, 'mischiefs and vices.' Ἡ τιμῆς ὁρ. Render, 'through the lust of which;' as in the above passage of Thucyd. ὑπὸ τῶν ἀνθρώπων. It is strange that some (as Beza, Elze., Dodd., Mack., and Burton) should take this to mean 'have pierced themselves all over from head to foot.' The τοῖς is for ἐπὶ or ἐν; and περιστερείων signifies properly to stick any thing upon a sharp stake &c., or to stick the stake into it (of which sense many examples are adduced by Wets.); and metaphorically, to inflict acute agony. Indeed, the very phrase πόι. ὀφέλω, occurs in Homer and Orphei siled by ὥστε, to which I would add ἄμετροι. Fab. 304. ἐπιστερειούμενος ἐπιστερειούμενος, 'unexpected evils.' Οἶδος is a very strong term, derived, I apprehend, from ὀπισθός, and thus denoting a gnawing pain.

11. ἀνθρώπων τοῦ Θεοῦ Anyone formerly given to the prophets of the O.T., and therefore very suitable to the inspired teachers of the New and indeed to New Testament authors, the age is denoting 'one devoted to God, and employed in making His well known unto man.' See 2 Cor. v. 20. and 2 Tim. iii. 17. θανατικός—κρατήτα. The Apostle here keeps much to generalities; while in Eph. v. 22, where he specifies, or exemplifies the fruits of the Spirit, he is more particular. It is, however, worth remark, that in those lists with the qualities of meekness and forbearance, meaning, it should seem, to hint, that by these alone can the virtues be made effectual to the purpose of the 'man of God,' even the salvation of souls.

12. ἰδρυματικόν τοῦ καλοῦν ἀγ. τ. τ.] Occasions superior ambition in general perna castus effunditur, qui illum quidam voces sus classicus ad singulos officii sui munera obena unda excitat. (Crell.) The expression must regard the whole of his exertions, whether in the defence, or in the illustration of the faith, both by words and actions. Καλῶν. Honourable indeed, as compared with the ignoble objects which called forth the exertions of the γνωστικὸν, for the sake of praise. These are, at least, the remarks (which see also at 1 Cor. ix. 24-27.) is kept up in εὐταύσατε, with reference to the eagerness with which the γνωστικὸν strive to attain the prize; for endeavours here is to be united with the sense of the verb. See Glass Phil. Sacr. and Note on Joh. vii. 52. i.e. By rendering the word 'obtain,' as most recent Commentators do, the spirit of the metaphor is lost. Et in eæ. Render, 'to which thou wert, or hast been called,' namely, at his baptism, and afterwards at his ordination, which latter is especially adverted to in the next words, with allusion to the public profession of faith which always accompanied the rite. Now this might well be called καλῶν, as being a full profession of faith and
hope, and a solemn engagement to give himself wholly to the work of the ministry. By the "witnesses" are to be understood not the Presbyters only, but the rest of the congregation.

13. What the Apostle had before enjoining by figure, he now expresses in the natural way; making, however, what he says yet more impressive from the solemnity of the manner, taking God and Christ as witnesses to his injunction. The words τοῦ ὑποτιθομένου seem meant to animate the courage of Timothy in defence of the Gospel, as well as his real and exertions in fulfilling his vows, from the remembrance of that Being who gave him life and preserved it, and would make him useful (see Rom. i. 17. Eph. ii. 1 Pet. iii. 18.) and give him an eternal inheritance. In μαρτυρήσωμεν, there is a blending of two phrases; for though μαρτυρῶν μαρτυρεῖ to be used, and also διωγόρων διώχει, yet never, I think, μαρτυρῶν διωγόρων. The καὶ ought to be expressed both here and in the preceding verse, as denoting notoriety.

14. τροπῆσαι σει. Sub. oint. By ointment is meant the injunction before given to "fight the good fight of faith." Ἀπειληποῖσθαι is for ἀπειλῆσθαι kal. αἴνεται. The έπαινος τοῦ Κυρίου is best explained of that advent of our Lord, which may be said to take place at death. This is placed beyond doubt by a kindred passage of 2 Cor. i. 8. So καί αἴνεται γίνεται τί τινος αἰνεῖται εἰς τήμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

15. Here are accumulated the most splendid predicates of the majesty and power of God, which pave the way for the doxology which follows the passage. (Herm.) Kapp. 18. "at his own good time," be that sooner or later. Magd. See Note supra i. 11. Δεῖνασθαι, as 2 Macr. iii. 3737.
20. The Apostle cannot conclude without again urging the injunctions contained in i. 18. and iv. 7. The κενοφός, here is equivalent to the ματαιολογία at i. 6. It is here further called ψευδόνυμος γνώσεως. In ἀντίθ. there is, I think, an allusion to the ἐναρτιώσεις of specu-
culative science (see Philostr. Vit. Soph. i. 25. 9.) and the λογομαχίαι at v. 4. The Apostle seems here to have alluded to the doctrines of the Judaizers, or probably of those Gnostic Christians who paved the way to Gnosti-
cism.
1 I. ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θεληματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ.
2 ὁ Τιμοθέου ἀγαπητῷ τέκνῳ, χαρίς, ἐλεος, εἰρήνη ἀπὸ Θεοῦ πατρός καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
3 ὁ Χάριν ἐχω τῷ Θεῷ, ὃς λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνεισφορα, ὡς ἀδιάλειπτον ἐχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεις μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν (μεμημένους σοι τῶν δάκρυσιν) ἵνα χαρᾶς πληρωθῇ.
4 ὁ ἔντομησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἔντομησις πρὸς ὑμᾶς ἐν τῇ μαμή σοι, ὅπως καὶ τῇ μητρί σου. Ἔντομησις ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.

This Epistle was manifestly written by St. Paul while in confinement, probably at Rome. Not, however, in the imprisonment mentioned at Acts xxviii., but one which befell him some time after. (see Paley's Hor. Paul.) and the present Epistle is supposed to have been written many years (ten or twelve) after the former, and the last the Apostle wrote, not long before his death. Its leading object is the same; but the more immediate one was to inform Timothy of the state of his affairs during his imprisonment, and to exhort him courageously to maintain the faith of Christ crucified.

C. I. 1. κατ' ἐπαγγ. The best Expositors are agreed that κατα in this somewhat unusual expression denotes end or counsel, q. d. that I might publish the promise of salvation through Christ.

3. χάριν ἐχα τ. Θ. ] See 1 Thess. ii. 2. and 2 Thess. i. 3. ἀπὸ προγόνων, 'after the custom of my forefathers.' There need have been no doubt as to the sense, had the Commentators remembered the words of Paul at Acts xxiv. 14. Ὁμολογεῖ ὅτι τοῦτο σοι, ὅτα κατὰ τὴν ἐδών, ἕν λέγουσιν αἱρέσει, οὕτω λατρεύω τῷ πατρῷ Θεῷ. What the Apostle here says was meant against the Jews, who accused him of abandoning the God of his Fathers. 'Εν καθ. συνειδ. need not have perplexed the Commentators, but is to be taken as Acts xxiii. 1. συνειδ. ἀγαθῆ πεπολυτελήσατο. xv. 16. and 1 Tim. iii. 9. Hebr. xiii. 18. 1 Pet. iii. 16 & 21. The ἐστιν. is, as Rosenm. and Heinr. say, for ὑπὲρ. And by διὰ ἐχω τὴν περὶ σοῦ μνείαν it is meant that he gives thanks to God that he has reason to bear Timothy in mind.

4. τῶν δακρύων: No doubt, the tears of Timothy at their last separation.

5. ἔντομησιν λαμβάνων. Ἐντομησις has reference to the doctrine of the Gospel, by which faithful Christians are considered as temples of the Holy Spirit. See Eph. ii. 22. and Note. Ὄτι supply ἑν ὑμῖν ἐν εὐφ. ἐν αὐτῇ. i.e. that it may continue to dwell. Ἀναξεταρεῖν τ. χερ. τ. Θ. The word properly signifies 'to stir up, blow up, as it were keep alive a dull fire; and hence, metaphorically, to rouse sluggishness, and call into action any dormant faculty, whether of body or mind.' See Notes on 1 Thess. v. 19. and 1 Tim. iv. 14. The χειρὶ must, as appears from what follows, denote the supernatural gifts of the Spirit imparted by St. Paul on setting him apart for the ministry; but it may include the endowments and dispositions formed by the ordinary graces of the Spirit.

7. οὐ γὰρ ἔδωκαν—σαφερομενοι: The Apos-
here delicately hints at a faculty which, it seems, required to be roused, his courage. Yet, considering what precedes, I cannot agree with many recent Commentators in excluding the influences of the Holy Spirit as the Giver of latitude, tempered with discretion, and which the Hellenic, which constrains the minister to attempt the sacrifice of his own youthful dash.

See 2 Cor. v. 14. 

8. The Apostle here hints that this timidity had been evinced by his not coming to Rome, lest he should be involved in the persecution of his master. And he then at large sets before him the momentous nature of that for which he is called upon to encounter persecution, namely, the salvation to be attained by the gracious calling of God, who hath abolished death, and brought life and immortality to light by the Gospel. 

9. The early preachers of the Gospel (says Newc.) had great support from the certainty that God was with them.

9. τῶν σάντων] 'who puts us into the way of salvation.' See Note on Matt. ii. 21. 

1. καταγγέλεις κλήσεις ἐγίς. See Gal. i. 6. The epistle respects the purpose of the calling, i.e. to make us holy here, and eternally happy hereafter. See Gal. i. 15. 

11. τὴν ἐμὴν ἡμέραν, τὸν βάπταιν] i.e., as the best Commentators explain, (see TholpH, Whitby, Bens., and Mackn. in Rec. Syn.) 'has deprived it of its final power, by procuring for all men a resurrection from the dead.' The same term on the same subject occurs in 1 Cor. xv. 25—27, and Heb. ii. 14. And in an inscription found in Nubia, mentioned by Horsley, de Glossis, p. 48, it is said of God: 'ὁ τῶν βαπτιστῶν καταγγέλεις καὶ άδήμ κατανεκρίθης.' Epiphanes here denotes Christ's appearance in the flesh; though elsewhere the word always means his second appearance to judge the world. 'Αφθορίαν is eotechnical of θόν. φωτισισμόν.] Render, 'who hath illustrated, and by implication, made certain, what was before obscure and dubious, just as bringing light to any object ascertains its reality.' Whitby, in an able and instructive Note, shows that 'the hope the Heathens had conceived, by tradition and the light of nature, of certain future good things to be received after the termination of the present life, was but faint, not credited by their philosophers, and disbelieved by the bulk of the people. The immortality of the soul (says he) they utterly discredited and even ridiculed, as both impossible in itself, and unworthy of God to effect. And the Israelites, though they had always an obscure notion of the resurrection and immortality of the soul, yet it was rather by inference from any thing plainly revealed in the Old Test.' I. W. Warburton's Div. Leg. I. 1. There had been many guesses on the subject; but since, as Paley says, he alone discovers who proves, thus the term φωτισμόν is perfectly applicable. In this view, I would compare Arrian Epict. i. 4. τὴν ἐκ τῆς αληθείας εἰρώνεται καὶ φωτισισμόν. 

11. εἰς] for the Classical ἐπὶ ἑαυτῷ. By the parabhēi many eminent Expositors understand here, as v. 14. and 1 Tim. vi. 20., the doctrine of the Gospel committed to him. But by most it is taken of the immortal soul. So Benson paraphrases: 'For I know very well whom I have trusted with my soul; and am firmly persuaded that he is able to keep that deposit safe for me, and to receive it unto me in the joyful moment of the great day.' It is truly remarked by Slade, that the phrase τὴν παραβήθην μοι more usually signifies "what I have deposited with another," than "what another has deposited with me." Accordingly, in v. 14. and 1 Tim. vi. 20. it is τὴν παρακαθήθην φιλάξει, and not τὴν παρακαθήθην σου. And further, since the Apostle there speaks of Timothy keeping the
deposit which was entrusted to him, it may be fairly presumed, that as God is here spoken of as keeping the deposit, it means the deposit entrusted to Him. Thus 1 Pet. iv. 19. As παρθένα κωπόνωπα τα κουσινάμα εναί καθεμισταν. See also the able Note of Whitby. That by εκείνην τ. ἡμᾶς, is meant, as at iv. 18. and elsewhere, 'the day of judgment.' Expositors are agreed. The reference to it is as to something of great notoriety. An idiom not unknown in the Classical writers. Thus Thucyd. i. 30. ὑποτιθημένης δε τε έκείνη τη ἡμέρα, 'on the day in question.' &c. vii. 31. τότε. Καὶ τότεν, that remarkable time known to all.

13. Now follow some exhortations, first general, and then special. On Col. iii. 19. 20. & Philem. i. 3. & 1 Tim. i. 16. And on εγώ, see Note on 1 Tim. i. 11. & vi. 3. and Wakef. S. C. 72. By πνεύματα. Mr. Valpy thinks, is detached part of the Evangelical scriptures, which were then written, (as in Rom. iii. 1. 20. μορφέως signified the law itself) or some systematic course of instruction derived from them, or from the whole doctrine of the Gospel. But it should rather seem to mean, as Mr. Holden explains, 'the sketch, delineation, outline of sound doctrines, which must have been such a summary of the Christian faith as is now called a creed, and in which the Apostle instructed his converts, Rom. vi. 17. 1 Tim. vi. 3. 4. Tit. i. 9. The εἴστε must be understood of 'our Gentile. Tim. was to bold fast this summary not in favour only, but with love and charity towards those who might differ from him in some respects.

14. παραδέχεσθαι Such, for παρακαταθήκην, is the reading of very many MSS., early Edd. up to the fourth and fifth of Erasm., and many Fathers; which has been justly restored by Beng., Wets., Matth., Griesch., Tittm., and Vat.; παρακαταθήκην being the Attic form, παραδέχεσθαι the common one. See Wasse and Popp. on Thucyd. ii. 72. By this παραδέχεσθαι, is meant the deposit of sound doctrine committed to him by Paul. It was to be retained by the aid of the same Holy Spirit by whose aid it was communicated.

15. Now are held out examples, partly for warning, partly for instruction. 'εκείνης does not, I conceive, so much respect abandonment of the religion, as of its outward profession, and a withdrawing of their countenance from St. Paul. Παράστη δὲ εις καρδίᾳ ἀνθρώπων, ὡς καὶ ἐν θείᾳ καταθήκην.
12. Here, however, are designated, not so much courage in defending, as labour and hardship in propagating the Gospel. 

4. On this military comparison St. Paul founds an argument derived from the life of a soldier, and here applied a fortiori. By the τοῦ βίου τραγου, is meant the business of life in general; the plural being used to denote the various kinds thereof, as agriculture, trade, manufactures, &c. Indeed, by the Roman law, soldiers were excluded from all such. See Grot. By το στρατοκιναται, is meant the person who has taken him into pay, the Emperor or other monarch. Ἀρέσκει, may approve himself.

5. On the military St. Paul now engraves an agnosticall allusion; as in 1 Cor. ix. 25. Ἀθλείς, contend in the games,' viz. by wrestling. Όδι στρφη, he does not gain the prize. Νομίμως refers not so much to the rules according to which the wrestlers contended, as to the previous rules of exercise enforced by the trainers. So Arrian Epict. iii. 10. ένο μοντοπίου, ει νομίμως ἥλθες, εί ἔφαγες δια δει, ει γνώκεσθαι, ει το αλεστον ήκουσας. The phrase νομίμως ἄσθι occurs also in Galen and other writers. The two things especially adverted to are the previous severe exercise, and the stripping off all their clothes, throwing aside all encumbrances, and giving their opponent no advantage on account of these.

6. The agonistic metaphor is now changed into an agricultural one, such as we find at 1 Cor. ix. 10. xi. 6. vi. 7. James v. 7. The sense, however, will depend upon what πρωτόν is to be referred to. It is most naturally connected with μεταλλα, and such is the construction adopted by the generality of Expositors antient and modern. The sense, however, thus arising either involves what is in a consistent with facts, or (even when helped up by the harsh elliptis of ένα κοσμα, ‘in order that he may be enabled to labour,' contains a truth not here to the purpose; and the spiritual application thence deduced is forced and frigid. It is not, however, necessary, with some, to resort to conjecture. We have only to suppose, what is common in the writings of St. Paul, a somewhat harsh transposition; and (with Grot., Erasm., Beza, Calvin, Casaub., Harn., Pearce, Wolf, Benson, Dodd., and almost all recent Commentators) to join πρωτόν with κοσμα, as is required by the course of argument. See Calvin, Grot., and Wolf. Conjecture would have been spared, had the true construction been perceived, which is as follows: Δει τον γενοργου πρωτόν κοτ. τ. καρτ. μετ., where κοτ. is the participle imperfect. And the literal sense is: 'It is necessary that the husbandman, after first labouring, should enjoy the fruits of his labour.' Πρωτόν for πρώτερον, as often in the N. T. 7. νοει α λέγει.] This refers to all the foregoing admonitions from i. 8. Forwards. Some difficulty attaches to the γαρ following, as introducing a prayer or wish. This, indeed, is removed in some MSS., which have δει, but, I suspect, from emendation. The γαρ need not be treated as redundant; and no authority will warrant us to render it and. We may suppose (as often a reference, though remote; not, however, that which Hooge and Valpy imagine; but rather such as Benson and Wahl point out; 'For it is my prayer that the Lord &c., i. e. for σήμερον, κοτ. μεταφα, ια δει.' 8. μημιμ. 'I. Χρ. &c.} Here there is a continuation of the admonition in νοει α λέγει. And this is meant to admonish him, in all his sufferings and dangers to remember Jesus Christ, of the seed of David, (i.e. the promised Saviour) who had been raised from the dead; the recollection of which sufferings, with the glorious termination of them in his exaltation as a Prince and a Saviour, would be the strongest incentive to constancy, both for himself and others. Κατα τ. σαλβατοριν. i.e. according to the Gospel as taught you by me. See Rom. ii. 16.

9. κακοπ.] 'I labour;' suggesting his example in aid of his precepts. Ός, for ος ει. Of αλλ ο λέγες—έδειπται the sense is, 'but it is my comfort, that the word of God is not bound along with me,' but is making free course and is glorified; not only by others, as is generally understood, but also, in some measure, by the Apostle himself; for he seems not to have been restricted from preaching it at his own hired house.

10. δει τοντο]]. 'On this consideration.' Δια τοντο εκλεκτον, i.e. those who were called to receive the Gospel, especially the Gentiles, of whom St. Paul was especially the Apostle. On this sense, the best commentators and moderns are agreed; and it is well observed by Benson, that 'the Apostle often intimates that unless he had so laboured and suffered, and they persevered in virtue and piety, both he and they would miss of salvation. See 1 Thess. iii. 5. compared with Thess. i. 4.' Of course, it is implied, and especially in the next words, that their salvation was not certain; and therefore excludes the doctrine of election, which some
Calvinists of more zeal than judgment would here introduce.

11. πιστὸς ὁ λόγος] This formula is by some referred to what precedes, as at Tit. iii. 8. But it elsewhere relates to what follows; and that it is so to be taken here, appears from the γὰρ in the next clause, which means ツアー. The weighty saying which this introduces was, it seems, commonly employed by Christians to strengthen themselves to endure of persecution. See 1 Pet. iv. 13. Σωματ. here signifies to die, or be ready to die, martyrs to the Gospel, as Christ did. Σωματ. we shall enjoy eternal felicity with him." Εἰ ἵνα, if we bear patiently with persecution or death. Σωματ. αἱματικὰ from σωματ. On the force of the expression, see Rom. v. 17.

13. εἰ ἄνωτ.] The sense, according to the best modern Expositors, is as Mr. Valpy expresses it: "The mutability is entirely on the side of those who renounce their faith; there is none in God. The unfaithfulness of man, whatever ruin or forfeiture it may bring on him, is no argument of any unfaithfulness in God, as his promises are made to faithful servants." This unfaithfulness might be, as Benson observes, either by rejecting or denying the Gospel, or by corrupting it in doctrine, or living unworthily of it in deeds. The first, however, must chiefly be meant. By ἀρνεῖται ὑμῖν, it is meant, as Rose- nem, says, cannot act contrary to his nature, which is altogether vengeful, cannot deny that he is Christ, and that what he has taught us is true. Consequently, he can appoint no other retribution, whether for good or evil, than what his declarations authorize us to expect.

14. διαμαρτυρόμενοι ἐν ἱλατ. τ. Κ.] See 1 Tim. v. 21. On ιλατ., see 1 Tim. vi. 4. At εἰκαστ. there is not an ellipse of εἰ μὴ or ἀλλὰ. Much energy is imparted by the ἑλατ. This is the general sense, that controversies which turn on some nice distinctions in words, rather than involve differences in things, are to be avoided, not merely as useless, but as tending to subvert the faith of the hearers, since they may thus doubt of the truth of that faith about which the contending parties cannot agree.

15. στασιν ἡ γεγονομένη, καί γεγέννησεν τὴν τινα πίστιν. After having shown what the preachers of God's word ought not to do, the Apostle proceeds to point out what they ought to do. The sense is plain; but the nature of the metaphor has been debated. Many recognise in ὅρμη τοῦ, an allusion to the Jewish Priests cutting or dividing a sacrifice into its proper parts; or to the scribes dividing the Hebrew sections (see Benson and Dodd.). Or to a carver distributing the meat to the guests; or, again, to a steward dealing out the articles committed to his management. All which, opinions, however, are unsupported by authority. The view most generally adopted is that of Greg. Nazianz., ably supported by Elsner in his Obs. ii. 311. Wits. in loc., and others. It is, to think, a metaphor taken from those who proceed by a direct road, leaving crooked and winding paths; τῇ τιμῇ ὑδῶν οἷς κελευθῶν, and the Latin vim secare. This, however, is liable to two objections. 1. That it drops the idea of ἑλατ. 2. That it does not sufficiently unfold that part of ὅρμη τοῦ which imports the act of cutting, or dividing; and which leads me to think that the Apostle had in view the act of ploughing, when the furrows are made straight. This opinion is supported by the authority of Chrys. and Theodoret, whose words are these: "We praise even those husbands, who cut their furrows straight; so the teacher also is to be commended who follows the canon, or rule, of the Divine Canons. This appears that the spiritual workman who needeth not to be ashamed, rightly dividing the word of truth, is he who wanders not to the right or to the left, but goes forward directly in the path of truth, and who, at every step, takes for his rule the revealed word of God. 16—18. On these verses, see Notes on 1 Tim. i. 4 & 20. A few remarks may here suffice. Γεγον. is (as Rose-nem. observes) not an actual cancer, but something like it. So 1 and Castell. in his Lex. Med. calls it an incipient mortification. Νομίμ. εξείς, i.e. has a tendency to eat or spread further. So in Acts iv. 17. (of a pernicious opinion) τοι μὴ ἔως πλεον ἀδιαμβ. On the nature of the opinions adverted to, see Rec. Syn.
19. ο μεντοι στερεοθεμελιου του Θεου εστηκεν, εχεν την 19
σφαγια ταντην. "Εγνω Κυριου του οντος αυτου και
αποστητων απο αδικιας τασ του ονωματο του ονωματο
χριστου. αν μεγαλη δε οικλα ουκ οστι μονον σκευη χρυσα και
αρ 20
γυαλα, αλλα και ξυλια και οστρακια, και α μεν εις τιμη,
δε εις ατιμιαν. εαν οντυς εκκαθαρει εαντων απο των ινων,
εσται σκευος εις τιμην, ηγιαινειν, και ευχροντον τι
στοι, εις εις ερουν αγαθων ητοιμαινουν. Τας δε νομι
τερικα επιθυμια φευγε διαυ κε διακοινονην, πιστων, αγα
πιν, ειρημενα μετα των επικαλουμενων των Κυριο γε καθα
ρας καρδιας. Τας δε μορας και απαιδευτων εχησεις 23
παρατω, ειως κε γεννηθης μαχας. Δουλον δε Κυριου ου
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ανεξικακων, εν πρατητι παιδευτα των αντιδιαθεμενουν.
κεφ. III. ΠΡΟΣ ΤΙΜΟΘΕΩΝ Β.

μὴ ποτὲ δὲ αὐτῶν ὁ Θεὸς μετανοίαν εἰς ἐπίγνωσιν αὐτῶν ἡμῶν ἢ αὐτῶν τοῦ διαβόλου. παρίσταται, ἐκ

1. "ΤΟΥΤΟ δὲ γίνομαι, ὅτι ἐν εὐαγγελίῳ ἡμέρας

2. εὐαγγελίων καὶ ἡμέρας. ἔστων γὰρ οἱ ἀνθρώπους πολλούς, καὶ νῦν ἠκούσατε· ἐκεῖνοι, οἱ ἀνθρώποι, πολλοί, διὰ

3. βολῶν, ἀκρατείας, ἀνήμερος, ἀφιλάγως, προδόταις, προπητεῖς,

4. τοιούτων, φιλόνοις μᾶλλον ἡ φιλόθεος, ὁ ἐχαρτες μόριον ἑως εἰσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡμῖνεστ. καὶ τοῦ

5. position to him. On μὴ ποτὲ (‘trying whether’) see Note at Lu. iii. 15, and Rom. xi. 21. Ἐπὶ ἔργων. Αὐ. This means, ‘that so they may acknowledge the truth which they had rejected.’ The Apostle thus lays the sinfulness of their even conscientious opposition to the truth, by making it need repentance. Compare Acts xi. 18.

6. καὶ διώθην. Αὐ. Here it is, I think, meant to more clearly express the sinfulness and danger of the opinions, their origin and tendency. And thus the passage need not have so much perplexed the Commentators as it has done. We have only to attend to the somewhat abrupt transition from the metaphor derived from the deep sleep of inebriety, to that of slavery; as also, in the first clause, to the harsh blending of the metaphor of sobering from inebriety, and that of dissembling oneself from a more, here denoting temptation. So 1 Tim. vi. 9. ἐμπληκτοὺς εἰς παραγόν

On this mixture of metaphor on this subject, I have myself adduced several examples from Liban. Joseph., Cebes, and the Orac. Sibyll. Ἐχαρτήματι, ‘after having been led captive.’ On εἰς τὸν αὐτών, see Sculptors in the Critici Sacri. As to the tortuous construction of the sentence resorted to by many eminent Commentators, it cannot be admitted, and seems to have been adopted for no better reason than that it would so distinctly point out the connection of the scriptural doctrine of the influence of the Devil in entangling men into error, keeping them fast bound, and lulling them in the deep sleep of security and ignorance—until, in the words of Cowper,

’Tis deep sleep, and they sleep the sleep of death’

III. 1. Compare 1 Tim. iv. 1.; the expression ἐφανείραμαι. ἐμπληκτῶν εἰς παραγόν. The χελετοὶ is, as Theophyl. remarks, for πολλοὶ τοίχοι; and we have here a popular idiom.

2—5. The Apostle now illustrates the χελετοὶ, in a description full of energy, containing, as in Rom. x. 17, a long drawn analogy, with which the Commentators compare some from the Classical writers, all serving to show the degeneracy of Christians at the καὶ τούς χελετοὺς spoken of. The fulfilment of the prophecy has been referred to various periods, with more or less of probability; but perhaps never so as to attain certainty.

The various voices seem here (as on almost all occasions in St. Paul’s writings) to beenumerate

with some regard to plan, so as to form clusters, of which φλωρεῖ οἱ καὶ φιλόδραμοι form the first, and should be rendered ‘selfish, fond of lucre.’ The former term properly denotes no more than the feeling implanted by the Almighty for money; but the latter was generally used, like our selfish, in a bad sense. The next group comprises, I think, ἀλεξάνδρε, ἀπροκτικὸς, ἀστοργος, ἀποκατάλησον; those voices being naturally connected. For, as Theophyl. observes, he who is disobedient to parents, will be ungrateful to others. And he that is such, is αἰχμάλωτος, because τὴν δικαιον ἐκ τοῦ ὀφειλομένου αὐτοῖς. He will also be ἀστοργος; since for whom will he feel affection, if he has none for his benefactor? He will also be ἀποκατάλησον, for whom will he keep covenant with, if not with his parent, or benefactor? It should seem that the third last are introduced, as in Rom. i. 30., by way of climax to the preceding. ‘Ανὴρ here means, I conceive, ‘violators of the most solemn civil obligations,’ which are called δικαιον as opposed to ἑπαρ (or Divine obligations) by the best writers, as Thucyd. ii. 52, ἡ ἐπαρ ἢ τὸ ἑπαρ ἢ τὸ ὑπότατον καὶ ἱερῷ καὶ δικαίον. The full passage and Rom. i. 30. seem to be imitated by Apollon. Epist. 56. εἰς ἀποκατάλησον καὶ ἀκρατείας καὶ αμέλειας τὴν τὰ ἀνδρῶν καὶ τὰ, τὰ μετατόπιστα ἡμῶν ἡμῖν ἡμῖν ἡμῖν.

Finally, when they are said to be devoid of natural affection, it is not meant that they never had it, but that they have divested themselves of it. See Benson. The next group comprises, I conceive, the διαφ., ἀκρατείας, ἀμέλειας, ἀφιλάγως, of which terms the first may be rendered ‘calumniators,’ namely, on the principle of bringing all down to their own level. Ἀκρατείας, ἀμελείας, ἀφιλάγως, etc., to denote incontinence. This sense, however, is devoid of proof; for I know of no example throughout the Classical writers of the word being used like the Latin incontinens. It should rather seem to mean (as Erasmus., Bera, Casaubon, Fisc., Grot, and Wolf, render) interminantes, for δερατείας ἀκρατείας καὶ διαματέων, ἀνεμομοῖοι, affec tum, ‘having no mastery over their passions and affections,’ literally, un-reined. And.
although examples of this absolute use in a general sense are rare, yet Aristotle furnishes more than one in his Eth. viii. 1 & 4. And so Hippocr. Epidem. L. iv. and Thucyd. iii. 84. ἀκρατής ὀργής, 'ungovernable in its impetuosity.' This trait consorts well with the προστείτε just after. And, indeed, the next word ἄνωμος, fierce, savage, seems an illustration of this, as the ἀφελεία may illustrate the διαβόλος. The φιλάδεβος is explained by many eminent Commentators 'haters and averse to all that is good.' See Doddr. and Bens. The word is very rare; but as φιλάδεβος occurs at i. 8, in the sense 'a lover of good men,' we ought surely here to render, with Newe, 'haters of good men'; which well consorts with the διαβόλος preceding. With the ἄφελι is, I think, conjoined τιτροστατα, indicating a treacherous way of showing their hatred of the good, and bringing them into trouble with the persecutors, whether Jews or Heathens. The προστείτε and τετροφ. form another group. The former, (on which see Note on Acts xix. 36.) answers to the ἐμπωλοντω δεν of Thucyd. iii. 83, signifying a headlong, rash, reckless spirit. Τετροφ. has been treated on last. Lastly, we have what may be considered a general trait, φιλόδονοι μᾶλλον ἠ φιλέθεοι, with which Wets. compares Demoph. φιλόθεοι καὶ φιλόθεον του αὐτῶν αὐτὸν ἀδικητον ἐστί. Philo 333. 49. φιλόθεον καὶ φιλοθαυμότης μᾶλλον ἠ φιλέθεοι. By the ἄνωμο, in φιλόθεο may be meant sensuality in general; but it is probable the Apostle chiefly inteded what we call dissipation, or a dissipated spirit, and one fond of pleasure; though, at the same time, the sort of pleasure may, in some cases, be not very censurable. With this view the words following are very consistent, as denoting a mere profession of the Gospel, and attention only to its external forms, with little influence on the heart and life. So Philo cited by Loeas. has ἐνιστοβράζει τὴν εὐπορείαν.

As to the persons here supposed to be characterized, and the period of the fulfilment of this prophecy, opinions are various. I agree with Benson in regarding this as having the same reference as the great ἄποστασις mentioned at 2 Thess., and introductory of the reign of the Man of Sin, or Anti-Christ; on which see 2 Thess. ii. 3—9. Here, however, as in the former case, the Apostle seems to have considered the matter of iniquity as then working, though only in its beginning, and his corrupt opposers paving the way for it. See v. 13. & iv. 3 & 4. Τοῦτον, for τούτων. So the κα τοῦτον of the next verse is well rendered, 'of this sort.'
false teachers, with the adherence to it by Timothy, a commendation, however, serving to introduce at v. 14. an admonition to constancy. Thus instead of παρερκολύθκας, which is emphasized, the Apostle says μοι τῇ διδασκαλίᾳ, thus emphatically denoting its truth. On this he engrafts a sketch of the principal features of his own conduct, as a model to Timothy, and closes with advertings to the persecutions he had endured, in order that Timothy might be prepared to encounter the same in like manner; suggesting, moreover, for his comfort, a trust in that mighty power which had delivered him out of all his trials. On παρερκολύθκας, see Note on Lu. i. 3. 1 Tim. iv. 6. The term here signifies follow up; as 2 Mac. ix. 27. Ἀγάθον ἂν ἐστι... as often in Classical writers. Προθέσεις is by some eminent Commentators, antient and modern, explained firmness or resolution of purpose; which sense they support from Acts xi. 23. τῇ προθέσει τῆς καρδίας προσευχῆς τῷ Κυρίῳ. But the notion of firmness and resolution are there communicated by καρδίας and προσευχή; whereas, here there is no adjunct, and therefore the usual sense purpose, scope, aim, and design (which is supported by the antient Versions, and often occurs in St. Paul, the Sept., and the later Greek writers) is preferable. After the general terms ἀγάθη and προθέσεις come, as in 1 Tim. iv. 12., the special ones πιστή, μακροθυμήσει, ἀγάθῃ, and ὑπακοή. Πιστῆς is explained by many Commentators faithfulness, as in 1 Tim. iv. 12. but in 12. however, ἀγάθη comes first, and is afterwards followed by πιστῆς; while here πιστῆς comes first, as in 1 Tim. i. 14. 2 Tim. ii. 22. 1 Tim. vi. 11. 1 Thess. v. 8. where they are considered as being united (as in Eph. vi. 23.) by being compared to a breast-plate. And at Gal. v. 6. it is shown how they should be united, viz. when faith worketh by love. It may be thought strange that the terms should be here separated; which might easily be ascribed to the want of regularity in the Apostle's style. In such cases, however, the Apostle I apprehend, often had in mind a meaning more than many of his Critics can fathom. Here, I conceive, he purposely separated πιστῆς and ἀγάθη in order to introduce with each the virtue resulting from it. That πιστῆς was however, connected with μακροθυμήσει, is plain from Heb. vi. 12. which passage is the best comment on the present: γεμάτα τῶν διὰ πιστῶν καὶ μακροθυμιάς ἐλπισμοῦ ὀμοίως τὰς σκαγγέλιας. And that ἀγάθη is equally connected with ὑπακοή, appears from 1 Tim. vi. 11. πιστῆς, ἀγάθης, ὑπακοῆς. Whereas πιστῆς followed by ὑπακοή mi except Heb. vi. 12.; nor of ἀγάθη followed by μακροθυμία. Besides, St. Paul seems to have subjoined ὑπακοή to intiate that the love was, as it regarded men, of that fervent kind which constrained him to bear any thing and everything to accomplish the saving of souls. The best comment on this whole passage is Rom. v. 1—9. In πιστῆς ἰσωροῦν there is an exegetical apposition. Reader 'namely by.' At οὖν δὲ must be supplied from the context, παρερκολύθκας, which, by an accommodation of sense, may mean thou well knowest; Kαί, 'and [yet].'

12. εἰσεβέβλησεν ὡς ἐν Χριστῷ Ἰησοῦ, διακοσμηται. Ποιηροὶ δὲ οἱ ἀνθρωποὶ καὶ γόνοι προκόψωσιν ἐπὶ τὸ χείρον, πλανώμενοι. 13 καὶ πλανώμενοι. 'Σὺ δὲ μένε ἐν ὅις ἐμαθας καὶ ἐπιστов ὃς еιδος παρὰ τίνος ἐμαθες, καὶ ὃτι ἀπὸ βρέφους τα ἱερά.

17 θες, εἰδος παρὰ τίνος ἐμαθες, καὶ ὃτι ἀπὸ βρέφους τα ἱερά.
carefully communicate a religion than fathers. Elders must be repeated, in the sense 'mindful.' By the lepá γράφης are meant (as the best Commentators antient and modern are agreed) the Scriptures of the Old Testament, not the New, which in Timothy’s childhood were certainly not in existence. They are called lepá as being by revelation from God. Τὰ διάκοιτα σε σοφίαν.—I think I have in Rec. Syn. fully shown that the sense is, ‘which are able to instruct thee in what concerns salvation, so that thou mayest attain it through faith in Christ,’ i.e. by means of the Christian faith. For they all (as Rosenm. observes) tend to Christ, whom they prove to have been the Saviour by whom alone we have redemption.

16. πάσα γραφή—διακοινοήσει] This is, I conceive, meant to further explain what was said in the preceding verse, proving and illustrating the lepá and the συνετία there. There is evidently an ellipsis of συνετί: but Commentators are not agreed whether it should be introduced between γράφην and διακοινοήσεις, or between διακοινοήσεις and μακροθυμήσεις, thus joining διακοινοήσεις with μακροθυμήσεις. The latter method is adopted by Theodoret, of the antient, and most eminent Commentators, from Cæmer. to Heirin. and Jasps; q.d. all inspired Scripture is also profitable &c. This, however, is not permitted by the και, which is found in every existing MSS. And though it does not appear in the Syr. and Vulg. Versions, yet, as Bp. Middl. observes and proves, it is far easier to perceive why και does not appear there, than how, supposing it not to have been in the earliest MSS., it should have found its way into those that remain. Bp. Middl. shows (as had been done long ago by Chrys., Theophyl., and Athanasius) that γραφή must be meant of the lepá γράμματα just before mentioned, q.d. the whole of such [Scripture] is divinely inspired. The terms διάκοιτα, ἐλεγχόν, ἐπαναδόθησις, and παρέχει must not be dismissed in the summary way they are done by Heirin; the two first being regarded as a hendiadis, the fourth as synonymous with the third. It should seem that the two first respect doctrine and the two last practice; διάκοιτα, denoting instruction in the truth; ἐλεγχόν, conviction of the opposite errors. Ἐπαναδόθησις always denotes reformation of manners or life; and παρέχει differs, I think in this, that the former teaches how to cease to do evil, the latter how to learn to do well. On ὁ άνθρωπος τοῦ Θεου, ‘the teacher of the Gospel,’ see Note on 1 Tim. vi. 11. On ἀρτος, which is equivalent to καταργήσας, see Lu. vi. 40. and Note, and on ἔσχιστε. Note on Acts xxii. 5. Of πρὸς τὸν εἰς the sense is, ‘for every good purpose [his ministry is intended to answer].’ See 1 Tim. vii. 11. and comp. supra ii. 21., and Ephes. ii. 10.

IV. To the foregoing statement of the means necessary for making the man of God, or teacher, complete for his good work, the Apostle engrafts an earnest exhortation to the perpetual and zealous use of them.

1. Diaμαρτήσῃ.] See Note on a similar passage of 1 Tim. v. 21. Here τοῦ μελλόντος—εἴτε is added, not only to express the strict and solemn account, which Timothy must have then to give of his stewardship, and withal, by the τὴν βασιλείαν, the glorious reward of sedility. The latter clause simply means, ‘when he will come in his kingdom, ‘i.e. of his glory, commencing with the day of judgment; the present being only in medias res. one.

2. ἀκεραιότητα] ‘assiduously apply [to your work].’ An exhortation, if not necessary to Timothy, yet proper to be made for the sake of others of that and future ages. Ἐκαίρως ἀκεραίας must, as the best Commentators are agreed, be understood with reference to Timothy, not the people; and denote ‘at all times and places not only convenient, but inconvenient to yourself;’ or, as Dr. Burton explains, ‘not waiting for opportunities, but making them.’ Ἐλεγχος, ἐπιτήρησις, ‘confute, [viz. those who are in error of doctrine] reprove [viz. the unruly or the immoral in life].’ Ἀπακάλεσαι, ‘exhort to continuance in sound doctrine and holy life. And this to be done ἐν ὑπακοῇ μακροθυμίᾳ, with the greatest patience. The next word, και διάκοιτα are not (as Rosenm. imagines) per hendiadis: but παρέχει must be repeated, the sense being ‘and with every [suitable] instruction,’ i.e. sound doctrine, as appears from what follows just after, τὴν ὑγιαινείαν διακοινοήσας οὐκ ἀνεξοςται. Rosenm. compares Plutarch de Educ. (speaking of parents instructing their children) διακοινοήσαι, ἀνεξοςταί, διάκοιται, ἐπιτήρουσιν, ομοφωνῶσιν, συμβουλεύονται.

3. τὰς ὑγιαινὰς. See 1 Tim. i. 10. 2 Tim. i. 13. Οἰκς ἀνέξεις, ‘will not bear to listen to.”
To sound doctrine, which requires a holy life, the corruption of human nature, in every age, renders men averse; inducing them to follow such doctrines as make the gratification of their passions consistent with hopes of salvation.

Kata τας επιθυμίας ἡ πίστις τῆς ἡσυχασίας, ἡ ἰσωρροπίαν τῆς ἱεραρχίας, ἡ ἡσυχία τῆς ἡσυχίας, ἡ ἰσωρροπία τῆς ἱεραρχίας, ἡ ἡσυχία τῆς ἡσυχίας, ἡ ἰσωρροπία τῆς ἱεραρχίας, ἡ ἡσυχία τῆς ἡσυχίας.}
Troádi para Kártw, érgómws fóre, kai tā bíblía, má-
lstå tás mémbraías. 2. A lýs sán tais o kaláw kai 14
kaka énedèiato’’ apódeí autw’’ ë Kýrws katal τā érga aut-
tow’’ ón kai sý fúlása, lýan gár ádèsthke tois ëmete-
ropis lógois. ‘’Evn tē prówti mou apólogya oudeis mou syv-
parengénto, allá pántes me égkatélitou ’’ mé autous ló-
goshein’’ ë de Kýrws mou paréstai, kai énedúnasmé me, ëwa 17
di èmuw tò kúrmia plásmorofhí, kai akouñ pánta tò étin’’
eí èrrústhén ex stómatos léontos’’ kai rúsetai me 18
ó Kýrws apò páutou èrgou pynróu, kai swese eis tîn
basaileian autw tîn èptopírion wò ë dòxa eis tòus aïná-
ton aïwoun. aîmhn.

... φaivolh, which is probably the more correct
spelling, though perhaps not that adopted in the later
Grecian. The word seems at first to have
been φaivolh (whence the Latin Penula) then per
metathesis φaivolh, afterwards altered to
φeivol and φeloum. If, however, the etymo-
logy of Salmusius (who derives it from φeivlo)
be right, φeivol is the most correct spelling.
As to the sense, of the various opinions proposed
by the learned, the most probable seems to be,
that it means a wrapper or great coat, called by
the Jews γοργος; or else a portomante.

... A Lýs... See I Tim. ii. 21... and Acts xix. 32.
"At the unbelievers find much to
object; and the defence made by Commentators
has not been so satisfactory as might be wished.
Rosenm. and Jaspis urge that the Apostle justly
imprecated him, as an enemy of God and the
Gospel, and for his incorrigible malice; which
Jaspis observes is one, though not the only, cause
of the imprecations in the Psalms. And they
might have added, that the man was in all pro-
bability an apostate. At the same time, I can-
not but agree with the antients, and several emi-
nent moderns, that there is here, properly speak-
ing, no imprecation at all, but rather a wish for
his condign punishment, i.e. that the righteous
God and Judge will treat him as he deserves.
By τοῖς ἡλίως, is probably meant the doctrine of
the Gospel.

... ἰδιώσθην εἴ στομάτος λ... The best Ex-
positors are agreed in understanding the λογος
of the Emperor Nero. Here may there not be
an allusion to a well known fable of Ἀσορ... for
Paul's deliverance at court, which might be
called the λιον's δεν, would justify the expression
in almost its literal sense.

... καὶ δέσται... The Lord shall, true deliverer from
every evil work, i.e. all dangers, temptations, and adversities;
for such appears to be the simplest interpreta-
tion of ἐργον πυνρου, on which the recent
Commentators seek needless refinements. To
interpret, with them, 'from every work of the
Devil,' is not permitted by the propriety of lan-
guage. Compare I Kings xvi. 37. 2 Cor. i. 11.

... αὐτοι τοι... The Romansists should
infer from this salutation of Onesiphorus,
that he himself was dead, is not surprising:
for on that slender foundation they chiefly build the
gainful doctrine of prayers and masses for the
dead: but that many eminent Protestant Com-
mentators should do the same, is unaccountable.
For, as Benson observes, 'he was
from Rome, and yet not be at Ephesus, when
the Apostle wrote this Epistle: or Onesiphorus
might possibly be the bearer of this letter.'
Indeed, that he was not dead, the authority of the antients
(which the Romansists always profess to
follow) uniformly tends to establish. They,
however, say that he was yet at Rome; which,
from the Note already given, appears not con-
ceivable. Heins. maintains that in both places it
may signify, by a familiar idiom, Onesiphorus
and his family. And he compares the phrase of
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21 τον ἐν Μιλήτῳ ἀσθενοῦντα. Σπουδάσον πρὸ χειμῶνος ἐλθεῖν.

'Ασπαζέται σε Εὐβούλος, καὶ Πούἄης, καὶ Λίνος, καὶ
22 Κλαυδία, καὶ οἱ ἀδελφοί πάντες. ὁ Κύριος Ἰησοῦς Χρι-
στὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὕμων. ἀμήν.
Πρὸς Τιμόθεου δευτέρα τῆς Ἐφέσιων εἴκλησιας πρῶτον
ἐπίσκοπον χειροτονηθέντα ἑγράφη ἀπὸ Ρώμης, ὅτε
ἐκ δευτέρου παρέστη Παύλος τῷ Καίσαρι Νέρων.

ἀμφι τὸν Ἐφραήμ. This, however, appears precarious. It is sufficient to say, that there is
no proof that he was dead, and little probability; since thus ὀλκούν would not have been used. On
the other hand, nothing is more probable than
that he might be, to Paul's certain knowledge, at some other place, and not Ephesus. Though,
as to what Benson urges, that the strongest argu-
ment for proving Onesiphorus alive, is that St.
Paul prays for him, since he ὅπερ prays for
the dead, or any of the Apostles; that, in dis-
cussing the doctrine with a Romanist, can be
no argument at all; since it takes the thing for
granted.
This Epistle bears so very strong a resemblance to the first Epistle to Timothy, that it will frequently, with the Notes thereon, be found a sufficient comment on it. The causes of this affinity are clearly attributable to the very similar circumstances in which the persons addressed were placed, and were connected with the writer. See Paley's Hor. Paul. As to the strong resemblance in phraseology, it may (as in the case of the Epistle to the Colossians as regards that to the Ephesians) have arisen, Paley thinks, 'from the two Epistles being written nearly at the same time, and whilst the same ideas dwelt in the writers minds.' The period when the Epistle was written is variously assigned; but generally supposed to be a year or two before the first Epistle to Timothy. It should rather seem to have been written a very short period after, as that to the Colossians was in regard to the one to the Ephesians. The place where it was written is even more undecided. As to Titus himself, we know little with certainty: and great doubt exists as to the time when Christianity was first introduced into Creta.

C. I. 1–3. κατά τόν Παύλον... The best Expositors are agreed that this must be taken as at 2 Tim. i. 1. and denote 'for the purpose of promoting the faith.' So of κατά τόν Παύλον... εἰς δὲ διάκονον, the sense is, 'and for the promotion, the acknowledgment of the true reading is intended to lead us to holiness.' See 1 Tim. vi. 3. 'Εκκλησία, 'of faithful Christians.' See 2 Tim. ii. 10. 'Επ' ἐκπείται ζωήν, for εἰς ζωήν, 'hope of obtaining salvation.' O ανάψυξις. An appellation of God, like ἀνάστασις, and used by the heathen writers as well as by the Scriptural ones. ἔπαθεν αἰώνιον. See Notes on 2 Tim. i. 9–11. 'Aion (says Dr. Burton) is, properly, a long period of time. From the creation to the deluge would be one such period; from the deluge to Abraham, another; from Abraham to Moses, another; thus παῖς αἰώνων αἰώνιων, if taken literally before these aiónes or periods of time began, would mean, from the beginning of the world.' On διαφωνοῦσα, see 2 Tim. i. 10. and on καὶ κατ' αἴώνια, Acts i. 7. and 1 Tim. ii. 6. and Notes. Τῶν λόγων. So λόγος, ἔταγεν ἐμεῖς at Rom. ix. 9. On κατ' ἐπ μαστίγων... τῆς τήρησης... See 1 Tim. i. 1. In both places, the sense seems to be 'according to the ordinance or direction of God.'

4. Compare 1 Tim. i. 2. κατά κοινῆν πίστιν, 'according to the faith common to both of us and all Christians.' Χάρις κκ. See Note on 1 Tim. i. 2.

5. By the expressions καταλείπωσι καί τιδιον, it appears Paul has been at Crete, and laid the foundation for the Ecclesiastical settlement of the island. For καταλείπωσι, some 12 or 14 MSS. have ἀπάλα. But that is susceptible of no sense suitable here; and is not supported by a single Version. The reading, doubtless, arose from the Scribes; for κατ' and ἀπαλά in composition are perpetually confounded. Κατάλαθα is frequently used in the sense here required not only by St. Luke, but by St. Paul,
as in a kindred passage of Thess. iii. 1. κατα-
λειψθήναι εἰς Ἀβίνα. Moreover, though the
writers of the N. T. sometimes use καταλ. where a
Classical writer would have employed ἀνελ.,
yet never the contrary. "ἐν τα  λειτουρτα κεκληρο.
The complete sense (not seen by the Commentators) seems to be, 'that thou mightest further put in order the things which remained
unarranged.' 'Εσι εϊς here intensive, and has
the same force as in στρατόπεδοι at Gal. iii.
15. Of the ord. no example has been added;
but several of the nouns ενδιάθεσθαι with την
λειτουρτα. The terms καταστάσεως πρεξβ.
plainly show that Titus was invested with Epis-
copal authority in the highest sense of the word
ἐνδιάθεσθαι, which was sometimes, as at v. 7. and
Acts xx. 17 & 28., used in the lower sense of
πρεξβεργος, since pastors are overseers over
their flocks. The Presbyterians are obliged to
understand this appointing of Paul's interposing
his influence with the congregations, to procure
the election of these persons as presbyters; than
which, in a manner, the presbyters thus shewn
never promulgated by the Socinians themselves.
Κατα τολιν. Not 'in every city,' but in each
city or town, literally, 'city by city,' of all those
which had Christian congregations. Of such
there might be several in this 'hundred-cited
isle;' though the name τολιν was often given
to towns. Σελ δεσαι,' gave my directions to
them. Paul, it seems, had not time to give
the directions and injunctions, which he now
sends.

6. ει τις ετυι] Render 'whoever is,' such as are &c. Compare 1 Tim. iii. 2—7. The ἀνέγλατον here is equivalent to the ἀνέγλατο-
tων there. Πορετ. Render with Newc., 'be-
lieving;' a sense frequent in St. Paul; implying
also an obedience to the requisitions of the
Gospel, and especially those which are then speci-
ified. Ἀνέπτακτα, 'disorderly and unru.
ly.' So in 1 Tim. iii. 4. the person is to have his
children in ὑπατίαγγει.

7—9. Compare 1 Tim. iii. 23. and Notes. 'Ως
Θεος οικ., as the Steward of God's family,
which every congregation is. See the fine Collect
for Good Friday in our Liturgy. It is well re-
marked by Rosenm., that if fidelity be required
in perishable earthly affairs, how much more is
it in spiritual ones. See 1 Cor. iv. 2. Αδαθα,
self-willed. See a spirited sketch of this character
in Theophr. Char. C. 15. 'Οργηλογι may be ren-
dered 'passionate.' On the other terms, see 1 Tim.
'Φιλαγ. may signify either 'a lover of
good men,' (as the word is used in Aristot. Rhet.
C. 2. 4. Cod. Vat.) or, 'a lover of goodness.' The
word also occurs in Dionys. cited by Suicer ad
Syrach vii. 22. 'Αντικρωμον, 'closely adhering
to, literally, holding fast any thing, in opposi-
tion to [αντις one who would wrest it away.
This also implies diligent attendance to, as in 1 Thess.
14. ἀντικρωμα των αδεινων. and sometimes
in the Classical writers. By πιστος λογος are
denoted the sure and certain truths of the Gos-
pel. In which sense πιστος is often joined with
λογος. Παρακελευς εν τη διδαξε στην
γυναικη, is by most of the later Commentators explained of exhorting
them to embrace and abide by sound doctrine.
That, however, involves a very harsh elliptis.
The εγει is well rendered by our common Version
and most Expositors 'by,' which is confirmed by
the Pesh. Syr. It is, indeed, placed beyond
doubt by a kindred passage of 2 Tim. iv. 2.
'Παρακελευς εν τη διδασκαιι, which is never
shewn to Paul's hands, but was given to the
Commentators) ἐλεησω, ἐπίστασαι, πα-
ρακελευς εν πατη μακροθυμαι καλο διδασ.
Professor Schoefield well renders: 'That he
may be able both to exhort [men] by sound doc-
trine, and to convince gain-sayers.' On γυν., see
Note at 1 Tim. i. 10.

10. The και αφεται πολλοι is in several MSS.
not found; and in others is put before μετασο-
λαι. It, therefore, with reason, suspected by
the Editors to be interpolated; probably by some
early Critics who thought a copula was required.
'Αντιποτ. here seems to denote disobedience both
in doctrine and discipline; Judaeizers being pro-
bably for the most part intended. Ματαιοι,
those who are at 1 Tim. i. 6., said to be turned
aside εκ μετασολαι. The φιλεστατα are
those who at Rom. xvi. 18. are called ἐξαι-
ταις τας καρδιας των αδεων.

11. επιστομ.] Not, 'whose mouths may be
stopped,' which would suggest a wrong idea:
for the sense is not 'to take from them the power
of speaking, but to make them not disposed to
use it, by putting them to silence after evil con-
futation; just as a horse when well bridled, is
not disposed to be unruly. Of which sense ex-
amples are adduced by the Commentators, to
which others are added in Rec. Syn.

- διὸς ουκεν ενεπτερι] i.e. 'subvert the
I. 1. ΠΑΥΛΟΣ δούλος θεοῦ στούν, κατὰ πίστιν ἐκλεκτῶν τῆς κατ’ εὐεξίαν, ἐπτείλετο ὁ ἀφευθενθεὶς Θεὸς ἐν καιρῷ ἰδίῳ τοῦ λόγου τοῦ θεοῦ ἐγὼ κατ’ ἐπιταγήν. 3. Τοῦτον χαρὰς ἔχει τοὺς ἐπισκόπους καὶ τοὺς ἐπίσκοπους καὶ ἔφημον.

This Epistle bears so very frequent, and the term, and, and, as Theophr. See Paley's Hor. The expression θεοῦ εἰς τὸ ἐπισκόπον ἐν τοῖς an epithet found in the 2 Epistle to the Ephesians, to the two Epistles together, reference to his prophetic writers. The words Κρῖτες was written by Callimachus (8) (though it had probably since the directions given are similar to those at 2 Tim. i. 3. and προερυθέται at v. 3. is applicable to those women who bore offices in the Church; as appears from the epithets λογοτροφεῖος and καλοδιδασκάλους. This view, however, is supported neither by the authority of the ancient Expositors, nor by the opinion of the best modern ones. And the qualifications do not sufficiently correspond. Neither is the word ever used in the N. T. in that sense. More may be said for προεροθείνεις as denoting female elders, or deaconesses; where there is antient authority to allege. Perhaps we may, in the former case, reconcile the two interpretations by supposing that the Apostle, though using the general term προεροθήται, yet had in mind those who filled ecclesiastical offices. With υἱός τῆς πίστεως, τής ἡμῶν, τῆς ὑμῶν may be compared 1 Tim. vi. 11. διὸς υἱόν, υἱόν, νόμων, νόμων, and 2 Tim. iii. 10., where see Notes. 3. καταστήματα 'departure,' corresponding to the French 'maineit,' whence our maine. So Porph. cited by Wels. τὸ δὲ σαμοῦ καὶ τούτου καταστήματος εὐφαντατος. and Simpl. τὸ
In εἰσπρ. the reference should be not, as many eminent Expositors suppose, to the καταστατικός, denoting their deportment should be suitable to their calling. So Menand. cited by Schleus. ἀρ. τέχνας. Διαμόλον, 'given to slander.' Δέδουλος, 'addicted to.' nearly synonymous with προστάται at 1 Tim. iii. 8., though a somewhat stronger term, and illustrated by Joh. viii. 34. and Rom. vi. 14. Καλοδίασκες, 'teachers of what is καλόν,' i.e. virtuous and decorous.

4, 5. ινα σωφρονίζω. &c. These words show the chief purpose of the instructors, namely, that they should teach them to be σωφρονείς, acting as monitors, and regulators of their morals. There is no reason to suppose, with some, an allusion to the ten σωφρονεστάτων, who were chosen as Censors of the morals of the Athenian youth; for the term was used (as Hemsther. on Pollux ix. 136. has shown) in a general way of those who bring others to a right mind. Thus it occurs in Thucyd. iii. 65. σωφρονεστάτων τῆς γυναῖκος, 'moderators of your counsels.' And the verb is found in this sense at Thucyd. vi. 78. These instructions, as appears from what follows, were to turn on the domestic duties suitable to young married women, and each in the order of importance. The first is, as it were, their cardinal virtue; for it was well said by Socrates (ap. Stob. p. 498. Euseb. chron. vi. 13.) χαῖρε γυναικεία τοι ἐνδοχριστί στέφα, in like manner as modesty is by Pericles in his Funeral Oration (Thucyd. ii. 45.) called the virtue of the female sex. In οἰκονομοῖς οἱ we have a very significant term, denoting not only 'stayers at home,' but εξ αντικείμενος, caretakers of the house, house-wives. So Theophyl. explains by οἰκονομοί, of which, I would observe, is the sense of the obscure term φίλοις in Lycoth. Cass. 1065., just as after uses the term οἰκονομίαν to denote housewifery. 'Ἀγαθοθεία means may either, with reference to the preceding, good-wives, in the sense in which the word was used by our ancestors, like the οἰκοενωμέναι of Artemid. ii. 33., or the ἄνωθεν-μενα of Eph. 6. 5. &c. 3. Tim. 5. 21. &c. 4. Tim. 4. 12. Tit. 2. 12. &c. 1 Tim. 5. 21. &c.

γαρ ἡ χάρις τοῦ Θεοῦ ἡ σωτηρίας πάνω πανευνυματικός ἦν, οὐκ ἠμφασίζομεν τὴν σωτηρίαν τῶν κοσμίων ἐν πάσιν.

7, 8. τύχον] See 1 Tim. iv. 12. and Note. Παραχθόμενοι, 'showing forth thyself.' At ἐν τῷ δόξῳ. διαφανοῦσα ἡ παρεχομένη, in the sense ἐνδοικυμένος. The διαφαν. has reference to the καταστατικός τῶν ἀνθρώπων, as Col. ii. 17., i.e. corrupting it for the sake of lucre, or other improper motives. Now this regards the person, not λόγον ὑπόθεσιν, (by a metaphor often occurring in the Epistles to Timothy and Titus) does the thing. Ακατάργος is properly a forensic term; but here stands for the ἀνευλογητός at 1 Tim. vi. 14. At ἐξ ἔντεκα ἃ γινόμεν τὸ ἔντεκα, this expression being equivalent to the ἐκ τητοῖς at 1 Tim. v. 14., and including both Jews and Gentiles. The same occurs in Thucy. vii. 45. τὸ ἐξ ἔντεκα. Εἰσπρ. [that he may be ashamed,] as 2 Thess. iii. 14. Compare a similar passage at 1 Cor. xiv. 24.

9, 10. Compare similar admonitions 1 Tim. i. 1. sq. Eph. vi. 6—8. Col. iii. 22. The ἀληθεία, here is equivalent to the ἀληθεύοντος ἢθος of Rom. ix. 30. Hence may be understood and defended the words of Ασχώλ. Theb. 244. πάλινορμόνως αὐτός, for so I would point, regarding the preceding line as spoken aside. Hence the conjecture of Bp. Whiston, πάλινορμίως, however learned and ingenious, is unnecessary.

10. σωτηρίας] See Note on Acts v. 1 & 2. ὑπὸ τοῦ σωτηρίας προκαθήμενος, 'of God our Saviour,' see Note at 1 Tim. i. 1 & 2.

11, 12. ἐκείνης—ἀνευλογητοῦ.] The connexion seems to be as follows: 'And this honouring of your religion you all, as Christians, are bound to aim at; since from all, of whatever rank, it is required:] for the grace of God &c. The Apostle then shows that in that religion is sustained the obligation to avoid the vices, and cultivate the virtues above enjoined; and, in general, to live righteously, soberly, and godly. After which he points out the strongest motives to avoid the one and cultivate the other, arising from the expectation of a day of retribution; suggesting, withal, an encouragement to strive after virtue, in the abatement and expiation by Jesus Christ, and, finally, the strong incentive to perform all
faith of whole families. So 2 Tim. ii. 18. "the pious apostles." This, indeed, is hinted at in the words διδ. μιν διακαλεῖν, where there is a likewise, as in Is. lxi. 4. and Joh. xxi. 18. I would here compare Plato p. 960. διὰ οἰκίας χρηματιών, καὶ ἔναντι καὶ δίκαιον δίκαιον. These are the kind of persons described in 2 Tim. iii. 6. οἱ ἐνθέων εἰς οἰκίας αἰειών, and who are at v. 2. described as "philosophers." Here these are not the φιλοσοφοί (at a later date) put per eranathetion, but διὰ αὐτῶν, and is a stronger expression. Proph. is by Newc. and others rendered poet. And, indeed, the term, like vates in Latin, was then applied (as denoting a sort of inspiration) to all poets of more than ordinary celebrity; though it had been formerly confined to Homer, Hesiod, and Pindar. Epi-

minating, πόιος. If a person here meant was not a poet, but a prophet, and a writer προφητεύων, and, as Theophyl. says (imitating Thucydides vii. 50), οἱ προφήτους καὶ ἀποστολοις προφητεύον, καὶ μαρτυρικῶν δοκοῦν, καὶ καταρεῖται, was reputed to be a μάτης. He is called by Apuleius sudaicus, and by Cicero, veriticos. It should, therefore, seem that S. Paul had reference to his prophetic rather than poetic celebrity. The words Κρητῆς δελεῖται were borrowed by Callimachus (Hymn on Jove n. 8.) (though it had probably become a proverb) who proves the truth of the διακαλεῖν, from their having fabricated a tomb which they pretended was Jupiter's. Thus (says Bp. War-
burton) it was the truth that the vulgar, that the Gods were only mortals raised to Divine honours for the benefit they had conferred on men." This character always adhered to them, as the Greek Proverb testifies, i.e. Τριεὶς κάτα κάτισκα Καπαδοκία, καὶ Κρήτη, καὶ Κυκλάδαις, which is the best illustration of the κακά καθιστά, after which term the latter noted their bruitishness, as the words following do their glutony and sloth. See Rec. Syn.

13. διακαλέων αὐτῶν ἤπειρον.] See Note on 2 Cor. xiii. 10.

14. μιν προσέχω. "Ioud. μινδοθέω] See Note on 1 Tim. i. 4.

15. παντεὶ καθαρῶς σωσίθη.] Compare a similar sentiment in Tim. iv. 4 & 5. and Rom. xiv. 14 & 23. The Apostle takes occasion from what has been said of Jewish fables and traditions, to inculcate that the Jewish distinctions of meats and drinks, as clean or unclean, were of no effect as to moral purity, which consists not in abstaining from certain meats, but in an unpolluted heart; q. d. to the pure [in heart] all such meats as by the Jewish traditions were held as unclean, are pure. *e. t. e. may be taken without detest: but to be polluted [in heart] and unfaithful to Christ nothing is pure. 16. θεόν ἡμῶν. &c.] This is said by way of justifying the charge of ἀποστασία in the preceding verse. On the expression θεόν ἐδίωκεν, see 2 Tim. ii. 19. and Note. "Εργοὶ, ὥσπερ ἀπόθελημα, as in 2 Tim. iii. 5. ἐξεύρετε μυστήρια σώφρονες, τὴν δὲ δύναμιν αὐτῆς ἦσσαμον. On ἐλεημοσύνας, see in the Sept. See Note on Matt. xxv. 15. And on ἐξαπλ., see Note on 2 Tim. iii. 8.

11. 1—6. See 1 Tim. iii. 11. v. 14. and Notes. 2. πρεσβύτερος.] Repeat λαλεῖ, in the sense εἰσίν. bid. Preb. is by some eminent Expositors taken to denote, not aged men, but Prelates; hence those directions given are similar to those of a 1 Tim. i. 3. and presbitēres at v. 3. is applicable to those women who bore offices in the Church; as appears from the epithets ἱεροπρεπεῖς and καλοδιδασκάλους. This view, however, is supported neither by the authority of the antient Expositors, nor by the opinion of the best modern ones. And the qualifications do not sufficiently correspond with the office which is so far used in the N. T. in that sense. More may be said for πρεσβυτῆρας as denoting female elders, or deaconesses; where there is antient authority to allege. Perhaps we may, in the former case, reconcile the two interpretations by supposing that the Apostle, though using the general term πρεσβυτήρας, yet had also in mind those who filled ecclesiastical offices. With ἱεροπρέτεια, the νήσος, τῆς ἐφίλης, τῆς ἐπάλης may be compared 1 Tim. vi. 11. διὰκα πίστις, ἄγαθὴν, ἑαυτονομίαν, and 2 Tim. iii. 10, where see Notes.

3. καταστάτημα; 'deportment;' corresponding to the French 'maintenir,' whence our main. So Orph. cited by Wets. θέου δέ συμβολὰ καὶ καταστάματος ἑναίως, and Simpl. τὸ
κατ. σεμνών. Βεβοβερ καθώς τόμος, επιστολάρες, διαφήμαται, 'given to slander.' Δενολε., 'addicted to;' nearly synonymous with προσφορούνται at 1 Tim. iii. 8., though a somewhat stronger term, and illustrated by Joh. viii. 34. and Rom. vi. 14. Καδίβονα, 'teachers of what is καλόν,' i.e. virtuous and decorous.

4. 5. Ενα σφάραχι, &c.] These words show the chief purpose of the instructors, namely, that they should teach them to be σφάροι, acting as monitresses, and regulators of their morals. There is no reason to suppose, with some, an allusion to the ten σφάρωντας, who were chosen as Censors of the morals of the Athenian youth; for the term was used (as Hemsterh. on Polux ix. 136. has shown) in a general way of those who bring others to a right mind. Thus it occurs in Thucyd. iii. 65. σφάρωντας της γυναικός, 'moderators of your counsels.' And the verb is found in this sense at Thucyd. vi. 76. These instructions, as appears from what follows, were to turn on the domestic duties suitable to young married women, and each in the order of importance. The first is, as it were, their κατάκλινος virtue; for it was well said by Socrates (ap. Stob. p. 488.) εὐσεβεία γυναικεία, δ ἐπὶ τῶν άνδρων ἡμῶν, in like manner as modesty is by Pericles in his Funeral Oration (Thucyd. ii. 45.) called the virtue of the female sex. In οἰκονομεῖς we have a very significant term, denoting not only 'stayers at home,' but as adjuncta, caretakers of the house, house-wives. So Θεοφυλ. explains by οἰκονομίκας, which, I would observe, is the sense of the obscure term στεγανο-μονας in Lycophr. Cuss. 1065., which just after uses the term oikousian to denote housewifery. 'Ayastes may mean either, with reference to the words following, good-tempered; or, as it should rather seem, with reference to the preceding, good-wives, in the sense in which the word was used by our ancestors, like the οἰκοδοστοίνα of Artemid. i. 33. or the bona-femina of Ennius; namely, good managers. Thus it will be euge-
we are really able, from a regard to the purpose for which this atonement was made, namely, ‘to purify unto himself a peculiar people, zealous of good works.’ Πάνω αὐθαυσίων must be construed, not with ἐπεφάνη, but with ἐστήσησα, thus which bringeth salvation to all men, whether Jews or Gentiles. Ἐπεφάνη, which had been revealed and promulgated. Παρακαλέω, for εἰς τοῖς παιδεύομαι. Τὸ γὰρ, and ἀφεδέσατο may be rendered rejecting, renouncing. So Thucyd. vii. 66. αἰτῶ, τὴν παραστασιν. Ἀριστ. denotes not only neglect of the proper object of worship by idolatry, but by those vices which result from it. Οὐ τὰς κομματικὰς, but the best comment is 1 Jn. ii. 16. Σεσέρβοι, denotes virtues which regard ourselves; i.e., as regards our fellow creatures; and εὐσεβεῖς, as respects God. Similar divisions are found in passages of the Classical writers cited by the Commentators.

13. προσδεχόμενοι—Χριστοῦ] The most natural sense, and that required by the proprieties of language, is the one assigned to the passage by almost all the antients, and by the early modern Expositors, as Erasmus, Grot., and Berz, and also by eminent Expositors and Theologians of great repute, as Bps. Pearson and Bull, Wolf, Matth., and Bp. Middl., namely, ‘Looking for (or rather, looking forward to). Comp. Job. ii. 9. and see Grot.) the blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ.’ The cause of the ambiguity in our common version is ably pointed out, and the above version established on the surest grounds, by Bp. Middl. and Professor Schoefield. But, besides the argument founded on the propriety of language (of which the Greek scholars were better judges than the modern ones), that of Berz, who urges that ἐπεφάνη is no where used of God, but Christ, is unanswerable. So in a late able Critique on Dr. Channing’s works, in the British Critic, the Reviewer justly maintains that ‘Christ must be the God here spoken of, because it is his glorious appearing which all Christians here are said to expect: but of God the Father, we are expressly told, that Him no man hath seen, nor can see.’ Here Dodd. and Macklin, though they profess to leave the matter dubious, yet so translate as both to leave no ambiguity, and decide it in a manner we should little expect. See Rec. Syn. They and our other Translators have, I suspect, been influenced more than they were aware by an argument specious, indeed, and employed by the maintainers of the new version, that “Jesus Christ is no where styled the great God.” But the μεγάλον belonging to both Θεοῦ and σωτήρος alters the case, and removes that objection. The sense is plainly, ‘the glorious appearance of that great Being, who is our God and Saviour.’

14. ἄρα προσδέχομαι] ‘might redeem us.’ The word here is a trium structure, denoting not merely withdrawing men from sin by a pure doctrine and a holy example, but paying the λατρεία which delivers us from the punishment of sin, and places us in a situation to please God. The second of these senses is alluded to in the next words καὶ καθαρίσθη &c., in which may be recognized a blending of two clauses into one, namely, that he might [by atonement] purify us unto his service—and [thus] make us a people peculiarly his own, by being zealous of good works. Περισσεύσω, in this Hellenistic use, (derived from the Sept.) signifies (as Chrys. observes) what is εὑρέστησα, or chosen out from other things, εὐσεβείας, by an allusion to the title formerly given to the Jews by God, of λαός υἱὸς σαβαobjective. (Exod. xix. 5. Deut. vii. 6.) This use is formed on that of the Hebr. מֹדֵע. See Eph. ii. 10. So 1 Pet. ii. 9. λαὸς εἰς τέρτιαν. 15. λαλεῖ] ‘speak,’ namely, by preaching. Ἐλεγχε. This must not be rendered, with Rosaeum. and others, ‘enjoin,’ for which signification there is no authority. No perplexity would here have existed, had the comma of the early Editions after παρακαλέω been retained. The sense may be thus expressed: ‘The above doctrines and duties do thou teach, and exhort to the practice thereof; and [any who gainsay or neglect them] rebuke with all authority.’ So Theophyl. λαλεῖ πρῶτον καὶ παρακαλέω, εἰτα δὲ ἤλεγχε. The met. ἐπιταγής may be explained, with Theophyl., μετὰ ἀρνήσεως. i.e. in the exercise of the authority vested in thee as God’s minister for that very purpose. So 2 Tim. iv. 2. καὶ καθαρίσθη—ἐλέγχε, παρακαλέω. — μηδεὶς σου περιφρόνω, i.e. give no one just cause to despise thee; as in 1 Tim. iv. 12.

111. i. See Rom. xiii. 1. compared with Col. i. 10. Expositors are not agreed whether ἐν τῶν ἔργοιν ἀγαθῶν ἐστὶν. εἰσοδεία should be referred to the preceding words, (thus limiting the obedience to all things lawful,) or to the following ones, as suggesting how political obedience may best be rendered, namely, by discharging the other duties. The former method is preferable.
2 εἶναι, "μοιένα βλασφημεῖν, ἀμάχους εἰναι, ἐπισκεῖν, πᾶσαν..." (Phil. 4. 2).

3 ἑυδοκιμνόνων προῖτητα πρὸς πάντας ἄνθρωπος. Οἱ..." (2 Tim. 2. 24, 25. Cor. 6. 11.)

4 ἔγρα τοῦτο καὶ ἡμεῖς ἀντίθεθαι, ἀπειθεῖν, πλανᾶμεν, δουλεύω..." (Ep. 2. 1. Col. 3. 7. 1 Pet. 4. 3. Eph. 4. 28. 1 Thess. 2. 11.)

5 Θεοῦ, ὡς εἰς ἑργάζοντας τὸν ἐν δικαίωσεν ὠν ἐποίησαν ἡμαίς, ἡ τις 3.3. οἰκ. 15. 11. Rom. 3. 20, 28. et 4. 3. 6. et 9. 11. et 16. Eph. 1. 4. et 2. 1. 9. et 3. 5. Gal. 2. 16. 5 Tim. 1. 9.

2. μοιένα βλασφ. ἀμάχ. εἰναι. These words may adverb the characters of the Cretans, as κακὰ γυναι. The ζήτειν seems to relate to general meekness of deportment: and the ἐργατ., to mildness and forbearance towards heathen opponents. So 2 Tim. ii. 25. ἐν προῖτητι παίδευσότας τούτον αὐτοδαπάνην. See also 1 Tim. vi. 11.

3. ἡμεῖς γέρων τοι ἐκ.] The propriety of the γέρω is sufficiently apparent; this being meant to signify a reason for such lenity and mildness towards those who are heathen opponents, namely, pity for their situation, and recollection that they themselves were once such as they now are. The best Expositors are agreed that by the ἡμεῖς the Apostle speaks not of κοίνοις, i.e., identifies himself with them; as he often does elsewhere in order to soften disagreeable topics, and avoid offence. For, notwithstanding what some say, there is here no mere grand parade, nor any purpose to dignify Paul when a Jew; whereas all of them are very similar to those by which the Apostle describes the heathens, Rom. i. and elsewhere. 'Ανόητος has reference to the peculiar ignorance of atheism, or polytheism, idolatry, and unacquaintance with the religion revealed by God. Πλανώμενος is nearly synonymous. So Hebr. v. 2. It is joined with ἀνόητος, first as a cause, and then as an effect: 'deceiving yourselves,' implying error. So 1 John. i. 8. εἰπονότα Πλανώμενοι, καὶ ἡ ἀλήθεια οὐκ ἐκεῖν ἐν ἡμεῖς. The ἀπειθεῖν, as being placed between ἄψωτον, and παίδ., must denote a combative refusal of belief and obedience, corresponding to the expression at Rom. i. 28. οὐκ ἔχειν τὴν θέσιν ἐν συνόρειᾳ. So at Eph. ii. 2, the heathens are called όιοι τῆς ἀπειθείας. On the δουλεύων ἐπίθεμα, καὶ τοιούτα the best comment is Rom. i. 28-31. and Eph. ii. 3. And as those words allude to the abominable vices of the heathens; so, I conceive, do the next to certain evil dispositions, such as malice, envy, hatred, and all uncharitableness. So Rom. i. 29. πεπεπωμένοι καὶ μετέχοντες φθόνον, φόμον ἐπικρίνεται, ἐπικρίνοντας τὸν ἐργατόρος. 'Hateful (or deserving of hatred) to God and good men.' So Rom. i. 30. θεωροῦτε γε. The μισούντες ἀλληλούς has no exact counterpart in the above passage; but it is implied in the ἄπαθετον, ἀυτόργον, ἀσφόνον. We may render, in the words of Tacitus, 'inimici mutuo odio.' Several passages are here adduced by Wets. from the Classical writers; to which I have in Rec. Syn. added others; e.g. Aristid. μισοῦσιν καὶ μισοῦσιν διάγραφον.

4-6. Compare the kindred passages at Gal. iv. 3-5. and Eph. ii. 1-10. the latter of which especially is a good comment on the present. Φίλαθλος must here be taken in its proper sense of love to man. Τοῦ σωτήρος ἡμῶν Θεοῦ may be rendered, with Bp. Middel., 'of our Saviour God.' The learned Prelate, however, in supposing that here and at i. 3. ii. 10. 1 Tim. ii. 2. the Saviour God means Christ, is certainly mistaken. Not only the parallel passages of Gal. and Eph. show it to be God the Father who is here meant, but such is clear from v. 6. 'He is (to use the words of Mr. Valpy) the foundation from which the Holy Spirit flows, for the instruction, regeneration, the salvation of his fallen creatures; and this blessing is derived to mankind through Christ.'

5. τῶν δικαιών. Supply ἐνωτών. 'Εν δικαίω, is a phrase for the adjective, δικαίως. 'Ὁ ἐνωτώς. This should be rendered, with Mackn. and Wakef., 'which we had done,' or did, i.e. before faith and the laver of regeneration. 'This (as Whitby observes) does not in the least exclude the works of righteousness which should hereafter be reduly obtained in salvation.' "He gave the laver of love and mercy of God," as Eph. ii. 4. 'Ἐνωτώς. The best Expositors are agreed that the sense is, 'hath put into a state of salvation.' See Note on Matt. i. 21. and Acts i. 47. It must, however, likewise import deliverance from the consequences of former sins, and also ignorance and vice, by having the means of true knowledge and virtue communicated. Διὰ λουτρόν τοῦ θαλαμοῦ should be rendered 'the laver of regeneration.'

The antient Expositors almost universally (see Chrys. i. 323.) and all the most eminent modern Commentators are agreed that by παλαγία, is meant baptismal regeneration. And that this is the doctrine of our Church, is certain from its 27th Article. See the masterly Vindication of this doctrine, by Bp. Marsh Lect. p. 386-392, and also Whitby. The term, indeed, might, without the adjunct λουτρόν, mean moral regeneration. And though that sense is very rare in the antient writers, yet I have myself noted an example in Euseb. Eccl. Hist. iii. 23. fin. διδοῦ μέγα παρακλήτῳ εὐθυμίας. καὶ μέγα γενέσιας εὐθυμίας. It must, of course, be primarily understood of the renovation proceeding from the regenerating grace of baptism; though it need not be confined to that, but understood of that moral renovation begun in baptism, and carried on by the aid of the Holy Spirit throughout the whole of life. The reader is here referred to a most admirable elucidation of this important subject by Dr.
Gloster Ridley, (cited in Mant and D'Oyly) which leaves, in fact, little about which moderate men, careful to understand each other, would differ.

6. έξεχεν-πλουσίως See Acts ii. 17. and Note.

7. See the above parallel passages of Galatians and Ephesians, and also Rom. iii. 24-26. v. 1-9, viii. 17. Gal. iii. 29. and Note.

8. πείσασθαι ὁ λόγος] Literally, "Faithful or true is the saying." Expositors are not quite agreed whether this refer to what precedes, or to what follows. In the latter case the sense will be, "uphold the doctrine, that believers should maintain good works." To this sense, however, the plural τούτων is adverse; and the λόγος will not admit it. It is better (with almost all eminent Expositors antient and modern) to refer them to the preceding, understanding by τούτων the doctrines above mentioned, i.e. concerning salvation to sinners from the mercy of God in Christ, through regeneration, by faith and justification of grace. The sense of the next words is: "And I would have you constantly insist on these truths: so that those who have believed in God should not be found in the end to be cause of scandal, because of the obscurity and consequent diversity of interpretation arose from the Apostle's not having here shown how it should be, that the doctrine of salvation by grace should produce holiness of life. But he has done it in other kindred passage which all the Commentators, I believe, have omitted to adduce, namely, Eph. ii. 9 & 10.

10. 11. The mention of frivolous questions and curious subtleties naturally introduces that of the heresy and schism which they generate. Compare Rom. xvi. 17. where see Note. On the sense of αἰρετικός ἀδιρωτικός, and of the term σχίσμα much has been written. Suffice here to say, that αἱρ. seems to mean one who takes up any doctrine in opposition to, or inconsistent with the fundamental truths of the Gospel; or who opposes such truths; especially if anxious to promulgate his own notions, and from a vain-glorious desire of being the head of a Sect. Of course, σχίσμα is the promulgation and supporting of such heresies. See Bingham's Ecclesiastical Antiq. l. xvi. 6. 21. Vitringa de Synag. p. 755. sqq. and Scott.

11. εἰδὼς ὃς ἐμν. [This obscure and controvetersed words are, I conceive, meant to suggest a reason why all intercourse with such a person is to be avoided. And the difficulty hinges upon αὐτοκατάκριτος, which some emi-
nent Commentators think may mean 'one who furnishes matter of self-condemnation against himself.' This sense, however, seems very harsh, and little agreeable to what preceded. The antient interpretations, from their simplicity, deserve more attention. Chrys., Theophyl., and Chrys. explain it ἀναπλοῦσθος, or condemned by himself and his own conscience. And it is well remarked by Theodoret, that the import of the whole verse is ἀνοικήτως γὰρ ἐστὶν ὁ ἡμῶν. If, therefore, these interpretations be conjoined, we may, I think, attain the truth, thus: 'Such an one avoid; for he is utterly perverted, and therefore no good can be expected: he sins self-condemned, and is so inexcusable that you may justly break off intercourse; and, by his being already self-condemned, you need not keep up intercourse with the intent of convincing him of his error; for of that his conscience must and does admonish him.'
This Epistle is simply a brief letter written to reconcile a Colossian named Philemon to his slave Onesimus, who had absconded; and having come to Rome, had been converted to the Christian faith, and baptized by St. Paul; with whom he staid some time, attending upon him with the greatest fidelity. In order, however, to repair the injury he had done his master, he was anxious to return to him; and St. Paul wrote this letter to entreat Philemon to pardon his offence, and receive him again into his service; since he might now place entire confidence in him, as he became a sincere Christian, and would conscientiously discharge his duties. Nay, in order to prevent all objection on the score of injury suffered, the benevolent Apostle offers to reimburse it.

On the time and circumstances of the writing of the letter, see Paley's Hor. Paul.; who proves it to have been written at the same period with the Epistle to the Colossians, who conveyed that, and no doubt this at the same time, to Colosse. The writer was yet in confinement, but is supposed to have been nearly at the end of his first imprisonment. It is impossible to read the letter without being much struck with the generosity of spirit which breathes throughout it, and the address and delicacy employed by the Apostle in accomplishing his benevolent purpose.

C. I. 1. δέσμιον. X. 'I.' a prisoner for the sake of, or in the cause of Jesus Christ.' See 2 Tim. 1. 8. and Note. ἑυτεργᾶς. Literally, 'helper [in the cause of the Gospel];' whether as Deacon, or preacher to the congregation assembling at his house, is uncertain.

2. Ἀρκιφέους. Said by the ancients to have been the wife of Philemon: and Archippus, they tell us, was his son, and a Deacon in the Church.


6. ἐς ἡμᾶς ἢ κοινὰς ἢ ταὐταὶ τῆς πίστεως σοῦ ἐνεργεῖσθαι εἰς ἐπίγνωσιν παντὸς ἁγίου τοῦ ἐν ζημίᾳ. 
7. εἰς Χριστὸν Ἰησοῦν. ἧς ἀράν γὰρ ἔχομεν πολλὴν καὶ παρακλησίαν ἐπὶ τὴν ἁγίατα σου, οὕτως τὰ σπλάγχνα τῶν ἁγίων ἁνατείναι διὰ σοῦ, ἀδελφὲ. Δὲ δέ τινι ἂν παρακαλῇ, διὰ τὴν ἁγίαν μᾶλλον παρακαλῶ τούτωσι ὧς Παῦλος ἤτερος ἢ Χριστὸς. 

10. παρέβινθη, νυνί δὲ καὶ δεσμὸς Ἰησοῦ Χριστοῦ. παρὰ—1 Cor. 4. 18. 

11. δεσμοὶ μοι, ὢν ἰδίωμα, τὸν πολὺ σοι ἔχομεν, νυνί δὲ σοι καὶ ἐμοὶ ἐν ἱερατείᾳ, διὰ τὴν ἀνέπιπτα, σὺν δὲ αὐτῶν, τούτους ταύτα ἑμαὶ σπλάγχνα, προσλαβοῦν. Ἰδιῶς δὲ τὸν ἔμπροσθεν κατέχει, ὡς ὑπὲρ σοῦ διακομήν μοι ἐν τοῖς δεσμοῖς του ἐναγγελίου. 

12. χαῖρες δὲ τῆς σορίνους 12 Cor. 9. 7.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

ούνεν ἡθέλησα ποιήσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἁγάθον σου ἦ, ἀλλὰ κατὰ ἐκούσιον. τάχα γὰρ διὰ τοῦτο ἑγερθήθη 15 πρὸς ὃραν, ἵνα αἰώνιον αὐτὸν ἀπέχης· οὐκέτι ὡς δούλον, 16 ἀλλ' ὑπὲρ δούλου, ἀδελφὸν ἀγαπητὸν, μᾶλλον εἰμι, ποῦ ἡ δὲ μᾶλλον σοι, καὶ ἐν σαρκί καὶ ἐν Κυρίῳ; Εἰ οὖν ἐμὲ 17 ἔχεις κοινωνίαν, προολαβῆ γὰρ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἥδικησέ 18 σὲ ὁ ὀφείλει, τούτῳ ἐμοὶ ἐλλογεί. ἐγὼ Παύλος ἐγράφα 19 τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω ινα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσφέρεις. Ναί, ἀδελφέ, ἐγὼ σου ὕπαυγον 20 ἐν Κυρίῳ ἀνάπαυσον μοι τὰ σπάγγαννα εἰς Κυρίῳ. τῷ πεπο- 21 θως τῇ ὑπάκοᾳ σου ἡγαραφά σοι, εἰδὼς ὅτι καὶ ὑπὲρ τὸ λέγω ποιήσεις. "Ἀμα δὲ καὶ ἐτοιμαζέ μοι ξενίαν ἐπιτίξω 22 γαρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαροθήσωμαι ὑμῖν.

"Ασπαζόμασται σε Ἐπαφρᾶς ο συναιχμαλώτους μοι ἐν Χριστῷ 23 Ἰησοῦ, Μάρκους, ἀρισταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοὶ 24 μου, ἡ χαρίς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετά τοῦ 25 πνεύματος ὑμῶν. ἁμήν."

Πρὸς Φιλήμωνα ἐγράφα ἀπὸ τοῦ Ρώμης διὰ Ὕνθαίμων οἰκέτου.

15. The Commentators remark on the euphemism in ἑγερθῆναι, ‘was parted from you,’ and they are agreed that the words suggest the probability that this separation happened κατὰ θεῖαν οἰκονομίαν, by Divine Providence. ‘There was,’ observes Benson, ‘no human intention on the part of Oneimus, or Paul, or Philemon, to accomplish an event which had led to much good; therefore Providence might probably be supposed to have brought it about for the good of Oneimus, and eventually of Philemon. Compare Gen. xlv. 5. and I.20. This could not indeed justify Oneimus’s running away (Rom. iii. 8); but hence is magnified the gracious mercy of God, who had it, as it were, out of love.

16. Πῶς αἱμίνον αἰτῶν ἐπέχει. Here there is, I conceive, a blending of two clauses into one, i.e. "that thou mightest receive him back from me reformed, and thus to remain with thee for ever," or perpetually. This is not only meant indirectly to engage that he shall not run away again, but to suggest another and affecting consideration; for it was 'a good start,' not "right start." Oneimus had continued a heathen, Philemon might have had him as his servant for life, but after that they would have been separated; now they would be companions for ever, in this world and the next.

20. οἰκείους οὐσίους. Benson and others take this in the sense complaisance. But it should seem best to retain the usual signification obedience, viz. to the precepts of the Gospel, which would best secure his compliance in the matter. Εἰ δὲ τί ἥδικησέ σε, ὁ ὀφείλετε. From these words many infer that Oneimus had been guilty of robbery as well as desertion. But the recent Commentators seem right in thinking that the terms will scarcely authorise us to suppose this. ‘Ἡδίκ. may apply to the having wronged his master by depriving him of his services during his absence, or perhaps by idleness before. What is meant by the ὀφείλει, is not easy to determine. It would certainly seem little applicable with reference to any money Oneimus had robbed his master of. Though indeed some consider it as an euphemism. Benson and Heins, suppose that he had in some way contracted debt, which his master had been obliged to pay. Τοῦτο μοι ἐλέγει. Literally, 'reckon that in the account between us as an item for me to pay.'

21. ἐγὼ Παύλος ἐγράφα τῷ Ἰ. ἕ. Χ. q. d. For greater certainty, take my engagement; I Paul [do hereby] write with my own hand, I will repay it. οἰκείους οὐσίους. In.20. and οἰκείους οὐσίους in Dacange Gloss. Grec. 20. μαθητῖς "Do (my) brother, grant that I may enjoy this from thee, as a Christian," (i.e. as from thy conversion). The next clause seems to mean, 'grant my request,' and may be best rendered 'gratify my heart in this matter connected with the religion of Christ.' See Note supra v.7. 21. ἐγὼ Παύλος Benson and others take this in the sense complaisance. But it should seem best to retain the usual signification obedience, viz. to the precepts of the Gospel, which would best secure his compliance in the matter. Εἰ δὲ τί ἥδικησέ σε, ὁ ὀφείλετε. Some think this hints that he should manumit Oneimus; while others recognise no such meaning. Indeed it is not clear what is intended.
ΠΑΤΔΟΤ ΤΟΤ ΑΠΟΣΤΟΔΟΤ
Η ΠΡΟΣ
ΕΒΡΑΙΟΤΣ ΕΠΙΣΤΟΔΗ.

We are now come to a composition on the nature of which, and its author, there has been, especially of late, more controversy than on all the other books of the N.T., putting aside the Apocrypha. The questions thereon are four in number: 1. Who was the author of the Epistle? 2. Who were the persons (if Hebrews) to whom it was addressed? 3. In what language was it written, and at what time and place? 4. Is it properly an Epistle, and with what intent written? As to the first question (which alone involves any real difficulty or uncertainty) the voice of antiquity (especially that of the Eastern Church) assigns it, almost universally, to St. Paul; though some few ascribed it to St. Luke, or to Barnabas, or Clemens. Of the modern Commentators the earlier ones generally supposed St. Paul to be the author; though others, as Calvin, Erasmus, Grot., and Cameron, one or other of the three just mentioned; and Luther ascribes the composition to Apollus. The Commentators of the next century and a half in general maintained St. Paul to be the author; and among these Owen, Whitby, Wolf, Carpus, Lardner &c.: while some, as Le Clerc, Heumann, and Ernesti, ascribed it to Luke, Clemens, or Barnabas. For the last fifty years, however, the Foreign Critics have generally rejected the Pauline origin; either adopting one of the three opinions before mentioned, or fixing on Apollus, or Silas, or a certain unknown Alexandrian Jew, a disciple of St. Paul, and intimately conversant with the doctrines of the Gospel as taught by him. The Pauline origin, however, has been ably maintained by Michaelis and others, and recently in an able Dissertation by De Groot: the substance of whose most important matter, whether in refutation of the opposite opinion, or in defence of this, is fully stated, with numerous additions and able remarks and illustrations, in Prof. Stuart on the Hebrews; as also by Mr. Horne in his Introduction, who has so ably epitomized the matter of the various writers, including Stuart and De Groot, that few will find it necessary to go further. Those, however, who wish to weigh what can be urged on both sides of the question must consult Prof. Stuart's elaborate statement of the arguments, and the learned and instructive Prolegomena of Kuinoel.

The arguments adduced by those who maintain that the writer was St. Paul, are of two kinds, external and internal; each of them strong, and, both together fully sufficient, by their mutual support, to make the opinion of the Pauline origin more tenable than that of any one of the hypotheses, which have been devised to supply its place; all of those being based more or less on conjecture, and taking for granted much that requires to be proved. Indeed, even Kuin., though he rejects (as might be expected) the Pauline origin, admits that many of the arguments urged by its opponents are inconclusive. For instance, he grants, that the omission of the Inscription and Salutation at the commencement will not prove the Epistle not to be St. Paul's; and that the style and method of this production is not so superior to the Epistles of St. Paul as to prove St. Paul not to be the writer, but may be satisfactorily accounted for in another way. Kuin, virtually admits the external evidence for the Pauline origin to greatly preponderate. It is on the internal that the opposers of the antient and common opinion take their stand. And yet, if they would consider how much the strength of the external bears upon the internal; and that the sort of argument chiefly adopted by them on the internal is fallacious; they might hesitate; and not demand, in a case such as this, any thing like demonstrative evidence. As to the dissimilarity of manner and style, it is not so great as they represent, and has been satisfactorily accounted for. It is, perhaps, not too much to say, with Mr. Holden, that "this Epistle bears the peculiar and distinctive features of St. Paul's style; exhibiting the same deep acquaintance with the Mosaic system, the same method of treating his subject, the same fulness of thought, the same devotional spirit, the same warmth of feeling, the same energy of expression, as characterize his other Epistles." With respect to the phraseology, the learned researches of De Groot and Stuart have shown that the points of similarity and coincidence are far more numerous than those of dissimilarity, though hunted out by the unwearied labours of a host of German verbal Critics employed in this work for half a century, tending to subvert the authenticity of the Epistle, and indeed to eject it from the Canon of inspired writings, which must result from the abandonment of the antient and general opinion. For if that involves some difficulties, the hypotheses which ascribe the Epistle to Barnabas, Clemens, Luke, or Apollus, involve far more, and, indeed, are utterly untenable. As to the opinion of Seyfarth and Kuin., that the Epistle was written by an anonymous Alexandrian Jew; that, of course, implies the non-inspiration of the Epistle. And yet this opinion involves a greater
difficulty than any of the foregoing; namely, how it should happen that a work by an anonymous and obscure person should, in so short a space of time as that from the age of St. Paul to the formation of the Pesh. Syriac Version (early in the second century), come to be universally regarded as an inspired writing, and received into the Canon of Scripture.

The other questions connected with the Book are of far less difficulty, and may readily be decided. That the composition is substantially an Epistle, and not a treatise; i.e. an address combined with a dissertation and argumentative matter, in order to give the latter more effect—is, I think, indubitable. Also that it was written by the author himself, and in Greek, appears from the style. That it was meant for Jews, and connected Jewish history and events which would be little intelligible to others. Being an address with salutations at the close, it must have been meant more immediately for the Jews of some one country; though, no doubt, intended for the instruction of all in every part of the world: and probability, the evidence of certain passages in the Epistle, and the testimony of the ancients, combine in deciding that it have been addressed to the Palestine Jews called Hebrews by distinction from the foreign Jews, termed Hellenists. With respect to the time when the Epistle was written, it has been proved to be that which a little preceded the downfall of the Jewish state, allusions to which impending ruin occur in the course of it. The occasion of writing it was the tendency to apostasy from the Christian faith which the state of things in Judea was likely to produce, and which there is reason to think subsisted, more or less, among the Jewish Christians of other countries.

The great object of this Epistle,” as Mr. Holdan observes, “is to condemn the faith of the Hebrew Christians, and to prove it to be a form of apostasy through the solicitations of their brethren of the Jewish race, who still adhered to the law of Moses, and were inevitably hostile to the Gospel. In pursuance of this design, the Apostle chiefly found his reasons on the Scriptures of the Old Testament, as best adapted to guard the converts against the dangers to which they were exposed. From these, therefore, especially, he with wonderful dexterity and force of argument evinces, 1st, that Christ is a High Priest of an order different from, and far superior to the Aaronical priesthood: 2dly, that as a High Priest, he made by the sacrifice of himself a perfect atonement and satisfaction for sin; whereas the sacrifices offered by the Levitical priests were utterly inefficacious: 3dly, that the Mosaic dispensation, which was thus insufficient, was merely of an emblematic and temporary nature, and was to be succeeded by the more perfect dispensation, of which Christ is the Head.

From these arguments the conclusion follows, that the Hebrews ought to persevere with constancy in their Christian course, to which the Apostle impressively exhorts them.”

C. I. 1-3. For unaffected dignity and simple grandeur of expression the opening of this Epistle is almost unequaled; to give greater effect to which, and at once to seize on, and occupy the minds of his readers, the Apostle chose to dispense with the usual salutation; for that may be considered the chief reason for the omission; though other reasons may have had their force. At all events, the omission in question is, as Kuin., admits, no proof that the Epistle was not written by St. Paul, since the Epistles of St. John are likewise without inscription.

1. Πολυμερες και πολυτροπος παλαι ο Θεος λαλησεν 1 τοις πατρασιν εν τοις προφηταις, επι εσχατου των

* 1 Num. 12. 6, 8.
This use of ὑπὸ without the Article does not, as Prof. Stuart imagines, overturn Bp. Middleton's theory of the Greek Article; who in a Note on Matt. i. 1. & iv. 3. shows that, by a license arising out of the nature of θεός, we may use either ὑπὸ τοῦ Θεοῦ, or ὑπὸ Θεοῦ. He has, I believe, no where noticed the peculiar usage before us; which is exceedingly rare, but again occurs at vii. 28. Had he done so, he would have found no difficulty in reconciling it with his theory, since he would have seen that ὑπὸ may here be considered, like ἁγιασμός, an appellation converted into a proper name, and consequently entitled to the same license which we sometimes find in ἐκκλησία; very rarely, indeed, in the Gospels and Acts, but frequently in the Epistles. Thus it appears that there is no ellipsis of ἀπὸ, since, considering ὑπὸ as a proper name, none is necessary.

3. δομῇ] for κατόπτρῳ. Κλανρ., the best Expositors agree, is used in the sense Λόρδος, or Πάπας. So at Gal. iv. 1. the Son is said to be κύριος πατέρων. And Christ is so called at Acts x. 36. See also iii. 36. A Hebraism, Stuart thinks, formed from ἁγιασμός, and consequently entitled to the same license which we sometimes find in ἐκκλησία; very rarely, indeed, in the Gospels and Acts, but frequently in the Epistles. Thus it appears that there is no ellipsis of ἀπὸ, since, considering ὑπὸ as a proper name, none is necessary.

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ΕΠΙΣΤΟΛΗ Κεφ. I.

καθαίρεσιν ἐν δεξιᾷ τῆς μεγαλοσυνῆς ἐν ὕψηλοις, τοσοῦτον 4
κρείστων γενομένων τῶν ἀγγέλων, ὅσιο διαφορετικὸν παρ’
avtouns keklhroménwmen ónomá. Ὑπὲρ γὰρ εἶπε ποτὲ τῶν 5
ἀγγέλων ὑἰὸς μου εἰς σὺν ἤγω σήμερον γεγενήκα
καὶ πάλιν Ἐγὼ ἐσομαι αὐτῶ εἰσὶν πατέρα, καὶ
ἀυτὸς ἐσται μοι εἰς νῦν ὦταν δὲ πάλιν εἰσάγηγ 6

4. τ. κρείστων γενόμενον ἀγγέλων ὁν β’ ἐν εἰσὶν superior in rank to the
angels.' From the examples cited by the Com-
mmentators it appears that κρείστως was used in
an Augustinian sense of the God and Demigods of
the Heathens, Διαφορετικὸν, for ὑἷον. This
use of παρὰ after comparative (answering to
the Heb. z, the Latin prae, and the English than)
is found both in the Sept. and Classical writers.
The comparation thus implied in παρὰ is derived
from its original sense of 'by the side of,' or
'parallel with.' Κεφ. is used as at v. 2.
'Ομοιάζεται by many modern Commentators
explained 'is like' or 'by analogy' with the
generality of modern, 'name,' or title, i.e. of
Son; which is preferable; for, as Kuin. and
Stuart observe, 'the argument in the sequel
shows that the title Son is the ground on which
the superiority over the angels is proved.'
This confirms what I observed on Υἱὸς at v. 2.
Now none but Christ is ever called the Son of
God.
5. In confirmation of the above, an argument
(made more pointed by the use of the interro-
gation) is adduced from the O.T.; formed from
two passages of it (Ps. ii. 7. and 2 Sam. vii. 14).
which have been in every age referred, by even
the best Jewish Interpreters, to the Messiah,
at least in their mystical and sublimar import.
'In such a sense (observes Stuart) as in these
passages, namely, in the idea of an eternal
dominion and authority, neither angels nor men
were called sons of God. But Jesus bore this
title, which, according to the Jewish Scriptures,
was indicative of supreme dignity; and, con-
sequently, he had an appellation of a more ex-
alted nature than that of the angels, who are
servants (1. 14) not lords.' The force of the
argument lies in υἱός μου and ἐγενέθηκα, on
the former of which Mr. Holden well remarks that,
'In whatever way this may be referred to his
human nature, it can be no ground for such pre-
eminence; and consequently this filiation must
be applicable to him in his divine nature, or
the Apostle reasons fallaciously. The σήμερον
τεθανέασθαι is usually understood of the eternal
generation of the Son of God. But such does not
appear to be the sense here meant: nor can
σήμερον ever denote 'from eternity.' By Chrys.
and Theophyl. it is referred simply to time; and
the best Expositors have long so understood it;
though they are not agreed whether by that time
is denoted the period of our Lord's incarnation,
or his exaltation to his mediatorial throne after
his resurrection, of course having respect to his
human nature. The latter view is greatly pre-
ferrable, on which see Stuart. It is universally
agreed, that γεγένα, after dropping the meta-
phor, (on the nature of which see Kuin. and
Stuart) denotes constituted, appointed.
— ὑιὸς ἐσομαι—eis νῦν] This was said pri-
marily of Solomon; though, as Dr. Burton ob-
serves, there are expressions which cannot apply
to him. Eis νῦν is a literal version of the Heb.
צָא צא, though purity of Greek idiom would re-
quire autóς. On the exact nature of the posi-
tion and of the Apostle's argument see Stuart.
6. ὅταν δὲ πάλιν—λέγει] The difficulties
found in this passage rest on πάλιν and εἰσάγηγ.
and it is best to retain the same sense as just
before; and, if necessary, we may, with Rosenm.,
suppose a transposition of the word, for πάλιν δὲ
ὅταν, as in Rom. i. 20. v. 6. and often in the
Scriptural and Classical writers. Stuart, as
indeed seems to me the best judgment, and
thinks δὲ πάλιν means 'Again also, when he'
&c. But the words δὲ and πάλιν do not per-
fectly belong, being doubtless added to each other;
the δὲ belonging to ὅταν ἐσομαι; and the πάλιν
(they have the same sense as in the former verse) must
belong to λέγει taken from λέγει, or ἐσομαι
taken from εἰσάγηγ just before. Thus the literal sense is.
'And when, speaking in another place, he
introduces &c. Therefore our common Ver-
sion, which is supported by the Pesh. Syr., is
sufficiently correct. The term εἰσάγηγ, is
variously interpreted; but I agree with Ernesti,
Valck., and Kuin., in preferring the sense com-
monly assigned, namely, of introducing, as it
were, to the world, by the predictions and pro-
found expressions of Scripture, the advent of the First
begotten. Of which idiom examples are adduced
by Kuin. from Jerem. i. 10. and Mich. ii. 12.
It may, however, be still better to suppose (with
Valck.) the sense to be, 'describes as being, or
to be brought into the world.' So Hemsterhus.
on T. Magist. v. γενέσις remarks: 'Venusta quis
cum ornate dictis, et ornate dictis factum esse scribit, narrat, statut, opinatur,' and
he subjoins examples, one of which from Ari-
totle is very much to our present purpose, where
it is said of Empedocles: ὅταν συναγάγη ἐτὸς τὸν ἀπανθανόν πάνω.
To which I add Thucyd. i. 10. said of Homer: τετείχει γὰρ κτίλοι,
καὶ διέλειψον, he has made it consist of: And
Plato, Supp. Mel. p. 201. ἔτος ἐν τον παράκλησις
της Τιττρίνης παρακαλεῖ. Indeed I have
noted at least twenty other passages from He-
rodotos down to Synewius. It should seem that
the term εἰσάγηγ, was used by the Apostle, from
his having in mind not so much the Αὐτὸς to
which the preceding context points, but rather
the Sacred writer, speaking under Divine inspira-
tion. That the Apostle intends the Pentateuch
at v. 7 & 8. is, I think, clear; which is better than
supposing (with many eminent Commentators)
in which he means the Scripture. Τὸν πρωτότοκον
is not well rendered by Stuart 'his first-born.'
The sense is correctly represented in our common
version 'the First-begotten,' for that (as appears
from Ps. lxxix. 20. compared with Rom. viii.)
29.) was a title of the Messiah, and when the
force of the metaphor is duly weighed, (on which see Schoetig. and Kuin.) means the Lord of
men and angels, or, as the Apostle at Col. i. 16.
more fully expresses it, τὸν πρωτότοκον πάντας
κυρίως, where see Note.

With respect to the words following, the best
Expositors are now agreed that they are taken
from Ps. xcvi. 7. according to the LXX., who
have rendered σῶματι by ἄγγελος; though modern
Translators take it to mean the false gods of the
heathen. It is, however, as Kuin remarks, used
in the former sense at Gen. xxxvii. 7. Ps. viii. 5.
Ⅱxxiii. 1., which would be very suitable to the
text and intent of the Psalmist here, for it is
admitted by Kimchi that this Psalm as well as all from xciii. to ci. relate to the mystery of
the Messiah. Αὐτοῦ was supplied by the Sept.
to make the sense clearer; though the use of the
Apostle with reference to the θεοῦ would have answered the
purpose as well. And the Apostle supplies
θεοῦ, as yet plainer. The argument of inferiority
deduced from the worshipping any one, is irrefra-
gible. And it may be observed that the πρωτό-
toκον here has the same reference as the γόνων καῖ-
παις in the sublime and kindred passage of Phil. ii.
10. where it is said that to the name of Jesus (i.e. to Jesus in his quality of Son or Lord)
γόνων καὶ παινίων καὶ εὐγενέων καὶ καταχωνίων,
cap. γάλας λιγοκεράτωσιν, υἱὸν Ἰσραήλ Χριστέ, εἰς δόξαν
θεοῦ πατρός.

7. To further prove this inferiority of the
Angels to Christ, the Apostle now adduces pas-
sages from the Psalms in which they are called
ministers to Christ King supreme and per-
petual. (Kuin.) Πρεσ., ‘as regards,’ ‘in re-
ference to.’ The words following are from Ps.
civ. 4. (Sept.), though for πυρὸς φλέγω we have πυρ
φλέγων; which, however, will not prove that the Apostle quoted from memory, as
Kuin observes; but only that he gave an-
other version to πυρν. and that so are the
words of Symmachus, that it is not impro-
bable some copies of the Sept. or other Greek
Versions might have the rendering assigned by
St. Paul. Indeed such is found in many of the
best MSS. of the Sept. It has been doubted
whether the subject here is contained in τειν-
ματα and πυρὸς φλέγα, or in τοῦ ἄγγελ, and Τοῦ
λύτρων. Many eminent Expositors (es-
pecially the more recent ones) adopt the
latter view, rendering, ‘who maketh the winds
his messengers, and flames of fire his ministers.’
See Newc. and Cambp. This interpretation,
however, as Bp. Middl. shows, would require the
Article at τεινματα and ἄγγελ. And though it
be very agreeable to the context of the Psaln,
yet that the Spirit has no longer the one for
mentioned. Such, too, is the manner in which the
words were taken by the Pesh. Syr. Translator.

And Stuart thinks the Hebrew words admit of no
other construction. ‘Moreover (says he) as ἄγγελ,
just preceded, in the sense angels, and that is
plainly the subject of the context, so it must be
the sense here. And even in the Psalm the invisible
as well as visible majesty of God is described; and
it is natural that the writer should proceed, and
augment the force of his description, by intro-
ducing the angels as the ministering servants of
the Deity.’ Supposing, however, the construc-
tion in question to be established, it will yet
remain to determine the sense of η εὐθεία, whether as meaning spirits, or winds.
Now Bp. Middleton’s criticism would necessarily exclude
the latter, and consequently oblige us to adopt
the former. Considering, however, the license throughout St. Paul’s writings with respect to the
omission of the Article where it can con-
vieniently be omitted, such a principle must be
regarded as premature. Construction must be
determined solely by the comparative fitness of
the two senses. That of ‘spirits’ is contrary to
the use in the Psalm, and is at variance with the
other member of the Parallelism; ‘since (as
Carps. observes) there can be no comparison
between an intelligent ens and what is not intel-
ligent.’ Indeed the best Commentators have
been long agreed in rejecting that interpretation. The
sense ‘winds’ or ‘the winds’ is doubtless the
true one. And though here again the words
are susceptible of more than one sense, yet, as
Kuin. and Stuart have shown, the only one
suitable to the context is as follows, ‘who em-

cipats his angels as the winds, and his minister-
 ing servants as lightnings,’ q.d. Angels not less
than the Lord’s lightnings is the sound of his
face. As he employs the winds and lightnings as instru-
ments of his will, so does he the angels as his
agents. At τεινματα, and πυρὸς φλέγα there is the
common ellipsis of ὑπ'.
Divine nature of Christ would be the \textit{bassleis}, and either would show the opinion of the writer to be, that the Son is eternal and the Creator of the universe, and truly Divine, since, as he says at iii. 4. ő δὲ τὰ πάντα κατασκευᾶσαι \textit{(fist)} Θεός.

In the last words we have the climax of the whole, completing the proof of the Divinity of the Son. These verses of the Psalm have been variously rendered by Translators, but best by Dr. French and Mr. Skinner. In the last line, however, for \textit{thy years never end}, I would render \textit{thy years will never fail}, \textit{i.e.}, come to an end; the Future being supported by the united authority of the Hebrew and the Sept., the Vulg., Pesh. Syr., and other ancient Versions. \textit{Katt} ἀργύρου is best rendered \textit{of old}, since the Hebrew, \textit{בֶּן אֲבֹא}, is the same as the Greek \textit{μαρτυρία}. The reference to the \textit{εἰρήνη of Genes. i. 1. Ἐρήνη} denotes the \textit{first act} of creation, with allusion to the idea entertained of the earth by the Hebrews. The use of \textit{τῶν χειρῶν} imports not instrumentality (as Stuart supposes), but power, as Menoch, Est., and Kuin. understand. By \textit{ὁ αὐτός} may, with Kuin, and Stuart, be supplied to \textit{οὐρανοῖς}, and even \textit{οὐρανοῦ} both having been mentioned. Thus \textit{ἡ γῆ καὶ ὁ οὐρανὸς are a periphrasis of the world. See Gen. i. l. xiv. 19. And the gender is accommodated to \textit{οὖρ} as the last mentioned and the northern gender. For \textit{διαμέσους a few MSS. have διαμείκτες, which is adopted by some Critics, as Knapp and Stuart. But the other is plainly the true reading, supported by the ancient version of the Pesh. Syr. Translator, who renders \textit{εἰς περιμενας}. And there is nothing to hinder the Hebr. \textit{ WaitFor} from being so rendered, as it is by Dr. French. Thus, too, there is certainly more force and sublimity in the sentiment; and the Present is more applicable to a Being whose duration is unconnected with time, and who is \textit{the same yesterday, to-day, and for ever.} (See xii. 8.) who saith \textit{ἐν οὐρανοῖς. It is, moreover, required by what follows, the σω ὁ αὐτός \textit{εἰ} corresponding to the σω διαμέσους. The words καὶ πάντες \textit{ἄλλα γε τά jurgen} are exegetical of \textit{πασπόλως}, καὶ τα \textit{ηροθία} of \textit{διαμέσους}. With \textit{πάντα εἰ} \textit{μεταποιεθεῖται}, \textit{compare Is. i. 6. Ζαρωθ.} denotes a swatina, or outer garment, like the byke or borna of the Arabs. In that and the \textit{ἀλίκες} there is an allusion to the heavens as an expanse, rolling up, of course, implying removal for the purpose of substituting others, the new heaven and new earth of Rev. xxi. 1. Compare xx. 11. The \textit{ἔρυθ} denotes \textit{surrection}, q. d. He is immortal. So Theophyl. explains διαμέσους by \textit{μεταποιεθεῖται τριήμεροι. Οὐ δὲ ὁ αὐτός \textit{εἰ} the name is too feebly expressed by the Commentators; who have failed to perceive that this must here be exegetical of the more fully expressed phrase at xii. 8. So Philo (cited by Carpa.) says of the Son \textit{ὁ αὐτός εἰστιν \textit{κόσμος}}.
11 ἀυτοὶ ἀπολούνται, σὺ δὲ διαμένεις καὶ πάντες ὤς γενοῦν: 12 ἵματιον παλαιώσηνται, καὶ ὅσει περιβόλαιον ἔλειζεν αὐτοὺς καὶ ἀλλαγήσονται σὺ δὲ ὁ αὐτὸς. 13 εἰ, καὶ τὰ ἐτη σου ὑμᾶς ἐκλείψουσι. 'Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρήκη πότε; Κάθοδ έκ δεξιῶν μου, ἐκ τῶν θεώ τους ἐχθροὺς σου ὑπόποδιον τῶν ποδῶν σου; 14 οὕτω πάντες εἰσὶ λευτουργικά πνεύματα, εἰς διακοινία ἀποστέλλομεν διὰ τῶν μέλλοντας κληρονομεῖν σωτηρίαν; 1 II. Διὰ τοῦτο δὲ περισσότεροι ἡμᾶς προσέχειν τοῖς 2 ἀκονθίζεις, μὴ ποτὲ παραρίφθωμεν. "εἰ γὰρ ο ὁ δὲ ἄγγελος ἔδωκεν. 13. πρὸς τίνα δὲ ἐκ. See v. 5. The The sense is: 'Where does God even address the angels in terms implying that they are σώζονται with him?' for such is implied by the phrase καθοδεῖς σου. See Notes on Matt. xxii. 44 and Acts ii. 34. The word ἀποστέλλομεν ὑμᾶς involves an image of complete submission, and are highly intensive of the sense of the foregoing phrase. See Stuart. These words are applied by our Redeemer himself to the Messiah. 14. οὐχὶ πάντες εἰσὶ λευτ. πν. ἐκ. This refers to the conclusion of the comparison made between the Son of God and the angels, to show the great superiority of the former. And the sense is: 'Are not all of them [of whatever rank] [no more than] ministering Spirits, sent forth for service [or assistance], on account of (i.e. for the sake of) those who are inheritors (i.e. obtain) salvation? They are said to be λευτουργικά πνεύματα, (an expression formed on Ps. cxv. 1-3. See note), εἰς διακοινίαν τῶν θεάτων τῶν βλήματος αὐτῶν being merely διανοοῦν θεοῦ, not σώζονται, like Christ. The next words are exegetical of the λευτ., and show the nature of that service. The διακοινία is inserted in order to show that they have no self-derived dignity, but are only ἀντιλόγοι, with delegated authority; which is the sense of the word συνοιχημένον, 'called, in the Rabbinical writers, "angels of ministry." And Philo cited by Carpz. says: ἡγεῖθεν, ἑκάσται καὶ διακοινός ὄν ὁ διακοινός ἐν θυσία σὺν πάντων τῶν θυσίων καταστάτης. The use of πνεύμα here seems formed from Num. xxviii. 16. Θεοὶ τῶν πνευμάτων καὶ ἐσπάρται πνέματα. The words τῶν μάλαντον ἐκείνῳ, καθάρσωσι seem to be simply a paraphrase, denoting 'faithful and true Christians,' and therefore ought not to have been added in support of the Calvinistic tenets. See Scott. 11. 1. διὰ τούτων 'wherefore,' i.e. such being the infinite superiority of Christ, the Head of the new Dispensation, over the angels, the mediator, and the apostles, and, as Head, the Apostle proves the revelation made by Christ in the Gospel to be superior to that made by angels, namely, the Law; at the same time intervening an earnest exhortation. This occupies the first four verses: and at v. 5 he resumes the subject of the superiority of Christ over the angels. In ἦσαν the Apostle, as often, speaks per ἐνακρίβειαν. Περιστασιών is by some construed with προσέχεις; by others with δεῖ. It seems meant to refer to both. At διακοινία supply ἄρματα. Λόγουs, doctrines of the Gospel. With respect to παραρίφθωμεν, the Commentators are not agreed whether it denotes to glide or slide from them, turn aside from them, fall from them, or as to perish; or, to let them glide or slip from the mind. And Stuart takes the sense, the lest we should pass by, neglect the things heard; supporting his version from Prov. ii. 21. (the only example of the word in the Sept.) νιθὲ, παραρίφθωμεν, neglect not, τοῦτον δὲ ἠμῶν βοηθήναι, and Clem. Alex. ήμῖν μὴ παραρίφθωμεν τὴν ἀληθείαν, 'neglect or transgress the truth.' Yet, although this interpretation is supported, the proofs of the sense of the passage are very. The passage of Proverbs is not to the point, since, from the wide discrepancy from the Hebrew, and the Hebrew verb there, signifies to decline, recede, turn aside from. Finally, the authority of Clem. Alex. is small, since he, no doubt, had the present passage in view. The first mentioned interpretation, therefore, seems to deserve the preference, which is supported by almost all the antient and most modern Expositors, and also adopted, after a learned discussion of the sense, by Kuin., who remarks: Ιμποστοσία est a corruption of παραρίφθωμεν and διακοινία, a corruption of διακοινία. sinit, quando imber cessavit, et dilapidis aquis extinguitur. Sic Job vi. 15. 2. εἰ γὰρ δὲ ἄγγελον λαλ. λόγον. To show why the Gospel should be obeyed, the Apostle proceeds to argue εἰ μιν ορίδι τοῦ θεοῦ. Notwithstanding what some eminent Expositors have maintained, this must denote the promulgation of the Mosaic law, as appears from Gal. iii. 19. ο λόγος διασταγεῖ το ἄγγελον. And Acts vii. 53. εἰλαβέν τον λόγον εἰς διασταγήν ἡγεῖ ὡς σου. See Note. And in a similar argumentation at x. 28. we have τον λόγον Μωσήσος. Any seeming discrepancy between what is said in those passages and that now under our view, as compared with the apostle's Preface to the Epistle, and the God himself is said to proclaim the law, is done away on the principle of "Qui facit per alium facit per se:" and God might be said to promulgate, and the angels to proclaim the law. If more be necessary, see the elaborate Excursum of Stuart, who concludes with the following valuable remark, 'that the excess of speculation into which the later Jews run on the subject of angelic ministration at the giving of the Law,
does not disprove the fact itself, which, though not asserted, is implied in several parts of the O.T. Also that it is best for us to stand aloof from being wise above what is written, and content ourselves simply with what our authors teaches us, and what the Scriptures confirm, viz. that angels did assist at the giving of the law, or were in some way employed by Jehovah, on the occasion of its being promulgated. This is all the text can be well interpreted as meaning, and all that is requisite for the argument of the Apostle;" he says; and thus, being carried into full execution. See Rom. iv. 16. 2 Pet. i. 19. Παράβασις and παρακολοθείς are nearly synonymous; but the latter implies continuance as well as disobedience. Μισότ should be rendered 'retribution,' since that rather implies punishment. At x. 35. and xi. 26. the word signifies reward. It occurs in no other writer, and is quite unknown to the classical writers, who have been taken from the common dialect, for the Classical μισοθεία, used by Thucyd. vii. 63.

3. τῆς κακίας σουτρίας] Swv. is taken by the Best Commentators for λόγου σουτρ., which occurs in Acts xiii. 26., the Gospel, or Christian religion. Swv., however, may, by metonymy, denote the means, or the doctrine of salvation; there being, as appears from the τριλ., a tacit comparison between the temporal salvation of the Law, and the eternal salvation of the Gospel. 'Αμέλ., is used for a stronger term, involving the sense of total disregard and contempt by apostasy. See x. 26. Ἀρχὴν λαμβάνεια corresponds to the Latin initium capere. Λαλ., for τοῦ καλ. The whole being, as Kuin. observes, for ἐν ἀρχή ἀληθείας. Εἰς ἱμᾶς ἐβεβαιώθη is rightly regarded by Ernesti and Kuin. as a formula pregnans, and to be explained ἱμᾶς εἰς ἱμᾶς καὶ ἐβεβαιώθη, i.e. was delivered unto with confirmation, διεισδραμένη πιστωτ., as Theophyl. explains. In ἱμᾶς there is, as before, a κοινων., meaning the Hebrews, whom he is addressing.

4. συνεπιμαρτυροῦντος—διδάσκων] This is exegetical of the ἄρεβα, and the sense is: 'God [himself] bearing his testimony [to the truth of what was preached] by signs and wonders, and various miraculous powers and distributions of the Holy Spirit, [imparted] according to his own will and pleasure.' On συν., τέρ., and τοιούτ. οὖν, see Note on Acts ii. 22. Α νω. may be taken, with Stuart, to mean miraculous powers. Otherwise, it should seem, τοιούτ. would not have been used. The words following are exegetical, and also show the manner of the thing; for μερ. does not denote, as Stuart thinks, 'the additional gifts of the Spirit other than miraculous powers,' but 'particular distributions;' and the best comment on the expression are the words of the Apostle, on the same subject, at 1 Cor. xii. 4. διαρθέσεις δὲ χαριτωμάτων εἰς, τοῦ δὲ αὐτοῦ πνεύμα καὶ τοῦ Χριστοῦ σημεῖον τοῦ Θεοῦ σημεῖον τοῦ Θεοῦ σημεῖον. Οὖς τε καὶ τέρατα, καὶ ποικίλας δυνάμεις, καὶ πνεύματα τοῦ αγίου μερισμοῦ, κατά την αὐτοῦ θέλησιν.

5. οὖτο γὰρ ἀγγελίας ὑπάται τὴν οἰκουμένην τὴν μέλλων] Having warned them against the consequences of apostasy from the Gospel, the Apostle resumes the subject of Christ's superiority to the angels, proceeding to show that the new dispensation was not indeed ordered like the old by angels, but that the Son of Man, the Messiah, was, in his human nature, placed at the head of it. Now as the Jews granted that the dispensation of the Messiah would be of a higher order than that of Moses, proof that Jesus was the sole mediator as head of the New dispensation, and that angels were not employed as mediators in it, would satisfy that Jesus was superior to the angels; since the place which he holds in the new economy, is higher than that to which they had under the old, because the new economy itself is of a higher nature than the old. At the same time, an objection which a Jew, weak in Christian faith, and strong in his attachment to the Mosaic institutions, would very naturally feel, is met, and tacitly answered by the Apostle, in what follows. The unbelieving Jews, doubtless, urged upon those who professed an attachment to Christianity, the seeming absurdity of renouncing their subjection to a dispensation of which angels were the mediators; and of acknowledging a subjection to one of which the professed head and mediator appeared in our nature. The Apostle concedes the fact, that Jesus was a nature truly and properly human, v. 6-18. But instead of granting that this proves the new dispensation to be inferior to that of Moses, he proceeds to adduce evidence from the O.T. to show that man, or the human nature in the person of the Messiah, was to be made Lord of the universe. Consequently, in this nature, Jesus the Messiah is superior to the angels. Of course a dispensation by Jesus of a nature truly and properly human, does not at all prove either his inferiority, or the inferiority of the dispensation of which he is the Head (v. 6-9.). Nay, more; it was becoming that God should exalt Jesus, in consequence of his obedience unto death; a death necessary for the salvation of Jew and Gentile, v. 9, 10. To suffer this death, he must needs take on him a nature like ours; and, as his object was the salvation of men (and not of angelic beings), so he participated in the nature of men, in order that by experience he might know their sufferings, temptations, and trials, and thus be prepared to succour them, vv. 11-18. (Stuart.)
Τὸν ἀρχοντὴν τὴν μέλλουσαν μουστ, από τὸν δοκείται, τοῦ υποκείμενου της επισκέψεως τοῦ αὐτοῦ, ἡ ἐπισκέπτης τοῦ αὐτοῦ; Ἡλαττώσασ

υὸς ἀνθρώπου, ὀτι ἐπισκέπτη τοῦ αὐτοῦ.

Τῶν ὁσονήν τῶν μελλοντῶν μουστι, από τὴν δοκείται, τοῦ υποκείμενου της επισκέψεως τοῦ αὐτοῦ, ἡ ἐπισκέπτης τοῦ αὐτοῦ; Ἡλαττώσασ

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6. 

8. 

10. 

11.
end; as Acts xx. 24. τελ. τὸν ὀρὸς, and 2 Tim. iv. 7. where there is a metaphor derived from the stadium. It then signifies to perfect, or render perfect. But there is also inherent in the term a notion of reward and felicity, derived probably from the agonistical metaphor. And indeed the word is used of reaching the goal and receiving the prize. Hence we who proclaim the victor and bestow the prize is said τελευτάω, and those who receive it are said τελευτηθέναι; which is very applicable to Christ. The above, which seems to be the most correct view of the expression, is supported by the authority of Theophyl., and has been adopted by Schleus., Wahl, and Stuart.

12. τὸ γὰρ ἀγίασμα· τὰντες] To essentially exclude perversion of the sense, it is better here to render 'the expiater and the expiated,' rather than 'the sanctifier and the sanctified.' It has been abundantly proved by Ern., Kuin., and Stuart, that, amongst its other senses, ἀγιασμός denotes to purify from sin, free any one from its punishment, to exempt one from punishment; and that it must have that sense here, is thus proved by Kuin.:

'Sermo est v. 9, 10. de morte quam subit Christus ut omnibus hominibus pataret aditus ad Dei favorem et salutem perennem; ad eam referuntur αὐγιασμός, et hoc ipsum verbum permatur v. 17. cum forma ἰδιωτικὴ; hoc μοναχὸς, hoc εἰσπόρτα, hoc καθαρίσαι, pecunia expiare.'

The γὰρ has reference to a clause omitted, q. d. I say many sons; for the expiater and the expiated are all sons of one Father, God. At ἐνων some supply γίνονται, or στέρματος, or αἰματος; but others, more properly, πατρός, which, however, must not, with some, be understood of Adam, or Abraham, but (as the context requires) of God. Both are sons of God, but in different ways; one, as of the same substance with the Father, the others as creaturas. See Theophyl. Οὐκ ἐκπατρίζεται, involves, as the best Expositors antient and modern have pointed out, the high superiority of Christ to the human nature. 'For if Christ (as Abresch and Stuart remark) were merely a son, were there any condescension in calling men his brethren; whereas if he possessed a higher nature, and ἐκκόσμησεν ἑαυτὸν, μορφὴν δοῦλον λαβὼν, Phil. ii. 7 & 8., then it was great condescension to call men his brethren.'

12. For the truth of the above, the Apostle appeals, as usual, to the O. T. Ἀγίως, 'since he (i.e. Christ) says' Ἀπαγγέλησεν &c., for which the Sept. has the synonymον ὁγιάσωμαι. (Stuart.)

The best Commentators both Jewish and Christian are in general agreed that the Psalm (xxii.) relates to the Messiah. See Dind. Indeed, as Stuart remarks, 'the history of His death seems a kind of practical commentary upon it: and there is nothing which forbids the application of it to the Messiah, but quite enough to show that it is inapplicable to David.' The object, he adds, of the quotation is merely to point out that Christ is exhibited in the O. T. as recognizing men as his brethren. 'Christ (says Newc.) might be supposed to say while on earth, I will declare &c. ἀπαγγέλεται means primarily the assembly or the people congregated at Jerusalem; but secondly the assembly of the faithful.

13. The citations in this verse are by some supposed to be from Ps. xviii. 18., or from 2 Sam. xxii. 3. The Psalm, however, contains no allusion to the Messiah. Indeed, the best Commentators are now agreed that both citations are from Is. viii. 17 & 18. 'There could (Dind. observe) have been no doubt as to the first citation; but for the second καὶ παλιν, which some thought could not be meant of the same passage. At x. 30., however, there is an exactly similar case.' 'The argument (says Stuart) is this: Men exercise trust or confidence in God. This is predicated of them as dependent, and possessing a feeble nature. The same thing is predicated of the Messiah; and consequently behoves a nature like theirs, and therefore they are his brethren.' 'These words (Newc. remarks) may be supposed to use. Accordingly, while on earth, he called his disciples his children, Joh. xii. 26, xxii. 5, and those whom God had given him, Joh. xvii. 9, 24.

14, 15. The author elegantly takes up the word children from the preceding verse; and goes on to show the fitness of Christ's sufferings. (Newc.) By κεκοιμηθῆκας σαρκὶ πάντως, the best Expositors are agreed, is meant 'possessed a human nature,' as 1 Cor. v. 50., and often. By the παίδεα are denoted the spiritual children of Christ. KAI, for ὦν. The παρακλήσεως signifies, not 'in a similar manner,' but, by an idiom common in the best writers, (especially Thucyd.) 'in the very same manner.' 'Iwa διὰ τοῦ· τὸν διὰς. The sense is, 'that he might by his [own] death put down and deprive of his power him who had the power over death, namely, the Devil.' Καταργῆ, is here used as at the kindred passage of 2 Tim. i. 10. ἰσωφον
χριστοῦ καταργήσωστος τῶν διαν. Here, however, the Apostle, instead of ἄθανατος τῷ κράτος ἐκκλ., in order, Kuin. thinks, to match the preceding imagery. In what sense the Devil is here said the κράτος ἐκεῖν τοῦ θανάτου, has not been a little debated. Many eminent Expositors illustrate this from the demonology of the Jews, by which a certain evil angel was supposed to preside over death, whom, from a misinterpretation of Prov. xvi. 14., they called the angel of death, and Sammael. Possibly the the Apostle might allude to this notion; but there seems to be rather, according to the ancient and most modern Commentators, a reference to the history of the Fall in Genesis iii. 15., where our Lord, John viii. 44., calls the Devil a murderer from the beginning. Thus, as being the author of sin, and so of death also, (the latter being introduced by the former) he may be said figuratively to have the power of death, and that not only temporal, but eternal. But by his own death, our Lord, offering himself up for the expiation of our sins, destroyed the cause of eternal death, even as he took upon himself the human nature, with Mr. Holden, that through his death, as an expiatory sacrifice, he might render inefficacious him who had the power of bringing death into the world, and of bringing his deluded followers to eternal death, viz. the Devil.

The next words καὶ ἐπιλαμβάνει are explanatory of the foregoing, and thus paraphrased by Abp. Newe; and, by bringing life and immortality to light, might deliver those whose continual fear of death placed them as it were in a state of slavery to an inexorable tyrant. ἀπαλλάξας. is probably a forensic term, also denoting to liberate from slavery. By τούτους must be understood the τὰ πάθη of v. 14. ἐπιλαμβάνει in this sense has the paraphrase of ἐνέχωμαι, subject, literally, held bound. The physical sense is very rare; but it occurs in an epigram in Steph. Thes. ἐν δὲ γάρ εὖχος ἐπιλαμβάνει. The phrase ἐνέχωμαι εἰς διαλέγεσιν is like the ἵππος διαλέγεται at Gal. v. 1. Διὰ παθεῖν τοῦ ζωῆς is for διὰ πάθης τῆς ζωῆς.

16. οἱ γὰρ — ἐπιλαμβάνοντες. On the sense of these words, some differ. The difficulty hinges on ἐπιλαμβάνει, which is by the Greek Commentators and the earlier modern ones interpreted assumed our nature. This sense, however, is neither inherent in the word itself, nor is agreeable to the context. The best Expositors have been long agreed in interpreting helps, assists, viz. by redeeming. Thus at v. 16. ἐπιλαμβάνει is substituted for ἐπιλαμβάνει here. The above sense is agreeable at once to the usual force of the word, and to the context. ἐνέχω signifies 1. to take by the hand; 2. to raise up, help, assist. Γάμος, certe, utique. The expression στέρησιν. Αδήμων may be understood either of the natural, meaning the Jews, or the spiritual seed of Abraham, the Gentiles; it being true of either; though, as the writer is addressing Jews, the former is more to the purpose; yet the latter may be included.
III. To the next consideration, that the "law was διατάγμα δι' αγγέλων," the grounds of its preeminence with the Jews were, the exalted character of Moses, and the dignity and offices of the high priest, who was the instrument of reconciling the people to God, when under sin. In respect to both these points, the Apostle undertakes to show, that the Gospel has a preference, since Jesus is superior to Moses, as ἀπόστολος, and to the High Priest, his superiority is alike visible. (Stuart.) The writer here compares Christ with Moses, in order partly, by a parity of reasoning (such as was calculated to conciliate his readers) to show the similarity of both, and partly from the disparity in condition between Moses as θεότως ἐν τῷ οἴκῳ, and Christ ὡς νῦν ἐπὶ τοῦ οἴκου, to evince the superiority of the latter to the former.

The exhortation contained in ν. 1. is on the same subject with the preceding Chapter, and by ἀπόστολος and ἀρχιερεύς he meant to comprise the sum of the 2d Chapter; the τὸν ἀπόστολον including what at ii. 3. he had said respecting the preaching of the Gospel introduced by Christ, and the τὸν ἀρχιερέα, what he had said (v. 9.) of the death of Jesus for the salvation of men. At v. 1. he only gives the cursory admonition, to attentively consider Christ as our high Priest, intending to treat more at large on the Priesthood of Christ further on at iv. 14.—xiv. 13, and passes on to evince the superiority of Christ to Moses; in pursuance of which he first uses the term ἀπόστολος. (Kuin.)

1. ἀπόστολος] for διὰ τούτου, 'This being the case.' ἀρχιερεύς. The best Expositors are in general agreed that the σημεῖο is simply 'Christian brethren and friends.' In interpreting κληρονομοὶ, ἔτωρ, μέτοχοι the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρονομοὶ, as kelos, the best Expositors unite in taking κληρο

III. was the ἀρχιερεία of the old covenant, so is Christ of the new and better one, who is therefore of higher dignity, making that real atonement for men, of which the sacrifice offered by the High Priest was only the type. Yet the idea of covenant in ὑπολογία may be rather implied than expressed; for though the Classical writers use the word in the sense covenant, and Philo calls the High Priest μέγας ἀρχιερεύς τῆς ὑπολογίας, it is no where in the N.T. used in any other sense than profession, which the most eminent Expositors have here adopted, giving the meaning to be, 'our profession of him as our Lord,' τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὑπολογίας ὑπὸ ἡμῶν. But the expression may simply denote faith, as in x. 23. And so it is explained by Chrys.

2. πιστεύετε i.e. as faithfully discharging all the duties of his office of Legate or High Priest, revealing to mankind the will of God, bound to us in ὑποστάσει. Supply ὑποστ. καὶ ἀρχιερεύς. This use of ὑποστεί in the sense constitute, is supposed to be founded on the Hebr. πτεύω; but a similar usage is found in all languages. Πιστεύετε—δόξα τῆς ὑπολογίας. Founded on Num. xii. 7. where the words are used of Moses. From the context it is plain that ὑπολογία must, as applied both to Moses and to Christ, mean family, (including the more definite idea of Church) and, as respects the Jews, nation; for the Jewish nation is considered as God's family, and so called in Amos iii. 1. As applied to Christ, it must denote the great family of Christians in the visible Church. See Eph. iii. 15. By the ἀπόστολος, as appears from Num. xii. 7, it means God.

3. πλεῖονος ἡμῶν ἀρχιερεύς &c.] The γὰρ connects with κατασκευάσατε &c., introducing another point of view in which Christ is greatly superior to Moses. On the exact nature of the metaphor some difference of opinion exists. Most Expositors suppose the points of comparison to be between the honour due to the builder of a house, and that due to the building itself. Others (and indeed the most eminent) suppose them to be between the founder and master of a family, as compared with the family itself. The former is very agreeable to the figure carried on in the context; but not to the sense of that context. Kuin. well annotates thus: 'The writer by implication calls Christ τὸν κατασκευάσατο, the founder and master of a new family, as he might very well compare him. For in a family the master held the first place; equal to whom in honour and power was the eldest son (called by the Latinus herus minor, Plaut. Asin. ii. 2. 63.); next to him in dignity was the domestic called οἰκονόμος, or steward. Thus the writer of this Epistle makes as great a difference between Moses and Christ, as exists between a family and any member of it, and the founder and master thereof.' Comp. v. 6. On the use of ἐστο, 'this person,' see Note on 1 Tim. ii. 5.
4. *πάς γαρ οἶκος—Θεός*. There is no little difficulty connected with this passage; not so much respecting the words themselves, as in tracing their connexion and bearing upon the context. Many Commentators, from White to Stuart, suppose the words to be an argument to show the divinity of Moses; some suppose Moses by showing that Jesus is God. But that requires us to supply at the end “and Christ is God,” or (with Hamm.) “And such is our Christ of whom we speak.” The argument, too, would be brought forward with an abruptness very unlike any other in the Epistle. The sense of the whole passage in its then, was represented by Aby. Newc. in the following paraphrase: He who constituted, disposed, set in order, any Society, hath greater honour than that Society, or any part of it. But Christ conducted the Mosaic dispensation, as the visible Representative of God. (Joh. 1. 18.) I say, he who framed the household. For every religious or civil body has some Head; the Israelites, for instance, when they were miraculously conducted out of Egypt, and received the law at Mount Sinai: but the supreme and ultimate Head of all things is God. This view of the sense is confirmed by the researches of Dind. and Kuin., and leaves no difficulty except to account for the Apostle’s having subjoined this. All would, indeed, be easy, if we might (with Aby.) consider the words “who having delegated his authority to his Son has made him Lord of all” (rather, whose Son is Lord of all): but this we are not warranted in doing. Neither is it necessary; for in the course of the next sentence, the Apostle shows by what right, namely, in quality of Son, Christ had such authority as made Him Lord of all. The words seem to have been added to show the Jewish bigots that he does not magnify Christ to the injury of God. Τά πάντα means “all of them,” viz. those dispensations. The καλ at the commencement of the next verse means seelicit, simirum, erta.

5. 6. The θαρατων is opposed to the θεος a little after; though the term is properly opposed to κυριος as denoting one who despatches any business as assistant to, or under the direction of the principal, i.e. the κυριος, and is synonymous with oikouros. As, however, θεος has been shown to be tantamount to kuros, there is no anomaly. The next words εις μαρτυριων των λαοποθ. state the object of Moses’s service, namely, to deliver to the people what was to be pronounced and taught from God in the religion intended to be introductory to a more perfect dispensation. For such is the sense, if μαρτυρι. be taken (with most recent Expositors) to denote instruction: but if it be understood in the more usual signification of testimony, the meaning will be (as Dr. Burton expresses it) that “the commission of Moses was merely to bear witness to the higher revelation which was afterwards to be made by Christ.” As, however, the words are, in some measure, explanatory of θαρατων, the former view seems preferable: though perhaps the latter sense may be alluded to. Εις μαρτυριον is for εις το μαρτυριον, to teach or give directions. See Kuin. θεος may be, as Theopyl., says, for θεος και θηλασιον, equivalent to κυριος. From the structure of the words it is plain that θαρατων must here be understood (as opposition, too, is not only between θαρατων and oikouros, κυριος) but between εις τα κυριον and εις τα οικους, to show the difference between Moses and Christ. The former was part of the family; the latter ους the family in equality of Lord. Here it is doubted whether οικους κυριον be the true reading. The former is greatly superior in external testimony. But in so much a difference, manuscript evidence is of little weight; and every thing must depend upon comparative fitness. And here αυτος is, I think, superior, as yielding a sense more agreeable to the idea of κυριον involved in θεος. This reading is supported by the άργων and Vulg. versions, and preferred by Gros., Wolf, Carps., Haur., Kutsch., etc. 6. οικους οικους άργος. Some MSS. and versions have οικους, which is preferred by certain Critics on the ground that otherwise the Articule would be required at οικους. But it has been shown by Bp. Middel. that such is not the case; and that, as to sense, it makes no difference. As only four MSS. have this reading, we may well suspect it to be an error of the scribes, who would be more likely to write οικους than οικους. In the next clause, την ταρατη και τα κυριον, την θεον may be rendered, our confidence and joy of hope, i.e. of the hope of salvation by the Gospel. The ταρατη, άργους, has reference to the ωμολογια, or profession of faith, supra 1. and infra 14. The κυριον of the λαοποι is also x. 14. ισχυραινηθησαν εις την αποδοσιν των άγιων, and in a kindred sentiment at x. 86. με οποιαλωτη την παραθησιν άργους: the same sentiment occurs at x. 14. The expression τα κυριον of x. 86. is added to further qualify the idea contained in ταρατη, as not only a sure confidence, but a joyful hopeful one. Εστιν is used here with αργους, as hence the most important word, designating the principal thing. Κυριον, in this sense occurs at Phil. 2. 5. Taddeo, ‘the end of life,’ as Cor. i. 5. οικους.}

7. The foregoing clause οικους—τελεια is
ably employed as a vinculum to connect the παντελεία there mentioned, an exhortation (extending to iv. 11.) to constancy in the profession of a religion which furnishes such a joyful hope. And, as a foundation for it, and to increase the gravity of the admonition, the Apostle employs Ps. xxv. 7-11. ἄδικ' 'wherefore,' i.e. such being the superiority of Christ to Moses. Many eminent Expositors, indeed, refer the δό to σκληρότερον at v. 12., regarding the intermediate portion as parenthetical. That, however, is not a little harsh; and it is better, with Heinr., Dind., and Kuin., to refer it to the σκληρότερον at v. 8., in the sense: 'Wherefore (as the Holy Spirit speaks by the Prophet, whose words I make my own, even to day') i.e. Interwoven with the exhortation is a parallel between the state of the family of Moses (i.e. the Jews in the wilderness) and that of the family of Christ, i.e. Christians under the Gospel, who are proceeding through the wilderness of this world to the heavenly Canaan, the rest which remaineth for the people of God in heaven. The promise of the earthly rest given by Moses to the Israelites is paralleled with the glad tidings preached by Christ in the Gospel. The grace and mercy shown to the former is paralleled with that vouchsafed to us Christians: and the important lesson is read, that as that grace was meant to produce in them faith and obedience, so was that which has been vouchsafed to us, devoted to faith and obedience to God and the Gospel. Finally, as the mercy of God in the one instance did not profit them, because not embraced in faith; so, even increased their condemnation and brought them under God's wrath unto temporal destruction, so we, Christians, by the same evil heart of unbelief, may incur God's wrath unto perdition. Of course, the application being two-fold, many of the terms, as τος πληρωματικος, must be understood accordingly. In the Psalm that means, as Dr. French and Mr. Skinner observe, 'the voice of Me, whom you have just declared to be your Shepherd.' And they apply compare Job x. 14—15., which is a good comment on the sense here; the expression being equivalent to the κλήσεως εὐφρασία, supra v. 1. The σκληρότερον is very emphatical, and is explained by v. 13. It signifies 'this very time.' viz. of the admonition, ἀρχαὶ ὑπὸ τὸ σήμερον καλλίτιν, (see also iv. 7.) since that alone is the 'day of salvation.' See 2 Cor. vi. 2, compared with Job ix. 4.

8. μὴ σκληροτερεῖν τ. κ. i.e. 'Be not obstinate and disobedient [as your fore-fathers were].' See Ps. lxviii. 8. The words οὐ τὸ παραπηκρομένου are well rendered by Kuin.: 'at [olim] factum loci, qui a rebellionis dicitar, tempore tentationis in deserto facta;' and he shows that even in the Psalm, Meriba and Massah are not used as proper names, though that use be hinted at; and that the place where the provocation and temptation occurred, was in fact called by Moses Massah and Meribah, as appears from Exod. xvii. 7. Moreover, the use of the words as appellatives was more adapted to the purpose of the Epistle, namely, admonition. The Article may be here used καθ' εὐφρασίαν, for though the Jews were not a nation of sinners, and the patience of God throughout the whole of their journey through the wilderness, (five particular provocations being mentioned, Exod. xvi. 2. xvii. 2—9. xxxii. 10. Num. xi. 31. xiv. 29. Deut. i. 34. sq.) yet the occasion in question was the last and most signal instance, when God swore in his wrath that they should not enter into His rest.

9. οὖν] This, as the best Commentators are agreed, is for δέους. And in δέους, (i.e. put him to proof, to see what he would do,) there may be a climax. Kai εὐθς, Grot., Rosen., Dind., and Kuin. render, 'although they saw.' Better, as Dr. French, 'although they had seen,' which is required by the Hebrew, and this sense of καθ', like that of the Hebrew γε, is not infrequent. By the ἐργα are denoted the wonderful works wrought for their preservation and protection in Egypt, and their sustenance in the desert.

10. οὖν] This is added by the Apostle to make the words following more expressive. Προσώπωσιν is best rendered, 'indignatus sum,' the metaphor being suggested by the language of the second Psalm and προσώπωσιν; though it is derived 'εἰς ναίκια,' the word signifying, as used of a ship, to impleo on the shore. The figurative sense occurs also in Ecclesiasticus 1. 26. οί δὲ εἰς ἐρατον προσώπωσιν καὶ γυναικα καὶ Levit. xxvi. 43. There is, however, a conjoint notion of hatred and abhorrence. The word often occurs in the Sept. 'Aei has nothing corresponding in the Hebrew, but was added by the Sept. to strengthen the sense; and it is justified by the τοσοῦτον, ἐγὼ to which it adjoins. Καρπὴ must be understood of the affections, as appears from the words following, which are illustrative: and Φυσισμός implies not simple ignorance, but the not caring to know, or even disapprobation, as far as they might know.

11. ὅτι] for ἄρα, 'wherefore,' as often in the later writers. Εἰ. So the Hebrews used ים in the latter clause of an oath which ran thus: God to do to me, if (ὅτι) I do thou, &c. See the full form in 1 Sam. iii. 17. 2 Sam. iii. 35. 2 Kings vi. 31. The former part of this oath was sometimes omitted, and we had then the force of a strong negative; see 2 Sam. xi. 11. 1 Sam. xiv. 42. alibi. (Stuart.) Τιν κατ' αὐτόν, i.e. the rest which I had provided for them. The word is combined with ἀναφορά in Deut. xii. 9.
12. τονδρα] 'wicked, sinful.' In ἀπίστιας we have the Genit. subst. for a substantive, τονδρα. ἀποτ. ἀπὸ Θεοῦ denotes to apostatize from His religion, the Gospel.

13. τοπικής] shows that under τοπικής is comprehended teaching, admonition, entreaty, consolation, reproof, &c., each to be used as the case might suit. Β'αστονα, for δαλλίων, as often. Α'χις-καλεῖται. A forcible expression importing 'as long as it can be said 'to-day do so'; or, (use the words of Dr. Burton) 'so long as you are allowed to consider the time still unexpired, in which God invites you to hear his voice.' Ίνα μὴ σκληρυνθῇ, q. d. [Use these means] that none may, by neglect of them, be hardened and grow callous to all reasoning. Ἀπάτη τῆς ἀμαρτίας is the best Expositors ancient and modern understand of the delusion to unbelief and apostasy. But ἀμαρτία may be taken in the connotation of nature, the φράσει τῆς παρόδου, which blinds the understanding, and, by giving undue weight to carnal reasonings, plunges men into unbelief and sin.

14. μέτοχοι γὰρ - κατάσχεσμα] The γὰρ refers, I conceive, to the injunction at v. 6., which is implied as the subject of the exhortation at v. 13. q. d. [κατέγρησαν τὴν παράδεισον καὶ τὸ καλύπτω τῆς ἕλκεσα μέχρι τελῶν βεβαιάς] μέτοχοι γὰρ γεγένατοι. By μέτ. τοῦ Ἱ. Χ. ἦν denoted conjunction with Christ and his Family; which in general implies participation in the benefits of his Gospel. See Joh. xiv. 11. and 1 Joh. i. 3. 'Εστιν has reference to the implied sense, and suspends it on a conditional. Supply μόνον. 'Εν τῷ τελείῳ is synonymous with τὸ παράδεισον at v. 6. Ἀχρί τῆς ὑποστ. is for τὴν ἐξ ἀρχῆς ἐνστασιν, 'constancy in the profession of the Gospel.'

15. ἐν τῷ λέγεισαι: Σήμερον &c.] These words seem rightly supposed by Abr., Ern., Dind., and Kuin. not to connect with v. 13., but to refer to what follows; being partly a confirmation of what was said at vv. 12. & 13., and partly a preparation for what is to be said. Thus ἐν τῷ λέγεισαι is put for κατὰ τὸ λέγεισαι: (see Thoexpl.) or rather we may render it, with Kuin., 'Whilst (I say) it is said, the warning is sounded in your years, To day &c. So is τα ἁγία at vili. 13. 16. τίνες γὰρ - Μωσέως] The words are commonly taken declaratively, in the common version. Dind. and Kuin., however, have shown that this is by no means agreeable to the design of the Apostle, which (to use the words of Stuart) is, to lead the minds of the readers to consider the specific sin, viz. unbelief, which occasioned the ruin of the antient Israelites, and which would involve their posterity in the like condemnation. The best Expositors antient and modern are agreed that the sentence is interrogative, and may be rendered: 'Quinam enim audit, voce divinae Deum irritantum? nonne omnes qui Mosis ducit ex ΕΥγρατ elegerant? the πάντες being, as often, taken with limitation. So Stuart renders: 'Who now were &c. Might I not rather ask, or, nay, might I not ask, Did not all who came out of Egypt despair?'

17.-19. The general sense, apart from the διευθύνης of the mode of expression, is that expounded by Kuin. and others. It is synonymous with the fate of those Israelites, whom God had brought out of Egypt, and blessed with so many and great benefits, who had revolted from God? their carcasses were strewed in the wilderness, and they attained not to the rest, the happiness appointed for them by God. [Thus meaning to hint what will be the fate of his readers, if, after receiving from God benefits beyond that of the promised land, they imitate the unbelief and disobedience of their fore-fathers, and apostatise from Christ. Kuin. observes that the terms ἀμαρτ., ἀπειθεία, and ἀπειθεία are used pro
miscuously as synonymous; the sin of the Israelites being distrust in God, and consequent defection from him. Blind unbelief (to use the words of Cowper) is sure to err, being, as Ern. observes, the origin of all sins, as faith of all virtues. In an τε καλα ἐκτεταμένη τε ἐν τῇ ἐκκλησίᾳ there is a graphic representation of destruction by a violent death. If καταστροφή were substituted for ἐκτεταμένη, it would, indeed, be yet more so. But πιστός, like the Hebr. ἡπί, of itself suggests the idea of a sudden and violent death. See Ex. vi. 11. Judg. iv. 22. I Sam. xxvi. 8. Καλά (which signifies the members, as apart from the trunk) is said to be put, by synecdoche, for the bodies themselves. But the usual sense may be retained, as being more graphic and true to nature; (see Ps. cxli. 8.) for we find, from the accounts of Oriental travellers, that in places where carcasses are similarly left, the καλά, as leg and arm bones, are soon all that are left by the vultures, and those continue for a long time uncorrupted.

'_UUID may denote solemnasseveration rather than swearing properly so called. Stuart remarks, that "the manner in which the unbelieving Jews were declared in Numb. xiv. 23, 28-30. and Deut. i. 34. excluded from the goodly land, and the reasons stated for that exclusion, together with the reasoning of the Apost les, would lead us to suppose exclusion implied from the heavenly Canaan also, or, from the rest of God." — καὶ 'and [so],' so then. Can is often thus used, forming the last link of a chain of reasoning. Χωρὶς is wrongly rendered by some recent Expositors would not. It is well observed by Vitri. Grot. Carps., and Ern., that both ήδειαν, and τηρήσας are taken populariter, and the sense is simply: 'we see by the story and the event;' in other words, 'we are authorized to infer from the story and the event, that the reason why they could not enter, was their unbelief.'

IV. The Apostle now treats the history allegorically, as (Gal. iii. 16. iv. 24.) applying it to the case of Christians. (Dind.) He begins with declaring, that a promise of entering into God's rest is still made to Christians, as it was to the people of Israel, v. 1, 2., and into which believers are still admitted, v. 3. Now that the rest spoken of by the Holy Ghost in Ps. cxcv. is not a mere temporal rest in the land of Canaan, but also a future and heavenly rest, is evident, because God's rest is such a rest as God enjoyed when he had finished the work of creation, and consequently a spiritual, heavenly rest, v. 3. 4.; because the terms of the oath, "they shall not enter into my rest," imply that the promise included another rest besides that of Canaan, a rest resembling God's rest, v. 5.; because, since it remains that some must enter into the rest spoken of in the oath, and they to whom the promise was first given did not enter in by reason of unbelief, it follows that a rest must be intended into which all true believers may enter, and consequently a future and heavenly one, v. 6.; and because God in the oath warns the Israelites against losing this rest, a long time after they had been in possession of the promised land, and consequently he must have intended another rest than that of Canaan, v. 7, 8. There remains, therefore, a spiritual and heavenly rest for the people of God, into which those who enter shall cease from their labours, as God did from his work of creation, v. 9, 10. Hence follows the duty of labouring to enter into it, v. 11-13. (Holden.)

1. ἐκτεταμένη The sense is, 'let us solicitously beware lest.' So Phil. ii. 12. μετὰ φόβον καὶ τρόμον τῆς ἡμέρας κατεργαζόμεθα. Then is shown the nature of this promise and of the rest bestowed. Καταλίθων ἔτηγγ. It is not agreed whether the sense is, 'spent promises,' or 'replied promises.' The signification desert, or neglect, is found both in the Scriptural and Classical writers; but Abrech has shown that that would here require καταλίθων ἔτηγγ. Indeed the latter sense, 'the promise being still left,' is far more agreeable to the context, implying (as Dr. Burton observes) that the promised rest had not yet been enjoyed, but was left for others to enter upon. Υετεροί signifies 1. to come too late for a thing, and miss of it; 2. to fail of obtaining anything. The δῶγος is generally considered as pleonastic; but the best Commentators antient and modern have seen that it is here introduced to soften the harshness of the ἐντος, as in 1 Cor. vii. 40. and other passages. (Stuart.)

2. καὶ γὰρ ἐσμένειν ἐν ζωή. The sense seems to be: 'for to us [Christians] also has the blissful promise [of a rest] been made.' Some eminent Expositors, indeed, think that a message, not a promise (as is generally understood) is meant. Both senses, however, may be comprehended. ἐν ἀληθείᾳ τῆς αἰωνίων. A hebraism for ἀληθεύειν μάθον. 'the word heard by them.' See Rom. ix. 6. 1 Thess. ii. 13. Dr. Burton thinks it may mean here, that the word entered only into their ears, and did not sink into their hearts.

— μὴ συγκεκριμένων—άκοφος.] Many eminent Expositors suppose συγκεκριμένως, to be used by a figure taken from the concoction and digestion of food, and its conversion to aliment. This, however, is somewhat far-fetched; and it is better, with others, to suppose only a figure derived from the mixture of different liquids, and denoting a complete union. So Menand. cited by Wet. τιν ἐκ λόγου δύσωμι θέλει χρωτεῖ συγκεκριμένως ἔχων. Thus the sense is, as Stuart renders, 'faith not accompanying it.' Τοῖς ἀκόφοις, for τοις τῶν ἀκόφων. Instead of συγκεκριμένως, several MSS. have συγ- κεκαμένως, which is approved by Mill, Wet.,
Grieseb., Heinir., and Vat., and edited by Matth. But I agree with Kuin. that the common reading ought to be retained, as yielding a good sense, and being rather less usual than συγκεκριμένως. Moreover, συγκεκριμένως might easily creep in by reason of the κείνου preceding.

3. The sense of this verse is (as Kuin. observes) obscure from extreme brevity, arising from the writer's pen being scarce adequate to the rapid celerity of his thoughts; as also from the Jewish cast of reasoning. Hence several modes of interpretation have been proposed, especially by the rest of Expositors, each, however, I agree with Kuin., are on various accounts inadmissible. The ancient and common interpretation is recommended by its simplicity and suitableness to the context. It is truly observed by Kuin., that the writer here unfolds, though briefly, what he meant by the κατάπαυσις τοῦ Θεοῦ in the Psalm, namely, a quiet and felicity similar to that which God enjoys; to which, he says, Christians are to arrive, after having gone through the troubles of this life. Thus in Rev. xiv. 13. they are said to “rest from their labours.” See also Wisd. iv. 7. He compares the rest and felicity to be expected by Christians in heaven, to the rest of God after the work of creation was ended, (v. 6.) and Sabbath, (calling it εὐτυχία τῶν εὐρισκομένων, v. 9. 10.; it becomes in this sense the Sabbath as the Jewish Doctors, that the sabbath was an image of the future rest of the departed after the resurrection. See Wets. and Schoett. Εἰσερχόμενα is said to be for ἐσελευθέρωθαι, which, however, is not very necessary. Render: We are to enter. The γὰρ is interpreted nempe; though it should seem to refer to a clause omitted. It is rightly remarked by Kuin., that the τοῦ πιστεύων are opposed to the τῶν συνειδησεων at iii. 18. iv. 2. The καί πρὸς signifies (as the best Commentators are agreed) nempe, nimirum; ‘namely,’ or, ‘and indeed such a rest as God enjoyed when he rested’ from his works after the creation of the world. The true ellipsis. at καί πρὸς is καταλώσων, etc. See v. 4 & 10. The Article τῶν refers to τοῦ Θεοῦ omitted. Γενέθλιοι must signify ‘gone through’ or completed; and εἰς καταλῶσιν, ‘after the creation.’ As to the two new interpretations here proposed by Kuin. and Rinck, though learned and ingenious, they are liable to considerable objection; and the common construction and interpretation involve far less difficulty.

The chief difficulty, however, is in supplying what is wanting to the sense at the second clause of the verse καθὼς εἰρήκεν δέ. It seems best to understand after εἰρήκεν the words περὶ τῶν αἰτητῶν, to correspond to the οἱ πιστεύων, which, indeed, suggests this subdivision. And such omissions of words serving to show the reference, or indicate the application, are very frequent after the formulaς εἰρήκεν γάρ πως περί τῆς εἰρήκεν γάρ πως περί τῆς

εἴσοδος ὑμών. Καὶ κατάπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῆς ἐβδομής ἀπὸ πάντων τῶν ἐργῶν αὐτοῦ καὶ ἐν τούτῳ πάλιν. Εἰς εἰσελευθέρων εἰς τὴν κατάπαυσιν μου. Ἔστε οὖν ἀπολείπεται τινὰς εἰς εἰρήκεν εἰς αὐτὸν, καὶ ὁ πρῶτος εὐαγγελισθέντες οὐκ εἰσήλθον διὰ ἀπείθειαν—

4, 5. Here the Apostle further proves that the rest in question is the rest of God, and consequently heavenly and spiritual. The force of the argument is in the αὐτῶν and μοι, for the περὶ τῆς ἐβδ. must not be regarded as the subject spoken of; as, indeed, is plain from the words themselves of the quotation. And, therefore, the intent cannot be (as Dr. Burton supposes) to refer to an argument of their own, but that they had exacted in saying rest promised when they had the institution of the Sabbath.” The purpose of the περὶ τῆς ἐβδ. simply is, to make the reference in συνειδησεων more definite; and therefore λέγων may be supplied. Thus there will be a sort of reference, in use among the ancients and found both in the Scriptural and Classical writers, by which, as books were not divided into Chapters, a division was made according to the prominent subjects any where treated. See my Note on Thucyd. i. 9. ἐν τῷ εὐσκεκριμένῳ τῷ παράδοσει εἰρήκε. Ἐν εἰρήκε supply ἤ γερθε, often expressed, and sometimes left to be understood. Εἰς διὰ εἰς—ἀπείθειαν. The only mode of so interpreting this sentence as to make it agreeable to the context, is to suppose (with several eminent Expositors) that here, as occasionally elsewhere in this Epistle and all the writings of St. Paul, the conclusion of the argument is left to be supplied; which may be done thus: it follows that οἱ εὐαγγελισθέντες ὑπελείπονται διὰ σικειρίας. And this is the less harsh in the present case, since a conclusion comprising it is introduced at v. 9., meant both for the argument at vv. 7 & 8., and also for that in the preceding verse. I have pointed accordingly.
The argument here is not very clearly expressed; but it may be laid down, with Whitehead and the best Expositors, as follows: 2. And since the Psalmist so long after the Israelites entering into Canaan, speaks of a set time of entering into his rest, and at that time still future, and typical of something under the Gospel; for Joshua did not give the rest, emphatically called the rest of God, does not even enter the rest, and partly by this comparing it with the Sabbath to hint that that was a symbol of the true and spiritual Sabbath of which their Doxomspeak, the rest and felicity of the world to come.

10. ὃ γὰρ εἰσελθὼν—ὁ θεὸς. The best Expositors from Theophyl. to Kuin. are agreed, that this is meant to show that God's rest, into which true believers are to enter, may, in a certain sense, be called ὁ σάββατος. 2. On the foregoing position the Apostle engrafts, by way of conclusion from it, an exhortation, similar to that at iii. 12—14. and iv. 1. to strive after this rest. "Let us—έπειτα, lest any one [of you] perish by the same example of unbelief and contumacy." There is here an Hypallage for ἡ καταλήψειν τού τιμίου, to avoid the sense of ἑαυτὸς ἔπειτα; an unnecessary emphasis, as if the Apostle had said "in order to have the rest, let us. . . ."

12, 13. Having shown that unbelievers shall not enter into the rest of God, the Apostle now represents the awful nature of the denunciations of God against unbelief and apostasy. And here he expresses himself in sublimely figurative, though, at the same time, difficult phraseology, in something new and, determining the tone of the passage, the preceding context is our best guide. By this it appears that ὁ λόγος τοῦ θεοῦ must not be taken, with many, of the word of God in general, but, with the best Expositors, only of the monitory declarations to be found therein. Now this monitory word (see 3 Ecd. i. 47.) is said to be ἀληθὲς καὶ ἐνεργός, i.e. per head, of, of mighty energy and efficacy, ever in force, and to be fulfilled on the disobedient. This force of ὁ λόγος is found both in the Scriptural and Classical writers. So 1 Pet. i. 3. ἐλθεῖτι ἐκκλ. 1 Ecd. iv. 33. Ecclesiasticus xii. 23. Sophocles in Oed. Tyr. μαυρίζεται ἡ γῆ τα. This terrible force and efficacy is then figuratively described, i.e. as being τομωτέρος—διστόμος, i.e. more effective and fatal than the double edged sword (like our battle-axe) with which the heroes of antiquity used to mow down whole ranks. So Eurip. Her. 969. διστόμων βίφος. "So (observes Stuart) the Son of man is represented by John as having, when he appeared to him in vision, a sharp two-edged sword issuing from his mouth; i.e. his words cut as it were like a sharp sword, or his reproof, commination, wounded deeply, Rev. v. 16. ii. 13. 16. 3. 15. 21." This efficacy is further set forth by comparing it to the dreadful effects produced on the body by the μαυρίζεται διστόμων, viz. by cutting away the trunk so as to divide the joints and marrow, i.e. to divide the joints, including the commissures of the ibis, into two parts, and to, at once, separate the soul or spirit from the body, and inflict instant death. This seems to be simply the sense; nor need we, with many, distinguish minutely between the καταλήψειν and πνευματός, (see 1 Thess. v. 23. and Note) nor ascribe to the writer philosophical subtleties alien to the passage.

The words following καὶ κρίνεται οἰκ. contain another piece of instruction, grafted on the former, and suggested by the figure in ἐπειτα—μεταπειτα. And here it should be observed, (as Dind., Kuin., and Stuart observe) that the subject here is changed from ὁ λόγος τοῦ θεοῦ to ὁ θεός; as is clear from v. 13., which shows there must be a transition somewhere: and there is no other place but this where it can be. ἐπειτα signifies "able to judge or take cognizance of." The general sense is the presence of God brings into the inmost recesses of the heart, as well as the actions of men, and consequently no secret purpose of unbelief, much less any open defection from the Christian religion, will go unpunished." See Dind., Kuin., and Stuart.

In the next words the foregoing sentiment is further developed. The general sense is, "Yes there is nothing in creation [not even the immost
thoughts of the heart] which is concealed from Him; but every thing is laid open fully exposed to the view of Him with whom we have to do, and to whom to render an account. The general meaning intended by τετραχλισμένα is obvious; but on the nature of the metaphor some difference of opinion exists. See Dind. and Kuin. The most probable opinion is, that it is taken from the mending back the head so as to expose the neck, as in slaughtering animals, or executing criminals; and which was especially necessary for the dreadful μερισμόν just mentioned. Thus the sense is, that all evil thoughts as well as actions are exposed to the view, and must meet the awful punishment of the great Judge. ἤματος is perhaps to be taken in a figurative sense, not in a moral sense; but the latter interpretation, which is adopted by the best Expositors ancient and modern, is more agreeable to the context, especially what is expressed in κρίνεται, and implied in τετραχλισμένα.

14-16. The Apostle now returns to a subject only hinted at, supra iii. 1. where he calls Christ the διαρκέσθαι of the Christian religion. And this comparison of Christ with the διαρκέσθαι and the Levitical priesthood, intermixed with occasional warnings and threatenings, extends to Ch. x. 18., where terminates the doctrinal part of the Epistle. The reason why this subject is treated of so much more at large than any other, is because it is of the utmost importance. As having direct bearing on the most important part of our Lord’s office, his Atonement for sin by the sacrifice of himself. The διαρκέσθαι has much signification, adverting to those points of superiority in Christ over Moses above mentioned. Διαλαλόμενος, who has passed through the heavens, viz. so as to reach the seat of the most high. The Jews reckoned, through heaven, the aerial, the sidereal, and the highest heaven, or the residence of God and the Angels, called by Sirach xvi. 18. σάλον τοῦ σαλανῶν, and in Lu. xxiii. 43. παράλλαξιν. See 2 Cor. xii. 2. and Note. So there were three divisions of the Temple, the Court, the Sanctum, and the Sanctum Sanctorum, to the utmost of which and through the Veil that led it from the High Priest passed once every year. Thus the passing in the one case is compared to the passing in the other; and by passing to the farthest heaven is implied completion of the work of expiation, and an access to God fully obtained. Τῆς διαρκείας is to be taken as at iii. 1., where so.

15. οὐ γὰρ ἠμέμνημαι-ἀμαρτιάς] This is meant to encourage them to follow his admonition, by meeting a tacit objection, as if the great High Priest were a personage too exalted to concern himself with their miseries. To which it is answered, that he is not such, but (which displays another point of superiority in the new dispensation) one who can sympathize with our infirmities. So συμμετοχα. is used in the Sept. and Philo. Ἀθάνασις. has a conjunct notion of the misery resulting from human frailty. The πεπεπτωμένοι, both to trial by affliction, and temptations to sin. Καθὸ διαρκεῖ, αἰτήσεις ἡμῶν, for δώσων, or παρεκκλησισμοῖς ἡμῶν, as Origen and Theophyl. explain. It is well observed by Stuart, that this does not imply, that temptations had, in all respects, the same influence upon us as upon us but only, that he was exposed to be attacked by, in like manner as we. He possessed a nature truly human, ii. 14. 17.; he was, therefore, susceptible of being excited by the power of temptations, although he never yielded to them. Χρυσός ἀμαρτιῶν is strangely explained by some antient and many eminent modern Expositors to mean without giving way under those afflictions; a sense frigid and inept. It is plain from the αἰτήσεις, and the πεπεπτωμένοι, before, that the common interpretation is the true one, without yielding to or falling into sin, which is also decidedly adopted by Kuin., who confirms it from v. 2. vii. 6. 2 Cor. v. 20. 1 Pet. ii. 22. 1 Joh. iii. 6. As, however, πεπεπτωμένοι has two senses, so here the former may be included.

16. προσπροφανεία-χάριν] Here is contained an essence of exhortation, founded on the foregoing doctrine. Let us approach as we may with confidence, trusting we shall receive what we ask in prayer. Deyl. and Kuin. have shown the exact propriety of the term προσπροφανεία, from the circumstances of the worship of the Jewish people in the Temple, who were not admitted to approach even the altar of holocausts, unless when the High Priest, in θυσίας τής χάρις, there is not, I conceive, an allusion to the Jewish notion of God’s having two thrones, of mercy and of judgment; but rather (as the best Commentators suppose) to the ark of the covenant, the mercy-seat, (Rom. iii. 25.) where God was represented as sitting enthroned, hearing the supplications of the people, accepting their oblations, and a spending θελοῦν καὶ χάρις. The throne must be understood as that of God, on which also Christ sateth at his right hand. Λάβωμεν and ἐδομένων are synonymous, though the latter is rather the stronger term. Θελοῦν and χάρις, too, are generally synonymous; the gracious dispensations of God, being called his mercies, to hint our unworthiness. Here, however, the terms have a distinct sense, corresponding, I conceive, to the two ideas involved in πεπεπτωμένοι at v. 15., viz.
mercy and compassion as vouchsafed in affliction and trial, and amidst frights and snares, (with reference to the ἀσθενείας at v. 15,) grace vouchsafed at all times, to comfort, support, and sanctify them. Eἰς εὐκαίρ. ροῦθι, for εἰς ἐναίρ. ἐν καίρῳ.

V. 1. The Apostle proceeds to show that Jesus Christ is the true High Priest, and infinitely superior to the Jewish ones, having all the qualities necessary in a High Priest, and those in the highest degree. Ἐὰν δὴ ὁ Ἱεροσόλυμας ἡμῶν, i.e., as Kuin. well explains, of merely human consistory; the converting of the Jewish high priests, with the Jewish high priests, who were mere men, with the great and Divine High Priest. Here λαμβάνει, like the Hebr. נָשֲׂא is used (as in the Sept., Philo, and Josephus) in the sense to select. In πᾶς ἀρχιερ. the singular is used generically, i.e. for the whole class of persons denoted in the appellation. Καθήκων, is appointed [such]. Ὁ τρέχει Θεόν. Supply κατά and προκάτοχος. The sense is, is appointed (such) for the benefit of men, in respect to their observances towards God. See ii. 17. and Note. ἡσυχ. A sacrificial term, found also in Matt. v. 23. Joh. xvi. 2. where see Notes: ὁ ἅγιος καὶ θυσίας. These terms are properly distinct; the former being the original term, and such as chiefly respected the most antient and primitive kind of oblation, that of the fruits of the earth, and the unbloody offerings in general, which were afterwards called thank-offerings; the latter, the bloody offerings, the various sin and trespass offerings made by slain beasts. Sometimes, however, (as at viii. 4. and often in the Sept.) δώρον includes the idea of both unbloody and bloody sacrifices. Here the terms are both used to denote universality.

2. μετριοτάτον ὅτως. Grot. and Beza well explain δωρέων ὃν· fitted, ready. Of μετριοτάτον the sense is much disputed. As it corresponds to the συμπόσιάς δωρέων at iv. 15., it must denote something nearly akin, though not, I conceive, (as some think) the same. The word (supposed to have originated with the philosophers) properly signifies to 'carry oneself with moderation;' holding in the passions and appetites, so as not to give way to anger or any other excess. Thus it came to denote (as it here seems to do) being gentle, merciful, forbearing, and indulgent to the failings of others.
rity of many MSS. and early Editions) by Beng., Griesb., Matth., Knapp., Titmon., and Vat.; and justly; since it might easily originate with the scribes, or even some injudicious Critics; though, as Bp. Middell, observes, it disturbs the sense; καλείται being opposed to καυτό, q. d. "not of his own accord, but being called thereto by God." On the same authority the δ before ἀρανόν is cancelled. The argument here is, that, though no man could take upon himself the Levitical priesthood, unless called by God, as Aaron was; yet Christ was not only appointed by God but had an everlasting priesthood conferred upon him, of which he Melchizedek's was but a type. Ἁρανόν ἑδοξασε corresponds to the καυτό λαμβανει. And at δ λαλίσας πρὸς αὐτόν must be supplied, not per ellipsis, but from the context, ἑδοξασε αὐτόν. It is meant, that Christ's Pontifical office was far superior to that under the law, 'inasmuch as he was appointed by him the immediate investment of heaven, in virtue of his relation to God as Son; and therefore was High Priest in a far more elevated sense. The Apostle proceeds, v. 5—11. to observe, that these qualifications are all found in Christ, who being thus made perfect, was enabled to be the author of eternal salvation to all who should obey him, inasmuch as the being made a Priest after the order of Melchizedek exalts him far above every other priesthood. The appointment to this is shown by reference to Ps. ii. 7. and cx. 4., those passages, of course, being regarded as prophetic of Christ, and fulfilled in his appointment, q. d. God who spoke these words appointed Christ to be our High Priest. For the latter passage (which is applied to Messiah), see Lev. xxii. 19. and xxvi. 30. S 45.) plainly designates appointment. And in the latter that is implied in the address Υἱός, which, in its august sense, included the dignity in question. See i. 5. and Note. Κατά τὴν τάξιν Μελχ. the best Expositors (supported by the Pesh. Syr.) are agreed, is for κατ' ὁμοιότητα, "after the manner of;" as the writer expresses it at vii. 15. So 2 Mac. ix. 18. εἰκονίζεται ἐκτείνεις τάξιν (τοῖς τάξεσιν) ἔχουσιν. "The particulars (observes Stuart) of the comparison, in respect to the priesthood of Christ and Melchizedek, are not immediately brought into view, but suspended until the writer has introduced other considerations relative to Christ as a priest, v. 7—9., and given vent to his feelings of concern for where he was addressing, by suggesting various considerations, adapted to improve v. 11—14.; to warn, vi. 1—9.; as well as to excite and animate them, vii. 10—20.

7—9. The exact reference, scope, and bearing of these verses is much disputed. They seem rightly regarded by Newe. and Stuart as explanatory of v. 2. Following whom, Dr. Holder thinks, that "here is shown the fitness of our Saviour to be a merciful and compassionate High Priest, inasmuch as from his assumption of human nature, and exposure to its infirmities, he can pity the infirmities of others, v. 2, ii. 17. 18. iv. 15. 16. In the phraseology itself there is some difficulty connected with particular expressions, as θανάτον ἐκφανέρωσε, καὶ εἰσακουσθέντι απὸ τῆς ἐλαβείας, καὶ κατάφερε ὁ Ὁμός, εἶθεν 8 αὖ ἐπαθεῖ τὴν ὑπακοήν καὶ τελεωθείς ἐγένετο τοῖς 9 αὖ.
found in the best authors. In ἐμαθα τὴν ὑπακοὴν it is best not to seek metaphysical refinements, but regard it as a popular expression, (such as is found in most languages,) denoting that his obedience was tried by the sufferings he experienced; or that he was made to learn experimentally how difficult it is to obey amidst complicated trials.

9. 10. τελειωθείς] This reference has never been the ἔστατα at v. 8., and must therefore have the same sense as ii. 10. τις τῶν παθητῶν τελειωθείς, which, as appears from the preceding verse, is 'brought or exalted to glory in heaven.' The word is here prefixed to his impending death and complete, as that rendered by our Lord to God the Father. Αντίων, effectus, like the ἄργυρος at ii. 10. Examples of the phrase are adduced from Σαχχήν and Φιλο. Of προσα-γορευθέντα the sense (which is disputed) seems to be, 'having bestowed on him the appellation of, (see v. 6.) and being thereby constituted' &c. Thus it means proclaimed and constituted. An appointment to office was in ancient, as indeed in modern times, made by addressing and saluting the person by the title attached to the office.

11–14. Περὶ οὖν] 'respecting which [personage].’ Or the οὖν may be referred to the subject of the priesthood of Melchizedek. See Ern. and Kuin. Πολλὰ ἤτοι] ‘many,’ i.e. have much to say, and difficult to be explained,’ or brought to your comprehension. Ναβοῦ γεγίνεται, ταῖς αἰκαῖς, ‘you are become sluggish to learn,’ or, as it is commonly explained, to understand.

12. διὰ τοῦ χρόνου] ‘in respect to, or considering the time [ye have learnt the Gospel].’ It is meant, that they had learnt long enough to become, i.e. long enough to understand not merely the elements, but the more recondite doctrines of the Gospel. Αὐτὶς διὰ διδάσκεσιν ἡμᾶς. The τιμα] is well rendered by Kuin. γενιστημα. Supply οὐτὶ. Στοιχεῖα τῆς ἁρ χίας, for τὰ πρωτὰ στοιχεῖα. Τῶν λογῶν τοῦ θεοῦ. This is by some understood of the oracles of God in the O. T. That, however, is too little probable to the context, that the sense should seem to be (as Kuin. and Stuart explain, and as, indeed, is clear from vi. 1–3.), ‘the doctrines or communications of God in the Gospel, the system of Divine truths, which we understand by Christianity.’ Καὶ γεγονατε χρεῖαι ἐχομεν &c., ‘and have become such as need’ &c., like children, who cannot digest any but the lightest food. The comparison of knowledge or doctrine to food is frequent in the Jewish writers (including the Sept., Philo, and the Rabbins). The elementary and the more recondite doctrines are here compared to milk and solid food, just as at 1 Cor. iii. 2. γαλακτος is opposed to δριαμα. Τοῦτο τροφή is solid food, like that of flesh and grain in its most condensed state, as opposed to milk, porridge, and such like, elegantly termed by Sophocles μὲν τροφή.}

13. 14. There is here some obscurity, occasioned by a confusion of the physical with the metaphorical (or allegorical) sense, which if kept distinct the words would stand as follows: ‘Thus [as] every one who can live only on milk is, in some sort, a babe; [so] every one who can profit only by the first elements of the Gospel, is also a babe in knowledge, and is επιρρεατός λογον δικαιοσύνης.’ So Philo p. 188, cited by Carp. οὐκ ἐστιν μὲν ἐστὶ γάλα τροφή τελείου τοῦ θεοῦ τοῦ Θεοῦ τῆς προσωποφορίας τῆς πρόσωπος περίτης. Thus v. 1 et seq. in its present rendering, as well as v. 14., seem to have been derived from theSeptuagint, i.e. sublimiorem; the στερ. τροφή here being equivalent to the τελειώματα at vi. 1. Thus it relates (as Kuin. observes) ‘to the doctrines of the Christian religion deduced from the shadows of the O. T., the doctrine of the Priesthood of Christ built upon the types which preceded, and the comparison of his merits and benefits with the Jewish rites and sacrifices.’ Add too the disquisitions concerning the connexion between the Christian, the Mosaic, and the Patriarchal dispensations.

The terms τελειαι, στερημα τροφη, and ξυν are equally adapted both to the natural and the allegorical sense. Τελεια properly signifies adult. The στερημα denotes fitness for. Υπακοή, ‘by habit induced by long use and exercise;’ ξυν signifying properly a habit of body, and, metaphorically, a habit of mind, which supports use, custom, and exercise. Τα αἰσθήματα ἐχομεν. Supply ὁμον, i.e. τῶν αἰσθησιῶν, as Rosenm. explains; or rather τῶν αἰσθησιῶν, as in a fragment of Eliaen, p. 1031. It here denotes the internal senses.
In fact, the doctrines are such as were catechetical, and inculcated on candidates for baptism, viz. to repent, to have faith in the declarations of God through Christ, and to believe in a resurrection and future judgment. Moreover, the best Expositors are agreed, that by "meta-
vnoia, πίστις, βαπτισμός" are meant, not the things themselves, as acts, but as subjects of consideration, or doctrines. Thus the sense is, 'the doctrines of repentance' &c. This is plain from didaχή being expressed at one of the clauses; no doubt, to suggest it as to be understood with the rest. For it must not be regarded, with some, as separate and distinct, but it must be understood with the βαπτισμός. It is worthy of notice, that though these fundamental or catechetical points of doctrine are six, yet they are so formed as to constitute, as it were, three pairs, in which the doctrines of each pair are closely connected, and require an appropriate punctuation. Thus the particular are naturally connected, and the best comment on them is Acts xx. 21. λογος προτεστατος και χω-
dioive to kai 'Ελληνις tēn eis του Θεου με-
táxan, kai πίστις tēn eis tōn Kóron ἡμῶν Ἰησοῦν Ἰωάννην. See also Acts ii. 38. xxvi. 20. In metaphor there is a sense pregnant, such as is sometimes found in μετανοία, by which is meant both repentance and reformation, the ceasing from evil and the learning to do well; (this being alluded to in the ἀφοί). The metaphor is by some interpreted sinful; by others, what causes death or condemnation. Both senses may be included, the one as implying the other. Thus at ix. 14. the blood of Christ is said to purify the conscience [namely, of those who are converted to Christianity] ἀπὸ νεκρῶν ἐργῶν. The true sense of faith in God here has been already explained.

2. (βαπτισμός) The plural here involves some difficulty; there being but one Christian baptism: and to take the word in a distributively sense would be harsh. Most Commentators regard it as plural for singular, and denoting Christian baptism; alleging a similar use in αἷμα, καρδία, πνεῦμα &c. Yet they have never proved, by a single instance, that this idiom extended to βαπτισμός; which, indeed, were very improbable. The word is used in three other passages of the N. T., though nowhere in the sense of baptism, (which is expressed invariably by βαπτισμός) but always in the sense washing. Thus it is better, with Lam-both, Barrington, Dind., Rosenm., Schl., and others, to understand it of the various, though partial washings of the Jews, (so ix. 10. διαφορὰς βαπτισμῶν). especially the baptism of proselytes, as compared with the Christian baptism. As, however, it is difficult to extract the sense expressed in the last clause, I prefer, with Vater, Kuín, and Dr. Burton, to take βαπτισμὸς as a general term referring both to Jewish and Christian baptisms, and implying, in the ad-
ject διδαχή, such a comparison of one with the other, and such a knowledge of the difference
between them, as would lead to the adoption of the latter. *Επιθέσεως χειρῶν. Here we have a separate head of doctrine, though closely connected with the last; and (as the best Expositors are agreed) there is reference to the laying on of the hands, by which, in that age, baptism was followed, namely, as a symbol of the spiritual gifts imparted to the new converts, which circumstance is alluded to at v. 4. Now it was necessary that these neophytes should be taught the meaning and intent of this imposition of hands, and the nature of the benefits which it imparted. *Αναστάσεως νεκρῶν. This must be understood, not, with many eminent Expositors, of the resurrection of the just, but a resurrection generally, both of the just and the unjust. So, in his confession of faith before Felix, St. Paul says (Acts xxix. 15.) ἠλπίζα ἡμῖν εἰς τὸν Θεόν, ὥς καὶ σώσωσιν ὑπερασπισταί, ἀναστατοὶ μέλλων ἐκατάνεμεν νεκρῶν, ἔκαλαν τε καὶ ἀδίκους.

Finally, κρίμα ἀρχή means a period of judgment as at Acts xxiv. 25. τοῦ κρίματος τοῦ μιλλωτοῦ. The αἰώνιον is used to denote that the consequences of the award will be eternal.

καὶ τούτο ποιήσαμεν, ἑαυτὸν ἑπτάνεα Θεὸν. The best Expositors are agreed, that this is to be referred to the words ἐν τῇ τελειώτητα φαρέσαμα at v. 1. Yet it is not, I apprehend, what most of them suppose, 'we will advance in Christian knowledge, go on in τελειώτητα, should God permit,' i.e. give us life and opportunity. The sense should seem to be that assigned by many eminent Expositors, ancient and modern. 'And now, with God's permission and help, we will proceed to this explanation of the more sublime doctrines of the Gospel, [especially as they regard the O.T. and its accommodation to Christ,] on the comparison of the history and economy of the old covenant with those of the New.' See Theophyl., Dind., and Kuin. It is observed by Theophyl., that the Apostle says ἐκτὸς ἐπιτρέπει ὁ Θεὸς, not as if it were doubtful whether God would permit this, but as being accustomed to use such formulas denoting entire dependence on Almighty Providence. Besides (as Kuin. suggests) 'the Epistle was, we may suppose, not written all at once, but at intervals. And thus the argument was observed by appropriate means in both points of view.' To which purpose the words of St. James iv. 15. are appropriate, ἄμυντι τοῦ λέγειν ὑμῖν. 'Εὰν ὁ Κύριος βλέπῃ καὶ ζησμένοι, καὶ τοιχισμένοι τοῦ ἢ ἐκλείνα. See also 1 Cor. iv. 19. xvi. 7.

Much different is the sense contained in these verses, in determining which it is of consequence to settle the connection as contained in ἀναστάσεως νεκρῶν. Some refer that to the preceding verses; which yields a sense forced and frigid. Others make it belong to v. 1., of course varying in their representations of the sense according to their different views of the import of that verse, and in some measure, according as they take the ἀναστάσεως in a qualified sense, or in an unqualified one. Adopting the view generally taken of the sense of v. 1., we may paraphrase, with Mr. Holder: 'Let us strive to go on to perfection, and resolve upon it, v. 1—3., for it is impossible to renew the way of those who have been once enlightened, &c. and yet have fallen away, since they crucify to themselves the Son of God afresh, &c.' "Thus (he adds) it is an argument showing the necessity of going on to perfection, built upon the desperate state of those who apostatize from Christianity." The argument, however, is incongruous, and as the interpretation in question may be considered untenable, so may this. Neither, however, is that to be approved, which some found on v. 1. interpreted in the other way; for the sense it yields (which see in Rosenm. and Valpy) is exceedingly harsh, and makes the case of apostasy far more prominent than is warranted by the context. It is better, with Kuin., to suppose the reference in the ἀρχή to be neither to v. 3 nor to v. 1., but (by an abruptness peculiar to passages written under mental agitation) to the matter which lay nearest to the heart of the writer. Now this plainly was the sluggishness and backwardness, nay, falling off, in Christian knowledge of those whom he is addressing, and whom he is here anxious to exhort to great attention to the doctrines of their religion by a diligent use of all their opportunities of instruction, and the means of grace. See xiii. 17. & x. 25. Thus the sense is well represented by Kuin. as follows: '[Renuntiate inertiae, plenam accuratamque religionis cognitionem vos comparate, as a religiose dehiscebat;] nam qui religiosus hoco tollustrati sunt, et ab eis deducta, ad meliorum frugem revocari non possess, et paenam luent graevissimas.' Almost all the best Commentators ancient and modern are agreed in understanding, not an absolute impossibility, but something so very difficult as to approach to an impossibility. Stuart, indeed, strenuously, but not successfully, maintains the former to be intended; but he has done the matter some times used in the other sense. Now as there is nothing in the context to compel us to adopt that sense here, and as we have reason to suppose, that some apostates (however few) have been recovered, when lapsed, and been readmitted, I believe, by all Churches as well as by the Romish; so it is best in the present passage to reject the unlimited sense. The absolute impossibility can only be supposed of those apostates of the Apostle

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The evidence of miracles, were guilty of the sin against the Holy Ghost. Thus if even the strict sense of the word be here adopted, yet (to use the words of Mr. Holdan) "as this passage is not applicable to the case of Christians who relapse into sin, there is no ground for the perplexity and distress which it has occasioned in some timid minds." The disputes between Calvinists and Arminians on the unlimited sense, are effectually excluded by the view above adopted.

As a warning against this falling away, the Apostle, in the words following, in order to produce the greater effect on his readers, places it in contrast the precious benefits accruing to true believers, with the hopeless condition of apostates, whose guilt is forcibly represented by being indifferently compared with that of those who crucified the Lord of life; implying, consequently, a similar fate with theirs. The happy condition of the faithful is represented in glowing metaphors, in the interpretation, however, of which there has been no little difference of opinion. It should seem that the Apostle by the five particulars in τοὺς ἀνάξ ψυχιστῶν—αιανον meant to designate the benefits in question as dispersion, of the two being enlightened by the knowledge, 2. those who confer happiness. The ζωὴς φωτ. and the μεταγωγὸς γεν. τοὺς ἀγ. fall into the former class; the other three into the latter. And it is well observed by Böhm, that φωτιζωμεν, "pertinent ad intelligentiam; γενεσθαι ad sensus ex intellectu doctrinā orisundos." But to advert to the former class, by ψυχιστὰς is denoted, and the latter enlightened by the truths of the Gospel. (Epiph. i. 18. iii. 9.) And the metaphor is frequent in the Sept. The expression may be compared with the λαμβανόμενοι τὴν έστίνων τῇ θλίψει in a kindred passage at x. 26.; though it is stronger. By the older Commentators and a few later ones, as Ern., Mich., and Burton, it is regarded as put for θάνατος. They, however, only prove that use to have prevailed at a much later period; not in the age of the Apostles. There may, however, be an allusion to baptism in this expression and ψυχισθήσεως; and as we know the Apostles never allowed a repetition of baptism, the δομοστοι may have had an allusion to the non-reiteration of baptism. With respect to the other particular μεταγωγὸς, γενεσθαι, ἀγ., it has reference to the increase of religious knowledge, not in the ordinary way, but by supernatural aids and influences, some of which might enable them to work miracles.

To turn to the other class, the expressions indicating the advantages and blessings are suspended on the term γενεσθαι, which, by a figure extending to the Hebrew, γενεσθαι, the Latin gnatiae, and the correspondent terms in most languages, signifies to have experience of. So Ps. xxi. 9. Sept. γενεσθαι καὶ ἰδεῖν ὠν ἤρπον πο ἑβραῖο. I Pet. ii. 3. εἰπέρ γενεσθαι ὡν ἤρπον δ ἑβραῖο. Many examples, too, might be adduced from the Classical writers, and Philo. It is here used with the Genit., and just after with the Accus.; and, therefore, although our Translators render γενεσθαι in both cases by taste, we may suppose some difference of sense, which seemed better to us, in the case which it signifies to have experience; and in the latter, to know [viz. the benefit of any thing] by experience. Εμπειροὶ εὐπορίων is by some explained, the gift of the Holy Spirit. But it rather (as the best Expositors have seen) denotes the Gospel and its blessings. So iii. 1. εἴληφεν εὐπορίων. The καλὸν Θεοῦ ἄγαμος is variously interpreted. Many eminent Commentators understand it of the Gospel or Christian religion with its blessings, as derived from God. But there would be no more than the sense contained in διαπ. ἐντοπ. just before. It should seem best explained, with Theod., of the antient, and some eminent modern Expositors, 'the promise of God given in the Old Testament, and fulfilled in the New,' viz. of blessings and salvation hereafter: a sense of ἄγαμος found also in Lu. i. 38. & ii. 29. and sometimes in the Sept., and corresponding to that of the Hebr. ἄγαμος. So also St. Paul, 2 Cor. i. 20. calls the Gospel τὴν σωτηρίαν τοῦ Ἰησοῦ. Of the next expression δυναμεις ἔλευσον aitio the sense is obscurely expressed by many Comment Expositors take it to mean 'the miracles, or miraculous powers, of the Gospel dispensation;' others, 'the blessings and advantages of a heavenly life.' Neither of these interpretations, however, seems tenable. I would understand it of the powerful motives and supports of the doctrine of a future state [revealed by God]. See Scott. The words are closely connected with the preceding, and mean to illustrate it.

Παρασκευάζων. Literally, 'those who have fallen away.' A mild expression for οἱ ἁπατατάς. Thus the LXX. render the same Hebrew word ῥυθοῖον παρατιθέντων and ἀπόστολοι and ἀποστολαία. Here it is equivalent to the διαρρηθάναιν and ἀποστρατεύοντας ὁ Θεός ἤ χριστῷ at x. 26. & iii. 13. Ἀνακακώμενος signifies 1. to restore decayed edifices; 2. to renew or restore, in a metaphorical sense. So Chrys. explains: τῆν ψυχὴν καταλείποντος ἀνακακώμενος. Here ἀνακακώμενος is used of ἀνακακώμενος τὴν κόρην, which is expressed at Acts xxvi. 20. The next words ἀνακακώμενον, &c. represent an enormous form of the other, namely, that by turning apostates they represent Christ as an impostor, and consequently his crucification as just, and thereby put him to shame. Θεατοὶ, i.e. used se, for ἐν ἡμοίοις, quantum in se. See Stuart. On παρασκεύαζον, see Note on Matt. i. 19.

7, 8. γὰρ ἡ πίστις ἡ πιστεύουσα &c.] To enforce the admonition contained in the κατὰ ἡμᾶς, v. 4. the Apostle now contrasts in striking imagery, the respective conditions of those who, enjoying the advantages and privileges of the Gospel, use them aright, or who abuse them. The former are compared to fertile, and the latter to barren ground; the difference between which is denoted by the different effects which the rain from
heaven has upon them; in the one causing exuberance of corn or grass, in the other raising up ought not but thorns and briars. Blessing attends the one; cursing and burning the other; thus representing the different effects of the Christian doctrine on different persons, as in the parable of the Sower. Those (it is meant) who improve their spiritual advantages will be blessed, and those who are either wholly unfruitful in Christian graces, or abandon the Gospel, will be rejected as thorny ground is rejected by the husbandman, and whose end will be cursing and burning. "Apart from me ye cured into everlasting fire!"

The metaphor in πωίσα, θύκτωνα, and its synonym ἐκφέρουσα, are common to all languages. Βοστάμ in Classical usage denotes any vegetable produce except corn; but in the Hellenistic, corn is also included. ἐκθέτωs properly denotes fitted or fit; and then suitable to, useful for. Διε σών, 'on account of whom,' is the best Expositors interpret. Μεταλλαξαν εὐλογία, for εὐλογεῖται. The sense is simply, "enjoys God's blessing in fertility," "meaning (says Stuart) either that the earth, when thus fruitful, is contemplated with satisfaction or complacency by its Creator; or that the earth which thus produces useful fruits, is rendered still more fruitful by Divine beneficence: the fruitfulness being the consequence of the Divine blessing, and by metonymy taken for the blessing itself." The former view is preferred by Stuart; but I would rather adopt the latter, since it is usual both in the Old and N. T. to use such language as implies devout dependence on God for every thing. So Gen. x. 32. "Of all the earth hath blessed," i.e. blooming and fruitful. Thus, on the contrary, at Ps. cxi. 34. Sept. ἕθσεν καρπόφορον εἰς ἄλιμα, ἀπὸ κακίας τῶν κατοικίων ἐν αὐτῇ.

At κάφωρα the circumstances of the land's having been watered and cultivated are implied. And the sense (which is made plainer in the Pesh. Syr., than in any other version) is: the land (supplying ἔτη κάφωρων) which [after receiving rain and cultivation] bringeth forth thorns, &c. 'Ἄδοκιμος, i.e. is held despicable by its owner, as unfit for cultivation. The word is properly used of money that will not pay. Κατάρα γένες. The sense seems to be, 'is near being cursed by God to utter barrenness,' the opposite to μεταλλαξαν εὐλογία. ἐκ τῆς Θεοῦ. So the Hebrews called a sterile field εὐκατάρατος, i.e. devoted by God to a curse. 'Ης τὸ τέλος οἰς καίναις. The best Expositors agree that εἰς καίναις (scil. ιστίων) is a Hebrewism formed on γρατίν, and that the verbal is for the Infinitive passive used as a noun. See Is. xliv. 15. The καίναις must not be understood, with some Expositors (e.g. Mack. and Barison) of being burnt up with drought, (because, as has been before seen, it is implied that the rain has fallen on the ungrateful soil,) but it must denote (as all the best Commentators are agreed) a process common in the East, and found more or less every where, by which fruitful land is ameliorated by the thorns and thistles being pared off at the roots and heaped and burned; which both cleans and manures the soil. When the land is said to be burnt, it is meant that the soil surface is burnt. So Virg. Georg. i. 85. "Sepe etiam sterilis incendere profuit agrorum." Such sort of burning as of stubble and thorns is in the O. T. a frequent image of Divine vengeance. See Nahum iii. 10. Mal. iv. 1. compared with Matt. iii. 12. seqq. Finally, by τέλος is meant what is destined to, i.e. to give any chance of fertilizing it. In the application, which should be traced with discretion, this seems to have no part.

9. πεπιείμεθα δὲ ἀδίκους &c. Here the Apostle softens the seeming harshness of the address by expressions showing that he is not without hope of them, and that he has dealt thus plainly with them solely from affection. Πεπιείμεθα is not to be taken of full persuasion, or even confident hope, (for the Apostle's previous complaint of their sluggishness forbids that,) but merely denotes, as we popularly say, a good hope. See Dind. and Kuin., the latter of whom applies compares Gal. v. 10. ἐγώ πεπίεω εἰς ἡμᾶς, ὅτι οὗτος ἄλλα φρονήσεις, and yet at iii. 1. he had called them foolish. In τὰ ἐγκνόμων σωτ. the σωτ. is not to be taken, with some eminent Expositors, of temporal preservation; still less, with Schleus., of constancy and perseverance; but of salvation. Ἐγκνόμων σωτ. may be rendered, 'from the first was rooted, and to the destruction and profuse of salvation.' The σωτ. here, answers to the εὐλογία, at v. 7. The ἐγκνόμων, however, seems to savour somewhat of uncertainty.

10. οὐ γὰρ ἄδικους &c.] Whitby paraphrases thus: 'For [if ye be not wanting to yourselves]. God is not unkindful &c. But this is a perversion of the sense, which, indeed, is misinterpreted, if stood by almost all the Paraphrases. The γὰρ refers, I conceive, to the reasons for his good hope of their salvation. And those were founded partly in themselves and partly in God. Both are, I apprehend, adverted to (though obscurely) in the next words. They had, it seems, shown such attention to one important branch of Christian duty, as justified him in the hope they would in time add other virtues and graces. And what they had done must be supposed to have gained them such blessing and aid from God as might serve to support, strengthen, set them live; and thus give an additional hope of their perseverance unto salvation. So Jude 24. ὀρθομνευόν (scil. Θεοῦ) φυλάξεται ἡμᾶς ἐπιτύπωσεν. At ἐπιτύπωσεν supply ᾧτος, as in Gal. iv. 4. Μή ἐπιτύπωσε, here is, per misosin, for μημονέστατα. See Heb. xiii. 3. "In the sacred writers (ob-
serves Kuin.) God is said to forget any thing, when he does not reward it, or not punish it, (Ps. x. 11, 12.) and to remember men, or not forget them, when he affords them help, Ps. ix. 13.

Before τις ἀγάπης the words τοῦ κόσμου are not found in several good MSS., important ancient Versions, and some Fathers, and have been rejected by Mill and Beng. and cancelled by Grieseb., Knapp, Schott, Tittm., and Vat.; and justly; for though external evidence is in favour of the words, internal is quite against them; since no good reason can be imagined for their omission, but a strong one for their insertion, as being intended for the parable passed at 1 Thess. i. 3. And when Matthei asserts that Chrys. originated the omission, which from him was introduced into the Vulg., he forgets that the words are not found in the Pesh. Syr., formed two centuries before Chrysostom's time. Τοῦ ἐργῶν υμῶν, καὶ τῆς ἀγάπης may be rendered literally, 'your labour, namely, that of the benevolence which ye have shown;' there being a sort of hendiatres, as in Soph. A. 536. εἴτε ἐργὸν καὶ προμολόγιον, ἣν ὑμοί. The εἰς τὸ θρόνον αὐτοῦ may mean 'towards him,' as being for his sake, and in his cause. Διακοινώσετε and διακοινώτευτε may be rendered 'by having administered to [the necessities and promoted the comfort of] the saints, and by [still] addressing to them the parable passed at 1 Thess. i. 3. reference, not to charity only, but also to all the offices of hospitality and kindness due τοῖς ἀγαπητοῖς, i.e. to fellow Christians.

11, 12. Here the Apostle means to say, that he wishes them to evince the same ready activity which they had done in performing offices of charity and benevolence, in the more important concern of making their hope of salvation firm and sure unto the end of their lives. The best Expositors are agreed that πληροφορίᾳ τῆς εὐαγγελίας is for πληροφορία πληροφορίαν, signifying a sure hope, as at x. 22. ἐν πληροφορίᾳ πιστεῖ, 'unwavering faith,' and Col. ii. 2. ἐν πληροφορίᾳ τῆς σωτηρίας, ἡ σωσίας πληρόντων. The πρὸς δὲ τὴν πληροφορίαν signifies 'bestowed upon.' Or it may be meant to denote the end of action.

The next words ἡμᾶς ἐνθεόθις are, are explanatory of the ἐνδεικνυόμεθα στοχαίνε κ. c. are, and must, as many of the best Expositors are agreed, have reference to the εἰς προς the preceding; q.d. 'that ye be not sluggish or faint in your hope' to cause which, the Apostle recommends an imitation of such as had evinced those qualities, faith and constancy, which are best calculated to stimulate hope and rouse exertion. Compare James v. 7, 8. Κληρονομοῦμεν is explained by Dr. Burton (after Peires and others) to mean, 'those, whether Jews or Gentiles, who are now proving themselves heirs of the promise made to Abraham by their faith in Christ.' The interpretation, however, appears to be unfounded; and though I would not go so far as to call other interpretations (with Mr. Scott) absurd, yet I apprehend the only true one is that of the ancient and most modern Commentators, who take κληρονομοῦμεν as an Aorist, and explain, 'who have come into the enjoyment of the promised blessing of salvation,' understanding the κληρονομοῦμεν as referring partly to the patriarchs and the promise of their posterity, and partly to the promises of salvation through the future Saviour; and partly to those Hebrew Christians, who, imitating the faith and patience of their ancestors, had fought the good fight of faith and endured unto the end, and being at length delivered from their trials, had entered into the joy of their Lord promised to all his faithful servants. Indeed, it has been able proved by Kuin, that no other interpretation can be maintained. The plural in εὐλογηθῶσιν, as he observes, is used because the promises in question were extended to the Patriarchs generally, and were given at various times and seasons, (see Gen. xii. 3. xxi. 16 & 18. xxvi. 3. xxviii. 13.) all, however, centring in the promises of salvation through a Redeemer.
15 Πληθυνώ σε καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγ-
16 γελίας. Ὅς ἠδρατοὶ μὲν γὰρ κατὰ τὸν μείζονος ὁμοῦσι, (Ἑκάδ. 22.
καὶ πᾶσις αὐτοῦ αὐτίλουγας πέρας εἰς βεβαιῶσιν ὁ ὤρκος.
17 εν ο περισσότερον βουλομένους Θεοῦ εἰπείζης τοῦ κλε-
ροῦμος τῆς ἐπαγγελίας τό ἀμετάβετον τῆς βουλῆς αὐτοῦ.
18 εἰς οποιον ορκος ὥσα διὰ δύο πραγμάτων ἀμετάβετον, ἐν
οὗ αὐξανοῦσα τευχασθαι Θεοῦ, ἵσχυραν παράκλησιν ἐγχωμεν
19 οἱ καταφυγόντες κρατήσαι τῆς προκειμένης ἑλτίδος. ἦν ὁς

remarks Dr. Burton, only quoted part of the prom-
ise, because it was so well known to his re-
ders; but his argument is concerned principally
with those words, “And in thy seed shall all
the nations of the earth be blessed.”

15. The Apostle here again inculcates con-
stancy, as at v. 12. iii. 6. and elsewhere: and
in order to enjoin the more strongly, remarks,
it was only through constancy, in faith that
Abraham obtained the promised blessing. The
ἐπαγγελίας. Namely, that of a son who should
produce a progeny which should become nu-
merous. The prenatarial birth of a son under
such remarkable circumstances was a sufficient
ploy that what had been promised respecting
him would be fulfilled. Other blessings, too,
were connected with the birth of Isaac and the
faith of Abraham, which Abraham did not, in-
deed, obtain by actual possession; but by antici-
pation, confident hope, and unswerving faith
in the promises of God. Comp. Joh. viii. 56.

(Stuart.)

16. From the promise made to Abraham the
writer takes occasion to speak on the firmness of
the Divine purposes. See v. 18. (Kuin.) Τοῦ
μείζονος, i.e. by some person greater than them-
soever, who can avenge falsehood, meaning God,
who is called in Joh. x. 26. μείζονας τῶν.
Of the next words καὶ παρήγορος ὁ ὀρκος the sense
has been disputed. The common version and
some others are obviously wrong by omitting to
express the force of the Article; as also are oth-
ers in rendering, “the oath of confirmation,”
scare, as Abrah. and By. Midill. observe, the
sense would require ὁ εὐτρεπ. ὁρκος. “The
meaning (adds the latter) is this: The oath
(implied in δομοίους preceding) is to them the
termination of all controversy unto confirmation,
i.e. it causes uncertainty to end in assurance.”

This view of the sense is supported by the autho-
rity of Kuin. and of Eucumen.: καὶ εὐσεβ.
τάνας αὐτίλουγας καὶ ἀδιάβροχος, εἰταὶ
βεβαιῶσα τα λεγόμενα παρ αὐτοῦ (Read αὐτών)
λόγον ὁ ὀρκος. See also Theophyl.

17. εν οι περισσοτέρους βουλομένος—ἀρκος.]
The sense (somewhat disputed) seems to be that
assigned by Kuin. as follows: “Although faith
would have to be reposed in the assertion of
the God of truth, even in the introduction of
an oath in consideration of human weak-
ness, he subjoined an oath to the promise.”
This is supported by the authority of Theophyl.,
who observes, that “the Almighty swears by
himself, in order to abundantly assure us that he
will unalterably keep, and certainly perform all
that He promises. God’s swearing was therefore
from condescension to human infirmity.” Ἔν οὐ,
wherefore. Το ἀμητάθεντον τ. βολ. α., ’ the

immutability of his will for purposes. Εἰσιο-
τευκτον όρκος. This disputed expression is ren-
dered by the Pesh. Syr., ‘obstruit se jureju-
rando;’ by the Vulg., ‘interposuit jusurandum.’ Of
the various interpretations adopted by mod-
ern Expositors, I agree with Kuin. in preferring
that of Bresch., who explains μετετεθέν τον
ὑπηρετομ esse, since a sponsor acts the part of a
mediator between two parties. He renders, ‘promise, which is sign, implies juramento,’
and cites an example of μετετέθες in the sense
sponsor from Josephus.

18. ἦν διὰ δύο πραγμάτων ἀμε. Böhme and Kuin. observe that, in further urging the
argument as regarded the oath, the Apostle
(anxious in every way to infuse comfort in the
affected minds of his readers) enlarges on this
oath of God, and, in reference to it, resorts to a
distinction which has been thought somewhat
far-fetched; it being generally agreed, that by
the two immutable things are meant the prom-
ise, and the oath of God. To this view of the sense,
however, Storr and Stuart take strong exception.
And they are of opinion, that by the two im-
mutable things in which believers may confide,
are meant: 1. the oath that Abraham should have
a Son (the Messiah) in whom all nations should
be blessed, Gen. xxii. 18. 2. The oath that this
Son should be High-priest for ever, after the
order of Melchizedek, Ps. cx. 4. But I know
not whether this can be admitted. Nor is it
necessary; since passages to which the same ob-
jection might be made on the score of harshness,
occurs in, e.g. Rom. xii. 17. In fact, the
instance, Thucyd. ii. 96. ἐποίησαν διὰ δύο ὑποτεχνίας,
τὴν μὲν βουλομένων ἀναπροσάραξα, τὴν δὲ αὐτοῦ
ἀποδοχακαὶ, where see my Note.

Ἐν οἷς, ‘on account of which.’ Φεύσονταί,
to deceive, falsify his word. Παράλληλος is
variously explained: but Kuin. seems right in
retaining the common interpretation, consolation,
which is supported by the authority of the best
antient Versions and Commentators. In οἱ
καταφυγόντες κρατήσαι τῆς προκειμ. ὃς,
in a sense praegnans, which may be thus
evolved, [we] who run to take refuge and
grasp the hope set before us. There is a mixture
of a nautical and an agonistic metaphor, προκ.
In referring to the metaphor, the reference
is supposed to be sought by flying from sin, sorrow,
and death, to obtain the hope of eternal life by
Christ. Εἰλήνος here, as often, denotes the thing
hoped for; though in the next verse it means
the hope itself; of which double sense in
the same passage examples are adduced by Kuin.

19. From the nautical image the Apostle aptly
passe to that of an anchor. “He refers not to
παράλληλος, but to Εἰλίδα. So common was
the metaphor here used, that an anchor is found on ancient medals as a symbol of hope. "Ἐγόμεν, for κατ'έκ., Dind. says, from an anonymous writer ap. Chrys. κατέχει τὴν ἀγκράμα τοῦ νεπόματος. There was, too, an ancient proverb ἐν τῇ ἐπιζ. (a sure cable) καρδίαν γινεῖν. Ἑλεργ., the best Expositors are agreed, is to be referred, not to ἐγόμεν., but to ἐκέρδ. Render, 'which hope enters into the inner sanctuary, where God dwells.' The κατανέασθα μας was the thick veil which separated the Sanctum Sanctorum, (that which parted the Sanctorum from the Court being called καλώμα, which designated Heaven. Joseph. uses the very expression εἰς τὸ κατέρρη σαραντάσμα. The metaphor was by them that the members of the body are in heaven, where God dwells; and the sentiment is as follows: 'Hold fast the objects of your Christian hope. These will keep you steady in adherence to your holy religion, and preserve you, like an anchor, from making shipwreck of the faith.' I have, however, sometimes thought that Ἑλεργ., might mean, 'which enclosing as a fortress,' and such a fortress in the view of the sense adopted by Vater and Dr. Burton.

20. ὅτων πρόδρομος &c.) On these words some difference of opinion exists. The right clue to the sense seems to be that seized by the ancient Commentators, and, of the modern ones, Carpz., who remarks that πρόδρομος is often used of making forward to deliver a message, or transport the road and make preparation for the reception of some who are to follow. And in this very sense, it may be added, the word occurs in Eurip. Iph. A. 424. 'Ἐγὼ δὲ πρόδρομος σῆς παρακλήσεως χάρις ἡμῖν.' Thus it is implied, that the possibility of entering heaven is ascertainment, and preparation is made for that to follow. And here the best comment is in Joh. xiv. 2, προσκοπάται ἐν οἴνου τῶν ὑμῶν. The sense, then, is that Christ having opened heaven, remains there as the High Priest to introduce all the faithful into the presence of God. The expression ὑπὲρ ὑμῶν plainly refers to Christ's Priesthood, and serves to introduce, by the mention of Melchizedek, the subject on which the Apostle now proceeds to treat. 'As (observes Stuart) it was lawful for the high priest only to enter, through the veil, into the inner sanctuary; so Jesus, as high priest of the new dispensation, entered the eternal sanctuary above, making expiation of perpetual efficacy for sinners.' Hark. x. 11, 12, 22-25.

VII. The Apostle now takes up a subject which he had before glanced at, v. 6 & 8, and pursues it to vii. 25, where he resumes the topic broken off at v. 10, and completes what he intended to say concerning it, vii. 26-28; explaining the passage he had referred to from Ps. cx. 4. And after removing the doubt which might seem to hinder him from treating of the sublime doctrines of the allegories and types of Christ, he labours to convince them of the authority, prerogatives, and exalted Priesthood of Melchizedek. His argument is founded on the oath of God, by which Jesus was constituted a High Priest for ever, according to the order or similitude of Melchizedek. Whatever, therefore, as a priest, this personage was, whose history is recorded Gen. xiv. 18, et seq., such must Jesus be our High-Priest be. Now the superiority of the priesthood of Melchizedek is shown in v. 1-10, and though the Apostle has not expressly stated the conclusion, but left it to be supplied by the reader, it is clearly this, that, as Melchizedek is superior to the Aaronical priests, and Christ is a priest after the order of Melchizedek, Christ must be suited to them. (Dind., Jasp., Stuart, and Holden.)

The Apostle points out the resemblance between the type Melchizedek and the antitype Messiah. From v. 1-10, the type is described and explained, first his priesthood, and thence its excellence. From v. 11 the type is transferred to the antitype; and the superiority of Christ over the Aaronic priest is maintained. (Schöt.) On the whole of this parallel Lard. referred to Me. and Lu., and the comment cited by Kuin. well remarks: 'Observandum est, scriptorem sacrum non hoc velle, omnia qua Melchisedem cum Christo communia dicit, secundum literam precise esse, sed certo quoad modo loquend. ac perinde de Melchisedec quoque die, qua Christi non alio sensu tantum habeatur, Christo assimilatur, quiaque absolute de Melchisedeco dicit, nisi posse sunt: ac prorsus quod ad v. 9. ὑπὲρ ἡμῶν, ut ita dicam, idem etiam, quas v. 4. ad Melchisedec dicit in praecepto, in pass. 1. c. e. certo tantum modo loquendi haec de Melchisedeo dicit.' 1. the γιγαντία is suggestive and explanatory, and may be rendered enim, non. Some Commentators after lepese supply ὑπ. That, however, mangles the course of argument, from an examination of which, Kuin. shows that "the periodus oratoria drawn from v. 1 ends at the words of v. 3. μένεται lepese els διϊπανεκτερ; and these words belong to Melchizedek, and are to be considered as the predicate: while all the rest that precedes is subjoined to the subject, describing it more at large." This, it may be observed, is confirmed by the use of the Articis at Melch., which Bp. Middl. shows would not otherwise have been employed. Here it has been doubted whether Melch. is to be regarded as an appellative, or title of honour, or a proper name. The latter is the common opinion, and as Dind. and Kuin. prove, the best founded. At all events a real person is here designated, and not (as some suppose) an imaginary one. It is justly remarked by Ern., that historical narratives like this in Gen. xiv., must not be taken allegorically, otherwise the Scripture would be mere wax to be moulded any way. Many ancients and some moderns have supposed
him to have been a superhuman person; and others, the same as Esoc, or Shem, or Job. But the most eminent Commentators (supported by remains of Enoch and Moses) do not agree. Almost all the antient and most modern Expositors think it was; while some, as Carpz., Heimr., and Dind., think it was not. (See more in Recens. Syn.) But Kuin., who has discussed the question with his usual diligence and ability, decides entirely in favour of the former opinion. 'Ierous τοῦ Θεοῦ τοῦ υψιστοῦ, ὁ συναντήσας Ἄβρααμ' 2 αὐτῷ, ἣ καὶ δεκάτην ἀπὸ πάντων ἐμείρεσεν Ἄβρααμ' πρῶτον, μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἐπέστη δὲ καὶ 3 βασιλεὺς Σαλὴ, (ὁ ἐστι βασιλεὺς εἰρήνης) ἀπότατος, ἀμήτωρ,

therefore that what was uttered was ex auctoritate monitaque divino; in short, such a blessing as that which Jacob desired, and obtained of the angel, Gen. xlii. 1. But as the time and place of the giving of the prophecy is not given in 3 v. 4. Heintr. and Rosenm. attempt, but in vain, to prove this to have been only a courteous interchange of presents between two chieftains. The Apostle's language will admit of no such sense; but plainly imports what is expressed by Philo p. 437, (confirmed by the Rabbinne) that this tenth was a given κατάφυτον Θεοῦ χαρισματος τῆς υἱόθεσιν. That the proportion in question was not, as the above Commentators allege, accidental, is clear from what is said by Spelman and Selden on Tithes, who have traced back the custom of dedicating tithes to religious uses to so remote an antiquity, that it is supposed by Eusebius to have been established as early as the dispersion of Babel; nay may he thinks has made a part of the Patriarchal religion before the deluge. Βασιλεὺς δικαιοσύνης does not merely mean βασιλεὺς δικαιοσύνης; but, as Erm., Böhme, and Kuin. have proved, must denote a King who so discharges his regal and priestly office as to make his subjects righteous and holy, and so some of the Rabbinne himself by allusion to that justification which we obtain alone by the intercession of the 4 High Priest, Jesus. The expression is similar to the ὁ θεὸς τῆς εἰρήνης and ὁ θεὸς τῶν παρακλήσεων occurring elsewhere in the N. T.

Βασιλεὺς εἰρήνης is shown by Winzer to be an appellation adapted to the great antitype, the Prince of peace, the restorer of mankind to his offended Maker, and who put away the enmity between Jews and Gentiles. Comp. Eph. i. 10. Col. i. 18-23. 3. ἀπάτωρ, ἀμήτωρ, ἀγεν. On the sense of these words much difference of opinion exists. The two most probable interpretations are the following. 1. That of many antient and some eminent modern Expositors from Heins. and Morus down to Stuart, who take the sense to be, 'whose father and mother are not mentioned in Scripture.' So the Pesh. Syn., 'cujus nec pater nec mater scripti sunt in genealogia.' 2. That others, as Kuin., who, adopting nearly the same, though a yet more correct view, interpret, 'who had not a father a priest, nor a mother the daughter of a priest.' Αγεν. is added for explanation, and means properly one whose origin and pedigree are unknown. But the sense here is clear from v. 6. μι γενεαλογευμένος ξε αὐτῶν scil. υἱὸν Δευτ. Therefore αγεν. here signifies one who is not of the Sacerdotal race, who does not derive his family from the sacerdotal tables. This finds a striking counterpart in Christ. At the same time, though the words as applied to Melchizedek, have the foregoing sense, yet perhaps, as Dr. Burton thinks, 'the words are meant to apply also to Christ, who, in his human nature had no father, and in his...
divine nature no mother. So Is. iii. 8. "who shall declare his generation?"

Of the next words μῦτε ἁρχῆς—ζωῆς the sense has also been much disputed; but, I think, without reason. We have only to observe (though the Commentators have generally neglected to do it) that the Apostle must have intended the words to be taken in two senses, as applied to Melchizedek and Christ, the type and the antitype. As said of the former, the sense may be that supported by Cameron, Limborch, and others down to Schmidt and Kuin., "having no beginning of his [Sacerdotal] days, nor end of his life;" or, according to others, "having no limited time for the commencement and expiration of his office" as the Levitical priests, who were restricted to serve between the age of 30 and 50. As applied to the latter, Christ, the words have their literal sense, and must refer to the eternity of Christ.

The next words ἀρχωμοιμένος τῷ ζῷῳ τοῦ Θεοῦ are not to be referred to what immediately follows, (which has led to much misapprehension) since Melchizedek's priesthood ended with his life; Christ's will only terminate with his Mediatorial reign. The words must be referred to what just preceded, taken by themselves, and no other assimilation understood but that of his being made by the Divine decree a type of that great High Priest, who had neither beginning of days, nor end of life. As to Melchizedek, he might be said to remain a priest for ever, since sacred history makes no mention of any successor.

4-7. The Apostle here sets forth the superiority of Melchizedek to Abraham, showing that this superiority was acknowledged by Abraham himself, by the act of rendering tithes to him; consequently the inferiority acknowledged by him must attach to his descendants. Πταλίκος, 'of what great dignity!' Τῶν ἀξιωμάτων. The word properly denoted the first fruits or διακαραλ of the spoils taken in war; but came at length to designate the whole of those spoils, from which the tithes were to be taken; and as Josephus and Philo, in relating the story, both testify that Melchizedek received the tenth of the whole of the spoils, the best Expositors have, with reason, supposed that to be the meaning here.

6. καὶ οὗτος—αὐτῶν Render: 'And those, indeed, of the tribe of Levi who hold the office of the priesthood, have a direction by the Law, to take tithes of the people, that is their own brethren, though sprung from the loins of Abraham [like themselves]. Περὶ τὴν ἱερατείαν Λαμβανόμενος ἐπολέμων ἐγὼ ἀποδεκατοῦν τὸν θανάτον τῶν νόμων, αὐτῶν τούτων, tḥοσφός ἄβαραν ἀποδεκατοῦν τὸν θανάτον τῶν ἰδίων αὐτῶν, καὶ ἔδωκεν τὰ ἐπαγγελίας εὐλογημένοις ἐν εὐλογία εὐλογείται, καὶ ὡδὲ μὲν δεδάκτως ἀποδυνάμωσεν ἀνθρώπους 8

Hellenic phrase, found in the Sept. and corresponding to the Classical one γενεαλεῖαι ὑπὸ τῶν.

6. 7. ἀ δὲ μὴ γενεαλ. ἓ α. a. "But he (i.e. Melchizedek) who did not trace his origin from them, (i.e. the sons of Levi and Aaron, and consequently might be thought no priest by the Jewish law) received tithes," intimating that his priesthood was of another kind, and in virtue of another authority. There is an emphasis on ἀβρα α. and εὐλογείται contains the other argument for superiority, which is plain if the word be taken in the same sense as at v. 1. The plural in ἐπαγγελίαι here and at Gal. iii. 16, as used of one promise (that in him should all the families of the earth be blessed) is either put dialectically, or employed in a general sense. The ἐπαγγελίαι argumentative, and may be rendered: The whole of the promises are reckoned among the examples of the use of the neuter for the masc., as Joh. vi. 37. τῶν, 1 Cor. vi. 11. ταύτα, and often in the Classical writers. In the Scriptural ones, however, it should seem to be rarely employed, as in the Classical, for no better reason than eloquence of diction, but almost always on account of some delicate propriety. Here the neuter is better adapted to a general proposition such as the present, and, moreover, does not bring a mortifying comparison so home to the Jews.

8. Here another ground of superiority is urged. "οὐ, here, i.e. under the Levitical law, which assigned them tithes. οἱ ἀποδυνάμωσεν, i.e. the sons who exercise them, once only in succession, each succeeding to the other death, and consequently only life-possessors. ἔσχε ἵνα, 'but there,' i.e. in the case of Melchizedek's priesthood. Μαρτυροῦμεν δι' αὐτοῦ, i.e. one receiveth them (i.e. tithes) of whom it is testified (namely Ps. cx.) that he liveth [for ever]. μὲν εἰς διμερείας, as it is said at v. 3. See Theophyl., Kuin., and Stuart."
καὶ ὅσοι εἰσίν, διὰ Ἀβραάμ καὶ Δευτέρα ἐκάστος λαμβάνων ἔτει, δίκαιωται· ἐκέκραγε ἦν τῇ ὁσιότητι τοῦ πατρὸς ἦν, ὅτε δὲν ἦν τῆς Δευτικῆς ἱεροσολύνης ἦν, (ὁ λαὸς γὰρ ἐπὶ αὐτῆς νεκροθέτητο), τίς ἔτει χρεία, κατὰ τήν τοῖν Μελχισεδεκ ἐτέρων ἀνίστασθαι ἱερεῖ, καὶ ὃν κατὰ τήν τοῖν ἱεροσολύνης ἱερεῖ, εἰς ἀνάγκης. 12 λέγεσθαι: μεταπεθανόντων γὰρ τῆς ἱεροσολύνης, εἰς ἀνάγκης.

9, 10. Here the argument is, that the Levites virtually paid tithes through Abraham their ancestor: a somewhat bold argument, but proceeding on a principle recognised by those to whom it is addressed. (See Jasp. ap. Recens. Syn.) It is, however, softened by the qualifying expression ὡς ἔτος εἰσίν, (so frequent in almost every good writer, that it is strange any should have maintained its force) intended to hint that he did not mean to press on the argument. See some excellent remarks in Stuart's 14th Excur. — εἰς τῆς δωροφοίας &c. The meaning is, that even then, when Melchizedek met Abraham, Levi already (in a certain sense) existed, and, through Abraham, paid tithes to the king of Salem, i.e. acknowledged inferiority compared with him. Here, as often, the conclusion is left to be supplied, and the argument is: Christ is a priest after the order of Melchizedek. Melchizedek is superior to the Aaronical priests: consequently Christ, as a priest, is superior to them. (Stuart.)

11-18. The Apostle now proceeds to prove the superiority of Christ by another mode of argument, which may be stated, with Stuart and Holden, as follows: "If the Levitical priesthood had accomplished all that was needed, a free atonement and salvation, there would have been no occasion for another priest to arise after a different order, namely, after the order of Melchizedek, v. 11. But if the priesthood were changed, there must also be a change of the law under which it was constituted, v. 12. Note that the Levitical priesthood was intended to be changed is evident from this, that Christ, of whom the things in Ps. cx. 4. were said, sprang from Judah, of which tribe no one was allowed by the Mosaic law to officiate at the altar, v. 13. And farther, it is still more clear, from God's oath that there was to be another priest, different from and superior to the Aaronical priesthood, inasmuch as he was to be after the order of Melchizedek, v. 15-17., and perpetual. Consequently the law of Moses was to be abolished, and to give place to a more perfect dispensation, v. 18, 19., the High Priest of which must therefore be preeminent. The particle μὲν οὖν is commensative and conclusive. "Τέλειος ἢν. Many eminent Expositors render consummatio, with the Syr. and Vulg. Most, however, adopt the sense perfectio, which, as Kuin. observes, is required by the context and the subject, viz. the Levitical priesthood, whose main purpose was to sacrifice for expiation. The other sense, indeed, comes to the same thing, but circuitously. Comp. v. 19. and ix. 9. x. 1. And on τέλειον see Note at ii. 10. On the use of the Imperative in ἢν see Matth. Gr. Gr. § 510. Of the words ὡς ἔτος γὰρ ἐπὶ αὐτῆς νεκροθέτητο the sense is disputed, and depends upon that assigned to τῷ αὐτῆς. This, the best Commentators are now agreed, must mean 'under the condition of being subject to it,' i.e. the priesthood. Perhaps, however, the αὐτῆς should rather be referred to τελείωσις, and the sense may be: For the people were put under the law, or had the law given them, for that purpose or intent, i.e. on account of that τελείωσις. A sense of ἔτει occurring in 2 Tim. i. 14. Lu. v. 5. ix. 48. Acts iii. 16. 1 Cor. i. 4. Phil. i. 5. iii. 9. And so ἐφ' ὡς in Rom. v. 12. 2 Cor. v. 4. Phil. iv. 10. Τίς ἔτει χρεία — ἱερεῖ. The meaning is: 'What need was there for it to be abolished, and another substituted for it, unless for insufficiency to expiation, which would prove the Levitical priesthood greatly inferior to Christ's. 'Ετέρως, 'one of another tribe.' So v. 13. φυλὴν ἕτερας μετατίθησιν. 'Ανίστασθαι, 'to be raised up.' The word is often used of access to any public office, especially the Regal or Sacerdotal. Of λέγεσθαι the sense has been variously expressed, but with no material difference. Many eminent recent Commentators take it as put for ἐκλέγεσθαι, 'to be constituted.' For that signification, however, no sufficient authority is alleged. And this is even more the case with some other senses which have been assigned. It is best rendered 'to be named or styled,' which may imply appointment.
the law by which it is regulated differ from that which regulated the Aaronical priesthood. See Stuart.
13. ἐφ’ ὄν 'super quem, de quo.' So πρὸς ὄν, 1.7. Ἱερατα, i.e. his being a priest after the order of Melchizedek, and of an eternal priesthood. Μετέχει. Literally, 'had part in, had to do with,' i.e., belonged to.' So Dods, Sic, p. 217. (cited by Munthe) μετέχειν τῆς παραλοί. Προσέγγισε τα τοια, gave attendance on the observances of the altar.' Thus it is equivalent to προσερχεῖν τα τοια, at 1 Cor. ix. 13. Προσέγγισεν is a stronger term than ὄνθι, and synonymous with the κατάστασιν in the verse following. See Rec. Syn. and Note on 1 Tim. v. 24. 14. κατὰ τὰ κατάστατα the best Commentators are agreed that the metaphor is derived from the springing up of plants; and they remark that the Heb. παλαί (a plant) is often used in the O.T. of the Messiah, and παλαί is sometimes rendered by the Sept. αἰσθήμα, and sometimes βλέπειμα. Also ἔρωτα and ἀθλεῖα are in the Classical writers used of illustrious persons.
15. 16. περισσότερον κατὰ, 'still plainer is it, namely, that the priesthood of Christ is far superior to that of Aaron, and that the law is to be changed. El, 'seeing that, because,' for στί, 'Aἰσθήτασι signifies 'is risen up and exists.', Κατὰ τὰν ὅμοιον, equivalent to κατὰ τὰν τὰς σ. On the sense of the next words ὁ κατὰ τὰν, see Dind. Kuin., and Stuart, and latter of whom justly rejects the many novel interpretations proposed by recent Commentators, and in general adopts the common mode of explanation. The sense may be expressed by paraphrase as follows: 'Who (i.e. Christ) was not made such (i.e. a High Priest) by a law of fleshly commandment, (like the Mosaic, which was, inasmuch as its ordinances were frail and therefore temporary, and to be abrogated. Eph. ii. 15.) but through the power of an endless life,' namely, as having in him the power of endless life, involved in the promise and oath of God, 'Thou art a Priest for ever &c.' The above view of the sense (which is adopted by Dind., Kuin., and Stuart) is exceedingly confirmed by the context, especially the language following. At the same time, σαρκ. may have been also intended to suggest the inferiority of the old law in respect of its carnality; and that the exalted excellence of the new High Priest demanded a corresponding excellence in the law, namely, by passing from a carnal to a spiritual service. With νόμον ἐντολάς Kuin. compares Rom. ii. 26. διεκαθίσματο τὸν νόμον, and well observes that the Apostle might have written κατὰ νόμον σαρκικόν, but that he used the circumlocution for better correspondence to κατὰ δόξαν, &c. On the var. lect. σαρκικά see Note on 1 Cor. iii. 1. 2 Cor. iii. 3.
17. μαρτυρεῖ scil. ὁ θεός. The conclusion. Stuart remarks, that the law is also changed, is left to be supplied by the reader.
18. The present law repeats more clearly and decisively what he has before said respecting a change of the law and the priesthood, and at the same time gives a reason for the change. Ver. 18, then, is closely connected with the words of the Psalm, especially the words κατὰ τήν τέξιν Μαλα.; for this order of things was contrary to the Mosaic law.
For here is indeed implied in these words an annulling of the former ordinances [concerning the priesthood], and an introduction of a better hope.' With this sense, however, is interwoven a reason for the abrogation in question. Διὰ τὰ α. ἀδικ. καὶ ἁμαρτ., 'because of its weakness and uselessness,' (viz. for the desirable object, expiation) as is made clear by the parallel clause ἀδικ.— ὕμνος, of which the full sense is, 'for the law [by its sacrifices and the observances of the priesthood] provided no real expiation and atonement for sin.' On this signification of τελείωσιν see Note on ii. 10. To advert to the construction, ἀτέλεστος μὲν has corresponding to it etéles, &c., with a repetition of ἀτέλεστος. A view adopted by the best moderns, Kuin., and Stuart, and by the authority of Theophyl. Our English versions, indeed, proceed on another mode of construction, by which ἐτελείωσον is repeated, as if it were written: 'ὁ γὰρ νόμος οὐδέν ἐτελείωσεν, αλλὰ ἐξεταστά ἐπείτα εἰσαγομένην [ἐτελειωσεν]. This, however, cannot be justified. Ἐτελείωσεν is a very rare word; though its verb ἐτελείωσον is common both in the N.T. and the Sept. The commandment denoted by ἐντολή is (as Kuin. observes) not to be confined to the priesthood, but extended to the whole of the Mosaic Law, so as to be equivalent to νόμος; as Mark vii. 8 & 9. In applying the epithets ἀδικ. and ἁμαρτ. to the law, there is, we may observe, something very similar to the language used in the Epistle of St. Paul to the Romans and Galatians. So Gal. iii. 3. ἀθέτησε καὶ παρεξηγήσεται τοιαύτη τοῦ νόμου. Indeed, almost the whole of that Epistle is occupied in showing the imperfection of the law, for justification, and that it is therefore abrogated. See Kuin., who has proved at large the striking coincidence in doctrine and expression between this Epistle and those of the Romans and Galatians, which point out how the law was weak, and in what sense it was useless;
showing, as Carp. observes, that neither can the moral law make us holy, nor the ceremonial one expiate our sins. And what is true of the Mosaic law, is also true of the law of nature.

19. ἐγγυόμενον τῷ Θεῷ. [There is this argument too, that] inasmuch as he was made a priest not without an oath, (for those have been made priests without an oath, but he with an oath, even that of him who said unto him, The Lord hath sworn and will not repent,) so much is he made the mediator of a better covenant. Compare a parallel passage at viii. 6. The argument is stated by Stuart thus: "The Gospel is a better source of hope; for so much (καθ' ὅσον) as the appointment of a priest, by an oath, exceeds, in solemnity and importance, an arrangement to take the office merely by descent, so much does the new covenant, of which Jesus is the sponsor, exceed the old." In ὁ χρισμὸς ἢρ. there is a melosia, ὡς κοινώς, εἶναι (st. sermon. considers it) the same as ἐγγυόμενον, but, as Tittm. de Syn. observes, signifies a solemn affirmation or promise on oath. It is a rare word, though found in Ex. xvi. 19. 3 Fad. viii. 9. The Classical writers use ἀφρόμοστον, though in the sense of covenant or treaty sanctioned by oath.

The words following are explanatory of the nature of the oath. When an oath of this kind accompanies an appointment, it is implied that the appointment shall not be reversed; which is here expressed by ὁ τὸ κοινώς, "will not alter the purpose which hath gone out of his mouth," Ps. lixix. 34. Διαθήκη signifies 1. a disposition or arrangement of any thing; 2. a covenant; 3. when applied to the Jewish law, or to Christianity, it denotes (with allusion to the engagements and conditions involved) a dispensation. 'Ἐγγυόμενος, sponsor, or surety. A word occurring nowhere else in the N. T., but found in Ecclesiasticus xxix. 15. 2 Macc. x. 28. The Classical writers use ἐγγυόμενον. It is learnedly treated on by Salmas. de Usur. C. 16. and Kuin. in loc. The term, it may be observed, is one of express affirmation, and it carries with it a double sense, nameless of Superintendence or Mediator; as is plain from the parallel passage at viii. 5. where the term used is μεσίτης. These senses answer to the two principal parts of Christ's work in the business of man's redemption. The thing is well stated by Dr. Burton as follows: "The covenant was made between God and man, and for the undertaking the former for it being fulfilled: he fulfilled it himself on the part of man, and pledges himself for its fulfilment on the part of God.”

23. 24. Another and final argument to prove the superiority of Christ's priesthood to that of the Levites, founded on the fact, that the latter is continually changing and passing into different hands by succession; while the former is unchangeable and perpetual. The comparison, however, is especially intended to apply to the High Priest's office; Jesus being all along considered as ἐκχείρεις; though isēpseis, and not ἐφήσεις, seems here to be used in order to include the priests as well as the High Priest. Eiel γεγονότος, for γεγονότος. As idiom not uncommon in the N. T., and sometimes occurring in the Classical writers, as Thucyd. i. 36. ἀπανταματέρεσις. The πλεῖον is (as Stuart observes) refers not to the number of Priests existing at any one time, (said to have been 1500) but to the numbers formed by repeated succession. Of the High Priests there had been 75 at the destruction of Jerusalem. Οὐκ ἀκούσας, by death. Παρακολουθεῖτε, must be as Wachel, Dind., Rosenm., Stuart, and Kuin, are agreed signify, not 'continue alive,' (as is clear from v. 3, 17 & 21.) but 'continue in their office.' The μείνων, however, in the next verse must have the former sense, not that of 'continue a Priest,' as Stuart explains; since that would involve such a tautology with the next words as we cannot suppose would have place. The sense simply is, that he is immortal in his nature, πάντως γεν., as it is said at v. 36. Ἀπαράδεμεν. Literally, 'not transmissible,' not having to be transmitted or to pass into different hands in succession. So Theophyl. explains by ἀδύνατον; which interpretation is also supported by the Pesh. Syr. And so Atha-
natus explains it διαδικτυον. The word occurs only in the later writers, and is used rather ac-
tively, (as in Joseph. ενεπείδευσεν ἅρα,) or pas-
sively, as in Epict. νόμος ἀπαραβ. and Plutarch, λόγος Θεος ἀπαραβ.

The argument is this: "God has by oath con-
stituted the Messiah ἴσα εἰς τὸν αἰῶνα, in
virtue of which his priesthood has not, like
Aaron's, any succession in office. He is one and
the same to his Church yesterday, to-day, and
for ever. Hence is then drawn the conclu-
sion that he is able to completely procure sal-
vation for all who have access to God through Him, and
not the Jewish High Priest. So supra v. 19. δὲ
ὁ ἐν γονιμωμένοι τῷ Θεῷ. The proof of this
ability lies in the words following, πάντωτε ζων,
'since he liveth for ever.' Ζωὴν must not, of
course, be always, according to it is
referred to σώζειν, or to δώσει; on which, and
consequently on the sense, Expositors are divided
into two parties. Kuin., perhaps justly, prefers
the latter reference and sense, as more agreeable to the
πάντωτε ζων following. But as it is
placed between σώζειν and δώσει, may we not
suppose that the Apostle intended it to be
referred to σωζειν, or to δωσαι; which is,
though it is allowed to have the sense of
παρέχωμενοι as to be understood like ἐγγίζει, at v. 19., where see
Note.

25. εἰς τὸ ἐντυγγάζειν ὑ. α.] The sense is,
'so that he can [always] make intercession for
them.' The term may, like ἐγγίζει at v. 22.,
advert to all the various offices of our great High
Priest, as well as his intercession. Its
import has been much misrepresented by some recent
Expositors; and Kuin., though he avoids many
of their errors, yet, I apprehend, falls short of the
truth. The following is the substance of his
elaborate Note: "Ἐντυγγάζειν τινως properly
signifies to meet with any one. Hence it also de-
notes to approach or to address oneself to any one,
either to request something, (whence it means
preces facere) or to make suit for another, or to
transact business for another as a Procurator.
Now the High Priest on the solemn day of ex-
piation both scattered incense, and made prayers
for the people; the very office ascribed by Philo
to his Logos, whom he represents as παρέδωκεν and
ἐξετής. And so at 1 Joh. ii. 2. Christ is
said to be παρέδωκτος, deprecator, Für sprecher.
Now here Christ, as our great High Priest, seems
to be compared with the Jewish Priest in the
work of depreciation." This, however, is taking
too confined a view. Intercession, in its most
general sense, must here be intended, which may
include both depreciation and that sort of inter-
cession, which is ascribed to our Lord by St.
John, ii. 1. Παράδοθος ἐγομέν ηπερ τοῦ
πατέρα Ἴησου Χρ. Now from the full
discussion on the sense of παρεδοθος at Joh. xiv.
16. (in Recens. Syn.) it appears that the word
denotes advocate, or intercessor, which is, I con-
ceive, the chief sense here and at 1 Joh. ii. 1.;
though that of Helper, the one ascribed by most
excellent Expositors to παρέδωκε, in the above pas-
sage of St. John's Gospel, may be included. I
cannot, however, agree with Prof. Stuart. that
the sense of interposing and assistance is all that
the term here conveys. It is well explained by
Mr. Scott, "to plead his merits and sacrifice in
their behalf, to present their persons, services,
and pleadings, and to lay open the bosom of his
blood; to interpose between them, and every one
who would lay any thing to their charge; to protect and deliver them by his
almighty power." In the last particular the
παρέδωκε, or ἐντυγγαζόμενος corresponded to the
Patmos of the Romans.

28-29. In order to excite them to come unto
the all good, and failing Helper and Intercessor, the Apostle now adverts to the
infinite superiority of the High Priest of the new
to the one of the old Dispensation, in the spotless
purity of his character; which is such that he
needs not to offer sacrifice on his own account.
And when he says that such a High Priest as
could effectually be our Intercessor and Helper
was said to be and (for that is admitted to be the
force of the εὑρετε) for the purposes of ex-
piation and salvation, he strikingly represents
the superiority of Christ who was such; for that
is implied in the words of the Apostle. "Ὅσος
regards the duties to God and internal purity of
mind and nature: ἀκακος, those to men, and
purity of conduct; and it has a general sense.
So Τιμήν. λεγ. ἀκακος, οἱ ἐν κακίας λέγονται. ἤθελ.
α. ἁμαρτον, intematus." This (Stuart ob-
serves) may have reference to the ceremonial
purity of the Jewish High Priest; though it has
here a moral sense, and expresses an intensity of
the ideas conveyed by ὅσος and ἀκακος.
Rather, it should seem, an intensity of the latter
only; as James i. 27. καρδία καθαρὰ καὶ ἁμαρτ.
τος." Кρυхαρισμός αὐτῷ τῶν ὁμονοιῶν is
regarded by Stuart as synonymous with ἁμαρτον
and added for intensity. But it rather seems to
defer, as Kuin. explains, 'differing far from the
rest of sinful men, not of their number, who has
no need to offer expiation for his own sins,' v. 27.,
as being χαρις αμαρτίας, iv. 15." Τυψλότερον
τῶν ὁμονοιῶν (he adds) is equivalent to the διὸς
λαβώντα τῆς ομοσπονδίας at v. 14., and the ἐκθέσθη
ἐν δεξίᾳ τοῦ θρόνου τῆς μεγαλοπρεποῦς ἐν τοῖς
ουρανοις at viii. 1. Thus Jesus is represented as
being σόφωρος. See Joh. xvii. 5. Eph. iv.
10. Αποκ. iii. 21. All which phrases denote the
most exalted dignity and majesty, not on earth
Christ is, in respect to dignity and office, far superior to the Jewish High Priest. The writer now treats more at large, in this and the next Chapter, on what he had only briefly touched on at v. 24—26. of the last Chapter, namely, that he discharges the office of High Priest in heaven. (Kuin.) The learned Commentators then proceed to observe, "that it has been not a little debated whether the meaning of the Apostle is, that Christ, as perpetual High Priest, discharges the office of High Priest now in heaven; or that Christ, while yet on earth, namely, while dying, commenced discharging the office of High Priest by offering the sacrifice of himself, and afterwards continued it in heaven. He has the very cogent reasons for adopting the latter opinion, with Peirce, Michaelis, Tittm., Storr., and other eminent Commentators; and maintains that the writer of the Epistle compared not the work of Christ on earth, but that in heaven, with the sacerdotal office. This office he entered on in heaven by the offering of his blood; and this he perpetually sustains, while he acts as intercessor for sinful men." The latter view does indeed appear entitled to the preference; but it should seem that the language of the Apostle is not so decisive as to enable us to pronounce with certainty on its import. Nor is it of much consequence so long as the great doctrine of the Atonement be maintained; as it is not at all admitted to have been by the advocates of both the above opinions.

With respect to the subjects treated on in this Chapter, it may suffice to remark, with Stuart, that, after having in the preceding Chapter discussed on the nature of Christ's priesthood, and his qualifications for discharging it, the Apostle now proceeds in this and the next Chapter to the consideration of the duties themselves, viz. the nature of the sacrifice which Jesus offers; the place where it is offered; the efficacy which it has to atone for sin; and the difference, in regard to all these points, between the sacrifice offered by Christ, and that which was presented by the Jewish priests. Hence it will appear that the doctrine of the highest and most eminent sacrifice, which modern have with reason assigned to καθώς at v. 1. the sense, not of sum, but principal point; which interpretation is supported by the authority of the Pesh. Syr. and Vulg., and it is most satisfactorily established by Dind., Stuart, and Kuin., who also explain the εἰρί just after to mean 'in respect to'

26. λόγος γαρ καθ' οὖ προτέρου νυπέρ τῶν ιδιών αμαρτιῶν θυσίας αναφέρεις, ἐπειτα τῶν τοῦ λαοῦ τοῦτο γὰρ ἐποίησεν ἑφάπτει, εαυτῷ ἐγενέκασα. Οὐ γάρ ἂν καθ' οὖ προτέρου καθίστησιν ἀρχεῖς, ἐγενέκασα τοῦτο γὰρ ἐποίησεν ἑφάπτει, εαυτῷ ἐγενέκασα. Οὐ γάρ, λέγει Βοήμης; "because the writer was thinking of the celestial and therefore present High Priest." On the expression καθ' οὖ προτέρου much difference of opinion exists. Some would supply καθισμόν or καθεμασίαν, and understand it of the day of expiation. That, however, is wholly destitute of authority, without which the ellipsis is too irregular to be admitted. The sense would seem to be 'daily.' And that the High Priest did make a daily offering for the sins of himself and the people, has been confidently asserted by Commentators, though they are not agreed on the exact nature of it. It is, however, shown by Kuin., that such instances as have been alleged are either founded on no proof, or the sacrifice was not expiatory, but eucharistical. I agree with him and some other Commentators in thinking that the expression is used populariter (as at Mark xiv. 49. Acts xvi. 5.) to denote 'from time to time,' i.e. as often as he was conscious of any private sins, not excluding the sacrifice on the day of expiation. 'Αναφέρεις is a sacrificial term, as at 1 Pet. ii. 5. and Hebr. xiii. 15. ἀναφeria épi τὸ θυσιαστήριον.

—τότῳ γάρ ἐποίησεν ἐφ' ὑμῖν. The sense is: 'For this [latter] he did once for all, when he offered himself up to death, [as a sacrifice for the expiation of human sins]; consequently he had no occasion to repeat it. And as to the former, he needed it not, being free from all sin.' That the τότῳ γάρ κ. must be referred to what immediately precedes, and not to the whole preceding context, as Grot. imagines, is sufficiently plain and fully acknowledged by Kuin.
He sat while in the temple; the High Priest stood. See vv. 10—12. (Kuin.)

See Notes on Rom. xiii. 6, and Phil. ii. 25. By the τὰ δύο (scil. μύρια) is here meant, as often in this Epistle, the Sanctum Sanctorum, as opposed to the ἄγιον κοσμικὸν at ix. 1. And, considering that the conjunct term σκηνή has the epithet ἀληθινῆς, (like ἄγιος ἀληθινός in Joh. vi. 32.) true and worthy of the name, it seems that that epithet may, also be mentally extended to καιρὸς and both καιρὸς and οἶκος be, so called, as being heavenly, (in opposition to the χειροποιητῶν, constituted by Moses ix. 11.) and therefore truly such, as opposed to the earthly ones, which were only shadows of the heavenly. So τὰ δύο at x. 19, and xiii. 11. This, I find from Kuin., had also occurred to Storr.

3. That Christ discharges the office of High Priest and Minister of the Sanctuary the Apostle now proves from this, that all the Priests had need to offer a sacrifice; and in the next verse he subjoins the reasons why Christ is and must be a Priest in heaven. The γὰρ has reference to a clause omitted, and thus to be supplied: 'We have a High Priest and Minister of holy things in heaven, by name, Jesus the Son of God.' And the sacrifice especially meant were piacular sacrifices; the piacular sacrifice of Christ being compared with the sacrifices of the priests. (Kuin.) As High Priest, it was necessary that Christ should have some obligation to present. That which is we learn from vii. 27. & ix. 12., namely, himself; after presenting which, we are told at ix. 24. that he sat down at the right hand of God.

4. εἰ μὲν γὰρ ἐκλ. γὰρ, &c.] The full sense is, ' [Christ does sustain the character of Priest in heaven:'] for &c. Diad. and Kuin. have shown that the argument is ex absurdo, and runs thus: 'Christ does not sustain the character of a Priest on earth, he was not a Priest here; to call him such would be to say that he was not one at all; for on earth he would not have been a Priest, much less a High Priest; since he was not of the tribe of Levi and of that race which offers up &c. Consequently the obligation he presents must be in the heavenly temple, i.e. heaven. Τῶν before ἐπισκ. 

is in a few MSS. and Chrys. not found, and has been with reason rejected by Bp. Middl. and Binek, as at variance with propriety of language, τῶν προσφέροντων being the subject, and ἐπισκ.

the object. It probably arose from the τῶν preceding.

5. ἀληθινὴς τοῦτον ἄγιον &c.] The sense (not observed by the Commentators) appears to be: 'Who, however, serve unto a ministry [i.e. a temple] which is but an image and adumbration of the temple in heaven.' So xiii. 10. ἀληθινὸς λατρεύειν. Ἡγέτεις signifies properly a sketch (sometimes called οἰκογενεία) marked out by a painter to serve as an exemplar to one who shall copy it and fill up the outlines. And there is a reference to this in the present passage. Σκία is added to make the sense of ὑπὸ more distinct, and alludes to the substance of the other ministry or temple. Τῶν ἐπισκοπῶν is equivalent to the τῶν ἐπισκ. at ix. 23.—Καθώς κεχρηματιστὰς—σκηνής. This is meant to show the propriety of the terms ὑπὸ and ἐπισκ. and represents the direction given to Moses about the construction of the tabernacle as intimating its emblematical nature. On χρυσωτάτως, see Notes at Matt. ii. 12. Lu. ii. 26. Acts x. 22. Φυσις, scil. ὀ Θεοῦ. Compare Acts vii. 44.

6. νεκρὸν ἐν διάφορ. τ. λ.] The full sense and course of argument is this: 'But, as things now are, a Priest in America has his priestly function is far superior to that of the Levitical priesthood; as far as the covenant of which he is the Mediator is more excellent than the one introduced by Moses: and that is so, inasmuch as it is founded on better promises. Λειτουργίας, for λειτουργεῖ. Τήνες, hath obtained and possesses.' Μεταγιγος signifies one who mediates between two parties, equivalent to the ἐγγυος at vii. 22. Μεταγιγος was the pure Greek term. Μεταμισεσ is used also at Gal. iii. 19., and is applied to Moses, but in a more eminent sense to Christ at ix. 15. The words ἐκ ἐτων ἐκ ἐτων show how they are better, namely, as respecting an eternal, not a temporal and earthly inheritance, supplying that expiration and atonement of which the old Covenant was destitute. Ἐκεῖ here signifies sub conditione; a sense often used in speaking of covenants. Νεκρομομολογήται, Rosenn. observes, is used to show that this was both a covenant and a law. So Dr. Burton well renders: 'which has its enactments made upon better promises,' remarking, that when God enters into a covenant with man, he imposes certain conditions and law, (μονοβετεί) and holds out certain promises.
"The better promises (observes Stuart) follow in v. 8—13., and the perfection of the second is further disclosed at ix. 9—14. x. 1—22. xiii. 9—14."

7. The subject of the superiority of the new Covenant, adverted to at vii. 22. and resumed at viii. 6., is here continued up to the end of the Chapter, and this portion is justly regarded by Kuin. as parenthetical; since at ix. 1. is introduced the parallel between the two tabernacles, which would have come in after viii. 5., but that the Apostle, on the mention of the better promises, stopped to show it from the inferiority of those of the old Law. \(\text{Εἰ γὰρ· τότε}^\text{.}\) The argument is that the introduction of a new Covenant implies the insufficiency of the former. \(\text{Δεσμοί, i.e., as Chrys. and all the best Commentators explain, perfect and sufficient to accomplish the purposes in view, the reformation and salvation of men. This, however, does not import that the Mosaic law had positive faults, but only that it did not contain the provision necessary for the pardon of sin, and the quieting of the conscience, which the Gospel does. See Which is a distinct point. Οὐκ ἀν δέηται. ἐγγύτητι τότε is well rendered by Kuin., 'posteriori non quameretur locus.' This the Apostle proceeds to show was done in the Prophets. Here there is a blending of two expressions, 'another would not have been sought for,' and 'there would have been no occasion for another.' Simply, If the Jewish religion had been quite perfect, there would have been no need of the Christian.

8. \(\text{μετάφρασις, γάρ α. λ.}^\text{.}\) Commentators are not agreed whether \(\text{μετάφρασις}^\text{.}\) is to be joined with \(\text{αιτιών, or}^\text{.}\) be referred to \(\text{διαθήκη}^\text{.}\) at v. 7. The former mode is generally adopted by the older Commentators, and the latter by the more recent ones; who justly urge that the context, and the precision of style observable in this Epistle alike require it. See Kuin. and Stuart. Nor is it true that \(\text{αιτία}^\text{.}\) should thus have been added; as might be proved by many examples, especially from Thucyd. Kuin. shows, that in the passage which follows, the dissatisfaction of God with the Old Covenant is implied, and therefore it is not unaptly added to prove that that covenant and religion introduced was not \(\text{αἰτία}^\text{.}\) The force of the proof, he observes, rests in the words at v. 12. The Apostle, indeed, might the more readily adduce the passage, since the letter of it, at least, has been (as Schoettg. and Wets. prove) always referred even by the Jews to the times of the Messiah. In these words there exists not a few minute discrepancies from the Sept., which the recent Commentators generally ascribe to the writer's citing from memory. But as they are for the most part found in some of the MSS. of the Sept., they may have been in the text at the time of St. Paul. 'Ἀντιοικον, as suggested by the context. 'Ἐργοται, 'are coming,' 'are to come.' A use of the Present attached to prophecy. The και answers to the Hebr. \(\gammaιη\), for \(\epsilonικανιστ\), i.e., as being not like the old, but formed on better promises.

9. \(\text{Κατά}^\text{.}\) here, like the Hebr. \(\text{κατά}\), denotes \(\text{ανίκητοτης, as in 1 Pet. i. 15.},\) and sometimes in the Classical writers. In the words in \(\text{ἡμέρα ἐπλακάμας, мου τῆς χριστιανίματων there is (as Kuin. remarks) a Hebraism for ἐν ἡμέρα ὑπὲρ ἐπλακάμιον τ. χ. α. On which sense of ἐπλακάμιον see Note on ii. 16. Οὐκ ἐνέμειν ἐν τῇ διάθηκῃ, per me in a for 'they neglected my covenant.' This, as Dind. remarks, supplies the reason why the new covenant was to be formed, namely, because the old one was not observed. By \(\text{ἀνικητότης, are here meant the precepts enjoined in the covenant, the πορευόμενος, (see Note on v. 6.) and what had been undertaken to be performed. Hμάλλην αἰτιών, 'I disregarded them,' took no care of them.' This perfectly agrees with the Sept.; but judging from Syn. and the Vulg., most of the modern Versions would seem to be very dissimilar to them. And yet there is no discrepancy. The sense assigned by the Versions in question is quite unsuitable to the context, and as many eminent Commentators contend, contrary to the propriety of the Greek. The best Expositors, both Jewish and Christian, have long been agreed that \(\text{ὑπὲρ σαρκίου}^\text{.}\) should be rendered 'I was weary of and cared not for them.' See Kuin. and Stuart. This, too, is confirmed by the words of 1 Sam. ii. 30. 'for them that honour me, I will honour, and they that despise me, shall be lightly esteemed,' i.e. will be disregarded, Sept. ἀντιμαχόμεθαντι.
serves that διατίθεσθαι διαθήκην occurs also in Aristoph. Av. 436. For διοδον the Sept. has διοδον δοθην, and the Hebr. simply γαγη, I will give. Most Commentators suppose διοδον to be put for δοσος. But it is better, with Kuin., to suppose an ellipsis of εξου δοσου. This use of δοσος for 'will put' would seem quite Hebraic. And yet an example is adduced by Kuin. from Xen. Cyr. viii. 20, 20. δυναι οη θεολ δοντες εις τευχη χοτας αθοροις. There is, I suspect, a blending of two expressions. As to the metaphor in εφαναι ap. 16 it occurs also in Rom. ii. 15. and 2 Cor. iii. 3. nor is it unusual in the Classical writers. The sentiment in εσομαι αυτους—λαος is frequent in the O. T., and may be, as Carpz. supposes, a formula solemnis added in forming any Divine covenant, importing protection and blessing on the one hand, and worship and worship on the other.

11. ου μη δας.] The best Eccegenaeus I suspect agreed that the sense is, 'they will have no need to teach.' Instead of the common reading πλησιου, almost all the MSS. and early Edd., and several Versions and Fathers have πολιτην, as in the Sept., which was preferred by Beng. and Weis., and was restored to the text by Matth., Grieseb., Knapp, Schoenheit, and Vat.; and justly; for this the weight of external demands, though internal might be urged for πλησιου. The words λεγοντες Γνωθι τον Κυριον are, as Kuin. says, illustrative of the admonition adverted to in διαδεσκειν. For this, it is predicted, there will be, comparatively, no need under the new and better covenant; since the knowledge of true religion will be so universally diffused. See more in Stuart.

12. ου μη εσομαι &c.] Here is adduced the reason why all shall worship God, namely, because Christ by his death obtained full pardon of sin and hope of eternal felicity. (Kuin.) "εσομαι is properly applicable to person; and hereby εσομαι is for εσωμαι. Μη μησονθαι. A refined way of expressing forgiveness of sins. The general sense is, that under the new Covenant a complete atonement will be made for the sins of men, by which they may, under the condition of that covenant, attain salvation.

13. ειν τοι λεγειν—αφαινεσθαι] From the prophecy announcing that a new covenant would be formed, the Apostle infers the abrogation of the old. By πεπαλαιωθη is meant 'represents it as antiquated.' This the Apostle follows up with a sort of common place, q. d. Now what is grown old, and by implication weak and useless, is in dissolution; implying the inference, that the old covenant being represented by God as antiquated, will be succeeded by a new and perfect one. Dr. Burton thinks this last clause is intended to reply to a possible objection of the Jews, that the making of a new Covenant did not necessarily imply the abolition of the old; to which St. Paul replies that anything which is liable to age, must ultimately be subject to αφαινεσθαι entire abolition. The expression αφαινεσθαι may be supposed to indicate the writer's persuasion that the Jewish temple worship was destined to experience a speedy destitution, which took place ten years later.

IX. The Apostle has now shown the utter inferiority of the priesthood of Aaron, as compared with that of Christ, and proved that Christ is High Priest and Minister in the Temple of heaven; while the Aaronical priests offer sacrifice in a temple which is no more than the image and shadow of the heavenly. The Apostle now proceeds to Christ, and, which for more excellent priesthood, as being Mediator of an infinitely superior covenant. This subject he further enlarge on, proceeding to consider the manner and intent of the Temple service: and while he speaks with due respect of ordinances of remote antiquity, instituted by God himself, and willingly dilates on the relative value of the two, and conducts his discourse under Divine direction, yet he shows that there is in the new religion what far overbalances the external magnificence that so dazzled the eyes of the Jews, in the old, and was truly august; while that respected only what is external, and required constant repetition. It was, therefore, though of Divine appointment, only calculated to be temporary, and meant to last only till a more perfect and permanent one was introduced by the promised Messiah; when, having already answered its end, and become useless, it must cease. The subject thus treated on extends throughout the present and 18 verses of the subsequent Chapter; and the following sketch of the contents of the present Chapter formed chiefly from Mackn., Jaep, Kuin., and Stuart, may be not unacceptable.

The earthly temple, with the various appurtenances and ordinances attached to it, which are described and so adverted to as to show their imperfection, were merely types and symbols of what was really effected in the heavenly, under the Gospel dispensation. vv. 1—16. This is made apparent by a reference to what was effected in the heavenly one, as compared with the earthly High Priest, especially in respect to the momentous point of ερπο ατομημεν. Christ, the heavenly High Priest, entered the eternal sanctuary with his own blood, and pro-
cured eternal redemption for all penitent sinners. While the earthly High Priest, entering the terrestrial sanctuary with no more than the blood of bulls and goats, effected only a ceremonial and external purification, which cannot cleanse the conscience, nor reconcile man to his offended Maker: whereas, such is the efficacy of the propitiatory sacrifice of Christ, that it extends back even to the sins of former ages, 11—15.; and is proved and illustrated by the practice among men of ratifying all solemn covenants by the death of a sacrificial victim, v. 16, 17. Such was the case with respect to the old covenant, v. 16—21., which required the shedding of blood (the emblem of death) for the remission of sins, v. 22. The heavenly things, therefore (of which those under the old types and representations) must necessarily be purified by so much better a sacrifice, as the substance is superior to the shadow, v. 23., and this has been effected, not like the Jewish High Priest, by repeated expiatory offerings, but by Christ's offering himself once for all, v. 24—25. And as all the die but once, and Christ in his human nature, and by dying in it, made an expiatory offering, so he could make this but once; therefore, when he shall make his second appearance, it will not be to repeat his sin-offering, but for the deliverance of all who wait for his coming, v. 27, 28.

1. μέν οὖν] This is transitive and continuous, (as in Acts i. 18. ix. 31. xv. 30. xiv. 30. xxvi. 30. xxi. 22.) and may be rendered now or therefore. Σκηνή is in most of the MSS., many Versions, Fathers, Commentators, and early Edd. not found, and is cancelled or rejected by almost every Editor from Mill to Vat.; and justly; for, as Kuin. shows, the context will not even permit it to be understood. Almost all the best Commentators from Chrys. to Calvin. are agreed that εὐαγγέλιον is to be understood from the preceding, as in our common version. And it is even found in the text of several MSS. Δικαιώματα λατρεία, 'ordinances of service,' or worship. The εὐαγγέλιον, is well explained by Theophyl. θεομαχίας καὶ κομβούσεως. And λατρεία and λατρεύειν are often used κατ' εὐαγγέλιον of Divine service. Αποκαλύπτεται is not, as some imagine, the Accusative plural; but the Genit. singular. The Genit. here may, (as in the case of an adjective preceding) be rendered respecting, of which sense examples may be seen in Win. Gr. Gr. § 23.3., though he omits this use after a substantive.

—οὐ τοῦ άγιον κοσμικῶν] On the sense of these words, simple as they seem, much difference of opinion exists. Almost all our English Versions render 'a worldly sanctuary.' This Bp. Middl. pronounces a sense utterly inadmissible. It would, he says, require either τοῦ άγιον τοῦ κοσμικῶν, or else τοῦ κοσμικῶν άγιον. And so Prof. Scholefield, who remarks that "both άγιον and κοσμικόν being adjectives, one of them must be taken substantively; and the position of the Article determines that that one must be κοσμικόν." The κοσμ. is by Homer, Bp. Middl., Wakef., and Prof. S. understood to mean 'the sacred furniture,' μας σακρατόν, totumque apparatum Leviticum. An interpretation, however, rejected by Dind. and Kuin., on account of the signification being destitute of authority. And though Bp. Middl. alleges, that of the Coptic version, which renders ornamentum; yet that is taking for granted the existence of κοσμικόν as a substantive. The learned Porel, indeed, traces its existence in the Rabbinic term γάρον, found in a Rabbinical writer cited by Buxtorf. But this, at the most, will only testify to its existence at a period many centuries after the Apostolic age. I have myself sought sedulously for the word in the Classical writers of every age; but without success. It is true that in a passage of Leo Grammaticus cited by Ducange, Gr. in v. 1 find καὶ ένθέως αὐτῶν κοσμικῶν. But this proof here halts on the same foot as the last; Leo being a writer infime Gracitatis, who lived long after even the Coptic Version was formed, in the middle of the third century. I strongly suspect that the word was not then in being, and that the Coptic translator read κοσμίων, which word is used by the Copts as ornament (namely, of dress) in the Alexandrine writers, as Judg. viii. 26. (Symm.) Cohel. xii. 9. So the Gloss. Cyrill. κόσμοι γυναίκων and κόσμια κεφαλῆς. And examples are adduced by Ducange from Achet. Onir., Theophanes, Didymus on Homer, and Liban. Now the existence of κόσμιων accounts for the extreme rarity of κοσμικῶν; since, in fact, the latter word was not wanted. As, therefore, no proof can be alleged of the existence of the substantive κοσμικῶν in the Apostolic age, the above interpretation must be rejected, and the adjectival use of κοσμικῶν retained. In order, however, to determine its sense, it is necessary to ascertain that of τοῦ άγιον. It certainly means the Temple at large, οἰκον άγιον being used there, and in the sense 'domus sancta.' The word occurs with the Article in Ecclesiasticus iv. 13. and elsewhere in the Sept., and without the Article in Joseph, Ant. iii. 6. 4. οῦ μεν ταύς νεός άγιου εκκλησία. and ix. 3. And such, I apprehend, is the very case here; the τοῦ belonging, I conceive, not to άγιον, but to κοσμικῶν. As to the άγιον, it does not need the Article, being used as a proper name.

So ix. 24. χειροστοίτα άγια. Nor will this require us to read (as Bp. Middl. supposes) το κοσμικῶν άγιον. We have only to consider it as put for that reading. It is plain the Apostle does not mean the Article for άγια., since in the two parallel passages at ix. 3 & 24. he has used none. But to proceed to the sense, the ancients and some modern Expositors take it to mean 'which belongs to the whole world.' others, as Grot., Wets., and Middl., render it mundane, or emblematical of the mundane system. Both interpretations are alike harsh and unsupported by the context. The true sense is doubtless that adopted by most Commentators for the last fifty years, who regard κοσμικῶν as equivalent to ενθέως, χειροστοίτα, τούτων άγίων at v. 11., to which is opposed the σκήνα ελάβεν, the άγιον ελάβεν, and επώνυμου at viii. 2. ix. 23, 24., as also the ἡ Περσικαλατ επώνυμος.
does not profess to give an exact detail. The
phrase, not to the πρόθεσις, but to the προσφέρειν. The Article here and just after is omitted because ἀγια is here a proper name. Yet Ἀγια must not be written, with some Editors; for the sacred writers do not denote the Sanctum by ἡ ἁγία, but τὸ ἁγιόν scil. δεῖμα, or τά ἁγία scil. μέρη. See vv. 3, 8, 12, 24. iv. 13. xii. 11.
3. τῶν ἁγίων καταφερτ.] For there was a second, which separated the Sanctum from the Court, and called ἐπίστασιν. Ἑκατημηρίων] Dispensations with the Article, because it is sufficiently defined by the ἡ λεγομένη &c. following.
4. τριμήνιων] Commentators have been much perplexed to explain what is here meant. The word is not only rendered 'the altar of incense.' A sense, indeed, found in Joseph. and Philo. But the Sept. always calls it τοῦ θυσιαστήριον. And from Exod. xxx. 40, 26. Joseph. Ant. viii. 4, 11. and Philo p. 512. it is plain that the altar of incense was in the Sanctum, not the Sanctum Santorium. Besides, its very use shows that it could not have been put in the Sanctum Santorium, because to that there was only once a year, by the High Priest alone. (Kuiz.) The learned Commentator seems right in understanding the expression (with Stuart and many eminent Expositors, as Deying, Alting, and Ernesti) of the golden censer which the High Priest took with him on entering the Sanctum Santorium, on the day of expiation. (See Levit. xvi. 12.) But the use of the word was often found in the Sept. and the Classical writers. That this censer was of gold (while we know the censers used daily in the Sanctum were of brass) would of itself be highly probable, and is proved by Joseph. Ant. iii. 8, 3. Bell. i. 1, 7. referred to by Kuin. A perplexing circumstance, however, still remains to be explained; namely, that as the High Priest only entered the Sanctum Santorium once, how could this censer be laid up, as the ἐξοφοια would seem to suggest? Stuart, in his Excursus on the subject, has not noticed this difficulty; but merely argues that as there is no proof that it was not laid up in the Sanctum Santorium, it certainly was so laid up. Grot., Lightfoot, and Kuin. have attempted to dispose of the difficulty by taking ἐξοφοια in an extended sense and supposing that the Sanctum Santorium is said to have the golden censer, because it was brought there once a year, and only used there. I prefer, however, the solution of Zieheib in a Dissertation on the subject, who is of opinion, that the golden censer was always in the Sanctum Santorium, by being left there by the High Priest until he replaced it the next year by another. But may we not suppose that another censer was used for the purpose of conveying the fire to the censer which remained in the Sanctum Santorium; by which it would not have to be removed or replaced at all? And though it be objected, that all this proceeds on taking for granted what
cannot be proved, yet the key that opens the wards is likely to be the right key. As to supposing, with some, ignorance or inaccuracy from forgetfulness, in this instance, on the part of the writer, that is forbidden by the intimate and thorough acquaintance which he displays with everything concerning the Temple and its service, and his minute accuracy on other points. Indeed, as Kuin. observes, it is cutting, not untying the knot. — dávōtēs | i.e. both outside and inside, as we find from Exod. xxv. 1. Levit. xvi. 12., as also Joseph. and Philo. 'Εν γ', i.e. in the ark. This, indeed, would seem to be at variance with what is said at 1 Kings viii. 9. that the ark contained only the two tables of stone. And various methods of removing the discrepancy have been proposed; after a careful examination of which, Find., Kuin., and Stuart adopt the opinion of Deleying and Carp., who observe that what is said is true of the tabernacle constructed and furnished by Moses (of which alone the Apostle is speaking), though not of the temple of Solomon. That the pot of manna and Aaron's rod were laid up in the ark of the covenant, is, they show, proved from Exod. xvi. 32.—34. and Numb. xvii. 10., according to the interpretation of the Rabbins and Jewish Interpreters even to the present day. The pot is called golden in the Sept., though not in the Hebrew. That it was so, considering the purpose, cannot be doubted.

5. αὐτίς | scil. τῆς κλήσεως, not διάθεσις, as some suppose (for thus the sense is inapposite): and though this be going far back for an antecedent, yet the words ἐν στάμοισι are, in some degree, paranatical. Χερ. δεῦτες. On the former term, see Schleus and Wahl. It is plain, from a comparison of the passages where these are mentioned, that they were symbolical emblems of the Divine nature, denoting the supreme governance of the Deity over all creation, and his tutelary presence. The δεῦτε is by most recent Commentators supposed to refer to the splendour of the figures, covered all over with gold: but by the earlier ones, to the glory of the Lord dwelling between, and shining around them, supposed to be alluded to in Ps. lxxv. 1. On the persuasion among all nations of some particular place being selected by the Deity for the manifestation of his presence see Mark. 'Πλατύτητως. This was the ἡκούσ, cover, or lid of the ark, so called (or the mercy-seat) because of the sprinkling of blood upon it, the atonement was effected on the day of expiation. "Over this (says Stuart) the Divine glory (or supernatural brightness) was seen; and hence God was supposed to be seated on it, as his throne, and from it to dispense his mercy, when atonement was made for the sins of the people by sprinkling it with blood." Περί αὐτῷ, i.e. the sacred furniture of the tabernacle just mentioned. Οὐκ ἦσαν ὕψω λέγ. κ. μ. The sense is, I conceive, not (as Stuart supposes) that "a particular description of these is not intended."

It must include what the older Commentators understood as the only sense, that he does not enter into some symbolic description as to trace their symbolic allusions.

6. τούτῳ δὲ οὕτω κατέσκη: Render: 'Now these things being [thus] prepared, i.e. set in due order. Διὰ παντὸς σειλ. χρῶνον, 'at all the regular times of sacrifice.' Εἰσίασιν. It is best to render this literally by a Present tense, (not a past, as do most Translators) since the Present, from its indefinite sense, suits all times, and was here used with propriety, the Temple being yet in being. 'Επιστ. τας λατρ., 'accomplishing the services [ordained by God].' Λατρ. is a general term, including, though not limited to, sacrifices, as some suppose. 'Επιστ. is a term used of the performance of all sacred rites.

7. ἀπέχ. τ. ἐκ. | Since from Levit. xvi. 12.—15, it appears that the High Priest entered the Sanctum Sanctorum at least twice (some say thrice, and the Rabbins even four times) ἀπέχ. τ. i. e. must, as the best Commentators are agreed, mean "on one day in the year," i.e. the day of expiation. It does not appear from the O. T. that he entered more than twice; and for this there is the additional testimony, at once important and unexceptionable, of Philo p. 591. (cited by Kuin.) ἀστὰ, εἰς ἀπέχ. του ἐναυτοῦ οἱ μέγαροι αἰρείως τη γυναικείᾳ λεγομένη —καὶ αὐτοῦ ὁ ἀρχιερεύς ὃν των Ἰάσας του ἐγερθή, ἄκ τη αὐτῆ τρίς καὶ τετράες εἰσφορον, τριάντα ἀπαραίτητον ἐπιμέλειας. By ἀγωγοματα are not meant (as some suppose) sins of ignorance, proceeding from human inadvertence or infirmity; but, as the best Expositors antient and modern are agreed, sins in general, as often in the Apocrypha, i.e. all for which expiation was held available, excluding sins of presumption and wilfullness, and the more heinous offences, as murder, adultery, incest, blasphemy. This significance of the word is also found in the Classical writers. See my Note on Thucyd. vi. 84. No. 25.
presenting the subject of what was signified in the instruction meant to be intimated by a sort of figurative and spiritual application of the injunctions, or by the inference from them; which, he means to say is, that the true approach to God, and access to the real holy of holies, Heaven, by the expiation of sin, was not clearly revealed while the Jewish Economy subsisted. The implication here is that the true approach to God is not clearly revealed in the Jewish Economy. In contrast, Jesus, as the high priest, provided a more direct and clear path to Heaven.

The construction, most Commentators antient and modern seem to take εἰκοσεπ +, e.g. with εἰκοσεπ καὶ τόμασι, and with μέχρι καρό διορθ., the εἰκοσεπ being put for ἡμέρας. And, indeed, this would seem the most natural construction. But, indeed, the sense does not require it; for, how oblations and sacrifices can be said to exist in meats, drinks, and abundances, it is not easy to see. It should therefore seem that εἰκοσεπ. is only to be taken once, and that μέχρι καρό διορθ. εἰκοσ. are alone to be referred to δώρα καὶ καρότα; also that the words εἰκοσεπ καὶ —σαρκίς are meant to designate another class of ritual observances of which they too, it is meant, are mere ordinances of the flesh, and, therefore, cannot quiet the conscience of the worshipper. Thus the εἰκοσ. must not be rendered in, but, with the best Commentators, either προτερ. or εἰκοσ. The εἰκοσεπ. may denote other similar observances, as circumcision, &c.; but as the εἰκοσεπ καὶ —σαρκίς is rather harsh, it is better to suppose this clause meant to qualify the preceding, and show the true nature of the εἰκοσεπ. προτερ., and thus the καὶ will have the explanatory force, as when placed between two nouns in apposition. (of which see examples in the Lexis.) and signify nemp. It is, however, omitted in 8 ancient MSS., 6 Versions and Fathers, and is cancelled by the έν τῷ οἴκῳ. Before the Hebrew, it is strange there should have such diversity of opinion, since the subject of the context, 'piacular sacrifices,' shows that the words must mean 'the regulations concerning meats and drinks, permitted or forbidden by the Mosaic law.' The. denotes those ceremonial ablations of various sorts, some respecting the priests, some the people, at large, detailed in Lev. and Num.

Now these, in addition to the preceding class of ritual observances, i.e. the various kinds of sacrifices, were εἰκοσεπ. i.e. enjoined and to be in force μέχρι καρό διορθ., which the best Expositors are agreed denotes the time of reformation, i.e. of the Gospel dispensation, which should introduce a reformation of a new and better character. The εἰκοσεπ. εἰκοσεπ. and εἰκοσεπ. εἰκοσ., which the best Expositors are agreed denotes the time of reformation, i.e. of the Gospel dispensation, which should introduce a reformation of a new and better character. The εἰκοσεπ. εἰκοσ. and εἰκοσ. εἰκοσ. are therefore meant to indicate a spiritual and not a material worship. Thus it is called in Acts iii. 21. χρόνος ἐπικόστασεως. The term ἐπικόστασεως signifies the setting any thing right, as straightening a distorted limb; and were it not that a similar figurative use occurs in the Classical writers (as Polyb. v. 88, 2. dior. τῶν τολ. we might suppose the Apostle had in mind the words of Is. 21. 2. πιστα τα σκολεί εἰς ἐσθίαν.)
11. The Apostle now contrasts with these symbolical and temporary ministrations and ordinances, the effectual services of our Redeemer; who exercises the office of high priest in a greater and more perfect tabernacle, even in heaven, v. 11., into which he entered by his own blood, thus procuring eternal redemption for us, v. 12., for if the blood of bulls and goats, offered by the Levitical priests, could effect an outward purification, v. 13., much more must the blood of Christ purify the conscience, and fit the believer for heaven, v. 14.; for this reason he is appointed the Mediator of the new covenant; that by dying to purchase redemption for sinners, even in former times, believers of all ages might receive the promise of an eternal inheritance, v. 15. (Holden.)

— Χρ. παραγ. αρχ. των μελ. αγ.] Of this the true and complete sense seems to be that expressed by Kuin. thus, 'cum Christus has in terras venisset, cum in finem, ut, morte superata (δια αιωνος ιδιω v. 12.) fieret pontifex cui debebemus bona futura.' He rightly regards των μελισσων αγαθων as a Genitiv. of cause, as Joh. vi. 35, ἀρτος χωσις, and Phil. iv. 9, θεος της εἰρήνης. Τα μελισσα, he justly observes, are meant free access to God, v. 8., expiation perpetually available, v. 12, x. 4., tranquility of mind and conscience, v. 9, x. 2 & 5., and eternal inheritance, v. 15. The Baptist was at the time the Levitical worship flourished, yet future, and were reserved for the time of reformation. They may, indeed, be understood as commencing in this world and to be consummated in the next. Δια της μεισονιως και τελ. εκκενθ.] It is not agreed to what this εκκενθ. is to be referred. The earlier Commentators in general suppose it to denote the human nature of Christ; while others understand it of the Christian Church. But well founded objections are made to both these interpretations by Dind., Stuart, and Kuin., who (with most Expositors from Wets. downwards) are agreed that, as a comparison is here made with what the Jew, the high-priest, who, on the day of expiation, passed through the Sanctuary into the Holy of Holies, so the Apostle means to compare the visible heavens, (called by the Jews the tent of God,) through which Jesus passed, in his ascension to the highest heaven, with the veil which separated the Jewish Sanctuary from the Holy of Holies. Εκκενθ. τελ. will then denote the exterior parts of the heavenly Adytron. Thus at iv. 14, Christ is spoken of as διελθων των οιμωνων. This view, too, is confirmed by the Article της; for there may be supposed an allusion to the κενης κοσμικης and ζεπιγειας at vv. 1 & 2. Χειροτ. of course means 'not made by human hands,' as is plain from the explanation in the next words υπατης της κτισεως, which mean 'not of this world,' creation, not of earthly things, but heavenly structure. της επιγειας θεος, viii. 2. Thus the δια will be for σωι ευ, as in Rom. xiv. 20. and often.

12. εφασται] 'once,' i.e. at his ascension, and once for all; for the term may mean both.

13-15. Here is an argument a minori ad majus. Ἐν υιω δαιμονως. See Num. xix. 2-9, 'Paniotest,' 'sprinkling,' i.e. when mixed with water, forming a holy liquid used to purify the defiled. In αγαθα τρος &c. the preposition denotes 'so as to produce.' See Wahl.

— δια Πνευματος αιωνιου] Here we have a very expressive word, of which the sense and application has been much debated, and, considering the mysterious nature of the subject, it is unreasonable to expect every thing to be made perfectly clear to human comprehension. The opinions proposed are various, but few of them meriting much attention, being, for several reasons, inadmissible. No one, indeed, exists which is not liable to some objections. The following, however, involve, I conceive, the fenced. 1. That of the antient and many eminent modern Expositors (especially the earlier ones) understand it of the Holy Spirit, either personally, by the participation of the Divine nature from all eternity, supposing this to mean 'by the impulse of the Holy Spirit, or, by His influence, such as that by which Jesus Christ received from the Father, and by which he was conceived, proclaimed, anointed, and sanctified.' See Matt. iii. 16, Lu. i. 35, Joh. vi. 27. 2. That many of the most eminent modern Expositors, who understand it of the Divine, eternal, and spiritual nature of Christ; which would furnish a proof of the essential Deity of Christ. The various other interpretations proposed are too improbable to deserve notice, and, in general, lower the expression Πνευματος to the sense merely of spirit, disposition, in short, any thing but the earlier meaning of the Holy Spirit; though, at least, it should seem that the antient interpretation, which refers it to the Holy Spirit either personally or by influence, is to be preferred: and this has been ably supported in a masterly tract of Winzer de sacerdotis officio, quod Christo tribuitur in Epist. ad Hebræos 1. p. 225. He is evidently inclined to understand it of the influence; though it may, he
thinks, be explained, 'Spiritus ille hoc efficiens statuatur.' Of course, the action implied in effectus demands the sense of the Holy Spirit personally, which Bp. Middl. has shown is here by no means forbidden by the absence of the Article. Since therefore there is a presupposition involved in a presupposition. And it should seem best to adopt the personal sense, which of course, implies the influence, though not vice versa. Thus we have here a proof the eternal Deity of the Spirit. Νέων ερήμων, i.e. such works as lead to death and condemnation. See vi. 1.

15—18. We are now advanced to a passage perhaps the most perplexing in the N.T. Kuin., who has most diligently discussed the sense, thinks that the purpose of it is, to clear the doctrine of the death of the Messiah from objections and scruples, which had hindered many from embracing the Christian religion; and that by demonstrating the necessity of Christ's death; after having done which, the writer returns to the preceding subject, of the heavenly priesthood of Christ. The difficulty of the passage turns on the sense to be affixed to διαθήκης. Most Expositors assign to it that of testament. Yet that is generally acknowledged to involve much that borders on absurdity, as is strongly and fully stated by Le Clerc, Mackn., Slade, Kuin., Holden. There are few Expositors of any consideration who now contend for the sense testament throughout the passage; and perhaps Carpz. was the last: though some, as Limb. and Medhurst in a Dissertation on the subject in the Bibl. Hag. referred to by Kuin., ascribe to it the double sense of covenant and testament, namely, a covenant which partakes of the nature of a testament. It is, however, generally admitted that in v. 15, the sense is covenant, (as viii. 6. κωστοις διαθήκης μεσιτής) and the only difference of opinion is whether at vv. 16 and 17. it is to have the same sense, or that of testament? The former is maintained by many eminent Expositors, as Peirce, Mich., Mackn., Steudel, and especially by Prof. Scholefield: the latter, as ably, by Erasm., Wolf, Whitby, Shebl. Mag. Schm., Kuin., Stuart, and Mr. Rose on Parkh. Those who adopt the former view allege that such is likely to be the sense here, as it is found in the preceding verse; that the Mosaic covenant cannot well be considered as a testament, and that the scope of the argument requires this sense. They, however, somewhat differ in their views. The following sketch of the course of argument and sense is laid down, chiefly from Peirce and Mackn., by Mr. Holden. "The expiation of sin by Christ, and the promise of an eternal inheritance, are made sure and ratified by the death of Jesus, the Mediator of the new Covenant, v. 15. Of this we cannot doubt, since all solemn covenants are ratified by the death of a sacrificial victim, vv. 16, 17. and such was the case with respect to the Mosaic covenant, vv. 18—21. under which almost all things were purified by blood, and without shedding of blood was there no remission of sins. v. 22. It was, therefore, necessary that the heavenly things, of which those under the Levitical law were types and representations, should be purified with better sacrifices, v. 23. and this Christ effected by the offering of himself once for all, vv. 24—26. Whence it follows, that as men must die, and be called to judgment, so sure is it that Christ died for the redemption of transgressions, and that he will appear a second time on earth to bestow the promised inheritance of eternal life on all true believers, vv. 27, 28. According to which view of the argument, the meaning of vv. 16, 17. is: for where a covenant is, there must also of necessity be the death of that which is appointed for its ratification; for a covenant is confirmed over the sacrificial victims, so that it has no force while the appointed sacrifice liveth. Now in this view of the sense there are one or two weak points, (especially in rendering θάνατος της διαθήκης the death of the appointed [sacrifice]) which, however, are skilfully removed by Prof. Scholefield, who gives the following version: 'In order then that there must of necessity be brought in the death of the mediators [sacrifices]. For a covenant is valid over dead [sacrifices]; since it is never of any force while the mediators [sacrifices] continue alive.' This version he justifies and illustrates in the following able examination of the course of argument. 'For this end, viz. that he might purify our consciences from dead works to serve the living God, Jesus 'is the mediator of the new covenant,' that by his death he might entitle us to the inheritance. For (the strictness of his argument would require him to proceed) in a covenant the Mediator must die; else, how does the declaration of v. 16. assign a reason for that of v. 15.? He became the Mediator of the covenant in order to answer the desired end, and this could not be without his death; for, that the covenant may be valid, there must be the death of the Mediator or mediating sacrifice.—In one sense, Moses was the mediator of the old covenant, and so a type of Christ; but not in that sense which required the death of the Mediator, which is clearly the sense required in v. 15. The Mediator of the new covenant (sacrifices) whose blood was sprinkled on the people (v. 19.) were the types of Christ; and the points of coincidence between them as the types, and Christ as the anti-type, is, their being mediating sacrifices to ratify the respective covenants.' The learned Annotator, however, admits that he has not found any example of such a use of διαθηκης in the Classical writers. And on ενανοικοι, he observes, that as the proposition is a general one, there is no objection to mnoi being in the plural; and he applies a similar construction in Eurip. Ion. 236. ενανοικοι σφακτοσ Μηλαίοι δομοι μη παρτι' εις μνον.
The above may probably be the true view of the sense of the passage. Yet the other view has much to recommend it, according to which the expressions του διαθηματου and εις νεκρους are differently interpreted. It is maintained (to use the words of Mr. Slade) that the Apostle takes advantage of the two-fold sense of διαθηκη, intimating that it is applicable to the Christian dispensation, not only as denoting a covenant (which is the usual signification of the word in Scripture), but also in its general acceptance, of a testament, the death of a testator being not less requisite to the operation of a will, than the death of a victim to the validity of a covenant.” The question is well glanced at by Mr. Rose thus: "As διαθηκη means both covenant and testament (each being a solemn disposition) and as covenant in each case," the occasion of the insertion especially that on Mount Sinai) were ratified with blood, the Apostle, in comparing the new διαθηκη with the old, represents it in a double light, a covenant ratified by blood, of which the former sacrifices were the types, and a testament ratified and brought into action by the death of a testator. The points of comparison are the name and the death in each case. The occasion of the introduction of διαθηκη in a sense deviating from, though closely connecting with that adopted in the preceding verse, is set forth at large by Stuart and Keun, of whom the former will probably be consulted by the reader. From the latter a few remarks may be not unacceptable. The learned Commentator adduces many examples of διαθηκη in the sense testament from Dion. Sic., Lucian, Joseph, Philo, and Polby. Though he grants that neither διαθηκη nor διαστηματα are used in the Sept. of a testament, nor γυνα in Hebr. Many examples are adduced by him of a similar transition ex dilogia, as in the use of καταστασις at iii. iv. And he observes that St. Paul in his Epistles, "in the case of the strange, or rem testament," as in Rom. iii. 2. So also 1 Pet. iii. 8, and occasionally in the Classical writers. That such must be the case here, he endeavours to prove from the context. And it must be granted that the interpretation of του διαθηματου and εις νεκρους supported by this class of Expositors, and which is accordant with our common versions, is most suitable to the usus loquenti.

But to advert to one or two points connected with v. 15. (on which both parties are agreed) θανατου γενομενου—κληρονομια may be rendered, 'So that [his] death having taken place for the redemption (i. e. expiation) of the transgressions [committed under the first covenant, they who are called might receive the promise (i. e. the promised blessing) of the eternal inheritance). Compare a similar sentiment at Rom. iii. 25, 26, where the Apostle speaks of the προγεγομενα δαιμονια of the Jews and Gentiles to be expiated by the blood of Christ. Of κληρονομια, the best Expositors are agreed, must not be joined with του αιωνος κληρονομιας, but those words are to be referred to the εναγαγμα, so that εναγαγμα της αιωνος κληρονομις be taken for κληρονομια. At the commencement of v. 16. Keun, well refers the yap to a clause to be supplied in thought; q. d. [Christus mori debet]; nam testamentum non nisi testatoris morti insecuta valet. Φερεσιας may be best rendered, as it is done by Prof. Schoefield, to whose version the ινεμι of Keun is equivalent. And of this sense is adduced by Keun from Philo. On the εις νεκρους Keun exposes the weakness of the interpretation of the other class of Expositors, and remarks (after Carps.) that the word is used [like our corrupt] only of the dead body of a man, not of a beast. Aware, it should seem, of which objection, Prof. Schoefield proposes that εις νεκρους should be rendered in the case of its mediator being put to death. I see not, however, how that can be admitted. 18. By η πρωτη διαθηκη is meant the old covenant mentioned at v. 15. To evince the necessity of the blood-shedding of Christ, the Apostle shows that, from the first, God ratified his covenants by sacrifice. Hence not even the Sinai covenant was ratified without sacrifice, or blood. Or, according to another view, the connexion may be thus traced with Keun: "[Christ the mediator of the new Covenant was bound to die:] wherefore even the old Covenant, which was to be an abomination of the new, was confirmed by the blood of victims. This sense of εγεκασθαι also in 1 Kings. viii. 63. (as used of the temple) και ενεκασθαι τω οικει (corresponding to the Heb. תִּהְיֶה), and 1 Macc. iv. 36., where it answers to our house. And as that housekeeping of any building was celebrated by solemn rites, which served to ratify the possession of the thing; so the word came to simply mean ratify, as applied to διαθηκαι.

19. This verse is explanatory and confirmatory of what was contained in the preceding. The τατης εντολης refers to Exod. xxiv. 4 & 7. Κατα νομον, i.e. κατα των νομων του θεου, 'as God had commanded him.' λεβαδον—αραβαντος. Moses, in his account of this transaction, says nothing of the blood of goats: nor of the water and scarlet wool, and hyssop; nor of the
sprinkling the book of the law with blood. These circumstances are justly supposed to have been derived from tradition, being adverted to as things well known to all the people. And as similar rites are mentioned in Levit. xiv. 4-6, 49-52., they might very well be used on this occasion. The water and yssop are easily accounted for as necessary, or at least very suitable to the thing. As to the sprinkling of the book, this involves no discrepancy, being only an addition to, though not a variation from, the Mosaic account. And as the altar was sprinkled, so might the book just as it lay upon the altar. With respect to the expression πάντα τον λαον, that need not be pressed on, but may be taken in a limited sense.

20. αιμα της διαβ.] i.e. the blood by which the covenant was solemnly established and ratified. The words do not exactly correspond to the Sept.; but they represent the full sense. Προς υμας is said to be for a datatype commodi, υμιν.

21. The dedication of the Tabernacle, here adverted to, is described at Exod. xi. 8. sqq. and Levit. viii. 1. sq., where, however, the circumstance in question is not mentioned, and might very well be omitted by Moses in his brief account. If his too is supposed to have been derived from tradition; and mention of it is made in passages of Josephus and Philo adduced by the Commentators.

22. σχεδον] This limitation is employed because some things, which could endure fire, were purified by fire, and others by water. Levit. xvi. 26. Numb. xxxi. 23. Xωρει αιμ. &c. Anable to what is said by Joseph., Philo., and the Rabbins, that without blood (typical of the remission of sins by the Messiah) no one was absorbed from his sins or defilements. On the reasons see Braun, Owen, Dind., and Kuin. The word αιματεκυμαι may, as the Commentators say, not occur elsewhere; yet we need not suppose it to be coined by the Apostle, but only regard it as one of the very numerous words of the Hellenistic Alexandrian and common dialect not preserved in the remains of antiquity.

23. αναγχη oun—ταντας] The Apostle now, reverting to what was said at v. 21., returns to the main point, the atonement; and subjoins a conclusion from the preceding. "It was, therefore, necessary that the shadow of heavenly things (the tabernacle) should be purified with these, but heaven itself, with better sacrifices than these;" i.e. it was necessary that an approach to heaven should be afforded by a more efficacious sacrifice. On σωτεργαι see viii. 5. Now all things done by the type were typified, and the priesthood of the Old Law, were but a shadow of heavenly things. Therefore it was enough for them to be consecrated to sacred uses by these, namely, by the blood of bulls and goats. But those (namely, the heavenly) were to be dedicated κρειττοι τους θεους, viz. with the sacrifice of Christ alone. In καβαριζεθαι there is a metonymy such as we often find, when things partly similar, partly dissimilar, are compared. For, as by the legal purification an entrance was afforded to the sanctuary, so, by taking the effect as standing for the cause, heaven is said καβαριζεθαι, instead of saying that an entrance by them is given to that heaven. (Rosenm.) Καβαριζεθαι, to be repeated at the end of the verse, should be rendered (per dialogiam) consecrari. (Kuin.)

24. The heavenly priesthood of Jesus Christ is here again mentioned, and further set forth. (Kuin.) On χειριστ. see supra v. 11. Αντιτυπδαι is nearly synonymous with the νηστεια before explained; and denotes the resemblances relative to Christ in his mediatorial high-priestly capacity as Lord of heaven. The general sense is, that Christ did not enter into the earthly holy of holies, which was only an image of the heavenly, but into heaven itself. Εμφανισθαι is a forensic term signifying to present oneself before a tribunal, or court, either as plaintiff, or advocate. Here, from the context, the latter is the sense intended. The points of correspondence and the rites of the law, as performed by the High Priest, are pointed out by the Commentators.

25. οδη] scil. ειδηθαι εις τον θεουργον. The writer opposes the offering of Christ to the entrance of the priest into the Sanctum Sanctorum with the blood of another, and accordingly declares Christ to have appeared before God, and entered into heaven, not in order to make a frequent offering of himself, i.e. not, after having entered into heaven, to again go forth from thence, and descend on earth, and there again be killed as a victim, and rising again, make a frequent offering of himself in heaven to God. Herein, then, he shows the dissimilarity of Christ to the High Priest and his superiority to him, inasmuch as the High Priest entered into the Sanctum Sanctorum with the blood of another, namely, of the victims, so that the High
Priest and the victim were distinct; Christ, however, by his own blood, so that the High Priest is identified with the victim. Thus the High Priest having entered the Sanctuary, aged forty-two, went forth from it, and repeated this ingress and egress yearly, so as to enter several times. Christ, however, once only. (Limborch.) "Eunton, for τὸ ἱδέον αὐμα, ix. 12. "Ες, sum. On the idiom see Kuin.

26. The reasoning here supposes two very important facts, 1 that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered himself to God as a sacrifice for sin. 2. That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, εἰς συντελεία τῶν αἰώνων, (see 1 Cor. x. 11.) that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reaches backwards to the beginning of the world, and forwards to the end of time: on which account Christ is with great propriety termed, Rev. xii. 8., "a lamb slain from the foundation of the world." The phrase from the foundation of the world, in this passage, is not to be taken strictly, because the necessity of Christ's death was an effect of sin, and the sacrifice for sin did not take place immediately at the creation, but at the fall. We have the phrase in this limited sense, Lu. xi. 50. (Mackn.) Eunton, here is to be taken as ἐμφαν at v. 24.

27. 28. The Apostle shows by a new argument, derived a similit, that Christ ought once only to offer himself, namely, because his sacrifice and death were one and the same. Does he properly intend to affirm that all men must die, but that it is appointed for them to die, and that after death, nothing shall remain but judgment. (Dind.) "Απαξ, "once for all." See Note on Rom. iii. 21. So it is used in Thucyd. i. 139, ἔδοξεν ἀπαξ ἐπὶ ἀπάντων ἀνθρώπων. At προσευχήσεσιν supply εἰς θυσίαν. A sacrificial term. So v. 27, ὡσαν αὐτῶν ἀνεμέγκασα. On εἰς τὸ πολλαὶ ἀνθρώπων ἀνεμέγκασα see 1 Pet. ii. 24. The passage strongly attests the doctrine of the Atonement. On the expression πολλαὶ Bp. Midd. has the following luminous annotation. "We are told that οἱ πολλαὶ is often equivalent to πολίτων. It is not, however, quite certain, that the Apostle here meant to express παἵτων; the verse concludes with the mention of those 'who wait for Him,' i.e. who wait for Christ's second coming in humble hope of receiving their reward: and these manifestly are not the whole human race. So also in his Expiation, v. 11., it is said that Christ bringeth many sons πολλαὶς νεωτέροις unto glory. See also Matt. xx. 28. xxvi. 28. Mark x. 45. The reason why, in some places, Christ is said to give himself a ransom for all, and in others only for many, seems to be, that when all are mentioned, it is meant that to all He has offered the terms of salvation; and where many are spoken of, is considered that by all the terms will not be accepted.'"

At χριστίς ἀμαρτίας ὑπῆρχε σαν ἑαυτός we must not, with many Expositors, interpret αὐτὸς a sin-offering; but, as these words correspond to the εἰς ἀδετέων προσευχήσεσιν at v. 26., explain χριστίς ἀμαρτίας, with Peirce, Kuin., and Böhme, without having occasion to bear our sins [in order to atonement]. Euseb. may, with some, be referred to προσευχήσεσι; but it seems more properly referred by the best Expositors to σωθήσεσι, where, as Kuin. observes, aptor et gravior sententia precedit. And he expresses the sense of the clause thus: 'will not appear as a pietacul victim, to expiate sin, but to bestow eternal felicity on his faithful worshippers.'

C. X. The use of vv. 1–18 is to prove the utter inefficacy of the Jewish sacrifices, contrasted with the perfect expiatory sacrifice made by our great High Priest. This subject the Apostle had glanced at before; vii. 11. 19. viii. 7. 10. ix. 8. 10. 13. 14.; and he now enlarges on it, beginning with declaring, that the Levitical sacrifices could not be a perfect satisfaction for sin, v. 1.; for they, v. 3.; and, from their very nature it is impossible that they should procure the pardon of sin, v. 4. This is also asserted in Ex. xi. which is prophetic of the Messianic, v. 5.–7.; and from which it is evident, that God designed to abolish his former dispensation concerning the Levitical sacrifices, and to establish another and better one, vv. 8. 9., which offers a perfectly efficacious sacrifice through the offering of the body of Jesus once for all, vv. 10.–14.; and which is also testified by the Holy Spirit in the Scriptures, vv. 15.–18. (Holden.)

1. σκίαν γὰρ ἐχεῖν &c.] The γὰρ is rightly referred by Newc. and Kuin, to a clause to be
supplied, q. d. Christ by one sacrifice did expiate the sins of many; (ix. 28. & x. 10.) for, &c. There is also an ellipsis of μονον, i.e. 'The life having only a faint adumbration of future blessings, (See ix. 11.) and not the full express image of the things in question.' Σκεία (on which see Note on viii. 5.) signifies an outline or sketch; εἰκών, the filled up figure of any thing, so as to constitute a substantial form. By τ. μελλ. αγ. are denoted all the benefits obtained by Christ. Κατ' ἐναντίον ταύτα αὐτά &c. Here there is, as Rosenm. and Kuin. remark, a transposition for ταύτα αὐτά γινόμενα ἐν προσφερώματι κατ' ἐναντίον εἰς τὸ δικαίωμα &c. The ταύτα αὐτά γινόμενα belongs to the τελειωσία. Compare v. 14. Τελειωσία signifies to make a complete atonement for. See ix. 9. & vii. 11.

2. ἐκ δὲ οὐκ ἀν. [κατε.] Here we have a proof of the assertion at v. 1. For the context, reading ἐκ δὲ, most of the best MSS., some Fathers, and almost all the early Edd. have ἐκ δὲ οὐκ ἀν with a mark of interrogation at the end of the verse; which reading was preferred by Mill and Wets., and edited by Beng., Griesb., Matth., Knapp, Schoettg., Tittm., and Vater; and justly, since the οὐκ might more easily have been omitted than inserted; and thus, as Kuin. says, 'oratio fit vividor.' Τοῦτο αὐτός means 'other wise,' by an ellipsis of ἀλλα as such I have fully treated on in my Notes on Thucyd. That ἐκδέξει a. commence an interrogative sentence, the Commentators prove from Rom. vii. 9. and Aristoph. Nub. 689. The sense is: 'For otherwise, (i.e. if the sacrifices could have perfectly expiated sin) would they not have ceased to be offered [as they are]?' Διὰ τὸ γεγένημα ἐκδέξει—κατε. The meaning is, 'because the worshippers, being, once for all, made clean from sin, would have been no longer troubled in their consciences with the remembrance of sins, those being thus expiated.' Συνελεξεῖ includes the senses of conscience and consciousness; the latter as the result of the former. Καθ' ἐστι, a term occurring also in the Classical writers, used of expiations and illuminations.

3. 3. ἀλλ' [καταφύγεται] Kuin. well renders by imo vero, referring for examples to Acts ix. 2. and Xen. Mem. i. 2. 2. The force of the argument rests much on ἀνδωμας, and the sense is well explained by Böhme and Kuin., 'So far are they, by these continued sacrifices, from being freed from the consciousness of unexpiated sin, that there is rather therein a commemoration of the sins of the people.' So Philo cited by Carpz. speaks of the sacrifices of the wicked as οὐχ ἀνταπαύσωσιν, ἀλλ' ἥπερμαινον ἦγγαζομεναι. It is well observed by Stuart, that 'the sacrifices offered on the day of atonement being meant as propitiatory offerings, served to remind the Hebrews of the desert of sin, i.e. of the punishment or penalty due to it. As they continued to be offered yearly, so those who brought them must be reminded, through their whole lives, of the new desert of punishment. The writer means, however, that a yearly remembrance of an act of spiritual respect, not merely in a mythical and mystical sense, but an actual yearly atonement procured pardon. In the ob. it did not.'

4. οἰκεῖοι ἡμᾶς. i.e. procure God's pardon for sin, and avert the punishment of it in a future state. That this is the sense, is plain from the context; for the sacrifices could take away the consequences of sin in this life, by averting the civil and civil punishment, and conferring ceremonial purity. 5. To show that this doctrine, though so opposed to Jewish prejudices, is no other than is recognised in their own Scriptures, the Apostle andes and argues from Ps. xlii. 7. seq. (40.)—Ἄγνωστον the sense is: 'Wherefore in the Sacrifice which is the prophecy of the Messianic, he is represented by David as saying only coming into the world, &c.' Ps. xlii. 7—8. (Heb. 6—9. (Sept.) The quotation is from the Sept. with only the change of θησαυρος into εἰσόδεια and at v. 7. there is only an abridgment of words of the Sept., and the discrepancy is not great as it would appear from the writers of the Quotations, who subjoin καὶ τὸν νόμον μου μέχρι την καταρασιν μου, though the Apostle plainly did not intend to take them. The Sept. version itself is only a free translation of the Hebrew, and its true sense will better appear when it is pointed (as it ought to be) Ποιεῖν ἡμῖν, (ἐν κεφαλαίῳ—ἐνοῦ) τούτου τὰ θέλημα σου, δόθης μοι, ἦσσωταί σου ἐν μέσῳ την καταρασιν μου, to properly understand the last clause, it should be observed, that the Sept. took the ταινία as Ακεμία, not a Nominative. Agreeably which, we must suppose in γνώσατε and τοῦτο διδώσατε, and repeat them with the next clause, the sense cause to be, i.e. put. This would strengthen the parallelism, but violate the construction. The most remarkable particular connected with this passage is that in the words σωμα ἐκ τοῦ λατρεύατος the Sept. and the Apostle both differ widely from the Hebrew, which rendered, 'mine ears hast thou opened.' To move this discrepancy, various methods have been proposed, either by altering the Hebrew to correspond to the Greek, or the Greek to the Hebrew. Of these, however, it can be adopted, since the present reading in the Hebrew is confirmed by all the MSS. and Versions; as in the Greek by all the MSS. both of the Sept. and the Apostle. More attention is due to the methods of reconciling the sense of the Hebrew with the Greek, and making them, though different in words, coincide in meaning. The words which ever, are very harsh. The words in the Hebrew may, with a reference to Is. xl. 5., be explained of obedience; but all the various methods of bringing even that to any coincidence with what
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eisphρυμëνοι δες τον κόσμον λέγει: ῥυσίαν και προσφοράν οὐκ ἡθέλησα, σῶμα δε κατηρτίσω μοι.

6 ὀλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ εὐδόκησας. 7 τότε εἶπον. ἵδον ἦκε (ἐν κεφαλί βηβάλου γεγραγεντεί περὶ ἐμοῦ) τοῦ ποιησαί, ὁ Θεός, τὸ θέλημα σου, ἀν' ἀυτορὸν λέγων: ὁτι υσίαι καὶ προσφοράν καὶ ὀλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ ἥθελησα, οὐδὲ εὔδοκησας (ἀνίμες κατὰ τὸν νόμον προσφέρονται). 9 τότε ἐρμην. ἵδον ἦκε τοῦ ποιησαί, ὁ Θεός, τὸ θέλημα σου ἀναρέι τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ (ἐν φθελήματι ἡγιασμένου εἴμεν [ὁι] ὁ Θεός, τὸ θέλημα σου ἀναρέι τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ) διὰ τῆς προσφοράς τοῦ σάματος τοῦ Ἰσραήλ Χριστοῦ ἐφάπαξ. Καὶ πᾶς μὲν ἰερέως ἐστήκε καθ' ἡμέραν λειτουργοῦ.

is contained in σῶμα κατ', μοι seem to me more or less unsuccessful. Besides, the best Hebraists are now agreed that the Hebrew words mean ' me docuit,' as in Is. 1. 4, 5. 1 Sam. xx. 3. the phrase γυν τῶν σημαίνει, that God has opened out to us some truth. And in this very sense, I find, the words are taken by Dr. French and Mr. Skinner, who have admirably rendered the whole portion: and thrown great light on the passage by placing the words in a parenthesis: rightly supposing the meaning to be, that ' the truth just stated had been communicated to Messiah by the Almighty.' For that the words are to be understood as prophetic of the Messiah, is plain, and has been ably maintained (in opposition to the recent Foreign Commentators) by Prof. Stuart in an elaborate Excursus on the passage.

But to return to the text of the Apostle, for σῶμα we have the strongest external evidence, and even internal; for it is required by the εἰσφρύμενοι εἰς τὸν κόσμον just before. And at v. 10. in the words διὰ τῆς προσφοράς τοῦ σάματος Ἰ. Χρ. there is an evident reference to the σῶμα κατηρτίσα μοι at v. 3., which must, together with the εἰσφρύμενος εἰς τὸν κόσμον before, be understood of the incarnation of the Redeemer, with allusion also to the εἰσφρύμενοσ he be made with that body offered up as a sacrifice for the sins of the world. See ii. 14. ix. 25. x. 10. It may be urged, indeed, that this is not the sense of the Psalmist. Granted: but the Apostle is amenable to no blame; for, as Stuart well shows, ' the circumstance adverted to in σῶμα κατηρτ. μοι is not primary or essential, but only incidental to the argument he is carrying on.' And as he had occasion to quote the long passage in which it occurs for another purpose, and was obliged to quote it from the Sept., which alone was understood by his readers in general, the words which he there found he was fully justified in retaining; especially as they did not impede, but rather promoted the purpose he had in view; namely, by turning the minds of his readers to Christ, who, in his incarnation, became the true expiatory sacrifice of which the sacrifices in the law were but types and symbols. Whitby has here ably exposed the gloss of the Socinians, by which they evade the proof furnished by the words εἰσφρύμενος εἰς τὸν κόσμον of the pre-existence of Christ in heaven.

7. τότε] ' then.' In the Hebr. The words, however, have so perplexed some that they choose to suppose each of them redundant. But that is cutting the knot. It is better to suppose some rather unusual, but suitable, sense of τότε and τότε; and we may (with Carpz., Ern., Schmidt, Morus, Tittm., Gesen., Dr. French, Stuart, and Kuin.) render ' therefore.' By the κεφάλα. βηβάλα. is meant the Pentateuch, and such other parts of the Scriptures of the O. T. as were then in being. Kephal., ' roll.' So called with reference to the wooden rollers about which the sheets of parchment were rolled, and which had at one end a κεφάλας, or sort of carved or turned head, (which gave name to the whole,) of which Kuin. remarks, a figure is given by Hug in his book on the origin of writing.

8. On the passage of the Psalm the Apostle now offers some remarks, showing from the words of the Messiah briefly repeated, that the Levitical sacrifices, from their inefficacy to obtain the full pardon of sins, are abrogated, and the sacrifice of Christ substituted in their place. ἀν' ἀυτορὸν λέγων, i.e. after saying on the former part of the passage.

9. τότε εἰμικμ. ' he hath said next.' Ἀποστ. contains a conclusion from the foregoing words. ἰδι τὸ πρῶτον is meant the Levitical sacrifices; and by τὸ δεύτερον, the will of God as evinced in the sacrifice of the body of Christ.

10. The Apostle proceeds to explain what is meant, in this case, by doing the will of God, and what is the efficacy of that obedience. (Stuart.) ' ᾧ κατηρτ., in conformity with which will,' viz. of God, whereby he willed Christ to be a victim, and which Christ came to fulfil. See vv. 7 & 9. ' ἡγιασμένου εἴμεν, we are atoned for, purified and made holy, expiation is made for us, and pardon of our sins obtained.' Comp. v. 4 & ii. 11. ' ἐφαρμαξας must be referred, not, with some, to ἡγιασμα, but to προσφ. Comp. v. 14. and supra ii. 26 & 28. The sense is 'once for all.'

11—15. The Apostle had, at ἐφαρμαξας again adverted to a point on which his Hebrew readers might think there was a superiority in the Jewish economy, namely, that the expiation made by Fπ
the High Priest was made every year, that of Christ only once. The Apostle therefore again meets the objection in the present and following verses, showing that it was made once for all, by an act neither needing nor admitting of repetition, on which our atonement may safely be rested, since it will be for ever awaiting, and not be temporal, like the sacrifices of the old dispensation. Here the Apostle applies generally to the sacrifices offered daily by the priests the argument by which he had proved the inefficacy of the annual sacrifices of the High Priest in the holy of holies; namely, that the very repetition of such services evinced their inefficacy, viz. to obtain permanent pardon and complete expiation. whereas Christ offered but one sacrifice for the sins of the world, yet that was so effectual as not to need being repeated; and as a proof of which completion, he was seated at the right hand of God as Lord of the universe. At v. 14, he affirms that the repetition need not be made, since it has already fully produced the effect, the perfect expiation of those who have an interest in that sacrifice by faith and repentance. Then it is said, that to this efficacy the Holy Spirit has testified, in the before mentioned account of the covenant of which Jesus Christ is the mediator, namely, that under the new Covenant, sin should be no more remembered. Consequently, since pardon is obtained, no more offering for sin is necessary.

A few illustrations of the phraseology in vv. 11—18 inclusive, will be all that is necessary. By leper is meant the priests generally in their course, including the High Priest. Εστιν refers to the rule which required the Priests to stand while in the temple, and there is a tacit parallel between the reverential posture of these ministers and the sitting of Jesus in quality of Lord. Παλλακες refers to the frequent repetition; and ταυτας θυσιας, to the regular courses of the services.

12. αυτος] Griesb. and Knapp edit αυτον, from some MSS. But this reading Kuin. shows to have evidently arisen from correction. And he well observes, that αυτος (ipse) was used honoris causa, as Hom. II. viii. 4. αυτος δε (Jupiter) σφ αγρονε, θεοι δυτι ταντει ακομον. Thus, too, the expression αυτος οφα as used by the Pythagoreans of their master. Eic το ευμετα is construed by Valck., Dind., Böhme, and Stutt. with θυσιαν: but by the Commentators generally, and recently by Kuin. with εκδοθαι, which he shows is more agreeable to the context. and moreover ει το ευμετα εικαζειν is opposed to εστι την καθε μημερα λειτ. and μιαν προφ. θυσιαν at v. 11.

13. το λοιπον] 'thenceforth.' 'Esde,' 'awaiting.' See i. 13. On the next words see ii. 8. Matt. xxii. 44. Acts ii. 34. 1 Cor. xv. 27 & 28. 16. ανωτη, η διαβασει και.] Thus Hosea (from Jerem. xxxi. 31 sqq.) had been before cited at viii. 8. seqq.; but with a different intent. The Apostle has here not added the whole passage, because he had given it complete before, and since the πεπραβα is especially inherent in the words here taken. (Kuin.) Δε autem. The ανωτη refers to himself and his readers, and indeed all Christians. Kuin. observes, that Befa, De Dieu, Storr, Böhme, and others rightly connect μετα γαρ το προειρ. with λεγει Κυρων. In διδονον νομον—αυτων there is a slight deviation from both the Sept. and the Hebrew, and that in order that the words better understand and applied by his reader.

19. Here ends the doctrinal part of the Epistle, the remainder of which is occupied with adulatory, hortatory, and consolatory matter. And first the Apostle proceeds to the practical application of those doctrines; exhorting them to constancy in their Christian profession, and warning them against apostasy and its awful consequences. An intermingling, however, encouragements and promises, to excite them to aim at obtaining the rewards of obedience unto the end.

— παρασημονα εις την εισοδον] Literally, 'a confidence for the access,' i.e. a confidence that ye may enter. In των ους. we have a Genit.
κατά την ἐλπίδος ἀκλίνης. (πιστοί γὰρ ὁ ἐπαγγελμέας
νος) καὶ κατανοοῦμεν ἀλλήλους εἰς παροσυμόν ἄγατος καὶ

may be rendered, 'sprinkled as to our hearts from an evil conscience,' i.e. (laying aside the metaphor, on which see Note on ix. 13.) cleansed and freed from whatever dispositions corrupt the conscience and defile the heart. I would compare Joseph. p. 6, 41. ἐκείνων δὲ τῶν ποιμένων.

23. λελουμένοι &c.] This is not an admonition to corporeal purity; but the expression turns wholly on a comparison with the legal rite of washing for purification; and there is an allusion to baptism; as also in the foregoing expression we have a comparison with the baptism of the Jews (to use the words of Prof. Stuart) 'were sprinkled with blood in order that they might be purified so as to have access to God; Christians are internally sprinkled, i.e. purified by the blood of Jesus. The Jews were washed with water, in order to be ceremonially purified so as to come before God; Christians have been washed by the blood of Jesus.' It is not agreed whether the words καὶ λελουμένοι &c. are to be joined with what precedes, (so as to form part of v. 22) or with what follows, as in our common version. I agree with Kuin. in preferring the former mode, by which, as he observes, 'all that is said at v. 22. excellently coheres, whereas otherwise the matter is less apt, and ill combined.' It is also supported by the authority of the ancient Versions.

— κατέχουμεν] So κατέχωμεν at iv. 14. Τὸν υἱὸν τῆς ἁγιασμοῦ τοῦ ἱεροῦ. One should have expected ὁμολ. τῆς πίστεως, but as it is, we must offer the best explanation we can. Nor is it necessary to lower the expression ὁμολ. τῆς ἁγιασμοῦ (with most recent Commentators) to a mere periphrasis for the Christian religion. It may, I think, be regarded as a phrasal praemissa, of which the full sense is, 'Let us abide by the faith we profess, and cling to the hope which it ministers. Comp. iv. 14. There is an allusion to the confession in baptism. Πιστοὶ γὰρ ὁ ἐπαγγελμέας [which we may well do;] for God will surely keep his promises, and therefore we may well form our confidence thereon.

24. κατανοοῦμεν δὲ &c.] Many Expositors interpret κατανοεῖ, 'take care of'; and understand ἀγάτης and καλὰ ἔργα here of charity to the poor. Yet such a sense of κατανοεῖν is unauthorized; and the interpretation of the other words yields a sense too limited to suit the context. It should seem that as just above it was just evoking to a steady and lively faith, so here intends to subjoin another admonition to those good works which are the surest proof of its sincerity, and the fairest fruits of its efficacy; and especially to ἔργα, in the full sense of the word, as described in 1 Cor. xiii. So Gal. v. 6. πίστις δὲ ἀγάτης ἐπαγγελμέας. The Apostle, ρ.τ.2
however, so expresses this admonition as to ad-
vert to a principle, which might be serviceable
in producing and maintaining these good works;
that of mutual emulation, and the sense of acting
under the eyes of each other as well as God.
This view is much confirmed by the antient and
some modern Expositors, as Grot., Est., Wolf,
and especially Kuin., who paraphrases thus:
'Let us observe each other's characters and dis-
pensions, so as to commend, emulate, and emulate
those who do well and act up to their duty;
and admonish and reprove those who deviate
from the path of duty.' Compare iii. xii. 15.
1 Thess. v. 14. This sense of κατανόω for ἐπι-
σκοπέω is not un frequent: and the term παρεξ-
ημός is susceptible of a good as well as a bad
sense.
μη ἐγκατ. τῆς ἐπισκαπηγής ις.] On the import
of ἐπισκεπτόμενος, some difference of opinion
exists. To omit certain confined and harsh in-
terpretations, several eminent Expositors take it
, to mean 'the society of Christians,' regarding
the admonition as directed against apostasy.
And indeed there is something to countenance
this in the context; but not sufficient to establish
it; especially as there is so much more of aptness
in the sense 'assembling of themselves together,'
which is assigned by almost all the antient and
the best modern Expositors. It should seem
that the Apostle meant to suggest one principal
means of maintaining their faith and hope, and
calling into action the sense of emulation, by
which this encouragement was to be reenforced.
This must be explained by v. 11. But it might be
obviated naturally, by 'regular attendance on the various assemblies for
divine worship, whether in the public congrega-
tion, or in those more private meetings for social
or even family worship. This sense, Kuin.
proves, is required by the context. How indis-
ispensable this was to the producing the above
effect and how neglect of this duty would tend
(by and not remotely) to apostasy itself, is
scarcely necessary to observe. Nor are we jus-
tified in seeking to diminish the force of the in-
junction by advertting to the peculiar circum-
cstances in which the Hebrews were placed;
and the temptation to what it appears they were of
themselves too prone. The importance and even
necessity of the duty exists in every age... In
which view, the following remark of that bitter
enemy to Christianity, Gibbon, in his Decline
and Fall, Vol. iv. p. 83, conveys an important
truth, (as est ab hosce doceri,) and ought to
make those pause who seek, by ingenious so-
phistry, to desecrate the Christian Sabbath,
silently depreciating the inestimable advantages
it holds out. To those especially who have to
labour, whether with body or mind, to provide for
the day which passes over their heads. 'The
devoion of the poet, or the philosopher, might be
secretly nourished by prayer, meditation, and
study: but the exercise of public worship ap-
ppears to be the only solid foundation of the reli-
gious sentiments of the people, which derive
their force from imitation and habit. The inter-
ruption of that public exercise may consummated
in the period of a few years, the important work
of a national revolution. The memory of theos-
tological opinions cannot long be preserved with-
out the artificial aids of priests and of books.'
But to advert to a few points in the phraseo-
logy, this use of ἐπισκεπτόμενος, in preference to συνεκρ.
was, no doubt, intended for distinction from the
Jewish meetings. At παρακολουθῶν (scil. εἰς
τοῦτον ἐπισκοπέον) must not, with some, be supplied αἰς το
ἐπισκεπτόμενοι; but it is to be understood as
explained of the παρεξημός at v. 24.; and the term is, as Kuin. suggests, to be taken in its
most extensive sense. He also well observes
that the words καὶ τοσοῦτον μᾶλλον κ. c. are to
be referred to the whole admonition at v. 23.
Ὑποβρύχια. It is not agreed whether this is
to be understood of the day of judgment, or of the
day of the dissolution of the Jewish state.
Much may be urged in favor of the former view:
but the latter seems preferable.
26, 27. Here is suggested a reason why they
should beware of apostasy, namely, that if, after
having acknowledged and embraced the truth,
they slide back into error and deliberately apo-
satize, there will be no hope of pardon and ap-
ceptation, but their case will be desperate.
οὐ αὖτε κρίνεται of the papyri, denoting the furi-
ous anger of God, often thus designated in the O.T. See
καὶ Σωτῆρις, 'there is no other mode of expiation provided.' And since God will not pardon sin without some satisfaction,
(else the argument here would be inconclusive)
it follows that nought can remain to apostates
but a horrible expectation of future judgment
unto perdition, strongly alluded to in the awful
expression τοῦτος κρίνεται, denoting the furi-
bous anger of God, often thus designated in the O.T. See
καὶ Σωτῆρις, 'there is no other mode of expiation provided.' And since God will not pardon sin without some satisfaction,
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expression τοῦτος κρίνεται, denoting the furi-
bous anger of God, often thus designated in the O.T. See
καὶ Σωτῆρις, 'there is no other mode of expiation provided.' And since God will not pardon sin without some satisfaction,
regardless the blood of the covenant (i.e. the blood of Christ shed to ratify the new covenant) whereby he was sanctified (i.e. cleansed from his sins, and set apart to the service of God) as a thing common and ordinary, no more than that of a man, (and that an impostor,) and consequently having no expository efficacy. Kαὶ τὸ Πνεῦμα τοῦ Χριστοῦ. The same words, I conceive, that assigned by the ancient and most modern Expositors, hath treated with insult the Spirit of grace, or the Holy Spirit, the bestower of grace, viz. by resisting His holy influences, which would have preserved from apostasy. Thus at vi. 4. they are described as μετοχί Πνεύματος ἄγιου. Many recent foreign Commentators indeed, and the Wakefield and Belshams of our own country, attempt to lower the sense to the mercies of the Gospel. But it has been convincingly shown by Bp. Midd. that this version is wholly inadmissible. Attributes (he observes) are frequently expressed in the ancient Oriental tongues and scriptural phraseology, not as with us by means of adjectives, but by the genitives of the names of attributes, made to depend on the noun, to which the attribute belongs. The Holy Spirit is continually named in the Syri. version the Spirit of Holiness: the gracious throne, a title of the Almighty, is in this Epist. iv. 16. ο θεωρος της χαριτος: and the all-gracious God is 1 Pet. v. 10. ο θεος πασες χαριτος. And here το Πνευμα της χαριτος, the grace of God, i.e. the Holy Ghost. And this interpretation exactly suits the context: that the Writer should in the same verse speak of trampling on the Son of God and of insulting the gracious Spirit will seem very intelligible and natural to those, who admit the personality of the Holy Ghost: and they, who do not, ought at least to show that ευμφάνιας Γεωργος has for its object these and no other qualities, and that to insult the mercies of the Gospel is tolerable sense. The last mentioned interpretation, it may be observed, is decidedly rejected by Kuin. He, however, explains it of the influences, i.e. the gifts, of the Holy Spirit; which Stuart thinks makes a good and apposite sense. But until examples are adduced to prove the use of so very strong a term with a thing we may well retain what is, I think, a far more apposite sense; for to insult the Holy Spirit is, to reject His holy influences with disdain, to deny their reality; or, it may be, ascribe them to demoniacal agency; the sin against the Holy Ghost.

31. This awful warning the Apostle follows up with quotations from Scripture showing the tremendous nature of the punishment threatened; applying to apostates what was originally said of the idolatrous Gentiles. To give greater force to the words, he has employed, in the place of the usual formula of citation, a mode of expression adapted to suggest the acknowledged greatness of the Speaker (i.e. God by Moses) in His attributes of infinite power, justice, and truth. See vv. 31 & 37. The passage is from Deut. xxxii. 35.; but the words quoted do not entirely agree either with the Sept. or the Hebrew; though the sense is faithfully represented; and probably some copies of the Sept. so read in the time of St. Paul. The passage is cited in exactly the same words at Rom. xii. 19.; one among the many proofs of the Pauline origin of the Epistle. The words λέγει Κύριος are omitted in some MSS. and Vellums, and are, with some reason, rejected by several Critics. Kαὶ πᾶλιν, and again, also. The words following are taken from Deut. xxxii. 36., though found also in Ps. cxxix. 14., probably derived from Deut. The κρίνει is by some explained will avenge. But though that sense seems very suitable to the passage of Deut. and Psalms, the context in the Apostle seems to require the assigned by many eminent Commentators from Calvin and Limborch down to Kuin, will condemn and punish his apostatizing people; of course, by an accommodation of the sense of the original. Φοβερὸς answers to the Latin horribile, as in Cicer. Horribile est causam capitis dicere. The expression εμψειτων εἰς χειρα πτως, Kuin, shows, denoted, thrown into any one's power for evil, as revenge, or punishment. The epithet ὄντως may refer either to the eternity, or the omnipotence of God, or may allude to both, in order to show how hopeless is the state of his enemies.

32. ἀναμιμησθήσετε—παρθενον. To the influence of threatenings the Apostle now, in order to turn them from apostasy or presumptuous sin, subjoins the argument of self interest, reminding them of the supports and resources under the trials they had experienced in the former days of their profession; and hinting, that as to what they had hazarded, suffered, and renounced for Christ, the sacrifices would be lost if they should now give way and apostatize. The best comment on a very similar sentiment at Gal. iii. 3 & 4. ουτωσιν αἱσθιον κατε, εὐαρέσθεν νυμνατι, νυν σαρκι ἐπιτελεσθε, Τοσαυτα ἐπιδῆτε ἐκιή, εἴργα καὶ εἰκή! Προτερὸν is here used adjectively, as often in Thucyd. ον φοιτεσθε, enlightened by conversion to the Gospel, see vi. 5. ἐν ἀδίστωσι there is an apostatic metaphor; and άδιστος, should be rendered a great conflict or struggle with afflictions. I would here compare Thucyd. ii. 45. τιμη σε ἀδίστοις ὥρας μεγαν τον ἀγαν.
The nature of those sufferings is declared in the two following verses.

33, 34. In adverting to the sufferings just mentioned, the Apostle first uses an expression suggested by the foregoing agonistic metaphor; namely, ἄνεκδοκος τα θανατών maintained with beastly by miserable wretches thus ἀναστρέψομαι, or exposed to the gaze of the multitude assembled at the theatre, who to brutality added contumely, See Carpz. The best comment here is 1 Cor. iv. 9. Δοκεῖ ὑπὲρ τὸ θεόν ἣμας τούτων ἀκροπλούς ἀθάνατος ἢμας τούτων, ἢ ἐπικαθαρισμοῖς, ὥστε ἁμαρτάνοις, ὡς δὲ ἡμῖν ἐφθασαν, ἃ ὑπὲρ τούτων ἐνισχυθῆκαν ἡμῖν καὶ ἐγένετο καὶ ἀνθρωποσεβίευτο. The τούτων, or exposed to public ignominy, is cited by Raphel from Polyb. The τοῦτο μὲν καὶ τὸ τοῦτο δὲ are partitive formulas frequent in the best writers. Κοινοὶ τῶν ουτῶν ἀναστρέφομαι. γεν. may be rendered, 'partly while ye were made partakers with those who were so circumstanced,' i. e. who sustained a like conflict. The nature of this κοινοίς seems not to be comprehended by the 'three Expositors, even Dind. and Kuin.; though it had been pointed out by Grot., Crell, and Est. They show that we are to understand it of sympathizing with, and participating in their losses by assisting them in their distress.

The words of the next verse are illustrative of both the above sorts of suffering, that personally and that by sympathy and participation (as members of the same body); but they are taken in inverse order per Chiasmum. The γεν. may be rendered 'for instance,' scilicet. Thus Thucyd. vii. 71. says of the Athenian and Syracusian land forces in Sicily standing by to witness the last and decisive combat between the Athenian and Syracusian fleets, that they had πολυ τῶν ἄγανα καὶ ξύσατο τῆς νίκης. and a little further on: οὐ δὲ τὸ ἐνεσμὸν βλαβῶντες διαμυντα τε ἡμῖν καὶ ἀπὸ τῶν δραμών τῆς ἐνένεκτος καὶ τῆς νίκης μᾶλλον των ἐν τῇ ἐργῇ ἐδολουσι. ἠλέης δὲ καὶ πρὸ ἄνεκδοκος τοί τις τὴς νικα- ψαλέα ἀντίπτετο, διὰ τὸ κατίσχος ἐνενεκε τῆς ἐνεργείας καὶ ταῖς σωμάσιν αὐτῶν ἔχοντες τὸν νὶς ἐπτίχος πειράματον ἐνεκαθεστάτων, ἐν τοῖς γαλα- κταστήποις ψαλμῷ. To this amiable principle of sympathy, which makes us partakers in the evils of our friends, the Apostle has another fine allusion at xiii. 1. μημενεκε καὶ τῶν δεσμῶν, μεν συνεβαθμένων.

Here, however, no little difference of opinion exists as to the reading. Instead of the common one δεσμοὶ μοι, 11 MSS. and several Versions have δεσμοί, which was preferred by Grot., Hamm., Le Clerc, Mill., Beng., Wets., and others, and has been edited by Griesb., Knapp, and Schott. The former, however, is ably defended by Heine., Capell., Wolf, Carps., Mich., Noss., Matth., Mackn., Schleus., Nolan, Bp. Jubb, and Rinck; and is undoubtedly to be retained, as it has been done by Tittm. and Vit., since the external evidence for it is very greatly superior, and the internal at least as strong. The recent Critics had been chiefly induced to reject the common reading from the opinion of Wett. and Valckn., that it is not good Greek.; but may be observed that in questions of this kind Wett. is not fully competent to decide: and as to the latter, it has been shown by Bp. Jubb. Sacr. Lit. p. 354., that his testimony is negative by his own admission supra iv. 15. συγκαθαστάς τοῖς σεβασθείσης, that 'it might be used by the best Greek writers.' That συγκαθαστάσις can be and is used of things even by the writer of this Epistle, is plain from the above passage, and from a passage saying τούτων αὐτῶν καθαστήσατο, from Weesin by Bp. Jubb., very similar to the one before us: ἦν δὲ ταῖς μικραίς στοιχίας ἐκαθαρίσασθαι ἡμῖν τοὺς καθαστήσας ταῖς σεβασθέντας ταῖς σεβασθέντας ταῖς στοιχίας ταῖς στοιχίας ταῖς σεβασθέντας ταῖς στοιχίας ταῖς σεβασθέντας ταῖς στοιχίας ταῖς στοιχίας ταῖς στοιχίας. The ellipsis, however, extends even further than this. The complete phrase is συγκαθαστάσις μοι καθαστήσασθαι ταῖς σεβασθείσης; where one might say τοῖς καθαστήσασθαι τοῖς καθαστήσασθαι τοῖς καθαστήσασθαι τοῖς καθαστήσασθαι τοῖς καθαστήσασθαι τοῖς καθαστήσασθαι τοῖς καθαστήσασθαι. For it is not enough to assert the same "agreement," or "conformity" as the difficulty by emendation, (though they were as it employed as their brethren of modern times are in defending their alterations,) and here introduced one founded on xiii. 1. It is obvious how much the reading δεσμοί μοι supports the Pauline origin of the Epistle; since St. Paul very often mentions his bonds, (not in a boast- ing spirit, but as seals and confirmations of the truth of the Gospel,) and the δεσμός is generally followed by a μοι. And when the above Critics argue, that the common reading was fabricated to support the Pauline origin of the Epistle, they take for granted an eagerness of controversy on the question, of which there is no vestige in
Ecclesiastical history, and a dishonesty, of which Christian charity should forbid the hasty imputation: not to mention how unlikely it were, that such a bold alteration should find its way into all the MSS. except 11.; for those collated by Rinck support the old reading, which we can trace to as early a period as Clemens Alex. A. D. 219. With quite as much reason might we say, (as Mackn. does) 'that the new reading was fabricated in order to disprove the Pauline origin. And if it could be proved that the ancient Critics were as opposed to that, as are almost all the moderns who support the new reading, there might be some ground for the suspicion; for who can doubt that the Châuluus, whose idea is put forth in a declamation of the common reading by their persuasion, that St. Paul was not the author of the Epistle?

— προσεδεξαθε] 'ended.' A qualification found in the Sept.; but not, I think, in the Classical writers. Πεποιθησις, wealth or possession. A qualification confined to the later writers. 'Εν is omitted in many MSS. and Versions and almost all the early Eds.; and has been, with reason, cancelled by Wetl., Beng., Griesb., Matth., Knapp, and Schott. It, no doubt, arose from the Grammatai, who did not perceive that εαυτος is a Dat. comodii.

35. μη αποβαλλητε τε πιστεωσις: 'Abandon not, then, this your confident hope,' namely, the πεποιθησις spoken of supra v. 19. 'Εκείνη, 'carries with it.'

36. ονιμως γαρ εκ αραχος. 'I say, cast not away the confidence,' for ye have need to constantly retain it. 'Ita, in order that.' Το θελα του θεου πιστευει, 'having done the will of God,' namely, by a patient endurance of the trials He may see fit to lay upon you, and a general obedience to his will. Την εγκληματιν, 'the promised gift [of eternal life],' the μονοθεοτοσια at v. 35. and the Παπας εν ουρανοις at v. 34.

37. The Apostle now excites them to constancy in the words of the Prophet Habakkuk ii. 3 & 4., which he accommodates to the present purpose. The γαρ refers to a clause omitted, q. d. 'Bear up, then, under affliction, and maintain your constancy in the faith;' for the time will very speedily arrive when &c. The citation pretty nearly follows the Sept., except that the two last clauses are transposed by the Apostle, to better adapt them to his purpose. And as this is not a regular citation, (still less purporting to be a fulfilment of prophecy,) such an alteration is fully justified. Thus, too, we are not concerned with the considerable discrepancy which subsists between the Sept. and the Hebrew. The same words are also introduced in Rom. i. 17. and Gal. iii. 11.

The expression μη εν ουρανοις εις αποτελειαν, αλλα πιστεις εις περιποιησιν ζωης is used by the best writers to designate 'a very very short time.' 'Ο ρομνος was a usual designation of the Messiah. The coming is meant of the advent of our Lord to destroy Jerusalem and put an end to the Jewish state. The εκ πιστως suggests the means by which the just shall attain this life, viz. by his persevering and enduring faith and patience and trust in God; of which the Apostle soon after takes occasion to illustrate the nature, and exemplify the efficacy in the Worthies of the O. T. 'Εαυτον εστιν, 'but if any one lose his confidence, and withdraw himself from the pledged faith in God.' At ονιμως αετε there is a meiosis, the sense being the same as the Homeric 'my soul abhors him as the gates of hell,' which shows that this idiom is not confined to the Hebrew.

39. Here the Apostle skillfully introduces his proposed discourse on faith by the connecting link of an indirect exhortation to it, q. d. But we [I trust] are not of the &c. Ον υποστηλωσιν and υποστηλοι, see Note on Acts xx. 18–21. At υποστηλοις and πιστεωσις we may suppose an ellipsis, not, with some, of ου καταθαι, but of εκ, 'of the number,' and take the words as abstract for concrete (the thing for the person). The εις indicates the result or event of such conduct in the persons in question; and the περιεχει, being opposed to the αποτελειαν, must mean, not possession, (as some explain) but the saving or preserving of the soul; a sense found in the Sept. X1. Having mentioned faith as a peculiar characteristic of those who persevere in the Christian religion, such as to secure the salvation; the Apostle now proceeds to make his appeal to the Old Testament, in order to show that faith or confidence in the divine promises has, in all ages, been the means of perseverance in true religion, and consequently of salvation. (Stuart.) To lead them to patient endurance, he shows, that the very nature of faith (which he first touches on) and the character of believers demand this. Thus he first describes the nature, and then illustrates the efficacy of faith.

1. εις δι πιστεις βικτωματον Τοια αν-

\[\text{Mart. 10. 32.}
\[\text{Luc. 21. 16.}
\[\text{Hab. 2. 3. 4.}
\[\text{Aes. 2. 7.}
\[\text{Loc. 1. 17.}
\[\text{Rom. 1. 17.}
\[\text{Gal. 3. 11.}
\[\text{1 Pet. 1. 5.}
\[\text{et sq. iu.}
\[\text{2 Pet. 3. 9.}
\[\text{Rom. 3. 1.}
\[\text{2 Cor. 4. 16.}
\]
tient Expositors regard this rather as an enro-
mission on faith than a definition or description of it. Kuin., however, rightly maintains it to be the latter, though expressed populariter. And in order to understand the exact sense, we must, with the modern Expositors, take ισόποτα, not in the sense substance, (which is generally assigned,) but of firm confidence, (as iii. 14. 2 Cor. ix. 4. xi. 17.) So the Pesh. Syr. well expresses the sense thus: 'Est autem fides persuasae de rebus illis quae sunt in spe, ac si jam essent acta.' And so Tyndale: 'Sayth he is a sure confidence' &c. Ενθυμεσθαι. This has been generally interpreted 'evidence.' But it is now agreed that the expression means either demonstration, or firm persuasion. The former signification is adopted by Stuart, the latter by Kuin., and it is generally assumed that the true sense here of ισόποτα is its primitive one, 'a bringing to light,' φανερώσει, as Theophyl. well explains. And so the Pesh. Syr. Translator ' revelatio eorum quae non conspicuuntur;' who, if he had supplied here 'ac si iam essent in conspectu,' as he had done in the former clause 'ac si iam essent acta,' he would have given the complete sense. So also Chrys.: 'Ενθυμεσθαι παραγενεσθαι τα με δραμενα. Thus faith is both a disposition and a principle.

From the above definition of the Apostles, as well as from the illustrations by example which follow, it is evident, (and the best Expositors are agreed) that the faith here meant is not specifically faith in Christ, but faith in the genus, (from which the species, a Gospel faith, proceeds,) i.e. a firm belief and unshaken confidence in the promises and declarations of God.

2. Εμπρώτεις. 'were approved and commended [by God and man.]' The γραφ shows the proof, q. d. 'This is the very nature of faith, from the possession of this disposition' &c. How the Apostles proved, by reference to the creation of the world, that faith regards even things very far past, and which do not strike the senses. (Kuin.) Here there has been some doubt as to the construction, several Expositors connecting the μη with φανομενων, and assigning as the sense, 'ita ut ex is qua non esset, ca quae sunt existenter,' as in 2 Macc. vii. 26. ομοιωματα ημων εν τοις ουρασιοι (i.e. the universe). But the natural construction of μη is with γεγονειναι, and there is no reason to desert it, since the sentiment is the same, and founded on Gen. i. 1. Thus the sense is, that 'the world we see was not made out of apparent materials, from matter which had existed from eternity but out of nothing, so that, as His fact, the material creation was brought into existence, and formed into the things we see.' So Rom. iv. 17. θεου καλουτος τα μη οντα ουκ οντα, and Philo de Creatione: τα μη οντα εκκλασαι ει τοι ελαια. See Joh. i. 3. and compare 2 Pet. iii. 6. Also Rosenm. ap. Rec. Syn. Eir to, for οντα. 4. τοις ουρασιοι—Θεος' By virtue of faith Abel! &c.; implying that it was his faith which made him offering more acceptable. See, indeed, say his offering was more acceptable. 5. being of animals, not of the fruits of the earth. But it should seem that this itself was done from the superiority of his faith. And it seems to be too confined a view (though true as far as it goes to suppose, with most recent Commentators, (Kuin.) that the superiority of Abel's faith consisted in his offering of 'living' and therefore precious to the love of God; while the other's was doubting and resulting from the fear of punishment. By offering victims of the choice of the flock, Abel not only showed a more decided attachment to God, but there is great reason to suppose (as Apb. Magee on Atonement p. 52. shows) that his faith was especially superior to being not directed to the God aloud, (recognition of authority, and providence,) but also to the Great Redeemer promised immediately after the fall. (Gen. iii. 15.) whose expiatory death was typified by animal sacrifice, by offering which Abel evinced his faith in the great sacrifice of the Redeemer prefigured by it; and thus he obtained that acceptance from God, and witnessed of his office. He was made to be a foreshadow in Mackn. and Scott. Δι' αυτων, 'on account of which.' Εμπρώτας ελατα δια. Literally, 'he was borne testimony [by God] to be' &c., i.e. testimony was borne by God that he was such. δια. is an epithe as constantly applied to Abel in the Scriptures, in Philo, and Josephus. Μαρτυρον, εις τοις διαφορας αυτων. This is explanatory of the preceding. The εις signifies respecting or as regards, as viii. 1. Μαρτυρον, 'bearing his [approving testimony].' The nature of the term, and the language of Scripture (Gen. iv.) point at some manifest and visible token of approbation; though what was not are not told in the O. T. But the Jewish Expositors and the most eminent Commentators antient and modern are agreed, that it was signified by fire from heaven consuming Abel's victims, while Cain's fruits of the ground remained untouched. How antient this opinion is, appears from the circumstance being inserted by Theodotion in the words of his Version of Gen. iv. 4. where instead of ενεκεινα we have ενεκειναι και ενεκειναι. For the last words were doubtless an insertion, though probably not made by Theodotion without authority, but found in the text of his Copy, and originating, as the learned suppose, from tradition only. Yet I would suggest, that the circumstance may have been found recorded in those very antient writings on
κεφ. XI. ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

5 τουράνων έτι τόις δώροις αυτοῦ τοῦ Θεοῦ καὶ δι’ αυτῆς
5 αποθανοῦν ετὶ *αλαλε. m Πιστεὶ Ἔνοχ μετετέθη τοῦ μου
6 δειν θάνατον, (καὶ οὖν εὐρίσκετο, διὸι μετέθηκεν
6 αὐτὸν ο Θεὸς,) πρὸ γὰρ τῆς μεταβέσσως αὐτοῦ μεμαρτύ-
7 ρηταὶ εὐπροστατήσας τῷ Θεῷ καὶ ἡ μετέτοικτην αὐτὸν ἀνακομάτητος γίνεται.

7 Πιστεὶ χρηματισθεὶς Νῦν περὶ τῶν μηδένας βλεπομένων,

εὐλαβθεῖς κατεσκεύασε κειμάνων εἰς σωτηρίαν τοῦ οἴκου

the antiquities of the Hebrew nation reposed in the Temple, often mentioned by Josephus, and partly used by him in composing his Antiquities of the Jews. Little doubt can there be of the circumstance itself, which Grot, on the passage of Genesis tells us even Julian believed.

— δι’ αὐτῆς] scil. πίστεως, 'through it.' With respect to the words following, their sense will depend upon the reading, which is disputed. Instead of Gen. vi. 10, θείμητο, Alciat, most of the Versions, and many Fathers have αλαλει, which is preferred by Grot, Mill, Valckx., Dind., Kuin., and Böhme, and edited by Beng., Griesb., Knapp, and Schott; though the former is retained by Wets., Matth., Vater, and Tittm. But notwithstanding all that has been urged in favour of the common reading, αλαλει is certainly preferable, not only as being more suitable to the context, but as yielding the only sense worthy of the writer; for that of 'is celebrated' were frigid, and not very appropriate, since, as Kuin. observes, Noah, Abraham, and others had equal claim to celebrity. On the contrary, the other sense (namely, that though dead, yet he, by his faith as it were spakeeth, bidding us follow his example) is highly suitable, and recommended by its simplicity and gravity. Now the figure by which the dead are said to speak, is found in the best writers, especially the Poets and Orators. So Virg. Æn. vi. 618. magnâ testatur voce per umbras: Ducite justitiam moniti, et non temperne Divos. Perhaps this mode of expression may have been suggested by the still bolder figure in Gen. iv. 10. θείμητο τοῦ ἄλη-

θου σου βοᾷ πρὸς μὲ ἐκ τῆς γῆς. So also infra xii. 24. αἰματι βασιλείου κρέαπτον

λαλοῦντι &c.

5. 6. His faith the Apostle infers from his being a testimony of approbation from God; since without faith it is impossible to have such approbation. To this faith the Apostle refers, his being translated so as not to experience death. The sense, however, of the words μετε-

τέθη &c. has been somewhat disputed. Most foreign Commentators for the last half century have been of opinion, that neither Moses nor the Apostle meant to say that Enoch was taken to heaven alive, but that he was removed by a sudden death, probably by lightning. The argu-

ments urged are detailed and reviewed by Kuin.; who very properly rejects that notion, and adds, and accedes to the opinion of the ancient and most modern Commentators, that both writers meant to represent Enoch as removed to heaven alive. The words, indeed, of the Apostle τοῦ μυ θείων

θάνατον, admit of no other sense without vio-

lating every rule of sound exegesis. St. Paul, it is true, appears to rest this on the words of the Sept. 'he and they—Thee being a citation, justifying what is said in the foregoing clause. But the expression οὖν εὐρίσκετο, taken in conjunction with μετέθη, is so strong as to admit of scarcely any other interpretation. And the Hebrew terms are quite as remarkable: for, as Kuin. observes, while Moses constantly uses the term πνεύμα in reference to the death of the other patriarchs, of Enoch alone he employs the term πνεύμα, (accurately rendered by the Sept. μετέθηκε) which is no where used of removal by death, but only employed to describe the translation of Elijah. Again, the οὖν εὐρίσκε is a faithful ver-

sion of the Hebr. וּמָצַל, 'and he was not,' with which Kuin. compares the 'nev dein de in terris Romulus' of Iulius Livy. The Sept. affixed such a sense to the words, cannot be doubted, especially as Joseph. and Philo did the same. Also that the author of Ecclesiasticus, who lived at a much earlier period, so understood the πνεύμα in both the above passages, appears from Ch. xlviii. 9. & xlili. 14. where if the term αὐλελθοθε could be thought doubtful, the context proves it to mean what we understand by translation. Such, too, has been the way in which the words have been understood by the best Jewish Interpreters from the earliest periods. Not that we are to rest the whole (with Rosenm. and Dind.) on Jewish notions. And as to the superstition of antiquity, that persons of eminent piety and greatness were removed from the world without death, and the impostures in the stories of Hercules, Semiramis, and Romulus, with these we are here not at all concerned, except that they probably arose from the tradition, handed down from the earliest period, of the translation of the patriarch Enoch.

6. πιστεύσαι γὰρ δεῖ—γίνεσαι]. The sense seems to be this: There can be no sincere wor-

ship of God without a firm belief in his existence and moral government, and that He will reward those who study to do his will, and, by implica-

tion, punish those who disobey it. Faith in his existence must precede worship of him. And who would worship a Being who remained an unconcerned spectator of what passes on the earth, and with whom is no retribution? These, as Stuart observes, are the two fundamental truths of all religion. Προσεχεῖ, is a frequent term to denote worship. On the ratio metaphora see Stuart and Kuin.

7. πιστεὶ χρηματισθεὶς—οίκον αὐτοῦ]. It was by faith that Noah, being admonished by a divine revelation concerning things not yet seen.
and only to be viewed by the eye of faith &c. It is not, Kuin. observes, expressly said "concerning the deluge and the events which should follow it," nor even περὶ τῶν μελλόντων; but a periphrasis is used, with allusion to the definition of faith at v. 1. ἐλέγχος οὐ βλεπόμενως. Εὐλογθήτης is by some eminent Expositors interpreted 'metueus diluvium.' And so our common Version 'moved with fear.' The idea of fear, however, seems not to the purpose; and it is better to follow Grot. Hein., Dind., Kuin., and Stuart, to understand religio, reverence respecting the divine oracle. In which sense the word occurs at Acts xxix. 10. The πίστει must, as Kuin. observes, be referred to εὐλογθήτης κατεκπίεσε, as πίστει at v. 8. to ὑπήκοους, not καλούμενους. Δι’ ἐσ. Several eminent Expositors ancient and modern refer it to κατεκπίεσε, i.e., by the bufting of which Ark. But it is better, with Grot., Hein., Dind., Kuin., and Stuart, to refer it to τοῖς πίστις, the principal subject in view, though not the nearest antecedent. By this faith it is said Noah κατέκριμε τῶν κόσμων, namely, inasmuch as, says Grot., any one is said to condemn others who, by his own deeds, shows what they ought to be κατέκριμε, and the heavy doom is not for not having so done. See Matth. xii. 41 & 42. Moreover he, in a certain sense, occasioned their condemnation by having previously warned them, without his admonitions being attended to. Here Kuin. compares Wisd. 16. κατακρίνει δὲ δίκαιος καιμαν τῶν ἐκτος ασβεῖν, So κρίνει is used in Rom. ii. 27. Ἐγενέτο κηρ., for ἐκλογούμενος, 'became possessed of.' By δικαίωσις κατὰ πίστις is here meant acceptance with God, the felicity of those who are justified by faith. See Rom. i. 17. So at Rom. iv. Abraham is said to have been justified by faith, viz. in the declarations of God respecting the land of promise, and the Redeemer, of whom the promise was confirmed in the renewal of the covenant made originally with Noah, to whom he committed the doctrine of justification by faith in a Redeemer was no doubt made known.

8. καλούμενον] 'being called up, invited, bidden.' So Gen. xii. 1. δείπρε έι τη την άμ η ποι δέξε. compared with Acts vii. 5. At εξελέξε προσώπ. The words με ευνοετο, τούτου is meant to illustrate his faith, and have been wrongly supposed to mean that he was in ignorance about the land or its qualities; for that is inconsistent with Gen. xii. We may regard the words as a popular mode of expression, denoting that he threw himself wholly on Divine providence. And certainly he knew not whither he was going, inasmuch as he knew not where he should finally settle, even when told the country he was to go to.

9. 10. Παρακείμενοι εἰς την γην της ἐπαγγελίας ος ἀλληρίων εν σχενοις κατουχητάς, μετά Ἰσακ και ἵακυβ των συγ- κληρονομιων της επαγγελίας της αυτής: εξελέξε παρά την τους θεμελίους έχουσα πόλιν, ής τεχνίτης και δημι- ουργός ο Θεός. Πίστει και αυτή Σάρτρα δύναμιν εἰς κα-11
ταβολήν στέρματος ἐλάβε, καὶ παρὰ καιρὸν ἥλικιας ἐτέκεν. 12 ἐπεὶ πιατὸν ἤγγιστο τῶν ἐπαγγελμάνων. 'dio καὶ ἀφ’ ἐνός ἐγεννηθηκαν, καὶ παῦτα γενεακωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὥσει ἁμέως ἦ παρὰ τὸ χείλος τῆς θαλάσσης ἡ θαλάσσης καὶ ἀναίρηματος. Κατὰ πίστιν ἀπέδανον οὖν τοὺς πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πóρφυραν αὐτάς ἰδόντες, [καὶ πειστέντες] καὶ ἀσπασάμενοι, καὶ ἵπποι λογήσαντες ὅτι ξένου καὶ παρεπιθύμητο εἰσιν ἐπὶ τῆς γῆς.

13. κατὰ πίστιν ἀπέδανον οὖν τοὺς πάντες. Some learned Commentators interpret the promises alluded to in the chapter as temporal; and are consequently reduced to the necessity of confining the expression οὖν τοὺς πάντες to some of those that had been named; or of referring it to all the descendants of Abraham, of whom mention has been made in the preceding sentence. Now it is obvious, as Whitby remarks, that all the descendants of Abraham did not die in faith: and how, on the other hand, any particular individuals of those before named, can be selected by an expression which comprehends all, it is not easy to discover. And if all who had been before named, are referred to, (as is unavoidable) then the promises cannot have been temporal, there being some to whom no temporal promises were made, as Abel and Enoch. As to the difficulty arising from the apparent indication that the persons enumerated had died in faith, when it is known that Enoch did not die, but was translated; this is easily removed by considering, that the stress is not laid upon the death of those believers, but upon their having retained their faith through life. (Abp. Magee.) The above view concerning the sense of τῶν ἐπαγγελίων has been also adopted by Kuin., who shows that the interpretations by which the words are explained either of the possession of Palestine, or Palestine and the heavenly country, are at variance with the context. See v. 39. and Note. The words καὶ παρεπιθύμητο, not found in most of the MSS., Versions, early Edd., and many of the Fathers, have been adopted by all Critics, and cancelled by Beng., Wets., Matth., Griesb., Knapp, Schott, Tittm., and Vater. It is plain from the Greek Commentators that the reading is a mere gloss on δεσποτάμων following, of which (from the many examples adduced by Wets., Kypke, Loesn., and Kuin.) the sense evidently is, exalting them, joyfully anticipating and embracing them.

11. καὶ τὰῦτα, idque, and that. On v. 39. and Note. The idiom in χείλος (margin) is used also in the Classical writers, and found both in the Hebrew πόρρω and the Latin labrum.

13—16. It is well observed by Böhme and Kuin., that these verses are introduced to confirm what was said at v. 10. on the nature of the faith of the Patriarchs, that it regarded not an earthly, but an heavenly country, the same as that which Christians expect.
the Apostle to have had in mind Gen. xxiii. 4, where Abraham says to the Hittites: σπέρμα καὶ παρεξήγησιν ἐγὼ ἐμί μεθ' ὑμῶν. ἡμᾶς also xxviii. 4. & cxxvii. 9. And though there the terms merely regard the land of Canaan; and the παροικία, the wandering life of the Nomads, yet here the Apostle applies them to the heavenly country; as he very well might, since David does the same, Ps. xxxviii. 12. "I am a stranger with thee, and a sojourner, as all my fathers were."

14—16. The course of argument may be laid down thus, partly from Ktin: "The Patriarchs, tempted Nomads, professed themselves to be strangers, and thereby showed they were desirous of some country as a permanent abode. If David had sought a country in those parts, or had regarded their native or ancestral land as their true country, they might have found means to return thither. But they did not consider Canaan as their country, nor returned to Chaldea; therefore they desired not an earthly, but a better, even a heavenly one." Οἱ τοιαύτα λέγ., 'they who use such language.' Καιρὸς, opportunity. 'Ἀνακαλοῦντες,' here used as in Matt. ii. 12. Acts xviii. 21. Now ἔ&c. But as things now are, since they so spoke and acted, it is plain that they rested only on the promises of God respecting the possession of Canaan, as a country, by their posterity; as they did of the attainment by themselves of another country, even a heavenly. The sentiment that heaven is man's proper country is acknowledged by most of the Philosophers who believed in a future state, from whom the Commentators have added several extracts. Διό, i.e. since they had such undoubted faith in the Divine promises. Οὐκ ἔτυχεν μεταφράσαι— αὐτῶν. Render, "does not disdain (i.e. per meiosis, voucharis. See Note on ii. 11.) to be called their God," which implied the notions of Protector, Preserver, and Benefactor. 'Ὑπομεναί γεφ ε. τ. πόλιν. The sense is, 'And he shows himself such, inasmuch as he hath prepared and destined for them a city,' or permanent abode and country, (as opposed to the εἰκανι at v. 9.) even a heavenly one. On ὡτομ. see Note on Matt. xxv. 34.

19. λογισάμονες ὑπὸ Θεοῦ. This shows the reason why Abraham, though the promise of posterity by Isaac seemed precise, yet did not hesitate to offer up his son. (Dind.) The sense seems to be: 'As reflecting that, though Isaac should die, yet the promise of posterity by him would be sure, inasmuch as the same omnipotence which at first brought him into being could even raise him from the dead.' Here αὐτὸν must be supplied from the clause following. ἔδει αὐτὸν καὶ ἐν παραβ. εἰκόνιστο, words of no little difficulty, and which have been variously interpreted. Many eminent Expositors ancient and modern have taken the ἐν παραβολῇ for τὸ πίστει, or τὸ εἰκόνιστο τῆς ἀναστάσεως. Such an ellipse, however, is too harsh to be admitted. and, as Ern. observes, Isaac is no where called a type of Christ in that respect; nor could be, since there are no points of similarity. There can, I think, be no doubt that ἐν παραβολῇ means 'simili modo,' with similitude,' comparatively. It is not, however, so clear what is the exact point of the narrative or comparison. Some, as Ncw., Hamm., Whitby, and Stuart, suppose it to be to the νεκρωσεις of Abraham and Sarah, q.d. Abraham believed that God could raise Isaac from the dead, because he had, as it were, obtained him from the dead, i.e. he was born of those who πατήσαντες νεκρῶν ἤσαν. This, however, is harsh, and it is better, with Calvin, Limb., and Ktin., to suppose the sense to be.
Abraham believed that God could recall his son to life; wherefore (because of this faith) he also in like manner (i.e. as it were that they received his heart) received him back [safe]. For Isaac was in a manner dead, in his father's opinion and his own, and was restored to his father as it were from the gates of the grave. See 2 Cor. i. 9 & 10. So Philo cited by Kuin. (of Joseph's brethren) to κομίσαθαι τὸν ἀδέλφον ἀνυμβριστὸν, 're-
ceived him back unharmed.'

20. πιστεί: 'by faith,' viz. in the revelations made to him, and in reliance that the blessings he was invoking would have their effect. Kuin. well remarks: "εὐλογίας hoc loco ut vi. 6. ubi n. not simply εὐλογία, sed et ut certo eventum apparecat, præsumantur." He also shows that Philo regarded these εὐλογίαι as predictions. The words περὶ μελλ. must not, with some, be construed with πιστεί, but with εὐλογία; and the sense is, 'respecting their future condition.' And though the blessings turned out different from his intention, yet the blessing
images, a considerable time after; for the Heb. מַצָּה and the Greek μητὰ ταῦτα are often used of a short time after. And that it could not be long, is plain from the words of xlvii. 29. "the time drew nigh that Israel must die;" and here it may be observed that the sense above adopted, 'bed's head,' is far more to the purpose than 'staff;' since it is probable that Israel was labouring under debility, and much confined to his couch. Admitting, however, that the circum-
stances were distinct, yet it will not follow that there is any discrepancy between the accounts of Moses and the Apostle. We may suppose the words και προσκύνησεν—αὐτοῦ to form a clause quite distinct from the preceding, and that πιστεί is meant to be repeated. Render, 'by faith, too, he worshipped' &c. Thus all difficulty vanishes; for we cannot regard the transposition of the order of time as any, such being frequent in Scripture. And here it is of very little consequence, since, from the air of the Mosaic account, it is evident that the two circum-
stances were within a very short space of each other; and as the principle of faith was equally conspicuous in both, they are therefore men-
tioned conjointly. I have pointed accordingly, on the authority of the Vulgate and the Editions of Grieseh, Tittm., Vater, and the Bâle Editor; and long before them of Phot. ap. Æcym., who, I find, do not, on the principle of the re-
pition of πιστεί, as appears from his words which are these: τοσοῦτον, φθαίνει, ἐπιστευεῖ τοῖς ἐσώμενοι, ὅτι καὶ προσκύνησε τῷ μὲν ἔθεμα, δοκόν δρέα τὰ ἐσώμενα.

22. πιστεύοντας] These words were, I apprehend, intended to be explanatory of what was said at v. 29. and 21., and to more fully de-
velope their sense. It was faith, the Apostle shows, that was the moving principle both in the εὐλογία and the προσκύνησις. And the words εἰρήμενος περὶ τῆς ἔξοδος τῶν ν. 1. (where ἔρημος must be understood of prophetical men-
tion) are meant to illustrate the περὶ τῶν μελλ. ὑποτάσσων; and the περὶ τῶν βοτείων a. 49, to point to the circumstance which led to the προσκύ-
νησιν. That the same injunction should have been again given at the last solemn blessing, was natural. On the former occasion, it seems, the Patriarch did not give the chief reason for the injunction; but did so in the latter, when he spoke περὶ τῶν μελλ. ὑποτάσσων.

23-28. Here the Apostle illustrates the prin-
ciple of faith as operating on another great Founder, as it were, of the Jewish nation; and introduces the chief instances of his faith by ad-
verting to that of his parents, as evinced in so confidently committing to the care of Providence the child whom, from a persuasion of his being
destined to something great, they had, at their imminent peril, preserved for three months. "That he would become an extraordinary child they augured, say the Commentators, from his remarkable comeliness; the antients regarding that as a mark of Divine favour." But Josephus and Philo, perhaps rightly, understand it also of a certain augur's air which announced him as likely to rise above a private condition. Of the use of πατέρων for parents an example is adduced by Wets, from Parthenius.

24. μεγάς γενόμενος] "when he had attained maturity of age." This sense of μεγάς, which occurs in the best writers from Homer downwards, is supported by the authority of the Pesh. Syr., and required by the ἐπταμήνιον λαγός, need not be understood of any formal refusal; but may merely be taken to denote that he was not disposed to be so called; which is attested by the whole of the narration in Exodus. It seems he had been regarded as such. In his disavowal of this he was induced by his resolution to renounce all his prospects, and devote himself to the deliverance of his countrymen. And not being the son, he did not choose to be the adopted son of Pharaoh's daughter.

The next two verses show the extent of the sacrifice he made, representing him as exchanging the wealth, luxury, and sinful pleasures of a court then the wealthiest, though the most corrupt in the world, for the oppression and insult which, when he professed himself an Israelite, he must encounter. The πρὸς καίρον points at one of the reasons for this preference, and indirectly contrasts the everlasting blessings conferred by God, to the fleeting pleasures of sin. For ἐν Ἀγίωτω several MSS., and Versions, and some Fathers and early Edd. have Ἀγίωτω, which is added by Tisch. Matt., Knopf, Schott, and Tittm., who regard the common reading as a gloss. But how Ἀγίωτω should require a gloss, it is not easy to see. It should rather seem that Ἀγίωτω is a contension. And the support of Versions in a case like this is not strong. With respect to the expression ὑστερισμὸν τοῦ Χρ., it is variously explained. The most probable and estimations are the following. The ancient and most modern Expositors interpret, "contemnly similar to that which Christ suffered; remarking that the Genit. often denotes comparison or similitude, as Luke. xi. 23, τοίχων Ἰερασίω. 2 Cor. iv. 10, νεκρός τοῦ 'Ισρα. 2 Cor. i. 5, παθήματα Χριστοῦ." This, however, seems too confined a view of the sense, and it is better, with Bp. Hall, Scott, and Kirk, to explain, "the reproach which he, together with the people of Israel, suffered for the expectation of Christ," i.e. a Redeemer who should arise from among them. See 1 Cor. x. 3 & 8. Or we may, with Dr. Owen and Bp. Bull, use the οὐκεταντισμὸν τοῦ Χρ. to designate, though in another view, the same with the foregoing the ξυλόκακος τοῦ λαῷ τοῦ Θεοῦ, being, a Bps. Fell and Bull show, the Angel-Jehoram who appeared to the Patriarchs, who led them through the wilderness, (1 Cor. x. 9,) and the God of the Hebrew people. Τὴν μισθ., the future reward of faith and constancy is to be expected in heaven, of which the possession of Παραδόσεως is a type. 27. τῶν θυμόν τ. β. Τ. Η With allusion, it is supposed, to the words of Pharaoh at parting, "See my face no more, for" &c. Εκατέροις, "borne under all his sufferings and perils." Τῶν δοετοῦ, i.e. the Monarch who is invisible. An appellation appropriate to the Deity. See 1 Tim. i. 17. 28. στοιχεῖα] Almost all Expositors take τοιχών, "celebrated," except Bohme and Kiihna, who, I conceive, rightly render, "institutional" observing that a term of latitude is adapted to suit both τὸ πᾶσχα and τὴν πρόσχημα τοῦ εἰστ. It is plain that this was done "in faith, i.e. in full confidence of the preservation promised, and also in faith of a higher kind; the institution being not only a memorial of Israel's deliverance, but also a typical prefiguration of our salvation by the death of Christ, and his faith in his blood. See Owen, Mackn., and Scott, and compare 1 Cor. v. 7. Τὴν πρόσχημα, i.e. the effusion and sprinkling of blood mentioned in Exodus. xii. 7 & 22. Οἱ δοσιμενοὶ, scil. οὐκολοομενοὶ τοῦ Οδοκομού, i.e. δοσιμενοὶ τοῦ Θεοῦ x. 10. A faith, i.e. the assurance of delivery. Στοιχεῖα, scil. οὖς ἐγερθαί, to be understood from the context. Τὴν ἐρευνήθησαν. Said by the best Commentators to be so called from the red tinge imparted by the weeds with which it abounds, insomuch that it is called in Genesis πιστῷ, the weedy sea. And so the Pesh. Syr. Translator renders by δοσιμενοί [ἐξαν] "the sea Suph;" whence it would appear to have been commonly so called when the Version was made. Аν in many supply Θεασοί; others, more properly, δοσιμενοί. But I prefer, with Kuin., Ξανα. i.e. "capsaeus, curium facutum, an transitum esset praestium rum." Πειρατζ. λαμβ. τοῦν is a phrase com-
mon in the best writers, but also found in the Sept., as Deut. xxviii. 56.

30. πίστει—ήμερας The sense (perverted by some to favour their peculiar views respecting this remarkable occurrence) plainly is, "It was by faith that the walls of Jericho fell, after having been compassed about seven days," the period foretold by God, at which the city walls should fall. Now this was permitted to happen εἰς πίστει, "on account of the faith of Joshua and his army in the assurances of God." And therefore to that faith the fall of the city may popularly be ascribed. Indeed the whole affair was supernatural; for the Israelites were merely to march round the city for seven days, blowing the trumpets, but abstaining from attack. That the walls did fall, is a fact which cannot be explained away by any Philological device of those who seek to remove the miraculous. That their fall, possibly brought about by the use of the powers of nature, was produced in such a way as to produce the preternatural, and therefore was, in one sense, miraculous, cannot reasonably be doubted.

31. πίστει i.e. full confidence in the declarations of God, that Jericho should be taken, and the land of Canaan occupied by the Israelites. Ἡ πόρνη. Many Commentators have so stumped at this term here and in James ii. 25. that they have attempted to affix to it a signification varying from the common one, either idleness, or hostess. Now the former is quite inadmissible in a plain narration like that in Josh. ii. 17. xxii. 21. And the latter, though somewhat supported by Joseph. and the Chaldee paraphrast, is untenable; for, as the best Hebraists are agreed, τοῖς will bear no such sense, since they cannot come from the root τεῖναι, but from την, to whoredom. Besides, as Kuin. suggests, were we even to adopt that sense, "it would come to the same thing; since, in antiquity times those hostesses were generally harlots." But that only applies to much later times. At this early period inns were scarcely in use at all. It was the frequency of travelling that it cannot have been the inns people fed; and the multitude of travellers at such places tended to produce vice. It is best, however, to retain the usual sense of the word, and, with Mack., to suppose that Rahab is here so called because she had once been so, viz. before her being brought to the knowledge of the true God, and being received as the mother of the holy people. Josh. vi. 25.; after which she was still called by her former appellation, though she had reformed her life. So at Matt. xxvi. 6.

Simon is called the Leper, because he had formerly been such; and Matthew was called the Publican, for the same reason.

Εἰρήνη is by the best Expositors interpreted kindness, courtesy, hospitality. But there may also be an allusion to some formula of address on receiving any one to a house; and as the formula at parting were "Go in peace," so there might be, "Come in peace," which salutation (as peace implied security, tranquillity, and happiness of every kind) was an implied assurance of kind treatment.

32-35. Here the Apostle briefly sums up some remaining examples of faith, by the ver-sion (though not in the order of time) of the persons most remarkable for it. The principle of faith was conspicuous in them all; its fruits were various. In some it was evinced by courageously attempting the subjection of kingdoms far above their strength to master; in others, by living righteously, and conscientiously discharging their public duties as rulers, through faith in Him who will render to every man according to his works. With the actions which especially evinced their faith, the Apostle intermixes a reference to the reward of that faith in the attainment of the temporal blessings promised by Jehovah, and amongst the rest, success in their public measures, whether of war, or legislation, and government, in which follow are partly general, and meant to illustrate the obtaining of the promises; as, for instance, ἐκδύναμον ἀπὸ αὐτῷ διεσπεραί, which Owen thinks refers to Is. xxxviii. 9. But it is probably to be taken of political or military strength; the words following ἐγεννησάντα ἐκ γεννησάντα ἐπὶ κακοίᾳ, ἀπὸ τοῦ ταύτῃ, a sort of strengthening, arising out of weakness and adversity. And both expressions apply to Joshua, Caleb, and Gideon, Samson, Jephthah, and others. The literal sense is, (by an idiom often found in the Classical writers) 'from being weak they became powerful.' Here I would compare Thucyd. vii. 42. τὸ δὲ στρατεύμα των Ἀθηναίων, ὡς ἐκ κακοῦ, ῥώμιν τε ἑγέγερτο, a sort of strengthening, arising out of weakness and adversity. The next words are I conceive, a climax on the preceding; and ἐκλεῖον is for ἐνεκλ., (as in Hom. 37.) literally meaning, 'made their ranks give way,' i.e. routed the troops. Παρεμβάλλετο, like στρατόπεδα, often in the Classical writers denotes the armies which fill the camps. Ἀλλοτρίων, foreigners, heathens, as the Philistines and others.

The other expressions, as ἐφορεῖν στόματα λευτόντων, ἐσθῆλαν δύσωμεν πρὸς ἐφύλων στόματα μαχ., are special; and the first adverts to
the cases of Daniel, Samson, and David; the second, to that of Shadrach, Meshach, and Abednego, who may be said to have ‘quenched the power of the fire’ because their firm faith in the protection of the God of Israel caused that it should have no power over them, but, as far as respected them, be quenched. The third, ἐφύγειν στόμα μακρ. may refer to the frequent and wonderful escapes of David from the sword of Saul. The expression is regarded as a ἱερατικum; though it is sometimes found in the Classical writers. See Rec. Syn.

36, 37. The Apostle now passes (by a natural assumption) from the case of those who were delivered from danger, through faith, to that of those who endured evils of every kind, under its support. There is an allusion to 2 Kings iv. 18—37. 1 Kings xvii. 17—24. Here πίστις or καὶ πίστεως may be supplied from the preceding; though it is plainly implied. Εἰ δὲ διανο. should be rendered ‘by a resurrection.’ Thus it is equivalent to ἀναστάσεως.

In this and the next two verses the Apostle passed from the earlier periods to the later times of the Hebrew nation, and from persons in public to those in private stations, in order to show that the duty of faith quite as much pertained to one as the other.

With respect to the ἠμηκτ. the Commentators are divided to determine its sense. Many acquiesce in the general idea ‘were tortured to death;’ while others descend to a special sense, but are not agreed what that is. The most common view seems to be this. Τὰ μὴ σωστὰ σημαίνει 1.t. a torturing stick; 2. a beating post, which was of the form of a T; and the posture of the person may be imagined. This beating was administered sometimes with sticks or rods; sometimes with leather thongs inclosing pieces of lead. Hence μὴ ταυρ. came to be equivalent to σφαίρας, καθότι, nay, even αὐτοκοψάλης or ἐξερεύνω, because we may suppose the punishment ended with beheading, or beating out the brains with a club. When the Lexicographers explain ταυρ. they had an allusion to the hanging posture in which the position of the poor wretch brought him; for his feet did not touch the ground. Here the Apostle is supposed to allude to the torture used to Eeleazer, 2 Macc. vii. 19.

37, 38. The punishment of the τυμπάν. was generally unto death; but in this case, ἀναστάσεως—ἀνθρώπων, the punishments are expressly of that sort. The first had been in use from the early ages, and was at first appropriated to crimes involving impurity. The preparation to Chariah, and, as some say, Jeremiah died the death. By the next term is designated the being sown in two; an atrocity of punishment also of a very early date, as being mentioned in 2 Sam. xii. 3. and elsewhere, and of which Isaiah died. Vestiges, too, of this are found in the beaten writers; as Herodot. ii. 135. συμβολεύοντες ἀναστάσεως—εἰς ἀνθρώπους. On the expression ἀνεφέρασθε there has been much discussion. Some regard it as an interpolation, or a var. lect. of ἀνεφερέω, or a gloss on that word. Others suppose it an error of the scribes for some other word; and about a dozen different conjectures have been proposed. Not one of them have been countenanced by the MSS. How it should be a gloss, or why an emendation of ἀνεφέρω, it is not easy to see; so plain a term as that required not the one; and that the other should find its way into all the MSS., were unaccountable. Kuin. concurs in the opinion of those who would cancel the word, for which is alleged the authority of some Ver. and Fathers. A testimony, however, very slender, for the existence of three as three in homoeoteleuton; may surely be imputed to homocoeleteuton; besides that a term so difficult would be likely to be cancelled by those who, like the above Clerics, were willing to remove what appeared to them inexplicable. And it was, no doubt, left out as the versions because the translators could not explain it. As to the Fathers, they in citation and passed it over; and therefore we cannot infer that they did not read it. Indeed, in almost all the cases, they elsewhere introduce the word. It is, then, best retained, with Mill, Wolf, Hallez. Pfaff, Schmidt, Carpz., Math., and Ern.; and must be explained as may seem most proper. It is first to be determined whether the expression has a general or special sense. Against the former, (viz., tried or tempted to repent,) it is urged, that that sense had been before expressed, and that it is not likely so accursed a writer would pass from very special terms to one so general. And therefore Sykes, Semler, and Ern. take it, by a change of genius for species, to denote being put to the torture. For this sense, however, no authority is added; and the interpretation is so bare, that it is best to adopt the figurative and general sense, to which the objection above urged is not very formidable, considering that irregularities as great may be
found in the acknowledged writings of St. Paul. Thus we may, with Croll, Glass, Limborch, J. Capell, Hassaeus, Wells, Mackn., Carpz., and Stuart, take it to mean that they were as
sailed by temptations to apostasy, or at least simulation, by the motives both of hope and fear, especially the former, sometimes inauspicious under the aspect of extricate tortures; a sort of trial like the fiery darts of the Evil one, who, in the words of the Poet, sometimes tempts with making rich, not making poor; and under which even great and good men have yielded; and which might therefore be reckoned among the heavy sufferings of the people of God.

In the following, in the form of a table, there is the blending of two phrases, such as I know no example of elsewhere. And now from the trials of faith in those who had to encounter death or torture, the Apostle passes to the less violent, but scarcely less severe ones of the unhappy persons who, having escaped their tyrants and persecutors, were, as wretched outcasts, exposed to every variety of misery. The terms μελαται and ἀγηυς. may, with the best Expositors, be understood of rude dresses formed of those skins with wool on, which Carpz. shows were worn by the very poorest class, and which would be suitable to these unhappy persons. The terms ἄνευ, ἔκφυς, κακογυμνοι do not mean that very variety of rags which were worn in distress. Karyl. should be rendered 'cruefully treated,' as xiii. 3. The next words εν ἁμηλιας —γυς adverb to the other miseries of their condition, as houseless wanderers; (so I Cor. iv. 11. αστατοιμουεις.) though, as in the case of the preceding, περιβληθαν εν μελαταις &c., there is something graphic. By the στασιλαι are denoted persons by the ἀναις, cases. The caves and holes were, it should seem, not only used for sleeping in at night, but sometimes for abode by day. Palestine abounds in caves very well adapted for the habitation, however dreary, of numerous persons; as is clear from the account of what befel Joseph after the capture of Jopata. Philo, too, (cited by Carpz.) makes mention of men, women, and children being obliged to make their abode in a cave.
The words εἴ τις οὐκ ἐν αἰγήν & δόμος contain a sentiment with which Wets. compares some from the Rabbins. The true scope of the remark (misapprehended by Grot. and others) is doubt-

less that pointed out by Owen, namely, that it is meant to show the whole objection, that the persons in question were outcasts, as not worthy of the society of mankind. This is done by a contrary assertion, that the world was not worthy of them, i.e. of the mercies and blessings which arise from such persons when well treated. 39. 40. ματορθενθεὶς] See Note supra v. 2. The sense of the words following to the end of v. 40. is variously understood, and depends upon that assigned to τὴν ἐπαγγελιαν καὶ κριτικὸν της, of which the former (as Kuii. at Stuart have shown) is required by the context to be understood of the promised blessings of a Redeemer; and the latter, of the fulfilment of that promise by the Gospel dispensation. Thus the general sense is that expressed by Stuart as follows: 'All those, i.e. the antient Worthies, persevered in their faith, although the Messiah was known to them only by promise. We are under greater obligations than they to persevere; for God has fulfilled his promise respecting the Messiah, and thus placed us in a condition better adapted to perseverance than theirs. So much is our condition preferable to theirs, that we may even say, 'Without the blessing which we enjoy, their happiness could not be completed.' In other words, the coming of the Messiah was essential to the consummation of their happiness in glory. On this sense of αἰγήν (in which there is an agnostic metaphor) see Note on ii. 10. There may, however, be a reference to the aionemen, and the full sense be, as Mr. Holdcn, after Stuart, explains: 'because God had done for them the benefit of that dispensation which is now made known to us, they should not be perfected by the expia-
thion of their sins, and the enjoyment of eternal life.' 'That the death of Christ (says Stuart) had a retrospective efficacy, is plain from ix. 16. compared with Rom. iii. 25 sq.'

XII. 1. 2. Having pointed out the nature, and shown by examples the efficacy of faith, the Apostle now proceeds to exhort them to bring the same principle into action in the Christian faith; inculcating steadfast perseverance even under the greatest trials, and comforting them with the assurance that these evils are not marks of God's wrath, but rather paternal chasten-
tments intended for their good. He founds his exhortation (introduced in the form of a conclusion) on a view which seems to have been suggested by the foregoing agonistic allu-
sions, of which the imagery in vv. 1 & 2 is a continuation. Thus he represents the persons whom he is addressing as placed, as it were, in a race-course, of which the Spectators are the in-
numerable company of the Worthies of the old

Dispensation just adverted to, who, by their words and actions, testified how far the objects of their faith were directed above worldly considera-
καὶ τὴν ἐνυπρίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχον· τὸν προκειμένου ἡμῶν ἁγώνα. ἵνα ἄφορέστε εἰς τὸν τῆς πίστεως ἀρχήν αὐτὸν καὶ στελεχών Ἰσώσεν ὑπομονῆς, ἀντὶ τῆς προκειμένης αὐτῶν ἄρα, ὑπεμείνει σταυροῦ, ἀιώνιας καταφρονήσεως, τινών. Wets. elegantly paraphrases thus: 'Fin- gite animo vestro omnes herois, quorum constantiam et fide medium landavi, vos circumstare, et qui in præcedente, tene vestri cursum, vestrae vel constantiae vel deflectionis.'

In developing this figure, the Apostle adverts to three circumstances respecting the runner, in order to draw from thence the exhortation he had in view. 1. That the runner got rid of every encumbrance and impediment to his progress besides unnecessary clothing, 'as (means of previous training) superfluous flesh. 2. That he patiently endured the toll necessary to the race. 3. That he kept his eye fixed on the goal, where the βραβευτικῆς sat ready to determine the contest, and distribute the prizes. On each of these particulars a few remarks will be proper, and especially to point out the application. Ὄγγος should not be rendered 'money,' except for use, encumbrance: and as ὄγγος τοῦ σπλαγχνίου, or τῶν σαρκῶν, or such like, often occur in the later writers, there is reason to think the allusion is chiefly to the weight of flesh, though also to that of clothes. With respect to the application, many suppose ὄγγος to allude to pride, or worldly-mindedness. These, however, and other specious reasons, are not tenable, and the best is to understand generally whatever disposition bows the soul down to earth, and consequently impedes it in running its spiritual race. Such, I find, is the view taken by Kuin. What these encumbrances are is well explained by Owen and Scott.

In the next words καὶ τὴν ἐνυπρίστατον αὐτῷ, the metaphor is abandoned, not from inadvertence, but to suggest the application intended to be made: and as ὄγγος designated sin or frailty in general, so here the expression τὴν ἐνυπρίστατον ἀυτῷ points to a particular sinful disposition which they should strive to throw off. That some particular sin is meant, is plain from two of the Article; and as πρὸς ὅγγος precedes, it is evident that the καὶ should not be rendered (as in our English Versions) and, but particularly. The sin in question (or rather the disposition to it) may, with the best Expositors, be supposed to be that of unbelief, (the want of the πίστεως before inculcated,) or timidity in professing the Gospel; which would constantly tempt them to yield in the following two; 1. That of Chrys. and most Expositors, 'which doth so easily beset us.' This, however, introduces a confusion of metaphor; and to assign an active sense to the word is not agreeable to the analogy of the language, as seen in προκειμένου etc. I therefore prefer, with Grot., Croll., Capell., Kyrie, Wakef., and Kuin., we interpret, 'particularly the sin which especially hinders our course,' with allusion, it should seem to the long Oriental garments cast aside in a race. Now sins are compared both to burdens, and to bands by which we are hampered in running. So Kyrie compares Max. Τυγ. τις περιπτάς πᾶσας, καὶ τῶν βοῶν ἑξελεύσαι αὐτῶν. Now long clothes are bands to the runner. See Note on Gal. ii. 26. 6.

By ὑπομονῆς is denoted, not patience, but endurance and perseverance. The race or course is termed ἀγών to suggest the struggle or conflict to be sustained with various evil propensities; a struggle for life, however, no irregularity in the expression, of which several examples are adduced; as Dionys. οὐκ ἐν τῷ ἡ πρός τὴν ψυχὴν χάνειν ἀνεξάρτητα. 2. Ἀφορ. denotes a fixed attention to one object, implying a looking off (αὖθις) from others which claim our attention. ἀρχήν, 'author and founder;' if at least τῆς πίστεως means, as it is commonly interpreted, 'the Gospel.' And that this makes of itself a good sense, will appear from the following. No better than Mant and D'Oly. Considering however, the agonistic metaphor in the preceding words, which is continued in the following ones, it is better with many eminent Expositors (and recently Kuin.) to take τῆς πίστεως, to denote the faith of Christians, the very principle the Apostle is inculcating. And as ταξινομεῖ is admitted an instance of this interpretation, it is decidedly preferable. Thus ἀρχή will denote author and exemplar, as calling it forth by his promises in the Gospel, and exemplifying it in his person; to which great Archetype the Apostle in the next clause further directs our view. And so the ριψοτητικα was almost always one who had himself been victor, and therefore set an example to the athlete. τελ. will signify rewarder, with allusion to the βραβεύω, which distributed the prize. So Philo p. 74. cited by Kui, τοῦ άνθρώπου, ὁ ψυχή μαλίστα μετροφεῖ σωματικόν ὑπολήψῃ ὁ οὖχ ὀνοματικὸν καὶ βραβεῖα καὶ στίφων ἀξιόων, The αὐτό is variously explained; but it has been fully shown by Kuin. that the agent in ριψοτητικα is the συνοικία, and not the common one, 'because of,' which he shows, easily arises from the use of αὖθις to denote the price of any labour or service, and is equivalent to that of ὑπεμείνει. And indeed the idea of reward is inherent in the χάραξι; which reward was exaltation at the right hand of God, and a glorious reigning with Him; as is suggested by the last words of the verse. The σταυροῦ is rightly rendered by Bp. Midd. 'a cross,' i.e. a death by crucifixion, the στιγμόνια of which is adverted to in the next words, with which Wets. compares from Herodian κρίνει καὶ βέβλεπεν κατάφρονες. For ἐκδίκησιν I have, with all the Editors since the time of Beng., adopted
4. "Oúmpa méchris àimatos antikatésteta prós t mó amar-12
5 tíaan àntagnwvómenoi 'kai ekklêphthe tis paraklêseos; tis úmwn ois vóis diateýgetai' Yie mou, mi hliagwre12
paidia$$ Kuriou, męd ekllwna u$p avton èleghó
6 menos' oin gar àga' Kuriou paidieun ma'steinoi de
7 pánta vóinon parádechetai. Ei paidiean úmponántes,
ws vóis úmwn prosferei o Òthos tis gar èstin vóis

kênav, the reading of the best MSS. and all the early Editions except the Ersinian, which first gave kênav, by an error of the press, after
wards unwarily corrected by the Editor to kê
navn.
3. The Apostle now turns the discourse di-
rectly to his readers. 'Analogiáswa gar ók.
"Reflect on, consider Him [high and holy as he is] who experienced so great an opposition of the
impious against Him." 'Analogia (as Kuin. shows) may denote repugnance, and oppo-
position generally, both in words and deeds. And he (with Chrys., Carpz., Dind., and Ro-
senm.) assigns that sense here. Yet insult, con-
tumely, and calumny must be principally in-
tended. 'Hna mi kàmpne-ékklwmenosw. This is well rendered by Castellio 'ne despondeset,
defaughti animos." In kàmpne and ekll there is a
continuation of the agonistic metaphor; the
terms being both è polestron. It is, however,
not agreed whether tais wv)&v'aiw' should be con-
strued with kàmpnor, or with ekll. Kuin., after
diligent investigation, decides in favour of the
latter mode, citing from Plutarch tais diastron ekllwmwos. But that the words would be
as suitable to kàmpne, is certain from a passage of
Dind. Sic. énà kàmpnomien tais wv)&v'aiws. It
should seem, indeed, that the words were meant for
both terms.
4. The Apostle now subjoins an exhortation
to constancy in enduring tribulation, founded on
the lightness of the evils they had yet suffered,
as, compared with those of some of their brethren,
and in particular those of Christ, not worthy of
mention here. That the general sense in-
tended, is evident from the words following, and
is admitted by almost all Expositors; though the
difficulty is to show how it arises. The
terms ántáxv, and ántagnwvao, would seem not ap-
plicable to persons so circumstanced as were
those here addressed: and in what sense they
can be supposed ádëistevnai and ádëgnwvso-
badh with respect to their persecutors, does not
easily appear; for as to supposing it, with Mr.
Scott, to refer to opposing their endeavours to
draw them to apostasy, that view is very frigid
and far-fetched. Besides, the contest is said to
be prós t mó amar-
12
ian is commonly interpreted 'sin.' But though
the idea of withstanding and contesting with sin,
is sufficiently obvious; yet not so that of con-
testing with sin, as a thing to be contemned.
And to sup-
pose, with Dr. Burton, a pugilistic metaphor,
and the sense to be, 'No blood has yet been
drawn' (i.e. by your adversary Sin) is harsh
and frigid, and utterly destitute of authority; since
in this and similar expressions occurring both
in the Scriptural and Classical writers, the álma-

os is always for fóron. Indeed, the sense in ques-
tion is quite forbidden by what follows. The
only mode of arriving at any satisfactory sense
is, with the best Expositors antient and modern,
to suppose ó žéptrv here to have reference, as
at v. 1., to the sin of apostasy; though, in the
present case, we must understand the tempta-
tion to it. Or, as there seems to be a continuance
of the agonistical metaphor, we may, with Böhme
and Kuin., suppose a prosopopeia, as often in
the Epistle to the Romans, and always (as here)
with the Articles. Thus the sense intended by
the Apostle seems to be as follows. 'In the
contests and struggles with what besets and ham-
pers your spiritual course, the temptation to
apostatize, ye have never been required to seal
your faith in the blood of the test. You have only
been called upon to suffer the comparatively
light evils of confiscation, banishment, and igno-
miny; and yet in bearing these with so little
fortitude, (see v. 12.) you seem to forget the ex-
hortation.' Ec. In kai ekklêphthe the kai is well
rendered by Kuin. tamem, 'and [yet];' by which
there will be no occasion, with many eminent
Commentators, to take the clause kai ekklêphthe
—dialeýgetai as interrogative. There is, as
Kuin. observes, reprehension joined with exhor-
tation. And the vóis is emphatic. The passage
cited is from Prov. iii. 11 & 12., and agrees with the
Sept., except that the mévous, corresponding to the
Hebr. úm, is not found in the Sept. Ïapieina in the sense chastisement is not used in the Clas-
sical writers; but it occurs in Ecclesiasticus
xviii. 14., and páidwv, to coritct, in the Sept.
Móá̂ m ú̂ , 'be not diseartened.' Ulégyv
is synonymous with páid. The next clause ón
vóis—paràdeýgetai is a free translation of the
Hebrew, which is well rendered by Dr. French
and Mr. Skinner. 'For Jehovah chasteneth him
whom He loveth, Even as a father the son in
whom he delighteth.'
7, 8. Here we have a conclusion from the
above passage, though with the omission of a conclusive particle, per aṣyndeton, a figure in St. Paul’s writings often used with great effect. As, however, ὁ so seldom begins a sentence, the antient scribes stumbled at it, and supposing it to be connected with the preceding words, wrote ὁ, the s arising from the α of following. Such is, I apprehend, the true origin of the εἰς, which has been half erased by Griesel, and received into the text by Matth.; though most rashly. The reading εἰς παῖδεις, represented by the Vulg. and some inferior Versions, was doubtless an emendation on εἰς παῖδεας. Finally, the ὡς is required by the course of reasoning, and by the antithetical εἰς at v. 9 ἡμῶν, etc., ‘ye bear patiently.’ Ὑπομένων, etc., ‘treateth you.’ A mistaken correction of writers. The γάρ &c. q. d. (as Stuart explains) “how can ye expect, although ye are children, not to receive any chastisement?” The sense of the whole passage is well expressed by Jaspar and Kuin. thus: ‘Hence, if ye have to conflict with trials and tribulations, ye may thence infer that you are beloved by God, and that he takes care of you; but if you are exercised with no afflictions, you have reason to fear that God neglects you, as men do illegitimate children, of whose education and morals they take no care, leaving them χωρίς παῖδεας.’ By “all” are meant all true sons of God, and beloved by him. The ὡς is well rendered by Kuin, ‘inde sequitur.’ The question arises, another reason why their tribulations, suffered for religion’s sake, should be borne with patience; and that by a comparison of the discipline of a human parent with that of God. V. 9. contains an argumentum a minori ad majus; and in v. 10. it is proved, that the discipline of God is far better and more beneficial than that of human parents. (Kuin.) Et al. Here again the scribes or Critics stumbled at the ἀṣyndeton, and emended ὡς ὡς. The interpretation ita vero supported by many recent Commentators, is justly rejected by Kuin., as not agreeable to the air of the context. Τῆς σαρκὸς is, as the best Expositors antient and modern are agreed, for σαρκικῶν, ‘natural sense’ (Rom. ii. 16, ἡ σαρκὶ τῆς σαρκος. ἰδανεῖται, ‘chastiser.’ Εἰπότο, ‘we reverently submitted to their behests.’ Τὸ πατρὶ τῶν πνευμ. A very peculiar expression, and therefore variously interpreted. Some, regarding the sentence as perfectly antithetical, and supposing ὡς here to be repeated from the preceding clause, take the sense to be, ‘father, i.e. Creator and vivifier of our souls.’ And such is the view of the sense adopted by most of the earlier modern Expositors, and, of the later ones, by Doddr., Mackrn., Scott, Stuart, Böhme, and Scholefield. But it may be remarked, that God is the creator of the body as well as the soul, and in Num. xvi. 22, the sense is, ‘O God who giveth life to all men.’ Moreover, the sentiment yielded is not apposite to the argument. It is therefore better, with some eminent Expositors antient and modern (as Chrys., Theophyl., Pesh. Syr. Croll., Grot., Milton, Rosenm., Wolf, Midd., and Kuin.) to suppose this a Hebrewism for special Father, alluded to and the natural father which, it is shown, is quite suitable to the context. Thus we have just after ἀγίασθης, and εἰς τὸ μεταλαβὲν τῆς ἀγίωτητος αὐτοῦ (Kuin. observes) is so called “quasi animum nostrum curat, ut emendetur, nos corrigat etiam Heliodorus (in Serm. xxi. 9. calls prophets parents non quidem parentis, sed paenam semen, correptis, correptis spiritibus.)” The καὶ, however, is not as Kuin. imagines, really used in the sense of ὡς; but it is elliptically put for ὡς ὡς ὡς, corresponding to the καὶ ἐπίστροφημα in the preceding clause. Read καὶ and thus live,’ i.e. attain everlasting happiness, a sense found in the Latin version, as in the “duc vivimus vivamus” so finely paraphrased in the well-known Epigram of Dryden. In the verse following the word πρὸς διάλογος ἤμ. are to be repeated in the second members of the sentence. In the first case it refers to the period of childhood; in the second, to the last period of our sojourn on earth. Compare 1 Pet. i. 6. Τὸ κατὰ τὸ δοκοῦντα αὐτόν correspond with the ἐπὶ τὸ συμφέρον scil. ἦμ. to be supplied from the context. The former, however, may, not, as it has been generally done, be understood of arbitriness only, but of a neglect of direct punishment to its chief end, the reformation at the final good of the offender, and aiming only to excite fear, which is only the means, rather than promote virtue, the end; and seeking an end of their own, the gratifying their ill-humors. Else τὸ συμφέρον, etc. is explanatory of the συμφέρον, and recognizes the principle of virtue being exercised and strengthened by adversity. There may however be an allusion to the regenerate influence of God’s Spirit, referred to in the preceding verse by which adversity is sanctified to our spiritual good. See 2 Pet. i. 4. the end of the gospel is said to be that we may become ἔκεις κοινωνοῦντες ναυτ. which community we are commanded to aim. See Matt. v. 41. compared with Lent. xix. 2.
11 Here we have an anticipation and removal of an objection. Affliction is admitted to be, for the time, grievous; yet is, in reality, productive of joy by its effects. The dōkei is emphatical, seeming to be. At ov χαρά supply τρέμα: or rather it may be considered as a gemin. of quality, put for an adjective. So Aristotle said of education, that its roots are bitter, but its fruits sweet. Compare James i. 2. Πάσα, 'of every kind,' even though not severe. Προτό γαρ τὸ παρόν refers to the time of suffering under it. Eἰρήνων. The allusion is here used in the sense of the dictionary, i.e. productive of true happiness, the peace of God, which passeth all understanding. Phil. iv. 7. Col. iii. 15. And so it is explained by Wof and Scott. Others, however, derive the use from the Hebrew idiom, by which תינון denotes happiness. Δικαιοσύνη is a Genit. of explanation, i.e. of righteousness and justification. In τοῖς δὲ αὐτίκα γεγονὼν, there is a reference to the agonistic metaphor, by which life is represented as a stadium, or gymnasium. The transposition of δικαιοσύνης is well accounted for by Woken ap. Kuin. The latter justly retains and defends the common interpretation, in opposition to the novel, but unsound, views propounded by some recent expositors.

12. On the above arguments respecting the uses of affliction the Apostle now founds an impressive exhortation to constancy in the faith. And as at the beginning of this hortatory part of the Epistle (x. 19. sq.) he had treated of the superriority of Christ's priesthood, and held out the most severe punishments to be inflicted on apostates, since not even contempt of the Mosaic Law went unpunished: so now, on concluding, v. 12., the more general part of his hortatory portion of the Epistle, he finally excites to perseverance in the faith. In the first place he treats on the difference between the old and the new Dispensation, showing the superiority of the latter over the former; and thence (at v. 25.) argues, that if despisers of the Mosaic Law suffered the severest punishment from men, much less shall apostates from the Gospel escape punishment from God. (Kuin.) Ταῖς παρείμεναι —ὑμῖν. These words are taken from Is. xxxiv. 8.; though not a regular citation, but only an accommodation of a passage of Scripture to the present purpose. The exact sense of the metaphor in παρείμ. and παρέλαβ. has been disputed. Some, as Raphel, Carpz., Hein., and Dind., suppose an allusion to the effects of disease, especially of paralysis, on the body. A view not a little harsh and frigid. It has been abundantly proved that both παρελαυθα and παρέστασις are used to denote the effects of fatigue and over exertion on the body, and sometimes employed of weariness of mind, or low spirits. So Jerem. vi. 34. παρελαυθαν αὐτὶς χειρεὶς and 2 Chron. xv. 4. μὴ δεκαδοθοῦνας αὐτὸς χειρεῖς. Some therefore suppose this to be an image taken from wearied wayfarers. But the best Commentators ancient and modern are in general agreed that there is here, as before, an agonistic allusion. So Kuin.: "Comparat scriptor lectorum suos demissos et ad defensionem pronom, partum cum athletis et luctatoribus defatigatis v. 13. partim ex pugno inficto et compressione claudianitibus v. 14. Philo in De fere conc. ej. g. 16. Α. οἱ μὲν γὰρ παρακολουθῶν ἄνθρωπον, ἑαυτὸν αὐτίκα παρακολουθητε ἀνθρώπων ἀνθρώπων." 13. καὶ τροχίας—ὑμῖν. The sentiment is founded on Prov. iv. 36. ὅθεν τροχίας νοεῖς νόμον τὸν νόμον, καὶ τὸν νόμον νοεῖς. The words are well explained by Kuin.: "vitate, removete in via quia inceditis, omnes salebras, obstacula omnia, ne pedem obstentis, non sine cautione et circumspectione incedite, ne pes claudas plane luxetur sed convaleat h.e. imagine omnia: vos qui in fide natalis, removete omnia constantis fidei impedimenta, deponeste vexationes, posite firmam rem serenam terrarum, neque aures præbate sollicitationibus ad defectum a religione christiana, ne vacillantes magis conturbemini et deficiatis."

14. The Apostle now proceeds to remind them of various duties to which their Christian profession, and the times in which they lived, rendered it necessary, that they should pay a particular regard. (Stuart.) Exhortations to peace and to holiness are well introduced after that to perseverance in the faith, since the former would much contribute to promote and produce the latter. See Rosenm. and Jaspis. Διακ. is here used as in 1 Cor. xiv. 8. τὴν δὲ. Αἰγαμαλίων must not, with many Expositors ancient and modern, be taken in a limited sense, but be understood in its most extended acceptation, to denote a pious and holy life. Οὕτως τὸν Κ. is a Hebraism denoting admissation to the happiness of heaven; and therefore it matters not whether τὸν Κ. be explained of Christ, or of God. The former is supported by the Pesh. Syr. the latter by the Vulg.
The expression seems rightly interpreted by Böhme, Kuin., and Stuart, of the favour of God. And Stuart, very properly, connects this with the preceding sentiment, explaining: "See well to it, that no one fail of obtaining that divine favour, which is the result of holiness."

In the next words μὴ τις ρίζα—πολλοί there is some obscurity, arising chiefly from a seeming comparison of the metaphor, to remove which, Grot., Whitby, Mill, and Valckn. would read ἐν χολῇ, which is supported by the Hebrew text in the passage of Deut. xxix. 18. here referred to. But it is evident that the words of the Apostle are not a quotation, but (as v. 12.) an application of the passage to the present purpose. Indeed, it seems that the Sept. (including the Alexandrian) read as in the Apostle's text, it is very improbable that the other reading was the general one in his age. Indeed, Jackson, cited in Holm's Sept., goes far to prove that such was a true rendering of the Hebrew according to the copies used by the LXX., and that the Masoretic reading of our present copies is wrong. At all events, it seems to have been the reading, at least, of the Sept., and, being suitable to the Apostle's purpose, adopted. If this be not admitted, we may suppose with Kuin., that the Apostle here lays aside the metaphor, to express his meaning the more clearly. The general scope of the sentence I would trace (chiefly with Böhme and Kuin.) an objection to persevering attention and practice, especially contain the general sentiment intended to be expressed; and the two following clauses two particular ones, meant for exemplification, and to be especially dwelt on, namely, first μὴ τις ῥίζα &c., which is directed against the crime of apostasy and the leading others into it by evil example. The apostate is represented as profligate and profane, and is compared with Esaú; for as he sold his birth-right for a mess of potage, so they sell the favour of God for gratifications the most fleeting and worthless! Besides, sensuality and profligacy are the most frequent means of seducing persons to apostasy. The peculiar nature, however, of the metaphor in question, preserves attention especially as it has not been pointed out by the Commentators. We have here, I apprehend, one of the many agricultural metaphors found in the N. T. The infection of apostasy and the vices connected with it, is compared to that of bitter and noxious weeds getting into a garden, which strike their roots down and widespread as if to be with difficulty eradicated; and spread so fast as to infect the ground in every direction. Thus ἐν χολῇ signifies 'among those to trouble,' (of which as many examples may be seen in Steph. Theol.) is very suitable. By the same metaphor Antiochus Epiphanes is, 1 Macc. i. 11., called ρίζα ἀποκαλλος, as the author and cause of sins. I apprehend, too, that both Moses and St. Paul, by the expression ρίζα meant to intimate that the evil was difficult to be eradicated. So also the passage of Dionys. Hal. Antiq. p. 602. 10. there is a like confusion of metaphor, thus: οὗτοι (conjecture όντες) εἰς περίπτα ἤνει λακείας καὶ κλένειμα τῶν ἀνδρατοκατάδουν τῶν αὐτῶν καὶ γεννήτων, ὥσπερ εἰς ἀρσενίων πετῶντες λοιμοί, μενενιστὴ τὰς τοὺς τρεῖς ῥίζας. The expression ρίζα is best rendered 'a root meal,' (v. 11.), as we learn from Genes. xxv. 34. ἄρτον καὶ ἐγκαὶ φακός. Of this sense of the word examples are adduced by Schleus. fec. Homer and Poldy. τὰ πρωτοτόκια, 'the roots of primogeniture.' The word is only found here and in Genes. xxv. 32. xxvii. 36. 17. The lesson which this is meant to teach is, that forsaking or backing off Christians is obvious. See Owen and Scott. 'Αποστασίας. The sense is, 'he met with a refusal;' 'his request was rejected.' The best Exposition in general agreed that τότοις μετανοιαῖς signifies a changing of any one's intention, and the τούτος denotes means; the general sense best is, 'he found no means of inducing [Israel] to change his intention, and alter his words.' The sense is very agreeable to the context, and seems required by the narrative in Genesis; though it is not here the obvious sense. (See Kuin. and Scott.) Of this sense of μετάνοια, and τούτοις many examples are adduced by the Commentators. Those who adopt the common interpretation, by which the ρίζα is understood refer the αὐτὰς to εἰσοδίας; which is harsh. It was better, with Mr. Rose, in a Sermon on this text, to suppose a reference to τούτοις μετανοιαῖς; the gender being accommodated to the more important word. But to ascribe the μετανοιαῖς to Esaú, involves such difficulties that it cannot be admitted. According to the view first mentioned, the ρίζα refers, as it most naturally does, to the μετανοιαῖς.
καὶ κατατεθήκατο "καὶ ὁ θεὸς ἔθεσεν τὸν ἱερόν μετὰ τοῦ τοῖς θρόνοις, λιθίβολον· ἡ θυσίαται ὡς μεγίστως κατατεθήκατο· ἵλιος ὁ ἰδίως τοῦ θεοῦ τοῦ τιμίου. Καὶ τό δικαίωμα τῆς ἁγιασμοῦ τοῦ θεοῦ, σινατὸς καὶ ἅγιος. Καὶ τὸ ἱερὸν θυσίαται ὡς μεγίστως κατατεθήκατο· ἵλιος ὁ ἰδίως τοῦ θεοῦ τοῦ τιμίου.

The description of the temple at Exod. xix. 20 sqq. and with reference also to Deut. iv. 5 & 11. The latter dispensation, he shows, is not, as the Mosaic, severe, onerous, and minatory; but promises salvation, and instils joy, hope, and confidence. Hence, however, he argues that its very superior excellence would render it proportionately more criminal and perilous to reject it. (Theoph., Kiuin., Storr, and Scott.) The γὰρ has reference to the caution at v. 15. μὴ ὀφελήσῃς τῷ πιστεῖς. Προσφερεται a term denoting religious service and worship generally; but it may designate, as here, embracing a religion. Of ψυλαφ., the sense has been disputed. Many Expositors from self downwards explain it 'touched [from heaven] in σώματος' by God or by the Prophet, just as the narration of Moses shows the mountain was struck. But ψυλαφωμ. does not mean to touch, but to feel of, handle; which were unsuitable to the thing in question. And as to connecting it with πυρι, to help out the sense, this (as Kiuin. observes) involves a harsh transposition, and introduces an absurdity tautology quite alien to the genius of the writer. Kiuin., justly retains the antecedent and common interpretation, by which ψυλαφβ. is joined with ὥρις, and taken for ψυλαφβ., in the sense contractubilem, (as the Pesh. Syr. renders it) 'which could be handled,' equivalent to the αἰθητον καὶ ἐπίθεμαν of the material, corporeal, or palpable and tangible mount, in opposition to the incorporeal, spiritual, and heavenly one, the heavenly Sion, of v. 22. So Quintil. (cited by Kiuin.) says "just quod sit incorpore, apprehendi manum non posse. And Cicero has mente contractam. Κεκατομ., τ., 'and that burnt with fire.' So Deut. iv. 11. καὶ τὸ δόρος εἶναι πυρὶ.

The words following advert to the tremendous circumstances which attended the promulgation of the law at Mount Sinai, in which struck terror into the people; circumstances whose dignity must not be lowered at attempts by minute explanation, where (as in similar passages at I Cor. xiv. 52, and 1 Thess. iv. 16.) all such must fail, and where it becomes Interpreters to 'throw' their shoes from their feet, being on holy ground.'

In παρθένατο μὴ προστ. Α. Λ. the μὴ is expressed as is usual after verbs containing a negation. On which see Matth. Gr. Gr. § 533. The sense is, 'they declined, or deprecated being any more spoken to in that way.' On παρθένα see Note on Acts xxiv. 11.

20. Here the Apostle adverts to a circumstance which especially caused their alarm, namely, that so strict was the edict which forbade the mountain to be touched, that even a beast touching it was to be stoned. ὡς ἐφαρμ. for ὡς ἐφερεμ. 'could not bear it without terror and awe.' Τὸ διαστελλ., 'the interdict [expressed as follows].' For the words ἐ βολί ὁ κατατο-
such an assembly of angels &c. shows that the writer intends to describe the objects of the invisible world, as seen with the eye of faith, not things palpable, nor the objects of sense. So Abp. Newc. well observes, that Christians are represented as already come to that state which faith and obedience will secure to them. And so Dr. Shuttleworth paraphrases, 'But are placed on the verge of the heavenly mount Zion' &c. Yet it should seem that as there is here a manifest contrast intended with the old dispensation, so the sense first mentioned cannot be excluded from the passage under any plea of expressions occurring unsuitable thereto. If I am not mistaken, both the above senses were intended to be expressed: since the economy and society of Christ's Church on earth, with all the prayer and ordinances, is intimately connected with that which subsists in the holy abode of God and Christ in heaven, to which it is continually transmitting fresh inhabitants. See Revel. xi. 1 & 2. xiv. 1—5. xxi. 9—27. The former sense was, it should seem, alone at first intended by the Apostle, and, probably speaking, terminates at 1st. ἐν οὐρανοῖς, (though it is resumed at v. 24.) after which, for the encouragement of those who were fighting the good fight of faith, he at v. 23. throws in imagery suited only to the heavenly Jerusalem in its full sense, heaven itself, representing his readers as having already joined the great family of God in heaven, become citizens of the heavenly Jerusalem, in whose book their names were written, governed by God the supreme Ruler of all, and in the blessed presence of Christ, the Mediator of the covenant which had brought them thither. At the words καὶ ἐβαθύνεται νεὼς μεσίτη τοῦ Αποστόλου the Apostle forsakes the imagery suited to the Church of God in heaven, and returns to that on earth; for ἱάσεως seems to belong both to the earth, and to the latter; ἵνα εὑρεθῇ τὸ νεώνσουλον which connects them; though the προελθήσαι must be accommodated in sense to each. In the latter they are said to come to Christ, as coming to his religion; for those who come to Christ's religion are often in the N. T. said to come to Christ. Thence to come to Christ as the mediator of the new covenant, is equivalent to coming to and embracing that covenant and dispensation obtained by his mediation, and not mediation only, but atonement, as is expressed in the next words καὶ ἀναμετρήσεως, which contains a contrast to the typical sprinkling of the Levitical law; an atonement, it is said, which 'speaketh better things than the blood of Abel.' (For such, etc.) The best Expositors are agreed, is the sense of παρακατείχες (Ἀβελ) inasmuch as that cried aloud to God for vengeance, this proclaims pardon and peace.

It will now only be necessary to advert to a few points in the phraseology which require some illustration. The ἤμειν ἐν οὐρανοῖς, in opposition with and explanatory of the prece for salvation; and on the sense of the expression see Note at xi. 10. In the next clause the punctuation I have adopted is supported by many of the best Critics from Beng. to Vater, Böhme, Stuart, and Kuin, who observe, that the common punctuation involves a plasman very unsuitable to the dexterity of the writer. Other reasons, less decisive, but not without weight, are adduced by Stuart, who aver, that the Greek admits of no other construction than that which is involved in the punctuation which he adopts. Πανταγόν properly denotes any solemn festival, as the Olympic or Pythian, at the rites of which, (i.e. sacrifices, with games and spectacles,) great multitudes were congregated. The term, as Kuin, observes, was adopted by the Sept. translators to express the Heb. πάγαν, a solemn assembly, at Hos. ix. 5., where is added παυσιν, a festival, rendered πανταγόν by Symmachus, at Lev. xii. 4., simply denotes those who enjoy distinguished privileges, or are well beloved, without reference to the original idea of prnominetura. See Kuin. and Stuart, the latter of whom understands it of those who have been most distinguished for piety. It should seem to denote the same person as the πανταγόν δείκνυσιν, just as the heaven is represented as illustrating examples of faith in the preceding Chapter. Πανταγόν δείκνυσιν should be rendered 'enrolled,' the term being employed suitably to the preceding ones παλαι. Heaven is often in the N. T. represented under the figure of an earthly πολίτευμα of which those entered on its list are citizens; with allusion to which the heaven is represented as having its 'look of life' wherein are inscribed the names of those admitted to salvation; though that is not here applicable. Of course, in the present case, the persons in question must be all who have, in every age, distinguished themselves for their faith and piety, and have been admitted to the inheritance of the saints in light.

At καὶ κρίθη θεῷ πάντων most recent Editors and Commentators place a comma after κρίθη, thus, 'to the Judge, the God of all,' the supreme Ruler of all. And this is maintained by Knapp and Stuart. But it is justly observed by Böhme and Kuin., that the mode of interpretation thus introduced is too artificial. And they, with the old Commentators, and Heiner, More, and Winer, rightly recognise a transposition, for θεῷ κρίθη πάντων, of which numerous examples are adduced by Winer. It may be added, that the other interpretation would indispensably require the Article: and moreover the latter is supported by the authority of the Pesh. Syr. the Vulg., and other ancient Versions, as also the Fathers and ancient Commentators. The expression κρίθη πάντων may, indeed, seem not very suitable to the context; but it may be observed, with Kuin., that this designation of God is at once for consolation and for warning. Διακαίω, 'the righteous,' 'the justified.' Verum signifies conterminous by admission to their final state of glory and happiness. See Notes at x. 39. and Phil. iii. 12. The άλλα πανταγόν has been already explained. The expression may have, as Dr. Burton thinks, an allusion to Moses.
sprinkling the people, and saying, Behold the blood of the covenant, Exod. xxiv. 8.

For the common reading κρείττων most of the MSS. and Versions, together with several Fathers and all the early Edd. except the Erasmian, have κρείττων, which was preferred by Mill, Beng., and Wet. and has been adopted by Grieseb., Math., Knapp, Schott, and Tittm. The common reading κρύα as, in Kuin. thinks, have been introduced from v. 9. vii. 19. viii. 6. x. 34.; but it should rather seem to have come from the scribes, and the A to have arisen from the A following. The expression signifies what is more salutary, and available towards removing the wrath of God, namely mercy and pardon. For τὸν Ἄρελ some MSS. and Fathers have τὸ Ἀρια. scil. ἁλά, which is approved by Grot., Volt., and Rinck. It, however, violates the propriety of the Aristeus and was probably an emendation from those who, though they saw the sense, could not extract it from the words. But, in fact, no alteration is necessary; since, as Knapp, Bp. Middl., and Kuin. observe, Abel must, by implication, mean the blood of Abel, or as Abel speaks by his blood; for, as Croll, Theophyl., Fell, Rosenma., and Stuart explain, while that called for vengeance, (See Gen. iv. 10.) on the murderer, that of Christ (the blood of sprinkling) speaks (i.e. assures us of)atonement and pardon, promising us admission to the true holy of holies, heaven itself. See x. 19. 

Such (observes Stuart) is the contrast between the old and the new dispensations. In the former, law and terror; in the latter, all is gracious and animating. The inference meant to be drawn is that they should renounce the former and adhere to the latter. And this the Apostle proceeds to confirm in the remaining verses of the Chapter, by a solemn warning against a renunciation of the Christian faith.

26. τὸν Ἀρια. This is by many modern expositors referred to God; but by the ancient and some modern ones, to Christ; which is far more agreeable to the context. For, as Stuart observes, "the two dispensations are here compared, in respect to the penalty to be inflicted on the disobedient; the promulgator of each dispensation being introduced as the person who addresses the injunctions of God to men." With respect to the words τὴν τῆς ἁγίας χρυστικτῆς, as opposed to the τῶν ἁγίων καθὼς κεχρυστικτὴν ἁγίας, and xiv. 3, and often in Josephus. Most Commentators understand by these two expressions Moses and Christ, the former as God's instrument on earth; the latter as speaking by heaven from the Apostles and ministers in the Gospel. The emphasis, however, may thus be said to be rather in words than in sense; and the sentiment as thus represented involves, as it were, remarks, something incongruous and frigid. Some, indeed, understand the two expressions of God; others, the last only. But the former is quite inadmissible; and the latter not a little harsh. There is evidently a reference to Moses and Christ, though not, I conceive, in the way above adverted to. We may, with Cramer, Storr, Böhme, and Kuin., take Ἁρια. as belonging to so, instead of τῆς τῆς, it is rightly edited, from many MSS. and early Edd. by Grieseb., Math., Knapp, Schott, Vat. and Tittm.) and τῶν ἁγίων as belonging, not to χρυστικτῆς, but to ἀρια. understood; so as to be equivalent to the adjectives ἁγίας and ἁγίων. Comp. i. 1. We might, indeed, have expected ἁγίας as, or καθὼς γέν.; but it may be observed that ἀρια. is a more significant mode of expression, as denoting not only the being descended from earth, but the living upon it as a man. That ἐν τῆς τῆς may be for ἡμεῖς is, plain from 1 Cor. xiv. 47. ὁ θεσμός ἁριαδεῖτο καθὼς γέν.; but it may be observed that ἀρια. is a more significant mode of expression, as denoting not only the being descended from earth, but the living upon it as a man. Thus also the τῶν ἁγίων ἁγίων here corresponds to the διὰ τοῦ Ἱουδαίου, καθὼς γέν.; noting the heavenly origin of Christ. Hence, though almost all Commentaries (including Kuin.) repeat κεχρυστικτῆς τῶν ἁγίων, yet it seems not only unnecessary, but even improper, as not agreeable to the writer's meaning, which, I apprehend, was to designate Jesus as him who actually came from heaven, the Lord from heaven; not merely an inspired person, as Moses, but as Son of God, one with, and representing the Deity.

At ἁγνού (which stands for ἐξήπτυς) supply δίκην from the subject. And at Ἰησοῦ supply φευγόλαμβα. In τὸν ἁγνού there is an argumentum a minori ad majus. "Ἀποτελεῖς," turn away from, reject, or renounce. A stronger term than παρατιθέμενοι. See Math. v. 42. and Note. 26. τὸν ἂντί ή βοήθεϊ δ. i.e. the voice sounding from Sinai. See supra v. 19. The best Expositors are in general agreement that the ὁδ. refers (as grammatical propriety would require) to Christ, notwithstanding that the thing is in Exodus ascribed to God. Nor is there any inconsistency, since the N.T. and the Habbinic writings agree in representing it as the Son of God, who appeared to the patriarchs, who delivered the law by angels, and who was the ἀντί ή Βασιλέως worshipped in the Hebrew Church. See Acts vii. 53. and 1 Cor. x. 4 & 9. "Βραχύνετε, Literally, made it shake as a ship at anchor is tossed by the waves. Τοῦ δὲ. It is well observed by Kuin., "that since νῦν is opposed to τοῦ, it indicates the times of the N.T., and that the promise, which was not now brought forward, but being already formerly in being, pertained to this age, is plain from the preterite pas-
sive εἰλήφθη. And he renders, 'quod autem hanc tempora attinet, promit hoc.' The εἰλήφθη is by Wakef. rendered 'declared.' But the word seems to include the notions both of declaration and promise; the latter predominating. See more in Abp. Newton.

The citation is from Hagg. ii. 6. Sept., and exactly represents the sense of the Hebrew, though with a slight change, for adaptation to the present purpose; and οἱ μόνον ἀλλά is intended to strengthen the sentiment. It should seem, too, that the Apostle, as often in his other Epistles, did not intend to stop at οὐρανοῖς, but to carry on the train of v. 7., and the mention of the first words would to persons so conversant in Scripture bring to mind the whole. The words plainly predict that mighty change in religion which was to be introduced by the promulgation of the Gospel. In these and other descriptions given by the Prophets (as Is. xiii. 3. and Joel. ii. 10. iii. 16.) of the changes which should precede the and the mighty power which should accompany the last and perfect dispensation of Christ, the thing is represented by God's shaking, not, as at the giving of the law, the earth only, but both the earth and the heaven, i.e. effecting a complete change and total revolution.

27. το δὲ δὲν ἐπέφερα—μετατέθησεκ] Here we have, as Kuin., remarks, a comment of the writer on the Prophet. That the Prophet says once more signifies the removal of the things that are put in commotion; by which (as the best Expositors are agreed) is meant, the abolition of the polity, rites, and ordinances of the Jewish dispensation. And as ἐπέφερα may mean, in such a context, 'once for all, the Apostle intends (as Peirce suggests) to hint that God will make but one such alteration; and consequently that the things which succeed upon that shaking shall continue unshaken.' Of ὁ υἱὸι τοῦ θεοῦ the sense is very obscure and disputed. It is usually explained, 'as of things that were merely created, and therefore so constituted as to be temporary.' In which view I would compare Thucyd. ii. 64. πώλησα γὰρ χαράν καὶ διάσασθαι. Thus περιπατήματα will be for χειροποιία, caduceus, mutabilitas, as opposed to τοιοῦτον same, as at ii. 2 & ix. 24. τοῖς ἐπευρασίας. Such is the view of the sense adopted by Beza, Elst., Ern., Schott, and Stuart, which last mentioned Commentator observes, that the writer means to say 'the ancient order of things, viz. the Jewish dispensation, will be changed, removed, abolished, in like manner as the objects of the natural creation. All this change or abolition of the old dispensation was to take place, in order that a new one might be introduced, which shall undergo no change; ία μείν' τα μη σαλευμένα,' i.e. 'continue to the end of the world unshaken, as not to be abolished.' The above is probably the true interpretation; but the following supported by Iken., Storr, Böhme, and Kuin., is ably conceived, and may be the true one. They render: 'indicat abiditionem mutabilitatem, imperfectum, quippe factorum (np. ita factorum) consisto ut illa imperfecta expectant stabilia i.e. ut tamdum durarent, quam in eorum locum succedent stabilia, perfecta h.e. religio christiana cum omnibus commodis et ornamentis quae sunt culturis praebeat. 28. 29. τοιοῦτον] i.e. the βασιλεία τοῖς θεοῖς, the Gospel dispensation, which is never to be abolished. So most Commentators interpret. Kuin., however, takes it to mean 'felicitatem in altera vitæ futuram,' which view is, indeed, countenanced by the figure in παράλ. ἔσχησεν νάρ. This is usually explained 'let us hold fast the grace vouchsafed to us;' or, as Mr. Valpy interprets, 'let us continue steadfast in that faith and dispensation delivered in the Gospel, as being that alone which renders both our persons and our services acceptable to God. Let us hold fast the profession of our hope without wavering, continuing to serve God with a holy reverence.' This exposition, however, involves not a little harshness; and it is far better, with Chrys. Theod. and Origen, to understand the whole of the above to be the Gospel dispensation, and many eminent modern ones, (as Dind., Rosemm., Stuart, Böhme, and Kuin.) to assign the following sense: 'cum per Christi religionem spes nobis contigentis felicitatis perennis certissima; gratiam memori mente Deo persolvamus, ita, ut cernamus cum reverentia et metu.' The εὐαγγ. is not well rendered by Stuart 'devotion.' The sense is correctly represented by our common version 'godly fear,' supported by the authority of the ancient Versions and Glossographers, and by the best modern Commentators. This sense is, indeed, required by the next words, (supposed to be derived from Deut. iv. 24.) which assign a reason why the godly fear should be entertained, threatening the same severity to apostatizing Israelites as was formerly shown to Israelites. Καὶ γὰρ ὁ θεὸς ἐπ. κατ. A sublime and awful image, as suggesting the idea of a God who can, like a consuming fire, bring to utter perdition; the awful punishment of those who know not God, and obey not the Gospel.

C. XIII. Sequitur Epistole para hortatavi specialia, quâ vari genera officia Hebræis insignit. (Kuin.)
2 εκλαμάσατε δια ταύτης γάρ ἠλάθον τινες ἐξενώσατε
3 ἀγγέλους. 'μιμήσασθε τῶν δεσμῶν, ὥς συνεδεμένον·
4 τῶν κακουγυμνῶν, ὧς καὶ αὐτοὶ ὄντες εἰς σώματι. τίμιος
ὁ γάμος εἰς παί, καὶ ἡ κοιτή ἄμιαντος πάνω δὲ καὶ
5 μογγοὺς κριεῖ θεός. ἀφολατήρας οἱ πρότος άρκομενον,
τοις παρούσιος. αὐτὸς γὰρ εἰρήκεν. Οὗ μὴ σε ἀνέβη, ὡδὲ
6 οὐ μὴ σε ἐγκαταλίπει, ὡστε βαρφύξῃ ἡμᾶς λέγειν.
Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι, τι ποιήσεις,
7 μοι ἕνερωσος; 'Μυμοευνέτε τῶν ἕθουμεν ὑμῶν, οἴνους,
Philipp. 4. 11. 1 Tim. 6. 6. κ. — Psal. 56. 5. 12. et 118. 6. — Infra. ver. 17.

vated [as heretofore], and firmly rooted in your practice. Τῆς φιλοφ. A virtue closely con-
nected with the foregoing, and a main evidence of it, and especially to be practised towards their
Christian brethren, since the distress occasioned by persecution would cast many upon the charity
of their brethren. On μη ἐκλ. Kuin. observes: 'Negatio expressa contrarium affirmationem
complectitur.' Of this examples are numerous in the best writers. "Ελάβον εἰσθαναι, 'uncon-
scious to entertain,' and the like. [See this idiom see Viger. p. 256. and Matth. Gr. Gr. The argu-
ment (intended to anticipate an objection, that the persons may be obsecures and unworthy of
notice) is, that greater honour among men and consequent reward from God sometimes attends the
discharge of this duty than the circumstances of the case would lead us to expect.

3. μιμήσασθε τῶν δεσμῶν. ἡ μιμήσις ἐν εὐθείᾳ. An in-
junction to such a lively sympathy with the prisoners, as if they were fellow sufferers. The
μιμήσασθε must, however, by the context, imply relief as well as sympathy. So in Hebr. ii. 6.,
and μιμητικῶν in Gal. ii. 10. Τῶν κακούρων,' those who are suffering under calamity or distress,' viz. for the Gospel's sake. See supra. xxii. 37. The words οὐ καὶ αὐτοί ὄντες ἐν
σαιμ. are meant to suggest that they themselves are exposed, while yet alive, to similar distress,
so as to need sympathy and support from others.

4. τίμιος ὁ γάμος] Since the whole context is horatary, the best Expositions in general are,
with reason, agreed that the ellipsis here is not ἄτοι, but άτοι. See Schoelef. It is now,
moreover, generally admitted, that έν πάσι signifies inter omnes, (a sense supported by the
authority of the Pesh. Syr.) where Böhme and Kuin. supply eisides, justly supposing, that
among these Hebrews there were some, like those censured at 1 Tim. iv. 3, who by what they
thought a holy contempt of marriage, gave a handle to immorality both in themselves and
others. Τοις παῖσι, however, may simply mean 'among or for all persons,' without excep-
tion on the score of peculiar engagements to piety and holiness.

The next injunction is to the married, namely, to
avoid adultery. And it is followed up with a solemn assurance, which seems to regard both the
preceding injunctions, q. d. Let the single marry; for fornicators God will judge. Let the married keep themselves pure from adultery; for adulterers God will judge, i. e. condemn and punish.

5. ἀφλ. τοπϊσος] scil. ἔστω. Τοπϊσος, for ἔστω, conduct, habits, and character. 'Αρκοῦν

6 μιμ. ] 'preserve in mind,' viz. so as to feel due gratitude, and to follow their holy ex-
ample. By the έγκαταλίπει are meant their spiritual pastors and masters, elsewhere called προστατεύουσαν.
"ελάλησαν ύμιν τὸν λόγον τοῦ Θεοῦ ἐν ἀναθεωροῦτεν
τὴν ἐκβασιν τῆς ανατροφής, μιμεῖτε δὲ τὴν πίστιν.

1' Ἑσσοῦ Χριστοῦ χθες καὶ σήμερον ο οὐτῶς, καὶ εἰς τοὺς ἄιώνας.
{oδιχαίς ποικίλαις καὶ ξέναις μιὸ περιφέρεσθαι καὶ
λῶν γὰρ χάριτι βεβαιοῦσαι τὴν καρδίαν, οὐ βρώσασθαι, ἐν
οὐκ ἐφελθήσαν οἱ περιπλανάστες.

"Εχομεν θυσίας..." 10

Wets., and has been edited by Griesb., Matth., Knapp, Scatt, Vat., and Titm.; and justly, for though παρά and περί in composition are perpetually confounded, yet here παρά yields a stronger and better sense, there being a metaphor taken from a ship carried out of its course by violent winds. Of the other words of the verse the sense has been pointed out in the above extract from Prof. Scolefield; but a few remarks may be proper. It is plain from the words καὶ ἐφελθήσαν that καὶ ἐστὶν is for συμφέρει, as at 1 Cor. vii. 16 & 26, ix. 15. The expression βεβαιοῦν τὴν καρδίαν is aptly compared by Michaelis with the Heb. בָּבֵא, to refresh the heart [with food]; Gen. xviii. 16, and Judg. vi. 15; & Ps. cvii. ix. & xcv. vii. xcviii. 5. The more important words are: Hic, however, because καρδία is meant the soul of man, which is confirmed and blessed by Gospel doctrine. By βεβαιοῦσαι are meant the observances respecting meats, clean and unclean; and also the meat-offerings ordered by the Mosaic Law. "These (says Kuin.) are mentioned as an exemplification of the divers doctrines which the Gentiles were instructed in from the word of religion." These and such like observances, it is added, οὐκ ἐφελθήσαν, have contributed nothing to that heart-felt holiness, peace, and blessedness, which the Gospel confers; may be pernicious, as working contrary to it.

10—14. A difficult portion this, owing to the recondite nature of the metaphors employed. The chief and most obscure expression is the οὐκ ἐφελθήσαν of the clause. Most of our best Commentators suppose it to be put, by metonymy, for the victim offered on the altar, being suggested by the βεβαιοῦσαι preceding; q. d. 'We Christians have our sacrificer, (namely that of Christ by his atonement, shadowed out in the Law and typified in the Lord's Supper) of which those who rest their hopes of salvation on the ritual sacrifices of the Mosaic Law (viz. Jews or Judaeans) have no right to partake,' i.e. they are not authorised to eat, with any hope of benefit thereby, seeing that they rest their hopes of salvation on another and very different one. These verses, 11 & 12, are illustrative of the preceding, and thus paraphrased by Abp. of Canterbury: "The offering, of which obligation observers of the law cannot eat, Lev. xvi. 27. But we Christians partake of the symbols of this sacrifice, bread and wine. So that (v. 12) the sacrifice of Christ bears a resemblance to the sin-offering," Stuart observes, that vv. 11 & 12 are designed as a comparison between the sacrifice on the great day of atonement, and the expiatory sacrifice of Christ. The blood of the former was presented before God, in the most holy place; the blood of the latter, in the eternal sanctuary above, ix. 12, 23, 24. The bodies of the beasts, used for the former, were consumed or destroyed without the camp; the body of Jesus was sacrificed or destroyed, with-
out the gate of Jerusalem. The atoning sacrifice of Christians is analogous, then, to that of the Jews; but of infinitely higher efficacy. Compare ix. 13, 14. x. 4, 12."

V. 12 is well paraphrased by Mr. Holden thus: "Wherefore Jesus also," who was typified by these sin-offerings, "that he might sanctify the people with his own blood (x. 10.) suffered without the gate of the city of Jerusalem; and no man, then, was able to participate of the blessings of his sacrifice, till they came entirely off from the Jewish ordinances; i.e. till they renounce Judaism, and embrace Christianity.

Finally, it may be observed, much here depends upon the connection of v. 10, with vv. 9 & 11, which, after an elaborate discussion, is thus laid down by Kuin: "nobis christiani non fidentium est legibus, quae cibos licitós illicícitos ex sacratos, omninoque ritus spectant, quos Judaei religioso observant; nos habemus baptisma sacrum, et quidem præstansum, verum tale, quod ex leg Æsiricae Judæi comedendo non possunt, est enim caro victimæ piaissima." He further observes, this is no place for the sacrifice of the Jews, applicable to the Jewish priests, yet is here used of those generally who approach the altar as worshippers. Now Christ is a piacular victim like that offered on the day of expiation, which even the priests were forbidden to eat. Rosenm. observes that "in v. 11 & 12 there is a regular antithesis carried on. Thus are opposed the other and the present, the Law and the Gospel, the Law and the Gospel, the Old Testament and Jesus, the ἀξίωμα against the δικαίωμα; κατακαίται and παρεμβολή; τὰ ἔργα τῆς παρεμβολῆς, and τὰ ἔργα τῆς πίλος. As in sacrifices peri ἐρματία the victims were burnt ἐξ τῆς παρεμβολῆς, so Christ was, according to a custom then common, nailed to the cross. In this respect, too, Christ was like unto the victims as in the sacrifice, that he suffered without the gates of Jerusalem."

10. τίνως ἡμῖν, &c. Most Expositors take this to mean, 'let us abandon the profession of Judaism, and abide by that of Christianity.' It is, however, truly observed by Kuin., that this sense is not agreeable to the context. And he, with Rosenm., and Dind, adopts the interpretation of Chrys., assigning the following sense: 'Let us, after his example, patiently endure the insults, persecutions, and anathemas of the Jews, and, in a general way, whatever evil is to be borne for Christ and his religion.' Now to go out with him, is to bring ourselves to the same mind as that with which he went thither; and so to consider what he there suffered for us, as to feel unshaken attachment to his religion. Here there is (as at Math. xxii. Matt. xviii. & John xii.), an allusion to Christ's bearing his cross; for by τὸν ῥιζῶς, is meant the cause of his reproach, the cross.

11. τίνος ἡμῖν τίνος, &c.] This assigns the reason why they should be ready to bear even an ignominious death for the Gospel's sake, namely, since they have no permanent city, but are in quest of one yet future, even the heavenly Jerusalem above mentioned, the city which hath foundations, (i.e. permanent abode) xi. 10. xiv. 16. See more in Stuart.

12. δὲ αὐτῶν ὀναρφομένῳ—Θεῷ] It is justly observed by Kuin., that this exhortation is deduced not from what immediately preceded, but from the whole argumentation, especially v. 10—12. By his exhortation, and his prayers, (his Christ) [as our Mediator and High Priest] let us offer up, [in return for the blessings of the Gospel, not the bloody sacrifices of animals, or the vain oblations of the fruits of thee earth, but] a sacrifice of praise. The expression occurs in Levit. vii. 13 & 15. and 2 Chron. xiii., and corresponds to the Heb. בְּנִי רֹא ש, a sacrifice of thanks. The words following, παρακλητοῦ &c. are eptexical of the preceding, and the sense is: 'I mean the fruit or oblation of lips,' giving thanks to his name; which would be more acceptable than the first fruits of their crops or the firstlings of their flocks. Thus (as Wets. and Schoettg. have shown) the Rabbins say that the sacrifices of praise will be the only ones that will remain in the time of the Messiah. Κατά τῶν χειλῶν is a phrase derived from Hos. iv. 3. κατά τὰς χεῖλας μου, "fruits from our lips:" a free version of the Hebrew. ὄμολογ. has here the usual sense of praising, celebrating &c.

13. ἔστωτε καὶ ὑμῖν. These terms are nearly synonymous; but the latter is added to explain and strengthen the sense of the former.

14. ψωθεσθε καὶ ὑπεικετε] The terms are
synonymous, but combined to strengthen the sense. It is well observed by Betschun, cited by Kuin, "Indicatus verba πείθοντες, ἱκτεῖται obsequium quod cedit alliorum admonitionibus et eorum praeceptis se duci patitur." In ἄγρυνον. Stuart thinks there is a pastoral metaphor. We may, however, with Kuin., consider this and γρηγορεῖν as general terms denoting the doing any thing with great diligence and circumspection. ἐν λόγῳ ἀνωθ., i.e., "as those who must render an account [at the day of judgment]," implying the awful responsibility of ministers. Compare Ezek. xlii. 17. In the next words ἡμᾶς χάρις many refer the τοῦτο to λόγον ἀνωθ., and suppose an ellipsis, thus: ' [Obey them, I say], that they may give this account with joy.' It is better, however, with others, as Kuin., to refer the τοῦτο to ἄγρυνον, ἐπὶ τ. ζύγ. ὑμ., that being the primary thing, the other introduced to show the consequence of that primary thing. 'Ἀνωθέτελε γὰρ ὑμῖ, τ., 'for that is unprofitable (i.e., by litotes hurtful) to you,' since if you give them cause to complain of you, it will be hurtful to yourselves.

18, 19. Compare parallel sentiments at Rom. xv. 30. and Philem. 22. And see Acts xxiii. 1. The sense here may be expressed thus: 'Pray for us; for we trust we merit it by having a good conscience, in all things wishing to act righteously and holily.' "This (observes Rosenm.) glances at the Jewish teachers, who had calumniated him, and raised disturbances among the Christian brethren."

20, 21. The full sense may be thus expressed in paraphrase: 'May God, the author of peace and every kind of happiness, who raised from the dead the great and supreme Shepherd of the sheep, (i.e. the Lord of all Christians,) by the blood of the everlasting covenant [offered by that great Intercessor] may He perfect you in every good work, to the doing of his will [and in order thereto] working in you what is well pleasing in his sight.' On the expression θεὸς τῆς εἰρήνης, see Rom. xv. 33.; and on τούς τοῦ πορείας. It may be explained, with Stuart, 'prepare you in all respects to act worthily of the Christian name. enable you in all respects as Christians to discharge your duties,' etc. 'Eis τούτοις τοῦ δικ., i.e., as Stuart explains, perform all that he requires: which some think involves a ταυτολογία. This, however, Kuin. justly denies; observing that the sense is, 'for it is His will that you should live virtuously.'

22. διὰ βραχ., Equivalent to the δῆλον at 1 Pet. v. 12. As this Epistle is among the longest of St. Paul's, the expression has perplexed some. But the difficulty may be removed by supposing, with Newcome and Stuart, that the expression is meant comparatė, i.e. considering the importance and difficulty of the subjects discussed. If this be not admitted, we may, with Kuin. and others, suppose the expression to be intended, in conjunction with τοῦ λόγου τῆς παρακλήσεως, adhortations, admonitions, and reproofs contained in the Epistle. 'Rogat (says Kuin.) lectores, ut eas [adhortationes, admonitiones et reprehensiones] se aliquo bonique consulant, prescritum cum hac in re breviore fuerit, esti longior esse potuerit."

23. διώκετε. The meaning of this term, as of some others in this conclusion of the Epistle, is debated, and senses adopted according to the views of Annotators, as to the writer of the Epistle. Upon the whole, the question does not admit of any certain determination."
1 I. ἸΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δότης—

λος, τοῖς δωδέκα φυλαίς ταῖς ἐν τῇ διασπορᾷ χάριν.

We are now come to the Epistles called Catholic, an appellation variously accounted for, but commonly, and with most probability, supposed to have been given because they were addressed not to any particular Church, (like the Epistles of St. Paul) but to Christians in general. The appellation, however, was not coeval with the Epistles, but given it a much later period; probably at the time when the Canon of Scripture was first settled. And although two of them (2d and 3d John) are the farthest from Catholic, being addressed to particular persons, yet it is not improbable that, at the time when the appellation was first given, those Epistles had not been received into the Canon of Scripture.

But to proceed to the Epistle now under consideration, since two Apostles of the name of James are mentioned in the N. T., there has been some doubt which of them was the author of this Epistle. The learned, however, are in general agreed that it was not the son of Zebedee, but the son of Alpheus or Cleopas, called "the Less" and "the Just," who was Bishop of Jerusalem, and is called brother, i.e. kinsman, of our Lord, Gal. i. 19. With respect to the date of the Epistle, we know that this James was put to death in a tumult of the Jews, A.D. 62.; and internal evidence (arising from allusions to the troubles which were then disturbing Judaea, and did not long precede the destruction of Jerusalem) shows that it must have been written during the two or three years previous to that period; and the learned are agreed in fixing it at 61 or 60. This Epistle, like the second of Peter and the second and third of John, was not at first received as Canonical. But, after a severe scrutiny, attesting the great caution of the primitive Church in receiving any books into their Canon, all doubts respecting its genuineness being soon removed, it was admitted into the sacred Book; and at so early a period that it is found in the Pesh. Syr. Version, which was formed at the beginning of the second century.

With respect to the persons to whom it is addressed, there is every reason to think that by the twelve tribes scattered abroad are meant the believing Jews dispersed in various parts all over the world; though at the same time the Epistle was doubtless intended also for the benefit of the unconverted Jews of those countries.

"The design of the Epistle (says Mr. Holden) was 1. to animate the Jewish Christians to support with fortitude and resignation the trials to which they were exposed, and to warn them against those vices which prevailed among their unbelieving brethren. Hence the Apostle does not dwell so much upon the fundamental doctrines of Christianity as upon the necessity of practical religion, enforcing in the most earnest manner the indispensable obligation of bringing forth the fruits of piety. 2dly. To correct some mistaken notions concerning the doctrine of justification by faith, which had originated from a misapprehension of St. Paul's doctrine of justification by faith without the deeds of the law; for the dangerous error did prevail of holding faith as the exclusive condition of salvation. To this error St. James opposes the weight of his authority, demonstrating that a mere historical faith is dead, utterly vain, and that good works are inseparable from a true, lively, and justifying faith.

Thus the Epistle is, in part, doctrinal, and abounds with those spiritual views and sentiments which are peculiar to the Gospel; nevertheless, the writer's main object was to inculcate morality, and to enforce the necessity of those practical duties which are essential to a justifying faith, and which constitute the perfection of the Christian life. And this he does with an earnestness and pathos which render his exhortations powerful appeals to the heart, while their breaths throughout a Christian spirit of meekness, gentleness, and benignity, eminently calculated to persuade." See Jasus ap. Rec. Syn.

The style is usually considered plain and simple: but the learned Commentator Hottinger places, justly, its literary merit on a higher scale than has commonly been done. His words are these: "Oratio Jacobi insignem habet deusφοτο-

τοτος, grandis est, vehementis atque incitata, frequens imaginum luminibus et comparationum atque exemplorum luce. Interdum sublimis spiritu pene prophetico adsurgit, et sentientiarum pondere ac troporum et figurarum ornamentis et sermonis poetico fulguravit." The learned Bp. Jebb is of the same opinion.

C. I. 1. δόλος] See Rom. i. 1. and Note. It is truly observed by Benson and Rosenm. that the omission of ἄνοσολος will not prove the writer not to have been an Apostle, since the same
omission is observable in the Epistles of St. John and those of St. Paul to the Philippians, Ephesians, and Thessalonians. *Taiç ὀδύκαι—διασ-πορά.* See the introduction. *Χαῖρειν.* Supply ἤγει. So εἶ πράττειν, ἠγαίνειν, and other formulas wishing health and happiness, frequent in the Classical writers. The present occurs also in Acts xx. 23, xxiii. 26, and often in the Apocalypse. The complete phrase is found in 2 Joh. 10 & 11. Though the Apostle adopts the common language, he, no doubt, intended it to be understood in a higher and spiritual sense. So the Pesh. Syr. renders freely by ὅ, ὅπλος, ἐπαξίως, i.e. the peace of God.

2. πάναν Χρίστον—τοιούτην] The Apostle here introduces the first topic of his Epistle, namely, that of enjoining the exercise of patience under their afflictions, and constancy in adhering to the Gospel, by the admonition before us, in which the writer, as we might expect, from his peculiar character of style, rushes at once in medias res. Most writers would have introduced the admonition with some such words as these, "Though you may think it hard that the faithful people of God should be afflicted, yet consider your afflictions as sent by God, and meant for your good in the end; and thus count it." &c. This, indeed, is partly suggested in the next verse. Πάναν Χρίστον, 'nought but joy,' or a matter of rejoicing. See Col. i. 9—11. 1 Tim. i. 16. Of this use of πάνα several examples are adduced by Wetst. and Hottinger. *Περιποίησαι.* The best Commentators are agreed that the sense is 'trials and tribulations;' (as Lu. viii. 13, 22, 26,) and others being especially meant which try our religious knowledge. At the same time it is true, as Mr. Scott observes, that every trial occasions a temptation, and every temptation a trial. *Περιποίησαι* with a Dative is equivalent to *μείναις ὅλα;* though it is a stronger expression and always used of what is calamitous, as Thucyd. ii. 64. *τοιοῦτοι πάθη* "περιποίησαι" ὅλα.

3. μισθόκει ὅτα—*δοκομονή*] This is intended to explain and illustrate the assertion of the preceding verse. There seems, too, to be a brevity by which a link in the argument is passed over; q.d. 'knowing that afflictions are trials of your faith, and that it is this trying of your faith which [alone] produces patient endurance [of what God may lay upon you].' &c. It is true, as St. Paul says, Rom. v. 4, *δοκομονή* καταργεῖται τῆς *δοκομονής.* But *δοκομονή* differs from *δοκομίον* in this, that the latter signifies the *proof itself,* the former, the *dokomiasia,* or act of *proving.*

4. ἦταν ὑπόκομον ἐργῶν τῆς ἐκκλησίας. *ἐκκλησία.* Most recent Expositors (after Benson) take the sense to be, 'And let patience thus have its work thoroughly perfected.' And two interpretations are proposed by Pott, but both hang, and not to be fairly elicited from the words. There seems no sufficient reason to abandon the common interpretation, which is required by the adverbial *δι' and the Article in *πασί,* this patience. It is also adopted by Hottinger, who says this: *for the δι' ὑπόκομον* ἐργῶν τῆς ἐκκλησίας. The sense is well expressed by Scott thus: 'But to derive the full benefit from their trials, they must let patience work, waiting in reliance on the promises of God, and not being weary in well doing. Thus patience would have its perfect effect and operation, and bring them unto a state of mind that they would be rendered complete and mature in every part of the Christian character, 6 for the duties of the stations, wanting nothing to the performance of every good work.' So 1 Cor. i. 7. *ἐπότε* καὶ *συνέσται* ὅμοιοι ἐν μόνεις *χαράσσαί.* The terms τῆς and ὑπόκομα are nearly synonymous. And ὑπόκομα in 1 Thess. v. 23, *αὐτοῖς** ὅμοιοι, is another synonym: though the minuscule differs from the capital law of the Jews, by which both the victims and the sacrificing priests were required to be τῆς, ὑπόκομα, ὑπόκομα, and δομαί.
Κεφ. Ι. ΙΑΚΩΒΟΥ.

6 καὶ δέχεσθαι αὐτῷ, αἰτεῖται δὲ ἐν πίστει, μὴ ἔχει διακρινό-


moribus quoque, vultu, factis δ.σ., διάγνωσις, quoniam ipse non constat sibi, sed mutat sententiam," namely, in the words of Curtius cited by Rosenn, "qui nec velle nolle quichquam diu potest, quemque modo consili propriet, modo pertinaciam ipsius." Now it is implied that such a one will not obtain his request, because he cannot ask with that undying faith indispensable in one who prays to God in prayer.

9—11. The Apostle now passes from general to particular trials, admonishing the poor not to be depressed in mind by their poverty, nor the rich to be exalted by their riches. (Pott.) Κα-


These verses are closely connected; and the γὰρ refers to a clause omitted, q. d. "Let him, I say, ask in faith;" for such a man must not suppose he shall obtain any thing, which is then confirmed by a weighty apothegm introduced, for greater effect, per asyndeton. Διήγη-


nous. This is well explained by Εὐσέβουν, (cited and translated by A. Campbell,) to mean a man of unsullied and fluctuating sentiments, too solicitous about the present to attain the future, too anxious about the future to secure the present, who, driven hither and thither in his judgment of things, is perpetually shifting the object, who this moment would sacrifice all for eternity, and the next would renounce anything for this present life. Thus the sense is, Such a man, who is not steady in his sentiments, is variable in his conduct and purposes. Δίψυ, which again occurs at iv. 8., is a very rare word, but found in Clemens. 1 Ep. to the Corinthians and the Const. Apost., and nearly synonymous with διψάων and διψίων. The difference is well stated by Tittm. de Syn. N. T. as follows: "He voices certain hominum ingenium denotant. Fallunt hi tres omnes; διψάων dictum, διψίων.
The next words *οὖτως καί*—παραβάλλεται contain the application. *So [suddenly] perish- eth the rich man in the midst of his pursuits or occupations.* A sense of *πορεία* occurring in Prov. ii. 7. And so *ἀλλο* in Job xxvi. 14.

12. Here the subject at vv. 2 & 3 is resumed, and the sense of the argument at vv. 5—11, and the connexion may be thus summed in the words of Mr. Holden: "As regards the trials arising from poverty and riches, the poor ought to rejoice in being spiritually exalted, and the rich in being spiritually made low. Therefore 'blessed is the man,' whether he be rich or poor, 'that endureth temptation' &c. By *ὑπομένων* is meant 'bears with fortitude and patience the trials he is exposed to.' *Δόμωσι γεν., having been approved.* So the Peab. Syr. and Vulg., "after he has been approved," viz. in consequence of such patient endurance. The term is *σπορίσια,* and illustrated by Kypke from the *δοσιμασία* of the Grecian *ἀγώνες.*

13—19. Having spoken of the benefit of temptations in the sense of trials, the Apostle now touches on those of another kind, namely, *sociations to sin;* and guards his readers against the fatal error of ascribing temptations to God, as if impelling men to sin. Such, he says, proceed not from God, but from the lusts of men, which, if yielded to, will bring death rather than a crown of life. And, moreover, though trials may be from God, and, as a book and lamp to guide the footsteps in the bad sense must not. Sin and death proceed from the lusts and wickedness of men; but God is not the author of evil, but the Giver of all good. (Benson.) Many probably excused their immorality, and even apostasy, by pleading (as the corruption of our nature urges men of every age to do) the force of temptation, and seeking refuge in the doctrine of necessity. In opposition to this, the Apostle assures them, that *afflictions are not sent by God to make men worse, but better.* *Εκαστος δὲ-δεῦρος.* But whosoever is tempted and impelled to sin, is hurried away and enticed by his own lusts. (Rosenm. paraphr., "When we are seduced to evil, God is not the cause: but it is, that we love the pleasures of this life, and this life itself, more than we ought." So Cicero: "Sua quemque fraus, suum facinus, suum scelus—de sanctitate ac mente deturbat.* I would here compare a fine passage of *Ezechines contra Timarchum.* p. 27. 5. *μη γαρ οίσεθα τα των ἀδίκων ἁγίων ζήτω ἐν τούτω,* ἀλλά σοι ὑπὸ ἀνθρώπων ἀναγεγεγυρισμένοι. —ἀλλὰ ἂν προσέτατο τῶν ἁμαρτών ἡμῶν, καί τὰ μονὰς ἱκανῶν ἠγιασθαι, ταῦτα πλέον τὰ λεπτὰ, ταῦτα εἰς τὸν ἐκκοσμόλα ἠμίβασθαι. With respect to the term *ἐξέλεγεν,* it simply signifies to draw any one away from the right course, i.e. from virtue and his real good. So Xenoph. cited by Raphel: Εἰ αὐτὸς ἐπικρίνεις ταύταν μη ὑπὸ τῶν παρα- τικῶν ἡμῶν ἐλάχιστον ἀπὸ τῶν ἀγάθων. Though from what follows it should seem that there is (as De Dieu, Mackn, and Pott say) a metaphor taken from a harlot. Lust is represented as a harlot, who entices men's understanding and will into its impure embraces, and from that conjunction conceives sin. And sin being brought forth, it immediately acts, and is nourished by frequent repetition, till at length it gains such strength, that, in its turn, it begets death, which destroys the sinner. This is the true genealogy of sin and death. Lust is the mother of sin, and sin is the mother of death, and the sinner the parent of both. In *δεολεαζόμενος* there is a picaresque metaphor, δεολείς being added to complete and illustrate the idiom. So Athen. p. 306. (cited by Wets.) ἀναλείπτερον εἰς ἐν τὴν ἠλήκοντα ἀλλ' ἐλαφρά. Ἐλλ. An. vii. 31. (cited by Schless.) ἀπὸ τῆς ἠλικοῦ ἐλάχιστον. Virg. "trahit suis quemque voluptas." *Δεολαίς* too, is very often used in this metaphorical sense of pleasure, desire, hope, &c., in general founded on the saying of Plato, that men are caught with pleasure as a snowflake is caught by a bee. The Apostle, in a strikingly similar passage, cited by Pott, says, τὸ γλυκὸν τῆς ἐπιτυχίας, ὡσπερ ἐλαφρὰ ἐξελεῖν ἐνδεικτεῖσθαι. By *ἐπιτυχία* here means evil concupiscence, the *ἐπιτυχία* κακοῦ of Col. iii. 5. and the *ἐπιτυχία* τῶν ἀνθρώπων of Eph. iv. 22. *Ἡ ἀμαρτία καὶ ἡ θεωρία* are, as the best Commentators are agreed, personified. And they might have compared Rom. vii. 8—13.; though the genealogy there is just the reverse. Hence, too, may be emended and illustrated a corrupt and most obscure passage of *Ezechyl.* Agam. 738—746, where, after saying that *Τῆς* beget, to the evil of men, a new progeny, he adds: Νεαρὰ φαύνον κόσμον, Δαιμόνια τῶν ἐν αὐτῷ Λεγών. Δαιμόνια θεότητα μελετεῖν μελετάτων ἡμῶν, Ἐλθόμενοι τοις εὐφώνοις. I would, with Dr. 8. Butler, there read νυκτι φιλῶν κόσμον, which is confirmed by a passage of Theogn. cited by Wakefield: "πινεῖ τοῦ κόσμου βιομν." Also, it may be added, by Herodot. viii. 77. where is added the following line, from an Oracle of Bacchus: Εἰς Δαιμόνια ἡμᾶς κρατῶντοι Κόσμον. This is a very obscure passage, was probably in the mind of Ezechyl in the above passage. I would further add, that the conjee-
Keph. I.

IAKBOY.

συλλαβοῦσα τίκτει ἀμαρτίαν ἢ δε' ἀμαρτία ἀποτελεσθείσα

16 αποκύιει Θάνατον. Μη πλανάσθῃ, ἀδελφόι μου ἄγαθοι,

17 τοιαύτα δόσις ἀγαθή καὶ τῶν διώρισμα τέλειον ἀνωθέν ἄστι,

καταβαίνων ἀπὸ τοῦ Πατρὸς τῶν φωτῶν, παρ᾽ οὗ ὑμᾶς ἐκεῖ, ἐκ

18 παραλαγῇ ἡ τροπῆ ἀποκάισαμα. ὁ βουληθεὶς ἀπεκύιεσθε

ημᾶς λόγῳ ἀλήθειας, εἰς τὸ εἶναι ἡμᾶς ἀρχηγοῖ τινὰ τῶν

αὐτοῦ κτισμάτων.

19 ὁμετερ, ἀδελφοί μου ἄγαθοι, ἔτεος τοὺς ἄνθρωπος

ture κύριον is placed beyond doubt by Pind. Olym. 1. 90. Κύριος οἱ ἁλεῖοι (for ἁλέοι) "Ἀταν. Now 'Ἀταν is a personification of human folly, which hurries men into vice and misery. Another, but equally beautiful, metaphor is found in a kindred passage of Ἀσχελ. Pers. 828. 'Ἡραγ γὰρ ἐκάθορῳ ἐκάθορῳ στά- σιν ἐν αὐτῷ. The simple sentiment couched under this figurative language is obvious; and here the best comment is the passage of the Epistle to the Romans above referred to.

V. 16 & 17. serve to confirm what was said at v. 13. ὁ γὰρ θεὸς-οὐδεὶς. And the sentence is introduced by a formula (similar to several in St. Paul, as 1 Cor. vi. 9. xv. 23. Gal. vi. 7.) soliciting serious attention to some momentous truth. The erroneous notion in question the Apostle opposes, by placing before them the contrary truth; q. d. that so far from God being the author of moral evil, by tempting men to sin, He is the giver of every good gift, the great source of all good. Ἀνωθέν is for ὑπο- ρενθεί. With respect to the expression παραλαγῇ τῶν φωτῶν, it has been variously interpreted, (see Rec. Syn.) some adopting a physical, others a metaphorical sense. The former must, I conceive, be chiefly intended, with allusion not only to the Sun, but the other celestial orbs, though there may also be an allusion to the light of grace, and moral light of reason, which is dispensed by God in the Gospel. In the next words many eminent Expositors from Strigel and Grot. down to Bp. Jebb, with reason regard παραλαγῇ and τροπῆς ἀποκάισαμα as astronomical terms. And Mr. Valpy (from Humm.) explains thus: "Παραλαγέω signifies astronomically the several positions in which the sun appears to us every day at the rising, in the meridian, and when he sets. So τροπῆς is applied not to the daily, but yearly, course of the sun, as it moves towards the Northern or Southern Tropic. And according to the different shadows which it casts, geographers have learned to divide the different people into 'Ἀσσυροι, δυτικοὶ, and περιπλοῦσι. According to what is the word ἀποκαίσαμα; casting of shadow, which joined with τροπῆς, turning, signifies the variation of the shadows, according to the various motions of the sun above mentioned." It is, however, truly observed by Benson, that this is not the astronomical sense of παραλαγέω, which means the sun's parallel; but that the above sense of παραλαγὲς might be the popular one. Bp. Jebb, indeed, adopts (after Whedon) the senses parallel and tropical shadow, in which he ingeniously traces a gradation. But the other seems the more natural view; and the sense is well expressed by Mr. Valpy thus: 'God is not liable, like the celestial orbs, to any variations; he sends forth his light without mixture of shade, his gifts without niggardness or restraint.'

18. βουληθεὶς-κτισμάτων] This is meant to adduce a proof of the assertion παραλαγῇ &c. 'The Apostle is by some understood of God's good pleasure; by others, of his goodness. Both seem meant; and the best comment here is Eph. i. 5. κατὰ τὴν εὐδοκίαν δεδομένην αὐτῷ. In ἀπε- κάισαμα ἡμᾶς λόγῳ ἀλήθεια, there is probably (as Benson and Mackn. suppose) a recurrence to the metaphor at v. 15., there being here given a genealogy of righteousness; otherwise for ἀπε- κάισαμα we should have had the usual term, only denoting our regeneration by the Gospel. So 1 Pet. i. 3. ἀναγνώσσομαι ἡμᾶς ἐμὶ ἀληθείᾳ Ἰησοῦ &c. i. 23. Thus the sense is, 'hath made us children,' equivalent to the filiation at Gal. iii. 26. and Joh. i. 12. sq., the being converted to Christianity. 'Βουλή means 'us Jews,' as appears from the ἀπαρχῆς, which, though its sense has been variously explained, can, in this context, only mean the first Christian converts; a sense found in Rom. xvi. 5. κατὰ ἑαυτὸν ἀπαρχῆς τῆς Ἀλείας εἰς Ἑρωδίδοντας, and Rev. xi. 16. and 1 Cor. xvi. 15. ἀρχή τῆς Χαίλας. As the Jews were the peculiar people of God, chosen as instruments of preserving the true religion, and were primarily called to embrace the Gospel, they might very well be called the ἀρχῆς τῶν κτισμά- toro.

19. 20. ὁμοία] An inference is here drawn by way of admonition; though Expositors are not agreed whether it respects the words immediately preceding, or others farther back. It should seem to respect the whole of what has been said concerning the dealings of God with men, in the work of salvation, vv. 5. 12. 13. 17. 18. &q. d. 'Since God is the liberal and ungrudging giver of wisdom and every good and perfect gift, the father of lights, unchangeable in his attributes, who tempteth no man, but of his free benignity hath begotten us again by the Gospel to be the first fruits of his creatures, and hath promised a crown of life to those assembled in him: therefore, such being the case, let every one &c. The general admonition here given, ὁμοίον τίνα- λαλήσει (together with another just after sub- joined, γίνεσθε τοιοῦτοι λόγῳ, καὶ μὴ μένων ἐξορναί) forms as it were a test, on which the Apostle dilates (with the exception of a digres- sion at ii. 1.15., censuring the undue respect of persons in religious assemblies) up to v. 12. The substance of what is contained in these general admonitions is, that they should feel alacrity in receiving the word of truth, the Gospel, and
in hearing it should be prompt to listen, but slow to speak dogmatically or dictatorially, setting up for teachers, or speaking to indulge their own vanity, or gratify their loquacity. Also, that they should not give way to a hot-headed acrimony, but be a calm spirit, the spirit of contradiction, and apt to break out into invectives against opposers of what they thought the truth. Moreover, that they should not rest in hearing only, but so learn the Gospel as to put in practice its instructions.

The words of v. 21. "περισσεύων κακιάς" mean to be a resumption and completion of the admonition by inference at v. 19.; q. d. "This being the case, let every one, laying aside all that is evil, &c., receive, and, being swift to hear, to receive with meekness &c. They are first to lay aside all the iniquities of their former life, seeking, as in the words of 2 Pet. 1. 7., καθαρισθείσαι τέως χαίρειν ἀμαρτίων; then to embrace the truth with acclivity, bear and learn its doctrines with docility and meekness; and finally to put in practice what they hear and learn. It should seem that the clause "κακίας" is taken out of its natural order, and placed where it is, in order to hint, that it is from the remains of unsubdued corruption that some do not receive the Gospel with meekness. The admonition άντικακίας is parallel to the explanation of the adoptions in τίτως βραδίας εἰς τὸ λαλῆσαι, βραδίας εἰς ὁργήν; in ὁργήγα τινα κατεργάζεται we have a brief and, as it were, parenthetical illustration of the βραδίας εἰς ὁργήν; though that, as well as all the other heads of admonition, is more fully illustrated further on; the writer commenting on the last, as lying nearest at hand. Each seems to be the general plan and the sense of the terms contained in this portion; though some difference of opinion exists among Expositors. See Rec. Syn. A few illustrations of the phraseology of vv. 19—22. may suffice.

With the τέως εἰς τὸ ἀκ. the Commentators compare Ecclesiasticus v. 11. εἰς τέως ταχέου ἐν αὐξήσει. Ἀλήθειας is to be understood of consolation, consideration, and, in a certain sense, teaching. The sense of ὁργήν above assigned is required by the context, and found in the best writers, especially Thucyd. The reason given for the admonition is simply, that such a spirit is no proper means of promoting the cause of true religion, its purpose is to make them holy and happy hereafter. The terms ἀντικακίας and κακίας, if they be referred to the words immediately preceding, will denote ill language and excessive censoriousness and moroseness.

A view of the sense adopted by many recent Expositors, and supported by Col. iii. 8. and 1 Pet. ii. 1. And such may be the meaning; but there is no sufficient reason to form the interpretation of the apostle's words by which περισσεύων κακιάς is understood to designate vice in general. This use of περισσεύων κακίας is confirmed by 1 Pet. ii. 21. οὕτω σάρκα ἀνεφώσου ἤτοι, ἐν σώματος ἀρετής τευξάμενον. And that of κακίας by a similar expression at 1 Cor. v. 8. εἰς τὸν καινὸν κακίαν καὶ τονομάζειν. So also Acts viii. 22. ἠμαρτούσας κακίας καὶ οἰκείας. 1 Pet. ii. 18. 1 Cor. xiv. 20. Persevering κακίας may be for κακίας τῳ παράδοτος, remaining wickedness." But it should rather seem that περισσεύων refers to vice of the body; and κακία to that of the mind and heart, namely, a bitter spirit and malevolent affections. And this is much confirmed by a kindred passage of 2 Cor. vii. 1. (which is the best comment on the present) παραστέπου ἐν ἑρετ. τες τὰς ἐνευκεῖλης, καθαρισμόν εἰς ἀρετῆς ἀπὸ παρευρίησαν σάρκα καὶ πνεύματα, ἐπιτελεύταις ἐγενόμενον ἐν ὑπάρχῃ Θεῷ. Now the παράστασις et al there explain the κακίας here.

The Gospel is here called λόγος ἐφροντίζων agreeably to that figure by which its effects on men, as distinguished from those who seed it, are indicated. It is the word planted in the ground; and also that doctrine of it, that these are not natural to the human heart, but require to be implanted there by the Gospel and nurtured by Divine grace. This seems to have been in the mind of the Pesh. Syr. Translator, who renders ἐφροντίζων σάων into our μαθηταίς. Moreover, the Apostle represents the Gospel as an object of awful momentous concern, even as that alone which can save their souls.

To the admonition και μη μόνον ἀκρατείας is added the warning παραλογία, ἑγωντος, denoting that by so doing they will only deceive themselves ("perverting the word, says Bp. Jebb, into a moral opiates") and will not attain the expected salvation.
there be any thing amiss in him: and he that hears the word of God and doeth it not, as if a man should look upon and contemplate his face in a looking-glass, and no more. As for any use or effect of this looking, he beheld and went away, and presently forgot. When he has seen what blemishes are to be corrected, to be reformed in him, he contents himself with having seen them, thinks no more of them, and forgets to amend them.

26. Here the Apostle makes the effect the stronger, by comparing the use of the attention-bearer, and to κατανέμωσις (which term only denotes the act of beholding, i.e. with no marked attention) is opposed παραπέθεσις, which word, as it primarily signifies to stoop down, for the purpose of looking at, (see Lu. xxiv. 12. Joh. xx. 5 & 9.) sometimes, as here, denotes simply to examine attentively, carefully consider. So I Pet. i. 12. εἰς ἐμὲ ἐκπίθεσιν ἐγεγένη παρέθεσις κατανεμώσις. Here there is an accommodation to the same metaphor, of a looking-glass, as in the foregoing sentence. Νόμον τέλ. τ. τῆς ἐλευθ., 'the perfect law, that of liberty.' What this is, Expositions are not agreed: but the expression probably means the perfect law of revelation in the Gospel, being such in comparison with the law of Moses: and truly styled the law of liberty, in various respects. 1. as freeing them from the yoke of the Mosaic law; 2. by liberating them from the bondage of sin, and the curse of the broken law, and bringing them, in the words of St. Paul, Rom. viii. 21. εἰς τὴν δολιάς τῆς φθορᾶς εἰς τὴν ἀλεθείαν, τῆς ἀθάνατος εἰς τὴν ἀθάνατος τῶν ἀσωμάτων, 'into the fatness of the flesh of the uncorruptible, into the fatness of the immortals.' In the comparison, it is involved, that this law is a mirror into which the Christian may look to judge of his true spiritual character. The term παραπέθεσις denotes fixedness and permanency of attention. In the words following, ἐπισκοπήσῃ is a Genitive of subset for adjective. Παραπέθεσις ἐργῶν, of the word, 'of the work enjoined by the law.' ἐν τῷ πόρῳ (i.e. αὐτοῦ, 'in his performance of the law.'
The ἐν is for σῶν, as often. This plural use of προσωποληγία is very rare.

2. ἡ γὰρ εἰσέλθη οὗτος ἐν τῇ συναγωγῇ ὑμῶν ἀνὴρ χρυσόδεκτος ἔσθητι λαμπρὰ, εἰσέλθη δὲ καὶ πτωχὸς ἐν ρωπαρῇ ἑσθητι, καὶ ἐπιθέλησεν ἐπὶ τὸν φοροῦντα τὴν ἑσθήτα τῆς λαμπρᾶς, καὶ εἰπήτε αὐτῷ· Σὺ κάθωρ ὡδὲ καλῶς, καὶ τῷ πτωχῷ εἰπήτε. Σὺ στήθὶ ἐκεῖ, ἡ κάθωρ ὡδὲ ὑπὸ τὸ ὕποδον μου καὶ οὐ διεκρίθη ἐν ἑαυτοῖς, καὶ ἐγένεσθε κράται διὰ διαλογισμῶν πονηρῶν. Ὑποκύνατε, ἀδελφοί μου γὰρ πτωχοὶ οὗ ὁ Θεὸς εξελέξατο τῶν πτωχῶν τοῦ κόσμου [τούτου], πλούσιοι ἐν πίστει, καὶ κληρονόμοι τῆς βασιλείας, ἢ ἐπιγνηθήτω τοῖς ἀγαπῶσιν αὐτῶν; ὡμεῖς δὲ ἡ ἡμιάστατο τοῖς πτωχοῖς. οὐχ οἱ πλούσιοι καταδυναστεύουσιν.

5—7. To further evince the injustice of such partiality, the Apostle shows, that the class of persons whom they despise are especially objects of God's favour; while those whom they prefer are those by whom Christians are especially oppressed. (Pott.) A contrast is drawn between the manner in which the poor are treated by God, and by the rich of their fellow creatures. By the latter they are treated with disregard and contempt; by the former they are chosen to be heirs of salvation. This choice, however, and the favour which it implies, is to be understood only as resulting from the better disposition of the Gospel evinced by the persons in question from their being not entangled in the temptations which befall the rich; whence the Gospel was said to be preached especially to the poor. Compare 1 Cor. 1. 26—28. To Νομοί, for ἐν τῷ κόσμῳ. Of the words πλούσιοι ἐν πίστει δὲ the construction is somewhat disputed. Most Expositors supply ἐπὶ εἰοίρ. But a sense arises, which was not intended, if it should seem, intended by the Apostle. It is better, with others, to suppose an ellipsis of διὰ πτωχῶν, or, which comes to the same thing, regard πτωχοὶ as in apposition with πτωχοῖς. The Apostle. I conceive, intends to hint at the grounds of the favour and preference just adverted to: and in πτωχοῖς ἐν πίστει there seems to be a latent contrast, for 'poor, indeed, in the treasures of this world, but rich in the things of the faith.' Καὶ κληρον., and (thus) inheritors'. In ἐπὶ, πτωχοῖς, τούτος ἀγαπητῶν αὐτῶν it is implied that they are of the class of those who love and obey God.

6. ἡ μεταφορὰ. This clause ought to have been thrown to v. 5.; since there seems to be a contrast further drawn between God and the persons here addressed, as to the treatment of the poor. Render, with Wakefield: 'Where-
as, ye treat the poor man with disdain,' viz. by thus giving him no seat, or thrusting him to the lowest. Pott and the Bale Editor place a mark of interrogation after παραβάτας. 'And do ye then despise the poor man?' But the declarative sense seems preferable, as having, if less of δείκνυται, more of gravity; and, by coming in where it does, it imparts more spirit to the subsequent interrogation. Οὐχ οἱ πλούσιοι—έννεα; here, as Rosenm., and other observe, we have another argument against the undue and indecorous partiality in question, namely, that the persons to whom it is shown are the least worthy of it. Render: 'Are not the rich those who lord it over you? are not they the persons who drag you into the courts of justice? are not they the persons who blaspheme the reverend and honoured name [of the Redeemer] pronounced over you [at baptism]?' namely, by calling him importer. Here there is an allusion to the words of the form in baptism. Some, indeed, as Pott, understand the ὅμω πάντων ἕνα. of the name of Christians. But that sense is less apt. Probably the Apostle had here in mind Ps. cxii.9. The persons in question were unbelievers both Jews and Gentiles.

8—13. Here it is shown, that this 'respect of persons' involves a violation of the law, (which to those who, like Jews or Judaisers, clung to the Law, would be an argument of great weight,) the Apostle urging what is not only a positive inexcusation of that law, but what forms a fundament of all Divine law, and standing to the Gospel likewise. For the best Expositors are agreed that βασιλικός, as it often denotes what is principal, or eminently good and excellent, is here applied to this maxim, as being what Christ calls the ἐν τῇ ἑτερῷ ἐκκλησίᾳ καὶ μεγάλῃ, and St. Paul the πληρώμα τοῦ νόμου; denoting the superior obligation and preeminence of this precept, as including all other, which belong to the sacred table. Thus Plato cited by Wets, says τοῦ μὲν ὅρθον νόμου ἐστι βασιλικός.

9. ἑλεγχομενοὶ—παραβάτας] 'being convicted (i.e. inasmuch as ye are convicted) by the law as transgressors. For any one may be said to be convicted by a law under which he is contrary to its injunctions. By the νόμος is meant the law just mentioned, or such others as more specially forbid respect of persons, as Leviti. xix. 15.

10. διὸς γὰρ Ἰωροῦ] The Apostle here goes yet further, affirming that he who thus offends against the law in question, will be condemned as a transgressor of the Divine law in general, and thereby to be obnoxious to the punishment of transgression; for he who keepeth, or endeavours to keep the whole of the law except in one point, wherein he faileth, no point, no matter how small, absurdly, and habitually offends, is adjudged to punishment as a transgressor of the law quite as much as if he had broken all its precepts. It is proper to make the above limitations, since they are plainly implied by the argument. Now this was an admitted principle of the Law of Moses, as is clear both from the Scriptures and the Rabbinical writers; and this, as St. James hints, is applicable to the law of the Gospel. Ἐνοχὸς π., for ἔνοχος κρίνεται π., i.e. he is amenable to condemnation as a breaker of the body of law, and his punishment will be in proportion to his offence. On the proper sense of the word, see Note at Matt. xxvi. 27. and 1 Cor. xi. 17. V. 11. is explained by the following verse. The law thus intended was said in the preceding verse, and also suggests the reason of the thing, as just mentioned Παραβάτης νόμου here, from the nature of the reasoning continued from the preceding verse, includes the sense of καὶ γέγονε πάντως δικαίως δικαιοῦν. Or it may, as Middl. thinks, have the sense, 'Thou art a violator of that morality which the whole and every part of the law was designed to promote.'

12, 13. These verses contain a general admonition, founded on the foregoing reasonings, though διὸ is omitted per assidetum, followed up by a particular denunciation by way of exemplification. The sense of the whole is, however, so briefly expressed as to be obscure. It should perhaps be that there is an emphasis to be laid on κρίνεσθαι; it being shown (as Middl. observes) that the παραβάτης νόμου does not act as one who shall be judged by the Law of liberty. The sense appears to be that assigned by Dr. Barton in the following paraphrase: 'Do not be so fond of talking of your law of liberty, as if you might act as you please; but rather remember, that you will be judged by this law of liberty. For instance, if you have not shown mercy, you will find none
at the day of judgment: but the merciful man has nothing to fear on that score at the day of judgment." This νόμος ἐλευθ. is that spoken of supra i. 25. where see Note. And the διὰ νόμον is for κατὰ νόμον. The γὰρ has reference to a clause omitted, q. d. [And remember how you exercise judgment on earth.] for &c. The clauses ἐν κρίσεις—διὸς κατακαίγεται διὸς κρίσεως have an adiaph. air; and the latter is a bold expression, in which it is easier to perceive the general sense intended, than to show how it arises from the words. Being, I apprehend, an opinion, and not in the strict manner that such often are, it must not be strained in the interpretation, nor eked out by some such unauthorized additions as Benson and Dodd. introduce into their paraphrases. Its full sense is that expressed by Vater, 'non solum factatur, sed confidenter expectat κρίσεως; (a use of κατὰ occurring in Thucyd. iii. 63.) though it must be limited in the present application, and may be represented thus, 'whereas pity shown to others disarms judgment.' Kai before κατακαίγεται is in many MSS. Versions, and early Editions not found; and probably has no place, considering that the asyndeton is frequent in St. James.

14—26. The Apostle now returns to the subject treated of at i. 22—27., that they should be doers of the work and not only hearers thereof; and that all but practical religion is vain and ineffectual for salvation. And here he touches on a kindred subject, the error of those who (falling into the Jewish notion, that the profession of a covenanted religion was sufficient, without suitable practice, and perverting the doctrine of justification by faith) maintained, that faith alone without works would avail for salvation. The Apostle supposes a case of one professing to have faith, but at the same time being destitute of works; and shows that this faith will be utterly unavailable for salvation; for the interrogations here used are equivalent to a strong negation. At v. 15 & 16. he illustrates this inutility by a familiar comparison, and one which glanced at the very failure in question; q. d. As good works, even if accompanied by good will and courtesy, do not profit the distressed; so neither does faith without works benefit the believer. Νεκρά ἐστι καθ' ἐνενίν, 'is of itself dead and inefficacious.'

18. ἀλλ' ἐρεῖ τι—μοῦ! There are few passages that, with the appearance of plainness, have more perplexed Expositors than this; all will be seen by consulting Poole, Wolf, and Pott. That it perplexed the ancients, and called forth the arts of the Emendatores, we may infer from the various readings, especially that remarkable one by which, for the vulg. is (in the first place) 14 MSS. and most of the ancient Versions have χάρις; where one must be an alteration of the other. The former has been adopted by almost all Critics, and edited by Griss. Knapp, Pott, Vater, and Tittm. That the Apostle is supposed to prove the necessity of good works, by showing the impossibility of evincing the existence of faith without them: q. d. (ironically) Show me now the excellency of thy faith (if thou canst) without works. I will not believe that the faith of which thou boastest, is worthy of the name, unless thou show it me in ὁ, and by thy deeds. This, however, is passing over the difficulty in a very easy way. And as to the sense assigned by Mr. Holden, 'a man may allege that true faith and good works can be separated, so that one man may have faith, and another works,' that is forbidden by the context; for the solidiſt objector would surely have said, ξυρά ἐγ' ἐγένετο, καὶ πιστεύον ἐγό. Besides, it is far more likely that is should have been altered to χάριτός περὶ τούτῳ, (for χαρίς τῶν ἔργων occurs at v. 20.) and χάρις is as inferior in external as in internal testimony. Nor are we warranted in rejecting so strongly attested a reading as ἐστι, unless it could be shown to yield either no sense, or one utterly unsuitable; which is not the case. The following detail of the sense formed by Mr. Valpy from the MSS. Clarke, Montf., and Slade, is sufficiently apposite. 'Thou professor to believe, but give me the evidence I offer thee: show me thy faith by thy works: I will also, in return, show thee my faith by my works: Let us, without quarrelling about different explications of faith, make it manifest to each other that our profession is truly solid, by its substantial effects upon our temper and lives.' Yet here again the first clause imposes a difficulty, and is as little reconcilable with this as with the preceding interpretation. Some other method of explication must be adopted. After full consideration, it appears to me that the words in question are in fact not those of the solidiſt objector, but of another, who, in the contrary manner, would profess works without faith. The Apostle's argument seems to be this: 'Nay a man may as well say, Thou hast faith, and I have works, (and thus keep works separate from faith) and further say, Prove to me the existence of this faith of thine out of thy works, and then I will prove that I have faith by my works, q. d. He can better justify himself in separating faith from works than thou in separating works from faith. This inference, however, is suppressed, as being too obvious to need being expressed. And the Apostle returns to his argument of the person who holds faith without works.
καὶ ἡ πίστις τῶν ἔργων νεκρά, εἴπατε. Ἀβραάμ δὲ ἦν πρὸς τὸ πάντα ἐμπνευσμένος καὶ εὐθυμοῦσα. ἐπείπερ ἦλθεν τὸ νοῦν τῆς πίστεως τῶν ἔργων αὐτῶν, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελείωθη, καὶ ἐπιφέρθη ἡ γραφὴ ἡ λέγουσα: Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίζετο αὐτῷ ἡ πίστις δικαιοσύνης, καὶ πρὸς τὸν Θεόν ἐπείπερ ἦλθεν τὸ νοῦν τῆς πίστεως τῶν ἔργων αὐτῶν, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελείωθη.

19. οὐ πιστεύετε-φρονεσθε.] An illustration of the position at v. 17. The belief here meant is a speculative and inoperative belief, and involuntary, like that of the demons, as in the case of their confessing Jesus to be the Christ, the Son of God, Lu. iv. 41. The eis Θεοῖς has reference to the doctrine of the Unity of God, held both by the Jews and the heterodox Christians here spoken of.

20. The Apostle proceeds to confirm the foregoing assertion from Scripture, introducing a repetition of the assertion with θέλει γενώσαι, which is a less dogmatical mode of expression than "know." Ἐνεπιθυμῶσα is well rendered by Prof. Schoefield, "in offering up, i.e. in being ready to offer him up; which is always recorded in Scripture as a real sacrifice. He.B. as justification by faith began, indeed, taken place long before this offering up of his son, and, as Prof. Schoefield observes, "all that this action did towards it, was supplying the evidence of the nature of the faith by which he was justified." A complete refutation of the fancied discrepancy between St. James and St. Paul on this head, may be seen in Bp. Bull's pamphlet, Hymenaea Apostolica, also in the matter introduced from eminent Commentators in Rec. Syn. on this verse and at v. 14. "St. James (says Dr. Burton) would not have denied, that Abraham's faith was counted to him for righteousness: but he means to say, that if his faith was disputed, it may be proved by works which he did afterwards." Was not the faith, which was counted to Abraham for righteousness, proved subsequently by offering his son? Abraham offered up his son, because he had faith in the promise, which God had given before his birth, Heb. xi. 17.

22. ἐπείπερ ἦλθεν τῷ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίζετο αὐτῷ ἡ πίστις δικαιοσύνης. "He felt assured of his own heart, and his faith was rendered complete, made available to justification by actual obedience.

23. ἐπείπερ ἦλθεν] i.e. as Abp. Newc. explains, "was thus more fully and remarkably verified," though it was equally true at the time it was spoken. St. Paul, indeed, cites the same passage at Rom. iv. 3. to prove that the man is justified without the works of the law; but there is, in fact, no discrepancy, both Apostles, as Mr. Holden says, meaning the same thing, that a man is justified by that faith alone which worketh by love. See Abp. Newc. 'Εκλήθης, 'he was regarded as.'

24. Here we have the conclusion. Dr. Burton well paraphrases: "Ye see, therefore, that works may contribute to show a man's justification, and the act of faith is not the only thing which proves it.

25. οὐ πιστεύετε.] On the sense of this term see Note at Hebr. xi. 31. 'Εξαρκίζεται, 'by having received into her house.' Εξαρκίζομαι, 'by having put them forth,' simply sent them away. A sense occurring in Matt. ix. 25. Εξαρκίζομαι, i.e. by a different way from that by which they entered, namely, by the wall. It is meant, that she was justified in the same way as was Abraham, namely, by works proceeding from faith, also by faith made perfect by works. The same conclusion, therefore, as that at v. 24., and here implied, (and indeed included in a suppressed clause to which the γερον refers,) as appear from the striking similitude here adopted to enforce it, namely, that as a lifeless corpse is not a man, so the faith which does not produce good works, is only the dead carcass of faith, and not the
genuine Christian faith. It is not vital, and therefore fails of leading to salvation.

III. On the connexion here much has been written, but little determined. After all, may not the Chapter have been intended to develop the full meaning of the injunction at 19. έστω πάσας άνθρωποις βραδεύς εἰς τὸ λαλεῖσαι? The first 12 verses are illustrated by the elegant pen of Bp. Jebb, Sacr. Lit. p. 275. sqq. He regards the passage as a fine specimen of St. James's general manner, both of thought and expression; combining the plainest and most practical good sense, with the most vivid and poetical conception: the imagery various and luxuriant; the sentiments chastened and sober. The topics, he adds, are very various, apparently unconnected and even incongruous. Yet that the train of thought may be explained, and the probable source, and orderly progress of the writer's ideas investigated. In short, that the choice of topics may be resolved into the association of ideas.

1. μη πολλοὶ διδ. γίνεσθε, αδελφοί μου, εἰδώτες ὅτι μείζον κρίμα λημόμεθα, 'πολλά γάρ πταλομένα ἀπαντήτες. εἰ τις ἐν λόγῳ οὐ πταίσῃ, οὔτως τέλειος ἄνετες, δυνάτος χαλαρωγῆσαι καὶ διὸν τὸ σώμα. Ιδίου, τῶν εἰς τοὺς κακούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ διὸν τὸ σώμα αὐτῶν μετάγομεν.

3. 4. Here we have two similitudes to illustrate the benefits of bridling, and the evils of neglecting the government of the tongue, viz. (in the words of Mr. Holden) that "as we manage the most untractable horses by bridles, &c., and steer ships even in the midst of storms by means of a small helm, so, the tongue is a little member, yet boasteth (or rather can effect) great things, &c." That such is his power is further shown at v. 10., from which it follows, that he who is able to govern his tongue, is able to govern his bodily passions." The general sense, as Rosenm. observes, is, that little things effect great objects. Καλοῦντες—βάλλομεν, "we put the bits into the horses' mouths." Μετάγομεν. we bring about." The same word, Bp. Jebb observes, is applied to each of the two images, since the bringing about a horse by turning the helm is much like bringing about the ship by turning the helm. Σκηνομ. tempestuous. I would compare a similar passage of Arist. Pol. Mech. τ. μεγάθῳ πταλοίνυν κινεῖται (great boats of ships) ὡτι μεγάροις. The ὁμήρη ἄλλα is well rendered force; rather impetuus, will, a sense which the word is often used in the best Historians. And so the Pesh. Syr.

5. οὔτω καὶ ἡ γλῶσσα ἤ&c.] The sense is: 'As ships are turned about with a comparatively small implement, so also the tongue, though a little member compared with the rest of the body, may boast of effecting great things [good or evil, according to its use, or abuse]. I would here compare Diog. Laert. i. 105. ἐνηθέατα τι ἐστιν ἐν αἰσθήσεις ἀγαθὸν τι καὶ φαῦλον; ἐφ' ἡ γλῶσσα. In κανείς. there is a sense pugnans, effecting being implied; in so much that Bp. Jebb renders, 'worketh mightily,' observing that the smallness of the instrument is the association link in the comparison. Οὗτος—σιδήρον. The foregoing antithesis, Bp. Jebb thinks, suggested the notion of a spark of fire: the smallest of visible agents, yet productive of effects the most widely-wasting and terrific. Υλὴν. It is not agreed whether this signifies materia, or silea. The former sense may be confirmed from Thucyd. ii. 76., where the word signifies a pile of faggots: but the latter is equally well supported; and, considering the lofty nature of the context, it deserves the preference, as presenting the grander image. And it was adopted by the Pesh. Syr. Translator. ἀνάκτητε. Literally, kindles up.
6 καὶ ἡ γλώσσα—ἀδικίας] On the sense of this passage much difference of opinion exists. The difficulty turns upon the κόσμος, which some would render: while various senses are assigned to it by others. Elsn., Seml., Storr, and Wakef. render it the adorning, or varnisher; which might, indeed, be supported from Thucyd. iii. 67. ἔργων ἀμαρτωλωμένων λόγῳ ἔτεισε κοσμήσετε προκειμένους γλύνοντας. But not to mention other objections, this sense does not fit this context. He renders the whole passage as requiring the one commonly assigned. It is justly remarked by Bp. Jebb, that "the image of fire, thus elicited, is immediately applied to the tongue; while the image of vastness naturally induces a mention of the world." Thus the expression may denote congersies, as Pott explains, citing Prov. xvii. 6. and other examples of the same sense. "The world" is not there any occasion to deviate from our common version, except to express the Article. Οὕτως (scil. ἐν πύρ) ἡ γλώσσα—τὸ σῶμα. The sense is well expressed by Bp. Jebb in the following paraphrase: 'In like manner, though with a very different design, the tongue is placed among the members of the human frame: intended by our Maker to be the incentive and instrument of all goodness, it becomes, by human malice, the corruptor of the whole body.' The όὕτως is in several MSS. and Versions not found; but its omission may very well be attributed to the difficulty of explaining it. 'Ἡ στίλουσα. Participle for subst. verbal, τὸ στίλητην ὑπὸ στίλητας, the contaminator of the whole body, namely, by embalming the passions and thereby making the members of the body instruments of sin, to its defilement. 'The collateral notion (says Bp. Jebb) having been expressed, the previous ideas of a fire, and the world, are again resumed: the tongue is a fire.' &c. Of the words φλογίζονα τὸν πρὸκειμένου τῆς γεν. the most correct interpretation is that adopted by Grot., Heins., Michaelis, Carpz., Rossam. Pott, and Schleus. "It is that which sets on fire and destroys the whole course of life, from boyhood to old age" (i.e. by raising and nourishing hatred and enmity, it renders life a scene of misery). The next clause καὶ φλογ. ὑπὸ τῆς γενέσεως is variously interpreted. The sense is well expressed by Bp. Jebb thus: 'It is also a world itself enflamed from hell.' By γενέσεως I would understand the powers of hell, the Devil and his agents, who, through the medium of the evil passions of our nature, inflames men with 'dares tempered in hell,' and invites to sin by this instrument of all evil, the tongue. So Euthym. p. 1127. τοὺς ἱουδαίους ἕξεκακοντο οἱ ἄνθρωπος. Here is (observes Dr. Burton) a very strong metaphor. The fire, which kindles this small spark, is from the flames of hell.'

7, 8. 'Other associations (says Bp. Jebb) now arise: the consideration of the world, and of the wheel of nature, or generation, would naturally lead a contemplative mind to expatiate over the vast scene of nature, animate and inanimate. Thus St. James introduces the whole brute creation, whether dwelling upon the earth, or beneath it; in the air, or in the waters, or sea.' Πᾶσα γὰρ φῶς—θανάτου. Here φῶς does not signify kind; nor is it to be regarded, with some, as pleonastic; but it means the disposition implanted in animals. So Pott: 'connata omnibus animalibus ferocia.' The distribution of the brute creation here adopted is founded on Gen. ix. 2 & 3, and Ps. viii. 7 & 8. Sept., which passages are the best illustration of the present; nor is there anything to contravene the three-fold division generally used, suitably to the elements. In διάμιμα, καὶ διάμ, there is no pleonasm, but a pointed mode of expression. Τὴ φῶς, again, is not pleonastic, but signifies ingenium, solertia. Of course, the φῶς is meant to be limitatæ; the sentiment merely being, that the most ferocious beasts are tamed by man. Τὴ γλῶσσα—θανάτου. This is well rendered by Bp. Jebb, 'But the tongue of men no one can subdue; an irrestrainable evil, full of death-bearing poison.' In ἀκατάσχ. κακῶν, μετέτοι θα. there seems to be a blending of two images, one taken from a disease, which cannot be stopped; and the other from the mortal bite of a venomous reptile.

9—13. Here the Apostle enforces the propriety and the duty of restraining the tongue, on the ground of the inconsistency of employing to wicked and pernicious purposes that faculty of speech, by which we are enabled to bless, i.e. to land and matters "God, even the Father." (Holden.) The deep moral contrast just before induces a still profounder moral here, where, moreover, the ideas of the world, and of the ill effects of the tongue upon it, are not lost sight of: the animal, or brute creation, had been just brought forward; now God, the maker of
all, and man, his last best work, and living image, are no less practically than magnificently introduced. [Bp. Jebb.] "By αὐτῷ ἐκλογάτω· γίνεσθαι. Here τῶν Θεῶν καὶ πάτερα may, with Prof. Scholefield, be rendered, 'our God and Father.' Εἴλογ. 'we worship.' Καταράφηται is said per κοίμωνον. "That blessing and cursing (says Bp. Jebb) should proceed from the same mouth, is clearly unnatural; the Apostle, therefore, proceeds to prove, by analogies of nature, that 'these things ought not to be so.' His analogies, however, are so derived, as to complete his picture of the world; he draws our attention to the department of inanimate nature; and that every part of this visible creation may contribute to the illustration of his subject, the fountains stand forth as representatives of unorganised matter; and various kinds of trees, plants, and animals, of organic bodies, and of vegetable life."

12. The interrogation implies a strong negation, to which the εὔνως &c. refers. 13. Having cautioned them against the abuse of the tongue, the Apostle now proceeds to strike at the root of that evil, warning them against envy and malice in their hearts; assuring them, that meekness, peace, and beneficence, proceed from heaven; but envy and contention are the offspring of hell. (Benson.) It should, however, seem that the Apostle intended first to enforce the admonition at i. 22. γίνεσθαι ποιηταλόγον, and then to advert to the other subject. Σοφιά καὶ επιστήμη, wise and knowing. So the Hebr. ובש umo. The former term seems to have reference to acquired wisdom; the latter to natural sagacity. Δεξιότητοι—σοφίας. The full sense is: 'Let him show, by a right and virtuous conduct, the works of wisdom, [as well as utter the words] and that of a mild wisdom.' The ἐν answers to the Hebr. מ, 'by evincing.' Πρ. σοφ., for σοφία πραείας. This is said in opposition to the proud, passionate, morose, and dictatorial tempers of the teachers in question and other self-appointed censors. Here I would compare Philostr. V. S. p. 407. τὸ τῆς φιλοσοφίας—κεχρυσμένον δὲ εἶτα ἐνδοματικά, τῷ πρακτίτῃ. & p. 326. τὸ κατὰ φύσιν ἐρμηνευῖν μαθῆς, ἐπεκοίμησον αὐτῷ ἑφαρμοίζεται προτιτημία.

14. εἰ δὲ ζηλῶν—ἀληθείας. By several eminent Commentators these words are taken interrogatively; which is strenuously contended for by Carpz.; but, I conceive, in vain. The declarative form, adopted by all the antient and most modern Commentators, is simpler and more apposite; though the sense is much the same either way. Render: 'But if ye have bitter envy and strife in your heart, do not glory and lie against the truth,' i.e. (in the words of Dr. Burton) 'do not, in such cases, boast of your wisdom, while you show that your boasting is false with respect to true wisdom.'

15. The Apostle had adverted to the want of wisdom, and the means of acquiring it, i. 5. et seq., and he now enters upon a description of it. 16. The wisdom in question is, spiritual wisdom; and it is ever productive of a good conversation, accompanied by a spirit of meekness and gentleness. (Holden.) Οὐκ ἐστι—ἀληθείας. Render: 'This is not the wisdom which cometh from above; but is earthly, sensual, (i.e. animal or carnal, belonging to the natural man; see 1 Cor. ii. 14.) demoniacal,' i.e. such as we may conceive of demons, whose wisdom is but cunning and deceit: qualities the opposite to which is required in true or spiritual religion.

17. That the wisdom in question is not such, appears from its fruits, which are the very contrary to those produced by the Gospel of peace. Πᾶν φαναρισαϊκός is said, because from such a source, so nought but evil can arise.

18. Having shown what is not true wisdom, the Apostle now points out what it is, and that by its qualities, which are well illustrated by Dr. Hales as follows: 'First it is pure, or free from all pollution of flesh and spirit, perfect holiness in the fear of God; then peaceable, disposed to promote peace and good-will among men; gentle, or accommodating to others in things not sinful; easy to be persuaded, or ready to admit a reasonable excuse; full of mercy and of good fruits springing from mercy, such as beneficence, liberality, &c.; impartial, not unduly respecting persons, parties, or sects; without
18 ελέους καὶ καρτιῶν ἄγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. καρπῶς δὲ [τῆς] δικαιοσύνης ἐν εἰρήνῃ σκέφτεται τοὺς ποιοῦν ἐρήμην.

1 IV. ὙΠΟΘΕΝ πολεμοὶ καὶ μάχαι ἐν ὕμιν; οὐκ ἐνεῴθεν ἐκ τῶν ἱδρυμάτων τῶν στρατευμάτων ἐν τοῖς μέσοις; οὐκ ἐπιθυμεῖτε, καὶ οὐκ ἔχετε φονεύετε καὶ θρούντε, καὶ οὐ δύνασθε ἐπιτυγχάνειν. μάχεσθαι καὶ πολεμεῖτε, τιμήσατε, διότι κακώς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ἐμὸν δίκαιοτέρα

4 διανυκτερέστε. Μοιχοὶ καὶ μοιχολαίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; Ὅσο ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου ἔχθρος τοῦ θεοῦ καθίσταται.

5 ἡ δοκεῖτε ὅτι κενὸς ἡ γραφή λέγει: "Πρὸς φθόνον εἰναι..." et 17, 14. Rom. 8. 9. Gal. 1. 10. 1 Joh. 2. 15. ἐκ Gen. 6. 5. et 8. 11. Num. 11. 29.

*hypocrisy, free from all affection of superior sanctity or purity.*

18. καρπός τῆς εἰρήνης] In the interpretation of the Commentators are not quite agreed. One thing, however, is certain, that τοὺς ποιοῦν εἰρήνη should be rendered 'who cultivate.' The sense is well expressed by Whitby and also by Dodd. as follows: 'They who show a peaceful temper may assure themselves that they shall reap a harvest, in a world where righteousness flourishes in eternal peace;' or, in the words of Dr. Burton, 'Persons who live peaceably on earth, sow a seed which will produce to them righteousness and peace in heaven.'

IV. From exhortation to the cultivation of peace, the Apostle slides into reprehension of the opposite disposition, namely, of broils and disputes, to which too many, especially of the teachers, or those who aimed at being so, were probably addicted. Now these are peopled from their original spring, even of the lusts and passions natural to the human heart. (Pott.)

1. πολεμοὶ καὶ μάχαι ' contests and strifes.' It is not agreed whether civil or religious contents are here meant. Perhaps both, since the Jews were prone both to sedition and religious disputes. In either case, they originated in the same source, ἡμῶν, lusts or favourite and cherished passions. The best comment on this passage may be found in a kindred one at 1 Pet. ii. 11. and Rom. vii. 23. where see Notes. Ἐφράζω, 'which exert their force.'

2, 3. The sense here is well expressed by Mr. Holden thus: 'Ye suffer lusts to war in your members; you eagerly pursue whatever they prompt you to, and yet your hearts upon their gratification; yet you do not obtain the objects which you so inordinately covet; and the reason is, that your hearts are bent upon temporal things, instead of being fixed upon God. While such is the case, though you ask, you do not receive, because you ask amiss, being wholly intent on the gratification of your lusts and passions.' Φθορεῖτε would seem a very harsh term, and thus some conjecture φθονεῖτε, which is not countenanced by MSS. or Versions. We may, however, take φον. of intent and disposition rather than act; q. d. ye foster a bloody hatred of all who stand in the way of your designs.

4. He now admonishes them to abstain from those lusts whence come strifes and dissensions, and, indeed, from all excessive attachment to the things of this world. (Pott.) Expositors are in general agreed in understanding μοιχ., of spiritual adultery, or base worldly-mindedness, which would make no sacrifice for religion. Φιλία τοῦ κόσμου, friendship with the world, (see my Note on Thucyd. i. 91. No. 1.) i.e. the corrupt part of it; implying enmity to God, being at variance with His plans for the promotion of virtue and happiness. Καθίσταται, 'is [thereby] become.'

5. 6. ἡ δοκεῖτε-χάριν] There is a considerable difficulty connected with this passage, at least according to the common punctuation and interpretation: which is (to use the words of Prof. Scholze) 'entirely based upon a passage which is thus represented as a quotation from Scripture is no where to be found there, nor any thing sufficiently near to it to pass for another form of what the Apostle had in his mind. Nor, if it were so, would it make any thing of a clear argument in connexion with the context. Nor finally, if we take ἐν εἰρήνῃ in the sense of the human disposition, as seems in this view to be necessary, does it appear capable of explanation why this should be called 'the spirit that dwelleth in us,' which, on the other hand, is a very usual and proper and intelligible description of the Holy Spirit, who comes into believers for the very purpose.' To avoid this difficulty, some resort to conjecture; while others suppose the words taken from an Apocryphal book; both methods alike objectionable. And to suppose (with others) the whole passage to be an interpolation, is cutting, instead of untying, the knot. It is best to suppose (with many eminent Commentators) that ἡ γραφή alludes to the general tenour of Scripture in its declarations on the above subject; also, that the verse is to be divided into two interrogative clauses, and be rendered, with Prof. Scholze, thus: 'Do ye think that the Scripture speaketh in vain? Does the Spirit that dwelleth in us lust to envy?' The sense may, then, be thus expressed: 'Think ye
that the Scripture speaketh in vain [or without good reason in condemning this worldliness!]
No! And again, do you think that the Holy Spirit which dwelleth in us is fond of envy?
No! On the contrary, He giveth more grace and favour.' Considerable difficulty, however, is connected with the last clause, which some suppose to have reference to envy; others, to worldliness. It should rather seem (and the words following confirm this view) that the reference is to all the unchristian dispositions above adverted to, q.d. ' Nay so far from that, He giveth more grace than to leave those who obey His holy motions, to such worldly and unchristian tempers.' Ἐπιτοιθεῖν πρὸς φόνον is a rare construction; yet the same syntax and use of ἐπιτοιθεῖν occur in Deut. xii. 8. Ps. xii. 1. lxxiii. 2. The literal sense is, 'is He disposed to envy? i.e. to favour envy.

On the following citation from Prov. iii. 34, see Note at Matt. xxiii. 12. In the present application, by the ὑπερφήνω, will be denoted all the foregoing classes of persons, the envious, the conceited, the censorious, the quarrelsome, the spiritually proud, and the worldly wise, who, as they resist the grace, and, in various ways, transgress the will of God, may be said to be ὑπερφήνω as setting themselves against God, and acting as His enemies. On this whole portion of the Chapter up to the end of v. 11, see the elegant illustrations of Bp. Jebb Sacr. Lit. p. 251—257, who thus traces the connexion and moral gradations of the passage: 'First God is described as setting himself in battle-array against the proud, but holding out terms of peace, reconciliation, and favour, to the humble; whence the Apostle exHORTS those whom he is addressing, humbly to enroll themselves under God, and firmly to keep their ranks. In the next words, 'stand against the Devil' &c., the military metaphor is continued; after which it is dropped, and the moral meaning stands forth. It is shown, how those who had newly enrolled themselves, here termed sinners, or transgressors, are to resist the Devil; namely, by cleansing their hands, i.e. abstaining from wicked actions; and how the double-minded, i.e. persons wavering between long-confirmed habits of evil, and incipient wishes to become good, are to 'draw nigh to God;' namely, by 'purifying their hearts,' i.e. by acquiring an inward principle of goodness. But how is this to be attained? On the one hand, we cannot give it to ourselves: on the other hand, God will not grant it to lazy wishes, and half-formed resolutions. A preparatory process must take place, which the preventing grace of God is ever a hand to facilitate and prosper; the process, namely, of sincere repentance. Then are graphically described the workings of repentance. Of the two clauses of οὗτος ὑπερφήνω καὶ η ἡμας εἰς κατάρχαι. the former recapitulates the state of temporary sorrow; seeing being but an action of the feelings when excised not a calm habitual temper of the mind and heart. Thus it is most correctly opposed to ἀλλάζει, also the temporary effect of temporary excitement. The latter describes not any thing external, or dependent in any degree on animal impressibility; but a disposition whose root is in the heart; dejection being a sense of sorrow mingled with shame; and therefore expressed by down-cast eyes. Thus Thuscyd. vii. 75. καταφέα σε τις ἀμα καὶ κατασφιγμής σφών ἀπὸ τῶν τοιήν, the daughter of contrition, and the parent of humility; most suitably opposed to the senseless joy of the transgressor; an inward habit, too, but of a character the most inconsistent with the Christian spirit. And so the outward act of weeping corresponds with the outward cleansing of hands, just before; and in like manner, the inward feeling of dejection agrees with that inward purification of heart so lately and so forcibly enjoined. The concluding sentence ταπεινωθήτε &c. happily terminates this moral process. The fruit of well-attended dejection is religious humiliation before God with this the Apostle had commenced, and with this he concludes; annexing only the sure and certain result and reward of humiliation, so pursued, and so attained.'

10. Here the Apostle subjoins some motives for consolation amidst the deep sorrow and penance to which they are called, namely, that it will, if it be real, heartfelt, and produced by true reformation, be the means of recommending them to the Divine forgiveness, and raising them to the Divine favour. 11. 12. Here the Apostle warns them against another evil disposition nearly allied to a quarrelsome and envious spirit, namely, one of nature and detraction; reminding them that such arrogant censoriousness was, in effect, censoring or condemning the Christian law, which forbid such a disposition, 1. by despising its prohibitions against detraction; 2. by sitting in judgment upon the fitness of the law rather than putting
forming it, and by thus setting up as arbitrers of the law, usurping the office of law-giver and Judge, from the One who alone has the power of condemnation or acquittal, awarding destruction or granting salvation. By the νόμος some understand the law of Moses; others, the Gospel. Bp. Midd. however, thinks the argument is not confined to either, but, as in Rom. ii. 25., extends to religion or moral obligation in its most general sense; q.d. "To all religion candour and good-will are essential, whether we be Jews, Christians, or even of the number of those who are a law unto themselves." And he cites from a Rabbinitical writer in Schoettg. Hor. Hebr., "Nemo alteri detrahat, qui non simul Deum abneget."

15—16. The Apostle next proceeds to reprove and expose the self-sufficiency, worldly spirit, and unbelieving irreligious language, which were manifested in another way. (Sutt.) Presuming too much on the present life, and not having a due regard to their own frailty and mortality, and perpetual dependence on the providence of God. "Aye seems here to be a form of soliciting attention; as Is. i. 18. καὶ δόθη δη. διελεύχθητε. Λέγει Κύριος. So the Latin aye. In σημερον ἡ ἁρίστη—κερθόδημον the Apostle reprefents the worldly-minded persons as saying what perhaps was usually only the subject of their thoughts. The rebuke, however, is well pointed. There is an allusion to the commercial business in which almost all foreign Jews were engaged, and for the furtherance of which they had to take long journeys to distant trading places; as Tyre, Alexandria, Antioch, Ephesus, Corinth, Rome, &c. "Es瓦iek ἡ ἁρίστη. A certain for an uncertain, but somewhat long period.

16. σημερον ἡ ἁρίστη—κερθόδημον] These words are closely connected with σημερον ἡ ἁρίστη (the clause ποια γὰρ ἀφανισμένη being parenthetical); and the sense is, 'instead of saying [as ye ought], If the Lord please that we live, we must do so and so.' Now even the Heathens used expressions of this sort, (of which many examples are added by Vit.,) though we may suppose, rather as common phrases and words of course. See Note on Hebr. vi. 3.

17. οὐδὲ καυχάσθη ἐν τ. αἰ. [Whereas now (or, as things now are, as the custom too much is) ye insolently boast; or, 'ye rather exult in your boastful projects and plans.' Rosenm. explains, 'are tickled with the conception of the thing, and anticipating the pleasure of it, as if it were certain, ye break out into boasts.'

17. εἰδότι οὖν—λατω] This is a conclusion, anticipating the remark. 'We all know this very well; q.d. he who offends against his better knowledge is guilty of an aggravated crime, Luke xii. 47. Joh. iii. 20. II. i. 20. There is reference either (as some think) to the foregoing reproofs, or rather only to this Heathenish custom of forming plans without referring their event to God. By "good" is meant that of acknowledging the providence of God.
miseries here adverted to are by those Commentators supposed to have been those in which the Jews, even in foreign countries, were involved together with those of Judea itself, during the war with the Romans; and which the rich must have been especially exposed to suffer. It is, however, unlikely that these persons should here alone be addressed. And it is better, with Carps., Rosenm., Scott, and others, to suppose what is here said to be meant to apply also to, if not intended solely for, those worldly nominal Christians censured at iv. 13.—17., whose minds were wholly devoted to the business and pleasures of this life. Thus the 'miseries here adverted to may, with the antient and most modern Commentators, be taken at least to include with the evils before mentioned, such others as result from the abuse of riches, both in this world and in the next. See Carps. and Rosenm.

2, 3. The imagery here is borrowed from the ancient prophets; Job xii. 28. Ps. xxii. 9. Isa. x. 16. xxvii. 11. xxix. This is used to describe the perishing nature of all earthly possessions. Whence it follows that they cannot profit, but rather that the rust of them, i.e. those treasures which have been amassed and suffered to rust and decay in useless hoards, instead of having been brightened by a liberal circulation, "will be a witness against you, and will eat your flesh as it were fire." i.e. will be a proof by which you have not properly employed them, and will consequently occasion severe misery and woe. (Holden.) This view of the sense is supported by the most learned Commentators. See Matt. viii. 4, 10, 18. It is well remarked by Bp. Jebb, that the enumeration of the various kinds of wealth, or a poetical amplification, containing also a climax. Three kinds of wealth are intended: 1. stores of corn, wine, oil, &c. liable to putrefaction; 2. wardrobes of rich garments; among the ancients, and especially the oriental nations, a principal portion of their wealth, and proverbially the prey of the moth; (See Isa. li. 8.) 3. treasures of gold and silver, liable to rust, or, at least, to change of colour. Again, the 'euro of the precious metals rising as a witness against avaricious hoarders, is a very noble personification: and the terror is heightened, when, in the next line, it becomes a fire that preys upon their vitals." From the Classical writers (See Rec. Syn.) it fully appears that gold and silver were especially subject to something like rust, possibly from having a greater proportion of alloy than that of modern times. In φεύγεται τας σάρκας, φυμ. d. πυρ, Pott supposes an image borrowed from the painful and deleterious effects of rust when rubbed into raw flesh; an apt designation of the present misery, and future woe unutterable and new ending, which results from the abuse of riches or the amusing of them by unlawful method. Yet there is, I conceive, also an allusion to the "fire that is not quenched," which must partly be alluded to in the next clause, ἐβολεύματος, ἐν ἐργάζει, ἐκμέλαιρε, with which, indeed, many Commentators antient and modern construe the preceding words ὁ πυρ. in the sense, 'ye bare it as ye were treasured up fire to consume you at the last days.' But there appears no reason to abandon the common construction, by which the words are taken with the preceding. As the reasons urged against this by Dr. P. that it occasions a confusion of metaphor, and leaves ἐβολεύματος, without Accusative, 'the former of no weight in a passage, like this, of ἐργάζει, ἐκμέλαιρε, etc., P. Jebb fully expresses what St. James indignantly expresses, ἐβολεύματος ἐκ μέλαιρας ἐν ἐργάζει, ἐκμέλαιρε.'

4. The Apostle proceeds to severely censure those who amassed riches by various arts, if set of dishonesty, yet of oppression to the poor, diminishing their wages, or stopping part or various pretences. By a fine figure found in Lev. xix. 13. Deut. xxiv. 14, 15., Malachi iii. 5. and elsewhere, the witheld wages of the laborers are personified and said to call on God for vengeance. And here the passage of Malachi seem to have been especially had in view by the Apostle. Τας γυμνας, 'folds.' A Hellespontic use. Των θηρων, 'those who have gathered up your harvest.' On the expression Κύριος ἴππος, See Note on Rom. ix. 29. By "entering the ears," it implied that they will be attended to.

5, 6. "By a comparison (observes Bp. Jebb) with the kindred passage of Malachi iii. 5. we perceive the propriety of this transition. We have the same luxurious profusion, leading to the same terrible destruction, on which the last of the Prophets expatiated, while describing the great and terrible day of the Lord. Having censured their rapacity, he notes their base sensuality. On the term σατανας, see Note on 1 Tim. v. 6. Of δειμφάντος—σαρκινής the sense is, 'Ye have pampered yourselves in sensuality, as animals are fattened for slaughter;' hinting at the punishment in a day of slaughter, when they should be slain like cattle; an image frequent in the Classical writers. See Æchyl. Agam. 1659. Καπέλιας may be rendered συκοφάντας.
6. κατεδικάσατε—ἀμήν] To the cruelty and gross sensuality above mentioned the Apostle adds another kind of cruelty, and that founded in cowardice. The expression may be understood of persecution even to condemnation or death: which is the view of the sense adopted by most Expositors. See Pott. Others, however, and, among the rest, Mackn., Abp. Newc., Bp. Middll., and Bp. Jebb, not without reason, take τὸν δίκαιον to denote the Just One. I.e. Christ. Bp. Middl. remarks that "the hypothetical use of the Article, by which τὸν δίκαιον would be for τοὺς δίκαιους, is much too strong; and the strictly definite use would point out the eminently Just One. On any other supposition than that the passage was meant of the condemnation of our Saviour, terms so obviously applicable to that event would hardly have been employed." "Moreover," as Bp. Jebb observes, "our Lord is often so styled in Scripture, as Acts iii. 14, 15. υἱὴς δὲ τὸν ἄγιον καὶ δίκαιον ἀπεκτέινε, &c. v. 5. τὸν δίκαιον, οὐ υἱὴς φοβεῖς γαγιάμενα. Such, too, is likely to be the sense, as the murder of our Lord was the great national transgression of the Jews, and therefore likely to be mentioned by St. James as the consummation of their apostasy. The various objections to this view are then considered and ably removed by the learned Prelate.

The οὐκ αἰνιγόσται ἀμήν some take interro.

gatively, But that is unnecessary; and Bp. Middll. has justly decided that He, meaning Christ, carried on from τὸν δίκαιον, is the Nom.

nominative to αἰνιγόσται, and that the sense is: 'The Saviour opposes not your perseverance, but leaves you a prey to the delusion; or, as Bp. Jebb paraphrases, 'He is not arrayed against you; you feel secure; you despise the crucified, as still powerless to vindicate his own cause, and to protect his followers; but wait: the time of his array will come; the day of vengeance is at hand.'

7. Here the Apostle turns to the Christian converts suffering under their oppression, and exhorts them patiently to endure the injuries inflicted on them, seeing that the advent of the Lord Jesus Christ approaches. This he con-

forms and illustrates by the example of the husbandman, and by that held out to them in the suffering Prophets. (Pott.) Ἐμάρκην has a double signification, patience and endurance, and patiently wait for. By the υἱὸν τοῦ πατρός, the vernal rains. These in Judaea come on in a regular course. By the παροιμία τοῦ Κυρίου some understand the advent of our Lord at the destruction of Jerusalem and of the Jewish polity; others, his final advent to judgment; which latter view is ably supported by Bp. Ryle in a Sermon on this verse. Yet there is much to urge in favour of the former sense. Perhaps, indeed, both may be comprehended. And certain it is that the two events were in the minds of the Jews closely associated.

9. μὴ στενωθῆτε, κατ' ἄλλα.] Render: 'Do not murmur or be impatient against each other.' Said in opposition to the foregoing μακροθηκεῖαι, and denoting a querulous feeling, originating in various unchristian tempers: the most powerful motive to suppress which would be, that the Judge standeth at the door, and will soon award a just retribution. See Matt. xxiv. 33.

11. ὑποδημία] On the force of this word see Note at Joh. xiii. 15. ὑποδήματα. Either the word here signifies constancy in enduring sufferings, or, with τῆς μαρτυρίας, forms an Hendiadys denoting patient endurance of evils. On the evils endured by the Prophets see Hebr. xi. 33. seqq. The οἱ ἐλάλησαν—Κυρίου is meant to show their high dignity, and point the argument; q. d. If they bore such evils, well may ye.

11. μακροθηκεῖαι] 'We pronounce those blessed,' agreeably to Christ's words, Matt. v. 11 & 12. Τὸ τέλος Κυρίου, 'the [happy] end which the Lord put to his sufferings; with reference to Joh. xii. 12, where the ἐνθάντα answers to the τέλος here. Κυρίος is a Gent. of cause for ὑπὸ τοῦ Κυρίου, of which examples are cited both from the Scriptu-

tural and Classical writers. The ὑπὸ I would take for ὑπὲρ, because. So the Pesh. Syr.
12. μη ἀμυνετε] Bp. Sanderson and Abp. Newc. suppose the oaths here meant are oaths uttered under impatience, and from great provocation. But though these may, from what precedes, have been uppermost in the Apostle's mind; yet there can be no doubt (especially from the solemn formula (πρὸ πάντων) that he speaks generally, of all oaths used in common conversation; for such swearing, we have reason to think, was a common vice among the Jews. That the expression can mean no more, and not extend to judicial swearing, all the best Commentators agree. And indeed, Saviour's words, Matt. v. 34—37. (which were, no doubt, in the mind of the Apostle) will permit no other interpretation. 'Ὅτα υμῶν τὸ ναὶ—οὐ seem to have been a proverbial expression to denote simple affirmation or negation, repeated if need be, but unaccompanied with oaths. 'Τὸ κρίνω πιέω, for εἰς κρίνου ἐμέτοντε, which phrase occurs in Exclus. xxix. 19. Κρίσεως, for κατακρίνων, namely, for taking the Lord's name in vain.

13–18. Here the Apostle adverts to other trials of patience and resignation, namely, those under calamity or sickness; pointing out the best means of removing, or mitigating, the evils. And first he enjoins the use of prayer, as the best balm for the wounds of affliction, and the most effectual preservative against the temptations of prosperity. By χαλάζω it is not meant that cheerfulness is always to be expressed by singing of Psalms. See Notes on 1 Cor. xiv. 15. Eph. v. 19. Col. iii. 16.; but that they are to adapt their devotions to their present frame of mind and external circumstances. In the former case, it should be prayer; in the latter, thanksgiving for past and present blessings, with prayer for future ones, and for grace to withstand temptation.

14. τοῦ πρεσβ. τ. ἐκκ.] Expositors are not agreed whether this expression denotes the elders, or the ministers, of the church. See Note on 1 Tim. v. 17. The former is probably the true sense. See Scott. The δεβοῦει must, from the context, be understood of severe sickness, especial if, in which reason, general supplications, and this and the next verse relate to the miraculous gifts of healing, which were vouchsafed to some in the Apostolic age. See Deyling, Wolf, and Benson. The words ἐν τῷ ὄνομα are by some united with προσεύχ. ἐ. α.; by others, with ἄλλων. αὐτῶν ἔκλ. It should seem that they belong to both, since the whole was done in dependence on the aid of God, solely invoked in prayer. That oil (especially the generous oil of the East) is highly salutary in various disorders, will not prove that it is here ordered as a medical means; for from the Gospels (See Mark vi. 13.) we learn that this (which was a general remedy among the Jews) was used by the disciples even in conjunction with miraculous power. Nay our Lord himself condescended to employ certain materials in working miracles. In the case of these presbyters, as in that of the Apostles, the oil may have been only used as symbolic of the cure to be effected by the Divine means. Upon the whole, it involves, I apprehend, the least difficulty to suppose that by the healing in question is meant prier natural healing; otherwise the strong expressions ἡ εὐχή πρὸς εἰς σώσεις καί ἐπί εἰς others, must be taken with such a limitation as, in the present context, would involve confusion. And indeed, the phrase to be healed; however, that in the next generation the thing became (what most recent Commentators have suppose it) a solemn religious ceremony compounding a symbolical rite, the use of which tend to produce the blessings prayed for, as far as consistent with the plans of Divine providence. Of course, the εὐχή πρὸς εἰς σώσεις would be in that case, bear a very different sense. Here it may be explained, with Mr. Holden, "the prayer which proceedeth from that faith to which God granted the power of working miracles, Acts vi. 15. Rom. xii. 3. 1 Cor. xii. 9. xiii. 2.; or, the prayer offered up by those who have that faith which God has vouchsafed the gift of healing. In this view, the sins which it is promised shall be forgiven, are supposed to be those of which the disorders in question were a temporal and judicial punishment. See Matt. viii. 17. xix. 2. and Joh. v. 14. 1 Cor. xi. 30. seq. This, it must be confessed, is not a little harsh; and the expression seems to require the limitation of, "if the sins be heartily repented of, and if it be God's good pleasure." When Mr. Holden speaks of the fact that restoration to health followed, his assertion in, I think, not borne out. See the judicious Notice of Mr. Scott, who acutely observes: "It cannot be supposed, that these miraculous cures could be performed at all times; but there seems have been some impression on the mind of a person who wrought the miracle, and a peculiar execution for the purpose. It is possible some cases in which the means preferred to ordinary tended to recovery and appearance, did not produce them; and therefore we should ask the question before us the maxim in medical use. The word at the same time is sufficiently plain, that the Roman practice of Extreme Unction is quite unjustifiable. Being used under circumstances with which it was not intended to be used. It was, as Scott and Holden observe, abjured thus to found a perpetual ordinance on a practice which was extraordinary and miraculous; and as the miraculous gifts of healing have been ceased, the symbolical ceremony of anointing with oil ought not to be retained.
16 Εξεμπωγοῦσε, ἵνα ἀνθρώποις τὰ παραπτώματα, καὶ εὐξεθεὶς υπὲρ ἀνάντων, ὃ διαλέξεις δικαίως
ἔνεργονεύῃ. Εὐλογηθεὶς ἐν ὑμνωπαθὴς ἡμῖν, καὶ προσευχὴ προσηματοῦ τοῦ μὴ βρέξαι: καὶ οὐκ ἐβρέξεν
ἔπει τῆς γῆς ἐναυτοῦ τρεῖς καὶ μιᾶς ἔξ. καὶ παλιν
προσηματοῦ, καὶ ὁ ὑμνός ὑμῶν ἐδώκε, καὶ ἡ γῆ ἐβλάστησε τον καρπὸν αὐτῆς.
19 Ἀδελφοί, εὰν τις ἐν ἡμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ εὑποτρέψῃ τις αὐτόν, ἵνα μὴ ἀφεῖται ἐκ
ἀμαρτίων ἐκ πλάνης ὁδὸν αὐτοῦ σώσει φυσικῶς ἐκ ἀθανάτου, καὶ καλυψει πλήθος ἀμαρτιῶν.

16. ἐξεμπωγοῦσε—ἐνεργονεύῃ. There has been some doubt as to the sense of this verse, and that chiefly from difference of opinion as to the connection. Some regard this as a fresh exhortation, unconnected with the preceding context, and enjoining a mutual confession of faults or injuries, and a mutual supplication to God for spiritual health. But to assign this figurative sense to Isaiah in the present context, is very harsh. And for his expositors, with reason, connect this exhortation with what precedes, understanding the injunction to refer only to cases of dangerous sickness, and when the confession and reconciliation in question would materially tend to promote recovery of the sick person. The "prayer" here mentioned seems intended chiefly of the injured person, who should not only forgive but pray for his offender, with reason, though it may be understood generally of all other prayers for the recovery and pardon of sins of the sick person, except those mentioned at vv. 14 & 15. Of course, this passage will by no means support the Homilist practice of auricular confession, especially to a priest; for the confession in the present case is supposed to be made to the injured person, in order to be forgiven.

Then, to encourage the use of prayers for the sick not only from the Ministers, but from Christians in general, the Apostle adds the assurance υπὸ—ἐνεργονεύῃ, namely, that the earnest energetic prayers of the righteous have great efficacy: Some eminent Commentators, indeed, explain ἐνεργονεύῃ, in wrouth by the Spirit. But, as has been before observed, that signification of the word is not founded on any certain proof; and it is here unsuitable to the context.

17. 18. This efficacy the Apostle now exemplifies by the case of Elijah. See Note on Lu. iv. 25. Ἐξεμπωγοῦσε, "a mere man, subject to the frailties of men." See Note on Acts xiv. 15. Προσευχὴς προσηματοῦ, i.e. prayed fervently. A Hebraism. This, indeed, is not expressly said in the history in question, 1 Kings xviii. 1.; but it is implied. Τῆς γῆς. This is by most recent Commentators referred to Palestine only. The apparent discrepancy as to the duration of the drought between this account and that of the O.T. has been removed in the Note at Lu. iv. 25.

19, 20. To the injunctions to mutual confession, forgiveness, and prayer for each other, the Apostle now subjoins another, to mutually cooperate in correcting each other's errors in the doctrines, or failures in the practice of Christianity. For that the days may be used of right practice, is certain from Is. iii. 21., and many other passages: and that this sense must be included, is probable both from what precedes, and from the words ἀμαρτολοῦν and ὀδον. The use of the term αἴλη, however, in conjunction with the others, shows that error in doctrine is also intended. Σώσει ψυχήν, he will be the means of saving. Θανάτου, i.e. death spiritual and eternal.

καὶ καλυψει πλῆθος ἀμαρτιῶν. Expositors are not agreed whether this is to be understood of the covering the sins of the converter, or of the converted. The former interpretation is espoused by Origen and several Latin Fathers, and, of the moderns, by Hamrn., Whiby, Wells, Pyle, Atterbury, and Dodd., the latter, by Grot., Vorst., Est., Bp. Hall, Wolf, Benson, Sherlock, Rosenm., Mackn., Newc., Pott, Scott, and almost all recent Commentators. "They argue (to use the words of Mr. Slade) that it seems hardly consonant with the language and doctrines of the Gospel, that any sin should be forgiven, if it be unrepented, or persisted in; and if it be repented and forsaken, it will be pardoned without the meritorious act here mentioned." Indeed, the context requires the latter interpretation, the high antiquity of which appears from its having been adopted by the Pesh. Syr. We are, however, only to understand that the good offices of the reformer will powerfully tend to procure the forgiveness of sins and final salvation of the penitent sinner, as conversion does not necessarily imply final perseverance, and therefore cannot ensure salvation. So at 1 Pet. iv. 8. καλύφης is to be understood, not of the person who has the love, or charity, but of him who is the object of it.
ΠΕΤΡΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΘ.

1. Πετρος ἀποστόλος Ἰησοῦ Χριστοῦ, ἐκλεκτὸς

1. τῆς ἐκκλησίας ἡς οὕτως αὐτῷ ἔδωκαν.

2. Ἐπιστολὴ Καθολικὴ Πρώτη.

3. Κατὰ τὸ πολὺ αὐτῶν ἐξοέως ἀναγεννησάτε ἡμᾶς εἰς ἐλπίδα ὡσαν δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ εἰς νεκρῶν, εἰς κληρονομίαν ἀφθαρτοῦ καὶ αἰώνιου και αἰῶνα

4. ραντοῦ, τετηρημένην εἰς οὐρανοῦ εἰς ἡμᾶς, τούτου εἰς ἐν δύναμιν Ἐκκλησίας, ὁ Θεὸς φρονομενός διὰ πίστεως εἰς σωτηρίαν, ἐτοιμὰ πολλά.

The authenticity, and consequently canonical authority, of this Epistle has never been disputed. On the time when, and the place where it was written, nothing certain can be pronounced. Indeed, of the history of St. Peter's life subsequent to his being at Antioch, A. D. 46., we know nothing from the N. T. That he suffered martyrdom at Rome, at the close of the reign of Nero, about 68 or 69, we learn from the early Ecclesiastical Historians; and that his remains were deposited at Rome, we have the same testimony, to which I would add that of Procopius Hist. p. 195. 10. But though the time when this Epistle was written cannot be fixed, yet, from some allusions in it to the troubles in Judea, it is supposed to have been not long before the death of the Apostle. With respect to the place where it was written, the determination of that point is closely connected with the interpretation of the word Βαβδωλοῦν at Ch. v. 13., where see Note. As to the persons to whom it was addressed, that is also a matter of uncertainty. They were probably the Christians dispersed through various parts of Asia Minor, partly Jews and partly Gentiles, to the former of whom the expressions προηγούμενος διαστοράς seems to refer; and that at v. 14. to the latter. With respect to the matter contained in this Epistle, it bears a close affinity to that of the Epistle of St. James in scope and argument, adverting to the persecutions to which the Christians were exposed, and exhorting to patience and resignation, perseverance in the true faith, and the practice of the relative duties. The Epistle bears all the marks of a fervent and most devout spirit. The style is somewhat irregular, the mind of the writer being solely intent on delivering the truths of the Gospel; but united with peculiar dignity, energy, and authority of manner; occasionally rising to the sublime, and never sinking below what might be expected from one of the chief of the Apostles.

C. 1. 1. εκλεκτὸς i.e. elected to the privileges of the Gospel. See Rom. viii. 33. ἐκλεκτὸς διαστοράς, 'the Christians who sojourn in the different countries where the Jews are dispersed.' See the Introduction. On the τίτλος see Note on Joh. viii. 35.

2. κατὰ πρόγνωσιν Θεοῦ] See Acts ii. 28. seq. Eph. i. 5. The phrase is to be referred, by transposition, to διὰ κατά πρόγνωσιν Θεοῦ, 'by the sanctifying influences of the Spirit.' Εἰς τὴν κοινῶν, i.e. in order that they should obey the Gospel. Καὶ [εἰς] ἀμαρτίαν αὐτῶν, 'I, X., and that they should be purified from sin by the sprinkling of the blood of Christ,' in opposition to that of the Mosaic law. See Hebr. xii. 24, and compare Eph. i. 4. Χάρις καὶ Ἰσχύς. Compare Rom. i. 7. and 1 Cor. i. 3.

3. The Apostle opens his subject by calling on his readers to join him in blessing the God and Father of our Lord Jesus Christ for mercy and grace. He reminds them of the happy immortality set before them in the Gospel, and which they would obtain, if they continued true to their Christian profession. For paves the way for the mention, at v. 6., of the and persecutions. 'Ο δὲ εἰς, namely, by converting us to Christianity; whereby men were placed in a new state, had new duties, and new hopes. That this is the sense, is proved 12.
opposition to the notion of some recent Commentators) by a kindred passage of Tit. iii. 5. 

κατ' αυτόν ἔλεος ἐπεξεργάσθη ἡμᾶς, διὰ λουτροῦ παλαιολουσίας, καὶ ἐν θανάτῳ πνεύματος ἁγίου. Ζῶσαν, γι' ἐκποιούμενον, ἐν αἰλουσιά σε, εἰς θλιβομένους, ἐν εἰδωλολατρείαν, ἐν ἀμαρτίας ἐπληκτικούς ἐκκαθαριζόμενον ἐκ τῆς προσωπικής ἀλληλεγγύης τῶν ἁπάντων ἡμῶν. 'Ετσ' ἐκ τῆς προσωπικῆς ἀλληλεγγύης τῶν ἁπάντων ἡμῶν, διὰ κατάθλιψιν πάσης, ἐν ἀνθρώπου προσωπικῆς ἀλληλεγγύης, εἰς ἀμαρτίας ἐπληκτικούς ἐκκαθαριζόμενον. Τήν ἢ ποιῶν καρδίαν ἐδόθη τὸ ἐν αὐτοῖς πνεῦμα Ἰησοῦ Χριστοῦ, παρατηρηθεῖσαν εἰς τὰ Ἰησοῦ Χριστοῦ παθήματα, καὶ ταῖς μετα τῇ ἐπανάληψιν τῆς καταράζουσαν ἐν τῷ ἐλπίδι τῆς εἰς τὸν Ἀβιασμόν τοῦ Θεοῦ ἐκείνου, ἐν τῷ ἐπικυρίῳ ἔργῳ παράκλησεν. Ἡ τύχη τῆς ἀμαρτίας ἐν τῇ ἐπανάληψιν τῆς καταράζουσαν ἐν τῷ ἐλπίδι τῆς εἰς τὸν Ἀβιασμόν τοῦ Θεοῦ ἐκείνου, ἐν τῷ ἐπικυρίῳ ἔργῳ παράκλησεν.
12. οἱ ἀπεκαλυφθῆναι ἔγγελοι παρακληθῆναι] To which [in consequence of their anxious inquiry] it was revealed, that not for their own benefit, or with relation to themselves, but for us, and to us, they were made ministers of an- nouncing those things unto us, [those things, I say] which now have been [plainly] revealed to you by those who have preached the Gospel to you, by the influence and assistance of the Holy Spirit sent from heaven; [things, I say] over which the angels bend with admiration, and delight to look into. Of this peculiar sense of διακονεῖν an example is cited by Rosenm. from Joseph. Ant. vi. 13. διά τὴν εὐαγγελίαν τῶν νεοφυῶν πρὸς τοὺς Ναβαλοὺς. By the ἄγγελοι we are meant all the wonderful things above mentioned, before they took place not thoroughly known to the Angels, but now surveyed and contemplated with wonder and delight. In the text, (on which term see Note at James i. 25.) there is supposed to be an allusion to the Cherubim which were represented as bending over the Ark of the covenant. 13. On the above impressive representation of the glories and blessings of the Gospel, the Apostle now finds some urgent exhortations to a holy life, suitable to such high privileges and pro-mises. The metaphor in ἀνοίγω (in which, as Rosenm. says, there is a blending of the image of the thing with the thing expressed by the image) is derived from the Oriental custom of girding the long flowing robes about the loins on engaging in any active exertion. The sense therefore simply is, 'engage with activity in working out your salvation.' On ῥήσῃ see 1 Thess. v. 6. and 2 Tim. iv. 5. Ἀλλῴς does not mean 'by some taken for eis τέλος; by others explained constantly, or entirely; which two significations may be united. Φερομένως &c., 'which is brought or offered to you by the revelation of Christ,' or, 'which is to be conferred on you at &c.'
PETROU A.

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21 χρόνων δὲ ύμᾶς τούτων δι' αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν 
εὐεργετὰ αὐτοῦ ἐκ νεκρῶν, καὶ ὅσαν αὐτῷ ὄντα· ὡστε 
22 τῇ πιστί ὑμῶν καὶ εἰλίδια εἰναὶ εἰς Θεόν. "Τὰς ψυχὰς 
ὑμῶν ἡγιάστε ἐν τῇ ὑπακοῇ τῆς ἁλθείας διὰ πνεύματος 
eis filadelphian anūtrēkton, ek katharsis καρδιας ἀλλού 
23 ἀγαπητὲς ἐκτένως. ἀναγέγεινημένοι ὦκ εἰς σκοπᾶς θαρ 
τῆς, ἀλλὰ αφάρτου, διὰ λόγου ζωτὸς Θεοῦ καὶ μένων 
24 εἰς τὸν αἰῶνα. ὅτι πᾶσα σάρξ ὡς χρόνος, καὶ πᾶσα 
δοξα ἀνθρώπων ὡς ἀνθὸς χρόντος. ἐξηράνθη ὁ Κυ 
25 τὸς, καὶ τὸ ἄθος αὐτοῦ ἐξέπεσε· τὸ δὲ ρήμα Κύ 
ρίου μένει εἰς τὸν αἰῶνα. οὐ μόνον οὕτω σύμφωνα κα 
26 εἰς ἀγγέλλασθεν εἰς ύμᾶς. II. Κ. 'Αποθέμενοι οὖν πᾶσαν κα 
κιὰν καὶ πάντα δόλων καὶ υποκρίσεως καὶ φθόνους, καὶ πᾶσα 
27 καταλαλία, ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἀδολον γάλα 
3 οπισθοθετήσατε, ἵνα εἰς αὐτῷ αὐξηθῆτε· εἰπερ εὐγενασθε ὁτι 
χριστος ου κύριος.

[reposed] in God.' Proreγn. signifies fore-ordained or decreed; as in Rom. viii. 29, where the word is joined with προοιμιωθη. Of this sense the most appropriate example I have noted is Thucyd. ii. 64. ibn. On ἐγχ. τῶν χρόνων, see Hebr. i. 1, and Note. τοις, i.e. you and all Christians. Τὴν πίστιν. The word here denotes faith and trust. The clause may be thus paraphrased, with Benson and Rosenm.: 'in vain do your countrymen charge you with defection from God; for your very faith and hope in Christ tend to that God of whom they profess to be worshipers.'

22. τὰς ψυχὰς ύμῶν ἡγιάστε ἐκτένως, etc. The above exhortation to holiness the Apostle subjoins another to charity. The sense is: 'Wherefore having purified your hearts by your embracing of and obedience to the true doctrine (the Gospel) so far as to bear a sincere love to your Christian brethren, see that ye [continue to] love each other with a pure heart, and ardently.' The words εἰς τῶν are in several MSS. not found. But they were evidently omitted ex emendatione, as seeming to overload the sense. Yet they were, doubtless, inserted by the Apostle to inculcate the important doctrine of the influence of the Holy Spirit, both in the promulgation of the Gospel, and in its operation on the hearts of believers. Eio καὶ καρδίας is taken as at 1 Tim. i. 5. I would compare Ἀσχυλ. Eum. 282. α' ἀγνού στοματ. 23. ἀναγέγειν. 'Since ye are born again,' viz. by conversion. The best comment on this is a similar passage at James i. 18. Μένων εἰς τὸν αἰῶνα may be referred either to 'God' (with Grot. and Elsn., who cite Dan. vi. 26. αὐτοῦ ἐπὶ Θεόν [ὡς καὶ μόνων]) or to λόγον, i.e. the Gospel; and this latter method, which is adopted by Pisc., Vorst., Wolf, and almost all recent Commentators, is more agreeable to the propriety of language and the context, especially the succeeding citation.

24. In confirmation of the above is here adduced a quotation (by application) of the words of Isa. xl. 6—8., which passage is regarded by the best Commentators as prophetic of the eternal duration of the truths of the Gospel. The Apostle, too, intimates that the carnal ordinances of the Jews would soon be done away, whereas the Gospel dispensation would continue for ever. Τὸ δὲ ρήμα· αἰῶνα. Paraphrase, 'But the word of the Lord is invariably true, always efficacious, and tending to eternal life and happiness.' Τούτῳ δὲ· εἰς ύμᾶς. The sense is: 'that eternal truth is the very doctrine which is preached to you.' 

25. Compare similar passages at Rom. vi. 4. Eph. iv. 25. Tit. iii. 2. Τὸ λογικὸν ἀδο 
λον γάλα, 'the pure and uncorrupt doctrines of the Gospel.' Ινα ἐν αὐτῷ αὐξηθῆτε, 'that ye may make a progress in Christian holiness.' See 1 Cor. iii. 2.

2. εἰπερ ἐγενεσθε—Κύριος] Render, 'since that ye have experienced how gracious the Lord is,' in other words, 'since ye, in experiencing the sweetness and purity of the mother's milk, seek it the more, and love the mother the better; so ye Christians, who have experienced the salubrity of the milk of doctrine, should be similarly affected towards Christ.'

4. 5. Here the Apostle describes the Christian Church and its duties, under images borrowed from the temple and its services; alluding to
acceptance which was doubtless intended by the Prophet as well as the primary one, in which security in Sion (or Jerusalem) is promised to those who take refuge there from the tyranny of Sennacherib. 

"Eξάγωγω" render: 'I untie', therefore who [thus] firmly believe, belong to the preciousness [which I speak of].

Toit renders "πάντα" (scil. παραμείνα). In this sense an example is cited by Rosenm. from Joseph. Antiq. xi. 4, 7. So the Pesh. Syr. 'dictur'. The words here cited do not, indeed, exactly correspond with the words either of the Hebrew or the Sept.; but they very well represent the sense, especially in that sublimier and mystical

Theos, oi ouk thelomenes, vun de elenhentes.

Isa. xxviii. 16. Christ is called "a living stone," as having life in himself, and being the source of spiritual light to all the members of his body, the Church: Eph. iv. 16. Col. ii. 9. comp. v. 7. Now those who come to him, i.e. who believe in him, Heb. xii. 18, 22, are "as lively stones built up a spiritual house;" i.e. are not like the inanimate things of the material temple, but living men built up on Christ, this living and eternal cornerstone, upon which is called spiritual, as having the spirit of Christ, their founder and head, residing in it, Rom. viii. 9. Gal. iv. 6. 1 Cor. vi. 2. 2 Cor. vi. 16. They are also "an holy priesthood," or, as they are called v. 9., "a royal priesthood," in a higher sense than the Israelites were called "a kingdom of priests," Exod. xix. 6.; for they are appointed "to offer up spiritual sacrifices, acceptable to God by Jesus Christ," v. 5. Rev. i.

In this spiritual society, the Church, there is no need of the mediation of priests to present our offerings to God, as in the Levitical temple; but every sincere worshipper can, as if he were a priest, offer for himself the spiritual sacrifices of prayer, praise, and obedience, which will be most acceptable to God, through the mediation of Christ, Mal. i. 11. Rom. xii. 1. Hebr. xiii. 15, 16. (Hobden.) The above detail of the sense is founded on the discussions of the best Commentators. See Rec. Syn. Suffice it here to observe, that the two verses are closely connected; the former containing a prooimia, the latter an apo dikia; and the purpose of them is to exhort Christians not only to be such apostles, but to practice the precepts of the Gospel. On the term προοίμια, see Note at 1 Tim. vi. 3—5.

6. Returning to the subject of v. 4., the Apostle shows that, in a passage of the Old Testament, Christ is compared with a cornerstone, and those who fly to this stone are declared (Pott.) 'περιείχε, for περιείχεται. So the Pesh. Syr. 'dictur'. The sense of this example is cited by Rosenm. from Joseph. Antiq. xi. 4, 7. καθὼς εν αὐτῇ (scil. ἐπιστολῇ) περιείχε. See Note at Rom. xiii. 33. The words here cited do not, indeed, exactly correspond with the words either of the Hebrew or the Sept.; but they very well represent the sense, especially in that sublimier and mystical
PETROU A.

Κεφ. ΙΙ.

11 Ἄγαπητοι παρακαλῶ ὡς παροίκοι καὶ παρετρίσκων, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αὐτίνες στρατεύονται κατὰ τὴν ψυχήν. ἥν ἀναστρωφίζω ὑμῶν ἐν τοῖς ἐδρασαὶ ἐξοντες καλὴν, ἵνα ἐν ἑ διαταλαλοῦν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἐργῶν, ἐκποτοιεῖται, δοκείτω τὸν θεὸν ἐν ἑμῖν ἡγεμόνι, ὡς ὃ ἀυτὸν πεποιμένοις, εἰς ἐκδόκις ἐκ νας. 12 κοποῦν, ἐπανοῦν ἀγαθοποιοῦν. ὑπόταγε τὸν Κυρίον ἕτες βασιλείας, ὡς ὑπέρχεστο τὸν θεὸν ἐν ἑμῖν ἡγεμόνι, ὡς ὃ ἀυτὸν πεποιμένοις, εἰς ἐκδόκις ἐκ νας. 13 κοποῦν, ἐπανοῦν ἀγαθοποιοῦν. ὑπόταγε τὸν Κυρίον ἕτες βασιλείας, ὡς ὑπέρχεστο τὸν θεὸν ἐν ἑμῖν ἡγεμόνι, ὡς ὃ ἀυτὸν πεποιμένοις, εἰς ἐκδόκις ἐκ νας.

18 ὅτι πάντας τιμᾶτε τῆς ἀδελφότητος ἀγαπήτε, τὸν θεόν φιλεῖτε, τὸν βασιλέα τιμᾶτε.

19 σκολιοῖς. Τοῦτο χάρις, εἰ διὰ συνεδρίαν θεοῦ ὑπο-

Ep. 4.3. Phil. 2.3. Heb. 13.1. supr. 2.22. In. 5. 3. 2 Pet. 3. 17. "Ep. 5.5. Col. 3.22. 1 Tim. 6.1. Titus 2.9.

13, 14. The Apostle now illustrates the general precept of vv. 11 & 12. by the particular duties to be observed among the Heathens both by Jewish and Gentile Christians. (Pott.) ὧν ὑποταγήτε, "be in subjection," subject yourselves. Compare similar admonitions at Rom. xiii. 1. seqq. and Tit. iii. 1. The sense here of κράτος, "political institution," is rare, and founded on the use of the Hebr. קָרָא, like that of the Latin creare as used of appointing magistrates.

15. Ἀγωνία here denotes false accusations, or unfounded objections, as arising from the ignorance or prejudices of ἀδελφῶν. Compare similar passages at 1 Cor. xiv. 5. Upon close inspection, and severe scrutiny. By this means (it is said) they may be led to glorify God, i.e. to give glory and praise to, and conceive highly of, that God and religion whereof they before thought and spoke evil. Compare 1 Cor. xiv. 25. The expression ἀπερώτηται is variously interpreted; by some, of the day of judgment, or at least of the infliction of Divine punishment; by others, of the day, or time, of persecution and affliction: by others, again, of the time of God's visiting them with a conviction of the truth of the Gospel. The truth seems to be between the two last interpretations; nor is it easy to award the preference.

18-20 See a similar admonition at Eph. vi. 5-8. Of oktetas, literally, 'ye who are servants.' The word properly denotes domestics, or house-servants, but must here denote all. Σκολιοῖς, for καλέσταις, ὕποκολοι.
...21. The Apostle now suggests a strong motive to this obedience, holding out for their imitation the example of Christ, who bore keener contumelies, and more grievous sufferings with unshaken constancy, (Pott.) enlarging earnestly on the meritorious and vicarious sufferings of Christ.

22. "ye embraced—unto you"—who sinned neither in deed nor word.

23. At παρενελθέντο supply επάνω ορ κρίσισι. 24. "δέ τας αμαρτίας—ιδίθεν" An allusion to Is. liii. 12., and denoting, as the best Expositors are agreed, "who bare the punishment of our transgressions." "The term αναστροφή has that sense, has been before abundantly proved. Thus this passage and that of Hebr. ix. 28. emphatically attest the doctrine of the vicarious and atoning nature of Christ's sufferings, especially the words οὗ τῷ μὼλον αὐτῷ ἰδιθ., "by whose stripes and wounds (μωλον, being a singular used generically) your spiritual wounds and maladies are healed." So Is. viii. 3. "He hath borne our griefs and carried our sorrows," both which terms indicate spiritual sicknesses, produced by sin. Thus the ancient philosophers held vicious passions and dispositions to be sicknesses of the mind, as Plut. Op. Morat. vi. 24. 4. τῶν τῆς ψυχῆς ἀναστροφής καὶ παθῶν η φιλοσοφία μόνη φαρακός ἦστε, where the words καὶ φαρακός are subjoined καθ' ἐπιθυμίαν. The words ἡμᾶς τας ἀμαρτίας—χρησίμων note the purpose of this vicarious sacrifice, and are intended to hint at the bounden duty of believers, namely, "that we believers, being freed from the guilt of sin, and having renounced it, (see Rom. vi. 2.) should live to the purposes of righteousness.

25. The words ἦτε γαρ—ὑμᾶς are meant to illustrate the preciousness of the salvation, and present a fine image of unmixed merit and utter destitution. The καί is explicative. There is here a blending of the image with the thing compared: and εἴκοσι is added to explain how Christ is our shepherd.

external and mental, as opposed to external ornament, q. d. Vests soon fade and wear out, while the internal ornament is ever lasting; forming, in the words of the Poet,

"A wreath that cannot fade, of flowers that bloom"

With most success when all beside decay."

The θέα is emphatical, involving an opposition to the preference too often given to external over internal excellencies.

5, 6. The Apostle now enforces his exhortation to the internal ornament and the conjugal respect before enjoined, by showing that such had been the practice of the faithful people of God from the remotest antiquity, as, for instance, among the wives of the Patriarchs. "εἰς τὸν θεόν. A phrase derived from the Sept., denoting a devoted attachment to God. Κύριον καλ., thus acknowledging her subjection. So indeed the Roman wives called their husbands, as I think we may infer from Virg. Æn. iv. 214. Cannubia nostra repulit, ac dominum Ænam in terna recept., & iv. 10. Phrygic servire muris. This extreme subjection seems to have been kept up longest in the East, where customs never change; but was early laid aside in the hardy countries of the North; for from the Germania of Tacitus it appears, that the situation there of wives differed little from what it is in civilized countries of Europe at the present day. The words δαυδουλίας κ. τ. δ. are variously interpreted. See Rec. Syn. It should seem best to understand them with Est., Calv., and partly Rosenm., of not being frightened from persevering in their duty, or in their Christian profession, by giving way to excessive timidity.

7. κατά γυναῖκας i.e. in a manner suitable to the situation known to you, enjoy by the Gospel. ὡς δέσποτα, σκέπας τα γυναῖκας. The exact ratio metaphor of σκέπας is not very clear. It is generally interpreted τοις, utensil, ὀργανός, as Aristotle calls the wife. As, however, σκέπας literally signifies anything made, so it may here very well have the sense creature. Some MSS. here have σέπαι, which, though evidently a gloss, well expresses the sense. The expression τινι is by the context determined to denote that kind of respect, attention, and care, which is shown for valuable, but fragile, articles. So a Rabbin cited by Schoettg. says: "Sicut honor quidam habitur cristallinis, qua sollicitat tractantur." And so often in the Rabbins homare usorom. Wets. here cites Eptic. p. 62. ιματία αἱ γυναῖκας ὑπὲρ τῶν γυνικῶν. A further reason, too, is adduced. II. 36, 9. (of Abraham with respect to Sarah) διὰ τὴν τιμίαν ἡν ἀνέμει τῷ γαμήτῳ. Eurip. Troad. 735. ὡ φιλταῖ, ὡ περίστρες τιμησεῖς τέκνων. & Orest. 449. ταῦτα ἀγαλλίασε περιφέρεισ, τιμών τε. Why they are entitled to be thus treated, is then subjoined, namely, that they are fellow heirs with their husbands of the same salvation. A further reason, too, is adduced. II. 36, 9. (of Abraham with respect to Sarah) διὰ τὴν τιμίαν ἡν ἀνέμει τῷ γαμήτῳ. Eurip. Troad. 735. ὡ φιλταῖ, ὡ περίστρες τιμησεῖς τέκνων. & Orest. 449. ταῦτα ἀγαλλίασε περιφέρεισ, τιμών τε. Why they are entitled to be thus treated, is then subjoined, namely, that they are fellow heirs with their husbands of the same salvation. A further reason, too, is adduced. For prevent that greatest evil arising from want of harmony, that the minds of the parties cannot unite in prayer, and are indeed indisposed for that fervent supplication which can alone be effectual. Here, for συγκληρονομοί, many MSS. and the textus receptus have συγκληρονομοί. But the former is decidedly preferable. Moreover, for the common reading εἰκότηται, many MSS. and all the early Editions have ἐγκότηται which is preferred by almost all Critics, was adopted by Wets., and has been edited by Beng., Griesb., Matth., and Tittm.; and certainly it is more agreeable to the context.

8. Here are subjoined some general directions concerning Christians at large, exhorting them to mutual love and concord, kind treatment of all men, even enemies, as best calculated to soften their animosity and draw down the favour of God. Τῶ τέλος is best rendered by Erasm. Grot. Rosenm., and Pott in summ.; equivalent to the Classical ἐν κεραι. On φιλογ., see Note at i. 22, and compare Col. iii. 12, sq.

9. On ἀνώτ. κακῶν ἀντί κακοῦ see Rom. xii. 17. and Note; and on εἰλογ. Matt. v. 44. Εἰς τοῦτο—κληρονομ. The argument is, 'To this end were ye called, that ye should obtain a blessing, i.e. every sort of felicity; therefore it behoves you to wish and pray for blessings upon others.'
10–12. The preceding words εἰσὶν ὅπως κληρον. are, in some measure, parenthetical: and on the words λοιπόν ἄντι λοιπ., the Apostle en- graves an exhortation to curb the tongue, in words derived from Ps. xxxiv. 13 & 14., though with a slight adaptation. ὁ θελόν. γιναγεται may be rendered, 'he who desires to enjoy life and happiness.' be σοφίας τόσιν κατοντας. 'οτι και Χριστος ἀπαξ περι ομαρτιων ἐπεθε, δια και σπανοθαγα αν ἐνας και σαρκις ὧν μήν πνευματι. 16. συνειδ. ἐγενεστε ἡγοιντα. Render, 'maintaining a good conscience.'
Ἐν σ', 'by which Spirit,' namely, his pre-existent and Divine nature. Much obscurity hangs over this passage, of which the interpretations are various. Many, as Beza, Elden, and Mack., take the meaning to be, not that the spirits were in prison at the time when Christ preached to them through Noah; but that he preached by his spirit or Divine nature to the antediluvians, who are now (viz. in the age of the Apostle) in prison, detained, like the fallen angels, unto the day of judgment, Jude 6. And Beza and Benson think that the Apostle proposes this example to their brethren, to deter them from being corrupted by those around them. The latter explains 'the state of the dead.' So Dr. Burton interprets, 'in which character he also went and preached to those persons who were now in prison spirits, but who then were disobedient,' &c. A view, however, liable to numerous objections: and, upon the whole, no mode of interpretation is so natural or involves so little difficulty as the common one, (supported by the antient and many of the ablest modern Expositors) by which this is understood to denote, 'according to the plain tenour of the words,' that Christ went down and preached to the spirits (i.e. proclaimed his Gospel) to the Antediluvians in Hades. And it is shown by Bp. Horsley, in an able Sermon (xx.) on this text, and Mr. Slade, that this plain and obvious sense is not to be rejected because it contains what may seem strange and unaccountable; otherwise scarcely anything would have to be believed. See also Bp. Pearson on the Creed, p. 288. In the above mentioned Sermon, Bp. Horsley has most ably maintained and illustrated the simple and obvious sense of the passage as follows. 'The interpretation of this whole passage turns upon the expression 'spirits in prison.' Now it is hardly necessary to mention that spirits here can signify no other spirits than the souls of men; for we read not of any preaching of Christ to any other race of beings than mankind. The Apostle's assertion therefore is, that Christ went and preached to souls of men in prison. The invisible mansion of departed spirits, though certainly not a place of penal confinement to the good, is nevertheless in some respects a prison. It is a place of exclusion from the external world, a place of unfinished happiness, consisting in rest, security, and hope, more than enjoyment. It is a place in which the souls of men never would have entered, had not an introduced death, and from which there is no exit by any natural means for those who have once entered. The deliverance of the saints from it is to be effected by our Lord's power. As a place of confinement therefore, though not of punishment, it may well be called a prison. The original word, however, in this text imports not of necessity so much as this, but merely a place of safe keeping; for so this passage might be rendered with great exactness: He went and preached to the spirits in safe keeping. And the invisible mansion of departed spirits is to the righteous a place of safe keeping, where they are preserved under the shadow of God's right hand, as their condition sometimes is described in Scripture, till the season shall arrive for their advancement to future glory; as the souls of the wicked on the other hand, are reserved, in the other division of the same place, unto the judgment of the great day. Now, if Christ went and preached to souls of men thus in prison, or in safe keeping, surely he went to the prison of those souls, or to the place of their custody: and what place that should be but the hell of the Apostles' creed, to which our Lord descended, I have not met with the critic that could explain. The souls in custody, or in prison, to whom our Saviour went in his disembodied soul, and preached, were those which formerly were disobedient. The expression formerly were, or one while there had been disobedient, implies, that they were recovered however from that disobedience, and, before their death, had been brought to repentance and faith in the Redeemer to come. To such souls he went and preached. But what did he preach to departed souls, and what could be the end of his preaching? Certainly he never preached their repentance and faith, for the preaching of either could not or was not too late to the departed soul. These souls had believed and repented, or they had not been in that part of the nether regions, which the soul of the Redeemer visited. Nor was the end of his preaching any liberation of them from we know not what purgatorial pains, of which the Scriptures give not the slightest intimation. But if he went to proclaim to them the glad tidings, that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their intercessor, in the merit of his own blood, this was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation in due season of their bliss; and this, it may be presumed, was the end of his preaching.' For the common reading ἀνὰξ ἐξηδέξητο almost all the MSS. and early Editions, except the Erasmian and Stephanic ones, have ἀνὰξ ἐξηπάρθη, which is preferred by almost all the Critics, and edited by Beng., Wetz., Matth., Griesb., Knapp, Tittm., and Vater. The term denotes 'long and anxiously waited,' namely, during the 120 years given the persons in question to repent on hearing the preaching of Noah.
21. 22. The sense may be thus expressed, 'The antitype to which thing (namely, what corresponds to, and was figured by the preservation of Noah and his family in the ark) doth now save us; for as the Son is the resurrection of Christ, as the ark did them; [I mean] baptism, which is not merely the putting away the filth of the flesh, [by material water] but the answer of a good conscience towards God.' By σώζει is meant 'places us in a state of salvation.' Σώζω, οὔγαρα, 'επερ, εἰς Θεόν, i.e. (explains Mr. Holden) by which enables us to return such an answer as springs from a good conscience towards God, which can be no other than the inward change and renovation wrought by the Spirit. The meaning, therefore, is, that baptism, in order to save us, must not be the mere outward act, but must be also accompanied with the inward grace; in other words, it must be that baptism which our Lord described as being born again of water and of the Spirit. See Joh. iii. 5. The Anabaptists, indeed, here argue that baptism cannot be salutary to infants, because they cannot make this answer of a good conscience. To which White takes satisfactorily replies as follows: 'St. Paul also says, that the 'true circumcision before God, is not the outward circumcision of the flesh, but the internal circumcision of the heart and spirit,' Rom. ii. 29. But will any one hence argue, that the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision? And yet the argument is plainly parallel, 'the answer of a good conscience' is required, that the baptism may be salutary; therefore they only are to be baptized who can make this answer: and the 'inward circumcision' of the heart is required as the only acceptable circumcision in the sight of God: therefore they only are to be circumcised who have this inward circumcision of the heart. The Jews did not admit proselytes to circumcision, without this answer of a good conscience; but yet they admitted their infants without any such thing: why therefore may we not allow the Christian church, in the administration of baptism, to observe the same custom in admitting the children of their proselytes to baptism, as they admitted them both to circumcision and baptism?'

22. See Notes on Rom. viii. 34. seq. 1 Cor. xxv. 24. Eph. i. 21.

11. 20. The Apostle here returns to the subject he had been treating at vii. 17, and again presents the example of Christ, whom he enjoins them to imitate in his holiness as well as his sufferings, whatever opposition they might meet with; and, for their comfort, he reminds them of a righteous judgment to come, when he should be rewarded and their enemies punished.

11. 20. The word 'antitype' seems to be: 'Since God suffered for us in the flesh, arm or furnished ourselves with the same temper of mind which incited him, namely, (to use the words of St. Paul) a resigned and self-denying, meek, stedfast, intrepid frame of spirit, resulting from confidence in God, love to him, and zeal for his glory.' Of this use of ὀνάχι, (in which there is a marked metaphor) examples are.adduced by Schleusner as Joseph. κατάλ. την τοῦ Θεοῦ λευχαίρειαν. Liban. ὀνάχ. της συναφρομ. N. E. 99. ήρασιν ὀνάχεισαν. The result of the spirit is expressed in the words εἰς τοῦτο, 'they would no longer live a time that might be allowed them on earth, but the mean of men, i.e. the circle, but to the will of God. Moreover, as the term ὀνάχι, naturally suggests the idea of endurance, self-denial, and suffering, so, for their consolation, the Apostle adds the reflection, ὀνάχι, 'the true.' -ἀμαρτίας, namely, that he suffers is [natural or naturally] freed from the dominion of sin, temptations of prosperity being withdrawn. In adversity, to use the words of a celebrated poem, 'leaves us more to be good.'

11. 20. Now suffice it for a time past of our life to have practised the time to which the Heavens are prone.' I will compare Joseph. p. 844. Huda. ὁ παρεκκλήσιος χρώνος οἰνιδείη το ἐτείλαμα ἡμῶν ἐπέπλεω οὖσα δολοῦντες μετὰ ἀρετῆς, and Ἰωάννης. το γαρ ἐν τοιούτῳ ἡμῶν ἐπετρέπεται δι' αὐτῶν. The words περιπετείας are exetegical of the foregoing: πεπεριπετείας. The term δοελγα and the succeeding ones are
meant to exemplify the vices they had been attached to. By ἀνέλεον, and ἀνδικ, are denoted formication, adultery, and such like: by ὀφθαλ-, κακοῦς, and πτώσες, intemperance in drinking, and the debauchery and revels attendant on it. See Rom. xiii. 13. Πότερος is for συμποσίων, 'drinking parties.' With respect to the term εἰδίκ, as the Jews do not appear to have been guilty of idolatry properly so called, the Commentators suppose either that this reference only to the Gentiles converts; or that by 'idolatries' are meant vices as bad as idolatry, or rather practices which savoured of idolatry, and the falling into idolatrous and heathen manners, customs, and opinions. That such was the case we have inadmissible evidence in Philo and Josephus.

7. οντὸς Πάντων ἐκ τοῦ τέλος ἡγυμή σωφρονίσθαι οὐν καὶ ἡμᾶς εἰς τὰς προσευχὰς. 'For of all things the end of which is to make us wise toward the prayers.'

8. Οὖν ὁ άμαρτίας 'πνεῦμον εἰς ἀλήθειαν, άνευ γογγυώματος. This is usually interpreted of the end of the Jewish state - the destruction of Jerusalem. But the sense thus arising is little satisfactory. It is better to take the expression according to its natural import, as denoting the end of the world, and the final consummation of all things; as in Phil. iv. 19. James v. 8 & 9. And as to the objection that, if so, it was impossible that the period of the end of the world, it has no force. The Apostle may also have intended to include that individual and personal consummation of all things which takes place at the hour of death. See Bp. Horsley cited in Slade. Ἐκατοντάκτης - 'once the prayer.' See 1 Thess. v. 6 & 8. I would compare Plutarch Adv. Stoic. § 19. μήν μόνον ἐκείνην ὑπὲρ τῆς ἱερατείας.

8. εἰκών]? I.e., as [Exeunt. explains. diakrise, εἰς τούτο διαπενευθήσθαι. Compare 1 Cor. xii. 4. 

9. See Rom. xii. 13. Hebr. xiii. 2. 'One to another.' ὃς η ἄγιος καλύπτει πάθος ἀμ. Render, 'for charity will cover a multitude of sins,' i.e., as is required by the context and the sense of the passage of Prov. x. 12. (from which this is derived) and as the best Expositors are now agreed, 'this charitable disposition will lead us to throw a cloak over, and forgive a multitude of sins.' So Plutarch, cited by Weston ap. Bowyer, says of Pompey, τά πλέοντα ἐρχόντων ἐκεῖνοι άμαρτίαις μὴ διαπενευθῆναι. See also Prov. x. 12, ἔνθα μείζονας ἐφ' ἀληθείας τοῖς ἐκ των διακρίσεων, ἕχοντα ἔκειν τῶν συμμετέχων.
Most Commentators antient and modern regard these verses as having reference to the Spiritual gifts, or, as some explain, endowments of mind, which fitted persons to discharge various offices and duties in the Church, whether as ministers or deacons. But to this sense the expression καῦς αἰκονόμος is not very suitable: and if there be any connexion with the words preceding, such cannot be exclusively the sense. It should seem best, with Mr. Scott, to take the term χερσεμα in a general sense, as denoting any of those gifts whether of fortune, or abilities and spiritual endowments, for which men are alike stewards, and bound to employ them for the good of their brethren. The duty is first stated generally, and then considered specially, as applied 1. to the gifts of fortune; 2. to those of the mind, or the holy Spirit; in advert to which Ministers are especially, though not exclusively, meant; for indeed, at this early period, the distinction between Clergy and Laity was not fully established. The expressions, too, have relation to the distinct duties of preachers of the word, and deacons. The former are to speak as delivering the oracles of God, and consequently what was the truth of the Gospel, and not mere human notions. In pointing out the duties of the latter, the phraseology seems to advert to the duties as being laborious, which the Dicaonal duties must have been. These are to be discharged with the full strength which God supplies for that very purpose. That this doctrine of men being only stewards of the good gifts he bestowed, is confirmed by the evidence of human reason in addition to the authority of an inspired writer, might be proved from several passages.

The following out of some I have myself noted, may suffice. Eurip. Phoen. 565. Οὔτοι τὰ χερσεματακαὶ στηχοι καὶ τὰ τῶν θεων αἱ ἐπεμελουμέναι ὥστων δὲ χρήσομαι αἱ διδασκαλίαι πάλιν. On αἰκονει see Note 1 Cor. xiv. 27. At ἐν ταῖς supply πράγμασι. The doxology following, it should seem, is to be referred to the Father.
it is not improbable that ἀλλοτριοποιήσκετος here may mean such; or that there were laws inflicting some actual punishment on those convicted of busily prying into other people’s affairs, and, as is almost always the case, exaggerating what might be true, and fabricating falsities. The interpretation of this question is, moreover, much confirmed by 1 Tim. v. 13, where the Apostle seems to have had in view this same vice of slander and backbiting, in the words περίρροι, λαλοῦσα τῷ μὲν δεόντα. Thus it seems clear that the terms περίρροι and ἀλλοτριοποιήσκετος are as nearly as may be of the same sense; the first meaning a busy-body; and the latter a busy-body in other words; which affinity is well explained by the following passage of Philostr. Epist. Apoll. 59. εἰ μὴ περίρροι ηγ., οὐκ ἦν ἐν τοῖς ἀλλοτρίοις πράγμασι δίκαιον, "if you had not been a busy-body, you would not have been a judge in other men’s affairs."

16. Χριστιανος] See Note at Acts xi. 26. τὸ μὲν περίρροι π. 'on this account,' as 2 Cor. iii. 10.

17, 18. The best Commentators generally agree that these verses contain an obscure intimation of the fiery trials which were coming upon that part of the world where the persons whom the Apostle is addressing resided. That the expression οἴκος τοῦ Θεοῦ means Christians, is plain from the next verse. They are also assured that though this judgment or affliction would, according to God’s custom of old, begin with the faithful, it would be far from ending with them; which is expressed by a popular phrase, γὰρ τὸ τέλος τῶν επιθυμοῦντων, "what will be the end or lot of the wicked?" implying a bad one, sister perdition.

20. 5. It is likely, though not the next verse, no doubt, admit of the same application as the preceding, and so applied by the above Commentators, σεβάσται being explained of temporal persecution, ‘is to be saved.’ It should rather seem, however, that what might be applied to the temporal judgments in question, was chiefly meant of the great day of judgment; the sense being nearly that laid down by Mr. Scott.

VOI. II.
tov pomnin. kal, fanevorhentos tov arxiteoton, komi-
the tov amaranthen tis doxa stefanai.

"Omos, newter, upotonhite presbvteteros. pantes de
allhlos ypotassomenoi, tine tainwofrosen ygkomo-
Sadhe. 'O theos uperenaivnoi antitasaetai, taine-
vois de didiws xarin. "Taineishthe ouv upo thn epra-
taiws xeiros tov theou, ina uma ypsiwsen en karwos. "Pasa
thn merimnwm uma evprifaintas ev auton, oti autw me-
lei peri umon.

"Npistate, ghrhghmasto, oti o antidkos uma, Didas-
lovs, ois lexw arfomenevs peripatei. "Pyton tin kata-
pin.

"Antistate stereoi ti pistei, eidotes ta auta ths taw
matw thn ev kسمw uma adelphntiti epitelesia.

"O de theos pasas zharitos, o kalewos uma eis th
ainwov autou dozan en Xristov 'Iswov, olygon pado-
ntas, autov katarisths uma, stprizes, thwnios, thmerios
autov h doza, kai to kta tovs aynwthn ths ainaov!

Matt. 23.
Luc. 1. 62.
et 14. 11.

1, 25.

Mk. 6, 26.

Lk. 13, 22.

1 Cor. 8, 9.
Philipp. 4, 6.

1 Tim. 6, 8.

Heb. 13, 5.

Job. 1, 7.

Lk. 21, 16.

21. 31.

1 Thes. 5, 6. supr. 1, 13. et 4, 7. 


5. newter eis. This, being opposed to the
thesis which is admitted to be one of
efice, must denote other persons inferior to them
(as being under their superintendence) and
bound to pay deference to them. "Pintes de
dal. yntot. i.e. each according to your differ-
rent ranks and stations. 'Thn tawen, ygkom-
boasoe. The word ygkomboasoe is derived from
kombo, which signified primarily a knot, or top-knot; 2, a button or ornamental fastening
by which vestments are drawn about the body.
3. It meant, (or rather ygkomboima,) a sort of
moveable garment or cape put over the other
vestments, and fastened by knots and bands
to the collar. Hence ygkomboasoe came to mean,
in a general way, to be ornamentally clothed:
and as all sorts of clothing are, in the ancient
languages, applied to denote moral habits, espe-
sially of virtue; so here the Apostle means, that
they should put on humility as an ornament, and
wear it as a habit. Here I would compare E Hiện
V. H. p. 10. ymuwvastoe de ephwrtosyn, and
Hom. 11. A. 149. avadeiws epiwmen. where
Heyne remarks: "Dicitur aliquis induitum, i.e.
instruxit, esse is quae ipsi propria sunt et so-
lena.

6-7. The Apostle here exhorts them to
a patient submission to the chastisement of God's
powerful hand, trusting to Him alone for de-
liberation and glory, and reposing with calm
affiance on his all gracious Providence. Ev
epirifaisves there is a significatio pressa-
i.e. casting off all anxious cares, and reposes
them on &c. The expression is taken from
Job. iv. 23.

8, 9. The Apostle here repeats his exhorta-
tions to sobriety and vigilance; and according to
reminds them that the great spiritual affair
of mankind is permitted to try the virtues vs
afflictions and temptations. Many recent Cor-
mentators, indeed, because diablos has
little to do with the Aramaic word it is
closely connected as it is with diavtis, it can
not but mean (as Bp. Midd. explains) you
opposing evil Spirit, or, the Evil Spirit who
are your opposer; for the Article at diavt.
properly belongs to Diabulos. Here there is supposed
to be an allusion to Job i. 7. This passage, like
in Rec. Syn. shown at large, must have re-
ference not merely to what the Devil effects by his
agents, but of himself, envious his personail
and evil agent over men. It is plain that
the temptation is here chiefly affirmed, and effec-
only as a means of temptation. The tem-
prations would for the most part be to opostatia.
In eldoveto-epitelaswv the argument
is: Your case is not singular; the same per-
sations are carried on in your Christian brethren
throughout the whole world. 'Eikol. is for
epirhesiax. And ta auta tov xal. to
auta ta paithmata.

10, 11. The Apostle did not pray that they
might be exempt from trials; but he beseech-
the God of all grace, the inexhaustible source
of every kind of grace, who had called them to
their work, and reigned over them by that
time, after they had suffered awhile, for the in-
crease of their faith, he would make them mature
and complete in holiness; establish them in the
peace and hope of the Gospel, strengthen the
to resist all temptations, endure all sufferings, and perform all duties; setting them immovably as a compact building on a sure foundation; which would redound to his praise to whom glory and dominion ought to be ascribed for ever. (Scott.) Ὄλιγον, i.e. for this brief period of our earthly sojourn. Καταρπασάτε, 'may he perfect you more and more in the knowledge and practice of religion.' Στηνίζετε, 'confirm you in the practice of what you know.' Συνεμείνατε, 'strengthen you to the performance.' Θεμαλαλλοῦσαι, settle, immovably ground you.

12. ὢς λογίζομαι] This, like many similar expressions both in the ancient and modern languages, implies, not doubt, but firm persuasion; as Rom. viii. 19. So that there is no reason, with Grot., to resort to the sense 'si bene me minimi,' which is founded, as Rosenm. shows, on a baseless hypothesis. Τώτης εἰναι ἄληθῆ γραμμὶ τοῦ Θεοῦ, εἰς ἦν ἕκτεν., 'that the religion in which you are (I trust) firmly fixed, is the true one [and not Judaism, your former faith].'

13. συνεκλ.] Supply, with the best Commentators antient and modern, ἦκλησία. ἐν Βαβυλῶνι. On the city here intended no little diversity of opinion exists. Some, as Mill, Bertram, Pearson, Wolf, Wall, and Fabric, suppose Babylon in Egypt. This, however, is extremely improbable, and has been refuted by Lardner, who, with the antient and many eminent modern Commentators, as Grot., Hamm., Whitby, and most of the Romanists, suppose that by Babylon is figuratively meant Rome; which is supported by the united voice of antiquity, and therefore the opinion merits attention. Certain it is there are many points of resemblance between that Queen of cities, and what we conceive of antient Babylon. Were it not for this authority of antiquity on a point where antiquity may be depended on, I should have been inclined to adopt the opinion of Erasm., Germ., Beza, Gomar, Lightf., Scaliger, Salmas., Cler., L'Enfant, Wets., Schleus., Rosenm., Bens. &c., that it denotes Babylon in Assyria. Those Commentators, however, are not agreed whether to understand Seleucia, i.e. New Babylon, which (as Rosenm. observes) was the metropolis of the Eastern dispersion of the Jews, and whither it was likely St. Peter, on leaving Jerusalem, would repair; or Old Babylon, which, there is reason to think, was not yet totally deserted. The latter opinion is adopted by Rosenm., and it seems preferable; for there is no satisfactory proof that Seleucia (though it stepped into the place of Old Babylon, and was chiefly built from its ruins) ever received the name of Babylon.

13. Μάρκος.] It is most probable that this Mark was the author of the Gospel, and that the Apostle calls him his son, as being his convert or son in the faith.

14. See Note on Rom. xvi. 16.
I. ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰδιότιμοι ἦμῖν λαχοῦσα πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ. "χάρις ὑμῖν καὶ εἰρήνη πληθυνθεὶς ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

"ΟΣ πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ᾽Ωθὴν καὶ ἐνσέβειαν δεδομένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς (ὃ δ’ ὣν τὰ μέγιστα

Of this second Epistle the authenticity was at first called in question; yet it is quoted by some very early Fathers, and in the second century was fully received. It is supposed to have been written soon after the first Epistle, and not long before the death of the Apostle, probably A.D. 67 or 68; also to have been indited from the same place, and addressed to the same persons as the former one, and the design of it nearly the same, except that in this latter the Apostle warns them against false teachers, and others who scoffed at the doctrine of Christ's advent to judgment. The style of the Epistle is very similar to that of the former, except in the second Chapter, (which bears a strong resemblance to the Epistle of St. Jude) where, however, the difference of character is attributable to the difference of subjects; indignation at the heresies of the Gnostics quickening the feelings of the writer, and thus affecting the style. Finally, the Epistle contains strong internal testimonies to its authenticity, which have been ably stated by Macknight.

C. I. 1—4. These verses contain the Introduction to the Epistle, in which, after asserting his Apostolic character, and addressing the Epistle to the Gentile converts, St. Peter salutes them, and reminds them that their Christian privileges were owing to the favour of God in Christ, and in consequence of the miraculous effusion of the Holy Spirit. (Benson.)

1. τοῖς ἰδιότιμοι-Χριστοῦ] Prof. Scholfield well renders: 'To them that have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ.' By 'faith in the righteousness' he understands, as the object of faith, as Rom. iii. 25. διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι. The construction τοῦ Θεοῦ ἡμῶν καὶ Σωτ. is the same as at v. 11. τοῦ Κυρίου ἡμῶν καὶ Σωτ. 1. Xr. See also Eph. v. 5. Tit. ii. 13., as also the masterly Note in justification of the rendering 'our God and Saviour' by Bp. Midd.},
divine nature," namely, by that purity and holiness, which is so called, as bearing a certain similarity to the Divine attributes, and being produced by Divine influence. See the long and able Note in proof of this sense by Benson. Then are pointed out the means whereby this is to be attained, namely, by escaping the pollutions of this wicked world arising from carnal appetites.

5—7. The Apostle here calls on his Christian brethren not to rest in that apparent conversion, or the reformation connected with it, or even in the beginning of a renewal to a "divine nature;" but, depending on the promises of the Gospel, and pursuing the end for which they were given, to "cleanse themselves from all," remaining "filthiness of flesh and spirit," perfecting holiness "in the fear of God." (Scott.) A αὐτῷ τοῦτο. Supply κατ' 'for this very reason,' (the καί signalling 'thus' or 'so') q. d. since God has granted all the means of holiness (v. 3, 4) do your part. This view of the construction and sense is, I find, supported by Prof. Schoefle, who aptly compares Eurip. Orest. 657—6. ὁρεῖ, ἀποθάνον; αὐτῷ τοῦτο, τοῖς φίλοις ἐμοὶ ταῖς κακίσται χρή τοις φίλοις αὐτῶν. As the earlier Commentators point out, the expression suggests the contributing of our own strenuous exertions, in cooperation with the grace of God. See Phil. ii. 12 & 13. ἐπιχειροῦν, 'furnish forth,' 'manifest;' perhaps by a metaphor taken from the χορηγόν or person who furnished the expenses for the exhibition of the games.

In illustration of what they are to do on their part, in return for God's mercy in calling them to salvation, the Apostle subjoins a series of the most prominent Christian virtues, which are disposed in regular order depending on each other, and all hinging by that glorious link, Faith, and ending with that virtue to which they should all tend. Love. The ἦν throughout this whole passage is for εἰς with the Accus. into; i.e. in addition to; (as in Rom. i. 23 & 25. and 1 Cor. xiv. 11.) which is supported by the authority of the Pesh. Syr. Τῷ ἐργῷ. The best Commentators are justly agreed that ἐργῷ here denotes courage and endurance in professing the faith, amidst persecution and temptation. A signification frequent in the Classical writers from Homer downwards, and found in the Latin virtus. Τῷ γνῷ, i.e. so that they regulate their zeal and undaunted firmness with discretion. Of this, indeed, the interpretation will depend on the sense ascribed to the preceding ἐργῷ. The remaining particulars are not digested in any regular order. They may be explained, with Mr. Scott, as follows. Εὐγενεία, i.e. an exact government of all the animal appetites, in subordination to the will of God, and the benefit of themselves and others; as well as great moderation in all worldly things. Τέφρωσις. A cheerful submission to the will of God under afflictions, meekness amidst injuries and affronts, perseverance in well doing notwithstanding severe trials, and a quiet waiting for the Lord to interpose for their comfort and deliverance. Ἐγκυροδία, "godliness," consisting of all those holy affections and dispositions which constitute the spiritual worshipper and truly devoted servant of God. Φιλαδέλφεια. An unfeigned fervent love of Christians, as brethren in the Lord. See Heb. xiii. 1—3. 1 Pet. i. 22—25. ἀγάπην, i.e. a benevolent love to all men, expansive and universal philanthropy or "good will to men.

9. αὖ γὰρ μὴ τάρατσι αὐτῶ, τυφλὸς ἐστι, μυστᾶ. The sense is, 'He who is destitute of these moral virtues, and yet expects salvation by the Gospel, which imperatively commends them, is blind, or sees very little into the true nature of it, and forgets that he was cleansed from his former sins [only on condition of renouncing sin in future], i.e. (to use the words of Mr. Holden) forgets that his baptism, by which his former sins were cleansed, laid upon him the obligation of dying to sin, and of being fruitful in good works. The Scripture (says Benson) often speaks of a two-fold justification, sanctification, and salvation; the one initial; the other final. When a wicked Jew or Heathen took him the profession of the Christian religion by baptism, he was justified, purified, or saved, from his old sins, upon that profession of faith in Christ. But the final justification, sanctification, or salvation, is not to be attained without Christian good works, or a holy life, after baptism. Faith alone was sufficient for the former, but not for the latter.'
It is plain that καὶ καὶ are here synonymous, and denote admission into the Christian covenant. "And this being conditional, there was, as Mr. Slade observes, no impropriety in the convert being enjoined to make their calling sure and effectual. They were, at that time, in a state of election; but it was a state from which they might fall; they were elect only so long as they were careful to maintain faith and good works." Οὐ μὴ πετάσῃ πτετο, 'ye shall not by no means ever fall or be frustrated in attaining salvation.' The next words fully evolve the sense, and simply mean, 'by so doing you will, through the rich mercy and grace of God, be admitted into heaven;' for τὴν αὐτῶν βασιλείαν, at which some commentators stumble, can have no other sense, denoting the kingdom which Christ, as God, will for ever have, after having delivered up his mediatorial kingdom. See 1 Cor. xv. 24. So Dan. vii. 27. "the Most High, whose kingdom is an everlasting kingdom." & iv. 34. & vii. 14. vii. 26. Ps. cxlv. 13. Revel. xiv. 6. "the everlasting Gospel." 12. From hence to iii. 13. the Apostle warns them against false teachers; premising a brief mention of the causes for which he thought proper to again and again urge them to hold fast that part of pure doctrine which was by the false teachers not only corrupted, but even derided. Καταστροφής, 'even though ye may know them.' For οὐ μὴ δεῖ, δεὶ μάρτυς is edited by Griesbach and Tittman, from many MSS. and the Ed. Prince. 13. 14. σκέπασματι See Note on 2 Cor. v. 1. Of this word, to denote the human body, no example is adduced; but I have noted the following in Eurip. Herac. 690. σκέπασμα τὸν αὐτὸν σώματα. In καθαρὸς καὶ δόκιμος—οὐκ ὁ Απόστολος alludes to the words of Christ, Joh. xxii. 18. sqq. But whether καθαρὸς will admit of the sense assigned to it by Benson, 'in the manner which,' I doubt. It is plain that Christ foretold to Peter his martyrdom, as he also did to Paul. (See 2 Tim. iv. 6.) But the question is, whether these words of the Apostle were founded on any fresh revelation as to the speedy approach of the event? This the antients say was the case. The point, however, admits of no certain determination. See the conjectures of Benson. It seems highly probable that he had; but it is possible that he had not, and the words, it is evident, may be explained upon another supposition.

16. σπένδασα δὲ] 'I will, I say, endeavor. vix. by committing his admonitions (such as those which follow) to writing.

And the γράμματα σου σμᾶς, &c., &c. v. 17. &c. The connexion here with the preceding is not very obvious; but it is probably such as laid down by Benson and Scott. It should seem that the Apostle simply gives a reason why the Gospel should be true, and anticipates a possible objection. Σεφοφ, μέλος, fables artfully is bribed, and dressed up, like the sophistical hypotheses of the philosophers, I would commend. Diod. Sic. ii. 134. μέλος ἑγούμενοι στεφάνους τοῖς περὶ τῶν ἀμαξοφιλῶν ἀρχιμαχῶς. The sense is well expressed by Rosenmuller, the 'We do not press this on your belief, by the use of such fictitious stories and fables as the Grecian legislators had recourse to, or other crafty pons.' Διόμενα καὶ τῶν, for διόμενα των ἀριστοκράτων, with reference to the second advent of αὐτοῦ Lord to judgment. Ἐπετείχα καθαρότερα γελᾷ, with reference to the Transfiguration. Ἐπιστολὴ is here synonymous with αὐτοτάτον; the former signifying spectators, the latter spectators. 17. λαβῶν γὰρ σκληρόν, τὰς ἀναμνηστικὰς ἐξήγησις. Render, 'such a voice from the exalted glory being pronounced over them, saying.' See Note at Matt. xviii. 5.
kai dowen, phwithi enereiai autw toiaudhe upo tos megalopeeis dowen: "Oon tos estin o uiw oon o agoa
18 tos, ei oon ein o edhka." kai taupi tos fowhnei mei

19 deite to aig. kai exoumen bebaioteron, ton profitaikon, lagon w kaleis poneite prooscekontes, os luchon taius
en auymiuro toto, eDos ou hmera diaugyge, kai phosforos
20 anapellein en taic kardiais uos. toto procton ginai

21 ginetai. ou gai thelmati antrwpon onexhe poti prof-
titaia, al upo Pneumatos agion fereomen enallass
[ii] agoi theou antrwpon.

II. egenonto de kai fowdaprofita en to lafi, ou

19. exoumen beth. ton prof. lagon dce.] It has been an exceedingly debated point whether the prof. lagon belongs to the prophecies of the O.T. or to those of the New. Most Commenta-
tors and Theologians suppose the former; but others, especially JP. Warburton, (Works vol. z. p. 168. seq.) the latter. Adopting the former view, the sense may be thus expressed, in the words of Mr. Holden, 'We have the prophecies of the O.T. concerning the Messiah more con-
firmed by the event of his Transfiguration; for if Jesus had not been the Messiah predicted in them, such a miracle would not have been

wrought to verify his pretensions.' So Mr. Valpy explains, 'By the awful display of his glory, in the transfiguration, we have a sanction given, not only to the prophecy of his future coming, but to all other prophecy in general; that it is the word of God, and the effect of his power, of which I have been a witness.' The other view is, indeed, adopted and maintained by JP. Warburton and
Horsley with their usual ability; but, I apprehend, less means the same than putting (as it were, even of his own blood); bringing thereby on themselves speedy de-
struction.' On the persons here meant by these false teachers, much difference of opinion exists. Some suppose them to have been the
Gnostics, or Nicolaitans: others, Judaisers, hold-
ing opinions similar to those of the Montanists of the second and third centuries. The question is of no easy determination; yet of little importance.
We have chiefly to attend to the charac-
teristics as presented by the Apostle for our warning.

By parious, is denoted the surreitious craft with which the doctrines in question were introduced. The words aipois adelthei designate that they were not only critical and
highly pernicious. A more definite charge is couched in the next words, kal ton dygoraseta, the sense of which depends upon the reference in deusynh, whether to God, (as many eminent Expositors suppose,) or to Christ, according to the antients and most moderns. The latter seems the more correct view; for as to the passages of the O.T. cited in proof of the former interp-
tation, they are not quite to the point; and the latter is almost required by dygoraseta. Thus, deus. will, as often, be for Kuirio. We are not,
however, to understand that they denied Jesus to be the Messiah; for otherwise they could not be teachers of Christianity at all. Perhaps the sense (expressed with a popular brevity) may be, 'denying him who purchased them (i.e. their Redeemer) to be their Lord.' It should seem that, from a misinterpretation of the words of the Apostles, they stumbled at the descriptions of the majesty of Jesus Christ and the inevitable glory of the second advent; and regarded the account of the trial they had on the mountain as a false one, devised to hold the disciples in subjection. That such may have been the case, is very possible; but if so, they must have denied the proper deity of Jesus Christ, and consequently the atonement, and other fundamental doctrines; and probably held opinions not very different from those which afterwards paved the way for Arianism and Pelagianism.

2. ἀπολείας [This (for the common reading ἀπολείας) found in almost all the MSS., Versions, and early Editions, except the Erasmian and Stephanic ones, has been justly preferred by almost all Critics, and was adopted by Wets., and edited by Beng., Griesb., Matth., Knapp, Tittm., and Vat.; though the common reading may be defended. 'Ἀσελγή, may be rendered 'disolute doctrines and practices.' By ἡ ὁδὸς τῆς ἀπολείας is meant the Gospel, or Christian religion. See Note on Acts ix. 2. Blasph., 'will be calumniated and regarded as false.' I would compare Joseph. p. 1078. ἀποστίαν τῆς ἀπολείας κατέχειν.]

3. κατέχειν, &c. [And through covetousness, they will make a mere gain of you, (viz. of teaching you by feigned words,) and hawk about their doctrines as merchandise.] Wets. cites two examples of πλαστέων λόγων, to which I add the following from Isaeus p. 70. λόγων πλασμένων ἀξίωμα πιστεύων ύπάρχει. The words in question (i.e. doctrines and notions) were fictitious, devised ad captandum, and to flatter the corruptions of human nature. At ʾe ito ʾe kri-wo-sto, the relative is to be resolved into ἄλλοι ἔκειναι aci, ἔκειναι; and at ἔκειαι supply προγεγραμμένον or such like, as appears from the parallel passage of Jude 4. ἀδικοὶ οἱ πατα προγεγραμμένοι εἰς τοῦτο ὑπέρ τρομώ, which is by faith, of which St Paul says, Heb. xi. 7., he was himself an heir. Ἐκτάρριγε κατέχειν, i.e. executed punishment. This was by utter destruction. See Note on Rom. viii. 13. ὑποδείγμα-τεχθέν, 'having made them a type and example of the future punishments of the wicked.' Ἐκπαραγομενοι—ἐκαρπ., 'weared out (i.e. grievously harassed) by the prodigal behaviour of men who trampled on all laws.' On καταχω, compare Eu. xcv. 10. cmp. 48. 'Blasph., gazo—διαβαίνει.] This is planatory of the preceding κατακτ., and the construction is, ἡ γάρ διάκονος, ἐγκατωμένος ἢ ἀστικός, (while he dwelt among them) ἔκαρπεν ἵναι ἢ μερισμένος ἢ ἀρμένως, ἢ ἀλλήλους, ἢ ἢ νέων ἀνθρώπων. The βλασφήμες κατάγονται the mode in which he was dismantled with their wicked conduct. The Deutro in ἀνθρώπος is governed of ἐκ μιᾶς understood.
9.  

This is intended as an inference, q.d. (to use the words of Dr. Burton) * If God in these instances punished the guilty and preserved the innocent, we may be sure that "He knows how always to save" "&c. The old imports both knowledge of the means, and power and disposition to use them. "Punishment should be rendered 'trial,' i.e. trials. "Colossi, 'for Colossi,' 'then to be punished.' So the Pesh. Syr. cruciando. See James 1.2. * "Delource—teine. This suggests the other part of the inference, that the vengeance of God, though it may slumber, will at length visit those who despise the punishment as that which befall the disobedient angels and ungodly Sodomites. 

10. Here what was before said is more directly applied to the persons in question, who are characterized in this and the following verses up to the end of the Chapter. Toiv on'tinw &c. may be rendered, 'who live conformably to the flesh, in the lust of the flesh,' i.e. in lustful and polluting practices. Then is represented their insubordination, and rebellion against any authority that might check their vicious practices; and while proceeding to set forth the greatness of their guilt, the Apostle breaks out into a parenthetical exclamation at their wickedness, which may be rendered, 'daring and insolent are they! they despise the very gods of rulers on high stations.' On the term tomi. I have fully treated on Thucyd.i. 70. This sense of adn. occurs in Thucyd.viii. &c. * 

11. * * though far superior in strength and power. On the reference in kai autwv the Commentators are not agreed. Some suppose it to be to the deget just before; others, to the tolmatai, aithaeis. Neither interpretation, however, is tenable. It is best referred, with Benson, Newc., and others, to the aggelwv, amart. at v.4, unless we read kath autwv, (from some MSS. and the Vulgate Version) meaning those of their own body, i.e. the bad angels. This is placed beyond doubt by the parallel passage of Jude 9. The argument is, that the persons in question castigation those of high reputation and dignity, their brethren, while the angels, exalted as they are above them in power, do not speak calumniously of their fellow angels, even though the very reverse of avdoxi. The same Jewish tradition is supposed to have been had in Jude by both St. Peter and St. Jude. But though the former may have had in mind the same tradition as that referred to by the latter, yet he must also have had in view some other similar one, more correspondent to oiv ferveun—kriov, 'do not prefer a calumnious accusation to the Lord.' 

12—16. Here the charge is further brought home, and the heretics in question described, under various characters; 1. as, like the animals, devoid of reason and guided solely by sense and instinct, (so as to be seemingly created only for the sake of destruction, and) thereby speaking evil of things which they do not understand, viz. the laws and measures of their rulers. These, it is added, shall utterly perish by their own corrupt practices, as is further noticed (See Jude 10.) *  

*  

13, 14. Here are introduced more particular charges, those of gross sensuality, prodigality, and insatiable avarice and rapacity. And it should seem that on the kath autwv, and parenthetical exclamation, like the tolmatai &c. at v. 10. The meaning is, 'they are a scandal to the

Christian society! See Jude 12. and Eph. v. 27. They are further described as revolving in sensual luxury, indulging in it even in ημέρας; which was by the antients ever regarded as a mark of confirmed sensuality and sottishness. See 1 Thess. v. 7. and Note, and Rec. Syn. on the present passage.

πελαθσίους οἱ υπηρετοῦσιν. The phraseology is harsh and anomalous, and the sense much disputed. The most probable interpretation is that of Pott, 'olbectantes se in fraudibus suis et dolis, quibus utuntur ad aliquas decipientes et pecuniâ emungeundo.' Yet this seems not all that is meant. The words appear to be intended to further unfold the idea at τῷ όρασι—τρυφὴν preceeding, and the full sense may be as follows: 'who contrive (the participle being for the verb) to live luxuriously by their deceits and impostures; constant attendants at your feasts.' This mode of taking the passage yields an excellent sense, and involves no harshness; for the ἐν may very well be taken for by, and ἐντρυφοῦσιν for ἐν τρυφή διάγωντεσ; since of ἐντρυφήν in the sense of luxury examples may be seen in Steph. Thee., to which I would add a passage that may have been had in mind by the Apostle, Isaiah lv. 2. φαγεσθε ἀγαθα, καὶ ἐν τρυφη-
θεις εν ἀναθοις ψυχη ιμως.

14. ὑπό της παρασκ. ιμως. i.e. by their looks shew the lasciviousness of their hearts. Ακαταστ. ομ., and that cannot cease from impure imaginations or lascious practices. Delacroix says: Here we have another trait, namely, their craft in beguiling unstable persons, and consummate art in making the utmost advantage which they could in ταίς ἀπαταίς αὐτῶν, as if they could never be satisfied. The plural in πλεον. denotes the various arts by which they extracted gain from their deluded victims. The γνωμ. is to be deliberative and habitual mode of doing the thing. So Joseph. p. 1246. 11. γνωματοι την στο-

15. ποιεις, which is edited by Matth., Griesb., Tittm. and Vater. The Apostle then explains, with reference to their whole character, (perhaps having in view I. I. 16. καί τίνας ἐντρυφοῦσιν) κατάρα των, which is usually regarded as put for τίκα κατά-

ρατα. Prof. Scholefield, however, observes, 'that this is not one of those common Hebraisms which abound in the writings of the Apostles, in which a quality of the subject is expressed by a Genitive following it, instead of an adjective in concord with it. Also the persons do not bear the character of children at all, except in relation to the curse with which that word is connected; and therefore if the phrase was to be divested of this form, it ought to have been rendered cursed persons, the relation of children being implied in the connexion in which they are thus placed with the curse.'

16. καταλείποντες. The Apostle, resuming his description, represents them as having utterly forsaken 'the right way' of scriptural truth and holy obedience, and gone astray; not merely from an erroneous judgment, but from the sensuality, ambition, and avarice of their hearts. (Scott.) The force of the comparison rests in this, that as Balbus compared his character to that of a dog, the Apostle compared it to that of a sheep, as belonging to illiac connexion with their women, and the lead them into idolatry, and draw on them the heavy punishment of God; so these false teachers, by giving Christians a license to commit immorality, (namely, for the purpose of gaining their own avance and sensuality,) in his manner called forth the vengeance of God. Mind the αὐθίνης of ὑπηρετοῦσιν. Of the moral of Isaiah we know nothing; but it is plainly implied in the O. T. history, and confirmed by Philo, Josephus and all the Jewish Interpreters, that שֶׁפֶחַנָּהtempted him to commit so base a violation of his duty as a Prophet, just as in the case of these false teachers, avarice and sensuality tempted them to falsify the Gospel, that they might make it the more productive of gain and to expand on their own lusts.

17. διὰ τῶν ζητῶν τα αὐθί-

18. προφορ. i.e. his vain attempt to oppose God's will.

19. αὐθίνης, which is usually regarded as put for τίκα κατά-

ρατα. Prof. Scholefield, however, observes, 'that this is not one of those common Hebraisms which abound in the writings of the Apostles, in which a quality of the subject is expressed by a Genitive following it, instead of an adjective in concord with it. Also the persons do not
and state of woe the most dismal, formed on the image of Tartarus adverted to supra v. 4. Compare Matt. viii. 12. xxii. 13. xxv. 30.

18. θέρυγκα—θέγγα. &c.] The same sentiment as at v. 17.; the meaning being, that these persons were not only wicked themselves, but the cause of wickedness together with its fatal consequences, in others. The words are paraphrased by Benson: "They, in high-sounding words, lofty and unmeaning phrases, make vain, boasting, and arrogant pretences to a more thorough and sublime knowledge of religion, than the true Apostles and Prophets: but by preaching such doctrines as give indulgence to the lusts of the flesh, that is, to lasciviousness, they lay a bait for those who, by embracing Christianity, were thoroughly reformed, and had escaped from such as still continue to live in the error of idolatry and vice." θέγγα, 'by speaking.' Θεν, 'by.' At θέρυγκα supply ἐνίματα. I would compare Aristoph. Ran. 971., who speaks of certain diction as οἴδατον ἐνὶ καταματίστην καὶ ρημάτων ἐπιγαίην. See also Polyb. p. 749.—Τόις ὀντισὶ ἀντίκς &c., 'those who had [once] really disengaged themselves from &c.' This sense of αἰσθή is not rare; and the construction itself is frequent.

19. ἀλευθερία i.e. liberty both religious, (as releasing them from what was thought unnecessary strictness of life,) and, probably, political. See Whiston and Benson; they are identical, but most inconsistently, themselves being slaves of corruption and vice. The best comment here is Job. viii. 34. and Rom. vi. 16—20. The next words γαρ τις ἡττ. &c. have the air of a proverb, and were, we may suppose, of popular application. See the noble passage in Cowper's Task, v., commencing with "He is the free man whom the truth makes free. And all are slaves besides."

20. This gives another reason (as one had been before given, vv. 18 & 19.) why black darkness is reserved for such offenders. (Newc.) If professors of Christianity, having escaped the outward "pollutions of the world, by the knowledge of Christ," were again, by the artful seduction of false teachers, entangled in those polluting practices, as if consistent with the service of Christ, and so "overcome" as habitually to indulge in their corrupt inclinations, their "latter end," after they had learned thus to pervert the Gospel, would be far worse than the beginning, when they had sinned in ignorance; as they must have done under a "clearer light and fuller conviction. (Scott.) So Thucyd. i. 86. ἐνθέλεσεν ᾿Ιησοῦν ἐκεῖνον ὅτι διὸ γιατί κάκοι γεγονότοι."

21. This is illustrative of the last clause of the preceding verse, showing that apostasy, or living unworthy of their Christian profession, is worse than a state of heathenism, since ignorance would have been some excuse; whereas by sinning against knowledge they were at once more condemned and more hardened. Such, too, I would observe, was the opinion of the Philosophers with respect to those who apostatized from the precepts of philosophy. So Max. Tyr. Dus. 12. φιλοσοφία δὲ καὶ ἀνευραμάτω μείζω καὶ ἀδιάλεκτα.

22. The baseness of the conduct of such persons is further illustrated by an apt comparison, formed on two proverbs, one derived from Prov. xxvi. 11.; and the other probably current in the East; both representing in the strongest light the folly of those who returned to vices which they had before abandoned. 'Ερως, from ἐρόω, which is derived from the Etym. Mag. from ἐρίς and ἐρά, the earth. That, however, involves no little absurdity. 'Ερως is, I suspect, from the Heb. āryy, to empty out. And the term signified not only to vomit, but to spit.
will take place at its appointed time; and that the reason why it is delayed is, to give men an opportunity for previous preparation. That when the purposes of God are accomplished, the day of the Lord will come suddenly, and the world be destroyed by an universal conflagration; after which there will be new heavens and a new earth for the righteous. Finally, that it highly behoved them to prepare for that awful consummation by holiness and steadfastness in the faith. [Benson.] 1. ταύτης—γραφή ἐκπολέμησις. The sense seems to be that assigned by Wakefield, 'This is the second Epistle, beloved, that I am writing to you.' 'Εν αἰς, 'in both of which,' for εν ἵ, καὶ ἐν τῇ πρωτῇ. Τὴν εἰς. διάσωσιν, 'your pure and well meaning minds.' The Commentators cite from Plato the phrase ἐλευθερώσεις τῇ διανοίᾳ. χρώμενος. 2. μνησθ. for εἰς τὸ μνήμη. Προερ. ρ. See i. 12 & iii. 21. The construction is as if it were written καὶ τῇ ἐντολῇ ἤμιν τῶν ἀποστόλων τοῦ Κυρίου καὶ Χριστοῦ. 3. ἐλευθερώσεις—ἐμπαικτία. After τῶν ἤμερῶν many MSS. and almost all the Versions add ἐν ἡμεραίοις, of which there is no trace in the Septuagint, and introduced into the text by Bengel, Griesb., Tittm., and Vater. Whether taken with ἐν, for σὺν ἐν, or with ἐλευθερώσεις, they certainly strengthen the sense. By πρῶτον is not so much to be understood what was to happen first, as (with Benson) a promise from whence they might conclude they ought to remember the predictions of the Prophets and the injunctions of the Apostles. See the Note on i. 20. 'Εν ἐσάχατον τ. ἐμ. supply μέρους, hereafter; the expression not denoting any precise time, but either a remote or soon approaching one, as best suits the context. See Mackn., Pott, and Rosenm. 4. λέγοντες. Πώς ἔστω &c.] By the αὐτόν is plainly Christ. From the character of the persons, this cannot import any inquiry into the promises of Christ's coming in Scripture; nor is it to be thought (with some) that they expected his second coming, and thought it long. It is merely to be regarded as a popular form of expression, not dissimilar to some in our own language, in which was implied a disbelief that he would come at all, and an inattention that there was no hope of an event so long delayed. So Benson paraphrases, 'Where is the promised advent of Christ? what proof of his appearing again?' By his coming, as it means, is coming to judgment, as appears from the answer to those scoffers, v. v. 5—13. 'Αφ' ἀν γενε-κτίσεως, i.e., as Rosenm. paraphrases. 'Our fathers have successively died, nor has any one come to life. And as from the creation of the world all things are carried on by an alternate course of living and dying, so does the order of nature remain the same. Thus they were fact, that what has been so long deferred will never come to pass.' 5—7. To the objection of the scoffers, that all things remained the same from the beginning of the creation, and therefore would continue, St. Peter answers, that this is not the case, for the world had been once destroyed by water, and would be again by fire. (Rosenm.) Ἀναφέρεται αὐτῶν τ. θελ. This is generally thought to import a wilful ignorance of what they knew, be cared not to know. The view, however, seems not well founded; and it is better, with Heins. Mede, Hamm., Rosenm., Pott, Wahl, and most recent Commentators, to take it to mean, 2 οὐκ ἔστω, it was a representative form of words, based on the same opinion that &c. By the οἰκ. are meant not the ethereal, but the aerial heaven. The words καὶ γῆ—συνεστῶσα are obscure and variously interpreted. Some render, 'and the earth standing out of the water and in (or in the midst of) the water.' The δια is taken by Schelling (in a Dissertation on this passage and Schleus. to denote the efficient or instrumental cause, meaning, that it is only by a divine admixture of water that the earth has its firmness, coherence, &c. Others, again, as Capell. Kypke, Elam, Rosenm., Pott, and most recent Commentators, suppose the sense to be, 'the earth with its atmosphere (i.e. the aerial heavens) being formed out of water, and consisting by means of water.' Εἰσαχάτω, for αὐτῶν ἐσάχατον. So Thales said that πώς ἔστω ἡ ἄδερμων οὐσία, καί; as also other philosophers. This latter view is more agreeable to the usual usiquendi, and perhaps deserves the preference. Συνεστῶσα is, by Zeugma, to be referred to οὐρανός as well as γῆ, as if it were written οὐρανός καί γῆ. ην ἡ ἀκατάληπτα καί πεπληρωματικά &c. Τὰ ρέει τοῦ θεοῦ λόγου, 'by the fiat of God.' 6. ἃ ἀν &c. Some supply ὡστε; others, των.
7 κλωθείς απάλετο. ἦν δὲ τοῦτο, καὶ η ἡ γῆ τῷ αὐτῷ Λόγῳ τεθραυσμένοι εἰσὶ, πριν τηροῦμεν εἰς ἡμέραν κρίσεως καὶ ἰωλείας τῶν ἀσβεσθῆναι ἀνθρώπων. Ἔν δὲ τούτῳ μὴ λαθαινέω υἱῶ, αἰγατοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ.

8 ὡς χίλια ἐτῶν, καὶ χίλια ἐτῶν ἡ ἡμέρα μιᾶ. ὦ οἱ βραδύνει Κύριος τὴς ἐπαγγελίας, ὥστε τίμη καβαντιτα ἡγουμένων ἀλλὰ μακραγμένη εἰς ἡμᾶς, μὴ βουλομένου τινός απόλεθαι.

10 ἀλλὰ πάντας εἰς μετάνοιαν χρησάται. Ἔδει δὲ η ἡμέρα Κυρίου ὥς κλέστης ἐν νυκτὶ]; ἐν οἷς ὁ οὐρανὸς, ὁ ὅρμος παρὰ τοὐτοῖς εὐλογοῦται, στοιχεῖα δὲ κασαυμενα λυθήσονται, καὶ γὰρ καὶ

11 τὰ ἐν αὐτῇ ἡρα κατακαθίσται. Τοῦτων οὖν πᾶν λυόμενων, ποταπού δει ἑπάρχειν υἱῶ, εἰς ἀγίων ἀναστροφῶν

12 καὶ εὐσέβεισιν, προσδοκούντας καὶ πρεποιούντας τὴν παρουσίαν

οὐρανῶν καὶ τῆς γῆς. Συνήθως προθετάζω, ἵνα, ὡς καταλείψητε τοὺς θεολόγους καὶ αὐτούς, τις γίνεται. Οὕτως καί ὁ Κυρίος, ἵνα παρατίθεται καὶ ἡμέρα μετεπειστείναι καὶ ἐλεύρουναι, τοιαύτα δὲ κασαυμενα λυθήσονται, καὶ γὰρ καὶ...
Thucyd. vi. 39. κακὰ σττώοντες. Yet, though a good literal version, this seems not the full sense of the word, which is, I think, well explained by Kypke and Rosenm., 'avidé desi- derantes,' and by Newe, 'earnestly desiring,' which is supported by the authority of the Pesh. Syr. 'desiderantes.' This sense, too, is communicated to the preceding term; and the full meaning is, 'earnestly expecting, and ardently wishing and anticipating.' Δι' ην, scil. ημέραν οι παρωνιῶν. In the next words, see Note at vv. 7 & 10., also Benson, Mackn., and Burnet cited by Valpy.

15. 16. The sense is, 'Wherefore, seeing that ye expect such things [are sometime to happen], strive, by being spotless and blameless, to be found of him in peace. And reckon [as you justly may] that this long extended waiting, and forbearance of the Lord, is meant to be our salvation,' i.e. to promote it by giving us an opportunity for working it. The word may be rendered, with Carpz. and others, cum bona conscientia, i.e. in peace with their consciences, or, as Pott explains, with each other. But the context requires the common interpretation 'in peace with their great Judge.'

— καθὼς καί &c.] Here St. Peter refers to some particular Epistle, or Epistles, but to which, is not agreed; for there is none immediately addressed to any of the provinces mentioned 1 Pet. i. 1. It is therefore most probable that St. Peter refers generally to those Epistles of St. Paul which were written to the Asiatic Churches; for though addressed to particular Churches, or persons, they were intended for general circulation, and in all of them he hath written of the things which are to be expected, as Eph. ii. 3-5. Col. i. 21. 1 Tim. ii. 4. He also speaks of these things in his other Epistles. (Benson & Holden.)

16. εν οίς οὐσι δυνάσθαι-ἀδάλλαιν] Here some difference of opinion exists as to the sense, which mainly depends upon the reading. For the vulg. ἄδικα, several Versions and some Fathers have οὐκ, 'the Epistles,' which is preferred by Beza, Mill, Benson, and Dr. Maltby, in a Sermon on this text, who thinks that it 'agrees far better with the context; though (for reasons which will readily occur to the minds of Cries) the other might, at an early period, usurp its place.' Yet the weight of authority is decidedly in favour of οὐκ, which is retained by all the Editors, and preferred by most of the Commentators. So also Prof. Schoefl., who renders, 'in which things are some matters.' By things are meant subjects; though it is probable the Apostle had also in view the difficulty of St. Paul's manner of writing on those subjects, as well as the subjects themselves. By the δυνάθει are meant those who are not well acquainted with the subjects discussed, and the style of writing, and unskilled in interpretation in general. By the στροφ., those who have no fixed principles of Christian doctrine to guide them. By the τῶν λοιπ. γραφῶν, are meant all the Scriptures of the N. T. then extant, as well as those of the O. T. And the γράμματα. The best Commentators are agreed that this does not mean perdition, eternal punishment in the next world, but perniciem, i.e., as Abp. Newes. explains, to the adoption of such errors in doctrine as have a fatal effect on their practice: for instance, the non-necessity of good works, and God's absolute election of particular men to eternal life, and his absolute republication of other individuals to eternal destruction. The vjs may, however, denote tendency to, i.e. if not prevented, by repentance and the grace of God.

17. φυλάσσοντες] 'be on your guard.' Τῶν ἀδερφῶν πληρῶν συνήσ., 'hurried away (see Note on Gal. ii. 13.) by the error and deceit of those lawless [scorners] mentioned supra ii. 7. Τῶν ἄδικων ἀδυνατόν τι συναπάρκεσθαι, 'cannot stand with the ungodly.' The cottons may be derived from a torrent. The δικτύα των ἰδών στροφίμων is well opposed to the δικτύα κατα v. 16. Ἀδυνατ., denotes constancy in the faith as well as in the purity of doctrine. On ἄδυνατον see Gal. v. 4.

18. ἄδεικνυτε] Here there is an idiom (else where found) by which the sense of the verb is conjoined a notion of endeavor, i.e. strive to grow.
This Epistle has ever been admitted to be from St. John; though the writer’s name is neither prefixed nor subjoined; internal evidence abundantly attesting its authenticity. Both the date and the place whence it was indited, are very uncertain. See Horne’s Introd. It is generally supposed to have been written about the close of the first Century. Of St. John’s history we know nothing from the N. T. from the time of his attending the synod at Jerusalem, A. D. 46. to that of his being banished to the isle of Patmos, Rev. i. 9.

As the composition has none of the characteristics of an Epistle, being without inscription, salutation, &c., it has been thought more proper to denominate it a treatise, or didactic composition. We may, however, steer a middle course, regarding it as a didactic address (such as it is in certain parts) to Christians in general. ‘Whether (says Bp. Horsley) we consider the sublimity of its opening with the fundamental topics of God’s perfections, man’s depravity, and Christ’s propitiation, the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of arguments with which they are persuaded and enforced, the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervent zeal, which breathes throughout the whole composition, we shall find it in every respect worthy of the holy author to whom the constituent tradition of the Church ascribes it, the disciple whom Jesus loved.”

C. I. 1–3. The Apostle here, as in his Gospel, commences without preface, adopting the same declaratory style, and entering at once upon the great subject of his present discourse, namely, that uncreate and self-existent Excellency (the Λόγος τῆς ζωῆς) which had been from the beginning, as co-equal and co-eternal with the Father, and had at length become incarnate for the salvation of men.

The construction is much cleared by the punctuation adopted. Some eminent Commentators take the ὃ as neuter for masc. ὁς, thus: ὁ ἦν ἄρ’ ἄρχης, ὁ ἀκτιόμεν, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλαμμέναι ἐπὶ τοὺς Λόγους τῆς ζωῆς. (o καὶ η ζωὴ ἐφανερωθή, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλουμεν ὑμῖν.)

35. Col. i. 18. 2 Tim. i. 10. Tit. i. 2.

The expression διά θεοῦ ἐσημένη is by some explained ‘from all eternity.’ As, however, it is connected, not with Λόγου τῆς ζωῆς, but with ὃ ἦν (‘what took place’) that interpretation is inadmissible; and the sense must be that expressed by almost all the best Commentators, ‘from the beginning of the preaching of the Gospel,’ as Joh. xv. 27. 1 Joh. ii. 7 & 24. iii. 11. 2 Joh. 5. The expression ἀκτιόμεν, ἐωράκαμεν, ἐθεασάμεθα, and ἐψηλαμμένοι, (in which there is a climax,) are a form of denoting information and knowledge of the most complete and exact kind. And in αἱ χεῖρες ἡμῶν ἐφησάλλομεν we have a highly figurative mode of expressing any thing being ascertained to be true by the most minute examination. The same figure occurs in Acts xviii. 27. ἐν ἀργυρίῳ ψηφασθέναι αὐτοῦ καὶ ἐπεσεί. Though, from the χεῖρες being here expressed, there may be an allusion to what is related (the same term being employed) in Lu. xxiv. 30. and Joh. xx. 27.; probably to indirectly refute the notion of some heretics, that Jesus had not a substantial body. Λόγου τῆς ζωῆς is usually taken for Λόγου τῶν ζωτίων. But it is rather for ζωοτιόνως, accordingly to what is said at Joh. 1. 4. εἶναι αὐτῶν ζωή ἡ καὶ η ζωὴ ἡ το φως τῶν ἀνθρώπων.

2. The best Commentators are justly agreed that ἡ ζωή is for ὁ Λόγος τῆς ζωῆς before. The sense is, ‘This life (i.e. author of life, and giving light, the Word) was manifested among us, and we Apostles have seen it, and do witness and declare unto you [the message of] that Eternal Life or Word, which was with the Father (see Joh. 1. 1 & 2) and was, I say, manifested unto us (in the flesh).’ See iii. 5. Joh. i. 14. 1 Tim. iii. 16.
3. ἐσωράκαμεν καὶ δόκησα, 'that [I say] which we have seen and heard;' for there is a resumption of what was said at v. 1. The next words show the purpose of the announcement, namely, 'that ye also may participate with us [in the benefits of this life or salvation].' The Apostle then adverters to the nature, in order to show the dignity, of that communion, viz. a participation in the privileges and benefits bestowed by God the Father on men, through His Son Jesus Christ. The δὲ may be rendered now.

4. καὶ ταῦτα—ἐπειπλαρ. 'And [accordingly] these things we write unto you, that your spiritual joy [and the blessings you enjoy by that communion] may be increased.' This is meant to more fully develop the sense conveyed at v. 3. ἀπαγγέλθων ὑμῖν, ἢ δ. κ. These benefits, it is shown further on, would alone be obtained by faith, and by living agreeably to the precepts of the Gospel.

5. καὶ ἄκη ἐστὶ ἐκδ. Here and in the verses following the Apostle more fully opens the nature of that message which they (the Apostles) had heard from Jesus Christ, and were to deliver to the world.

6. 7. The Apostle here means to argue, that as this is the nature of God, the doctrines and precepts which come from him must be of the same kind; true religion may be distinguished from counterfeit by this criterion; and especially his spiritual worshippers, who really have communion with him, may be known by their conformity to him. (Scott.) Καὶ ἐν τῇ πίστει περίτ., 'and yet live in the habitual communion of impurity and vice.' See Eph. v. 8. ὡς τοιοῦτος ἐκδ. 'we do not act agreeably to the doctrine of truth in the Gospel.' This phrase τοιοῦτος ἀλλοῦ is frequent in St. John. v. 1. presents a strong contrast, in the blessed effects of the communion, with the perfections of the Deity, by practising holiness, we have κοινωνίαν μετὰ ἀλλ. which the Commentators are agreed must, from the context (see v. 6.) denote holding mutual communions with God, as he also with us, thus attaining that communion of the Saints elsewhere spoken of. The next words point out the blessed effects of that communion. 'And the blood of Jesus Christ his Son cleanses us from all sin,' i.e., as Abp. Newc. explains, purifies the covenant of pardon to the sincerely penitent. Thus hinting at the former being the indispensable condition of the latter. See ii. 2.

8. 9. While the Apostle strenuously insisted on the necessity of an habitual holy walk, he guarded with as much care against self-righteous pride, as against an antinomian perversion of the Gospel. (Scott.) There is supposed to be a reference to the gnostics or Nicolaitans, 'Those (says Rosenm.) are said to deny that they have sinned, who deny that they have incurred blame by sin, and so either excuse or palliate what they have done, andsemble...
the fault." Those who so speak or think (it is added) only deceive themselves, and speak what is manifestly false; or, truth and religion have no place in their hearts. At v. 10. there is a repetition of the assertion, in order to introduce another remark, namely, that thus we make God a liar, since he hath declared that all have sinned and come short of the glory of God. See Rom. i. 20, 23; and because, as Abp. Newc. observes, he has acted towards us as such by sending and forsaking. In the case of (if I may say) three autóµ -ηµ , his word (i.e. his revelation in the Gospel has no place in our hearts, (where it ought to be engraven, see James i. 21.) either for belief or for obedience; has no effect on our hearts. V. 9. contrasts the happy condition of those who are convinced of sin, humbly casting themselves on the mercy of God for repentance and forgiveness. To these, it is said, God is so faithful to his promises, and just to his covenant engagements (to Christ their SURETY) as to forgive them their sins, and gradually purify them from all unrighteousness.

The same argument is here continued; and to promote that holiness, which it is the great business of the Epistle to recommend in this Epistle, he urges the propriety of desiring the knowledge of Christ, and the necessity of showing our love to God, by Christian love and charity, and by overcoming the immoderate love of the world. (Valpy.)

1-11. He first warns them not to sin, yet points to Christ as the Advocate with the Father, and the Propitiation for their sins, and the sins of the world, vv. 1, 2. He shows that the knowledge of Christ, and union with him, must be evidenced by obeying and imitating him, and by love of the brethren; that thus the love of God is perfected in us; and that those are deceived, blind, and hypocritical, who live in hatred and malice. 3-11.

1. Teknia mou.] See Note at Joh. xiii. 33. His great purpose in writing is (he says) to warn them against sin, that they may not fall into it. Kaµ µó µ -µ , If, however, any (through frailty or precipitancy) do sin, he need not utterly despair; for in that case we have a παραλληλόν πρός τόν Πάτερα, one who will plead our case with Him. On the full sense of Παραλληλόν , see Note at Joh. xiv. 16. Compare also Hebr. ix. 24. Δικαιος may be for τόν Δικαιον. See James v. 6. Or rather, as the absence of the Article requires, it should be rendered without, as 1 Pet. iii. 18. Hebr. vii. 26.

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2. Λασμόν] for Λασσίς, as in Ezek. xlv. 27. Ps. xlix. 6. See Whitby or Slade. θος ὑδάτων. I entirely agree with Mr. Valpy that this text cannot be construed into a partial meaning, but is entirely opposed to the notions of a limited salvation. Yet neither, I apprehend, will it be found to so much prove, as many suppose, the view of those who maintain the doctrine of universal salvation; since the θόν τοῦ κόσμου, being opposed to the θεόν, i.e. us Christians, and mean the whole of the Gentiles also, those who had not yet embraced Christianity. To use the words of Mr. Scott, "sinners all over the whole earth were admitted to share in it by believing the Gospel: so that all men, in every land, and through all successive generations, ought to be invited to come to God, through his all-sufficient Atonement, and by this 'new and living Way,' and all who accept this invitation are as much 'par-takers of Christ,' and of all his blessings, as if he had become incarnate, and died upon the cross, for them alone. See also Macka. and Dr. Barrow cited in D'Olyly and Mant.

3-6. The Apostle here shows the necessity of repentance and restoration of sin; and that all pretence of religion unconnected with the holy life are vain and fruitless; also, that the only sure test and evidence of a saving knowledge of Christianity is an habitual obedience to God's commandments. Γυνακοί may be freely rendered 'we may know,' or be sure. The αἴτημα is generally referred to Christ, as being the nearer antecedent; but by some Commentators, to God the Father. By γενναίος is meant a knowledge of his will, or what he would have us do. The sentiment at v. 4. is the same, or very similar to that at vv. 9 & 3.; the test in either case falling, and consequently the pretence being evinced to be false. In v. 5, the contrary assertion is made, namely, that he who keepeth God's commandments is a true lover of God. In him (to use the words of Abp. Newc.) love produces its proper effect, and is carried to its due height. See 2 Cor. xii. 9. "Here (observes Michaelis) the Apostle maintains, apparently in allusion to the word γνώναι, the favourite term of the Gnostics, that he who boasted of profound knowledge, and at the same time rejected the commandments of Christ, was not a real, but only a pretended knowledge; and that in him only the love of God is perfected, τετελείωται, who keeps God's word. The expression τετελ. is a term which was used in the

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schools of the philosophers, and applied to the scholars called Gnostics, who had made a considerable progress in the inner school. The Gnostics were, in their own opinion, scholars of this description. But St. John very properly refuses to admit their pretensions, and opposes to them others, who were perfect in a different way, and more justly entitled to the appellation.

In the next words εν τούτῳ εφευρεν there is the same sentiment as before, with the substitution of the synonymous phrase εν αυτῷ ειναι. These and other phrases occurring in St. John's writings, denoting communion with God, are meant to signify assimilation to God, which can only be attained by the profession and practice of the religion he enjoins. To this claim (namely, of abiding in God) is, at v. 6., applied the same test to prove its reality, as at i. 5 & 7. on communion with God, namely, whether the conduct be habitually conformed after the example of God, as consistent disciples imitate their master.

7. ούς εντολήν καινήν] On what is meant by this Expositors are not agreed. Some refer it to the commandment at v. 6.; others, with far greater probability, refer the subject matter of this and the next verse to that of v. 9-11., namely, that Christians should love each other even as Christ had loved them. Now this was an early injunction of Christ, and had been all along inculcated by the Apostles and true teachers; the contrary to which was a recent innovation of some Gnostics. It was, indeed, as old as the Mosaic law; but, on the other hand, (that is the sense of αλλ'ως) certain considerations entitled it to the appellation of new, both as regarded Christ and themselves (εν αυτῷ καὶ εν αυτίν), See more in Benson, Slade, Bp. Hall, and Abb. Becker cited in D'Oyly and Mant. To this, however, Mr. Hincks objects that it is a new commandment and adds that it is probable that the Apostle referred to different commandments; 'thus by enjoining that Christ's disciples ought 'so to walk, even as he walked,' v. 6. 'I write no new commandment unto you, but an old commandment which ye had from the beginning' (of the preaching of the Gospel). The old commandment (of which I am speaking) is the word which ye have heard from the beginning [of the Gospel].
tautology, as it is by no means rare in the antient writers, is not unfrequent in St. John; yet it is scarcely ever mere tautology, but serves to enforce some precept: which, I apprehend, is the case here and at v. 11. The best mode of taking the whole passage seems to be, with Carpz. and Rosenm., to suppose that the thesis, or main proposition of the Apostle's argument is at v. 15. μη ἀγαπᾶτε—κόσμῳ, the discourse being continued up to κόσμῳ. Thus after first addressing himself to all Christians by the general term of earneament τεκνία, (as he had done at v. 1. by ἀγάπην ὑμῶν,) the use of that word (as Mr. Slade well points out) suggested to the Apostle the idea of addressing himself to the three classes of Christians denominated by children, young men, and fathers, supposed by some Commentators to denote three degrees of spiritual progress. But there is, I conceive, no more than an allusion to the different degrees of spiritual progress, which might be presumed to correspond to the ages. Thus in Thucyd. vi. 18, καὶ κοίμασεν εὐρύτατα μᾶν καὶ γορέω ἀνών ἀνάμμις μετὰ δύνασθαι, ὅμοι ὁ τὸ τε φαύλον καὶ τὸ μέσον καὶ τὸ πάνω ἀκρίβειᾳ ἄν ἐνεγκραθεῖται ἀν ἐνίκησεν ἐν ἵματϊ καὶ ἀλλοτρόποις ἐν εἰρήνειας.

But to advert to the phraseology in detail: v. 12. ἀφαίρεσιν—καίνου, there seems to be in it a significatio pregnans, the full sense being, 'all are accounted as impious by faith in him,' and by virtue of his atonement, are &c. In the same manner must the γράφω at v. 13. be taken. 'Ἐγράφηται τὸν ἀπὸ ἀρχῆς.' Notwithstanding what is urged by Wakef., Mackn., and others, there can be no doubt that the sense is that assigned by the ancient and most modern Expositors, and well expressed by Bp. Midd. thus: 'Ye have known the Person who was from the beginning, or, who has existed from eternity.' 'So (adds he) ὃ ἐν τοῖς οἰκρατοῖς means Him who is in heaven: but it is needless to adduce examples of an usage which continually presents itself to the notice of all readers of Greek.' That τὸν ἀπὸ ἀρχῆς (continues the learned Prelate) must mean Jesus Christ, is to be inferred not only from the context, but from the circumstance, that there was no occasion to assert the eternity of the Father, who is expressly mentioned (τὸν Πατέρα) in this very verse. This text, therefore, is another of those which affirm the eternal pre-existence of Christ, and it harmonizes exactly with the language of the same Writer in the exordium of the Gospel, 'In the beginning was the Word.' Here I would compare Theophyl. Sim. p. 115. ἀκρίβειας τοῖς ἐνέκου ὁ ἀπὸ ἀρχῆς, which writer, no doubt, had in mind the present passage.

By the νεωνῖκοι are meant persons in the flower of life: and at νεωνὶκεῖσθαι their duty is hinted by what they are supposed to have done, or to be doing; with allusion to those fiery temptations ('darted tempered in hell') which the Evil One levels especially against persons of that age. The repetitions at v. 14. are very energetic and impressive; but in the repeated address to the νεωνῖκοι, something more is said than before, and the full sense seems to be: 'For you [I presume] are strong [in the Lord]; and the word and revelation of God abideth in you, and [I trust that] you have exerted your strength, and conquered the Evil One.'

15—17. The weighty admonition suspended on the preceding verses, and at length introduced in reference to all the three classes of persons just mentioned: which portion is ably illustrated by Bp. Jebb, Sacr. Lit. p. 292. as follows. 'The subject is laid down in a twofold form: 1. Love not the world; 2. Neither love the things of the world. The former injunction is first taken up. 'If any one love the world,' &c.; the latter is then enforced, 'For all that is in the world,' &c.; and then the reasons of both injunctions are severally condens'd, 'For the world passeth away, and the desire thereof: after which the moral of the whole is most powerfully brought home by the strong antithetical assurance, which expresses the will of God, and abideth for ever.' From the disjunctive form of the commencing words, it is unquestionable that the Apostle intended to draw a marked distinction between the 'world,' and 'the things in the world'; but what is the distinct meaning of each? Probably the world here signifies that entire system of bad pursuits, and false enjoyments, which fallen man has manufactured for himself; and 'the things in the world,' the wrong dispositions and propensities which engage men in such pursuits, and plunge them into such enjoyments; he who loves the former, must clearly want an abiding principle of love to God; for that system is antagonistically opposed to the word, and the will, of God; he who loves the latter, loves dispositions which are not from God, but from that world opposed to God, which fosters them, and to which they are subservient. These dispositions the Apostle describes by the desire of the flesh, the desire of the eyes, and the pride of life,' i.e. sensuality, avarice, and ambition. These, and that system to which they minister, are alike transient; 'they pass away,' but 'he who doeth the will of God,' he who maketh himself a denizen of God's world, 'abideth for ever; eternity is stamped on his enjoyments and pursuits; an eternity which inherently belongs to his own character, formed,
as it is, by the grace of God, and by that grace preserved 'From the rank vapours of this sin-worn mould.'"

The ἐπιθυμία τῶν ὑθ. may have the sense above laid down; but may we not take it in the most extensive acceptance, to denote an excessive desire for the gay vanities, the external "gaudes" of this world, as connected with both ambition and splendour or show? This view is supported by the following passage of Ezek. xxiv. 25., which seems to have been in the Apostle's mind λαμβάνω τὰς ἐπιθυμίας τῆς καρδιᾶς αὐτῶν, τὰ ἐπιθυμίματα τῶν ὑθῶν. On this three-fold distinction of worldly desires the Commentators adduce many illustrations from the Classical and Rabbinical writers. Philo traces all the evils of the world from three sources, desire of riches, or glory, or pleasures. And Ciclina says the sources of evil are three, love of pleasure, love of money, and love of glory.

The construction at ὤν τῶν ἐν τῷ κόσμῳ—ἐκ τοῦ κόσμου, though it has perplexed Gror. and others, is sufficiently plain; τῶν ἐν τῷ κόσμῳ being (as Bp. Jebb observes) the Nominal case to ὤν ἄνω, and the intermediate words only an enumeration of the constituent parts of that τοῦ κόσμου. With υὸς κόσμου παράγεται compare 1 Cor. vii. 31. παράγεται γὰρ τὸ χριστιανὸν κόσμον τοῦτον, and James iv. 14. 18—26. Here the Apostle cautions Christians against those deceivers who then appeared in great numbers: and points out to them the many advantages which they had for knowing the truth; and the many obligations which they were under to adhere to and to practise it accordingly. (James.) 'Ἐκ τοῦ κόσμου ἐστὶ. This expression has been variously interpreted. The most probable sense is, 'the last period of the Jewish economy, when many false Christs were to appear. With respect to the exact meaning of ἀντίχριστος, on this much diversity of opinion exists. One thing is clear, that the Antichrist was yet to come; while the persons called antichrists had already appeared or were then in existence. The former is, no doubt, the same as the ὁ ἀντίχριστος of St. Paul, 2 Thess. ii. 4., the Man of Sin. (See Note there.) The latter cannot (as some imagine) denote the false Christ predicted by our Lord, Matt. xxiv. 23—25.; for ἄνω will not here bear such a sense. Nor do the characters of the persons in question, as given at iv. 7. and 2 Joh. viii., correspond. These plainly designate the persons, not as apostates, but opposers of Christ. Though it should seem (as Mr. Scott supposes) that the direct and avowed opposers of Christianity, whether Jews or Heathen, cannot be meant in this place. St. John, I conceive, has in view that apostasy from the true faith, by heresy, which St. Paul foretold (1 Tim. iv. 1.) would take place in the latter times. An antichrist in this sense may be defined, as the words of Mr. Scott (after Beza), as being one who opposes Christ, whether he oppose the doctrine of his deity, or his humanity; or whether he set himself against him, in respect of his priety of authority, by substituting an other or another one atoning for sin, and finding acceptance with God; his kingly office, by claiming authority to exact laws, in his church, contrary to his laws, or to dispense with his commandments. or his prophetical office, by claiming authority to add to, alter, or take away from the revelation which he has given in his holy word. This is a very agreeable, by the description of the deceivers given in v. 22. ὁ ἀντίχριστος τοῦ Πατέρα καὶ τοῦ θεοῦ, &c. iv. 3. 2 Joh. 7.

19. The sense of this verse is, from its extreme brevity and antithetical point, somewhat obscure, and requires a paraphrase rather than a version to express its meaning, thus: 'They [originally, proceeded from us, but they are no longer of us [Apostles], i.e. not sound Christ's heart; 'for if they had been really of us (i.e. one with us) they would have remained with us, and kept our doctrine; but they did not so, and the result was, that they were proved not to have been of us, i.e. not true Christians. Else, for ἄνω, as often.

20. 'χριστός ἐστὶ, ὁτὶ ἐστὶ ἀπὸ τοῦ Ἀγίου. The term χριστός, occurring here and at v. 7., has plainly a metaphorical sense, as χριστός is used of communicating the gifts and graces of the Spirit, with an allusion, it is supposed, to the solemn inauguration of Priests and Kings with oil. Thus it may very well denote that inauguration of the Holy Spirit that accompanies the use of the Christian sacraments; which is, indeed, all that many suppose to be here meant. But it seems to further designate the impracticability of the Holy Spirit promised by Christ to all true believers, to lead them into all truth; (Joh. xiv. 26. xvi. 13.) and that whether by the communication of the supernatural Gifts, (see 2 Cor. 12.) or of the Graces of the Spirit for sanctifica-
tion, and imparted through the preaching of the word, the administration of the Sacrament of the Lord’s Supper, and other means of grace. By the ‘Angel’ in this passage, as elsewhere, the name meant Christ. The παντα must (as Grot. observes) be restricted by the subject matter (as at 1 Cor. i. 22. xii. 27.) to mean ‘all things necessary to salvation.’ The ἀλλ’ ὅτι may be rendered ‘but’ [as supposing that] ye know it.”

Kai ὅτι πᾶν ἄνθρωπον καὶ ἡ ἀρχή ἕκαστη, καὶ αὐτὴ ἐστὶν ἡ ἐπαγγελία, ἡ ἂντόστι εὑρήκατο ἡμῖν, τὴν ἑως τὴν

The Apostle means to say, that this general self-evident proposition was quite sufficient for the guidance of Christians, and that the circular application of it to the delusions of the seducers; whose false dogmas could not proceed from the same source with the truth of God. (Scott.) This is to be understood comparatif, q. d. ‘Who is an antichrist or apostate, if he be not who denies that Jesus is the Messiah?’ It is well pointed out by Bp. Middl., that δ’ ἐφηστήσθαι is the same with δ’ ἐπικρατεῖ τοῖς, and be considered, which seems to have been to designate the false teachers, or heretical persons, as ἐφηστήσαι καὶ ἀντὶγρατοῖς, and to show why they may be esteemed such, namely, 1. as denying the Messiahship of Jesus, by which we are to understand denying his full Messiahship as it is described in the Scriptures. For (to use the words of Mr. Scott) some of these persons denied the Divinity of Christ; others explained away his incarnation, and so denied his humanity, and the reality of his sufferings; and some opposed his kingly authority. Thus, whilst they retained the name of Christians, they virtually denied his Person, as the Christ, the Son of God, and the Son of man; Emmanuel, God with us; his offices as Prophet, Priest, and King of his Church: they denied that God was manifested in the flesh, to ransom the Church with his own blood. Now whether they denied his divine or his human nature, his atonement or his authority; they virtually denied him to be the Christ.” Such a person is, then, said by implication to be an antichrist; and the Apostle adds, that δ’ ἐφηστήσαι τὸν Πατέρα καὶ τὸν Υἱὸν comes under that description; where, it may be observed, the καὶ is very significant. This antichristian spirit is pronounced to be the denying the mysterious connexion between the Father and the Son, according to the relations in which they are represented to us in the Gospel, separating the Son from the Father, and consequently degrading him from his high dignity. The words following πᾶς δ’ ἀφανεμένοις—ἐχεῖ serve to further develop the sense, and mean that this separation is a virtual denial not only of the Son, but of both Father and Son, since the Father can only be approached through the Son. For He (says Whitby) that denies the Son cannot maintain the true knowledge of the Father, because he can be known only through the Son. Joh. i. 18. iv. 23 & 24. vii. 19. xv. 6. xvi. 3. Matt. xi. 27.” By the εἴη is meant having a knowledge or spiritual relationship; and the expression is nearly allied to the κοινωνία ἐχεῖν μετὰ τοῦ Θεοῦ and εἶναι ἐν Θεῷ elsewhere occurring in this Epistle. The words following contain an assertion of the contrary truth. They are, indeed, not found in the common text, but they are contained in most of the MSS., almost all the Versions, and very many Fathers, and have been received into the text by Beng., Griesb., Matth., Knapp, Tittm., and Vater. They have, indeed, every evidence of genuineness; for they not only seem to be required by the sense, but are in the style of St. John; and their omission may far better be imputed to homoteleuton than their addition to a marginal scholium.

24. 25. Here the Apostle first gives an exhortation to steadfastness in adhering to the form of faith which they have been taught at the beginning of their profession of the Gospel, q. d. Let them, that form of faith which ye have heard from the beginning of your evangelization abide in your hearts, and not be torn from you by the antichristian deceivers just mentioned. And,
as an inducement to hold it fast, the Apostle points out the high advantages of such continuance, namely, by a communion and close fellowship with the Son, and the Father through Him. Then (for their encouragement and confirmation,) he reminds them of the real benefits they have had from the beginning, which all true believers, namely, to bestow on them eternal life and felicity. Τὴν τινὶ τῶν αἰώνων, is in apposition with ἑν τέσσαρεν. 27. See Notes at vv. 18, 19, 20, 24. Some stumble at the οἴνοι· ἐπὶ διάδοχοι οἴνοι; but there is, in fact, no difficulty, and the sense is, doubtless, that assigned by Mr. Scott, that in respect of real beliefs, the summit, the crowning, 'which they had received of Christ, abode in them, as an incorruptible principle of life, and light, and spiritual discernment; so that they needed not that any man should teach them, except "as that same anointing taught them," and by "stirring up their pure minds in the way of remembrance," or by confirming them in it, or enabling them to distinguish it, from all counterfeits: for by this teaching of God himself they were instructed in all things essential to salvation, and could not be fatally deluded.

28. καὶ νῦν—αὐτοῦ] The full sense seems to be this: 'And now, my children, [to my hope and trust let me add my injunction.]' Abide [I say] in him, that the "bearer," the "shepherd," (for) it doth not yet appear what he shall appear, we (that) he (may) have confidence, and not have cause to be confounded at his presence, when he cometh.' In the change of persons we may observe great delicacy; the rejection and disgrace of the disciple tending to the discredit of the teacher. So 2 Cor. ix. 4. μὴν τὸν ἐν τούτων οίνοιν ἀπαρακτε

29. καὶ εἰσῆγεται ἡμᾶς] The sense is: 'If ye know (as ye must) that He is righteous, ye know (or may know) that every one who, habitually and heartily, practices righteousness, hath been received into the relation of a son of God, being born anew of Christ and by the regeneration of his Spirit.' Compare iii. 1. u. 2. iv. 7. v. 1. iv. 18.

III. 1. 2. The Apostle now breaks out in admiration of the love of God, in making us his children, and giving us all the privileges with which the "beloved felicity" is invested, of understanding that all who have this hope "purify themselves as He is pure." (Scott.) Ποιαὶ αἰτία τῆς ἁπάντων ἁπάντων, 'how vast a proof of love!' ἐν ἑν ἑστῶ, the actually being, as included in the being called. Thus in several MSS. is added, by gloss, καὶ τῆς εἰρήνης. The διὰ τοῦτο must be referred to ἑν τινὰ and the sense is, 'The words, therefore, recognize us not as sons of God, nor comprehends the nature and glory of this filiation, because it does not acknowledge Him [as God], i.e., οὖν ἂν ἐστοικεῖσθαι, (in the words of Rom. i. 21.) and from spiritual blindness.

3. νῦν τέκνα Θεοῦ—ἐστι] Here we have a solemn repetition of the same assertion, with another truth engraved thereupon, with respect to our dignity and glory in the future world. The words may be paraphrased: ['As to our present state] now [I repeat] we are already sons of God, and [as to our future one] it does not yet appear what we shall be. However, this we do know, that when he shall appear, we shall be like unto him, for we shall see him as he is. He it doth not yet appear [even to Christians, much less to the profane world] in what state or condition we shall be placed.' At καὶ φαν., for ἐν φαν., scil. ἔποιεῖ, compare v. 5. 'Something (explains Scott) is revealed, but not all fully and clearly, but when he shall be manifested, we shall see him as he is.' By ὁμοίως we are to understand likeness in attributes and qualities, and in condition as well, and salvation. And no wonder, οὖ (because) ἐπιστεύεται αὐτοῖς καθὼς ἐστι, not in αἰνίγεται, be ἐπροστάτωσιν, πρὸς ἐπροστάτωσιν, 1 Cor. xii. 12., implying felicity consummate. See also 1 Cor. xii. 5.

3. καὶ πᾶς—ἀγνός ἐστι] The Apostle means that where there is a true hope of being made like unto him, at his appearance, the person we...
meanwhile strive to imitate his purity, in order to participate in his glory and blessedness.

4, 5. According to what had been before observed, they who did not "follow holiness," could not possess genuine hope in Christ, and in God through him, according to the Gospel; but the Apostle further remarks, that he who "committed, or practised, sin, transgressed also the law," (i.e. the moral law,) it being thus taken for granted, that the holy law of God was the rule of conduct to all his true servants, and that none of them, wilfully and habitually, did any thing contrary to it. For sin is "the transgression of the law," or a lawless conduct. Whatever in any degree exceeds, comes short of, or deviates from the law, and in thought, word, or deed, is not perfectly coincident with it, is sin, a violation of the law: but an habitual commission of sin tends to the destruction of the law and its authority, and can never be allowed by any disciple of Christ. For they know that "he was manifist" in human nature to take away the sins of his people, by atoning for their guilt, and by renewing them to his own holy image. (Scot.) 4. "It seems to be an intemperate proposition, but when considered as an assertion opposed to the Gnostics, it is far from being superfluous, because, evident as it seems to be, they virtually denied it. And so also at v. 7. (Michaelis.)

6. "Ox amaradene" i.e. (as all the best Expositors are agreed, and is required by the rest of Scripture) sin not only habitually, wilfully, and presumptuously. Whosoever doeth so sin, (it is added) hath no true knowledge of Him, or conception of his doctrine.

7. μηδεις πλακατα υμαι &c.] A solemn warning, like that at 1 Cor. vi. 9-11. Gal. vi. 6-10. Eph. v. 5-7. James i. 22-25. 2 Pet. i. 8, 9, not to let any man deceive them, by plausible pretences, into an opinion that they might live in habitual sin, and yet be true Christians. (Scott.) "O τουιν-ιειαν. The sense is, 'He alone who is habitually and in the main righteous, in imitation of his Saviour, is truly righteous.' See Dodd. and Ben., of whom the latter cites a sentiment of Aristotle: 'Then shall a man be righteous. 1. If he does the things which are righteous, and knows what he does: 2. If he does them freely, or out of choice: 3. If he continues firmly and constantly in that course of action.'

8. "Ο τουιν-ιειαν. Pioum must here again be understood of habit, and the full sense of this brief-worded sentence may be thus expressed: 'He who practises sin [must not say he is a son of God; no he is [a son of the Devil [and this son-ship is established by strong similitude]; for the Devil has been habitually and perpetually sinning. 'Απ' αρχης with the present tense denotes perpetuity of action. At εις τουτο-Διαβολου supply καιτα, and yet.' The omission of such ratioinative particles is one of the peculiarities of St. John's style. The sentiment corresponds to that at v. 5.

9. πας α γεγενημενοι-οι τουιν] The sentiment is nearly allied to that at v. 6. τας δ' ειναι αυτω μενων, oix amaradene; son-ship and intimate union being cognate ideas. In both passages, then, the sense must be the same; and amaradene of πουει must be explained, like amaradene, of deliberate and habitual sin. To fully understand this passage, δ' γεγενημενοι, εις του Θεου must be understood as at v. 6, v. 20. δ' αρχη; and amaradene of τουει like oix amaradene at v. 6. With respect to the expression σφημα αυτω, it may either be explained, with Grot., Bens., Rosenm., and most recent Commentators, 'the revealed word of God, (see 1 Pet. i. 23.)' or rather, with Carpz. and others, the vital principle of the spiritual seed committed to our hearts, like a seedling to the ground; and only witnessing not in the word of God only, but in the Divine grace by which that word is made effectual, the sanctification of the Spirit spoken of at Gal. v. 22. Finally, oix dinastai amar. may mean, as the best Commentators explain, 'he cannot bring himself to sin' viz. wilfully and habitually. See Gecum., Grot., and Wets., also Milton, Paradise Lost, v. 10. 10. Here there is a repetition of the sentiment, that every one who does not practise righteousness is not of God; introduced by the assurance that this is the test of their salvation. On this general position the Apostle takes occasion to engrat a particular one, respecting that branch of our duty to men which consists in love and kindness to our brethren, i.e. not only brother Christians, but brother men.
11, 12. The Apostle from hence to the end of the Chapter urges the foregoing exhortation by various arguments; and first he reminds them, that the commandment or injunction (for that is here the sense of ἄγγελος) to love one another was coeval with the religion itself, originating with its author, and made the distinguishing evidence of being his disciples. They therefore (it is implied) who are destitute of this grace, are no true Christians, but can only be ranked with him who, though professing to be a worshipper of God, showed himself to be not of the family of God, but of the Evil One, by envious, hating, and murdering his brother.

The words οὐ καθὼς—αὐτὸν seem to be a brief mode of expressing the following sense. "And not as Cain, who was a son of the Devil, and murdered his brother [so let us do, by fostering those feelings of hatred which may tend to murder]." Then, by way of caution, the Apostle suggests the cause of this hatred, namely, envy and malice at his brother's superior goodness and favour with God.


14. οὕτως ὁμοιομένων—αὐτὸν ἀδελφοῦ. This is suggested by the Apostle for their consolation under trials and persecutions. The connexion is well traced by Mr. Scott as follows: "No Christian well acquainted with the heart of man, could wonder at any effects of the contempt and enmity of ungodly people against 'the children of God'; for it was the most unequivocal proof, that they themselves had passed 'from death unto life' &c. By θανάτου is meant a state of condemnation and spiritual death; and by ζωῆς, spiritual life and acceptance with God, a state which, if persevered in, ended in eternal salvation. And love is the test of our being in such a state."

15. In addition to the assurance, that he who hathed his brother is as it were under the ban of God, the Apostle adds, that such a one ἀδερφότατον ἐστι, which is said with reference to Cain just before mentioned, and means, that he has the same disposition and principles as, if harboured, tend to murder, and may, as in the case of Cain, produce actual murder. (On the term ἀδερφότατον, see Note at Joh. xii. 44.) Now as murder cannot but exclude from eternal life, so must those dispositions which are the seed of it, prevent any one from being a son of God.

16, 17. The effects of genuine love toward the brethren required to be ascertained; and the might be understood, by considering "the love of God" to sinners. (Scott.) Εἰς τούτῳ—ὅτι... The sense is, "By this we [may] know [what] love [is], namely, that he laid down his life for us, and [thus] ought we to lay down our lives for our brethren." By τὴν ἀγάπην must be meant the love as exemplified in Christ. καὶ 'and [thus].' On the phrase τίθεναι φυσικά, see Note at Joh. x. 11, 15. In the expression ἔτερον τῶν ἀδελφῶν τινος it has been well pointed out by Carp. Rosenm., and Jasp. We are to consider alone the article τοῦ, versus, and not to understand it rigorously, but not to understand it of making very great sacrifices, exposing ourselves to imminent perils.

17, 18. See iv. 20. Lu. iii. 11. 2 Cor. viii. Η compared with Rom. xii. 9. Κλείσει τα ἐπιτη- γύχα ἀπὸ τως is a figurative way of expressing the as it were barring the heart against compassion. At τις η ἀγάπη &c. the interruption involves a strong negation. So πῶς γὰρ (as which Hought. Part. p. 548) is equivalent to oμοιομένων; for at the πῶς γὰρ is supplied the verb preceding in the Optative with εἰ, "How should it?" Thus also πῶς οὐ; is equivalent to a strong assertion, as in Thucyd. iv. 92.
19 Θεία. Καὶ ἐν τούτῳ γινόμενον ὅτι ἐκ τῆς ἀλήθείας ἢ
20 μέν, καὶ ἐπισφένδον εὐτείου τοῖς καρδίας ἑώρω, ὅτι
ἐὰν καταγνωσθῇ ἡμῶν ἡ καρδία, ὅτι μεῖκον ἐστὶν ὁ Θεός
21 τῆς καρδίας ἑώρω, καὶ γνῶσθει πάντα. ἀγαπητοί, ἐὰν
καὶ τῆς καρδίας ἑώρω μὴ καταγνωσθῇ ἡμῶν, παράθηκαν ἐξομεν πρὸς
22 τὸν Θεόν, ὁ δὲ τούτων ἐργάζεται, λαμβάνωμεν οὐ καὶ εὐτείου, ὅτι
τῶν εὐτείου εὐτείου τηροῦμεν, καὶ τὰ ἀρετὰ ἀνάκτον αὐτῶ
23 πείσομεν. Ὁ καὶ αὐτὴ ἐστὶν ἡ ἐντολὴ αὐτοῦ, ὅσα πιστεύσο
μεν τῷ ἀνύμωτω τοῦ Ἱουδαίων Ἱσραήλ ἡμῶν καὶ ἁγια
24 τῶν ἀνθρώπων καὶ τῶν ἐντολάς αὐτοῦ, ἐν αὐτῷ μάνη, καὶ αὐτὸς ὁ αὐτὸ
καὶ ἐν τούτῳ γινόμενον ὅτι μεῖκον ἐν ἡμῖν, ἐκ τοῦ Πνευ
25 μοστὸς οὐ ἡμῖν ἐδοκοῦμεν.

1 IV. ἈΓΑΠΗΤΟΙ, ἐὰν θυμάσιμοι πιστεύσατε, ἀλλὰ
ἁμαρτάνετε τὰ πνεύματα, εἰ τοῦ Θεοῦ ἐστὶν εἰς τουλι
2 πνευματικῆς ἐξελθόντας εἰς τὸν κόσμον. ἐν τούτῳ
26 γινομένον τὸ πνεῦμα τοῦ Θεοῦ πάντες πνεῦμα ὁ μολούγη

Eph. 5. 3. 1 Thess. 4. 3. 1 Pet. 4. 8. 1 Cor. 12. 12. 3. supr. ver. 11. 9 Joh. 14. 33. et 15. 16. Rom. 8. 9. infir. 4. 12. 1 Cor. 14. 28. 1 Thess. 5. 21. Eph. 5. 3. Col. 2. 18. 1 Thess. 5. 21. 2 Pet. 1. 2 Joh. 7. 1 Cor. 12. 3. supr. 22. et 5. 1. 2 Joh. 7.

19. καὶ ἐν τούτῳ—ἀμέν] 'By and this we
know whether we are of the truth [in this respect, i.
.e. of love to others.']. Rosenm. compares the
phrases εἰκὸς Θεοῦ εἰς καὶ εἰς εἰκὸς τῆς αλη
θείας, i.e. to be agreeable to truth, and sin-
cerely profess it; and Carps., εἰκὸς τῶν διακον
εἰς, Joh. iii. 8. εἰκὸς τοῦ κόσμου εἰς. The διακο
rightly explains 'true religion.' Καὶ ἐκπρο-
σθεν—ἀμέν. The sense is: 'And in the sight of
Him [our Judge] we may, in this important respect,
speak the truth at our hearts.' For he who truly
loves all men, may trust that the mercy and
favor of God will manifest itself from his
mouth. 20. Some obscurity and difficulty here
exist, arising from extreme brevity; in removing
which, a clause must be supplied from the pre-
ceding verse in one or other of the two ways laid
down in Rec. Syn. from Benson and Rosenm.
Of these Mr. Holden, with some reason, prefers
the following: 'For if our heart condemn us as
deficient in brotherly love, God is greater than
our heart, and knoweth all things, [and conse-
quentially our hearts, instead of being assured be-
fore him, will condemn us; on the other hand,]
beloved, if our heart condemn us not, then have
we confidence towards God.'

22. Another reason for cultivating universal
righteousness, and particularly mutual love;
namely, that then their prayers would be heard,
and God would grant them all proper blessings.
(Benson) all things expedient for them.

23. καὶ αὐτὴ ἐστὶν—ἀμέν] The sense is:
'And his commandment, the sum of all, is that,
we believe in the Divine mission of his Son
Jesus Christ, and love each other according to
the injunction he gave us.' So 1 Tim. i. 5. τὸ
τοῦτο τῆς ἀμαρτίας ἐστὶν αὐτοῦ ἰδίᾳ τοῖς πεπει-
τοῖς. The singular, Rosenm. thinks, is used
because one precept follows from the other. See
Joh. iii. 16. v. 7. 3.

24. καὶ ὁ τρόποι—ἀυτοῦ] Render, 'And he
who keepeth his precepts [generally] abideth
in Him, and He in him; implying love, favour,
and blessing from God. In the next sentence
is given a test of the having this "abiding of God"
in them, namely, by his imparting to them the
Holy Spirit, and its gifts, whether ordinary or
extraordinary, since in either case is implied
the approbation and favour of God, and from
the presence or absence of which we may infer
our spiritual state. On the expression ἐξελθέν
see ii. 5. 'Ev τούτῳ, 'by this sign.'

IV. 1. The Apostle follows what he had
said of Christians having the Spirit, being the
sign of God's power, by warning men against
those who falsely pretended to the Spirit; and
rules are given for discriminating true from false
spiritual gifts. He then proceeds again to exalt
brotherly love.

—παντὶ πνευματι] every one who claims
to have a spiritual gift. Or it may denote 'the
spiritual gift,' i.e. the claim to have a Spiritual
gift. 'Ἐξελθέν, εἰς τὸν κόσμον,' have publicly
appeared.' See Joh. vi. 14. x. 36. Ψυχικορ.,
mens falsely pretending to inspiration.

2. εἰ τούτῳ γιν. τὸ πνεῦμα τ. ὁ] 'By
this mark or token ye may know.' Compare
Matth. xi. 6. Πᾶν πνεύμα—ἐκ τοῦ Θεοῦ ἐστι
The sense seems to be, 'Every such person so
claiming to have the Spirit, publicly pro-
fesses that Jesus Christ was made very and
actual man [for our redemption] is from God,' i.
.e. his pretensions are valid. See I Cor. xii. 3.
Considering the known opinions of the heretics
of that age, which consisted not in a denial of the
Divinity, but the Humanity of Christ, the best
Expositors are agreed that there is reference to
the tenets of the Docetists and others, and that
Jesus Christ to have been a mere φύστηρας,
dostitute of a real body. Now the Apostle main-
tains that he came really [clothed] in the flesh,
i.e. in a human body. This, however, will by
'Ισοτον Χριστὸν ἐν σαρκὶ ἐλημυθῶτα, ἐκ τοῦ Θεοῦ ἔστιν.
καὶ πᾶν πνεῦμα ὁ μὴ ὀμολογεῖ τὸν 'Ισοτον Χριστὸν ἐν
σαρκὶ ἐλημυθῶτα, ἐκ τοῦ Θεοῦ οὐκ ἐστὶ καὶ τοῦτο ἐστὶ τὸ
τοῦ ἀντιχριστοῦ, ὁ ἀκριβῶς ὁ ἐρχέται, καὶ μὴ ἐν τῷ
κόσμῳ συνέτινη. Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστίν, τεκνία, καὶ
κυρίωτερον αὐτοῖς· ὅτι μεὶς ἐστίν ὁ ἐν ἡμῖν, ὁ ἐν τῷ
κόσμῳ. "Αυτοὶ ἐκ τοῦ κόσμου εἰσίν· διὰ τοῦτο ἐκ τοῦ κόσ-
μου λαλοῦσιν, καὶ οἱ κόσμος αὐτῶν ακούει. Ὑμεῖς ἐκ τοῦ
Θεοῦ ἐσμέν· ὁ γινώσκει τὸν Θεόν, ἀκούει ἡμῶν· ὅσα οὐκ
ἐστίν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τοῦτοι γινώ-
σκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλα-
νης. Ἀγαπητοί, ἀγαπάωμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ
Θεοῦ ἐστί καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγένε-
ται, καὶ γινώσκει τὸν Θεόν· ὁ μὴ ἀγαπῶν, οὐκ ἐγνώ-
τω τὸν Θεὸν, ὅτι ὁ Θεός ἀγάπη ἐστίν. Ἐν τούτῳ ἐρχό-
μεν διὰ τοῦτο· ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς 10

no means prove what the Socinian Commentator Schütting infers, that Jesus Christ was a mere
man: nay, as Holden observes, it plainly implies the
contrary, that he might have come in a di-
f erent manner, even in the form of God. And
the Jewish Doctors as well as people believed the
Son of God to be himself God; as has been
abundantly proved. See the Lettres de quelques
Juifs, addressed to Voltaire, and the Vindiciae
Biblicae of a learned Jew of this country, Hur-
witz.
3. καὶ τοῦτο ἐστι τὸ τῶν ἐνε.] Supply πρᾶξις, or σημείον, i.e. the mark by which you
know the work is that of an antichrist (i.e. of an
antichristian apostate) or not. That such is the
sense, is plain from ii. 18 where see Note. And
so it must have been taken by Polycarp in his
Epistle to the Philipp, § 13. τὰς γὰρ δὲ μὴ
ὁμολογήσῃς Ἰ. Χρ. ἐν σαρκὶ ἐλημυθῶσαι, ἀντι-
χριστοῦ ἐστιν· καὶ μὴ ὁμολογήσῃς τὸν θεοῦ
τὸν ἡμῶν, τὸν διὸ τοῦ διαβόλου ἐστι.
4. ἐκ τοῦ Θεοῦ ἐστιν] i.e., as Scott explains,
ye are born of God; his children being his image.
So at v. 7. ἐκ τοῦ Θεοῦ ἐστιν is interchanged with ἐκ τοῦ Θεοῦ γεγένεται. Καὶ νεκρῶν,
τῶν, scil. τῶν ἀντιχριστῶν, to be supplied from
the preceding. The sense (as Rosenm. ex-
plains) is, ye have frustrated all their attempts
to pervert you from the purity of the Gospel.
The next words show how this triumph is ob-
tained, namely, because superior is He (i.e.
Spirit of God) who is in and influences you, to
him (the evil Spirit) who is in the world and
influences it.
5. αὐτὸν· ἀκούει] The sense is, They, i.e.
the teachers in question, are [not of God, but] of
the world, acted by a worldly spirit. ' In
that spirit they speak, and thereby the world
hearkens to them.'
6. ὅτι ἡμεῖς] i.e. the Apostles and divinely in-
spired teachers. 'Ο γινώσκει τὸν Θ., 'he who
knoweth God aright,' namely, by regeneration
and faith. 'Εκ τούτου γινωθείς, 'by this test (i.e.
the receiving, or the rejecting this doctrine) we
may know how to distinguish the spirit of truth
from that of error.' As, then, the receiving the
Apostles as divinely commissioned teachers, and
embracing their doctrines, was the way to dis-
tinguish those who were 'of God;' so now the
reverently receiving the truths of the Gospel as
contained in the Holy Scriptures, and promul-
gated by God's ministers, properly com-
misioned, is the touch-stone to try men's hearts;
whether they 'savour of the things that be of
God,' 'those that be of men.'
7. 8. Here the Apostle resumes his exhorta-
tions at iii. 23.; which repetition Benson ascribes to
the false teachers being very defective in the
duty. 'Ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστιν. 'By
the very name of the Deity (observes Grot.)
every one understands the source of all ex-
cellence.'
9. 10. Here we have the same sense as at Joh.
iii. 16. and supra iii. 16. By ἀγαποῦνται all the blessings of salvation. At v. 10. there is,
as Grot. observes, a more particular expression
of what had been said generally. The Apostle
lays a stress on God's loving us first (as v. 19.),
since men are more disposed to love those by
whom they are first loved. The term ἀ-
γαπᾶν see Note supra ii. 1. 2. Τῶν μονογενῶν
here added to τῶν Θεοῦ αὐτῶν in order, as
Mackn. suggests, to heighen our idea of God's
love to us in giving a person of such supreme
dignity, and so beloved of God, to die for us. It
is supposed that by giving Christ the title of
God's only-begotten Son in this passage, the
Apostle intended to overturn the error of Eze-
ke and Cerinthus, who affirmed, that Christ was not
God's Son by nature, but that, like other good
men, he was honoured with the title on account
of his virtues.
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ηγατήσαμεν τον θεον, ἀλλ' ὅτι αυτὸς ηγάτησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αυτοῦ ἰδαμαντὶ περὶ τῶν ἀμαρτίων

11 ἡμῶν. 'αγαπητοί, εἰ οὖν τὸς θεὸς ηγάτησεν ἡμᾶς, καὶ ἡμεὶς οὐφείλομεν ἀλληλούς ἀγαπᾶν. 'θεον οὖν οὐδὲς πώποτε
tεθεάται εάν ἀγαποῦμεν ἀλληλούς, ὁ θεὸς εἰ ἡμῖν μένει, ὁ θεὸς ἐν ἡμῖν μένει 12 καὶ ἡ ἀγάπη αυτοῦ τετελείωμεν ἐστιν ἐν ἡμῖν. εἰν τῷ
tῷ γινώσκομεν, ὅτι εἰν αὐτῷ μίνομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι εκ τοῦ πνεύματος αὐτοῦ δεδωκεν ἡμῖν.

14 καὶ ἡμεὶς τεθεάμεθα καὶ παρατυφείμεθα, ὅτι ὁ πατὴρ ἐν τῷ θέει. ἡμεῖς έγνώκαμεν καὶ πεπε-)
στείκαμεν τὴν ἀγάπην, ἡν ἐξείν αὐς ἐν ἡμῖν. ὁ θεὸς
ἀγάπη ἑστι, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς ἐν αὐτῷ. 15 ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρ-
ῥησίαν ἐχoused εν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς εἰκεῖν

16 ἐστι, καὶ ἡμεῖς ἐσμέν εν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἐστιν ἐν τῇ ἀγάπῃ, ἀλλ' τηλεια ἀγάπη εἰς βάλλει
tον φόβον, ὅτι οἱ φόβοι κόλασιν ἐχείς ο δὲ φοβούμενος

19 οὐ τετελείωται εν τῇ ἀγάπῃ. ἡμεῖς ἀγαπῶμεν αὐτῶν, ὅτι 

20 αὐτῶς πρώτος ἡγάτησεν ἡμᾶς. ἡμεῖς ἀγαπῶμεν αὐτῶν, ὅτι 

12. θεὸς οὐδεὶς—ἡμῖν] The purport of the words seems to be that expressed by Benson: 'No man hath, with his bodily eyes, seen God at any time. And therefore, we cannot have such visible converse and sensible communion with him, as we may have one with another. But if we love one another, we are in the Divine favour, and our love of God is perfect and complete.' On οὐδὲς & c. see Joh. 1.18. and on μενει, ii. 5.

13. εν τοιντ θυσιοσκομεν—ἡμῖν] The same sentiment as at iii. 24., except that here ἐν αὐτόν μένομεν is intended to complete the idea of conjunction.

14. και ημείς τεθαμεθα] q.d. 'Let no doubt be entertained of this striking proof of the love of God; for we have actually seen' & c. Συνεργα is in apposition with Υἱὸν. 15. οτ αν ομολογησθῃ—θεο] The sense is, 'And [accordingly] whosoever shall confess that Jesus is the Son of God, (the Saviour sent for our salvation) he is really united with God [in mutual love]'. The Apostle takes for granted, not only that the profession is sincere, but productive of a suitable conduct.

16. εν χριστον] for εις χριστον; or, μένων εν χριστον, as at ν. 2, 13, 15. The sense may be thus expressed: 'And [to induce men so to believe] we [Apostles] write and declare, that we do surely know the love which God hath to us'.

17. εν τοιντ τετελειωται—τοτε] The sense is not very clear; but it seems to be as follows: By this [abiding in love to our brethren] we may know that our love is perfect and sincere, so that we may have confidence [of our acceptance] in the day of judgment: namely, for this reason, that as God is [thus disposed towards us men] so also are we in this world [disposed] towards others; namely, because we imitate the example of love, &c. set us by our heavenly Father, and therefore may hope for acceptance, having, to the utmost of our power, imitated His purity and holiness, His consummate love and charity.' 18. φοβος ουκ εστιν—κολασι] The complete sense seems to be this: ' [Slavish] fear exists not in this love, but perfect love [such as] this casts aside fear; for [such] fear implies terror, [which is] inconsistent with love to God; since, he who so feareth the judgment is not perfected in love,' does not love perfectly and sincerely. Φοβος here signifies a fear, not of displeasing God, but of incurring his punishment, which conscience raises. See my Note on Thucyd. ii. 37. 12.

19. εις αυτον—ἡμῖν] Many eminent Commentators from Grot downwards take αυτον in the Subjunctive, 'Let us love;' which is supported by the authority of the Vulg. and Pesh. Syr. Versions. Yet I know not whether it is permitted by the usus loquendi; and the interpretation does not bear the impress of truth. The sense yielded by the Indicative is the more natural one; and the assertion (Rub. Abp. Newe. says) a just and sober one, not requiring too high perfection from human nature. See also Dodd. and especially Jortin (cited in D'Oly. and Mant).

20. εις τις &c.] 'If any one say, I love God, and yet hate his brother.' Φιλωται εις, 'he
tov Θεον, kai toν αδελφων αυτου μοην, ψευτις εστιν
ο γαρ μη αγαπων τον αδελφου αυτου ου εφρακει, τον
Θεον ου εφρακε εφρακε τω συναται αγαπαρ; kai ταυτην
tην εντολην εχωμεν απ αυτου, ινα ο αγαπου τον Θεον,
αγαπα και τον αδελφου αυτου.

V. ΠΑΣ ο πιστευων οτι ισεως εστιν ο Χριστος, και
tον Θεου γεγεννηται και τας ο αγαπων του γεγενησαται,
αγατα και του γεγενημενον εξ αυτου. εν τουτοι γυμνω
σκομεν οτι αγαπουμεν τα τεκνα του Θεου, οταν τον Θεου,
αγατων, και τας εντολας αυτου τηρομεν. αυτη γηρ
εστιν η αγαπη του Θεου, ινα τας εντολας αυτου τηρομε
και αι εντολαι αυτου βαρειαι ου εσιν. οτι παν το γε
γενημενον εκ του Θεου νικα τον κοσμον, και αυτη εστιν η
νικη η νικησα τον κοσμον, η πιεις ημων. τις εστιν ο
νικων τον κοσμον, ει μη ο πιστευων οτι ισεως εστιν ο
νιος του Θεου;

Ουνοι εστιν ο ελθων δι ουδατος και αιματος, ισεως

speaks falsely. The reason is plain; for he really
loves God who imitates him. Now in God is the most perfect benevolence towards all men.
Whosoever, therefore, hateth men, hateth God,
and crosses his benevolent designs. (Rosenm.)
With respect to circumstances purely natural,
we have more powerful motives to the love of
our neighbour, as being more fully acquainted
with him by ocular experience, than we can
possibly be with God. (Whitby.) This the
Apostle firmly rests on a positive commandment
of God, that he who professes, or would be
thought to love God, should love his brother
also; otherwise by neglecting the latter duty, he
cannot fully discharge the former.

V. 1. In this and the following verses the
Apostle continues his discourse on the character
of those who are born of God, describing them
as friends of Christ, and the world, and
courageous maintainers of the Gospel; on the
witnesses to which in heaven and on earth
he then enlarges. First he enjoins mutual love of
Christian brethren on this ground, that Christi-
tans are children of the same God. Πιστευω
imports, as Rosenm. observes, a full and sincere
belief, and hope of the promises, accompanied
with a fullness of the presence of God. Και
πας &c. But [thus] every one who truly
lovest Him &c. The sentiment has the air of
an adage, q. d. He who loves the parent will
naturally love the child.

2. εν τουτω γινομαι—τηρομεν] The
Apostle here argues a general ad speciales.
Since what was said at v. 1. was universally true, so
also it holds of the love of God. (Rosenm.)
Here there has been some doubt as to the con-
struction, and, as dependent thereon, the sense.
Ecumen. supposes an inversion; Grot., a trans-
position, thus: εν τουτω γινομαι οτι του
Θεου αγαπων, οταν αγαπων τα τεκνα αυτος, και
τας εντολας αυτου τηρομεν. This, however,
is violent and unnecessary, since the
words, as they stand, yield a very good sense,
Holden well paraphrases thus: 'This is Jesus Christ who came in the flesh, that by means of the water of baptism, and of the shedding his blood as an atonement for sin, he might secure to believers a victory over the world; who came to do this, I repeat, not by [means of] water only, but by [means of] water and blood,' i.e. of baptism and atonement; 'and it is the Spirit that beareth witness [to this truth] because the Spirit is truth.'

7. 8. ὅτι τρεῖς εἰσιν—ὅτι τρεῖς εἰσὶν τὸ ἐν ἑαυτῷ. 8. 10. τὸ ἐν ἑαυτῷ, which, together with the previous ὅτι τρεῖς εἰσιν, forms an introversion,1 a construction which is used elsewhere in the Apocalypse. The phrase of vv. 6, 7, 8, 9 by Bp. Burgess: 'This is he that was manifested by his Baptism to be the Son of God; and by his Death to be the Son of God come in the flesh; manifested not by his Baptism only, with which he commenced his ministry on earth, but by his Death, with which he finished it. And it is the Spirit, that beareth witness, that Jesus is the Son of God. Now the Spirit is truth,—a true witness. For he is not alone; there are three that bear record in heaven that Jesus is the Son of God, namely, the Father, the Word, and the Holy Spirit; and these three are one in the Divine nature. And there are three that bear witness in earth, that the Son of God is come in the flesh; namely, his last breath on the Cross, and the blood and water that issued from his side. And these three are one in the Person of Jesus Christ, one united proof of his human nature from the phenomena of his death. By the Jewish Law, the testimony of two or three men is true. If, then, we receive the witness of men, the witness of God is greater; for this is the witness of God, that he hath testified of his Son.' See the remarks of Lord Grenville and Mr. Gurney in the Preface to the 2d Edition of the above Tract.
13. ταύτα ἐγραφαὶ—Θεοῦ.] To remove what might seem tautology, we must take ἐστιν in the last clause emphatically, i.e. as denoting reality, and heartfelt constancy of profession, as opposed to a cold historical belief. Abb. Newc. observes that vv. 12 & 13 are an incidental enlargement on the close of v. 11.

14. 15. To enforce the foregoing exhortation to constancy in faith, the Apostle points out the high privilege of true believers, in having a confidence of approach unto God in prayer, with assurance of his readiness to answer their prayers, if the requests be made according to his will, i.e. after the prescribed manner, in such a way as may tend to his glory and our own spiritual good; and with the persuasion that, in some sense, the intercession of petition will be grafted into the best in the manner, though it might be not exactly as they expected. Here there is an allusion to the promise made by our Lord to the Apostles, Joh. xiv. 12—14. xvi. 23. The words αὕτη ἐστιν ἡ παράσκευα may be rendered, 'And on this (namely, that we know we may expect future salvation,) rests our sure confidence in God. At εἰς ὁλῶμεν &c. the contorted interpretations of the generality of Commentators must be rejected, and the words be taken in their plain and natural sense, thus: 'and knowing, as we do, that he heareth us, in whatever petitions we prefer, we may know that we have (i.e. shall have) from him the petitions we thus (i.e. according to his will) desired of him.' At δὲ must be understood κατὰ τὸ θέλημα. The difficulty, which has perplexed Commentators, may be removed by supposing (with Dodd. that κατὰ τὸ θέλημα is to be supplied from the preceding verse. Or at least the petitions must be supposed κατὰ τὸ θέλημα (in the sense that has been just explained); for otherwise, the Apostle's own words teach us, they will not be heard, much less granted. Now the above will hold good, whether the petitions were for ordinary blessings, or extraordinary interpositions.

16. 17. Of this obscure passage the various interpretations may be seen detailed in Rev. Syn., where I have, with many of the best Expositors, supposed the whole to have reference to the extraordinary and miraculous circumstances under which believers were placed in the Apostolic age. According to this view, the sense is well expressed by Mr. Holden in the following paraphrase and explanation: 'If a man,' endowed with the extraordinary gifts of the Spirit, 'see his brother sin a sin which is unto death,' i.e. which is not to be punished with such a disease as is to terminate in death, but to be miraculously cured by him, 'he shall ask of God, who will grant life and health to them that sin not unto death,' i.e. who do not commit such sins as are to end in death. For if a man, 'draw down upon them such diseases as are to end in death. At δῶσει the subject is 'he,' on which and such like ellipses, see Win. Gr. § 6. 41. 'Αμαρτάνοντα ἀμαρτία is supposed to be an Hebraism; but I find it in Ezek. Chap. 20. 'Εμπροσθώσεσθε εἰς σ' ἀμαρτίαν. Prof. Schleierm. rightly remarks, that 'the reference of αὑτοῦ is to the δῶσει, that has sinned not to him that prays for him; and the διαμαρτάνοντα &c. is an epexegetic, by which the Apostle both limits and enlarges the promise so as to include those only who sin not unto death, but all of that class.'
The connection and full sense seems to be as follows: 'And it is no wonder that we who are true Christians, should thus keep ourselves from sin;' for we assuredly know that we are of God and are his children, and that the world at large lieth under the dominion of the Evil One. [Hence sin, though it may be naturally expected from them, were highly inconsistent in us.] The best Commentators are in general agreed, that τὸν πουρεό is masculine, not neuter; which is supported by the authority of the Pesh. Syr. They have, moreover, shown that κεισθαι εἰς τὴν signifies to be under any one's influence.

20. ὁ δὲ ἡμῶν εἰς τὸν Θεόν

The sense of this passage (which is more difficult than Commentators allow) is admirably illustrated by Bp. Burgess as follows: "The confident assurance with which the Apostle maintains his conviction of the truth of the two doctrines concerning the Divinity and the Human Nature of Christ, which pervade the Epistle, and are summarily confirmed in v. 7 & 8, are strikingly expressed in v. 20. 'We know that the Son of God is come;' i.e. We know that Jesus is the Son of God, the Messiah, and that the Son of God is come in the flesh. But whence did the Apostles derive their knowledge that the Son of God is come? Who is meant by 'him that is true,' and who by the 'true God'? When St. Peter confessed Christ to be the Son of God, our Saviour said, 'Flesh and blood have not revealed it unto thee, but my Father, which is in heaven.' (Matth. xvi. 17.) And, on another occasion, 'No man can come to me, except the Father draw him.' (Joh. vi. 44.) I, therefore, interpret the words, 'and hath given us,' of the Father, and supply the term 'God' by the same ellipsis, as in the 16th verse of this Chapter.

'The true' (τὸν ἅλθινον) is a title peculiarly applicable to Jesus Christ,—'the true light,' 'the true bread,' 'the true vine,' 'the true witness.' In Rev. iii. 7. he is called (in the original) 'the holy, the true.' In our 20th verse it means, as I conceive, 'the true Messiah.' We are in the true Messiah, by believing and obeying him. 'This is the true God.' Jesus Christ is the subject of the verse, as well as the immediate antecedent to 'this.' The original term (hontos) is used here as in the second verse of the first chapter of St. John's Gospel, and has the same relation here to Jesus Christ, as it has there to the word, by which Jesus Christ is called God in one passage, and the true God in the other. In the Gospel, the original term is rendered not this, but the same, which expresses more strongly the connexion between the relative and its antecedent: 'The same (Jesus Christ) is the true God.' I propose, therefore, the following paraphrase of the 20th verse: 'We know that the Son of God, the Messiah, is come; and God hath given to us an understanding, that we may know the true Messiah, and we are in—disciples of—the true Messiah, even of the Son of God, and the Eternal Life,' that Eternal Life which was with the Father.'
Of the authenticity of this and the third Epistle of St. John doubts were at first entertained; but, after due examination, they were, at an early period, received as canonical, and accordingly are quoted by writers of the second Century. Indeed their being at first kept out of the Canon arose, probably, not so much from any idea of their being spurious, as from their brevity, and being addressed only to individuals, and comparatively on familiar subjects. That they are both from the same hand “the beloved Apostle,” is abundantly clear, both from the manner and style, and the sentiments, of which those of the second Epistle are very similar to the ones found in the first Epistle. Indeed, the design is nearly the same, and the coincidences very frequent. On the place and date of this and the third Epistle nothing certain is known.

1. ὁ πρεσβύτερος. As the word πρεσβύτερος properly denotes senior, and as St. Paul was then undoubtedly the senior Apostle, and probably the senior Christian, we may (with the best Commentators) suppose him to have been called ὁ πρεσβύτερος κατ’ ἐξουσίαν, which would soon pass into a kind of appellative, as here. And that the Apostle should use this in preference to his own name, is probable, since he was accustomed, from modesty to suppress it.

The relative οὗ agrees in sense with τῶν τέκνων καὶ Κυρία. Ἐν ἀληθείᾳ, for ἀληθείαν τὴν ἀληθείαν, ‘the truth,’ i.e. the Gospel. Τῶν τέκνων supply ἰμαία; which seems necessary from the ημῶν of the verse following.

2. διὰ τὴν ἀληθείαν. i.e. through the Gospel. The article is necessary to the sense.

3. ἐσται Future for Opt., by Hebraism. Ἐν ἀληθείᾳ καὶ ὑπὲρ, ‘by, or with, knowledge of the truth, and mutual love,’ whereby blessings and graces of God were bestowed and preserved.

4. ἐβάφην—ἀληθείαν Render, ‘I rejoice greatly, because I found [some] of thy children living in the [profession and practice of]
truth, as we have it revealed to us [through Jesus Christ] by God the Father.'

5. See a kindred sentiment at 1 J oh. ii. 7, 8, & ii. 18. 'Ἐρωτῶ ὦν ἀγαπητέ, ἵνα πάντες οὖν ἀγάπητε, ἵνα συναγάγωμεν εἰς τὸ διδαχῆ τοῦ Χριστοῦ. Εἰς γὰρ λέγων αὐτῷ, "Ο δεόντως ὧν ἔστιν τῆς ἐκλεκτῆς, ἵνα συναγάγωμεν οὕτως ἀγάπης." By διδαχῆ. See 1 Cor. 1. 8, 9, 13. 2 Thess. 3. 8.

7. ὁ τὰλλοῖς—σαρκί The phrase occurs in 1 J oh. ii. 3, 4, in a similar connection with v. 3, the intermediate verse being in the same measure parenthetical, q. d. [I rejoiced that you and your children walked in the truth, and I cannot but exhort you to continue so to do,] for many deceivers are abroad in the world, who will not allow that Jesus Christ has come in the flesh, i. e. in the real human nature. Οὐτὸς ἄγας ὁ πλατ., q. d. that kind of person, or every such person, is the kind of deceiver I mean.

8. Ἐπιστολὴ Ιωάννου B. 545

τοῦτος ἐν ἀγάπῃ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
5 πατρὸς. ἐκ αὐτῶν ἠρωτῶ σε, κυρία, ὅπως ἐν τολμήν γράφων
σοι καὶ τοὺς ἀδελφοὺς, αὐτῷ ἐστὶν ἀγάπη, ὡς ἐν αὐτῷ ἐλημ. μεθυ
6 ἀλλήλους. καὶ αὐτῷ ἐστὶ τῇ ἀγάπῃ, ὡς ἐν περιτοιχίαν κατὰ
tὸν ἐντολάς αὐτοῦ. αὐτῇ ἐστὶν ἡ ἐντολή, καθὼς ἠκούσατε,
7 ἀπὸ ἀρχῆς, ὡς ἐν αὐτῇ περιτοιχίας. ὡς τὰ πολλὰ πλανοῦν
ἐν αὐτῷ εἰς τὸν κόσμον, ὡς μὴ ὁμολογοῦντες τῷ Ἰσωτῷ Ἑρι
8 στῶν ἐρχόμενον ἐν σαρκὶ. οὐτὸς ἐστὶν ὁ πλανός καὶ ὁ ἀντίχριστος.
9 ἕκει οὐ καὶ ἀπολάβωμεν αὐτὸν. πᾶς ὁ παραβαίνων καὶ μὴ ἡμῶν ἐν
9 ἐφαρμακεύθα, ἀλλὰ μισθοῦς πλήρη ἀπολάβωμεν. πᾶς ὁ παραβαίνων
καὶ μὴ ἡμῶν ἐν τῇ διδακῇ τοῦ Ἰησοῦ Χριστοῦ θεοῦ
συν ἔχει; οἱ ἔχουν ἐν τῇ διδασκαλίᾳ τοῦ Χριστοῦ, οὕτως καὶ
10 τὸν Πατέρα καὶ τὸν Ἱουσ συν ἔχει. Εἰ τίς ἐρχείται πρὸς ὑμᾶς,
καὶ ταύτην τῇ διδασκαλίᾳ φέρει, μὴ λαμβάνετε αὐτόν εἰς
11 οἰκίαν, καὶ σώζετε αὐτῷ μὴ λέγετε; ὁ γὰρ λέγων αὐτῷ
χαίρει καὶ κοινωνεῖ τοῖς ἐργαῖς αὐτοῦ τοῖς συνεργοῖς.
12 Πολλά ἐχων ὑμῖν γράφων, οὐκ ἦσαν λήγειν διὰ νομίμου
καὶ μέλανος ἀλλὰ ἐπιτικύ ρεῖν πρὸς ὑμᾶς, καὶ στόμα
πρὸς στόμα λαλῆσαι, ὡς ὁ γὰρ ἡμῶν ἠπελθε. 13 Αἴσθατε σε τὰ τέκνα tῆς ἐκλεκτῆς
αὐτῆς.
Of the Gaius to whom this Epistle is addressed, we know nothing, except from this Epistle. Neither the date nor place of the Epistle is ascertained. The design of it was to commend Gaius for his perseverance in the faith, and his hospitality to some Christian travellers, who had called upon him.

1. See Note at 2 Joh. 1.
2. περὶ πάντων—σοι ἡ ψυχή, 'above all things I heartily wish and pray that thou mayest be prospered, and enjoy health of body, even as thy soul prospereth.' The περὶ may be construed either with εὔχομαι, or with εὐδοκέω. But the former is the more natural mode. So περὶ is used in Pind. Olymp. vi. 94, περὶ θυτῶν, ante omnes mortales. Εὐδοκεῖσθαι properly signifies to be set well forward on one's way; 2. to go in one's way right; 3. to be prosperous; as here and Rom. i. 10. εἰτέναι ποτὲ εὐδοκεῖσθο-μαι.

4. τοῦτον] for τότον. 'Thou, for thee.' Meil. A provincial from for μείλωσα.
5. πάντων τοῖς] scil. ἐργῶν, 'thou actest in a manner worthy of the Gospel.' So Liban. cited by the Commentators, or Ἐλαθείους τούτον τοῖς. Καὶ εἰς τοὺς ξ, 'even unto strangers,' i.e. those Christians who were strangers.
6. ἐκκλησίαις i.e. 'the Church at Ephesus.' Προτέρων, 'by sending them forward and helping them on their journey.' See Note at Acts xvi. 3. Ἀξίων τοῦ Θεοῦ, in a manner worthy of that God whose servants they are, and whose Gospel they preach. (Newc.)
7. υπὸ τοῦ θυτοῦ. 'For his sake and in his cause,' i.e. Christ's. This referring, as it must, to Θεοῦ immediately preceding, Christ is here, as well as elsewhere termed God. 'Εξακολουθητέρας; 'forth from [their homes].' Μειλ. 'receiving no pay; [nothing more than] support from their converts.'

9. ἐγραψα] The sense is disputed. But seems best to render 'I have written' viz. an Epistle to the Church at large, of which Gaius was a member; namely, to recommend the brethren above mentioned. The full sense, however, seems to be that expressed by Dr. Burton: 'I meant what I have written to be addressed to the Church.' "It appears (see Dr. Burton) from vv. 3, 6, that some persons had given St. John a good account of the state of the church in the place, and St. John sent this letter by the recommending them to Gaius. He had wished to address it to the whole church; but Diotrephes did not allow the authority of St. John, and refused to receive the persons recommended to him.' 'Ο φιλοπρ. αὐτῶν, i.e. the member of the Church. Various conjectures have been hazarded concerning this Diotrephes; all, however, destitute of foundation. Οὐκ ὀπειραγμένος, i.e. refuses to recognise my authority; attend to my admonitions.
κατοικεῖ τὴν ἡμᾶς. διὰ τούτῳ εἰν αὐτῶ, ἵπτομένως αὐτοῦ τὸ ἔργα ἀ ποιεῖ, λόγους πονηροῖς φλυαρῶν ἡμᾶς καὶ μὴ ἁρ- κομένους ἐπὶ τούτους, οὐ τὸ αὐτὸς ἵπτομεν τοὺς ἀδελ- φοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ εκ τῆς ἐκκλησίας ἐκβάλλει. Ἀγαπητε, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγα- θὸν, ὁ ἀγαθοσπον ἐκ τοῦ Θεοῦ ἐστίν ὁ δὲ κακοσπον ὁ Χριστός ἐστιν. ἐν τῷ Θεῷ. Δημιούργημα, μεμερισμένος ὑπὸ πάντων, καὶ ὑπὸ αὐτῆς τῆς ἀληθείας καὶ ἡμῶν ὡς μαρτυροῦμεν, καὶ ὑπὸ τὴν ἡμῶν ἀληθῆς ἐστι. 13 Ἡ πολλα ἐξοχο γράφει, ἀλλ' ἦν θέλω διὰ μέλανας καὶ 14 καλόν οὐ γράφασι: ἐκποίησε δὲ εὐθέως ἰδείν σε, καὶ στόμα πρὸς στόμα λαλήσωμεν. Εἰρηνὴ σοι. ἀσπάζονται σε οἱ φίλοι ἀσπάζονται τοὺς φίλους κατ' ὅνομα.

10. ἵπτομένως αὐτοῦ τὸ ἔργα κατοικεῖ τὴν ἡμᾶς. A softened and perhaps provincial mode of expressing 'I shall remember to reprove and punish him for' his [evil] works.' So 2 Cor. xiii. 2. ἕστε ἐλθοῦτε ὑμεῖς κατ' ὅνομα. As to the cavil raised upon the sentiment, it is completely overthrown by Whitby, ἐκ τῆς ἐκκλ. ἐκβ. As it can hardly be supposed that Diot Nephe would excommuticate any one on so frivolous a pretext, it is best, with Heum., Carp., Rosenm., Jaspis, and most recent Commentators, to take the sense of ἐκ τῆς ἐκκλ. ἐκβ. to be, 'refuses to receive them as Christians,' for their thus denying them hospitality and compelled them to go elsewhere.

11. μὴ τὸ κακόν, ἀλλὰ τὸ ἔργον. 'Not the evil example, but the good:' which is then confirmed by a weighty saying, the full sense of which seems to be this: 'He who practises what is good, especially in works of benevolence, is [a son] of God; he who practises any sort of evil, doth not [really] know God or religion, because by his actions he shows he is not sensible of his obligations to virtue.' See the references in Scott.

12. μεμαρτήτως ἡ πῶς πάντων. 'has a good testimony borne to him by all.' See Acts xvi. 2. ἔστω ἡ ἀλήθεια τῆς ἡμᾶς. There is an acute dictum, not to be too much pressed on. It means, as Carp. explains, τέτυπθα; i.e., as Mr. Holden expresses, 'he is in truth and reality what report represents him.' Kαὶ ἀληθῶς ὅτι καὶ. Compare ix. 35.

15. τρὶς φίλω—κατ' ὅνομα. The sense is well expressed by Mr. Holden, suitably to the mode of interpretation suggested by me in Rec. Syn., as follows: 'Our friends [here] salute thee. Greet our friends [with thee] by name,' i.e. severally and individually.
The authenticity of this Epistle was at first questioned; but, after due examination, it was, at an early period, received into the Canon of Scripture, and accordingly is quoted by Tertullian, Clem., Alex., Origen, and other early Fathers. The writer styles himself the brother of James, who was the Bishop of Jerusalem. Thus he was one of the cousins of Christ. He is said by the Ecclesiastical Historians to have preached the Gospel in various countries of the East, and, at length, to have sealed his testimony with his blood. The date of the Epistle is variously fixed, and cannot be ascertained; but it was probably late in the first century. It bears a very strong resemblance to the second Chapter of the second Epistle of St. Peter; which may be partly, though not entirely, accounted for from the subject of both being the same. The style of the Epistle is energetic, and highly figurative; the censures are severe and vehement, though just, and the exhortations earnest and affectionate. It was evidently addressed to Christians in general, both Jewish and Gentile. And the chief purpose of it was to guard them against the seductive arts of false teachers, who had crept in and subverted the faith of many. Hence the writer represents in strong colours the impiety and pernicious tendency of the doctrines thus disseminated, and exhorts his readers earnestly to contend for the faith once delivered to the Saints.

1. τοις ἐν Θεῷ πατρὶ ἐγγ. [Equivalent to Ἠγομαιναὶ ἔν Χριστῷ at 1 Cor. i. 2., 'true Christians.'] Τέτρα. κλητοῖς, i.e. kept steadfast in the faith to which they had been called by the grace of God. V. 2. contains an Apostolic salutation, like 1 Pet. i. 2.

2. τὰς στοιχεῖον άγίοις [The sense is, 'when I made it my earnest business to write unto you concerning the common salvation, I thought it needful to insert an exhortation, that you should zealously strive for the preservation of the faith which was formerly delivered unto the saints.' With στοιχεῖον ποιμένων compare 2 Pet. i. 5. στοιχεῖα πάσαν παρεισφέρων. With the next words Weiz. compares 2 Mac. ix. 21. ἀναγκαίως ἠγομαιναί φρονίσας κοινῶς πάντων ἀσφάλειας. Ἀγαπῶ, τις άγιοι, στει, ἵνα ἡ πίστις, 'to earnestly desire for the faith,' here called 'κοινῷ στείρῳ, because the salvation it held out was common to all nations, and all classes or conditions of men. See Note on Philem. 5. "Αγαπᾷ, namely, as at the beginning of the Gospel. Compare the parallel passage at 2 Pet. ii. 21.

3. Παρεισέσταισαι τινας τόνως, οἱ προερχόμενοι are supposed to be a forensic term, the expression of προεγέργεται, ζήσαι τας cited to trial by posting up their names, as those whose names were posted up, as required of κρίμα, for condemnation and punishment. There may be an allusion to either or both of these. So 2 Pet. ii. 3. οί τό χρίμα ὠπερ.. The expression, therefore, does not imply predestination of the persons, but merely implies that they were long since foretold, and therefore designated, as persons who should suffer. Τό τό κρίμα, i.e. such a punishment as the Apostle proceeds to state, vv. 5—7, 11, 15. Τός, Θεοῦ-ανδρ., 'who abuse the gracious dispensation of the Gospel [meant to encourage, and exertion, and promote holiness, and occasion of lasciviousness.]' Compare 1 Pet. 16. The persons in question (the false teachers so strongly censured by St. Peter and St. John) abused God's promise of mercy to the perjurers and represented that mercy as having no limit and as extending even to unpunished and unsanctified. Μετερ. signifies to alter anything from its original purpose, and, in a figurative
κενομένα εἰς τότο τὸ κρίμα, ἀσεβείας, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατίθεται εἰς ἀσάλευκαν, καὶ τοῦ μονὸν τοῦ διαστημήν [Θεόν] καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἁρμόμενοι.

5 νοι. Υπομονήσας δὲ ὑμᾶς βούλομαι, εἰδότας υμᾶς, ἀπαντῶ, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Λιγυπτίων σώζει, τὸ δέντρον τῶν μη πιστεύσαντας ἀπόλεσεν ἀγάγελους τοὺς μη τρώγας τὴν ἐαυτῶν ἀρχήν, ἀλλὰ ἀπολύσας τὸ ἱδὸν οἰκητήριον, εἰς κρίσιν μεγάλης ἁμέρας. "Δεσμοὶ ἀδιόν

7 ὑπὸ ἥοφον τετήρηκεν ᾧς Σοδόμα καὶ Γόρομμα, καὶ αὐτὴ ἀπαντῶν τὰς ἀρχαῖα ὑμῶν τοὺς τροποὺς ἑκοτονεχθένται, καὶ ἀπελθοῦσι ὁπίσω σαρκὸς ἐτέρας, προκειμένη ᾧς ἱερῇμ

8 τυροῦ ἁπλῶν δικὴν ἑπτάκουσιν. "Ομοίων μεντι καὶ ὑμῶν ἐνευπαξίμους, σάρκα μὲν μαίνουσι, κυριότητα δὲ ἀδετοῦσιν,"

On the phraseology, see Notes at 2 Pet. Hanlein (a recent Editor of this Epistle) adopts the opinion that this was taken from an Apocryphal book. But there is no necessity for supposing that. To use the words of Laarmann, "historian arbitrōr verē gestam, nobis omnia incognitam. Unde tante tentem, facile discutam, ob historias pr".}

5. ὑπομονήσας δὲ ὑμᾶς—τοῦτο. It is not quite agreed what ἀπόλεσεν is to be construed with, and what the sense is. Some join it with ὑπομονήσας, construing thus: ἀπόλεσας δὲ ὑμᾶς βούλομαι ἀπόλεσεν τὸ δέντρον, καὶ εἰδότας ὑμᾶς. Thus it may be rendered, 'I wish once more to remind you of this, though ye know it.' Others join it with εἰδότας, in the sense, 'though you already know it,' which is certainly the more natural construction; but as that signification of ἀπόλεσε is not fully proved, I prefer the former view, and have pointed out by Dr. Burton, who well paraphrased thus: 'I wish to remind you, though you already know it, yet I wish once more to remind you of this.' As to the senses formerly, or entirely, rejected by some critic, it is here to be admitted, 'Εἰ δέντρον, 'afterwards.'

Τοὺς μη πιστὶς, for ἀπότιμας, or rather ἀπειθέας (compare Hebr. iv. 2.) unbelief producing disobedience. Απόλεσε. So, the Apostle hints, God will deal with false Christian professors.

6. τοῦτο μὴ τέρ. τῇ ἰ. ἑ. μ. Some doubt exists as to the sense of the ἔρχον ἐαυτῶν, which the earlier Commentators in general explain 'their first state,' the latter ones, 'their original dignity,' q. d. did not preserve their prerogatives as sons of God, and the original excellence with which they were created, the truth and holiness created with them. The view of the sense is supported by the authority of Cyril, and is certainly more agreeable to the usual sequel of the context. On this whole passage, see Notes at 2 Pet. ii. 4—10. Ὑπομονήσας is by some supposed to mean 'their proper habitation [in heaven],' a metaphor. Laarmann (a late learned Editor of this Epistle) thinks, derived from runaway slaves.

The word, however, is best explained by Benson, Schleus, and others, 'their own proper situation, [aspiring to a higher].' Eir κρίσις μ. π. by hypallage for εἰς ἡμᾶς κρίσις, 2 Pet. ii. 9. Δεσμοὶ—τετήρηκεν. On the phraseology, see Notes at 2 Pet. Hanlein (a recent Editor of this Epistle) adopts the opinion that this was taken from an Apocryphal book. But there is no necessity for supposing that. To use the words of Laarmann, "historian arbitrōr verē gestam, nobis omnia incognitam. Unde tante tentem, facile discutam, ob historias pr."
9. ὁ δὲ Μαχαίλ ἤ. [The connection may (with Mr. Slade) be thus traced]: "The Gnostics imitate the fallen angels in their rebellious speeches and conduct; the arch-angel will afford them a base example, which, under the greatest provocation, refused to pronounce a harsh sentence of condemnation against a fallen spirit." (If 'says Dodd.) the angel did not rail even against the devil, which more less ought we against men in authority, even supposing them in some things to behave amiss." To do it the worse, when they have well, must be an offence yet more aggravating.

This again is supposed by most recent Commentators to have been derived from an Apocryphal book (now lost) called the διάβολος Μαχαί in which Mr. Slade is an inductive fable, serving to illustrate the doctrine in question, that we ought not to speak evil of dignities. On the other hand, Mr. Slade justly thinks it difficult to believe that an inspired Apostle would enforce his doctrine by a mere fable; and indeed it is evidently mentioned, not as a fable, but as a fact. Laurnmann, too, (who has diligently discussed the matter in his Dissertation 'de fonte doctrina Jude') says: "Judas historiam narrat, non swymth. At ignoramus quam narrat historiam, et quo fonte petitam: et, quod rei difficultatem auget, non onmvm historiam narrat, at ex his historik qippe tum temporis bene cognitae fragmentum tantum delibavit." At the same time, though it be admitted to be a fact, yet the Apostle may be supposed to refer to some traditional account of it, as contained in an Apocryphal book well known to the Jews.

10. This verse contains the same sentiment as 2 Pet. ii. 12, where see Note. In φυσικοὶ ἐπιστήμων is a plainer expression than that used at 2 Pet. 2. The sense is, 'which they know by natural instinct,' or the impulses of appetite and passion.
the ἀφρός being not only the foam of the sea, but (as we find by the Schol. on Hom. II. O. 526.) the τὸ χωριτὲς τῆς θαλάσσης, ἀπόθλησια, the weed, or sea-weeds, &c. thrown up upon the shore by the sea. And this illustrates the ἁλαγωνία just after. For, as the weed, it is the refuse of the sea, so the foolish and obscene discourses (the ἁλαγωνία being rightly supposed by Rosenm. to denote the ἀρχαιολογία, the filthiness and foolish talking mentioned by St. Paul) which these persons spouted forth, their shame. Compare Is. lvi. 20.

The expression ἀνεκρέος, ἀπελευθέρωσεν is well explained by the thought of Israel being delivered, \textit{with reference to the wandering unsettled habits of those teachers (called stars, according to Jewish imagery) ever on the watch to gratify their appetites.}

14, 15. These verses have now been proved to be quotations from an Apocryphal book of Enoch, often quoted by the Fathers, (see Fabr. Cod. Pseud. V. T. Vol. i. p. 160.) and which was supposed to be lost, but has lately been discovered, in an Ethiopic Version, and edited and translated by Abp. Laurence, Oxford 1821., who refers the composition to the time of Herod the Great. The Apostle has made the slight alteration of ἀνεκρέω into παρελθεῖν, and has added, for greater effect, πάντα, ἢγιασε μιραμία, for μιραμία ἢγιασε, is found in almost all the best MSS. and early Editions, and adopted by almost every Editor from Wets. downwards.

16. \textit{γογγυσταί} i.e. murmurers and censurers of their superiors, sparring no dignity. \textit{Μωφύς}, may be literally rendered fault-finders, of which character a spirited sketch is given by Theophrastus. The words κατά ταῖς ἐπιθυμίαις α. νομ. are usually understood as descriptive of their luxia. But, from what precedes, they should seem to denote persons who care not for the opinion of others, nay, are little solicitous about the favour of God. and follow their own opinions only, the \textit{προσεκτίς} of 2 Tim. iii. 4. \textit{Δαλεί} ἐπιθυμία, i.e. as Hesych. explains. ἐπιθυμία. I would compare \textit{Ακανθ.} Theeb. 436. οἱ ὑπομον. \textit{Πεντακλίτις}—ἐξαιτομὸν. The Apostle then adds another evil trait. \textit{θανατούτες πρόσωπα}. An expression occurring in Levit. xix. 15., (and so \textit{θαματίτης} in the Classical writers) denoting paying court to the great or wealthy, \textit{φιλελείως χαρίν}, 'for what they could get.' So Thucyd. i. 28. \textit{φιλούν} ἡμᾶς ὡς ἐπιθυμία, ως ἐπιθυμία ἦν.

17. τῶν ἄνεκρέων—ἐστόλα. Referring, no doubt, to 2 Pet. iii. 2 & 3, but probably also to Acts xx. 29, 30. 1 Tim. iv. 1. 2 Tim. iii. 1. 2 Thess. ii. 3—12. Rosenm. observes, "that the words, though predictions, were not prophecies. The Apostles foresee that, after their departure, false teachers would creep in, and by attractive doctrines draw many after them."

19. \textit{oútho ieró oí ἐστόλα.} Render, [Aye] these the men who [now] are exciting separation and causing schism, both in their own case and others. The \textit{ἐκατότοις}, found in the common text, is, no doubt, from the margin, being absent from almost all the MSS., Versions, and early Edition.; and it has been justly cancelled by Beng., Wetts., and Math., though retained by Griesb. Ψυχομοι. See Note on 1 Cor. ii. 14.

20. \textit{ἐποικοδομώντων} On the force of the metaphor, see Notes at Acts xx. 32. and 1 Cor. iii. 10. sq. 'Ἀγιορ., i.e. which was intended to make men holy." ἐπὶ τῶν, ἀγιορ., for did τῶν, ἀγιορ., 'by the aid and influence of the Holy Spirit.' The best comment (as Laurm. observes) may be found in Rom. viii. 26. 21. \textit{ἐνακτάνθη—τερμ.} The sense is, 'Keep your-
selves and each other." 'En δυάτη Θεοῦ signifies (as Benson and Carpz. explain) 'in love towards God.' Προσέχετε τ. ἐλ. τ. Χ., 'expecting and hoping for the mercy of our Lord Jesus Christ [to bring you] unto salvation.'

22, 23. To the right understanding of these obscure verses it is necessary to attend to the sense of αὐτοῦ εἰς ἀγάπη τοῦ τηρήσατε before laid down; and we may paraphrase thus: '[And in the exercise of this vigilant exertion to keep each in the love of God, remember that ye are not to abandon all those who seem to wander from the true faith; no!] some treat compassionately and mildly, making a distinction [between those and the desperately perverse]; others [even if the danger seem great, and the chance of saving them small, yet] anxiously strive to save; snatching them, as it were, out of the fire.' Ἐλεημόνεια here, as often, denotes to treat kindly. The Apostle, it seems, intended that some exertions should be made to save even some of the false teachers themselves. And as the ὅσον μὲν διάσωσται may respect the people seduced; so may the ὅσον δὲ denote some of the deceivers, to whom the words εἰς φόβῳ σώκητε are very suitable. The sense of these verses is, I conceive, not, 'terrify with denunciations of Divine vengeance,' as most Commentators explain; but, 'anxiously strive to save, implying circumcision and exertion;' as Phil. ii. 12. 'Εκ πυρὸς δρακόντων is a proverbial expression common to all ages.

The closing words μισοῦντες καὶ χτενεῖς are best explained by Wolf and Benson to mean: 'Let, however, your endeavours to reform them be made with great caution; be careful to avoid being yourselves corrupted by their society, and show a hatred of whatever partakes, in the slightest degree, of iniquity and sin.' There I conceive, partly an allusion to the command of the Jewish Law not to touch any thing unclean, and partly to the caution showed in avoiding all contact even with the clothes of persons who have any infectious disease.

24, 25. With the noble and sublime dorclos which concludes this fine Epistle compare similar ones at Rom. xvi. 27. Eph. v. 27. Col. i. 22. 1 Tim. iii. 3. Σοφία is absent from almost all the MSS., Versions, and early Editions, and justly cancelled by most Editors.
This is universally allowed to be the most sublime Book of the N. T. Its authenticity (namely, that it is a genuine production of St. John) was almost universally admitted in the first two centuries; and if doubts were entertained in the third, they were soon removed; and the origin of them is, with reason, ascribed to the well meant, but misguided zeal of some fanaticical Expositors. If it was in the early ages judged not suitable to be read in Churches, that was not from any doubt of its authenticity, but from its very mysterious character. The learned are agreed in supposing these Revelations to have been communicated A. D. 96 or 96., and in the Isle of Patmos, (as we find from i. 6.) whether the Apostle had been banished by the persecuting Emperor Domitian. On the scope and design of the book, considerable difference of opinion exists. See an elaborate statement in Mr. Horne's Introduction. It should seem that the views adopted by Dean Woodhouse are the most just; though it must be confessed that there are many points in which all systems are alike unsatisfactory. Indeed, no scholar sufficiently qualified to judge, and unprejudiced, will deny that, after all the labours of the learned, no Book of the N. T. has so defied all attempts to settle its interpretation, and especially to trace the purport of its prophetic representations. What has increased the difficulty is, that the Textus receptus is in a worse state than that of any other book of the N. T., or indeed in the Old, at least of which so many MSS. have been collated: and yet, as Matthai justly observes, "primo constituta ecclesia; denique explicanda sunt mysteria." No wonder, indeed, is it that the text should be in so indifferent a state, seeing that it was derived by Erasmus from only one MS., and that a very bad one, not only mutilated in some places, but every where corrupted from the Greek Commentaries of Arethus and Andreas. And the errors of that MS., were, as Matthai observes, multiplied by corruptions introduced from the Latin Versions, as also by the conjectures, or rather corruptions, of the Editor himself. In after ages, much was done towards the establishment of a pure text by Bengel, Wet., Matth., and Griech., whose emendations amount to nearly as many as on the whole of the Epistles together. These I have, in most cases, seen reason to adopt, especially as they are in general supported by the authority of the invaluable Editio Princeps: but, considering the confined extent of the present work, and that it has already far exceeded the limits suited to one of this nature, I have been obliged to forbear for the most part assigning (as I had before done) reasons in justification of the emendations adopted from the very eminent Editors above mentioned, especially as the authorities, in MSS., Versions, early Editions, and Critics, are in most instances nearly the same. To assign reasons would necessarily have required considerable space. Indeed, as Bp. Middl. has justly observed, "the task of the Critic throughout this book scarcely yields in difficulty to that of the Expositor; with this difference, however, that the fulfilment of Prophecy will gradually dissipate the obscurities which perplex the one, while those which bewilder the other, may possibly never be elucidated." For the cogent reasons above mentioned, I shall also be obliged to be exceedingly brief on the Expository part; and indeed must systematically decline any detailed explanation of the obscure and perhaps, in many cases, yet unaccomplished prophecies of this mysterious Book. To have done any tolerable justice at once to the Critical, Philological, and Prophetical expository departments of an Editor and Commentator would have demanded at least a large Volume: though possibly I may at some future period, by Divine blessing, be enabled to supply so great a Desideratum as an Edition of the Apocalypse on a scale in some measure commensurate with the extreme difficulty and great importance of this Divine Book. For the present, I must content myself with presenting as correct a text as the use of all the Critical materials extant will enable me to do, generally noticing any differences in the readings adopted, respectively in the standard Texts of Bengel, Wet., Matth., and Griech. In all doubtful cases the Text of Matthai has been, for good reasons, preferred. In settling the punctuation (which is of no small consequence to the interpretation, and is in different Editions very various, and often vicious) very great pains will be found to have been bestowed. And this sedulous attention to purity of text and correctness of punctuation, together with a few Critical and Philological Annotations, mostly original, and a few Expository Notes on things as well as words, chiefly extracted from the best Commentators, whose names are subjoined, must for the present suffice.

C. I. 1. ἐν τάξει] i.e. in a comparatively
short period; which measured by the language of Scripture, in which a thousand years are as one day, may denote any thing of by no means speedy fulfilment; though that may speedily begin to be fulfilled. 'Εστίματε, intimated, made known, showed. The construction is harsh, and may be resolved either thus, και ἀποστείλας (Theo or Ιησοῦ) scil. τὴν ἀνοκαλύπτην ἐστίμα- μαν διὰ τ. ο. Α. th. καὶ ἀποστείλας (τοῦ ἀγίου αὐτοῦ) ἐστίματε διὰ τοῦτο κ. c.

2. ἀναφέροντες] 'hath [herein] solemnly testifyed and recorded.' Τε, which is, in all the MSS., Versions, and early Editions, not found, has been cancelled by Beng., Wets., Matth., and Griesb. It was inserted, Hebr, thinks, to soften the harshness of the apposition, having the sense even. Yet not the true reading be διὰ γε εἰδε; This would yield an excellent sense, and the two words are perpetually confused. With διὰ εἰδε we may compare 1 Joh. 1. 1.

3. οὐ αναγινωσκαῖ καὶ οὐ Η. [This has reference to the antient custom, when books were scarce, for one to read to a considerable number of others who heard what was read. Τῇ, here denotes the keeping in the heart what was read (see Lu. ii. 51.) so as to observe the presence of the word there. 'Ο καρπὸς ἐγγύς, the time [of their being fulfilled, or beginning to be fulfilled] is near.'

4. ἀπὸ τοῦ ὃ κ. c.] There would seem to be no great authority for the τοῦ, which is in very many MSS. not found. Yet the reading Θεοῦ, found in two-thirds of the MSS., and edited by Matth., but invidiously, in being an evident gloss, appears to have been founded on it. And considering the great antiquity of Θεοῦ, and that the τοῦ must be still more antient, it would seem to be genuine, but that it may be suspected of having been inserted to soften the harshness of the solecism existing without it: though at the same time the absence of the τοῦ in the MSS. might arise from the early Critics cancelling the Θεοῦ. I confess, I see not how the Article could here be dispensed with. For though οὐ κ. c. and especially οὐ Η. might be used as in Exod. iii. 14. as an indeclinable title of Jehovah, (the Hebrew not admitting of infection in the oblique cases) yet the Article would not be the less necessary. Thus we could say in English, Moses was sent by the I am, but not with propriety, by I am, though our English Version has this. Bp. Medill., too, I find, is at the same opinion as to the necessity of the Article. Yet when he says that Matthew regards Θεοῦ as a Scholium, there must be some mistake; for Math. edd. Θεοῦ.

The words following ἀπὸ τοῦ ἄνωματων κ. c. are, as Scott observes, generally interpreted of "the Divine Spirit," with respect to the abundance, sufficiency, and variety of his gifts, graces, and operations; and in relation to "the seven churches," with each of which, and all others, the One and self-same Spirit dwelt as the Fountain of life, grace, and peace. Others, however, regard the ἄνωματων as the same with ἀντὶ ἄγγελον mentioned in Tob. xii. 15., as presenting the prayers of the Saints to the throne of grace; or rather, Bp. Newc. supposes, the seven ministering Spirits whom St. John saw discharging separate offices in subsequent revelations with him. Yet it should hardly seem that any created spirits would be comprehended in the solemn benediction of the Father and the Son which follows. Therefore the former interpretation seems preferable.

5. 6. ἀμαρτείν] This seems to be another solecism, instead of τοῦ μαρτουροῦ, though some put a stop at ἀμαρτείν, and connect ἀμαρτείν with what follows, as if was the same word "diaspērantai—αὐτής ἡ δόξα. (Burton.) Πιστεύω, i.e. worthy of implicit confidence. 'Ο προτερ. Εκ ν. See Col. i. 15 & 18, from whence the Εκ. here, only found in a few MSS. and cancelled by most Editors, was doubtless derived. The expression ἀρχῶν—γης seems best regarded as a designation of his Messiahship, the Messiahs being as the Commentators now call Elious, most high, in Ps. lxxxix. 27. It should seem also (though that seems not to have been
noticed) that the Apostle had in mind the substance of the second Psalm, where the Messiah is designated as the Ruler of the Kings of the earth. The datives 
agat para. and 
lophansi are connected with what follows, 
agat 
and 
lophansi. The clause, may be observed, is a strong testim-
ition to the atonement of Christ. 
Ephorus, and 
Syrac. and 
Perge. and 
Thess., and 
Sard. and 
Lydikein. and 
Ete, 

Dr. Burton refers to a similar idiom in Eschyl. Sept. 103. 
ti

Dr. Burton refers to a similar idiom in Eschyl. Sept. 103. 

\[\text{THE END}\]
All characteristics of a Divine nature, and suited to the Messiah. Comp. Ezek. viii. 2 & Dan. vii. 9. x. 6. By this imagery is denoted shining splendour; and therefore the whiteness is not to be understood of that age.

A word no where else occurring, and of which the derivation is so uncertain, that even that cannot decide, nor are the learned agreed, whether it denotes melting brass, (bronze) lead and lapis lazuli or chalcedony and chalcostylos, Mount Libanus; as Heised Scut. 12b. describes Hercules as having feet of orexio-

A sort of fine brass more valuable than gold. Be that as it may, the expression happily designates the irresistible power and might of Christ, as the φωνὴ ὑ. πολλῶν is a most noble image of grandeur and majesty.

i.e. the angels or bishops of the seven churches, as we find from v. 20, who were to be burning and shining lights, as the stars or planets in the darkness of night. See ii. 12 and Note. "And (remains Jaspi) as men wear rings and brilliant on their fingers, by way of ornament, so this is meant to designate the high value of good bishops and teachers in the sight of God."Rawph. βιστ. Metaphorically denoting the word of God, the doctrine of the Gospels. See Lu. ii. 35. Heb. iv. 12. compared with Is. xi. 4. xlii. 2 Thess. ii. 8 & 12. also Dan. x. 5 & 6. vii. 9. Ezek. viii. 2.

I.e. power over death and the dead, to unlock the gates of Hades and my many disciples triumph over it by giving both life and salvation.

This will have been wrongfully passed by in our Translation; though, as Grot. and Woodhead observe, the particle has great force. "A εἰπάκα and a μολεῖ g. a. t. "The subject-matter (says Woodhouse) which the Prophet is commissioned to deliver, is divided into two parts. 1. the scene at that time before him, with the addresses to the Churches, revealing to them and commenting upon their present internal state; 2. the events which were to happen to the Church universal in future times."

The mystical meaning: the meaning commended by the authority of the Church, and in a great degree repeated in the Vulgate and English Versions. (Woodhouse.) See xvii. 7. In γύροι τῶν πτ. ἐκκλ. there is an allusion to the Jewish economy, wherein the priests or rulers of the synagogues were styled by this name, bringing the commands of God to the people and conveying their prayers to God. Newc. explains ἄγγελοι to denote either the ministers of the Spirit employed in the invisible government of these churches; or their visible governors who presided over them.

In this and the next Chapter are contained the seven messages of the seven Churches of Asia, and certain predictions whose fulfilment is verified by the testimony of Ecclesiastical history, and attested by the present state of these Churches as described by a writer of the day. These messages are both admonitory and consolatory, and though immediately addressed to the seven Churches (viz. through the medium of their presidents: See Ezek. xxv. 3. xxvii. 3. xxviii. 2. xlix. 2. xxxi. 2.), are nevertheless meant for the benefit of the Church Catholic and all succeeding ages.
2. oida τ. ἑ. σ.] 'I know and approve of thy works.' The next words are exegetical, 'even thy labour, and patient endurance [of afflictions];' though there may be a Hendiadys for τὴν εἰς τὴν κόσμον ὑπομονήν. οὐ δόγμα βαστάσῃ, 'thou canst not bear with endure.' This expression and ἐβαστάσας: oida τοῦ κόσμου σου and οὐ κεκρίθης are antithetically opposed to each other; and their full import is explained by Woodhouse. 'Ενείρο, 'thou hast put to the proof or trial.'

4. ημέρα κατά σοι] See Note on Acts xix. 38. Τὴν ἁγάπην-ἀφίκας, 'thou art the fittest and part of thy first love [to men and obedience to my religion].'

5. τὰ πρῶτα ἐργα] for τὰ ἐργὰ τῆς πρώτης ἁγάπης. Πρὸς την τ. λ. is meant, I will remove thee from being a Church by taking away the privileges of the Nicolaitans. A most alarming and rousing denunciation.

6. ἅλα τοῦτο ἐργαίς κ. c.] 'but thou hast this [praise], that of having the practices of the Nicolaitans.' who were a branch of the Gnostics, and held it to be lawful to eat meats offered to idols, and practised fornication. See Wood.

7. τὰ πρῶτα] i. e. who overcometh the temptations of the world, the flesh, and the Devil. Φαγεῖν ἐκ τῶν ξιλῶν τῆς ζωῆς κ. c. These words contain a figurative description of that eternal life, which was lost by our first parents, and restored by Christ. This life is here compared to Paradise to intimate its felicity, and denominated the Paradise of God to denote the heavenly Paradise. So Jalkut Rubeni cited by Schoettgen: 'Deus—animam educit in paradisum eique gustainandum praebebit arborem vitam.' Πλούτ. by a usage derived from the Sept., denotes tree, which, by a common metonymy, is put for the fruit.

9. καὶ τῷ θ. καὶ τῷ πν. [even they], c. c. See v. 2. 1 Cor. i. 26. 2 Cor. viii. 2. Πλούτους, i.e. spiritually rich. See Matth. vi. 20, and 2 Cor. xi. 10. ἀλλὰ, but, or though indeed. Τῶν λεγόντων—εἰδίς. It is denied that they are Jews in the true and spiritual sense; they dishonour the name by adopting it. See Rom. ii. 24. The best comment on this passage is Rom. i. 28, 29. Βλασφ. c. c. It means, they yet claimed to be exclusively the people of God, ἀλλὰ συνάγωγοι τοῦ Σ., but are the synagogue or people of Satan. Συναγ. for Αδών, as the Hebrew נשר in Levit. xvi. 17. Compare Joh. viii. 39—45.

10 ὁ διάβολος] Namely, by his instruments, the devilish Jewish persecutors. See Joh. viii. 44. 'Ἰνα πειράσῃ, 'that ye may be put to the proof and purified [in the fire of affliction].' Περισσώς δὲκα. Some take these days for years (as usual in prophecy); others denote a very short space; (as Gen. xxiv. 55. Num. x. 19. Dan. i. 4. 1 Sam. xxv. 38.) which might be justified by history. See Daubus and Newton. Τῶν στήρων τ. Χ. Render, 'the crown of life,' or glorious immortality. See 1 Cor. ix. 25. James i. 12. 1 Pet. v. 4. an agonistic metaphor.
11. οὐ μὴ ἀδικήσῃ ἐκ δὲς, 'shall by no means be hurt by the second death; in other words, 'he may be hurt even unto death by the mouth of the Jews, but he shall not be hurt as regards the second death,' even the death, i.e. perdition, of the soul. See Matt. x. 28., which passage is the best comment here. That the gehenna implied in the loss of the soul is here meant, is plain from xx. 14. xxi. 8. where the second death is said to be the lake of fire.

12. τῆς ῥομφαίας—Σείμα] i.e. τοῦ λόγου του Θεοῦ v. 16 and i. 18. Hebr. iv. 12.

13. κρατάσθη τοῦ νομού μου, i.e. adherent firmly to me and my religion. 'Ὅσον ὁ θρόνος τ. Σ., 'where is the seat of Satan,' so called from being, as we learn from Arthas, more given to idolatry (and consequently vice) than any other place in Asia. At ἐν αἰεὶ Ἀρχ. supply ἄρα, which, or something equivalent, the writer probably intended to have expressed at the end of the sentence, but, from the length of the suspended clauses, omitted to do it. Antipas is supposed to have suffered martyrdom in the recent persecution under Diocletian.

14. κρατοῦντας] 'some who hold or maintain.' See Jude 10. Τήν δὲ Βαλ., i.e. such doctrines as, like Balaam's suggestion to Balak, breed iniquity among the people of God, by turning the grace of God into lasciviousness, which is in 2 Pet. ii. 10—16, and Jude 4 called the way or sinful course of Balaam. The next words advert to the points of similitude; the Nicolaitans teaching the people to eat of idol meats, and commit fornication.

15. ὄμως] This, for ὅ μισός, (found in almost all MSS., Versions, and early Edd., has been justly adopted by Beng., Wets., Griesb., Math., Titm., and Vater.) Not the bread of life in its spiritual sense, as indicated by our Lord in Joh. iv. 26 seqq., of which the manna, hidden and laid up in the tabernacle, free from corruption, was a type; namely, the benefits derived to the faithful followers of Christ by the offering of his body, forgiveness of sins, and life everlasting. (Woodhouse.) It was so far hidden that, u Schoettg. shows, it was never seen but by the High Priest. And the spiritual manna may be said to be hidden, as being enjoyed in the heart of the true Christian. So 1 Pet. iii. 4. ὁ κρατοῦντος τῆς καρδίας ἄνθρωπος. Ἐγγέλων λαυμ. Namely, as a token of acquittal; in allusion to the white and black stones used at elections, or trials; the former to denote acquittal, or approbation; the latter, condemnation, or rejection. 'Ο νομα καίνης. The best Expositors are agreed that this has reference to the Oriental custom of giving new names to persons elected to great dignity; probably adopted from the favourite servants of God, as Abram and Jacob, having often new names bestowed on them, when placed in new circumstances. Thus is here designated high spiritual favour, that supreme felicity laid up in heaven for the righteous. 'Ο υἱὸς τοῦ —λαυμ. is well explained with Newcorn, 'at the time when it is given, secret and mysteriously to all men but to him who receives it.'
18. (KAI τῷ ἀγέλεῳ τῆς ἐν Θεοτείρωσις ἐκκλησίας γράφων) Tάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἐχὼν τοὺς οφθαλμοὺς αὐτοῦ ως φλόγα πυρός, καὶ οἱ τόδες αὐτοῦ δύοι οὐκ ἔγιναν. Οἶδα σου τά ἐργα καὶ τὴν αἰγάπην καὶ τὴν διακοινίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἐργά τούτα καὶ τὰ ἐγκατα πλείονα τῶν πρῶτων. Ἐγὼ κατὰ σου ὅτι ἀφεῖς τὴν γυναίκα ἰσαβαθή, λέγοντας ἡγουμένους εὐθυμίας, καὶ διάσκει καὶ πλανά τούτων. Ἐγὼ δούλους, πορεύομαι καὶ εἰδωλοθύτα φωγεῖν. Καὶ ἐδώκα αὐτῷ χρόνον ἕνα μετανοήσαι ἐκ τῆς πορείας αὐτῆς. Καὶ οὐ πάντας μετανοοῦσαι ἐκ τῆς πορείας αὐτῆς. Ιδοὺ ἐγὼ βαλάβω αὐτήν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτής εἰς θλίψιν, μεγάλην, εἰς μη μετανοούσων ἐκ τῶν ἑργῶν αὐτῆς. Καὶ τὰ τέκνα αὐτῆς ἀποκτένων ἐν θανάτῳ καὶ γινώσκονται τάπαι ἐκκλησίας, ὅτι ἐγὼ εἰμί ὁ ἐρωτῶν νεφρός καὶ 24 καρδίας, καὶ δύσω ὑμῖν ἐκάστη κατὰ τὰ ἐργά ὑμῶν. Ὑμῖν δὲ λέγω καὶ τοῖς λοιποῖς τοῖς ἐν Θεοτείρωσι, ὅσοι οὖν ἔχουσι τὴν διδαχὴν ταύτην, καὶ αὐτίκας καὶ αὐτίκας καὶ οὕτως οὐκ ἔγνωσαν τὰ βαθὺ τοῦ Σατανᾶ (ὡς λέγοντες). Οὐ βαλάβ ὑμᾶς ἀλλὰ βάφω πλὴν ὁ ἔχετε κρατήσατε ἅρμα μοναχώς ἀν ἄν ἄν ἄν. Καὶ οἱ νικῶν καὶ οἱ τηρῶν ἄχρη τέλον τὰ ἐργά μου, δόξασαν εἰς τοὺς οφθαλμούς—πτωχὸν. See Note at i. 14. So Eurip. Hec. 1255. γυναῖκα ἐγώσα διήγειται, where the Schol. explains by πουσίς ὁ oφθαλμοὺς ἐγώσα. See also Wakef. on Eurip. Ion. 1281. 19. καὶ τὰ ἐγκατα πλείονα τῶν προϊτων. The reverse of what is said of the Ephesians, v. 4., and of some at 2 Pet. ii. 20. 21. In these verses corruption and adultery are interchanged, both denoting the spiritual infection or adultery of apostasy from the truth, by heresy. Τοὺς μονίας μετ' αὐτής, i.e. those who hold heretical doctrines. Αὐτής. Vulg. αὐτῆς. The “casting upon a bed” denotes afflicting with severe sickness, or pains and afflictions similar thereto, as a punishment of heresy. Βάλλων ἐν χλείῳ, Hebr. ob-
which is expressed in words nearly resembling those prophetic of Christ, in the second Psalm. (Woodhouse.) The meaning is, that he who overcometh the world shall participate in the blessings of that spiritual kingdom of Christ, which shall ultimately prevail over the idolatry and wickedness of the heathen nations. (Holden.) Others, as Daubus and Newc., understand έκστασις of an earthly dominion over the unconverted nations, when Christ shall reign on earth. But it should rather seem only to denote advantage over the heathen, by being admitted into heaven, while they are figuratively broken in pieces like a potter’s vessel, by being consigned to utter destruction. See also Scott. The quotation is as nearly from the Sept. of Ps. ii. 9., as the application of the passage will permit. The anacolouthon in ο νικών δι' αυτά is frequent in Scripture, and also found in the Classical writers. See Glass Phil. S. p. 446. In δι' αυτά—πρώτισθα Expositors are not agreed on the reference in αὐτέρα. As Christ, i. 16., calls himself the bright morning star, some (as Woodhouse and Burton) assign the same sense here, q.d. that he will give himself, i.e. his light and truth. It is, however, the general opinion of the most learned Commentators, that the sense is, ‘I will give him glories of which that star is an emblem,’ (Dan. xii. 3.) i.e. (in the words of Scott) the ineffable glory with which he will invest his victorious disciples, in the presence and enjoyment of him their Lord and Saviour, and in conformity to his glory.

III. 1. ο ἔχων τά ἐπτά πν. τ. θ.]  i.e. either, whose commands the Seven Spirits obey, or, who gave the Holy Spirit; the interpretation here depending upon that at i. 4. See also i. 16 & 20. Όνομα ἔχει, ‘has a repute.’ Kai, ‘and yet.’ Νεκρόν εἰς, i.e. art spiritually dead [in trespasses and sins], devoid of Divine grace. The metaphor is common in the Scriptural and early Ecclesiastical writers.

2. τα λοιπα] i.e. the remaining principles of piety and holiness. έμελλω, Vulg. μελέλω. Perhaps, however, the true reading is έκλείπει ανασταλέω, which is edited by Matth. Περίπλορον, for τελεία, complete, perfectly answering to what God requires. See Col. iv. 12. and Note.

3. In τοις (for τοίς) εἴληφα καὶ ξεσωσὺ the former term refers to doctrines, the latter to persons.
Κεφ. ΙΙΙ. ΙΩΑΝΝΟΥ. 561

7 Ἡμέρα λέγει ὁ άγγελος τής εὐαγγελισμοῦ 'Εκκλησίας γράφων
Τάδε λέγει ο ἀγίος ο ἅλπηθος ο ἑγων τής κληίν τοῦ
Δαβίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ
οὐδεὶς ἀνοίγει. Οἶδα σου τά ἐργα ἵδου, δέδοκα ἐνώπιον σου ἐνεργημένην, ἢ οὐδεὶς δύναται κλείσαι αὐτήν ὦτι μικράν ἐχεις δύναμιν, καὶ ἐτήρησας μου τόν
λόγον, καὶ οὐκ ἤρισθος τό ὅνομά μου, ἵδου, διδώμεν ἐν τῇ ἐκκλησίᾳ τοῦ Σατανᾶ τῶν λεγόμενων ἐκ τῶν ἱερατέων έκ τῆς συναγωγῆς τῶν Σατανῶν λατρεύσαντων ἐκ τῶν ἁπλῶν καὶ ὃν εἰσίν, ἀλλὰ ψεύδονται ἵδου, ποιήσω αὐτῶν ὑπὲρ ἑκάστου καὶ προσκυνήσωμεν ἐνώπιον τῶν ποδῶν

10 σου, καὶ γνῶνω τί ἐγὼ ἠγάπησα σε. Ὁτι ἐτήρησας
τόν λόγον τῆς ὑπομονῆς μου, καὶ γένος σὲ τηρήσω ἐκ τῆς ὁρᾶς τοῦ πειρασμοῦ τῆς μελλοντος ἐρχεσθαι ἐπί τῆς οἰκο
μένης ὅλης, πειράσας τοὺς κατακυκλωματε ἐπὶ τῆς γῆς.

11 [Ἰδον.] ἐρώμεινας τάχυ· κράτει ὁ ἐχεις, ὑιὰ μυθεὶς λαβῆ
12 τοῦ στέφανον σου. Ὁ μικὸς, ποιήσω αὐτῶν στῦλον ἐν τῷ
ναῷ τοῦ Θεοῦ μου, καὶ ἔχω υ ἡ ἐξέλθῃ ἐτί καὶ
γράφω ἐπ' αὐτῶν τό ὅνομα τοῦ Θεοῦ μου, καὶ τό ὅνομα
τῆς πόλεως τοῦ Θεοῦ μου, τῆς καίης Ἰερουσαλήμ, τη
καταβαίνουσα ἐκ τοῦ ὑποκόμου αὐτοῦ τοῦ Θεοῦ μου, καὶ το

13 ὅνομά μου το ἱερονημία. Ὁ ἐχων υ ἀκούσαι τι τῷ Πνεύμα
λέγει ταῖς εκκλησίαις.

14 Ἡμέρα λέγει ὁ Ἄμην, ὁ μάρτυς τοῦ πιστοῦ καὶ ἀληθινοῦ, ἡ

15 ἀρχή τῆς κτίσεως τοῦ Θεοῦ. Οἶδα σου τά ἐργα, στὶ
οὐτε ψυχρός ει οὔτε ὕστος, ὁφελον ψυχρός ἡ

7. ὁ ἐχὼν τήν κληίν τοῦ Δ.] i.e. has the power of shutting out, or receiving into the spirit
ual kingdom, which, as the son of David, as the Messiah, he established, i. 8. comp. Acts iii.
14. 1 Joh. v. 20. (Holden.) See Note on Matt.
xxi. 19. on δεῶν καὶ δεῖν.
8. δόβων διεξέγουμ.] i.e. an opportunity of
preaching the Gospel; as 1 Cor. xvi. 9. 2 Cor.
ii. 12. Μικρὸν δίνω, i.e. as Newc. explains,
has no numbers, wealth, and power to repel
persecution.
9. δίδωμι ἐκ] This is regarded as put for τοιο
σα. But there is rather a significatio praemissas.
and Dr. Burton well paraphrases: 'I will give
some of these persons into your power, and cause
the same to come,' &c. viz. to come over to Chris
tianity, and thus honour thee. See Rom. xii.
10—12. These verses contain a promise of honor
and glory in the eternal temple in heaven to
those who persevere in the faith, i. 3. ii. 15,
17. Galii. 9. (Holden.) Τοῦ λόγον τής ὑπομονῆς,
i.e., as Heinr. explains, doctrinam meam, quæ
inter perspecta alia et èstwphon injungit, et qui
dem èstwphon mol, i.e. talem, quem idem præ
stitit. i. 9. See also Vater. Πειρασμος, trial
calamity. Ἐρχομαι, approaching. So 1 Thess.
i. 10. ἡ ὄργη ἐρχομεν. Στέφ. νεκ. ψυχή.
Vot. Π.
1. χρυσόν, ότι χρυσόν εί, καὶ ούτε ψυχρόν ούτε ἔστος, μέλλω σε ἐμέσαι εκ τοῦ στόματος μου ὑπὸ λέγων ἵνα ἄγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον εκ πυρός, ὡς πλωτήσης· καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητος σου· καὶ κολλούριον ἐγγραφῶν τούς οφθαλμοὺς σου, ἵνα βλέπης. ἐγὼ ὅσονς εάν φίλε, ἐλέγχω καὶ παιδεύω· ώς δέξῃς καὶ μετανοήσῃς. Ιδοὺ, ἐστηκα ἐπὶ τὴν θύραν καὶ κρούων· εάν τις ἀκονήσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελθόντως πρὸς αὐτὸν· καὶ δειπνήσῃ μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. Ὁ οὐκὼν, δῶσαι αὐτῷ καθίσας μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετ' αὐτοῦ πατρὸς μου εν τῷ θρόνῳ αὐτοῦ. Ὁ ἐχὼν οὖς ἀκούσατος τῷ Πνεύματι λέγει ταῖς ἐκκλησίαις.

IV. Ἡ ΜΕΤΑ ταῦτα εἶδον καὶ ἰδοὺ θύρα ἀνεφήγμην ἐν τῷ ὑπάρχων καὶ ἡ φωνὴ ἡ πρῶτη ἡ ἡκοῦσα ὡς σαλπίγγῳ λαλοῦσα μετ' ἐμοῦ, ἀλαβάζει, καὶ δεικεῖ σοὶ αὐτὸν· καὶ γενέσθαι μετὰ ταῦτα. Ὁ ἐχὼν εὐθύς ἐγενομῆν ἐν πνεύματι.

5 καὶ αὐτῶν στεφάνους χρυσοὺς. Ἡ θυσία ὡς ἐκείνην ἐκπορευθεῖσαν ἀστραπάται καὶ βρουταὶ καὶ φωναὶ, καὶ ἐπὶ τῶν λαμπρὰς πυρὸς καίμεναι ἐνώπιον τοῦ θρόνου, ἀνετῶς τὰ πνεύματα τοῦ θεοῦ. καὶ εἴσης τὰ πνεύματα τοῦ θρόνου τὰ πνεύματα τοῦ θεοῦ ἐπὶ τὸν θρόνον καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζώα γέμοντα ὁφθαλμῶν

7 ἐμπροσθεν καὶ ὑπόθεν, καὶ τὸ ζώον τὸ πρῶτον ὁμοίως λέγοντα, καὶ τὸ δεύτερον ζώον ὁμοίως μόσχα, καὶ τὸ τρίτον ζώον ἐχόν τὸ πρόσωπον ἰδιωτικόν, καὶ τὸ τέταρτον ζώον ὁμοίως γενομένῳ τρισεύκτον, καὶ τὸ τρισεύκτον ἐκείνῃ τῆς κυκλῆσεως καθήμενος ἐπὶ τοῦ θρόνου, τῷ θρόνῳ ἐς τοὺς αἰῶνας τῶν αἰώνων, τουτεστάτῳ, καὶ εἰς τέσσαρα πρεσβύτερα χρυσούς τῶν καθήμενων ἐπί τοῦ θρόνου, καὶ κύκλῳ τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρόνου, καὶ τῷ ἐκείνῳ ἐπί τοῦ θρό

6. τέσσαρα ζώα] 'four living creatures.' The propriety of this correction is now, I believe, generally agreed upon by commentators. The word is very different from θηρίον, used to designate the prophetic Beast in the 13th and following Chapters. (Scholefield.) It may be added that Bulker addsuces several examples of ζώα to denote, not creature, but even a human being, especially one from Origen, who applies it even to our Lord Jesus, παντὶ ζῴῳ καθαρστηρέον. These "living creatures" are supposed to represent, either the highest order of angelic beings, whose qualities and offices are figuratively described; or, as Newc. explains, the whole body of the Church of God, who serve him in heaven with strength of affection, with perseverance, with reason, and with sweetness of obedience: qualities which seem to be signified by the emblems in v. 7. The epithet "full of eyes" denotes, Vitringa thinks, their knowledge, wisdom, prudence, and foresight.

8. Ἡμέρας καὶ χρόνων.] Said per anthropopathiam, to denote continually, at all times. οὐ ὡς ἐκ τούτου θείου. An expression denoting the eternity of the Deity.

11. ἑστασά] Vulg. esti, which might be defended.
autou: ousi espharys, kai hygorasas tw thew hmais en to ai'mati sou ek paisis phylis kai glwssis kai laou kai
10 einous, e kai etopeias *autous tw thew hmaon basileias kai
11 iereis, kai basileusomen en tois ghis. K Kai elidon kai
12 theo'fies tois anagelw pollian *kukly tw thronon kai twv
13 xwov kai twv presu'teiron kai h o arthimos auton
14 mepaidas mepaidow kai chilaides chilaow, *legontes phwn
15 megaly 'Axiou esti to arion to esfagmenon labein tw
16 dynamin kai plouton kai sophian kai axion kai timu kai
17 doxa kai eulogia. Kai pan kti'sma o [estin] en to
18 ouanphi, kai *epi twis ghis, kai utokato twis ghis, kai esti
19 thalasosis a esti, kai ta en autous, *pantas, hkosna
20 leontas. Tw kathmenw epistou thronon kai tw arion h
21 eulogia kai h timi kai h doxa kai to kratos eis tou
22 aiwnas tois aiwnw! Kai ta tesara 'zwa eleyon 'Amun'
23 kai oi [eisoiaste'sares] presbyterow epesow kai proskeuni
24 sao [knoti eis tois aiwnas tois aiwnw].

1 VI. KAI elidon, ote hnoixe to arion mian ek twv itp
dhramideon, kai hkosna enos ek twv tesaria twon legu-
2 vos ws *phw phronti. "Erxwv kai i'de. Kai elidon, kai
21 idw [ipos] levko, kai o kathmenos ep auton exwv twv
22 kai edith autw stefanos, kai exalethe ikwos, kai ina
23 kathmenos.
3 Kai ote hnoixe twn deute'ran dhaugida, hkosna tou
4 deute'ron xwov legeontos: "Erxwv! [kai bleste.]
5 kai exale-
6 then allos [ipos] peridos kai tw kathmeno ep autw edwth
7 autow labein twn eiphe [apd] twis ghis, kai ina allhwn
8 dhaugida kai edith autw macaira megaly. Kai ote hnoixe
9 tw dhaugida tw tri'ny, hkosna tou triton xwov le-
10 gontos: "Erxwv kai bleste! kai elidon, kai idw [ipos]
melas, kai o kathmenos ep *autov exwv xegon en tw khevi

11. twv xwov] This is governed not by koulo,
but by phw, thus: "I heard the voices of the
angels round the throne, and of the sea, and of
the elders." (Burton.)
12. Mepaidas. ...-eulogia] This
seven-fold praise is supposed to correspond to
the seven-fold attributes above.
13. ta en autous] i.e. the things in the
sea as well as in the earth; the dead committed
to them. (Newe.)
VI. 1. miai] for pro'tin. A common
Hebrew form, "exwv kai ide." A form of speak-
ing to excite any one to attention, occurring in
Ezek. viii. 9, and often in the Rabbinical writers.
The Lamb now breaks the seals of the codex fat-
dicus, or book of the counsels of God, as Mede
calls it, and discloses a series of symbolical pro-
phesies illustrative of the history of the Church
to the end of the world. The first seal refers to
the triumph of Christianity over both Judaism
and Paganism. It is observed by Jaspis:
"Joannis omnia in tabulâ quasi depicta ante
oculos sistit, ita, ut etiam omnia in figuras
convertat."
ference here Expositors are by no means agreed.

The common version, "a pair of balances," may, I think, be retained; and the expression is understood most naturally, with Newcs., Heinrs., and Jaspis, of scales for exactly weighing out the corn; an apt designation of famine; corn being usually measured. The chonix was about as much as our quart, and was considered a sufficient portion for a man's support for a day. See Herodot. vii. 187. The price then mentioned (which has been proved to be enormous, nearly twenty times the usual one) is meant to show the scarcity and dearth. By the σίτον is meant [bread] corn, i.e. wheat; and the proportion between the quality of wheat and of barley was, it seems, a usual one. On the purport of the subjoined words καὶ τὸ δαῖμον—μὴ ἄδικον, Commentators are not agreed whether is herein contained a command not to injure the wine and oil; or an injunction not to do wrong in respect to them. The latter view, which is adopted by Mede, Daubuz, Jaspis, and Heinrs., seems preferable. Perhaps, however, there is no occasion to suppose an elliptics of κατὰ; but we may suppose μὴ ἄδικον to mean, 'See that thou dost not adulterate it,' a figurative sense not harsher than many in this Book, and even in the Classical writers. Here are advertise to the four articles which then formed the main support of life.

8. χλεόρας 'of a pale or yellowish colour; an emblem of terror and dismay, such as is caused by pestilence and death stalking forth (so that all faces gather blackness'), or that allow hue incident to fear, according to the Homerιc μὲ δὲ χλεόραν δὲς έδέκα. Τὸ τε- ταρτ. τῆς γῆς εκλ. μέρος, 'a fourth part,' perhaps meaning a very large portion of the inhabitants of the earth. The next words follow up the general idea of death and the grave, the more special ones of what is most destructive of the human race, war, famine, and pestilence. The terms εἰς ρομφαίαν τῆς γῆς are very similar to those at Ezek. iv. 21., where the Prophet announces God's four sore judgments upon Jerusalem. By τάνατον is denoted pestilence; a sense which may very well be admitted, since pestilence usually follows in the train of war. So an ancient Oracle in Thucyd. ii. 5. φησιν ἄδραμπος πόλημος, καὶ λοιμὸς μὲ αὐτό. He words καὶ εἰς τῶν θεριῶν τῆς γῆς may be rendered, 'by the means or instrumentality of the beasts.' A very appropriate addition is as Abp. Newcs. observes, wild beasts increase where destructive calamities thin mankind. N. Exod. xxiii. 29. (which passage it states should not have been added by the Commentators) oυκ ἐκβάλει αὐτοὶ εἰς ἐναντία; οὐ μέν γένοιτο ἢ γῇ ἄρημος, καὶ πολλὰ γεννάται εἰς τὸ θόριον τῆς γῆς. One usual history affords of 500 wolves entering a depopulated city.

9—11. διὰ τοῦ λαόν—έιεγεν 'in the case of God's word [the Gospel], and for the solemn which they had borne [to its truth. Λάμποντας, for λαμάσαναι, by the figure ψηλαμμένων. After μαρτ. is, in many MSS., and early Edd., added του δέκα, which adopted by Matth. The reading, however, is well remarked by Jaspis: "Martymes illi vindicet cupiditate incensae hanc questionem proponent, sed modo sciscientur, quando cecina eventum habitura sint." So also at 20.
Κεφ. VII.

ΙΟΑΝΝΟΥ.

12 Καὶ εἶδον ὡς ἦν οὐκ ἐνεπαργίᾳ τὴν ἐκτῆν καὶ ἰδον σειμὼν μέγας ἐγένετο καὶ ο ἠλιός ἐγένετο μέλας ως

13 σάκκος τρίχυνος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, καὶ οἱ

14 αστέρες τοῦ ὀυρανοῦ ἐσχάλα τοῦ τό χνίθης, ὡς σαφῆ βάλλει

15 ὁ ὀρός καὶ νῆσος ἐς τῶν τόπων αὐτῶν ἐκινήθησαν καὶ οἱ

16 βασιλεῖς τῆς γῆς καὶ οἱ γεμίσται καὶ οἱ χιλάρχοι, καὶ

17 οἱ πλωτοί καὶ οἱ ἱγυροί, καὶ πᾶς δοῦλος καὶ πᾶς ἐλευ-

θερός, ἐκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας

18 τῶν ὀρέων, καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις 'Πέ-

στε ἐφι ἤμας, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθ-

19 μένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρμοῦ ὑπὸ

ἴθην ἡ ἱμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται

σταθῆναι;

Π. VII. ΚΑΙ μετά ταῦτα εἶδον τέσσαρας ἀγγέλους ἐστώ-

sqq. For ἄφι το many MSS. and early Editions have ἄφι, which is edited by Beng. and Matth.; but, I conceive, unjustly; the former being more likely to be the true reading, since the idiom seems formed from the use of the Hebr. א, and signifies 'on the part of.' 'Εκοθή—ἐκωμ. Such is the reading of almost all the MSS. and early Eds., adopted by all the best Editors. Thus the sense is, the gift of a white robe as a symbol of God's acceptance. "Εστε πληρ. Ren-

der, 'until the number ordained by God be completed by their fellow servants being also added to the list of martyrs." This may be referred, with Dr. Woodh., to all the martyrs of every age. For the common reading ἡ πληρωσία—

ταῖς ἐπαρθενησίς; Mas. has the best MSS. and the Ed. Princ., ἡ πληρωσία, which is adopted by Beng., Wets., and Tittm., the other, by Griesch., Matth., and Vater. To me the latter seems preferable; for although the above Critics urge that ἡ πληρωσία is the more difficult reading, and an uncommon form; yet it may be doubted whether this be really a form at all, or only a mere error of the scribes; for σε and θ are perpetually confounded both in writing and in pronunciation.

12—17. This sixth seal is generally under-

stood to refer to the downfall of Paganism, and the establishment of Christianity in the reign of Constantine. And thus the earthquake, and other natural commotions and phenomena, as they often denote revolutions and changes of religious systems, so they are here supposed to mark the violent commotions which agitated the Empire from the reign of Maximianus to that of Constantine. Drs. Woodhouse and Burton, however, suppose this vision to relate to the end of the world, and the final triumph of the Gospel over its enemies. Comp. Matt. xxiv. 29.

Σῆκος τρίχος denotes the coarse hair-cloth, of a blackish colour, then in common use. After σελήνη many MSS. have ὀλίβων, which is adopted by most Critics. But I suspect it to have come from the margin. The image in οἱ σκυλο-

δοὺς αὐτῆς is a very striking one, and such as attests accurate observation; violent winds and tempests shaking off the unripe and half formed fags in great numbers.

14. ὁ οὐρανός—ἐλισσ. The heaven (i.e. the

ether, or the firmament) was parted off, or separated in the midst, and the part re-

moved, as a scroll is rolled up. So Is. xxxiv.

4. καὶ ἐλιγμήσατο ὁ οὐρανός ἐς βιβλίον, imita-

ted in the Orac. Sibyll., cited by Heinz. ὁμητταίς αὐτοί καὶ οἱ οἰσωμ. οἱ οὐρανοὶ ἐλισσ. ία-

θαντέρ βιβλίον ἐλείπαν. With ἐς τῶν τῶν τῶν.


(ον an earthquake) omnia quasi emota sedibus

15. καὶ οἱ βασιλεῖς ἐκ.] Here are finely de-

scribed the effects of this catastrophe, in the vain endeavour to evade the wrath of omnipotence by persons of whatever rank, from the highest to the lowest, from those who occupy thrones, to those who are in the lowest estate. 'Εκρηψαν—δρέον. I would compare Procop. p. 197. 25., which passage seems imitated from the present: φηλι ἐς ὑμῖν ἀφεσθήσει χρόνων, ἡμίκα ὑπὸ ταῖς ἀκατάστασις ἀνάρρηκται, καὶ δυνάμει ἐξεταί. See also Eurip. Hippol. 285. sqq.

VII. This Chapter is admitted to be a con-

tinuation of the preceding vision, and of course is explained according to the view adopted of that. Those who suppose it to have reference to the downfall of Paganism, and the establishment of Christianity, maintain that by the four angels are meant the pretorian prefects appointed by Constantine over the four great Provinces; and by the fifth angel. Constantine himself, who had the seal of the living God by being converted to Christianity, and through whom the persecu-

tions against the Church ceased. Others, how-

ever, as Dean Woodhouse, assign a more general reference, and suppose that this is a sequel to the preceding, and contains a representation of the gathering of God's elect servants from the
wrath to come, and the consequent triumph of men and angels.

1. τάς τέσσαρας γυνίας τ. γ. τ. 'the four quarters,' corresponding to the four cardinal points. The αγγέλους must be understood according to the general view above adverted to. Μήτε ἐπὶ πᾶν δένδρον. The sense is obscure; and no satisfactory explanation seems to have been given of it. May it not be meant to denote that not a breath can stir a tree without the will of the angels who hold the rule of the four winds? For πᾶν many MSS. and early Editions have τί, which is edited by Matth. But it appears to be a gloss; and the strongly Hebrew idiom of the common reading attests its genuineness.

2. ἀνάτολης ἡ. The chief cardinal point, as being from which the sun rises, incumhuch that omens from the East were thought favourable.

3. σφραγίσωμεν] As denoting that they belonged to God; for it is shown by the Commentators, that slaves were marked with the mark of their master.

4. Here the 144000 is admitted to be a great and indefinite number, denoting the great numbers of those converted from the Jewish to the Christian faith. The tribe of Dan is omitted for reasons which we can only conjecture: either, it is supposed, from its idolatry, or because it became extinct. Joseph is here put for Ephraim. Levi is mentioned, because equally participate in the benefits of Christ.

9. οὐκ ὁλοκληρωμένοι] By these we understand the Gentile converts to the Gospel, those composing, with the preceding, the universal and visible Church of God. Others, again, suppose the 'multitude' to denote the spirits of just men made perfect and reformed into glory, especially the martyrs and confessors of the primitive Church. By their being crowned in white robes, and having palm branches, they denoted their spiritual victory, justification, and sanctification.
10 ἐν ταῖς χερεῖν αὐτῶν 'καὶ εὐρίσκως φωνὴ μεγάλη λέγοντες 'Η σωτηρία τῷ Ἰησοῦ Χριστῷ τῷ καθήμενῳ ἐπὶ τοῦ ἐρωτῶν καὶ τῷ Ἀριω. Καὶ πάντες οἱ ἄγγελοι εὐστήκασαν κύκλῳ τοῦ θρόνου καὶ τῶν προσβεβηρέων καὶ τῶν τεσσάρων ζῴων, καὶ ἔστειλαν ἑαυτῶν τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Ἰησοῦ Χριστῷ λέγοντες 'Αμήν' ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμή καὶ ἡ δύναμις καὶ ἡ ἁγιασμός τῷ Ἰησοῦ Χριστῷ εἰς τοὺς αἰωνοὺς τῶν αἰωνῶν! ἀμήν. Καὶ ἀπεκρίθη εἰς ἐκ τῶν προσβεβηρέων λέγων μοι. Οὗτοι οἱ περιβεβλημένοι ταῖς στολαῖς ταῖς λευκαῖς, τινες εἰσὶ, καὶ πόθεν ἥδουν; 'καὶ εἰρήκας αὐτοῖς Κύριε, σὺ οἶδας καὶ εἰπὲ μοι. Οὗτοι εἰσίν οἱ ἐρχόμενοι εἰς τῆς θυσίας τῆς μεγάλης, καὶ ἐλήμαν ταῖς στολαῖς αὐτῶν καὶ ἐλεύκαναν στολάς αὐτῶν ἐν τῷ ἀματί τοῦ Ἁριων. διὰ τοῦτο εἰσόν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύοντον αὐτός ἡμέρας καὶ νυκτὸς ἐν τῷ ἁγίῳ αὐτῶν καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνοῦσαι ἐπὶ αὐτῶν. οὗ τεκνασθείτο ἐτί, οὐδὲ διψᾶσθαι ἐτί, οὐδὲ μὴ πέσῃ ἐπὶ αὐτούς ὁ ἡλιος, οὐδὲ πᾶν καίμα. ὥσπερ τῷ Ἁριων ἄνα μέσον τοῦ θρόνου του- μανεὶ αὐτοὺς, καὶ δογμάτισε αὐτοὺς ἐπὶ υἱῶν τηνας ὑδάτων, καὶ ἐξαλείψει ὁ Θεος πάν ἀκρων ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

10. ἡ σωτηρία—Ἀριων] A sublime chorus of the heavenly host; in which the Article at σωτ. is supposed by Dean Woodhouse to be emphatic; 'the salvation.' I should prefer, 'our salvation.' The Article, however, may be used as at Joh. iv. 22. ἡ σωτηρία εἰς τῶν οὐρανῶν, 'salvation is from the Jews.' Acts iv. 12. εἰς ἄλλην οἰκονομίαν ἡ σωτηρία. Rev. xii. 10. xix. 1. Compare also v. 12.

13—17. Here are described the glory and felicity of the Church. Τίνες εἰσὶν—ἥδουν; 'The question (observes Daubrux) is not asked for want of knowledge, but to excite attention. In ἐστιν—Ἀριων there is the strongest attestation to the truth of the doctrine of the atonement. See Hebr. ix. 14. and Note. Εἰς ένωπιον ἑκ. Here I would compare a fine passage in Theocr. Idyll. xvii. 16—25, containing the ἀποκάλυψις of the Ptolemies of Egypt. Λατρεύων—καὶ αὐτῶν. Namely, καὶ ἐρημούσι (see i. 6.); though a priesthood far more august than the Levitical. Σκηνεῖται εἰς αὐτούς, i.e. as Jaspis explains, 'will ever cherish them with his presence, and defend and protect them from harm.' And he compares Num. ix. 18. 22., where εἴρηταιΚαὶ ἀναμμένη, καὶ ἐπὶ τῶν ὀφθαλμῶν αὐτῶν, shall be everlastingly delivered, and also the positive good in which they shall be eternally rested.' Ἐξαλείψει—αὐτῶν. Thus it is well observed by an heathen writer, εἰς τοὺς Καζέκης ταγματα όλοι οἱ ἀρχιερεῖς τῆς βασιλείας, Oux οὗτος την τρέφεται το γερ αθανάτως Καζέκης μέγωτος φάρμακον νομίζεται. Eurip. Herac. 593. 6.

VIII. The opening of the seventh seal introduces the period of the seven trumpets, which is, like the former, variously viewed by different Commentators, whose expositions are chiefly three; 1. That of Grot., Lightf., and Hamm., which supposes these prophecies to have been fulfilled in the Jewish war &c. and the destruction of Jerusalem; 2. That of Mede, Bp. Newton, and others, of which see a full detail in Woodhouse. 3. That of Vitringa and many eminent foreign Commentators, adopted by Dean Woodhouse. 'This (says the latter) distinguishes the prophetic history of the seals from that of the trumpets, the latter not being allowed as a continuation of the former in a regular line of succession. The emblems under the seals are understood to exhibit a general history of the greater changes which were to take place in the world, more especially in the Christian Church, until the end; while those under the trumpets are supposed to foretell and recount the history of the same times, but much more particularly and minutely, and under different characters. The seals foretell the history of the Christian Church: and the first six contain a short, rapid, and general sketch of the progress of Christ-
VIII. KAI ὅτε ἡμοῖς τὴν θραγματίδα τὴν ἐβόθαμ, εὐγένετο σύνη ἐν τῷ οὐρανῷ ὡς ἡμιών. Καὶ ἔδώκαν τον ἀγγέλους, οἱ ἐνώπιοι τοῦ θεοῦ ἐστήκασι, καὶ ἐδόθη σαν αὐτοῖς ἐπὶ ταῖς σάλπιγγες. ἔκλεψεν ὁ ἀγγέλος ἠθέλε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχον λιβαδιόν πρὸς τὸ πρόσφατον τοῦ θεοῦ καὶ ἐδόθη αὐτῷ θυμίαμα πολλά, ἵνα δῷ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπί τὸ θυσιαστήριον τὸ πρὸς τὸν θεοῦ, καὶ ἀνεβῇ ὁ κατόπιος τῶν θυμίαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ θεοῦ τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ, καὶ ἐλπίζον, ὁ ἀγγέλος τοῦ λιβαστηρίου, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστήριον, καὶ ἐβαλεν εἰς τὴν γῆν καὶ ἐγένοντο φωναί καὶ βρονταὶ καὶ στραγγα καὶ σεισμοὶ.

KAI οἱ ἐπὶ τὸν ἀγγέλον οἱ ἔχοντες ταῖς σάλπιγγες ἤτοι μακαρὸν ἐναυτοῦ ἵνα σαλπίζωσι. KAI ὁ πρῶτος ἀγγέλος

...
έσάλπησε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἰματί, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον, τῆς γῆς κατεκάθη, καὶ πᾶς χόρτος χλωρὸς κατε-καθήκατο. Καὶ οὗτος ἀγγελός ἐσάλπησε, καὶ ὢς ὄρος μέγα [πυρί] καιομένου ἐβλήθη εἰς τὴν θαλάσσαν καὶ ἐγένετο τὸν τρίτον τῆς θαλάσσης αἰμα. Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῆς θαλάσσης τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων ἀπέθανε. Καὶ ὁ τρίτος ἄγγελος ἐσάλπησε, καὶ ἔσεσαν ἐκ τοῦ οὐρανοῦ ἀστήρ μέγας καιομένου ὡς λαμπάς, καὶ ἔσεσαν ἑπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ἄφιδος, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄφινθον καὶ πολλοὶ [τῶν] ἀνδρῶν ἀπέθανον ἐκ τῶν ὑδάτων.

12 ὅτι ἐπικατέθηκαν. Καὶ οὗτος ἀγγελός ἐσάλπησε, καὶ ἐπέκρατε τὸ τρίτον τῆς πλησίον καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστερόων ἴνα σκοτεινῇ τὸ τρίτον αὐτῶν, καὶ ἡ ημέρα μὴ φαίην τὸ τρίτον αὐτής, καὶ η ἀνενέχθη.

13 ᾠδοῖς. Καὶ οὗτος ἦν ἄνδρι τοῖς κατοικούσιν ἑπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σαλπίγγως τῶν τριῶν ἀγγέλων τῶν καλλίτοτοι σαλπίτευν.
IX. ἐΚΑΙ ὁ πέμπτος ἀγγέλος ἐσάλπτεται καὶ εἰσὶν ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἄβυσσον. καὶ ἤνοιξε τὸ φρέαρ τῆς ἄβυσσον· καὶ ἀνέβη κατανόν ἐκ τοῦ φρέατος ὡς κατόπιν καμίνων μεγάλης· καὶ ἐκσκοπήσα τὸ ἡλίος καὶ ὁ ἄγρι ἐκ τοῦ κατανόν τοῦ φρέατος. Καὶ ἐκ τοῦ κατανόν εξῆλθσσέ ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἔνσωσια, ὡς ἔνσωσιν ἑξωσώσαν οἱ σκορπίοι τῆς γῆς. καὶ ἐρρέθη αὐταίς ἵνα μὴ ἀδικήσωσιν τὸν χορτὸν τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δέντρον, εἰ μὴ τοὺς ἄνθρωπους [μόνοις] οἴτε ἔνσωσαν τὴν σφαγίαν τοῦ Θεοῦ ἐπὶ τῶν μετωπῶν αὐτῶν. καὶ ἐδόθη αὐταίς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασιλεύσοι μήνας πέντε· καὶ ὁ βασιλεύς αὐτῶν ὁ βασιλεύς σκορπίων, οὗτος πάση ἄνθρωπον. καὶ ἐν τοῖς ἡμέραις ἐκείναις ἔνσωσοι οἱ ἄνθρωποι τοῦ θάνατον, καὶ ἀποθανοῦσαι ἐπὶ τοὺς ἄνθρωπους, καὶ ἐπηρεάσοισαι καὶ ἐπηρεάσοισαι χρήστες, καὶ ἐφεζοσσά τοῦ θάνατος ἀπ' αὐτῶν. Καὶ τὰ ὁμοιόματα τῶν ἄκρι- δων ὁμοία ἰπποῖς ἡτοιμασμένοι εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὁ σέβεσθαι ὁμοία χρήστες, καὶ τὰ πρόσωπα αὐτῶν ἃς πρόσωπα ἄνθρωπων, καὶ ἐχον τρίγας ὡς τρί- χας γυναικῶν, καὶ οἱ ὀδούτες αὐτῶν ὡς λεοντῶν Ἰσάκ. καὶ ἐγὼ θωράκας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνή τῶν πτε- ρυγῶν αὐτῶν ὡς φωνὴ ἀρμάτων ἰππῶν πολλῶν τρεχοῦντων εἰς πόλεμον. καὶ ἔνσωσιν ὁμοία σκορπίων, καὶ κεν·

IX. ἀστέρα] It is generally agreed, that this must denote, agreeably to the symbolic language of prophecy, a teacher, as in viii. 10.; and that, no doubt, a false teacher pretending to a Divine Legation. Most Expositors fix on Moham- med; but good reasons are given by Dean Wood- house why it may be supposed to denote Satan, the instigator to all heresies, and the great Her- nies. Τοῦ φρέατος τῆς ἄβυσσον, i.e., as Daubuz explains, the abyss of waters in the bowels of the earth. The subsequent expressions, κατάζω, ἔσκοπήσα, and ἀκρίδες have all assigned to them by Woodh. a mystical sense. Others take a very different view, according to the hypothesis adopted.

3. ὃς ἔχουσιν ἐννοιαν οἱ σκορπίων] i.e. power not for kiss, but to torture and inflict misery.

4. οίκος ἔχουσιν· αὐτῶν] This must denote true Christians, as opposed to corrupt believers or hypocritical professors.

5. μινας πέντε] With allusion, it is supposed, to the very period of existence of these ephemerous creatures, which are hatched in spring, and die at the end of the summer.

6. ἔσκοπήσα· θάνατος] A most expressive, and, by the parallelism, yet more energetic, mode of expressing an utter weariness of life. Compare Lu. xxiii. 29. sq., xxi. 26., and the Classical citations in Wets.

7—10. These figurative locusts are now de- scribed, representing a powerful and formidable army. Compare Joel ii. 4. seqq. The description has many striking points of similarity in the Arabians, who are generally supposed to be semi- heathen; they being always famed for horsemanship. Thus the crown will correspond to the turban of that people; and their having the hair of wearing long hair. By the "teeth of lions" they are aptly designated as strong to devour. The breast-plates allude to the scales of the locusts; and the sound of their wings, to the rapidity of their conquests. The description, however, I apprehend, would be quite as applicable to some other Eastern nations as to the Arabians; and certainly there are many characteristic features which suit the idea of the hypothesis of many learned Commentators. See Joseph. Bell. Jud. iv. 9, 10. cited by Horeg. γυναικοῦς δὲς τὰς δύσεις ἐφόρον τὰς δύ- σεις· ως θωράκας· δὲς τοῖς βασιλέσσας πλάτ- τοις. ἔκαγμεν ἔγχυος τόλμωτα. There are, I suppose, such things here as in allusion to the properties of natural locusts which well designate horsemen; their heads resembling a horse's head; whence the Italians call them cavallette. On the other hand, Dean Woodh. assigns to the whole a spiritual import, but with far less than his usual success.
καὶ ἐξονομία αὐτῶν ἀδικήσας τοὺς ἀνθρώπους μὴν πέντε. Ἡ Καὶ ἔχοναί ἐφ' αὐτῶν βασιλεία τὸν ἄγγελον τῆς ἀβίσσου, ὡνομα αὐτῷ Ἐβραῖστι.

12 Ἀβαδδὼν, ἦν καὶ ἐν τῇ Ἑλληνικῇ ὀνομα ἐχεῖ Ἀπολλώνῳ. Ἡ ὅπως η ἡ μια απθέλνη ἱδο, ἐρχόνται ἐτί δύο ουαὶ μετα ταῦτα.

13 Καὶ ὁ ἐκτὸς ἄγγελος ἐσάλπτης καὶ ἦκουσα φωνῆν μιᾶν ἐκ τῶν τεσσάρων κερατῶν τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ

14 ἐνωτίαν τοῦ Θεοῦ Κηθύονας τῷ ἐκτῷ ἀγγέλῳ ἐγνώς την σάλπνηγα. Δύο ὄνομα τέσσαρα ἄγγελοι τῶν δεδεμένων

15 ἐγιὼ τοῦ ποταμοῦ τῆς μεγάλης Ἐβράηττῃ, καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἥτοιμας εἰς τὴν ὀραν καὶ ἠμέραν καὶ μή οὐκ ἐσώριον, ἵνα ἀποκτείνοι τρίτον τῶν ἀνθρώπων.

16 ἀρίθμοι τῶν στρατευμάτων τοῦ ἱππικοῦ εὖ μνιάδες μνιάδων [καὶ] ἦκουσα τὸν ἀριθμὸν αὐτῶν.

17 Καὶ οὕτως έίδον τοὺς ἱπποὺς ἐν τῇ ὀράσει, καὶ τῶν καθημένων ἐπ' αὐτῶν, ἔχοντας θάρακας πυρίνους καὶ οὐκιδίνους καὶ θεωδείς καὶ άι κεφαλαί τῶν ἱππῶν ὁς κεφαλαί λευκῶν, καὶ έκ τῶν στομάτων αὐτῶν ἐκπορευέτατο πῦρ καὶ καπνὸς καὶ θεοῦ. *ἀπὸ τῶν τριών τοῦτων ἀπεκτάθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θεοῦ τοῦ ἐκπορευμένου ἐκ τῶν στομάτων αὐτῶν.

18 ἡ γὰρ ἔξονοια αὐτῶν ἐν τῷ στόματι αὐτῶν *ἐστὶ καὶ ἐν ταῖς οὐραίς αὐτῶν αἱ γαρ οὐραὶ αὐτῶν ὁμοίαι ὄφεσιν, ἔχουσαι κεφαλαῖ, καὶ ἐν αὐταῖς ἀδικοιοῦν. Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάθησαν ἐν ταῖς πληγαίς ταύταις, οὕτως μετενόησαν ἐκ τῶν ἐργῶν τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τα ὀνόματα, καὶ τα εἴδωλα τα χρυσά καὶ τα

view, however, has one point materially to support it, which is, that by the locusts are not meant soldiers, but heretics. Ἀμοιβῶν ἵππων ᾤ, 'chariots of many horses,' i.e. in which are harnessed many horses; a Genit. of consequence. On the thing itself see Pliny Hist. N. L. ii. 29.

10. κύριρα—οὐραί αὐτῶν This is meant to show that they were so pugnacious, ever ready to hurt as well as to spoil. So Pliny Hist. xi. 35. cited by Heir., says of scorpions: "Semper caudis in ictu est, nulloque momento meditari cessat, ne quando desit occasione." Ἡ ἐξονομία αὐτῶν scil. ἦν, τού ἐκ. οἱ τούτων ἐθνίων, supra v. 5. Thus ἔξονοια is used, as infra v. 19., of the virtue or power with which nature endures animals.

11. For καὶ in many MSS. have ἐν δὲ, which is adopted by most Editors; but it has the appearance of emendation. Ἀβαδδὼν. Hebr. γάμα, literally, the destroyer. There is perhaps allusion to Job xxvi. 6, xxviii. 22. and Prov. xv. 11.; for there it is joined with ἄρα καὶ ἐς as to correspond to the Greek Ἀλῶν. It may here designate Satan, as the instigator of heresy.
be. It may be meant, that the foregoing plagues of Divine wrath on the corrupting Christian world did not produce reformation; the remnant not abandoning their senseless and idolatrous superstitions, and the vices attendant thereon. By the τα δαιμόνια are meant the spirits of departed saints. Φόρμα, namely, of those who opposed their superstitions. Φορμή, may mean either syncretism, or pretended miracles, (see Gal. v. 20,) or the poisoning of their opposers. Πορν. and κλέμμα, may, with Bp. Newton, be understood of the tolerating of public brothels, and of exactions and impositions.

X. ἄγγελον—στόλοι πυρός This description was pronounced by Sir William Jones to be superior to any thing ever produced by an uninspired writer. The person described by such sublime imagery has been supposed to be either Christ himself, or an emblematical display of his glory. Good reasons, however, have been given by Dean Woodh. for rejecting that view; and he supposes this to be the same kind of divine messenger as before, but coming with a more dignified commission.

2. βασιλεῖα διόν. It has been not a little debated what portion of the subsequent matter may be supposed to constitute the contents of this book. The reader is especially referred to Dean Woodh. and Mr. Scott. Mr. Valpy, partly from the latter, supposes the "little book" to contain no more than the former part of the next Chapter, which is an important appendix to the ninth Chapter, as it gives a general account of the state of the Western Church, during the period of the 5th and 6th trumpets. Then the former subject proceeds, the 7th trumpet is sounded, and a compendious view is given of the subsequent events to the end of the world. — ἐδείξε τόν πόλεμ.γνώ] Namely, to denote his sovereign authority over the whole universe.
Κεφ. XI. 
ΙΩΑΝΝΟΥ.

τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελεῖθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐρυγέλεισε τοῖς ἐαυτοῦ δούλοις τοῖς προφηταῖς.

8. "Καὶ η φωνὴ ἡ ἱκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλῶσα μετ᾽ ἐμοῦ καὶ λέγωντα: "Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ πνευμονὲν ἐν τῇ χειρί τοῦ ἀγγέλου τοῦ ἐστάτους ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς." Καὶ ἀπῆλθον πρὸς τὸν ἀγγέλον λέγων αὐτῷ δοῦναι μοι τὸ βιβλαρίδιον. καὶ λέγει

11. καὶ ὁτε ἐφαγον αὐτὸ, ἐπικράθη ἡ κολία μου. Καὶ λέγει μοι: "Δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς καὶ θέους καὶ γλώσσαις καὶ βασιλεύσαι πολλοῖς.

1. Καὶ ἔδοθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων

Εγείραι καὶ μετρήσω τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ καὶ τὴν αὐλὴν τὴν ἐξωθεὶ τὸν ναὸν ἐκβαλε ἐξω καὶ μὴ αὐτὴν μετρήσῃ, ὅτι ἔδοθε τοῖς ἑθείσαι καὶ τὴν πολῖν τῆς ἁγίας πανηγύρισαν

3. καὶ ὁ σύνεσθης τὸν ἀγγέλον ἐκβάλε ἐξω καὶ μὴ αὐτὴν μετρήσῃ, ἐξω καὶ μὴ αὐτὴν μετρήσῃ, καὶ τὴν πολῖν τῆς ἁγίας πανηγύρισαν

4. καὶ ἔδοθη τοῖς ἑθείσαι καὶ τοῖς προφητεύσαιν ἡμέρας χιλιακίας ἐξήκοντα.

5. Οὐτοί εἰσίν αἱ δύο ἐλαίαι καὶ αἱ ἐκβάλε ἐξω. i.e. put out of your measurement, take no account of it. Τὴν πολίν ἀγ. i.e. the Christian Church. Πατήσοντες. Drs. Woodhead, and Burton object to our common version 'they shall tread under foot,' and take the sense to be, 'shall walk in' or frequent, as Is. 11. 12 compared with Ps. xlv. 4. But the most learned Commentators (and recently Heimr. and Jaspis) take πατ. for καταπατ. or άραίσεις, as did our Translators. The word is used, they observe, of what is overturned and destroyed in wars and tumults; (see Is. xxii. 24. 1 Macc. iv. 60.) also of profanation of things sacred, as 1 Macc. iii. 47 and Dan. iii. 27.

7. καὶ ἔτελεσθα] Bp. Middl. in a learned Note has satisfactorily proved that the words shall be rendered 'and the mystery of God shall be finished.' This he shows is according to the Hebrew form of giving to a past tense the sense of an future. Thum. Judg. iv. 8. 'if thou wilt go with me, I will go,' literally, and I went.' 9. καταφαγε αὐτὸ i.e. meditate on and digest its matter, so as to be able to prophesy still further, concerning peoples &c. See more in Woodhead. The words following denote, that the contents would give partly comfort, and partly sorrow. Compare a very similar passage in Ezek. iii. 1—8.

XI. 1—14. These verses have been much disputed; some supposing them to be the contents of the little book; others, to contain prophecies of events in the Christian Church under the 6th trumpet, which are posterior to the taking of Constantinople. Others, again, regard it as a symbolic declaration of the approaching destruction of Jerusalem. The reader is especially referred to the Notes of Woodhouse and Scott, also of Faber cited by Valpy. All are agreed that the symbolic representation in question is formed on what is found in Ezek. xl—xlv.

1. λέγων] Before this word the common text has καὶ ὁ ἄγγελος εἰστὶς ὃς, which however, are found in very few MSS., and were evidently supplied to furnish a Nominative case to λέγων: though indeed Dean Woodhead, thinks it does not require one, since we may refer it either to 'the mighty angel' who gave to St. John the little book, or to 'the voice from heaven,' by which he had been called and directed in the last Chapter. This, however, is scarcely satisfactory. Τὸν ναὸν τοῦ Θεοῦ, i.e. the Church, or body of true believers, as Dr. Woodhead explains. Others interpret differently, according to the particular hypothesis adopted.

2. ἐκβάλε ἐξω] i.e. put out of your measurement, take no account of it. Τὴν πολίν ἀγ. i.e. the Christian Church. Πατήσοντες. Drs. Woodhead, and Burton object to our common version 'they shall tread under foot,' and take the sense to be, 'shall walk in' or frequent, as Is. 11. 12 compared with Ps. xlv. 4. But the most learned Commentators (and recently Heimr. and Jaspis) take πατ. for καταπατ. or άραίσεις, as did our Translators. The word is used, they observe, of what is overturned and destroyed in wars and tumults; (see Is. xxii. 24. 1 Macc. iv. 60.) also of profanation of things sacred, as 1 Macc. iii. 47 and Dan. iii. 27.

3. τοῖς δοῦν μαρτύρ.] It is generally agreed, that this does not relate to two particular persons, but to all who testify to the truth, i.e. profess a pure religion during the period in question, supposed to be the middle ages. Περιμεθείς, εἰκόνων. This may denote mourning, persecution, and martyrdom.

4. αἱ δύο ἐλαίαι] By these Zechariah and Joshua are denoted, Zech. iv. 11—14. Αἱ δύο λέχ., which being fed by the oil of the olive-
trees, gave a constant light. (Newc.) Both the above are by Dean Woodh. and Dr. Burton regarded as metaphorical expressions for preachers of God's word.

6. οὐδεὶς ἡμέρας. [οὐρανῷ] The best Expositors are agreed, that by this is figuratively denoted, that their prayers will bring down judgments on their persecutors; and, generally, that they will have as great an influence in heaven as the most eminent of the prophets. See 1 Kings xvii. & xviii.

7. οὕτως τελέσας την καρπον] i.e. when this succession of witnesses shall have continued as long as the Providence of God may think fit. (Newc.) "Αξίωσον, the sea, as at xvii. 8. Compare xiii. 6.

8. τά πτυμάτα αὐτών ἐπὶ τῆς πλατ. τ. κόλ. An example of the greatest brutality and indignity. Καλεῖται πυρσόν, 'is mystically called.' So πυρσομάκιον at 1 Pet. ii. 5. Ἀδίκως ἔφυγεν, the former of lewdness, the latter of intemperance.

9-13. On the prophetical sense of these verses see Mr. Scott and Dean Woodh.

10. ὥρα τέμπ. [ἀλλ.] A custom of expressing great joy. See Esth. ix. 22. Ἐκδοθεὶν, viz. by drawing God's judgments on them, v. 5, 6. Some suppose an allusion to 1 Kings xvii. 17. (Newc.) On the events which were to take place after the 1200 days, as stated in vv. 7-13. Interpreters are by no means agreed. With the accomplishment of these the 2d woe-trumpet terminates, and the 7th trumpet, or the 3d woe-trumpet, begins to sound, as described in vv. 14-18. On the purport, however, of these, equal diversity of opinion exists. It should seem, as Dr. Burton supposes, that the refer to a future extension of the Gospel.
15 "Kai o ἐβδόμος ἀγγέλους ἐσάλτησεν καὶ ἐγένετο φω- 
ναὶ μεγάλαι ἐν τῷ οὐρανῷ ἱεροὶ λεγοντες Ἐγένετο αἱ βασι- 
λείαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐ- 
τοῦ, καὶ βασιλεύσει εἰς τοὺς αἰώνας τῶν αἰῶνων! *Kai oι 
εἰκοσι [καὶ τέσσαρες προσβύτεροι οἱ ἐνώπιοι τοῦ Θεοῦ 
καθήμενοι εἰπτον θρόνον αὐτῶν, ἔπεαν ἐπὶ τα πρόσωπα 
αὐτῶν, καὶ προσκύνησαν τῷ Θεῷ "λέγοντες." "Εὐχαριστο-
μένους, Κύριε ὁ Θεός ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἐρχόμενος; ὥστι 
ἐπὶ τὴν δύναμιν σου τὴν μεγάλην καὶ 
ἐβασιλεύσας, καὶ τα ἐθνα ὑψώσατε, καὶ ἤθελεν ἡ ὀργή 
σου, καὶ οἱ καιροὶ τῶν νεκρῶν, κρίθηκαν, καὶ δούλη 
τόν μισθὸν τῶν δύο σου τοις προφήταις καὶ τοῖς ἀγίοις 
καὶ τοῖς φροβουμένοις τὸ ὄνομα σου τοῖς μικροῖς καὶ 
τοῖς μεγάλοις, καὶ διαφθειράτης τοὺς διαφθειρόντας τὴν 
γῆν.

19 Καὶ ἠνικήσε τὸν Θεόν σου πρὸς τὸν οὐρανόν, καὶ ὄφθη εἰνότ. 

ἡ καιτος τῆς διαθήκης του Κυρίου ἐν τῷ ναὸν αὐτοῦ καὶ 
ἐγένετο αὐτᾶσ σου καὶ φωναὶ καὶ βρονταὶ καὶ σφοσμοὶ κα 
κάλαξα μεγάλη. XII. Καὶ σημείον μέγα ὄφθη ἐν τῷ 
οὐρανῷ γυνὴ περιβλημένη τὸν ἦλιον, καὶ ἡ σελήνη 
ὑποκάτω τῶν ποιῶν αὐτῆς, καὶ ἔπτι τῆς κεφαλῆς αὐτῆς 

στεφανὸς ἀστέρων ὀδέκα καὶ ἐν γαστρὶ ἦγουσα κράζει 

καὶ ὄφθη ἀλλὰ σημείου.

17. Ο πατέρα τῆς δύναμιν, 'thou hast taken to 
thee this great strength.' So Is. li. 9. ἰδοὺ 
την γεννήσαν τοῦ βραχίου σου.
18. ὑψώσασθαι 'they were rebellious and 
contumacious.' Ps. xxcix. 1. Ἡθελὲ ἡ ὄργη σου 
&c. Supply εν αὐτὰ. The imagery seems de-
derived from Ps. xi. 2 seqq., applied in a similar 
manoeuvre at Acts ii. 36 sq. It is well observed 
by Heinein that the σον is emphatical, q.d. ultio-
nem meditatus est Joae, et eum όργη contra 
illorum ὄργην insurrexit (per paronomas. ut 
infra διαφθείροντας τοὺς διαφθείρως). In the words 
following the construction is harsh, and the mode 
of expression obscuriously brief. The sense may, 
with Heinein, be fully evolved as follows: καιροὶ 
ἔτος, νεκρῶν μεῖν (δούλων σου) τοῦ κρίσιναι, 
σοι δὲ, ὁ Θεός, καὶ ρό κατα τῶν δώσω μισθόν αὑτῶν, κα 
καὶ τὰς δικας τῆς δικαιας τοὺς διαφθειρο-

It is not clear whether 

διαφθειρομένων there is to be taken of destruction by 

wars and persecutions, or figuratively, of 

corrupting by false doctrines and evil examples.

XII. 1. With this ought to have been joined 
the 19th verse of the preceding Chapter, as being 
introductory of a new subject. Of that verse the 
first clause probably has reference to a Jewish 
opinion, as to what should take place at 
the coming of the Messiah: but the sentiment (which 
is, as Jaspis says, expressed metaphorically) is 
this, that now there is an universal access to the 

favour of God, and that the highest rewards in 

heaven await the pious worshippers of God. In 

Vot. II.

the latter clause the purport of the sublime 

imagery introduced is not clear. See Lp. Newton, 
or the extract from him in Valpy. Mr. 

Holden thinks that the visions in this and the two 

following Chapters run parallel with that rela-

tive to the prophesying of "the two witnesses" 

in the foregoing Chapter. A number of addi-
tional particulars are introduced, but they all 

relate to the period of 1290 prophetic years 

included in the little book, and describe the state 

and circumstances of the true faith under the 

prevalence and persecutions of the great apostasy 

in the Western Empire.

— περιβλημένη τὸν ἦλιον—οὐδέκα By 

the γυνὴ some suppose to be meant the Jewish 

Church: but it should rather seem to be, as 

others think, the Christian Church, whose 

heavenly origin is described by the subtly figura-
tive phraseology subjoined, which is supposed to 

derive from Gen. xxxxvii. 9. See Reif on 


19. Or these emblems may, Abp. Newe. thinks, 
dozen the light of truth, the subjection of all 

sublunary things, and a bright and everlasting 
crown. The twelve stars may have a reference 
to the twelve Apostles. xxii. 14.

2. οὐδενωρα] The Church may be viewed 

from its first beginning, when the promise of a 

Redeemer was given to our first parents: and the 

expectation of this promise being fulfilled is 

expressed in this verse. See Mirah v. 3. Rom. 
viii. 22. (Woodh. & Burton.)

Ο o
3. ἕχων κεφάλας—διαδήματα.] All meant to suggest mighty power among the kingdoms of the earth.

4. In ἡ οὐρα αὐτοῦ ὑπάρχει ὑπάρχωσα there seems to be an allusion to the notion of a comet across the heavens. "Ἰνα καταφθαγὴ, 'that he may utterly destroy'.

5. ποιμανεῖς—ράβδῳ σιδηρῷ] i.e. finally subdue all her enemies, on some of whom God will execute signal vengeance. (Ncw.)

6. ἐφευρά εἰς τὴν ἁ. A circumstance supposed to be derived from the flight of the Virgin Mary into Egypt with the infant Jesus.

7—9. A visionary scene presented to the mind of St. John, of which the allegory is variously interpreted; but perhaps best by Bp. Horsley (after Mede, Newton, and Newe.) as representing the vehement struggles between Christianity and Paganism during the first ages of the Gospel. The Angels (continues he) of the two opposite armies represent, in a figurative description, two opposite parties in the Roman State, at the time which the vision more particularly regards. Michael's angels are the party who espoused the side of the Christian religion, the friends of which had, for many years, been numerous, and became very powerful under Constantine; the dragon's angels are the party which endeavoured to support the old idolatry. Dr. Burton, however, renders the κρός τοῦ, 'Now there had been war,' and that vv. 7—13 are parenthetical, and relate an event prior to that in the preceding verse, "It accounts (he says) for the hostility of all to the Church of Christ." In this view I declined to coincide.

9. ἐν ἑλαθίης &c.] A spirited symbolic presentation of the complete victory of Christianity over heathenism. 10. ὁ κατάγος τῶν δ. &c.] See James 12. 11. 2. 1—7. and Notes. 11. οὐκ ἔγαγαν τῶν ψυχῶν α. &c.] The phraseology is Hebraic, and obscure from hence the sense is 'they were careless of life, and went to an undeserved death.' Bp. M'Neil, cannot imagine why our Translators used the noun phrase "unto the death," especially as they were not led to it by the original. Had learned Prelate been as conversant with our English authors as he was with the Classic writers, he would have been at no loss to perceive that the Article should here have been omitted. It was an idiom in frequent use formerly. Hackluyt says of Chancellor's voyage to the
12 την ψυχήν αυτῶν ἀχρι θανάτου. ὥσις τοῦτο ευφραίνεσθαι ο ἐβραίοι καὶ ο ἐν αὐτοῖς σκηνοῦντες. ουαὶ τῇ γῇ καὶ τῇ
θαλάσσῃ! ὅτι κατέβη ὁ Διαβόλος πρὸς ὑμᾶς ἑχει θυμον
13 μέγαν, εἰδὼς ὅτι ὁλίγου καυρόν ἔχει. Καὶ οὐ θελεῖ ὁ δράκων
ὅτι ἐξαλῆθη εἰς τὴν γῆν, εἰδὼς τὴν γυναικα ἦτις ἐκείνη
tὸν ἄρρητα. ἢ Καὶ ἔδοθην τῇ γυναικὶ δύο πτέρυγες τοῦ
αὐτοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν
τόπον αὐτῆς, ὅπου πρέπεται ἐκεῖ καυρόν καὶ καυρός, καὶ
15 ἤμισυ καυροῦ, ἀπὸ πρωσώπου τοῦ ὄφεως. Καὶ ἐβαλεν ἐν
ποίες τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕθαρ ὡς
16 πτομαῖον, ἵνα τοὺς ποταμοφόροντας ποίηση, καὶ ἐβοήθησαν
ἡ γῆ τῇ γυναικί καὶ ἤναξαν ἡ γῆ τὸ στόμα αὐτῆς, καὶ
κατεπεί τὸν πτομαῖον ὅν ἐβαλεν ὁ δράκων ἐκ τοῦ στόματος
17 αὐτοῦ. ἢ Καὶ ὀφρύσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ
καὶ ἐτάθε ποίησα τάλαμον μετὰ τῶν λοιπῶν τῶν σπέρματος
αὐτῆς, τῶν τηροῦντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων
τῆς μαρτυρίας [τοῦ] Ἰσραήλ [Χριστοῦ].

18 Καὶ ἐστάθην ἐπὶ τὴν ἄμιον τῆς θαλάσσης. ἐπὶ τὴν ἀμμοῦ τῆς θαλάσσης. XIII. ἐπὶ τὴν ἀμμοῦ τῆς θαλάσσης. XIII. Καὶ Ινθ. 7. 8
1 εἶδον ὡς τῇ θαλάσσῃ βρυσνον ἀναβαινόν, ἔχον κεφάλας ἐπὶ καὶ κέφαλα πενταδέκα, καὶ ἐπὶ τῶν κεφαλῶν αὐτοῦ δέκα
diάδομα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνωμα βλασφημιάς.
2 καὶ τὸ βρυσνον ὅ εἶδον, ἡ ὄμοι παράδειγμα, καὶ οἱ ποδες ἐπὶ αὐτοῦ ὡς πέργαμον, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος,
καὶ ἐδωκεν αὐτοῦ ὁ δράκων τῇ ὀναμίῳ αὐτοῦ καὶ τῶν ὅρον,
3 αὐτοῦ καὶ ἐξονισάν μεγάλην. καὶ [εἰδοῦ] μιαν τῶν κεφα-
λῶν αὐτοῦ ὡς εσφαγμένην εἰς θάνατον καὶ ἡ πληγὴ τοῦ
θανάτου αὐτοῦ ἐφεδρείνη καὶ ἐθαμαθεῖ η ὡς κυρια
4 ὁπισώ τοῦ θηρίου, καὶ προσεκύνησαν τῷ δράκοντι, ὅτι
ἐδωκεν ἐξονισάν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ καὶ
λέγοντες: Τίς ὁμοίος τῷ θηρίῳ; τίς δύναται πολεμήσαι
5 μετα αὐτοῦ; Καὶ ἐδοθή αὐτῷ στόμα λαλοῦ μεγάλα καὶ

and the attempt to bring about a commercial treaty with Great Britain, "he resolved either to bring that to pass, or else to die the death," 15—17. These verses are variously interpreted. See Scott and Wood. The sense may simply be that expressed by Abb. Newc.: 'The enemies of unadulterated Christian truth took different ways to subdue it: and particularly (v. 17.) in the manner which the next vision represents. But God raised up, from time to time, many who supported the faithful disciples of Christ.' Πο-
tauμαία, a flood as it were of persecution.
XIII. On the contents of this and the next Chapter considerable diversity of opinion exists, as to the explanation of particular symbols, and their application to particular events. The best Expositors, however, are, with reason, agreed that there is a general reference to Papal Rome and the Papal religion, as opposed to the pure Church of Christ. A striking coincidence may be observed between this portion, vv. 1—18. and Dan. vii. 2—15. See the tabular comparison in Dean Wood. The beast of the Apocalypse especially resembles the "fourth beast" there, which is acknowledged to represent the Roman Empire. The first beast of the Apocalypse may (with Dean Wood and Dr. Burton,) be supposed to represent the persecuting Secular power; the second, the persecuting Ecclesiastical.
The heaviest punishments here and hereafter are threatened. (Newc.) In *καὶ* αὐτὸς πίεσε there is, as Heinr. remarks, an antaniacisia, q. d. He had had before a cup of inebriating sweetness; but now he will drink the cup of Divine wrath in full draught. See Jer. xxv. 15. Is. li. 17 & 22. *Κεκατοχεῖ* ἐκράτωσεν. The best Commentators are agreed, that this denotes pure wine made yet stronger by a mixture of powerful ingredients. See Lowth on Isa. p. 14. Wakef. Crit. iii. 186. and Woold. in loc. So Ps. lxxv. 8. (Sept.) ποτήριον ῥυόσα χαρὰς κεραμάτωσεν. 12. *ὡδὲ—οὕτως* The sense is: *In these circumstances will be the trial of the patience and perseverance of Christ's faithful disciples.* (Newc.) In hac re cernitur causa, ob quam *υπομονῇ* constans perseverantia, adhibienda est ab ἀγίῳ. Vid. 2 Tim. iv. 7. OI τιστοῦσιν, by anacoluthon for τῶν τιστοῦσιν. (Heinr.) 13. Heinr. here recognises an anticipation of an objection, that this *ὑπομονῇ* may bring us in peril of our lives. To which the answer is, that they must not betray the faith even to save life; and for their consolation they are assured on the highest authority,—an authority which entitled to be put on record for an everlasting remembrance henceforward—that blessed acc. At Kupr. supply θέτετε. For ἀνταρπαί τις ἀνταρπῆ, and construe it with μακρα, but the frigid sense arises. In *πολίτης* the genitive is used for the vocative, and is not equivalent to *ταῖς*. Τα ἐργάτας. We compares Soph. Phil. 1437. οὐ γὰρ εἰσὶν αὐτῶν ἵπποι. 14. Here again the judgments of God upon the adherents of the beast are adverted to, and presented under the figures of harvest and reemergent. In its scriptural and classical sense. See Joel iii. 7. Isa. vii. 16. Jer. iii. 8. II. vi. 6. Vir. Εκκ. x. 513. The Messiah is represented as the similitude of a husbandman, committing the work of reaping to his labourers, and holding his own hand a sickle, as a symbol of punishment. The execution of the judgment committed to the Father, Joh. xii. 22. The figure is well, etc. found also in Dan. viii. 13 of Virg. Εκκ. ix. 640. (Heinr.)
20. In ἑξήλθε αἶμα ἐκ τῆς ληστῆς there is, as often, a blending of the thing itself with the thing thereby signified: and indeed αἶμα might be used of the blood, i.e. juice of the grape. See Gen. xlxi. 11. In δύο τῶν χαλ. there is a fine hyperbole, of which examples are adduced by the Commentators especially from the Rabbinical writers.

XV. Up to this Chapter we have proceeded, under the guidance of past events, with considerable satisfaction: but here that direction almost wholly fails us. Desist from this, we need not wonder at the evident inability of Expositors to make any regular or consistent application of the subsequent Chapters, except as coincident with those things which have been already considered.

The present Chapter introduces the seven vials, all of which fall under the seventh trumpet, as the seven trumpets were included under the seventh seal; for they contain the seven last plagues, in which the wrath of God is filled up, or accomplished, on the persecuting idolatrous power, assuming the name of Christian. These plagues must therefore be coincident with the last war-trumpet; in great measure at least. Before he sees the effects of the ministry of the seven angels, who had in it charge to inflict the seventh plague, the Apostle has only introductory vision, representing the joy and triumph, which the Church would express on that occasion. (Scott.)

Here a deeper darkness begins to surround the prophetic interpreter, and he must hesitate respecting his leading principle of interpretation—the chronology of the prophecy. To the four preceding Chapters, which are the contents of the little book, describe the idolatrous apostasy to the end of the 1260 prophetic days? or, only till the complete establishment of the Reform, leaving the residue of the 1260 days to be completed under the vials? And what period is to be fixed upon when these vials begin to be poured out? Till these questions are determined, the application of the vials under the seventh trumpet must be uncertain. (Holden.) The best Expositors are agreed that the events adverted to in this and the following Chapters have a reference not to past events, but to those that are to come; and therefore, as they cannot be expected to be well understood except at the occurrence of the events themselves, I shall abstain from "prying into things not yet seen," and in general pass over the conjectures of Commentators, and content myself with tracing the literal sense.
borne se, Kyme, ka doxas to onoma sou; oti mou osoi oti pantu ta thea hecous kai proskenhousu ev

i Num. 1. 56. 
1 Supr. 1. 13.

Kai meta taauta eido [ka] idos [i]noghe o nas to sknhe to mertrwion en to ouro 

N Rea. 8. 10. 
1 Em. 4. 4.

Ka akagelos o iocos tas etpa plrgas ek tou nas, evde-

h Exod. 40. 34. 
2 Num. 1. 10. 11. 
1 Supr. 1. 13.

Kai en ek ton teosaron [ek] laptwv kai pereswswmenou peri

i Em. 4. 4.

ta sthia qovas chrwvas kai en ek ton teosaron qovas

h Exod. 6. 20. 
1 Exod. 9. 9. 10. 11. 
1 Supr. 1. 13.

Ewke tois etpa akagelos etpa filas chrwvas gemono

i Em. 4. 4.

to thwv tou theou tou xwntos eis tois aionas tois aion

h Exod. 7. 17. 20. 
1 Exod. 9. 9. 10. 11. 
1 Supr. 1. 13.

Kai o deuterov akagelos exexe

i Em. 4. 4.

ta filh au tov eis ta thalassan kai egine to alma ou

h Exod. 7. 17. 20. 
1 Exod. 9. 9. 10. 11. 
1 Supr. 1. 13.

vecro kai pasas qui [q]wva apthean eis ta thalassos

i Em. 4. 4.

Kai o tro to akagelos exexe

i Em. 4. 4.

ta filh aytov eis ta filh

generally supposed to mean the "new song" above mentioned in honour of the Lamb. 
4. mouos deios] On this expression see Note 
at Rom. xvi. 27.
5. sknhe to mertrwion] See Note on Hebr. ix. 2. 
6-8. The seven angels coming forth from the 
tabernacle of God in the temple, showed that 
these judgments would be executed on the 
enemies of the Church, in mercy to the people of 
God; while the white clothing and golden 
girdles, worn by these ministers of vengeance, 
represented their holiness, and the righteousness 
and excellency of these awful dispensations. 
The living creature, an emblem of the gospel 
ministry, giving the vials to the angels, implied, 
that the preaching of the truth would be instru-
mental in bringing the judgments, which were 
written, upon anti-christian opposers: and the 
temple being filled with smoke, showed the 
darkness of those dispensations; and the horror, 
which would envelop the enemies of God, whilst 
these plagues were executing. The harpy 
estate of the true Church, as perhaps implied 
by entering into the temple, will not commence, 
till by the same awful dispensations the Church 
is purified, and its obstinate enemies be destroy-
ed. (Scott.)

Mr. Scott: "As the four first trumpets were 
many stages in the destruction of the West 
Empire, and the 5th and 6th showed the extinc-
tion of the Eastern Empire: so these vials met 
the gradual desolation of the Roman Church 
and the fall of the popes, who were the kings 
which support it; one being the papal 
idosolatrous persecuting; the other the 
papal idolatrous persecuting, the beam 
whom the dragon had given his seat and empire. 
This circumstance occasions a similarity of 
notion of all the vials to the trumpets. A resemblance 
which is found between these vials, and several of 
the plagues of Egypt; to which Rome may be 
compared for tyranny, cruelty, and enmity to 
the people of God." (Scott.)

1. exheaste] By the pouring out of these vials. 
Dean Woodh. and Dr. Burton understand ge-

erally the punishments inflicted upon the 
enemy and persecutors of the Church. The best 
expositors are for the most part agreed, that the 
time for the blowing of these vials is not 
arrived, or is only just arriving.

2. egine to alma kaka kac] Meaning the 
calamity which will resemble that which 
inflicted on Egypt, as recorded in Exod. i. 8-11. See the 
Deut. xxviii. 35.

3. kal egine to alma ev 

Simil. Exod. i. 18-21. The vision (as APh. Nowe. says) 
extends great effusion of blood, and destruction.
Keph. XVI. 1. IΩANNOY. 585

ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων καὶ ἐγενετο ἀιμα.

5 [Κύριε] εἰ, ὥς καὶ ὁ ἡν [καὶ] ὁ Ὀσιος, ὅτι ταῦτα ἔκρινεν ἆνοις. καὶ ἦκοσσα [ὁλό-]

λου ἐκ] τοῦ θυσιαστηρίου λέγοντος. Ναί, Κύριε ὁ Θεός τοῦ παντοκράτορος, ἀλληναί καὶ δίκαιοι καὶ κρίσεις σου. Καὶ τὸ τάρταρος ἀγγελός ἔζεξεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἡλίον. 9 καὶ ἔδοθεν αὐτῷ καιματισά τοὺς ἄνθρωπους ἐν τῷ πα- 11 νος, καὶ ἔβλασφημαν τὸν Θεὸν τοῦ ὀφθαλμοῦ ἐκ τῶν πόλω μαίνουντο τάς γελώσσας αὐτῶν ἐκ τοῦ πο- 12 ἄργων αὐτῶν. Καὶ ὁ ἐκτός ἀγγελὸς ἔζεξεν τὴν φιάλην αὐτοῦ ἐπὶ τῶν πολέμων τοῦ Ἐυφράτην καὶ ἔγει- 13 τὴν ἀπο ἀνατολῶν ἡλίου ὑπερεύρεται ἐπὶ τῶν βασιλεῖς τῆς [ἡγη] καὶ τῆς ἐνοικοῦμε- 15 ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. (IDΟΥ ἐξωμαί οὐς κλέπτης μακάριος ὁ γηγορῶν καὶ τηρῶν τα;


5. ἀγγελός τῶν ὑδ.] From the Rabbinical writers (see Schoettg. Hor. Heb.) it appears that the Jews were accustomed to assign to every part of creation its special angel. 'Ον ταῦτα ἀγέλως, 'because thou hast thus executed judgment.' Archbishop Newell, well renders, 'Just art thou—the Being that is and that was, the Holy One.' A. 11. of. 9. of. 10. ἐκτός ἀγγελοῦ τοῦ ἰσδ.] Eheu! perpet omnis splendor et spasia tenebris obvolvetur, ἐγείροντα ἡ βασιλεία a. ἐσκευᾶς, id quod pessimi erat omnium, vid. supra ad c. 6. 12—15.; 8. 12. Respiciitur autem ad tenebras, quæ këptum occupasse leguntur, Exod. 10. 21. (Hein.) See my Note on Acts vii. 24. Καὶ ἔμασεντο τὰ γάλ. A lively and graphic description of desperation.

12. ὑπερεύρεται [ἡγη] As it cannot be determined whether this is to be understood figuratively, or literally, it were useless to de- 15. τοῦ δεσμοῦ. The θηρίου described at xiii. 11—17. "It ῶβατραχοί. These are sup- 14. ἐκ τῶν πόλεμοι—μεγάλης] The full sense is, 'to go out to war on the great day of combat against Almighty God.'

15. ἐδοθεὶς [ἑως κλέπτης] a.) The
predictions are here suspended, to inculcate a suitable and weighty admonition, reminding those whom it concerned, and, in some measure, all others, that in times of such great temptation the professed servants of Christ are called upon to be more than ordinarily watchful, expecting his second coming, that they may be found in the garments of salvation, and not be surprised naked, as apostates or hypocrites, and so be put to shame by rejection. See Lu. xi. 39, compared with 1 Thes. v. 2. See also 1 Pet. iv. 10. Also Matt. xxiv. 35. Compare also Gen. i. 22. The usual prophetic formula λέγει ὁ Κύριος is here omitted, as easy to be supplied.

16. Ἀρμαγεδών. This has been variously interpreted; either the mountain of Megiddo, τοῦ ἄρα, denoting figuratively the mountain of destruction, with allusion to the great slaughter there; (Judg. v. 19. 2 Kings xxii. 20.) or the dry mountainous tract, such as the Jews supposed to be the abode of demons.

17. ἐν τῷ ἐδραῖον as the seat of the dominion of the Devil, called in Eph. ii. 2. ὃ ἐφύσει τῷ ἐξουσία τοῦ ἐδραίου.

18. Γέγονεν 'actum est, fuit urbe!' An awful fait from Him who 'spake, and it was done; who commanded, and it stood fast.' Ps. xxxiii. 9. 'Αστραπαῖοι—βρονταί. Usual forrunners of great calamities. Σεισμὸς ἐγένετο μέγας...a tremendous earthquake,' as appears by the description of its effects in the next two verses. The whole is supposed by Dean Wood and Dr. Burton to denote great political and religious changes brought about by Divine interposition.

19. ἐγένετο—ἐκ τριά μέρη τοῦ ἐνατά ἀγγέλων τῶν...was divided or torn into three parts,' it should seem, by the charms left by the earthquake. ἐπάθεται...was remembered [for visitation and punishment]. See xviii. 5. and 3 Joh. 10.

20. πᾶσα νῖνος...τοῦ καθημένης...ἐπὶ τῶν ὕδατων τῶν πολλῶν...μεθ' ἡς ἐπέρρωθε...Hyperbolic expressions, but denoting the greatness of these Divine judgments.

XVII. καὶ ἦλθεν εἰς ἐκ τῶν ἐπτά ἄγγελων τῶν...was a continuation of the prophetic description of the events of the seven seals, but they may be a kind of episode, or recapitulation, of what concerns "the judgment of the great whore that sitteth upon many waters," which judgment might be to take place previously. However this may be, they doubtless relate to the great Western idolatrous apostasy. (Holden.) Mr. Scott considers this Chapter as parenthetical in the course of the prophecy; to show what was meant by great Babylon, which was to be destroyed.

1. καθημένης...ἐπὶ τῶν ὕδατων...The sense seems to be, 'at or near much water,' as of the sea, or a mighty river, like the Euphrates. The expression is derived from Jerem. lii. 12, where Babylon is so described. By this sitting upon many waters, however, appears, from the angel's own explanation at v. 15., to be meant ruling over many peoples and nations; and that, it appears, as derived from the power and influence over many nations, which the commanding situation of Babylon, as the Great Emporium of the East, would give her.

2. μεθ' ἡς ἐπέρρωθε...i.e. imitated her formation or spiritual adultery. By the οἱ κατοικοί...
κεφ. ΧVII.  ΙΩΑΝΝΟΥ.  587

νεώθαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύθησαν οἱ κατοικοῦντες τινὰς ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν ἡγήσαν η ἀπηνεγκέ με εἰς ἑρμον ἐν πνεύματι καὶ ἑδοὺν γυναῖκα καθιμένη ἐπὶ θηρίον κόκκινων, γέμων ὀνομάτων.

4. βλασφημίας, ἔχον κεφαλὰς ἕπτα καὶ κέρατα δέκα. καὶ ἡ γυνὴ ἡ περιβέβλημένη * πορφύρων καὶ κόκκινων καὶ κερασίνων χρυσῶν καὶ λίθων μιαῖς καὶ μαργαριτάσις, ἔχουσα χρυσὰν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμων βδελυγμάτων

καὶ τὰ ἀκάδαρτα τῆς πορνείας αὐτῆς. καὶ εἰπὼ τὸ μέτωπον τοῦ αἴτησα ὁμομα γεγραμμένον "Μυστήριον! ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ Ἡ ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓ." 27. ΜΑΤΩΝ ΤΗΣ ΓΗΣ. καὶ εἶδον τὴν γυναίκα μεθύσωσαν ἐκ τοῦ αἴματος τῶν ἁγίων καὶ ἐκ τοῦ αἴματος τῶν μαρτύρων ᾨσοῦ. καὶ θεάμασα, ἵδων αὐτῆς, θαύμα μεγά.

7. καὶ εἶπεν μοι ὁ ἄγγελος: Διατε ἑὐαγγελασα, ἔγω σοι ἐρῶ τὸ μυστήριον τῆς γυναίκος καὶ τοῦ θηρίου τοῦ βασιλέως αὐτῆς, τῶν ἐχθρῶν τας ἑπτά κεφαλάς καὶ τα δέκα κέρατα. "θηρίον, ὁ εἰδῆς, ἣν καὶ οὐκ ἔστι· καὶ μέλλεις ἀναβάνεις ἐκ τῆς ἄθυσου, καὶ εἰς ἀπόλυτων ὑπάγεις. καὶ θαυμάζονται οἱ κατοικοῦντες ἐπὶ τῆς γης, ὥσαν γραφᾶται τὰ νόμιμα ἐπὶ τὸ βιβλίον τῆς γῆς ἀπὸ καταβολῆς κόσμου, θελοντον τὸ θηρίον ὁ τί ἦν, καὶ οὐκ ἔστι· καὶ παρεστάλη, ὁ ὁ οὐς ο ἐχων σοφιὰν. οἱ ἑπτά κεφαλάς καὶ τα δέκα κέρατα, ἐπὶ τοῦ βιβλίου τῆς γῆς ἀπὸ καταβολῆς κόσμου, ὑπεριστάμεθα, τῇ γυναικὶ ἔστι τῆς μυστήριαν ἡ ΒΑΒΥΛΩΝ Η ΜΕΓΑΛΗ "Η ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓ." 27. ΜΑΤΩΝ ΤΗΣ ΓΗΣ. καὶ εἶδον τὴν γυναίκα μεθύσωσαν ἐκ τοῦ αἴματος τῶν ἁγίων καὶ ἐκ τοῦ αἴματος τῶν μαρτύρων ᾨσοῦ. καὶ θεάμασα, ἵδων αὐτῆς, θαύμα μεγά.

γιν seem to be meant those persons, of all nations, whom the commerce of the world brought in great numbers. That these should be intoxicated and maddened with her furious idolatries, was to be expected. The imagery is derived from Jerem. li. 7.

3. εἰ περιβληστη] sic. δέκα. 4. ἡ γυνὴ] Of this verse see the explanation by Bp. Newton cited in D'Oyly and Mant. Τα ἀκαίρητα της. The common reading ἀκαίρητα της is of scarcely any manuscript authority, and indeed is contrary to analogy; while the adopted reading, on the other hand, offends against grammatical construction. So that there is only a choice of difficulties. In such a case, the authority of MSS. has peculiar weight; though in the present instance I suspect that all the copies are wrong; and thus the forthcoming new collations of Schozl will be most acceptable.

5. εἰπε τὸ μέτωπον—γεγρ.] After the custom of harlots to have their name written on their forehead. Μυστήριον. It is justly observed by Heiri., that this is not a part of the inscription, but is said by apposition; and is to be construed in an adjective sense with ὅνομα, as if it were ὅνομα μυστηριωδος or μυστηριώδες. The name Babylon inscribed on her forehead is not to be understood properly of Babylon itself, but mystic, metaforomene (xii. 8.) of another city.

6. μεθύσωσαν—ἀγίων.] So Deut. xxiii. 42. μεθύων τὰ βλητά μοι ἐπὶ αἴματος. Many examples of the metaphor might also be adduced from the Classical writers.

7. τὸ μυστήριον τῆς γυναίκος &c.] i.e. the hidden meaning couched under the representation in question. Τοῦ ἐχθρῶν—κέρατα. These words clearly point out Rome to be meant. In the following verses, however, the coincidence is less striking; and the application, so ingeniously tried by Expositors, not to be implicitly relied on.

8. βλασφημών] sic. αἴτων, they seeing; for ὅρσεσθαι, Genit. absolute. The common reading βλασφημῶν is a mere alteration.

9. ὃς ὁ νοεῖ—σοφιάν] See supra xii. 10 & 16. xiv. 12. The sense, however, is disputed. It is probably, as Jaspis expresses it, 'In his enodandia cerei potest ingenii acumen.' Heirin., however, by οἱ μυστήριον understands the allegorical meaning of this emblem; and in σοφιάν ἔστι οὐκ ἔστι, he thinks, may be taken for ὅνομον or τῶν: 'the interpretation of this, and indeed of the following visions, will exercise the ingenuity of the inquirer:' or if ἔστι be supposed to be, as often. for περὶ χρίστου, 'will make the wise indignant of exercising
ΑΠΟΚΑΛΥΨΙΣ  ΚΕΦ. ΧVIII.

άλλος οὖν ὕθες καὶ ἦταν ἐλθη, ὀλίγον αὐτῶν δὲ μεινεν καὶ το θηρίου, ὅ ἦν, καὶ οὐκ ἦστι, καὶ αὐτὸς οὐγοῦτε ἦστι, 11 καὶ ἐκ τῶν ἐπτὰ ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει. 12 Καὶ τὰ δέκα κέρατα τὰ ἐδείκνυσε ἐκ τῶν βασιλείας εἰςαίνη, οἵτινες βασιλείαι ὄντως ἠλθοῦν, ἀλλ' ἔξωσιν ὅσα βασιλείς μιᾶς ἥραν λαμβάνοντι μετὰ τοῦ θηρίου. οὕτω μιᾶς γνώμην ἔγνωσε, 15 καὶ τὴν δύναμιν καὶ τὴν ἔξωσιν ἕαυτῶν τὸ θηρίων διδόσαν. 14 οὕτως μετὰ τοῦ Ἀρσινοῦ πολεμήσαντι, καὶ το Ἀρσινὸν μετήρσησε αὐτοῦ, ὅτι Κύριος κρίσεις ἐστὶ καὶ βασιλεύσεις βασιλεύσεις, καὶ οἱ μετὰ αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ. 15 Καὶ λέγει μοι· Τὰ ἱδατα τὰ ἐδείκνυς, οὐ η τοῦρα καθή. 16 ταῖς, λαοί καὶ ὄγχοι εἰςαίνη, καὶ ἔθνες καὶ ἀγάλλωσαν. 17 Καὶ τα 16 δέκα κέρατα τὰ ἐδείκνυς, καὶ το θηρίου, οὕτως ἐκτίουσεν τὰς πόρνης, καὶ ἐφημερισάνοντας αὐτὴν καὶ γυμνὴν, καὶ τὸς σάρκας αὐτὴς φάγονται, καὶ αὐτὴν κατακαταστάσαντας ἐν πάντα. 18 ο ἔαρ θεὸς ἐδόθην εἰς τὰς καρδίας αὐτῶν, ποιήσας 17 τὴν γυμνὴν αὐτῶν, καὶ ποιήσας μιᾶν γυμνῆν, καὶ δούσας 18 τὴν βασιλείαν αὐτῶν τὸ θηρίω, ἀρχὴ πελαθήσασαν τὰ τρύματα τοῦ θεοῦ. 19 Καὶ ἡ γυμνὴ ἐν ἔδεικνυ ἡ πόλις 18 μεγάλη ἡ ἐξώσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς. 19 ΚΑΙ ΜΕΤΑ ΜαΤΑ Ἐ Cele ταῦτα ἐδέικνυ ἄλλον ἄγγελον κατα- βαίνοντα ἐκ τοῦ οὐρανοῦ, ἑξωσάντων μεγάλην καὶ ἡ γῆ ἐφοιτήσατο ἐκ τῆς δόξης αὐτῶν. 20 καὶ ἐκράζεται ἐν ἑσχαρῇ 2 θυνη [μεγάλη] λέγων· Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη! καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλάκι παντὸς πνεύματος ἀκάθαρτου, καὶ φυλακὴ παντὸς ὀρέων ἀκάθαρ- του καὶ μεμιμημένου 21 ὅτι ἐκ τοῦ οἴου τοῦ θυμοῦ τῆς 3 τορνείας αὐτῆς πέτακε πάντα τὰ ἔθνη καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπτρέψανται, καὶ οἱ ἐμποροὶ τῆς γῆς ἐκ τῆς ἰδιαμεῖας τοῦ στρήγος αὐτῆς ἐπλουτίσαν. 22 Καὶ ἤκουσα ἄλλην φωνήν ἐκ τοῦ οὐρανοῦ λέγουσαν· 4

thy ingenuity, equivalent to what is said at xiii. 16.
11. ἂν—εἰςτι] viz. that did exist under his former heads, and does not do so any longer, but exists under another form. (Holden).
13. μιὰν γυμνὴν ἐν] 'will be of one mind.'
14. Κύριος κρίσεις—Βασιλ.] A plain assertion of the Divinity of our Lord, fully admitted even by Heins.
16. 17. These verses contain strong metaphors importing utter destruction.
XVIII. 1. ἄλλον ἄγγελον] Or rather Christ himself, or an emblematical representation of him. Τὴν δόξην αὐτῶν, 'his glorious light' or splendidur.
2. ἐπεσεν, ἐπεσε δε. Compare Is. xxii. 9. The destruction of this spiritual Babylon is vividly represented by imagery derived from what usually accompanies utter destruction in great Oriental capitals, for in the East, the desertion of the habitations by man soon makes them the resort of the wild animals of every kind, partly beasts, but chiefly birds, as the testimony of all travellers in such places attests: and not only of these, but, according to the notions of the Jews, of evil spirits, which were supposed to chuse their habitation in all desert places. Comp. Is. xiii. 20. xxiv. 11. Φυλαγεῖ· 'hunts' or lurking-place. Μετα, 'baleful,' because the unclean were held in especial abhorrence by the Jews.
3. Here is given the reason why this rain has overtaken the city. Στρήγος. See Note on 1 Tim. v. 11. With this compare a similar passage in Is. xxiii. 8. with respect to Tyre.
'Exelhete ej autēs, o laos mou, iva mi symbainwste
tau ai amartiais autēs, kai ina mi labythe ek ton plhrou
5 autēs. *Hekollhshen autē ai amartiai axhi tou
6 ouranou, kai emsi̱mengen o Theos ta adikiamata autēs. *Apo-
dote autē on kai autē antedake [mei]n, kai diplostaute
autē deplaka kata ta erga autēs en ton potrophr k ekerasa
7 kerwaste autē deploun "+sas edoxasein autēn kai estrap-
rhias, tosouton dote autē baxamow kai tênbo, oti en
8 tis karthiai autēs lēgei. Káthmais baxasilosa, kai hpe ouk
9 eimi, kai tênbo ou mē idw. *dia touton en mē Hemra
heoxai ai plhgyai autēs, tbanatos kai tênbo kai lamiz,
10 kai en puri kathwosthai oti igyvros Kýrou o Theos o
9 krious autēn. "Kai klαιousai [autēn] kai kλyousai ev'
auτē ois baxilieis tis γyhs ois met autēs poreusantai kai
strefnasantes, oti elptwsi ton kapan tis purwseis
10 autēs, *apō makrophen esthikotai də tōn fobon tōu baxa-
vnoou autēs, lýgontes Ouvai, ouai! h tōlis h megaly,
Baxilwv h tōlis h isygma, oti [en] māi òra ñalei h kri-
11 sws. Oti ois ἐμποροι tis γyhs klaiousai kai pentwousai
12 ep autē, oti tōn ἑγομai autōn oudeis ἀγοραζει oukēt, ἑγο-
mou chrōso kai ἀργοφόρo, kai līðon tumo kai maragrōtov,
13 kai ðvoun en kai ἀπόρφασ, kai stξkou kai kokkou, kai
wv ἐξου πουν kai pvn skēvos elēsfantov, kai pvn
skēvoi ek ἐξου tiswmpаtov, kai χαlko kai sidēron kai
14 marumov, kai kinamwov kai ἐμμωv kai thumimata, kai μu-
in Eccles. 37, 13.

4. ἔξεθητε ἐξ αυτῆς δε.] Compare Jer. li.
6. Numb. xvi. 25. 2 Cor. vii. 17.
5. ἐκολληθησαν This is the common reading of koÂlloÂn in many MSS. and early Edd., and has been adopted by Wetz., Griesb., Matth., Tittm., Hein., and Vst.; and justly; for though the common reading is very suitable, yet the other is the much stronger term, and bears the stamp of truth in its very harshness yet bold propriety. So Heinr. remarks: "Adherent illis ad iudicem celestem profiscicentibus popula tenacissimae, perpetui comites et accusatrices. Gen. xxvii. 20: 21. inf. xix. 13. et Odyst. O. 328. των τινων τι βίω τι σιδηρών ωφραν ἐκεί. Cf. Jer. lii. 18." Ἐμμων. See Note a xvi. 9.
6. Here they are enjoined not only to avoid communication with her, as accused, but to avenge her incitement and seductions, and that by a double retaliation; which is expressed in the strong figures found also in Jeresm.l. 15. xvi. 18.
7. ἀπεκαθιερασαν had hath played the lascivious wanton, ἑκατημαι βασιλισσαδειδ. All images of serenity and peace. Comp. Is. xlviii. 7 & 8. Ez. xxvii. 3.
8. ἐν μία γημέρᾳ i.e. suddenly and at once.
9. καὶ ἄτρωμ. 'and have lived in wanton luxury.'

10. τῶν ἑγομένων] The word signifies a freight or freighted merchandise. With the whole passage compare Ezek. xxvii.
12. Now follows a list of the various sorts of luxurious merchandise, with which compare a very similar one introduced, for the same purpose, in Is. iii. 16—24. The importation of every kind of luxury from all countries into Rome is well known. And here I would observe that what Pericles (Thucydid ii. 38.) says figuratively of Athens, was literally true of Rome: ἐπεισερχέτο δε, δε μέγεθος της πολιος, ἐκ τάξεις γε τας πόλεις. 20. 21. ἀνθρωπον], "of citron," or some other such odorous wood.
13. καὶ ἐμμῶνοι A sort of aromatic perfume, on which see Schleus. Lex. The word is in some MSS. not found, being, no doubt, omitted per homeoteleton. Σμίδαλοι, 'the finest flower.' Καὶ κτήτη—φυγεῖν ἀδυπ. Prof. Schol. renders. 'And sheep, and the merchantize of horses, and of chariots, and of slaves, and souls of men; ' remarking that the transition from the accusative to the genitive, after the genitive had been used in the beginning of the sentence, is so remarkable that there must be some reason for it, and it ought to be expressed in a translation. He understands γόμον from γόμον χρυσόν in the pre-
ΑΠΟΚΑΛΥΨΙΣ
Κεφ. ΧΧΙΧ.

ρον και λίβανον, και άλογον καὶ έλαιον, καὶ σεμίδαλυ καὶ
σίτον, καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥέδων καὶ
σωμάτων, καὶ ψυχας ἀνθρώπων. καὶ ἡ σῶρα τῆς ἐπίθε
μιας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σου, καὶ πάντα τὰ λι
τάρα καὶ τὰ λαμπρά *ἀπεβαλεν ἀπὸ σου· καὶ οὐκέτι ὁ
μὴ εὑρίσκεις αὐτά. Οἱ ἐμπόροι τούτων, οἱ πλουτησάντες, "καὶ οἱ λέοντες τῆς τοσούτοις πλούτος. Καὶ πᾶς κυβερνή
tης καὶ πᾶς ἐπὶ τῶν πλούτων τοῦ ὁμίλου, καὶ οὐκά εἰς τὰν ἁλασσαν ἐρ
γάζονται, ἀπὸ μακροθέν ἐστησαν, καὶ ἐκραξον ὁ ὅρος τὸν καπνὸς τῆς πυρσασσεν αὐτῆς, λέγοντες· Τίς οἷον τὴ
tολεί τῆς μεγάλης; καὶ ἐβαλαν χοῦν ἐπὶ τὰς κεφάλας αὐτῶν, καὶ ἐκραξον, κλαιόντες καὶ πενθοῦντες, λέγοντες· Οὐαί, οὐαί! ἡ πόλις ἡ μεγάλη, ἐν ἡ ἐπλούθησαν πάντων οἱ ἐχόντες πλοία ἐν τῇ ἁλάσσα ἐκ τῆς τιμίτητος αὐτῆς· ὅτι μὴ ὧρα ἠρμισθή. Εὐφραίνων ἐπὶ αὐτῆς, ὴμάτω ρα, καὶ οἱ ἁγιοί αὐτοῦς καὶ οἱ προφῆται, ὡς ἐκρινεῖν ὁ Θεὸς τὸ κράμα ύμῶν ἐς αὐτῆς.

Καὶ ἕρεν εἰς ἅγγελος ἰσχυρὸν λίθον ὡς μύλον μέγας καὶ ἐβαλεν εἰς τὴν ἁλάσσαν, λέγων· Οὕτως ὁμοιάζει βλη
thέσαις Βαβύλων ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρέθη ἐπὶ καὶ ὁ φωνή κιθαριστῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπ;
stῶν οὐ μὴ ἀκονθάθη ἐν σοὶ ἐτεί· καὶ πᾶς τεχνής πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἐτεί καὶ φωνὴ μύλου οὐ μὴ ἀκονθάθη ἐν σοὶ ἐτεί; καὶ φως λύχνου οὐ μὴ φανῆ ἐν σοὶ ἐτεί, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκονθάθη ἐν σοὶ ἐτεί· ὅτι οἱ ἐμπόροι σοι ἦσαν οἱ μεγιστάντες τῆς γῆς ὅτι καὶ τεχνής ὁμοιάζει.
Keph. XIX.

ΠΩΜΝΟΥ.

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24 εν τη φαρμακεία σου ἐκλάνηθης πάντα τὰ ἐθνὺς και εν αὐτῇ αἴμα προφητῶν καὶ ἀγίων εὑρέθη καὶ πάντων τῶν ἐσφαγμένων επὶ τῆς γῆς.

1 ΧΙΝ. [ΚΑΙ] μετὰ ταῦτα ἥκουσα φωνὴ ὅχλου πολ—

2 Θεός ἡμῶν ὅτι ἀληθιναὶ καὶ δικαίας ἀνθρώπων ὁτί ἐκκενε τῷ πόρεν τῆς μεγάλης, ἦτο ἐφθαρε τῇ γῆς ἐν τῇ πορείᾳ αὐτῆς, καὶ ἤξεσθησε τὸ αἶμα τῶν δοῦλων αὐτοῦ

3 ἐκ τῆς] χειρὸς αὐτὴς. ἢ καὶ δεῦτερον ἠρίσκαι Ἀλληλουία! καὶ ὁ καπνὸς αὐτοῦ ἀναβαίνει εἰς τῶν αἰωνίων τῶν αἰώνων!

4 Καὶ ἐπέστη σὺν τοῖς πρεσβύτεροι σὺν κοίται καὶ στάσεις καὶ τὰ τέσσαρα ζώα, καὶ προσκύνησαν τῷ Θεῷ τῷ καθημενῷ,

5 ἐπὶ τοῦ θρόνου λέγοντες Ἀμήν Ἀλληλουία! Καὶ φωνὴ ἐκ τοῦ θρόνου ἐχθαλῆ λέγονται. Αἰνεῖστε τῷ Θεῷ τῷ ἅμων πάντες τοῖς δοῦλοι αὐτοῦ καὶ τοῖς φοβοῦσιν αὐτὸν [καὶ] τοῖς μικροῖς.

6 καὶ ἤκουσα ὁ φωνὴν ὅχλου πολλῶν καὶ ὁ φωνὴν ὕδατων πολλῶν καὶ ὁ φωνὴν βροτῶν ἱγουρῶν λέγοντων Ἀλληλουία! ὅτι ἐβασίλευσεν Κύριος ὁ Θεός οὗ

7 παντοκράτωρ. Χαίρομεν καὶ ἀγαλλιώμεθα καὶ δόμη τὴν δοξαν αὐτῶν ὅτι ἐλθὼν ὁ γάμος τοῦ Ἁρουρίου καὶ ἡ γυνή αὐτοῦ ἀνοίγον 

8 καὶ ἐσθη αὐτῇ ᾿Απεβάλλεται βυσσίνου καὶ καθαριόν καὶ λαμπρον (τὸ γὰρ βύσσινον τὰ δι-

9 καὶ λέγει μοι Γράφων Μακαρίου εἰς τὸ δεῖπνον τοῦ γάμου τοῦ Ἁριου κεκλησίαν.

10 οἱ λόγοι ἀληθείς εἰς τοῦ Θεοῦ ἢ 

[But it was not once thus;] for thy merchants &c.' The words following suggest the cause of these judgments. I see not how the expressions of this and the three preceding verses can be understood otherwise than literally.

XIX. 1—10. These verses are a song of triumphant congratulation by the redeemed saints in heaven, and angelic beings, in consequence of the just overthrow of the mystic Babylon.

26. ἡγεῖσθε τὸ αἷμα &c.] I would compare Lycoφρης 1397. ἄδελφος αἷμα τιμορουμένων.

7. ἄλλος ὁ γάμος —αισθή] A most beautiful representation by imagery elsewhere occurring in the N.T., (see 2 Cor. xi. 2 and Eph. v. 22—32.) of the spiritual union between Christ and his Church, consisting of his faithful disciples of every age.

10. προσκυνήσας αὐτῷ] Intending merely an act of civil honour, or homage. But the angel declined it with humility, and with a wise and prophetic caution. (Abp. Newc.) 'Η γὰρ μαρτυρία—τὰς προφητείας. The best interpretation I have seen of this passage is that of J. F. Stade, 'The office of a Apostle which you fill, says the angel, and τὸ πνεύμα τῆς προφητείας exercised by me, are not different in value or dignity, but are one and the same thing.' (Bp. Midd.)
καὶ εἰδὼν τὸν οὐρανὸν ἀνεφρεγμένον· καὶ ἠδυύ ἐπὶ
λευκός, καὶ ὁ καθημένος ἐπ᾽ αὐτοῦ, καλούμενος πιστὸς καὶ
ἀληθινός, καὶ εἰ δικαιοσύνη κρίνει καὶ πολεμεῖ. "οὐ δὲ ὦφι

εἰ καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορευέται ῥομφαία
οἰκεία, ὅποια ἐν αὐτῷ πατήσει τὰ ένθη καὶ αὐτὸς ποιμαί
αὐτοῦ ἐν ράβδῳ σίδηρον· καὶ αὐτὸς πατεί τὴν λήψιν τοῦ
οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτο-
ρος. "καὶ ἔχει ἐπὶ τὸ ιμάτιον καὶ ἐπὶ τοῦ μηροῦ αὐτοῦ

καὶ ἐιδὼν ἄγγελον ἐστώτα ἐν τῷ

ηλίῳ καὶ ἐκραξεὶ φωνὴ μεγάλη. λέγων πάσιν τοῖς ὁρίξ
τοῖς πεπομένοις ἐν μεσομνηματι. Δεῦτε καὶ 

συνάχητε εἰς τὸ δείπνον τοῦ διὸ τοῦ Θεοῦ· ἵνα φανεί σάρκα 

βασιλέως, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἵππων καὶ 
σάρκας ἵππων καὶ τῶν καθημένων ἐπ᾽ αὐτῶν, καὶ σάρκας

πάντων ἐλευθέρων· καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

καὶ εἰδὼν τὸ θηρίον καὶ τοὺς βασιλείς τῆς γῆς, καὶ 

τοῖς στρατεύματα αὐτῶν συνηγμένα ποιήσα τόλμων μετὰ 

τοῦ καθημένου ἐπὶ τοῦ ἱπποῦ καὶ μετὰ τὸ στρατεύματος αὐ-

τοῦ. "καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ᾽ αὐτοῦ ὁ ψευδά

προφήτης ὁ ποίησα τὰ σημεία ἐνώπιον αὐτοῦ, ἐν ὦσ ἐ

πλάνης τοὺς λαβόντας τὸ κάραγμα τοῦ θηρίου καὶ τῶν

προσκυνοῦντας τῇ εἰκόνι αὐτῶν ζῶντες ἐβλήθησαν οἱ δύο 

eis τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ Θεῷ. 

καὶ οἱ λοιποὶ ἀπεκτάθησαν ἐν τῇ ρομφαίᾳ τοῦ καθημ.

νοῦ ἐπὶ τοῦ ἱπποῦ, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος

αὐτοῦ· καὶ πάντα τὰ ὀρείς ἔχορασθήσαν ἐκ τῶν σαρκῶν

αὐτῶν.

ΚΕΦ. ΧΧ.

"ΚΑΙ εἰδὼν ἄγγελον καταβάλλοντα ἐκ τοῦ οὐρα

νοῦ ἔχοντα τὴν κλειδᾶ τῆς ἀβύσσου, καὶ ἀλυσῖν 

μεγάλων

11—21. Here our Lord is introduced as ena-
bling his followers to triumph in their last combat
with the antichristian powers. He is described
in various characters which respect his attributes
and Atonement.

17, 18. By the image of a supper, and eating
&c. is represented a great slaughter of, and a
complete victory over his enemies; and in v.
19—21. the nature of that victory, together with
the advantages resulting from it. (Holden.)

XX. 1—3. In the foregoing Chapter the 
termination of all open opposition to the Go-
pel, and the dreadful punishment of all those who had introduced, supported, or concurred in the idolatrous corruptions before described, are most clearly predicted. But while the instruments of mischief had been cut off, the great agent was still at liberty; and he would surely excite fresh disturbances, or produce new delusions, if not prevented. The Apostle had therefore a vision emblematical of the restrains which would be laid on Satan himself. It is here implied that Christ, with omnipotence and absolute authority, will restrain "the devil and his angels," even all his legions of evil spirits, from deceiving mankind in general, or any part of them, into idolatry, impiety, heresy, and wickedness, as he has hitherto done. (Scott.)

9. "I θρόνων λευκῶν μεγάλων, καὶ τῶν καθημένων ἐπὶ τῶν θρόνων οὐ ἀπὸ προσώπου ἐφύγεν ἡ γῆ καὶ οἱ οὐρανοὶ, καὶ τῶν θεῶν ἐκείνων ἐκάθηται οὕτως καὶ οἱ οὐρανοί ἐν εὐφήμενον τῶν θεῶν καὶ βασιλείᾳ προσώπου τοῦ θρόνου καὶ βυβλία

10. ἐπὶ τὴν χείρα αὐτοῦ. καὶ ἐκράτησε τοῦ δράκοντα τῶν ὀφιν καὶ αἵματος καὶ ἑαυτὸν· καὶ ἐγκαθίστα ὑπὸ τὴν κατανάσσα καὶ ἑθήνη παρὰ τῶν ἱερεῖς τῶν ἱεροστῆ. καὶ ἐκλείσαν [αὐτῶν] καὶ ἐσφόρασαν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἐπὶ, ἀχρὶ τῆς λυθραντοῦ μικρῶν χρόνου. "Καὶ εἰδὼν θρόνων καὶ ἐκαθίσαν ἐπὶ αὐτῶν, καὶ κρίσες ἐνθαυσάμα αὐτοῖς· καὶ τὰς γυναῖκας τῶν πεπολεμωμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οίτινες οὐ προσεκύνησαν τὸ θεριφ ὀυτὲ τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον [αὐτῶν] καὶ ἐπὶ τὴν χείρα αὐτῶν. "Καὶ ἔχασαν καὶ ἔβασιλεύσαν μετὰ Χριστοῦ χίλια ἐτῶν, οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέκήσαν, ἀλλὰ τελεσθῆ τὰ χιλιάδα ἐτῶν. "Αὐτὴ ἡ ἀνάστασις ἡ πρωτή. Μακάριοι καὶ ἄγιοι ῆς ἀγωγής ἡ ἐνυμος τῆς θαλάσσης, καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκκυκλώσαν τὴν παρεμβολὴν τῶν θυμίων καὶ τὴν πόλιν τῆς ἡγαμεμνον καὶ κατέβη τῷ ἀπὸ τοῦ Θεοῦ ἐπὶ τοῦ οὐρανοῦ, καὶ κατέβησαν αὐτοὺς καὶ ὁ Διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπως καὶ τὸ θεριφ καὶ ὁ πνευστοφηθεὶς καὶ βασανίσθησοται ἡμέρας καὶ νυκτός εἰς τοὺς αἰῶνας τῶν αἰώνων. "Καὶ εἰδὼν θρόνων λευκῶν μεγάλων, καὶ τῶν καθημένων ἐπὶ τῶν θρόνων οὐ ἀπὸ προσώπου ἐφύγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τῶν θεῶν ἐκείνων ἐκάθηται οὕτως καὶ οἱ οὐρανοί ἐν εὐφήμενον τῶν θεῶν καὶ βυβλίᾳ προσώπου τοῦ θρόνου καὶ βυβλίᾳ προσώπου τοῦ θρόνου καὶ βυβλίᾳ προσώπου τοῦ θρό

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14. "οὕτω ἐστιν ὁ δειτ., θάνατος." Render, "This is death and hades," in other words, "the death which consists in the separation of the soul from the body, and the state of souls intervening between death and judgment, shall be no more." To the wicked these shall be succeeded by a more terrible death, the second death, the damnation of Gehenna, hell properly so called. Indeed, in this sacred book, the commencement, as well as the destruction, of this intermediate state, are so clearly marked, as to render it almost impossible to mistake them. In vi. 8. we learn that hades follows close at the heels of death; and from this passage that both are involved in one common ruin at the universal judgment. (Campbell.)

XXI. In this and the following Chapter is described in glowing imagery (formed on that of the Prophets of the O. T.) the bliss of the righteous in heaven, after the resurrection and judgment; unless, with some Expositors (especially those who maintain a literal resurrection at the beginning of the Millennium, and the personal reign of Christ on earth for a thousand years) we understand these concluding Chapters of the state of the Church during the Millennium. The best Expositors, however, are, in general, agreed that the only passage of Scripture which speaks of this Millennium (namely, xxv. 4-6) is to be taken in a figurative acceptation; consequently that the present Chapters are to be understood of time subsequent to the general judgment. I think, has been proved by none more able than by Mr. Scott. Thus, as Newc. observes, the new heaven and earth, and the new Jerusalem, are emblematical of the glory and happiness which will be the reward and happiness of the good men for ever.

5. ἐκεῖνος εἰς τοῦ θανάτου. This is either the Father, or his great Representative.

6. Compare Ch. i. & ii. Ἔγορος. Equates to τοῦτο, "all things are brought to a consummation." Тῆς πτησιν τοῦ οὐ. τ. τ. A perennial spring of running water, as Newc. observes, is a fit emblem of happiness and immortality.
καὶ ἔλθε [πρὸς μέ] εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἑχον- 
των τας ἑπτὰ φάλας τας γεμούσας τῶν ἑπτὰ πληγῶν τῶν 
ἐσάγων τὸ καὶ ἐλάθησε μετ’ ἐμῶν λέγων· Δύνα, δεῖξι σοι 
τὴν ὑψηλὴν, τοῦ Ἀρνίου τὴν γυμνᾶκα. "καὶ ἀπήγγεικε μὲ 
ἐν πνεύματι ἐπ’ ὄρος μέγα καὶ ὑψηλόν, καὶ ἐδειξε μου τὴν 
πόλιν [τὴν μεγάλην] τὴν ἄγιαν Ἰερουσαλήμ καταβαίνονσαν 
ἐκ τοῦ ὑπαρχόντος τοῦ Θεοῦ, ἔχοντας τὴν βασίλειαν τοῦ Θεοῦ" 
[καὶ] ὁ φωστὴρ αὐτὴς ὁ ὁμοιός λίθῳ τιμωτάτῳ, ὅ ω λίθῳ 
ἰασπίδι κρυσταλλίζοντι "ἐγεννᾶ [τε] τεῖχος μεγᾶ καὶ ἐπί 
ὑψηλόν, ἔχοσαν πυλῶνας δωδεκά, καὶ ἐπὶ τοῖς πυλῶσιν ἀγ- 
γέλω δωδέκα, καὶ ὀνόματα ἐπιγεγραμμένα, ο ἐστι τῶν 
δωδεκά φυλῶν τῶν ὑπὸ Ἰσραήλ. Ἀν ἀνατολής πυλῶνες 
τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς, ἀπὸ νότου πυλῶνες τρεῖς. 
ἀπὸ δυσμῶν πυλῶνες τρεῖς. καὶ τὸ τεῖχος τῆς πόλεως 
ἐγενεθηκε πεθεριξ, καὶ ἐν αὐτοῖς ὁμομάτῳ τῶν δωδέκα 
ἀποστόλων τοῦ Ἀρνίου. "καὶ ὁ λαὸς μετ’ ἐμοῦ ἔλξε με- 
τρον κάλαμον χρυσοῦν, ἵνα μετρήῃ τὴν πόλιν καὶ τοῦ 
πυλῶνα αὐτής καὶ τὸ τεῖχος αὐτής. καὶ ἡ πόλις τετρά- 
γωνος κεῖται, καὶ τὸ μῆκος αὐτῆς [τοσοῦτον ἐστὶν] ἡ ἔσον 
καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τοῦ καλάμῳ ἐπὶ 
σταδίων δωδέκα χιλιάδων τοῦ μήκος καὶ τὸ πλάτος καὶ τὸ 
ὕψος αὐτῆς ἵσα ἐστὶ. καὶ ἐμέτρησε τὸ τεῖχος αὐτὴς ἐκα- 
τον τεσσαρακοτασάρων πηχῶν, μέτρον ἀνθρώπων, ὁ 
ἔστιν ἀγγέλου. Καὶ ἢν ἡ ἐνόμισε τοῦ τεῖχους αὐτῆς 
ἰσαπειρει, καὶ ἡ πόλις χρυσίων καθαρὸν ὑμίαν ἄλφω καθαρῷ. 
καὶ οἱ θεμέλιοι τοῦ τεῖχους τῆς πόλεως παντὶ λίθῳ τιμῷ 
κεκοσμήμενοι, ο θεμέλιος ο πρῶτος ἰσαπειρει, ο ἰσαπειρε-, 
θρῆς, ο τρίτος χαλκῆς, ο τέταρτος σιθαργοῦ, ο πέμ- 
πτος σαρδῶν, ο ἐκτος σάρδων, ο ἐβδόμοις χρυσόλοθος, ο 
οῦνισις βρώμιλλος, ο ἐνατος τοινίου, ο δέκατος χρυσόπρα- 
σος, ο ἐνενέκτας ύκινθος, ο δωδεκάτου ἀμέθυστος. καὶ οἱ
καὶ ἐν τῷ Ἅρων ἦταν ἡ πόλις ὡς ὑάλος διάνυσης. Καὶ γὰρ ὁ Κύριος ὁ θεὸς ὁ πάντοκτορός νοεῖ αὐτὴν ἀπέτι, καὶ τὸ Ἅρων. ἦταν δὲ καὶ τὸ ἄχριν ἢ ἤχος τούτῳ ἐλογεῖ τῇ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ ἡ γὰρ δόσι τοῦ θεοῦ ἐρρύσιν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τοῦ Ἅρων καὶ τὰ ἐνήχυρα τῶν σωμάτων ἐν τῷ φωτὶ αὐτῆς περιττήσει. καὶ ὁ βασιλεὺς τῆς γῆς φέρεται τὴν δόξαν καὶ τὴν τιμὴν αυτῶν εἰς αὐτὴν. καὶ οἱ πυλῶνες αὐτῆς οἵεις κλείσθωσιν ἡμέρας, νῦν γὰρ οὐκ ἐσταὶ ἐκεῖ καὶ οὕσωσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτὴν. Καὶ ὁι οἷοὶ ἐστήθη αὐτῆς πᾶν κοίνων καὶ ποιοῦν βδέλυγμα καὶ ψεύδοι, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ὑγίεις τοῦ ἀρμονίου. ΧΧΧΙ. Καὶ ἐδειξε ὦτος [καθάρον] ποταμοῦ ὡς τοῦ θεοῦ λαμπρὸν ὡς κρυστάλλου, ἐκπροερευνημένον εἰς τὸν θρόον τοῦ θεοῦ καὶ τοῦ Ἅρων. ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ εὐσεβεῖ καὶ εὐσεβεῖ ξύλων ψωμίων καρπῶν δῶδεκα, κατὰ μήνα ἐκατὸν ἀποδοτῶν τοῦ καρποῦ αὐτοῦ καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπεία τῶν ἑθνῶν. Καὶ πᾶν *κατάθεμα οὐκ ἐσταὶ ἐτί καὶ τὸν θρόον τοῦ θεοῦ καὶ τοῦ Ἅρων εἰς αὐτῇ ἐσταὶ καὶ οἱ οὐνοματερεύοντων αὐτῷ, καὶ ὡστε τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετοχῶν αὐτῶν. Καὶ οὐκ ἐσταὶ ἐκεῖ καὶ χρεῖαν οὐκ ἔχουσι λύχνου καὶ φωτοῦ ήλίου, ὅτι Κύριος ὁ Θεὸς φωτιέται ἐπ' αὐτῶς καὶ βασιλεύουσιν εἰς τῶν αἰώνων τῶν αἰώνων. ΚΑῚ ΕΙΣΤΕ ΜΟΙ. Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ καὶ Κύριος ὁ θεὸς τῶν πνευμάτων τῶν [ἀγίων] προφητῶν καὶ εἴρνεται. Like the Latin hine illinc, 'on even side.'

7. Here terminates the prophetic portion of the Apostle's sublime representation of the destinies of the Church from its origin to the consummation; and the remainder of the Book is conterminous with and hortatory, demanding a closer attention to its sublime contents, and conforming in their practice.

3. *πᾶν κατάθεμα* for ἀνθράκας Here Applies Newc. and Dr. Burton justly suppose an allusion to the curse connected with the tree of knowledge in the garden of Eden. The general sense being the fatal effects of the first curse, pronounced in consequence of the first transgression, should cease; the displeasure of God will be here known.

5. *ἐν αἰώνας* In heaven, of which the New Jerusalem is a type. For ever and ever is opposed to the millenary reign (Newc.)

6. 7. See v. 1—3. and Notes.
καὶ λέγει μοι ὁ Ορμή—σύνδολος σου [γάρ] εἰμί, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν προφητῶν τῶν λόγων του 10 βιβλίων τοῦτον. τῷ Θεῷ προσκυνήσων. Καὶ λέγει μοι Μη σφαγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τοῦτον. 11 βιβλίου τοῦτον ὅτι ὁ καιρὸς ἐγγυὸς ἐστίν. ὁ ἀδικών ἀδικήσατο ἐτέ, καὶ ὁ ῥατάρω νυμφασχήτω ἐτέ καὶ ὁ 12 δίκαιος δικαιώθητο ἐτέ, καὶ ὁ ἄγιος ἀγιασθῆτο ἐτέ. [Καὶ ἠ 13 ἐκάστῳ ως τὸ ἔργον αὐτοῦ ἐσται. ἐγὼ [εἰμι] τῷ Α 14 καὶ τῷ Ω, ἀρχῇ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἐσχατός. 15 ἦσαν ἀυτοὶ υἱοι τίς εὐτύλως αὐτοῦ, ἵνα ἐσται 16 ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ἔννοια τῆς ζωῆς, καὶ τῶν πολιῶν 17 εἰσέλθωσιν εἰς τὴν πόλιν. ἦσαν [δὲ] οἱ κυνείς καὶ οἱ φαρ 18 μακοί, καὶ οἱ πόρνοι καὶ οἱ φονεῖς, καὶ οἱ ἑιδωλολατράς, 19 καὶ τὰς ὁ φιλῶν καὶ ποιῶν ζεύδως. 20 ἦσαν Ἰσσοῦς ἐπεμψα τῶν ἀγγέλων μου μαρτυρήσαι 21 μὴν ταύτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ ἄγνος 22 τοῦ Δαβίδ, ὁ αὐτήρ ὁ λαμπρός καὶ ὁ πρῶτος. Καὶ τὸ 23 πνεῦμα καὶ ἡ νυμφή λέγουσιν ἔρχοντας καὶ ὁ αὐτός ἐπιτάτον. ἔρχον, καὶ ὁ δυνατὸς ἐρχέσθω καὶ ὁ θέλων λαμβάνετο τὸ 24 ὕπορ ἀγίων δώρεαν.

[Συμμαρτυρουμαι ἢ γάρ παντὶ ἀκούοντες τῶν λόγων τῆς προφητείας τὰς βιβλίων τούτων] εἰς τὰς ἐπίτιθη 19 ἐπὶ αὐτά, ἐπιθησεί ὁ Θεὸς ἐπὶ αὐτῶν τὰς πληγὰς τὰς γεγραμμένας εἰς βιβλίῳ τοῦτω. καὶ εἶν τὶς ἀφελή ἀπὸ τῶν λόγων βιβλίων τῆς προφητείας ταύτης, ἀφαιρεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ *Σύνῳ τῆς ζωῆς, καὶ ἐκ τῆς 20 πόλεως τῆς ἀγίας, καὶ τῶν γεγραμμένων εἰς βιβλίῳ τοῦτον. 11. ὁ ἀδικών ἀδικ. ἑτέ] q.d. If he persists in his unrighteousness, he will reap the consequences of it. The mode of expression is authoritative. (Newc.) Agreeably to this Mr. Holden adds well paraphrases: They who, after this revelation and the awful warnings given them, continue to be unjust and filthy, let them remain so, and reap the punishment worthy of their deeds. 15. τοὺς κύνεις] See Phil. iii. 2. and Note. 17. This verse contains the response made to the promise of Christ "I come quickly," v. 12.; and the Holy Ghost and the Church, the spiritual bride of Christ, are represented as inviting all to participate in the blessings of the Gospel. 19. Ἀφαιρεῖ ὁ Θεὸς—ξεκινεῖ In this expression there seems a double allusion, first to the keeping of an account-book, in which every one's μισρὸς or portion is entered down, and closed out when taken away. 2. to the Bibliον of a will, from which any one's share being removed disinherits him. So Joseph. Ant. xvi. 4. 2. τοῦ ἕνων ἀκούοντι—εἰς θεία τῶν διαθηκῶν.

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ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ. Κεφ. ΧΧΙΙ.

Δέγη σώρατας ταύτα. Ναὶ ἑρχομαι ταχύν ἀμήν. Ναὶ ἑρχομαι, Κύριε Ἰησοῦ!

21 Ἑχαρία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν τῶν ἀγίων. Ἀμήν.

ΤΕΛΟΣ.